THE

English Hexapla

EXHIBITING THE

SIX IMPORTANT ENGLISH TRANSLATIONS

OF THE

NEW TESTAMENT SCRIPTURES,

WICLIF	M.CCC.LXXX.	GENEVAN	M.D.LVII.
TYNDALE	M.D.XXXIV.	ANGL -RHEMISH. . . .	M.D.LXXXII.
CRANMER	M.D.XXXIX.	AUTHORISED	M.DC.XI.

THE ORIGINAL GREEK TEXT AFTER SCHOLZ

WITH THE VARIOUS READINGS OF THE TEXTUS RECEPTUS AND THE PRINCIPAL CONSTANTINOPOLITAN AND ALEXANDRINE MANUSCRIPTS, AND

A COMPLETE COLLATION OF SCHOLZ'S TEXT WITH GRIESBACH'S EDITION OF M.DCCC.V.;

PRECEDED BY

AN HISTORICAL ACCOUNT OF THE ENGLISH TRANSLATIONS.

"SURE I AM, THAT THERE COMMETH MORE KNOWLEGE AND VNDERSTONDINGE OF THE SCRIPTURE BY THEYR SONDRIE TRANSLACYONS, THEN BY ALL THE GLOSES OF OURE SOPHISTICALL DOCTOURS. FOR THAT ONE INTERPRETETH SOMTHYNGE OBSCURELY IN ONE PLACE, THE SAME TRANSLATETH ANOTHER (OR ELS HE HIM SELFE) MORE MANIFESTLY BY A MORE PLAYNE VOCABLE OF THE SAME MEANYNG IN ANOTHER PLACE." MYLES COUERDALE—'A PROLOGE VNTO THE CHRISTEN READER'—BIBLE, M.D.XXXV.

LONDON:

Samuel Bagster and Sons, Paternoster Row:

AT THE WAREHOUSE FOR BIBLES, NEW TESTAMENTS, CONCORDANCES, PRAYER-BOOKS, AND PSALTERS, IN ANCIENT AND MODERN LANGUAGES.

ΠΟΛΛΑΙ μεν θνητοις ΓΛΩΤΤΑΙ, μια δ'αθανατοισιν.

M.DCCC.XLI.

A SACRED GIFT

OF THE

THE ENGLISH HEXAPLA 1841

EXHIBITING THE

SIX IMPORTANT ENGLISH

TRANSLATIONS

OF THE

NEW TESTAMENT SCRIPTURES.

To:



FROM:

Lazarus Ministry Press

The English Hexapla

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V. *Non. Maii, A.D.* M.DCCC.XLI.

SAMUEL BAGSTER et F F. proponunt ad considerandum annon Omnium Bibliorum Sacrorum Editionem Polyglottam ad hoc tempus evulgare, et utile foret, et quod fieri posset; quæ amplecteretur eas omnes S S. linguas (tam integras, quam fragmenta) cum iis Addendis Criticis, eoque Grammatico alioque Apparatu, quæ probata fuerint, et Bibliorum Polyglottorum impressioni ab omni parte quam maximè perfectæ necessaria esse haberentur; quæque in se contineret quidquid pretii habent quattuor illæ celeberrimæ editiones—"Polyglotta Complutensia," auspiciis impensisque Cardinalis Ximenis edita in sex magnis Voluminibus A.D. 1514-7. "Polyglotta Antuerpensia" Philippi Hispaniarum II^i. sumptibus parata in octo magnis Voll: A.D. 1569-72. "Polyglotta Parisiensia" (Le Jaye) in decem magnis Voll: A.D. 1645; et Briani Waltoni "Polyglotta Londinensia" impensis plurimorum vulgata in sex magnis Voluminibus, A.D. 1653-7.

Ex quo Waltonus Episcopus magno suo operi finem imposuit prope duo sæcula elapsa sunt. In quo, utpote longo, tempore multa, quæ Bibliorum Polyglottorum editionem et pretiosiorem et venustiorem redditura sunt, tam nostrorum quam peregrinorum diligentiâ in lucem prodierunt: et per promptam illam liberalitatem, quæ efficit ut quidquid hodie eruditionis est in publicum usum conferatur, multis jam commodis frui licet, quæ doctis illius aliorumque operum editoribus aut penitus ignota aut inaccessa fuerunt, quæque hoc præsens tempus tanquam difficili huic incœpto faustum et conveniens indicare videntur.

Quo vero firma operis ratio ineatur, et validum fundamentum accuratè ponatur, et quo ex amplâ eâ, quæ in manibus est, materiâ quam maximum percipiatur commodum, ante omnia momenti est, ut consultè seligatur quid revera pretii est, et dignum quod accipiatur, utque omnia, quæ magno huic proposito non recte conducunt, seponantur et rejiciantur.

Itaque Editores per hanc consilii sui promulgationem Eruditorum animadversionem auctoritatemque præcipue quærunt, rogantque ut secum communicare velint, quo ipsi monitis doctorum proficere possint, antequam Rationem aliquam exponere conentur.

In hoc temporis duobus operibus Editores diligenter incumbunt, quorum unum, "Hexapla Anglicana," jam evulgatum est, alterum, "Biblia Polyglotta Ecclesiæ," Archiepiscopo Cantuariensi, veniâ impetratâ, inscriptum, curâ Reverendi Viri Frederici Iliff, D.D. ad publicationem progreditur. Quæ dum, unà cum aliis operibus, jamjam annuntiatis, parantur et perficiuntur, quærunt Editores ut liceat sibi cum iis communicare qui gravem suam auctoritatem in auxilium propositi maximè expetendi, qualis est hæc Bibliorum Polyglottorum publicatio, humanissimè præbere velint.

"Hexapla Anglicana," et "Biblia Polyglotta Ecclesiæ," cum cæteris quæ jam vulgo in manibus sunt, diligentiæ Editorum in operibus accurate atque omnino eleganter ornandis pro testimonio adhiberi poterunt.

ΠΟΛΛΑΙ ΜΕΝ ΘΝΗΤΟΙΣ ΓΛΩΤΤΑΙ, ΜΙΑ Δ'ΑΘΑΝΑΤΟΙΣΙΝ.

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AN HISTORICAL ACCOUNT

OF THE

ENGLISH VERSIONS OF THE SCRIPTURES,

IN CONNECTION WITH THE PROGRESS OF THE REFORMATION

WITH BIOGRAPHICAL NOTICES OF VARIOUS TRANSLATORS.

PART I.

PERIOD PRIOR TO THE REIGN OF HENRY VIII.

I.

THE ANGLO-SAXON AND ENGLISH VERSIONS, PRIOR TO THE MIDDLE OF THE FOURTEENTH CENTURY.

In this account it is particularly intended to trace the workings of the hand of God, in introducing the circulation of the Scriptures, and thus bringing about the Reformation in this country. In England, it has to be specially noticed, that the great instrument of the Reformation was the reading of the word of God, just as, in Germany, the attention excited by Luther's personal testimony is seen bringing the truth before all men, and as in Switzerland, we see the labours of many evangelists who preached Christ in many places.

The Anglo-Saxon and early English versions have first to be noticed, tracing out what appears to have been done prior to the days of Wiclif:—then the version of Wiclif, its causes and consequences:—a century and a half later, the labours of Tyndale and Coverdale have to be especially rested on,—and, subsequently, the various versions executed up to the year 1611, when the translation which we have in daily use, was published.

Scripture addressed to the consciences of all.

The outline of the history of the translation and diffusion of the Scriptures in English, is one from which we may learn how much cause we have for thankfulness, that we are permitted the unhindered use of the Word of God in our own tongue. The Scripture, as being the record of the Holy Ghost, concerning the love which God has shown in the gift of his Son, that his blood should be shed for sinners, was not given forth for a few merely; but it is that which is set before the eyes of all, not for them to exercise respecting it any supposed right or ability of forming a judgment of their own, but for them to acknowledge the authority of God to speak, and their responsibility to hear.

Saxon invasion of Britain and its consequences. A. D. 450.

The Saxon invasions of Britain from the middle of the fifth century and onward, issued in the peopling of almost the whole of the southern part of the island with idolators; Christianity, such as it was, could only be found in the western edges of South Britain. The conversion of the Saxons to a profession of Christianity was effected by three means.—the mission of Augustine, the labours of Scottish Christians, and the efforts in some places of the conquered Britons. After the profession of the Christian religion became general on the part of the Saxons, the Scriptures were among them only in Latin, as found either in some of the versions anterior to Jerome's revision, yet extant in that day, or else in the Vulgate as more ordinarily used.

Conversion of the Saxons. A.D. 596.

Scriptures among them in Latin.

The people little acquainted

There appears to have been no objection made to vernacular translations of the Scriptures; but still no particular desire seems to have been felt for any such version; this implies at least that the Scriptures

with the revelation of God.

were in the hands of the hierarchy, and that the people in general received what they knew of the revelation of God from their instructions. It is impossible to say when, or by whom, the first Anglo-Saxon version of any portion of Scripture was executed: what is known respecting any of these versions has been carefully collected by Mr. Baber, from whom the facts relative to these early versions are principally derived.*

Seventh century, Cædmon's paraphrase in verse.

The first attempt, of which we have certain knowledge, at any thing like a paraphrase of Scripture in the Anglo-Saxon tongue to which a date can be assigned, is the poem of Cædmon in the seventh century. He is thus mentioned by the Venerable Bede; "Cædmonus divinâ gratiâ specialiter insignis carmina religioni et pietati apta facere solebat ..... Canebat autem de creatione mundi et origine humani generis *et totâ Genesis historiâ*, de egressu Israel ex Ægypto et ingressu in terram repromissionis, ac de aliis plurimis sacræ Scripturæ historiis." This poem, although containing Scripture histories, seems to be as little of a translation, or even paraphrase, of the Scriptures as any modern poem on Scripture subjects. but still it was a commencement; it gave some narrations of the Scripture in the vernacular tongue, and thus it may have been the precursor of real *translations.* The poem of Cædmon was published by Junius, at Amsterdam, in 1665. Its subject is pretty well described in the brief notice given by Bede. It opens with the fall of the angels, the creation, the deluge, the history of the children of Israel in their departure from Egypt and entering into the promised land. Nebuchadnezzar and Daniel, with portions of their histories, are also introduced.

Cædmon's poem, published in 1665. Its contents.

Literal translations in the eighth century.

This portion of Scripture history in verse was succeeded, in the following century, by literal translations of the Scripture lessons read in the daily services of the church. The early part of this century (the eighth) is the date to which two Anglo-Saxon versions of the Psalter are attributed; the translators are reputed to have been ALDHELM, Bishop of Sherborn, and GUTHLAC the first Saxon anchorite. It is, however, doubtful, whether either of these versions be yet in existence; one of them may, however, be possibly contained in a very ancient Psalter in which an interlinear Anglo-Saxon version has been added to the Latin text; this Psalter is said to have been one which was sent by Pope Gregory to Augustine, the monk, after his mission to this country (A.D. 596); whether the book really belongs to so very early a period can hardly be questioned with any reason;† whatever the history of this copy may be, the Latin text is very ancient, and the more modern version, which has been added between the lines, belongs likewise to a very remote period.

Two versions of the Psalter. Aldhelm and Guthlac.

Latin Psalter with interlined version. Cotton MSS. Vesp. A. I.

Bede in the eighth century translates the Gospel of St. John. Baber, p. lix. Cuthberti vita Ven. Bedæ.

There can be no doubt that the Venerable BEDE did in this century translate into the Anglo-Saxon tongue, the Gospel of St. John; this appears to be the first portion of the New Testament of which we have any account as being translated into the vernacular language of this country.

Durham Book, A.D. 680. Cott. MSS. Nero, D. IV.

A manuscript of the four Gospels of Jerome's Latin version was copied by Eadfrid, afterwards Bishop of Lindisfarne, in the year 680; this manuscript was greatly adorned by Ethelwold, his successor in his see, (with the assistance of Bilfrid, an anchorite), with golden bosses and precious stones as well as very curious illuminations. To this manuscript, an interlined Anglo-Saxon version was, at some subsequent period, added by a priest named ALDRED the date of this version is much questioned, but the reign of Alfred appears to be regarded as about the most probable period. This manuscript is known by the name of THE DURHAM BOOK.

The Rushworth Gloss a version of the gospels, by Farmen and Owen.

There is another Anglo-Saxon version of the four gospels, probably of the same antiquity as the one just mentioned. This version, like the former, is interlined, the Anglo-Saxon word being placed over the corresponding Latin. The version, or *gloss*, as it is termed, appears to have been the work of two individuals FARMEN and OWEN; the former having made the translation of St. Matthew's Gospel, the latter the rest of the work; this is indicated by the subscriptions at the end of the respective portions; to St. Matthew's Gospel there is subjoined "Farmen presbyter thas boc thus gleosode;" (*Farmen the presbyter this book thus glossed* [i. e. interpreted]). At the end of the book there is subjoined; "The min bruche gebidde fore Owun the thas boc gloesede Færmen, thæm preoste æt Harawada; (*He that of mine profiteth bede* [pray] *he for Owen that this book glossed* [and] *Farmen the priest at Harewood.*) After this, the transcriber of the manuscript has added his own subscription in Saxon characters, "Macregol depincxit hoc euangelium,

* Baber's "Historical Account of the Saxon and English Versions of the Scriptures previous to the opening of the Fifteenth Century" is prefixed to his edition of Wiclif's New Testament. It consists of but a few pages altogether, but the labour and research are such as to stamp upon them a very peculiar value.

† Baber says (p. lviii.) "It has well-grounded pretensions to be one of the books which Pope Gregory the Great sent to Augustin, first archbishop of Canterbury, soon after his arrival in England. The Latin text is written in that thin light [rather *firm clear*] hand, which characterizes manuscripts penned in Italy." From a collation of part of this manuscript, I find that it contains the text of the *Roman* Psalter, which was introduced at Canterbury, whereas the *Gallican* obtained a footing in other parts of England, this confirms the reputed history of the book. The interlinear Anglo-Saxon version is written in a very neat minute hand, each word standing over the corresponding Latin.

quicumque legerit et intellegerit istam narrationem orat pro Macreguil scriptori." From this subscription of Macgregol, or Macreguil, we may learn two things; first, that vernacular versions were not at that time at all prohibited; and, secondly, that the transcriber deemed that in multiplying copies, he was doing a deed which might claim on his behalf the prayers of those who read or understood the book. This valuable and interesting Manuscript is in the Bodleian Library; it is called from the name of a former owner the RUSHWORTH GLOSS.

Bibl. Bodl. D 24. No. 3964.

ALFRED, commonly called the Great, translated the Ten Commandments, together with passages from the twenty-first, twenty-second, and twenty-third chapters of Exodus; these were prefixed to the body of laws which he promulgated. Other translations of parts of Scripture have been ascribed to him; but nothing else appears certain as having been done by him: he undertook a version of the Psalter, but did not live to execute it.

Alfred translates the Ten Commandments, &c.

In the tenth century there was a partial gloss of the book of Proverbs executed, the version being inserted between the lines of a Latin copy, through a considerable portion of the book. No part of this is a finished translation; sometimes but one Latin word in a whole line has any thing in Anglo-Saxon above it; so that it would be too much if we were to suppose that it gives any evidence that a translation of the Proverbs once existed.

10th Century. A partial gloss on the Proverbs. Cott. MSS. Vespas. D. vi.

In the latter part of the same century were executed the versions and paraphrases of ÆLFRIC of the historical books of the Old Testament. He appears to have done this work with the express intention of enabling his countrymen to read the Scripture history for themselves, and to this end his work is most decidedly *popular* in its character: thus, some parts are literal and exact versions of select parts, while again others are loosely paraphrastic abridgments or condensations of the sacred narrative. He wrote, also, a summary account of the Old and New Testaments, from which we learn what the portions of Scripture were which he turned into Anglo-Saxon. The following appears the result of his labours;—the Pentateuch, Joshua, Judges, part of the history of the Kings as found in the six books, Samuel, Kings, and Chronicles; Esther, Job (perhaps), Judith, and the two books of Maccabees.

Ælfric's versions, &c.

Some parts literal.

His own account of his labours.

Of these books, the Pentateuch, Joshua, Judges, Job, (if indeed it be his) and part of Judith, have been published in print; that is, in fact, the whole of his versions of which we have any account, excepting the summary of the history of the Kings, the Maccabees, Esther, and the rest of Judith. It is most probable that these books are not now extant.

Part of the version of Ælfric printed in 1698.

There exists a third Anglo-Saxon version of the four Evangelists; which appears to have been made at a later period than the other two, one of the existing manuscripts was written, probably, but a little before the time of the Norman Conquest, and the version itself, may belong to a period not much more remote. The translator is unknown, but he appears, in several places at least, to have translated from the Latin version which was in use before the time of Jerome, if, indeed, he has not wholly followed such a copy. This version has been several times printed, first of all in 1571, with a preface by the learned and laborious John Fox, author of "The Acts and Monuments of the Martyrs." This edition was not very accurate, but other editors have bestowed care in amending the text; for this purpose Junius collated four manuscripts of this version, as well as the two earlier translations which have been mentioned as contained in the Durham Book and the Rushworth Gloss; these two last, however, though very valuable as separate translations, could be but of little assistance in correcting the text of *another* version.

A third later version of the Gospels.

The Ante-hieronymian text used.

This version printed 1571, &c.

Besides this translation of the Gospels, a few manuscripts containing the Psalter are mentioned as having been written shortly before the time of the conquest. A little later than this there appears to have been an Anglo-Norman version of the Gospels, or at least a transcript of the Gospels into the dialect which was now displacing the genuine Anglo-Saxon: there are three such manuscripts known to be in existence, one of which is attributed to the time of William the Conqueror, the other two to about the time of Henry the Second. The first mentioned of these must be, I should think, *ante-dated*, for it does not seem to me likely that the effects of Norman intercourse could have so soon shown themselves in producing a marked dialect. These three manuscripts all exhibit the same translation, although with variations made by copyists; it is probable that each one sought to frame the language of the version according to what was most intelligible to himself.

Anglo-Saxon MSS. of the Psalter.

Anglo-Norman version of the Gospels.

Three such MSS.

One, of the days of Will. I

Two, of the time of Henry II.

With these gospels ends the series of Anglo-Saxon translations of parts of Scripture; it will be plainly seen that no attempt was made to form a complete version of the Bible, or even of the New Testament; the histories of the Old Testament, the Psalms, so much used in the public services of the church, and the narratives of the four evangelists seem to have been the only parts completed. It may be, that other portions of Scripture were translated which have not come down to us.

The last of the series of Anglo-Saxon versions.

Summary of the versions and paraphrases.

The following is a Summary of the Anglo-Saxon Translations and Paraphrases:—

PENTATEUCH, JOSHUA, JUDGES, and ESTHER, paraphrased by ÆLFRIC, in the latter part of the tenth century.

Some of the HISTORY of the KINGS, and perhaps JOB, by the same.

THE TEN COMMANDMENTS in Exodus xx., and parts of the three following chapters, by KING ALFRED, in the latter part of the ninth century.

THE BOOK OF PSALMS; two versions in the beginning of the eighth century by ALDHELM and GUTHLAC.

The same book, as found in manuscripts of the eleventh century.

PART OF THE PROVERBS, translated probably in the close of the ninth century.

[THE APOCRYPHAL BOOKS OF JUDITH and the MACCABEES, by ÆLFRIC in the latter part of the ninth century.]

THE GOSPEL OF JOHN, by the VENERABLE BEDE in the eighth century.

THE FOUR GOSPELS by ALDRED, probably in the end of the ninth century.

THE GOSPEL OF MATTHEW by FARMEN, probably in the tenth century.

THE GOSPELS OF MARK, LUKE, and JOHN, by OWEN, about the same period.

THE FOUR GOSPELS somewhat later. [The published translation.]

And, again, the FOUR GOSPELS in the ANGLO-NORMAN DIALECT.

To what degree the books in the above list were circulated, cannot of course be in any way ascertained. They were probably not all of them intended for the use of the priests, who ought to have known the Bible in Latin; but still it is likely that few comparatively of the people could read their own tongue: this may have been one reason why no complete version of the Scriptures was made in those days; the unlearned could not use it, the learned would prefer to read the Scriptures in Latin; it is not improbable that some of the interlined versions were made for the instruction of the priests themselves, that they might really understand what they were reading to the people. However this may be, no restraint appears to have been imposed upon the translating or the reading of the Scriptures in the vernacular tongue; and in the possession of a large portion of the word of God thus translated, the inhabitants of this country were much better off than they were at a later period, when the Anglo-Saxon dialect was become obsolete. It is not too much to conclude, that two centuries after the Norman conquest, there was far less knowledge of the Scriptures in England than had been the case in Saxon days.

Less knowledge of the Scriptures two centuries after the Conquest than in Saxon days.

After the English tongue, such as it then was, had supplanted the Anglo-Saxon, the history of Scripture translations recommences just in the same way as it did before; for as Cædmon had by his paraphrase, or compendium in verse, led the way to actual translations, so at this later period all the earliest attempts of which we know any thing to give any portion of Scripture truth in English are found in paraphrases in *verse*. The first of these was executed by one ORME, or Ormin, and hence his work is known by the name of "Ormulum;" it is a paraphrase on the Gospels and the Acts of the Apostles, in the style of Saxon poetry without rhyme; exhibiting the English language in its early state. No date appears to be assigned to this work, of which, in fact, comparatively little seems to be known; the language *may*, perhaps, indicate it to belong to some part of the twelfth century.

Gospels, &c. paraphrased. Orme's work, "Ormulum." Bibl. Bodl. Junius 1.

The next attempt at Scripture paraphrase in English is likewise in metre; it is contained in a very large volume in the Bodleian Library bearing this title; "Here begynnen the tytles of the book that is cald in Latyn tonge Salus Animæ, and in Englysh tonge Sowlehele." Its contents are very various, although almost entirely consisting of religious poetry; amongst the rest is a metrical paraphrase of the Old and New Testaments; this work is supposed to have been executed before the thirteenth century; but like the Paraphrase of Orme, it is very difficult to assign a date to it.

Sowlehele MSS. Bodl. 779.

In Corpus Christi College, Cambridge, there is a somewhat similar version of the history contained in the books of Genesis and Exodus; the date is supposed to be about the same as that of "Sowlehele;" the dialect differs, this being (according to Baber) evidently northern.

A similar version of Genesis and Exodus. C.C.C.C.

In the same college there is also an English metrical version of the book of Psalms, supposed to belong to about the year 1300. In other manuscripts (in the Bodleian Library and in the British Museum,) a version is also found partly similar, but with amendments and revisions, probably the partial adaptation of the same version to a more modern diction and orthography. These Psalters are almost the first thing that can be called an attempt at a *translation* into English. They follow the Latin Psalter which was ordinarily used in the church services, namely the *Gallican;* that is, the version of the Psalter corrected

The Psalms in metre in English. Cir. 1300.

The same version improved.

Taken from the Gallican Latin text.

by Jerome in accordance with the Greek text of Origen's Hexapla; this version was adopted in the end of the sixth century in Gaul, and afterwards in Britain. This Psalter is followed as closely by this English version as the verse will permit.

The hundredth Psalm is thus given in the two forms of the English version, the original and the revised:— The hundredth Psalm of both these versions.

ORIGINAL. C.C.C. CANT. MS. 278.

Mirthes to god al erthe that es
Serves to louerd in faines.
In go yhe ai in his siht,
In gladnes that is so briht
Whites that louerd god is he thus,
He us made and our self noht us,
His folke and shep of his fode ·
In gos his yhates that are gode ·
In schrift his worches belive,
In ympnes to him yhe schrive.
Heryhes his name for louerde is hende,
In all his merci do in strende and strende.

LATER VERSION. COTTON MS. VESP. D. VII.

Mirthes to lauerd al erthe that es,
Serues to lauerd in fainenes.
Ingas of him in the sight
In gladeschip bi dai and night.
Wite ye that lauerd he god is thus,
And he us made and ourself noght us;
His folk and schepe of his fode:
In gas his yhates that er gode:
In schrift his porches that be,
In ympnes to him schriue yhe.
Heryes oft him name swa fre,
For that lauerd soft es he.
In euermore his merci esse
And in strende and strende his sothnesse.

With these metrical versions of the Book of Psalms ends the history of known attempts to embody the Scriptures in English prior to the fourteenth century. It will thus be seen that there was far less executed than there had been in Saxon days; so that three hundred years previously an inhabitant of England would have found much more of Scripture in his vernacular tongue than would one who lived at this time. These the only English versions known, prior to the 14th century.

I say *known* attempts, because assertions have been not unfrequently made of the existence of very early English translations of the whole of the Scriptures, and of course the *possibility* of such having existed is not to be denied, while, at the same time, the execution of any such version has never been *proved*. I think that it is not impossible, that any persons (such as Sir Thomas More when writing against Tyndale) who have alluded to a translation of the Scriptures into English prior to the fourteenth century, have been misled by supposing a metrical paraphrase (such as that contained in "Sowlehele") was a version of the Scriptures. Metrical paraphrases probably mistaken for versions.

Before giving any account of the English versions of the fourteenth century, it will be well to consider the statements of Sir Thomas More respecting translations of the Scriptures made *long previous* to the days of Wiclif. It is clear, that any version made in the fourteenth century could not have been accurately spoken of by More as made long before the days of Wiclif. Sir T. More's statements considered.

In the year 1408, when the opinions which Wiclif taught, and his translation of the Scriptures, had excited very general attention, a convention was held by Archbishop Arundel, at which several constitutions were decreed, of which the seventh runs thus:—"It is a dangerous undertaking, as St. Jerome assures us, to translate the Holy Scriptures; it being very difficult in a version to keep close to the sense of the inspired writers: for, by the confession of the same father, he had mistaken the meaning of several texts. We therefore decree and ordain, that from henceforward no unauthorized person shall translate any part of the holy Scripture into English, or any other language, under any form of book or treatise. *neither shall any such book, treatise, or version, made either in Wiclif's time, or since,* be read, either in whole or in part, publicly or privately, under the penalty of the greater excommunication, till the said translation shall be approved, either by the bishop of the diocese, or a provincial council, as occasion shall require." The proceeding of Abp. Arundell, 1408. Collier's Ecc. Hist. iii. 280. Danger of translating Scripture asserted. Prohibition to translate the Scriptures.

On this constitution and its intent, Sir Thomas More thus remarks:—"Ye shal understande that the great arch heretike Wickliffe wheras *yᵉ hole byble was long before his dayes* by vertuous & wel lerned men *translated into yᵉ englysh tong*, & by good & godly people wʰ deuotion & sobreness wel and reuerently red, toke vpon hym of a malicious purpose to translate it of new. In which translacion he purposely corrupted yᵉ holye text, maliciously planting therin such wordes as might in yᵉ reders eres serue to yᵉ profe of such heresies as he went about to sowe, which he not only set furth with his own translacion of the Bible, but also wᵗ certain prologes and glosis whiche he made therupon..... After that it was perceiued what harme yᵉ peple toke by yᵉ translacion prologes and gloses of Wickliffe, & also of some other that after him holpe to set Sir Thomas More's assertion, that the whole had been translated long before Wiclif's. Dialogues, b. iii. c. 14.

furth his secte, than for that cause, and for as much as it is daungerous to translate the text of scripture out of one tong into another, as holy S. Hyerome testifieth, for as much as in translacion it is hard alway to kepe the same sentence whole: it was I say for these causes at a counsayle holden at Oxenforc prouided, upon great payn, y^{t} no man should from thencefurth translate into the englishe tongue or any other language, of his own authoritie, by way of boke, lybel or tretice, nor no man openly or secretly anye such boke lybel or tretice reade newly made in y^{e} time of the said John Wicliffe or since, or that should be made any time after, till the same translacion wer by the dyocesane, or, if need shoulde require, by a provinciall counsayl approued. . . . It neither forbiddeth the translacions to be read that wer *already wel done of old before Wicliffes dayes,* nor damneth his because it was new, but because it was nought, nor prohibited new to be made, but prouydeth that they shall not be read if they be miss made til they be by good examinacion amended, excepte they bee such translacions as Wicliffe made and Tyndall, that the malicious minde of the translator had in such wise handled it as it were labor lost to go about to mende them." In another dialogue More's interlocutor objects that the clergy burned the English Bible, without respect to the translation be it good or bad; to this More answers: "Myself haue seen and can shew you Bybles fayr and old written in English which haue been knowen & sene by the byshop of the dyoces, and left in leymens handes & womens to such as he knew for good and catholike folk that used it with deuocion and sobrenes. But of truth al such as are founden in the handes of heretikes they use to take away; but they doe cause none to be burned, as farre as euer I coulde wit, but onely such as be founden faultie. Wherof many be sette forth with euill prologes or glosses maliciouslye made by Wickliffe and other heretikes. For no good man would (I wene) be so mad to burn up the Byble wherin they found no fault, nor any lawe that letted it to be looked on and read."

The constitution of Abp. Arundell referred to.

More's charges against Wiclif's and Tyndale's versions.

More's statement, that he himself had seen such previous versions. Dialogues, b. iii. c. 15.

All versions to be taken out of the hands of heretics.

This statement of Sir Thomas More's was occasioned by the point which he wished to establish, namely, that Bishop Tonstall had performed a defensible, or even praiseworthy act, in burning Tyndale's New Testament; and here it is first of all to be observed, that he says, that all translations found in the hands of heretics, were taken away; this is part of the truth, but not the whole. He does not say, that within seven years before this dialogue was written, as well as at different times for more than a century previously, many persons were condemned as heretics, merely because they possessed, or had read, or had learned some portion of the Scripture in English. No question seems to have been made as to *who* was the translator of the portions in question; the Scripture, in English, was in itself made sufficient to brand men with the charge of heresy. Farther, there exists no proof, nor indeed has it been alleged, that the Scriptures of any translation at all were circulated, or commonly used by any of the laity in England; so that all that More says about translations, prior to that of Wiclif, being still *permitted,* is but an empty sound.

More's object to defend Bp. Tonstall.

A man who had the Scriptures judged to be a heretic.

As to the distinct assertion, that the whole Bible was translated into English *long before* Wiclif's days, and that he himself had seen such copies, all that can be said is, that it is a mere question of chronology. He may, indeed, have meant the old metrical paraphrases; but I think it more probable that he looked on the constitution of 1408, which prohibits versions made in the days of Wiclif or since, as implying that there were previous translations in existence; he seems farther to have supposed, that Wiclif's translation was characterized by prologues *and explanatory glosses;* and thus a copy in which these were found, he would attribute to Wiclif, while one in which they were absent, he would regard as being what he termed the far older version. But, indeed, I believe that in all this, More knew very little about what he was speaking of, as little as he did of Tyndale's Testament; and thus he praised a translation which really was Wiclif's, while he condemned, most sweepingly, another, with glosses, which was made a little afterward.

A question of chronology.

More's mistakes with regard to Wiclif's version.

Sir Thomas More again speaks to the same import, with regard to the Scriptures being kept by the clergy from the people. "I haue shewed you, y^{t} they kepe none from them, that can no more but theyr mother tong," "but such translacion as be either not yet approued for good; or such as be alredy reproued for naught as Wickliffes was and Tyndals. For as for other olde ones y^{t} were before Wickliffes daies, remain lawful, and be in some folkes hands." This was very little in accordance with known facts; and More himself lets us know that he was *not very certain* about the date of those Bibles which he attributed to periods anterior to that of Wiclif: he seems to wonder that no translation had been made, and formally approved by the clergy or some one bishop, so that it might be printed without fear of penalty, like other books; he had before asserted the free use of translations, made before the days of Wiclif, to be permitted, but adds, "Yet I thinke ther will no printer lightly be so hote to put anye Byble in prynte at hys own charge, wherof y^{e} losse shoulde lie hole on his own necke, & *than hang upon* A DOUBTFUL TRYAL *whether y^{t} first copy of his translacion was made before Wickliffes days or since*; for if it were made synce it must be approued before the prynting."

Dialogues, b. iii. c. 16.

Opposed to facts.

More's wonder that no approved English translation had been printed.

Thus, after all, More lets us know that it would hang upon *a doubtful trial* whether any of the English copies of the Scriptures, then in existence, were translated before the days of Wiclif or not; observe, More had stated such a translation to have been made *long before* Wiclif's, this could not then have been in the fourteenth century; likewise he had said, that *the whole Bible* had been so translated, so that no versions of particular parts would help him out of his difficulty. I think that I need say no more to make it plain that Sir Thomas More's statements afford NO PROOF of the execution of a version of the whole Bible, anterior to that of Wiclif. Those who have affirmed this, seem to have commonly copied either from Sir Thomas More, or from one another.

More thoroughly contradicts himself.

There does not thus appear any thing like evidence of the existence of an English version of the Scriptures, either of the Old Testament or of the New, prior to the fourteenth century; and further it may be said, that to the same century may be ascribed the first translation, of which there is authentic information, of any portion at all of the word of God into *English prose.* The first of the translators of this period was RICHARD ROLLE, hermit of HAMPOLE, who has been most commonly known by the latter name, being designated agreeably to the custom of the age, Richard Hampole, or simply Hampole; the place from which he took this appellation, is near Doncaster. This hermit lived in the early half of the fourteenth century, and his object in making translations of parts of the Scripture appears especially to have been occupation and amusement. The portion of Scripture, the translation of which may be with certainty ascribed to Hampole, is the book of Psalms; which he turned together with the Hymns of the Church into English, subjoining a comment to each verse. Hampole thus speaks in the prologue to the Psalms: "In this worke y seke no straunge Englishe, bot esieste and communeste, and siche that is moost lyche to the Latyne: so that thei that knoweth not the Latyne by the Englishe may come to many Latyne wordis. In the translacione y folewe the lettre as much as I may, and there y fynde no proper Englice I folewe the wit of the wordis so that thei that shal reede it, thar not drede erryng. In expownyng I folewe hooly Doctors, and resoun: reprouyng synne... Ffor this boke may comen into summe envyous manns honde... and suche wolle seye that I wiste not what I seyde, and so do harme to hymsilf and to othur."

No evidence of an English version of the Old or New Testament prior to the fourteenth century, Richard Rolle of Hampole.

Fourteenth century.

The Psalms with a comment.

Hampole's prologue, Bib. Reg. Mus. Brit. 18. D. 1.

His manner of translating, and of expounding.

The following may be taken as specimen of Hampole's version: the Latin Psalter which he follows is the Gallican. Psalm xxiii (Lat. xxii).

Psalm xxiii. A specimen of Hampole's version. The first in English prose. Bib. Reg. Mus. Brit. 18. D. 1. Psalm 1—79.

"Our lord gouerneth me and nothyng to me shal wante stede of pasture that he me sette.

"In the water of hetyng forth he me brougte: my soule he turnyde.

"He ladde me on in the stretis of rygtwisnesse: for his name.

"For win gif I hadde goo in myddil of the shadewe of deeth · I shal not dreede yueles, for thou art with me.

"Thi geerde and thi staf· thei haue coumfortid me. Thou hast greythid in my sygt a bord. agens hem that angryn me.

"Thou fattide myn heued in oyle: and my chalys drunkenyng what is cleer.

"And thi mercy shal folewe me: in alle the dayes of my lyf.

"And that I wone in the hous of oure lord in the lengthe of dayes."

But although Hampole commenced thus the translation of Scripture into English prose, he seems to have preferred greatly to follow in the path which had been trodden before him; he made a translation in verse of the seven penitential psalms; a paraphrase in verse of certain portions of Job; and also a profuse paraphrase on the Lord's prayer.

Hampole's translation in verse.

Besides this translation of the Psalter by Hampole, there are two other versions of the same book extant, the date of which appears to be about the same as his; one of these resembles Hampole's version, the other is widely different.

Two other versions of the Psalter.

Besides these three versions of the Psalter, there is likewise mentioned by Lewis a manuscript in the library of Benet College, Cambridge, containing a gloss on the following books of the New Testament:— the gospels of St. Mark and St. Luke, the epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, [the apocryphal epistle to the Laodiceans,] Thessalonians, Timothy, Titus, Philemon, and Hebrews. From the existence of a gloss comprehending so very large a portion of the New Testament, I think it very probable that the whole of this division of the Scriptures was about that period thus rendered into English; this manuscript may in fact be a portion of such a work.

A gloss on part of the New Test. (Lewis Hist. Trans. p. 16) MS. Benet Coll. Camb. P vi.

The following is a sample of this gloss, as communicated to Mr. Lewis by Dr. Waterland:

Mark i. 1. "And he prechyde sayande, a stalworther thane I schal come efter me of whom I am not worthi downfallande, or knelande, to louse the thwonge of his chawcers."

A specimen of this gloss.

Mark vi. 22. "When the doughtyr of that Herodias was in comyn and had tombylde and pleside to Harowde, and also to the sittande at mete, the king says to the wench."

Mark xii. 1. "A man made a vynere, and he made aboute a hegge, and grofe a lake & byggede a tower."

Mark xii. 38. "Be se ware of the scrybes whylke wille go in stolis and be haylsede in the market and for to sit in synagogis in the fyrste chayers."

Luke ii. 7. "... and layde hym in a cratche: for to hym was no place in the dyversory."

The comment like that of Hampole.

Lewis states the accompanying comment to be much like that of Hampole upon the Psalter; whether this version be the production of Hampole or not, it is at least the most important step in biblical translation which had as yet been made in English. I know of no data upon which to ascribe this work to Hampole, except that which may be supposed to be deduced from similarity of style, and this is very far from a sure criterion. In this, however, we have the labour of some one who in a remote age diligently toiled in the then unwonted field of Scripture translation; and who did far more than had ever been accomplished since Anglo-Saxon days. This work was probably executed for private edification rather than for public circulation, by some priest seeking (as Mr. Baber conjectures,) to instruct those over whom he was set.

A partial translation of the gospels. MSS. Harl. 5035, called in the catalogue "Mirror of Sermons for the whole Year."

A partial translation of the Evangelists in the northern dialect is found in a manuscript in the British Museum, which contains the Gospels for the Sundays throughout the year, translated into English, together with an exposition. The following is a specimen of this version:—

A specimen. John i. 19—28.

John i. 19—28. "And this is the testimoninge of Ion whan the Iues of ierulm sent prestes & dekenes vnto Ion baptist forto aske him what ertow. And he graunted what he was, & aȝensaide noȝt. And he graunted & said, for y nam nouȝt crist. And hii asked him, what ertow than, ertow ely? And he answered, I nam nouȝt eli. And hii saiden, Ertow a p̄phete? And he answered and said, nai. And hii said to him, what ertow, that we may ȝif answer to hem that sent us, what sais tow of the seluen? I am a uoice of the criand in desert that dresceth our lordes wai as Isaie saith. And hii that were sent thei were of phariseus. And hii asked him and said to him wharto baptizes too, ȝif thou ne be noȝt crist, ne heli, ne prophete? Ion answered to hem and saide. I ȝow baptize in water: fforsothe he stode in middes of ȝou that ȝe ne wot nouȝt, he schal com efter me that is made tofore me of whom inam nouȝt worthi to undo the thwonge of his schoes. Thes thinges ben don in bethaine beyond iordan ther Ion baptized."

The object of the translation.

The object which the translator of these portions proposed to himself was probably that of making those events of our Saviour's life which are narrated in the Sunday Gospels intelligible to those who were ignorant of Latin. As yet there does not appear to have been in England, either a desire on the part of the people to possess the whole of the Scripture in their own language, or an attempt on the part of the ecclesiastical authorities to forbid this. The close connexion of the translations hitherto noticed with the services of the church is to be borne in mind these versions have been mostly Psalters and Church Hymns, or else portions of the New Testament which were frequently read in the Latin services, which were clothed in an English dress, apparently by those who belonged to the Roman priesthood, and who carefully guarded the text so translated by their own commentary.

These early versions closely connected with the services of the church.

These partial translations probably instruments of blessing. Although but little circulated.

I do not question that these partial translations were instruments of blessing to some of those into whose hands they came. There is a power in the word of God, even if it be but partially known, and the Holy Ghost may apply to the conscience of a sinner even a small portion of His own revelation concerning Christ. But it does not appear even likely that these versions were at all widely circulated; indeed this would be contrary to all probability, when the state of literature in England at that time is considered. Thus something was yet to be waited for, which should give a sufficient impulse to cause laborious pains to be taken to transcribe and circulate the English Scriptures. It was not enough that they should be translated. If they were to be known by the people, they must be forced upon their attention by some new and unwonted means. This was not long delayed.

These versions belonging to the earlier half of the fourteenth century.

No evidence to warrant Sir T. More's assertions.

It is probable that these versions already mentioned, which appear to belong to the fourteenth century, were executed in either the earlier half or not much beyond the middle of it; what others were made at that time (if any) I cannot find. I have noticed all of those to which any allusion is made by Mr. Lewis or Mr. Baber, together with making what farther inquiry was within my power. It will be seen, that nothing which has been mentioned has at all borne out the assertion of Sir Thomas More, as to the Scripture, both of the Old and the New Testaments, having been translated into English before the days of Wiclif. More's assertion is utterly unsupported so far as evidence goes, even though the length of time, "*long before* Wiclif's days," were not rested upon as a material point. The fallacy of the assertion, if strictly taken, I have already shewn.

There was thus an open field left in biblical labours in England with regard to two points; first, the making of an English version of the whole of the Old and New Testaments; and secondly, the circulation of such a translation after it had been made. We have no account of any attempt to attain either of these objects.

Summary of the English versions or paraphrases prior to the middle of the fourteenth century.

It may be well to re-state what the translations and paraphrases of Scripture in English were which had been made previous to the latter part of the fourteenth century.

The metrical versions, &c.

THE PARAPHRASE IN METRE, WITHOUT RHYME, OF THE GOSPELS, AND THE ACTS OF THE APOSTLES, executed by ORMIN.

THE METRICAL PARAPHRASE OF THE OLD AND NEW TESTAMENTS contained in the collection entitled "SOWLEHELE," supposed to be prior to the year 1300.

THE NORTHERN PARAPHRASE OF GENESIS AND EXODUS (of about the same date), in Corpus Christi College, Cambridge.

THE METRICAL PSALTER, of about the same date.

THE REVISED VERSION OF THE PSALMS, somewhat more modern than the preceding.

The prose translations.

THE PROSE VERSION OF THE PSALTER, by RICHARD ROLLE of HAMPOLE, before the middle of the fourteenth century.

THE METRICAL VERSION OF THE PENITENTIAL PSALMS, part of JOB, and THE LORD'S PRAYER, by the same.

Two other PROSE VERSIONS of the PSALMS.

THE GOSPELS OF MARK AND LUKE, and the EPISTLES OF ST. PAUL.

THE NORTHERN TRANSLATION OF THE DOMINICAL GOSPELS.

II.

SOME ACCOUNT OF WICLIF TO THE TIME OF HIS TRANSLATION OF THE SCRIPTURES.

Wiclif's version the first which excited much attention, or produced important results in England.

THE earliest version of the Scriptures into English, which either excited much attention, or was the instrument of any known important results, is most certainly that of JOHN WICLIF. I say this without hesitation, although I neither forget the Anglo-Saxon translations of various portions of the word of God, nor do I overlook the objections which have been from time to time raised against the claim of Wiclif as being the first English translator of the whole of the Scriptures.

The Anglo-Saxon versions in no sense competitors of Wiclif's.

Obsolete in the fourteenth century.

The Anglo-Saxon versions have been already spoken of, but I again advert to them in connection with the translation of Wiclif: I do it for this simple reason, that those versions do not in any way stand in competition with his. They may have been very important in the days in which they were made; they may have afforded the means of learning the revealed will of God to many whose eyes had been otherwise blinded; God may thus have made them instruments of blessing to those who needed the light of his truth; but still, it must always be remembered, that in Wiclif's day they were utterly obsolete. They occupy, it is true, an important place in the history of the vernacular versions of this country, but it would be as unreasonable to call the Vulgate *Italian*, as the Anglo-Saxon Gospels *English;* there is as little parity, as to language, between the translation of Ælfric and that of Wiclif, as there is between those of Jerome and Diodati. No one would put the Latin versions of the Scripture amongst the Italian translations, and just so the Anglo-Saxon versions belong to a wholly different category from that of Wiclif.

Was Wiclif's the first *English* translation?

But we have this question to examine, "Was WICLIF's the first *English* translation?" This is, of course, a point of considerable interest; and it becomes especially so, when we have that translation, together with the effects which it produced, as the objects under examination. Even if I should not be able to give an answer wholly explicit or satisfactory to this inquiry, I shall, I believe, be at least able to bring forward certain collateral points which throw some light upon the claim of Wiclif to originality, even if they do not establish it. Some remarks on this point have already been made.

Wiclif's the first *published* English version.

The point which I wish first to bring forward and prove is, that Wiclif's was the first *published* English version of the Scriptures. I use the word *published* in the sense in which it was continually used, prior to the invention of printing; *now* we have affixed a certain conventional sense to the term, which never *could* have been used before the present mode of multiplying books was introduced; and thus, in speaking of the publication of Wiclif's version, I speak according to the use of the word in the fourteenth century, and not according to that which was introduced in the latter half of the fifteenth.

Publication of works prior to printing.

What then would have been formerly regarded as the publication of a work? This was commonly done, either by the author employing copyists, and thus multiplying transcripts for sale, or else by his depositing his work in any place (a convent or college library, or the like), to which learned men might both have access, and have the opportunity of making copies; or else the author used some means for letting the contents of his work be publicly known, and then preparing transcripts for any who might be sufficiently interested to have such copies made. It was in this last mentioned manner that Giraldus Cambrensis published some of his works. He lived in the reign of Henry II., and was one of the companions of Baldwin, archbishop of Canterbury, during his journey through Wales, in preaching the Crusades. Giraldus, wishing to publish some of his works, had a pulpit erected in an open thoroughfare at Brecon (of which place he was archdeacon), and there he read his works aloud, so that those who passed might listen, and any who wished for copies, had the opportunity of having them transcribed. This may serve to illustrate the means which, in former days, were taken to publish any works which had been written or translated.

Giraldus Cambrensis publishes some of his works by reading them in an open place.

To return, then, to Wiclif. I do not believe that it has been objected by any, that an English translation previous to his had ever been published; and even if this objection were raised, I do not think any *proof* could be brought forward in support of such an opinion. Observe, it is not enough that a translation be *made*, for this is not in itself publication; but means must be taken to diffuse such a translation amongst those who would read it. This attempt to diffuse constitutes the very essence of publication; and I do not think that this can be even alleged of any version prior to Wiclif's. Let individuals have made versions to any number for their own private use, let copies of these have been preserved among the secluded treasures of many libraries, still nothing whatever would have been done, which could at all render the labour of Wiclif an uncalled-for work.

Multiplication of copies of Wiclif's version.

It is most evident that Wiclif must have used no small diligence in his publication of the English Scriptures: this is proved; first, by the numerous copies which have come down to our day in spite of the prohibition issued in the year 1408;—and, secondly, by the notice which was taken of the fact of this version being so much diffused. The testimony of the enemies of Wiclif sufficiently proves this point;—

Knyghton de Eventibus Angliæ, col. 2644.

The publication of the Scriptures made a ground of accusation against Wiclif.

Knyghton's heavy complaints.

thus Knyghton* says, "The gospel, which Christ delivered to the clergy and doctors of the church, that they might, themselves, sweetly administer to the laity and to weaker persons with the hunger of their mind according to the exigency of the times and the need of persons, did this Master John Wyclif translate out of Latin into English .... whence through him it became vulgar and more open to the laity, and women who could read, than it used to be to the most learned of the clergy, even to those of them who had the best understanding." Knyghton then goes on to speak of the contempt which, he says, was thus cast upon the Scripture. Unless we suppose that this Romish writer was led by his zeal to exaggerate greatly the effect which Wiclif's version produced, we cannot help concluding that the diffusion of copies almost as soon as the translation was made, must have been very wide: but let every allowance be made for Knyghton's zeal that may be thought needful, it is impossible to doubt that much of what he says, must rest upon the simple facts of the case. Knyghton thus continues his lament over the diffusion of God's word; "And in this way the gospel pearl is cast abroad, and trodden under foot of swine, and that which used to be precious to both clergy and laity, is rendered, as it were, the common jest of both. The jewel of the clergy is turned into the sport of the laity, and what was hitherto the principal talent of the clergy and doctors of the Church, is made for ever common to the laity." I do not wonder at these remarks; they are just what might have been expected concerning the reading of the word of God from the mind of one who knew not its value as being the revelation of God. Strange, indeed, that the book which testifies of Christ and His precious blood, should be deemed unfit for the eyes of sinners who need the knowledge of that truth of God; but yet this is not stranger than the fact, which continually occurs, of this book being owned and upheld as coming from God, and yet of its testimony being utterly disregarded.

I rest upon the unsuspected testimony of Knyghton as a proof of the publication of Wiclif's translation;—he proves this in two ways, first, in direct statement of this diffusion; and secondly, in mentioning the resulting consequences: with his sentiments in connection with the subject, of course I can have no sympathy, but this in no way renders his testimony suspicious.

The peculiar interest attaching to Wiclif's version.

There is thus a peculiar interest attaching to the version of Wiclif; it came forth in a day when Christ's Gospel was scarcely preached, and when human observances of every kind were substituted for that faith through which man, in himself a lost sinner, is justified before God: but although the darkness around were such, yet there was thus a ray of light introduced, a ray which served to show how foul was the

* Henry Knyghton was a cotemporary of Wiclif, and a canon of Leicester.

atmosphere in which it was shining. Surely it is impossible not to see the overruling hand of God in this: surely we have to ascribe this precious testimony to His truth and Gospel, as having been brought about by His grace. The fact of such a version having been made and diffused at such a period, does, I think, manifest this working of God: but it will make this still more evident, if the causes which led Wiclif to this work be duly considered. In order to ascertain these causes of his undertaking, it will be needful briefly to glance at his previous history and circumstances.*

John Wiclif is supposed to have been born in the year 1324, at a village in Yorkshire, from the name of which he, like other ecclesiastics of that period, took his surname, if indeed it were not his family name also, which is not impossible. In the year 1340, he was one of the original students at Queen's College, Oxford, but he removed shortly after to Merton College, which was then the most distinguished in Oxford. In 1356 his first treatise was written, bearing this title: "The Last Age of the Chirche." It was occasioned by the manner in which England and other countries had been visited with a devastating pestilence, a little while previous to the writing of the tract in question. Its contents exhibit a conscience deeply exercised by the evil and corruption which on every side prevailed in that which was called the Church of God, and the calamities which were to be expected in consequence of these abominations. He looked upon two periods of especial suffering to the Church previous to the coming of the Lord Jesus in the clouds of heaven. Two such periods had already elapsed since Christ had set up His church upon earth; the one, the persecution of the Church by Pagan rulers; the second, the entrance of heresy: "That is put of bi wisdom of seyntis, as the firste was cast out bi stedfastnesse of martiris." With regard to the two periods of peculiar evil to the Church which were yet to be expected, the first would be (as he judged), calamity arising from "the pryui heresie of symonyans;" the last would be the time of the dominion of *Antichrist* (whom he clearly regarded, in common with almost all early writers, as an individual person), the period of whose "comynge oonly to God is knowen."†

Birth of John Wiclif, 1324.

1340. Is at Queen's College, Oxford.

Removes to Merton College.

He writes "The Last Age of the Chirche," 1356. MS. Trin. Col. Dub. class c. tab. 3. No. 12. p. xxv.

Two periods of peculiar evil expected.

Simony.

Antichrist.

I rest particularly upon this first publication of Wiclif's, because (although the greater part of it is filled with fanciful calculations out of the Aboot Joachim) I think that in it is to be traced the germ which was developed in his after life and writings, his version of the Scripture itself not excepted. He saw corruption in every class of those who bore the name of Christians; and this was the more manifest in those who were especially standing in eminence of station in the Church. Every thing being thus out of course, there was but one thing for which he looked, and that speedily—the righteous vengeance of God. While all around him were glorying in the name of *Church*, he testified that this boast was but adding to the condemnation of those that made it. In fact, *the apostasy of the Church* is plainly pointed out, and the resulting consequences are dwelt on. He supposes that secular power would rise on the ruins of ecclesiastical. However peculiar the sentiments and opinions, and wildly fanciful as are both his citations from the real or pretended writings of the Abbot Joachim and others, and also his own comments as contained in this tract, may now seem to some, yet, in parts, there appear points of valuable truth, setting forth principles which are often overlooked in this day, as they were in his.

The apostasy of the Church marked out.

But in this tract, Wiclif does not only speak of judgment as being the inevitable consequence of the apostasy of the body (according to Romans xi. 22.), but he likewise points out that security which God giveth to those who believe in the name of the Lord Jesus Christ. He thus concludes his tract:— "Whanne we weren synful & children of wraththe, Goddis sone cam out of heuene, & preyying his fadir for his enemyes, & he deyed for vs thanne myche rathere we ben maad riȝtful bi his blood schule be saued. Poul writith to the romayns, v. c°. He schal praye for vs. Ihūs wente into heuene to apere to the semlant of God for vs. Poul to the hebrees: The whiche semlant he graunte vs to see that lyueth & regneth without eende, Amen."

The inevitable consequence of apostasy marked out, as well as the security of any and every believer. p. xxxvi. Rom. v. 9. Heb. ix. 24.

* In these notices, I have mostly followed Baber and Vaughan; the work of the latter is valuable for the light which it throws upon the periods at which the various works of Wiclif were written. in this way his conduct becomes much more intelligible, and the insinuations of Milner and others are shewn to be undeserved. If the researches of Vaughan have not all the importance which he claims for them, they are at least as far, or farther, from the insignificance which some have chosen to ascribe to them. His researches as to the events of Wiclif's life, and the dates of his writings, have, I should think, much more precision than his account and estimate of his opinions. Indeed this latter field was much the more difficult.

† While these pages were in the press, I received a little book entitled, "The Last Age of the Church, by John Wyclyffe, now first printed from a Manuscript in the University Library, Dublin. Edited, with Notes, by James Henthorn Todd, D. D., &c." This little volume contains 103 small pages, of which fourteen only comprise Wiclif's tract. The preface and notes of the Editor form the rest of the volume: had these been omitted, there are but few to whom the tract would have been intelligible. The opportunity which I have thus had of comparing Vaughan's account with the book itself, makes me much regret that I am obliged, in several instances, to take my citations from him. A modernizer of an ancient writing ought to take care that he does not make his author say something which he never intended. I thank Vaughan for what he has done, but I should have been still more obliged, if he had given his citations *verbatim et literatim*.

The general corruption of the Church marked by covetousness.

The true key to the understanding of the motive of this tract is to be found in the corruption which existed in the Church of Rome at this time; a corruption which is only equalled by its boldness and freedom from all attempts at concealment. *Money* seemed to be the one object sought by all classes in the Church, while every portion of Christian doctrine was of course frittered away. It is impossible to say by what means God had wrought upon the soul of Wiclif, we simply have the fact as proved by the results; his conscience was evidently deeply aroused. We shall find that his mind gradually opened to more and more truth, but many of the principles which were afterwards farther developed had been contained in this tract. So far as I know, his later writings were not replete with fanciful speculations.

1360. Wiclif opposes the mendicant friars.

It was in 1360, four years after the time when the tract just mentioned was written, that Wiclif was known at Oxford as the opponent of the mendicant friars, a body of men whose conduct and character had undoubtedly led to many of his previous reflections on the condition of the Church. We shall find that from that time and onward, these friars were continually harassing and opposing the reformer. The mendicant friars had by their encroachments excited much opposition on the part of those who hated fraud and duplicity. Richard Fitzralph (commonly called Armachanus), who was chancellor of the University of Oxford in 1333, was their determined opponent, both at that time as well as subsequently, when he became (in 1347) archbishop of Armagh. He died in 1360, the year in which Wiclif succeeded to his place in this contention. With regard to these new orders, Wiclif considered that if God had indeed conferred them on the Church, it was done just in the same manner as that in which the Israelites received a king, namely, in chastisement. The controversy with the friars appears to have led Wiclif to the close study of God's word, a circumstance of considerable subsequent importance.

The mendicant friars opposed by Armachanus, Abp. of Armagh, 1347.

Wiclif's opinion with regard to the origin of the friars.

1361. Rector of Fillingham, and warden of Baliol College.

1365. Warden of Canterbury Hall.

The following year (1361) Wiclif was presented to the rectory of Fillingham, and chosen Warden of Baliol College, in the University of Oxford. In December 1365, however, he accepted the office of warden of Canterbury Hall, being so appointed by Simon Islip, then archbishop of Canterbury. This situation involved him in no small trouble; and circumstances connected therewith first brought him into direct collision with the Papacy. Archbishop Islip was himself the founder of Canterbury Hall, which was to consist of a warden and three scholars (all chosen from amongst the monks of Christ Church, Canterbury), and eight secular clergy. This arrangement he afterwards saw fit to alter, by removing the warden and the other three monks, and placing in their stead secular scholars. The first warden who had been appointed was a monk named Woodhall, a doctor of divinity, a man apparently of ability, but of a most ungoverned temper. This he shewed in his management of Canterbury Hall, where the disputes between the regular and the secular clergy (*i. e.* those who belonged to monastic orders and those who did not) ran high: in fact, it could hardly be otherwise, when such incongruous materials were attempted to be blended together. In consequence of the dissensions, Archbishop Islip availed himself of a right which he had intended to have reserved to himself in his deed of foundation, for the subsequent regulation of the Hall.

The constitution of the house.

Woodhall the first warden.

Dissensions.

The constitution of the house changed.

Woodhall appeals to Abp. Langham, and is restored, March, 1367.

As soon as Archbishop Islip was dead, the rejected warden, Woodhall, appealed to the new archbishop, Peter Langham, in hopes of obtaining the wardenship from which he had been deprived by the preceding archbishop. In March, 1367, Woodhall was restored, although it was done in direct contravention of the intention of the founder of the Hall; and in consequence, Wiclif appealed from the archbishop to the Pope.

Wiclif appeals to the Pope, who decides against him.

The decision at length, after some years, was given in favour of the monks, and against Wiclif; and not only was the secular warden thus excluded, but it was declared that none except monks were to have any claim to admission to that Hall. This contest is so far of importance, as having been the first direct contact into which Wiclif was brought with the Papacy, as well as because the whole of the opposition which was made to him by the monks resulted from their enmity having been excited by his testimony against their corruptions. It is of course evident, that at the time of Wiclif's appeal to the Pope, he did not question the authority of the Papacy in ecclesiastical matters, while at the same time he was actually engaged in opposing the temporal authority of the Roman bishop.

Urban V. claims sovereignty over England, 1365.

The demand laid before Parliament.

In 1365, not long before the appeal respecting Canterbury Hall had been brought before the Pope, the claim of temporal authority over England was revived by Urban V. and the annual tribute of a thousand marks, and the whole of the arrears for thirty-three years was now demanded. This demand having been made to Edward III. in 1365, he submitted the question to the decision of Parliament in the following year. They went so far as to threaten the Pope with war in case he should attempt to enforce his claim. A monk, one probably of those who had felt the lash of Wiclif's testimony on the corruption of the Church, published a book upholding the papal claim, asserting the realm of England to be forfeited to the Pope, and calling upon Wiclif to disprove the assertion. To this Wiclif replied, stating what was involved in the question. He refers to the proceedings of the English Parliament relative to the

A monk challenges Wiclif.

His reply.

claim, adopting, it is clear, a considerable portion of the sentiments which are introduced. It comes, in fact, to a question of *simony*. If the Pope had a pecuniary claim on England, it must be for some advantage to be bestowed by him: the Pope could only dispense spiritual blessings; thus the admission of the papal claim would be a direct sanction of the sale of spiritual advantages, and thus it would be the admission of sanctioned simony. Thus this was no mere political question, there were far higher principles involved; it was one which displayed the utter rottenness of the whole system of things called spiritual then existing in Europe.* It is no marvel that the Pope should have given his judgment against such a free-spoken appellant.

The question simply one of simony.

The principle involved.

In 1368, while the appeal was yet pending, Wiclif exchanged the rectory of Fillingham for that of Ludgershall, also in the diocese of Lincoln.

Fillingham exchanged for Ludgershall, 1368.

In 1370, the Pope gave his definite sentence in favour of Woodhall: and, two years after, a confirmation was procured from the king, a bribe of two hundred marks (equal to a very large sum of the present day) having been employed to obtain it.

The Pope decides against Wiclif, 1370.

The king confirms the decision.

In 1372, John Wiclif took his degree of doctor in divinity, and became theological lecturer at Oxford—a position of no small importance, when occupied by such a man,—in which he both had, and used, the opportunity of expounding scripture to his auditors; which not only produced important results in many of them, but which likewise appears to have imbued the mind of Wiclif himself more and more with the truth of God, set forth by the Holy Ghost in the Word. In fact, Wiclif, who had before been known as the steady opponent of the friars, the bearer of a righteous testimony against simony, even though it were found in the Pope himself, the deplorer of the apostasy of the Church, now stood as the setter forth of the truth of God, before those by whom the theological lectures were attended; he had not merely to combat error, but likewise to teach *truth*.

Wiclif takes his degree of D.D. and becomes theological lecturer at Oxford.

In the documents which have come down to us, as portions of the theological lectures of Wiclif, it is interesting to see how earnestly the person and the work of the Lord Jesus Christ are pressed upon the attention of the auditors; no introduction of any thing whatsoever save the blood of Christ between the soul of a sinner and God. This becomes a point of exceeding importance, when the testimony of Wiclif, in a corrupt age, is considered; he was not merely one who saw how simony and corruption abounded on every side in the nominal church of God;—this might have been noticed by any observer through dint of mere intellect;—but he saw the enormity of these things in their true light, from regarding them as set in contrast to the revelation of God. Services, of one kind or another, were introduced and recognized as having something to do with the acceptance of the sinner; and, after all, the degree of nearness wholly depended upon certain things to be done by certain priests; these matters were, in that day, *fully relied on;* men had confidence in them, instead of depending only on that blood which has been shed for many for the remission of sins. I give one extract, which shows how firmly Wiclif opposed even the most dearly cherished superstitions of his age:—"Many think that if they give a penny to a pardoner, they shall be forgiven the breaking of all the commandments of God, and therefore they take no heed how they keep them. But I say thee for certain, though thou have priests and friars to sing for thee, and though thou each day hear many masses, and found chauntries and colleges, and go on pilgrimages all thy life, and give all thy goods to pardoners; all this shall not bring thy soul to heaven. While if the commandments of God are revered to the end, though neither penny nor halfpenny be possessed, there shall be everlasting pardon, and the bliss of heaven!" On this extract I would remark, that the contrast which Wiclif draws, is between the commandments which *men* had framed, and the commandments which had been given by *God;* if this distinction be not borne in mind, it may lead to the strange mistake of supposing that the doctrine of Wiclif savoured of a righteousness of our own, wrought out by our own obedience, instead of the righteousness of Christ, which is made ours by faith. This is hardly the place to enter upon specific proof that the doctrinal sentiments of Wiclif were utterly opposed to every thing of self-righteousness, and that they fully recognized the teaching of Scripture as to human depravity and inability. *Man's* commandments he speaks of with condemnation, while he upholds *God's* commandments as being the way of salvation:—"And this is *His* commandment, that we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment."

The person and the work of the Lord Jesus pressed in the theological writings of Wiclif.

Contrast of this to the then current doctrines.

Extract from Wiclif on the Decalogue, Vaughan i., p. 329.

Commandments of men contrasted with the commandments of God.

Wiclif no advocate for self-righteousness.

1 John iii. 23.

Such, then, was the manner in which Wiclif gave his instructions as divinity lecturer at Oxford; standing, be it remembered, in the midst of Papal abuse, and not merely displaying the deformity of error, but

Wiclif's lectures stand in striking contrast to the errors of his day.

* It is probable that the monkish controvertist made his appeal to Wiclif on account of the situation which the latter held. it appears from his reply, that he was at that time chaplain to the king.

opening, likewise, the word of God, and giving forth its blessed testimony of revealed truth; a work which not only fitted him for the labour of translating the word of God, but which likewise appears to have led him onward to the undertaking of the arduous task.

July 26, 1374. Wiclif sent to Bruges by Edward III., on a mission to the Pope.

Two years after Wiclif became the professor of Divinity at Oxford, he was sent as such by Edward III., together with the bishop of Bangor, and others, on a mission to Pope Gregory XI., respecting certain encroachments with regard to reservations of benefices, &c. which he had attempted to make in England. The place at which the negotiation was to be carried on was Bruges; where the commissioners appear to have arrived in or about the month of August, 1374. The proceedings were lengthened out for a considerable time, so that Wiclif does not appear to have left Bruges till July, 1376; having thus been for nearly two years in contact with the utter corruption of the Papal emissaries. The principal English commissioner was subsequently richly rewarded by the Pope, being immediately translated to the see of Hereford, and thence, in 1389, to St. David's, both of these translations having taken place by virtue of papal "provisions." Wiclif, during his absence (November, 1375,) was presented by the king with the prebend of Aust in the collegiate church of Westbury, and subsequently with the rectory of Lutterworth. These facts show pretty plainly how these men had respectively conducted themselves in their mission.

Delegates arrive at Bruges August, 1374, where they remain till July, 1376.

Wiclif made prebend of Aust, and rector of Lutterworth, by the king.

The protracted stay of Wiclif, at Bruges, was probably not a wasted period of his life. We have seen how his heart had learned to mourn over the corruption of the church visible,—how he traced back these evils to that sin which first brought corruption into the early church in the case of Ananias—the sin of covetousness;—how afterwards he traced this simony up even to the visible and ostensible earthly head of Christendom, the Pope himself;—and how in his public teaching he had pointed away from the many things which had been introduced "after the commandments and doctrines of men," to the sufficiency of the revelation of God in His word, as setting forth the atonement of Christ:—but now we see him in a new position, he is brought into immediate personal contact with the venality of the Roman bishop, a position in which he not only had his previous impressions strengthened, but, likewise, he was led to act even with more decision than before, in opposition to that which was so contrary to God and his truth. From the time of Wiclif's return from Bruges to the time of his death, we find that his mind was rapidly opened to see one truth after another as standing in opposition to papal delusion; and, also, that his testimony was so marked as to call forth all the vindictive feelings of those who sought to uphold the existing circumstances and condition of the Church.

The sufficiency of the revelation of God urged by Him.

He opposes the whole papal authority.

John of Gaunt at Bruges at the same time as Wiclif.

The stay of Wiclif at Bruges appears to have brought him into contact with the duke of Lancaster—John of Gaunt—one who had but little liking for either the conduct or the principles of prelates, priests, or monks; but this prince appears to have regarded them rather in a *political* than in any other light; and his subsequent protection of Wiclif appears to have proceeded from this political feeling, and not from any true apprehension of the principle of obedience to the truth of God by which Wiclif himself was guided. The patronage of John of Gaunt was an exceeding hindrance to the testimony of Wiclif, instead of being a help as many have vainly thought.

Wiclif summoned before the convocation, Feb. 19th, 1377.

Seven months after the return of Wiclif from Bruges, his unwelcome doctrines had obtained such a degree of notoriety, that he was summoned to appear before the convocation; this assembly met on the third of February, 1377; and the day, on which he was to meet the charges made against him, was the 19th of the same month. It does not precisely appear what the exact charges were which were brought against Wiclif, but it is probable that they resembled those which were, a little while afterwards, made the ground of accusation against him by the Pope himself. In appearing before the convocation, Wiclif, doubtless, encountered no inconsiderable danger. At this juncture, John of Gaunt saw fit to befriend him with his patronage, which, however kindly meant, produced only disastrous consequences: for, instead of Wiclif having an opportunity of defending himself, and testifying for the truth, the convocation at St. Paul's became a scene of disgraceful contention between the duke of Lancaster and Courtney the bishop of London, in which, however, the decency of the conduct of the latter put that of the duke to shame.

John of Gaunt befriends him; this leads to a disturbance.

When Wiclif appeared at St. Paul's according to the citation, he went thither accompanied by John of Gaunt, and Henry, Lord Percy, Lord Marshal of England; the former of these was, at this time, the king's eldest surviving son, and, in fact, was the most important person then alive belonging to the royal family of England. St. Paul's was crowded with persons, so that it was with difficulty that Wiclif, and those with him could make their way to the place where the bishops were assembled. This occasioned some tumult, of which William Courtney, bishop of London, took notice, and his indignation was increased when he saw the companions who were with Wiclif. As Lord Percy was making way for Wiclif through the crowd, the bishop regarding him as taking too much upon him, said to him,—"Lord Percy, if I had known

beforehand what *maisteries* you would have kept in the church, I would have stopt you out from coming hither."

The contention between the duke and Bp. Courtney. Fuller's Chur. Hist. p. 135.

The duke of Lancaster.—"He shall keep such maisteries here, though you say nay."

Lord Percy.—"Wiclif, sit down, for you have many things to answer to, and you need to repose yourself on a soft seat."

Bishop Courtney.—"It is unreasonable that one cited before his ordinary, should sit down during his answer. He must and shall stand."

The duke of Lancaster.—"The Lord Percy his motion for Wiclif is but reasonable. And as for you, my Lord Bishop, who are grown so proud and arrogant, I will bring down the pride not of you only, but of all the prelacy of England."

Bishop Courtney.—"Do your worst, Sir."

The duke of Lancaster.—"Thou bearest thyself so brag upon thy parents, which shall not be able to help thee, they shall have enough to do to help themselves."

Bishop Courtney.—"My confidence is not in my parents, nor in any man else, but only in God, in whom I trust, by whose assistance I will be bold to speak the truth."

The duke of Lancaster [in a low tone].—"Rather than I will take these words at his hands, I would pluck the bishop by the hair out of the church." These intemperate words of the duke in addition to what had before passed, occasioned a furious tumult, owing to which all proceedings against Wiclif were for the present dropped.

Wiclif in no way implicated in the disturbance.

It is but an act of justice to state most fully, that there appears no ground whatever for charging Wiclif with being in any way accessory to this disgraceful disturbance.

The position in which Wiclif was now placed.

Thus ended the citation to St. Paul's, leaving Wiclif, in one respect, in a new position; not merely that of a witness for the truth of God against its enemies, but also that of one whose testimony drew forth the enmity not merely of his old antagonists the friars, but likewise of his ecclesiastical superiors. Not having the particulars of the life of Wiclif, from the time of his return from Bruges, up to the meeting of the convocation, we are, of course, uncertain as to the grounds of accusation which the assembled prelates had against him. These grounds must have been either something found in his writings, or else what he had advanced in his public lectures at Oxford, or else in his parochial instructions at Lutterworth. The only question for Wiclif now was, whether he should succumb to the weight of human authority, or go on in obedience to God at all hazards.

The Pope's bulls against him. 11 Cal. an. 1377.

Some months passed away before any incident occurred in the life of Wiclif of which we have received any account: this period was probably spent partly at Lutterworth and partly at Oxford. Meanwhile his adversaries were not idle. This is evinced by the fact of the papal thunders having been called down upon the devoted head of the reformer. Four bulls were sent forth by Pope Gregory XI., bearing date May 22, 1377.* Three of them were addressed to the archbishop of Canterbury (Simon Sudbury), and the bishop of London (Courtney), authorising and requiring them to cite, restrain, and imprison John Wiclif on certain charges; they were to ascertain his opinions, and transmit them to Avignon for judgment. The fourth was addressed to the University of Oxford, in the fear lest Wiclif and his doctrines found succour and support there. These four bulls were accompanied by a letter to Edward III., reciting the powers with which the archbishop and bishop were invested by the accompanying bulls, and requiring his countenance and support in carrying them into effect. The charges were such as shewed how sensibly the Pope felt any thing like a questioning of his authority. They appear to me to be probably the same in substance as the charges before the convocation, and they may have been thus transmitted from the Pope in consequence of intelligence of the termination of the citation of Wiclif to St. Paul's. This is made the more probable, from the fear which the bulls express, lest the king and princess of Wales, and others of the royal family, should be tainted with the doctrines of Wiclif, a fear, for which the previous conduct of

The charges against Wiclif.

* Vaughan, in common with others, gives the date June 11, (vol. i. p. 370), but this clearly is a mere oversight. He likewise speaks of the prelates being "instructed to employ their vigilance that the king, the *prince* of Aquitain and Wales, and others of the nobility, and the counsellors of the sovereign, may not be defiled with the errors adverted to" (vol. i. p. 371). It should be "princess of Aquitain and Wales;"—Johannam *principissam* Aquitaniæ et Walliæ. The Prince of Wales, Richard of Bordeaux, was then a child, while his mother was a person (as was shortly after shewn) of no small power or influence.

I mention these things, because accuracy is very desirable, especially when controverted subjects are to be treated of; I can generally rely upon the *facts* stated by Vaughan, but in these minutiæ his work needs correction. Vaughan's appendix contains the documents which supply the data required for the detection of these errors. It may also be well to state, that the princess of Wales is styled shortly after by Vaughan "the queen-mother," when, in fact, she was really but princess dowager of Wales and Aquitain, and mother of the king (Richard II.)

John of Gaunt gave some grounds, and which was likewise borne out by the subsequent conduct of the princess.

The "conclusions" with which Wiclif was charged.

A few words may be needful to explain the charges themselves:—They were the "*conclusions*" deduced in part from the writings of Wiclif, and in part, apparently, from some of his instructions which had been reported by those who took offence at them. These "conclusions," let it be observed, were not expressed in Wiclif's words, nor did they contain in any sense an epitome of his doctrines: they were simply certain conclusions attributed to him, expressed in the terms of his accusers; the subjects of them being those which were supposed more or less to affect the power of the Pope. I say, *were supposed*, because really it quite betrayed the weakness of all papal claim, for the very first of these conclusions to be objected to. I will give this *first* "conclusion," in order that the over-sensitiveness of Gregory XI. may be fully seen:—"The whole race of men agreeing, has no power, apart from Christ, of simply ordaining that Peter and all his race should rule politically for ever over the world." Truly he who styled himself the successor of St. Peter must have had strange thoughts, if he imagined that this absurdly phrased "conclusion" was one of such magnitude. All thought of authority derived from Christ himself seems to have left the pontiff's mind. The oft-quoted "Tu es Petrus," was for a while forgotten, and the Pope wished something to be asserted which would ascribe to *man* little short of omnipotence. I notice this "conclusion" thus particularly, because we learn in this manner how little the Pope had really to lay to the charge of the reformer, and on what absurd grounds he framed these charges against him.

The first of the "conclusions." "Totum genus humanum concurrentium citra Christum non habet potestatem simplicem ordinandi, ut Petrus et omne genus suum dominetur in perpetuum politicè supra mundum."

There are other things to be noticed, before we arrive at the citation of Wiclif in consequence of these charges, and the answers which he made to them. One month after the date of the Bulls and the letter to Edward III., that king died (June 21, 1377), and this doubtless occasioned some delay in acting upon these formidable powers. When the first Parliament of Richard II. met, questions came before them connected with the right of the Pope to demand the treasure of the kingdom. This was, in fact, the question regarding simony, which had been before taken up by Wiclif. He again used the opportunity to bear his testimony against the principle of pecuniary demands being made upon nations, for what were termed spiritual objects. The question of the political power of the Pope, which was put before him by the House of Commons for his opinion, he meets by an apposite citation from Bernard, who himself had argued against this from the words of the Apostle Peter, and of Christ himself. This testimony of Wiclif, at such a juncture, with the torrent of papal wrath ready to break forth upon him, is valuable, as shewing how calmly he could look at the existing state of things irrespective of the circumstances in which he, as an individual, stood. It was in October 1377, that Wiclif gave this memorable testimony against the simony of the nominal church.

Edward III. dies June 21, 1377.

The first Parliament of Richard II.

The question of the temporal power of the pope answered by Wiclif out of Bernard.

October, 1377.

No public notice appears to have been taken in England of the papal Bulls, until about a month after this time. It is probable that the death of Edward III., and the subsequent events, occasioned this delay. Perhaps there was no one who saw fit to act according to the request which the Pope in his letter had made to Edward III., seeing that this might have drawn forth the enmity of John of Gaunt, whose power had rather increased in consequence of his father's death. However this may be, the papal Bull was at length presented to the University of Oxford; but it was very reluctantly received, and the authorities there do not appear to have been inclined in any way to act upon it. Archbishop Sudbury wrote to the chancellor of the University, requiring him to cite Wiclif to appear at St. Paul's, in answer to the mandate of the Pope, within thirty days from the 18th of December, 1377. Wiclif's actual appearance was at Lambeth, and not at St. Paul's; it may be that the prelates did not wish to renew the tumultuous scenes of the preceding year. However, nothing was decided against Wiclif. Many persons, avowing their attachment to his doctrines, entered the chapel where the assembly was held, and this appears to have intimidated the prelates; and after this Sir Lewis Clifford coming, it is said, as a messenger from the widow of the Black Prince, the mother of the reigning monarch, forbade the prelates to injure Wiclif, or to proceed to any definite condemnation of him or his doctrines. It is to be remembered, that the Pope had reserved for himself the right of passing sentence upon Wiclif; what the prelates had to do as the delegates of the Pope, was to imprison Wiclif, examine him on the articles of accusation, and transmit the results to Rome. With the injunction of Sir Lewis Clifford the bishops complied. thus the Lambeth citation produced no results which could harm the intended victim. The conduct both of the people and of the princess dowager of Wales, proves how widely the doctrine of Wiclif was known and respected.

The first public notice taken of the papal bulls. Causes of delay.

The university of Oxford receive with great reluctance the bull addressed to them.

Abp. Sudbury requires the chancellor to cite Wiclif within thirty days, Dec. 18, 1377.

Wiclif appears at Lambeth; nothing decided against him.

Sir L. Clifford forbids them to condemn him.

But although the proceedings against him were thus cut short, yet there exists a document which he appears to have presented to the bishops on this occasion. He makes his observations upon the "conclusions" transmitted by the Pope, refuting the charges based on them, and on some points stating his own doctrines

A document presented to the Prelates by Wiclif; he remarks on the "conclusions."

—those doctrines to which he judged his mind had been opened by the Spirit of God out of the Word. In order to understand this document aright, it is needful to recollect what he was commenting upon. he had the Pope's "conclusions" about his doctrine; and for that which had been absurdly stated by the Pope, of course Wiclif cannot be deemed responsible; and yet, strangely enough, Wiclif has been condemned for meeting the objections against some of the "conclusions" in the way in which such strange propositions deserved. The first of the "conclusions" has already been given; he now remarks upon it, that as all power and dominion will be put down by Christ, according to 1 Cor. xv., so it is impossible for men to give any perpetual government to Peter and his successors. This has been called an evasion, if it be so, I am unable to perceive it: to me it only appears to be a truth, the statement of which was elicited by the foolish charges contained in the "conclusion." His opposition to the *whole* character and claim of the papacy was not yet that which it afterwards became.

Wiclif's "Sort of Answer to the Bull."

After the Lambeth citation, Wiclif published some remarks upon the articles of accusation. In these remarks, he speaks freely of the conduct of the papacy; one sentence has an especial importance when the subsequent labours of Wiclif are borne in mind.—"Let him [the Pope] not be ashamed to perform the ministry of the church, since he is, or at least ought to be, the servant of the servants of God. But A PROHIBITION OF READING THE SACRED SCRIPTURES, and a vanity of secular dominion, would seem to partake too much of a disposition towards the blasphemous advancement of Antichrist, especially while the TRUTHS OF A SCRIPTURAL FAITH are reputed tares,* and said to be opposed to Christian truth by certain leaders, who arrogate that we must abide by their decision respecting every article of faith, notwithstanding they themselves are plainly ignorant of the faith of the Scriptures. But by such means, there follows a crowding to the court [of Rome] TO PURCHASE A CONDEMNATION OF THE SACRED SCRIPTURES AS HERETICAL, and thence come dispensations contrary to the articles of the Christian Faith." From this extract from Wiclif's "Sort of Answer to the Bull," we learn, I think, that the conduct of the Pope had resulted from influence backed by pecuniary considerations; and also, that in the opposition to the doctrines which he held, he looked on it as being directed against the Scriptures, and not against himself. We see how he had learned the authority and sufficiency of the Scriptures as the means which God had provided for the communication of truth; and this may, I judge, be regarded as one of the indications that his mind was tending towards that labour for which his name is to be held in most grateful remembrance—the translating and publishing of the Scriptures in English. These expressions may, however, have been occasioned by his having already commenced his work of translating; and this being known, may have led to further attempts to crush him. I merely suggest this as being *possible*, while the title which Wiclif gave to the document in question, seems to intimate that it referred to the previous bulls, and in them no mention is made of any thing so obnoxious as a vernacular translation of the word of God.

Wiclif's exhortation to the Pope.

The reading of the Scriptures not to be prohibited.

The Romish court bribed.

Wiclif regards the attack as being against the Scriptures.

Wiclif's mind turned towards the translation of the Scriptures.

An anonymous adversary, whom Wiclif calls "Mixtus Theologus," appears at once to have attacked him on the point of the infallibility and jurisdiction of the Pope. To this attack Wiclif replied, and there appears little doubt but that the positions assumed by "Mixtus Theologus" led the mind of Wiclif into more distrust of the authority of the papacy than he had before felt. He had looked on it as having become corrupt, he now began to regard it as essentially evil. It is of great consequence in judging of the conduct and principles of Wiclif, to observe that this change was wrought *subsequent* to the Lambeth citation. The assertion of papal infallibility, brought forward by "Mixtus Theologus," had amounted to this:—that it was not possible that the Pope could commit mortal sin, and that every thing which he ordained must be just. Wiclif's reply is remarkable; his mind instantly recurs to *Scripture;* and it is the authority of the Scripture which in itself destroys this claim on behalf of the papacy. He says, that if "Mixtus Theologus" were right in the doctrine which he had advanced, the Pope might exclude any book of the Scripture from the canon, that he might introduce any novelty in its place, that he might thus alter the whole Bible, make the very Scripture heresy, and establish that which is contrary to truth for catholic doctrine. In this reply, reference is made to the papal decision, which was yet pending, respecting the doctrines advanced in connection with the "conclusions;" but Wiclif's mind was becoming, at this very time, more emancipated than it had been from subjection of any kind to the see of Rome.

"Mixtus Theologus" attacks Wiclif.

He regards the popedom as being essentially evil.

The assertions of "Mixtus Theologus."

Wiclif's appeal to Scripture.

Its authority above all popes.

Wiclif meanwhile was at liberty: the prelates were hindered from using the papal authority with which

* In the Bull of Pope Gregory XI., addressed to the University of Oxford, he speaks of a tare having sprung up amongst the pure wheat,—lolium inter purum triticum—of their university. To this Wiclif alludes, understanding apparently the doctrine which he had taught to be compared to the tare. The Bull goes on to lament that the University took no pains for the extirpation of this tare—circa extirpationem hujus lolii. What can this be called but "handling the word of God deceitfully?" The framer of this Bull gathered his phrases from the words of our Lord in Matt. xiii., and yet he uses them in direct contravention of the words, "*Let both grow together until the harvest.*"

they were commissioned to touch his person, and they were restricted by the papal Bulls themselves from pronouncing judgment with regard to his doctrine. Thus, until the decision of the court of Rome could be transmitted to England, the prelates could not restrain Wiclif from propagating his doctrines; thus strangely had the resolve of the Pope to be himself the judge, defeated the purpose which it was intended to answer, namely, the effectual repression of the obnoxious tenets.

Death of Pope Gregory XI. March 27, 1378.

The unrestrained freedom of Wiclif, both as to person and testimony, would probably have not continued long, had not very peculiar circumstances occurred relative to the papacy in this very year. Gregory XI. died on the twenty-seventh of March, probably without having received from Archbishop Sudbury, and Bishop Courtney, any account of the examination of Wiclif, as to his doctrines, or of the ineffectual attempts to imprison him. On the death of Gregory, there was a warm contention for the papal chair, between Urban VI. and Clement VII.; this schism of the papacy was undoubtedly one of the causes of Wiclif's tranquillity. Nor was this time unemployed by the Reformer, for he used it not only to write on the refutation which the schism gave to the claim of infallibility, and on "The Truth and Meaning of the Scripture," but also to execute HIS ENGLISH TRANSLATION OF THE SCRIPTURES. Few things were ever more marked by the guiding hand of Providence than was this; how was Wiclif, whom popes and prelates sought to crush, to find leisure for this mighty labour? Was he to give up defending those doctrines of truth, to which his mind had been gradually opened by the Holy Ghost, in order to accomplish the work of Scripture translating? or was he to leave his countrymen just as he found them, ignorant of the word of God, and devoid of it in their own tongue? The good providence of God rendered neither of these alternatives needful, and thus ample time was afforded to Wiclif to carry on and complete his version.

The papal schism a cause of Wiclif's continued tranquillity.

He writes "The Papal Schism."

"The Truth and Meaning of Scripture."

His English version of the Bible.

The marked providence of God respecting this translation

The motives which influenced Wiclif to translate the Scriptures.

It is not difficult to trace the motives which influenced him in engaging in this work; he had spoken boldly of the state of the church, he had questioned the authority of the Pope; first, as to things temporal, and, at length, as to things spiritual; and the only ground on which he found that he could rest, was *the Word of God;* he had felt, step by step, his individual responsibility to God; this responsibility he had, both in preaching and in writing, enforced upon others; his testimony was not given merely to the learned at Oxford, but likewise to his parishioners at Lutterworth, and in his writings, to his countrymen at large. How, then, were those, on whose consciences he was thus pressing individual responsibility, to know *what* is, and what is not, the truth of God? It became necessary to translate the Scriptures, or else to give up all the ground on which he was contending. Even if it were granted that other versions of the whole Bible then existed, at least they were not in common circulation; and thus that work was done by Wiclif, by which the memory of the doctrine which he taught, and the appeal which he made to the word of God, was kept alive.

A version of the Scriptures needful, if he would not give up the ground on which he contended.

Wiclif's period of repose, 1378—1381.

Many works written at this time.

The period during which Wiclif appears to have been unmolested in the continuance of his labour of translating the Scriptures, and defending, by various writings, the doctrines which he had learned from them, continued from the Lambeth citation, in 1378, to the spring of 1381. The works which he put forth during this interval, prove how unwearied was his assiduity in upholding the truth of God against all opponents; marvellous, indeed, does the retrospect appear of the position which Wiclif occupied during these three important years.

Wiclif's illness at Oxford, 1379.

The friars visit him.

But, although he was unmolested by either ecclesiastical or secular authority, he had other hindrances. In the early part of the year 1379, he was severely ill with palsy at Oxford. It was during this illness, that some of his old antagonists, the mendicant friars, came to him, and exhorted him to repentance of his testimony against them; he was then supposed to be almost at the point of death; but being raised in his bed, he addressed the reproaching friars, "I shall not die, but live, and again declare the evil deeds of the friars!" And so, indeed, he did; not merely in his tract, entitled, "Objections to Freres," but far more in the publishing of the Scriptures in English,—the testimony of God Himself against all and every form of false doctrine, or of corrupt practice.

Wiclif's coadjutors in his work of translation.

Nicholas Hereford. Baber, p. lxix.

Notice in Mr. Douce's MS.

It is probable that some of the friends of Wiclif were his coadjutors in the making of his translation: this is confirmed by a notice which is found written in one MS. of this version, at the end of a portion of the apocryphal book of Baruch, "Explicit translacionem Nicolay de Herford;" from this it appears that Nicholas Hereford, who was one who had received many of Wiclif's doctrines, had translated a particular portion, concluding with part of this book.* But be Wiclif's fellow-workers who they may, this is certain, that to him was the work attributed, in his own day, by his adversaries: he was the individual through whose energy it had been carried on and executed.

* "This remarkable notice is subscribed by a different hand, and with a less durable ink, than that used by the transcriber of the MS., and, if not written by Hereford himself, was probably done by one who had good authority for what he thus asserted by his pen."—*Baber*, p. lxix.

The version, when made, was widely diffused; even if the transcribers were the only persons in England who were imbued with the doctrines which Wiclif taught, then the number of those who had received them must have been far from inconsiderable. It is remarkable how *sensitively* the name of Wiclif was connected in the minds of those who upheld the Papal doctrine and dominion, with the translation of the Scriptures; in fact, his name, his testimony against Rome, and that great work, seemed as though they were inseparably conjoined, and that they must thus stand or fall together. The opposition of the ecclesiastical authorities was soon manifested against Wiclif's translation, so that it became a dangerous matter for any part of it to be transcribed or possessed; this opposition became, in 1408, an absolute prohibition, and thus it is almost certain, that the copies of this version which have come down to us, were mostly made previous to that year; it is even probable that many, or the greater part of them, were copied immediately on the translation having been executed. I shall have occasion shortly to notice the prohibition of 1408 more particularly

Wide diffusion of the version.

Opposition raised against Wiclif's version in 1408.

Such, then, were the circumstances which led to the first publication of the Scriptures in English. A priest, whose heart God had opened to receive successively many portions of truth; who was so thrown into contact with the papal intrigues, as to see the full working of the evil of the system; and who had before his eyes the deeds of the friars, so that he found the corruption to pervade the whole of the nominal church, from the highest to the lowest; stood forth as a witness for the Truth in the midst of the corruption, and pressed home upon the consciences of men their responsibility of individual allegiance to God. his voice was heard far and wide; many were induced to question the papal authority, and ceased to rely upon what was then given forth as truth; while he, who had taken the bold stand in testimony, puts into their hands the Word of God, the written record which declares both what are the *grounds* of our allegiance, and *what* the obedience which we, as true to our allegiance. are called upon to render.

Circumstances which led to the circulation of the Bible in English.

Wiclif's testimony leads to his version of the Scripture.

III.

SOME ACCOUNT OF WICLIF'S VERSION.

The importance of this version is such, that some account of its execution, and other circumstances connected with it, seem almost to be required; at least, without them, the notice of the labours of Wiclif would be very defective.

Notice of the version itself.

This translation of the New Testament was made (as has been already said) from the Latin Vulgate, and not from the original Greek. This was rendered necessary for two reasons; first, it is exceedingly improbable that the knowledge of Greek possessed by Wiclif was at all sufficient to enable him to translate from that language. He introduces Greek words in some of his writings, but this by no means implies that he was more learned in this respect than his cotemporaries in the west of Europe; and, also, it is not likely, even if Wiclif had been competent to translate from the Greek, that he could have found a Greek copy of the New Testament to have used for the purpose; since it was not until after the taking of Constantinople by the Turks in 1453, that copies of the Scriptures and other manuscripts in Greek became dispersed by the fugitive Greeks throughout the western parts of Europe. These two reasons shew completely, that if the New Testament were to be translated into English at all, it must be from the Latin. Until Dr. Linacre introduced Greek literature into England, there was scarcely any thing known in this country either of that language or of works therein.

The version made from the Vulgate, and why.

Greek scarcely known in the West of Europe at that time.

Greek MSS. not then to be obtained.

Greek literature introduced into England by Linacre.

The Old Testament was translated from the Latin for reasons similar in their kind to those which rendered the translation of the New from that language a matter of necessity: it belonged to a later and more critical age to use the originals in forming vernacular versions of the Scriptures. However desirable it may be constantly to recur to the fountain, in order that the water may be drawn in all its purity, it is the part of wisdom for those who are prevented from having access to the well-spring, to take from the stream lower down.

The original text not used for translation till a later period.

The Latin Vulgate having then been the medium from which Wiclif translated, the inquiry arises, how far is the *Version of a version* to be trusted as conveying the revealed truth of God? I have already spoken of the wisdom of using and circulating a translation made from another version, when it is impracticable for one to be framed from the original. Now in considering the merit of a version when formed from another, there are these two things to be considered; first, the character of the primary version from which the other is made; secondly, the accuracy with which that primary version is represented by the second translator. In the case before us then, we have to look at the Latin Vulgate, and to inquire what are its merits

The value of a *Version of a version.*

What are the

merits of the Vulgate as a version.

as a version. This must be contemplated apart from all considerations as to its elegance of language or the contrary. How far does it accurately represent the original Greek? To this question but one reply would I believe, be *now* given by any who have critically examined that version, viz. that it is, on the whole, an accurate version, one which at the time when it was made did very tolerably represent in Latin the Greek original. Very soon after the diffusion of Christianity in the western provinces of the Roman empire, especially in those of Africa around Carthage, versions of the Greek Scriptures were executed for the use of those Christians to whom the Latin was the vernacular language. The books of the Old Testament were translated out of the Septuagint Greek version, in consequence of the inability of the translators to make use of the Hebrew original. These versions (of the New Testament especially) were exceedingly numerous; and from various causes, partly from the mistakes of transcribers, and partly from the want of any one established version, these translations became very inaccurate, many interpolations creeping into the text through the insertion of glosses and other scholia. In the latter part of the fourth century Jerome undertook the task of translating the books of the Old Testament out of the original Hebrew, so that there might be in Latin an *immediate* version; and thus the translations formed mediately from the Septuagint were no longer the channel through which the Old Testament was known. With regard to the New Testament, Jerome did not undertake any labour so onerous as he had with regard to the Old; he simply corrected some of the copies then in use, so as to form a version which should not be very discrepant from the original.

Some account of the early Latin versions.

The Old Test. translated from the Septuagint.

The labours of Jerome.

He translates the Old Test. from Hebrew into Latin.

His correction of the Latin versions of the New Test.

Jerome's corrected version gradually supersedes those which had preceded it: the Psalms an exception.

This corrected version of Jerome gradually superseded those inaccurate translations which had previously been used in the West; the Psalms, however, were retained in all the services of the Church according to the old or ante-hieronymian version with but little alteration, because from their being so frequently used, it was thought to be too great a change to substitute a version altogether new. With regard to other portions of the Scripture, the version and recension of Jerome were in the main adopted, yet not without some portions of the older translations being retained; this appears to be especially the case in the New Testament; so that even in its early days the Latin Vulgate was never strictly identical with the version of Jerome; while at the same time it was chiefly the text of his recension. The manner in which the Latin Vulgate text was thus formed, may, I believe, be traced to two causes, 1st. The difficulty that was felt in entirely giving up the versions which were in common use, led to the retention of not a few terms, expressions, and glosses, which had been extruded by the critical labours of Jerome; and, 2nd. The practice of *altering* copies in which the text of some of the older versions was found, so as to make them in some sort conformed to Jerome's recension. The consequence of this was the formation of a mixed text, in which the influence of the earlier versions is plainly to be traced.* Thus, if the Vulgate had simply been the version or recension of Jerome, it would have more accurately represented the original; but still even when every allowance is made it must be acknowledged that the Vulgate was a tolerably fair version for accuracy. Of course, in its transmission, various readings have crept in just as in other ancient writings which have come down to us; so that no one Manuscript copy is to be relied on as truly and precisely giving the original text of that combination of the version of Jerome with the preceding translations which was at first the Vulgate; and thus we cannot judge from the commonly printed copies what in all respects this version once was. In the fourteenth century, it is certain that the commonly circulated copies were generally *less* accurate than those which are printed, although in some respects there have been alterations made for the worse. Such then was the state of the version from which Wiclif undertook his translation. How then did he form or select a text from which to frame his version? The author of the prologue,† entitled "Elucidarium Bibliorum," at the end of the year 1395, says, "The commune latyne bybles haue more nede to be correctyd ..... than hath the englyshe bible late translated." This implies that there was some particular reason which rendered the copy which Wiclif used peculiarly accurate; and when we find in the same prologue an interesting account of the collation of various Latin copies so as to form a standard text, previous to translating, it seems most probable that something of the kind had been done previous to the execution of the version of Wiclif. It is true that the collation mentioned in the prologue is spoken of as being introductory to the making of the *second* version (1395), but this does not at all preclude a similar process having been carried on as a preparation for the former version. I rest upon

The Latin Vulgate never strictly identical with the version of Jerome.

A mixed text formed.

Various readings in course of transmission.

Inaccuracy of the common copies of the 14th century.

The testimony of the author of "Elucidarium Bibliorum."

Latin copies compared to form a text; this probably done previous to the execution of Wiclif's version.

* Amongst the Harleian Manuscripts in the British Museum there is a curious example of this systematic method of correction. This Manuscript (1772) contains some of the Epistles and the Revelation written by a very ancient hand, and corrected in the manner above described by a more recent but still an ancient corrector.

† This prologue belongs to a version of the Bible into English which was made a very little time after that of Wiclif; the prologue and the version itself will be noticed in their proper place.

these two things, 1st. the author of the prologue knew the inaccuracy of the common Latin Bibles, and yet asserts the comparative correctness of the English version which had then been for some little while executed; 2nd. he also mentions the process by which he and others obtained a more correct copy for the basis of their version; thus it becomes more than probable that some similar means had been taken by Wiclif and his coadjutors. Indeed it may be that John Purnay himself, who appears to have been the author of this prologue, and was much associated with Wiclif, was one of those assisting in a previous work of collating Latin Bibles, and this collation was the commencement of a more extended labour previous to the making of the later version. These will not be regarded as mere conjectures, when the direct testimony to the comparative accuracy of Wiclif's text, is duly weighed.

Ed. 1550. Chap. xv.

The author of this prologue probably an assistant of Wiclif.

Having thus briefly considered the first of the two questions which arise in connection with a *Version of a version*, namely, the character of the primary version from which the other is made,—I have now to examine the second, i. e. the *accuracy* with which that primary version is represented by the second translator. We have seen that Wiclif had a very tolerable ground-work for his version in the Latin Vulgate, and that in some manner there was an accuracy more than was then common in the text from which his version was made: how far did Wiclif acquit himself as a competent translator from the Latin? In discussing this, it is well again to refer to Purnay's prologue, in order that we may see how this version was appreciated in the time in which it was made. The passage already quoted from this prologue, in which the version is spoken of as needing correction less than the common Latin Bibles, proves not only the general accuracy of the *text* employed, but likewise that the *translation* was well executed; because if *this* had been incorrectly done the commendation would have been wholly misplaced. This testimony is not to be regarded as that of merely a blind admirer, it comes from one whose critical labours must have been in that non-critical age very extraordinary; and what is more, although the writer thus commends the earlier version, yet he himself takes in hand another, thus shewing that in his judgment it might be amended in some respects. Now what was the objection which the author of the prologue had against the version of Wiclif? Why, after having commended it, did he think it an advisable work to put forth another? Now I think that if the *intended character* of the version to which the prologue belongs be considered, it will be seen that he looked on the translation of Wiclif as being *too literal*, and too close in following the Latin idiom. He says that in making the new translation, they resolved that it should *not be literal*, but that it should be according to the *sense* and meaning of the text. Thus we find from Purnay's prologue, a cotemporary testimony to the exactitude and fidelity with which Wiclif had made his version.

How far does the version of Wiclif accurately represent the Latin text.

The testimony of the author of the prologue.

This testimony not that of a mere blind admirer.

Wiclif's version very literal.

This judgment, so soon expressed after the death of Wiclif, is fully supported by the closest examination which can be given to the version. It is impossible to compare it with the Vulgate without seeing how attentively the translator has sought, without being *too* servile, to express all that the Latin expresses, and if possible in the same manner. It is not improbable, that Wiclif was the more particular in thus adhering, when he could, to the *form* of the Latin phrase, in order that his version might be used as a help to those who wished to learn to read the Scriptures in Latin: we know that this influenced Hampole in causing him to use the Latin idiom when he could, and even words of Latin origin in preference to those which are more purely Saxon.

This testimony fully borne out by examination.

In speaking of the comparative purity of the Latin text used by Wiclif, it is not of course affirmed that he possessed any peculiar power of detecting and eliminating mistakes and intrusive glosses; I merely take the testimony of Purnay's prologue, and what I should understand would be this, that Wiclif's text was that which appeared the most correct from a comparison of old copies; whatever had crept into the text in them was of course retained in Wiclif's version. The following may be taken as instances:—1 Pet. iii. 22. *Vulg.* "Qui est in dexterâ Dei, *mortem deglutiens ut vitæ æternæ hæredes effi-ceremur;* profectus in cœlum subjectis sibi angelis, et potestatibus, et virtutibus." *Wiclif*—"That is in the riȝthalf of god. [And swolowith deeth: that we schulden be made eiris of euerlastynge liif,] he ȝede in to heuene: and aungels ȣ poweris and vertues ben made sugetis to hym."

What is to be understood by the comparative purity of Wiclif's Latin text.

Glosses in the Latin retained. 1 Pet. iii. 22.

2 Pet. i. 10. *Vulg.* "Quapropter, fratres, magis satagite, ut *per bona opera* certam vestram vocationem et electionem faciatis." *Wiclif*—"wherfor britheren be ȝe more bisie, that [bi good werkis] ȝe make ȝoure clepyng ȣ chesynge certeyn."

2 Pet. i. 10.

These are manifest instances of glosses which have obtained insertion in the Latin text, so early as to appear like an integral portion of it. In fact there were many such interpolations in the old ante-hieronymian versions, and several have been transferred from thence into the Vulgate. Were any object to be answered by so doing, a list of such passages retained by Wiclif might be swelled to a considerable amount.

Numerous glosses in the Ante-hieronymian versions.

Wiclif's variations from the Clementine Vulgate.

The following are instances of variation in the text of Wiclif from the Clementine, or *now* commonly received text of the Latin Vulgate.

1 Cor. x. 17.

1 Cor. x. 17: "for we many ben o breed and o bodi, alle we that takun part of o breed and of o cuppe." These last four words are found in some manuscripts, and in the *Sixtine* edition of the Vulgate, although now rejected.

1 Cor. x. 27.

1. Cor. x. 27: "if ony of hethen men clepith ȝou to soper and ȝe wolen go." "To soper" is a phrase circumstanced precisely like that which has last been mentioned.

Introduced words originally part of the Vulgate.

It is probable that in both of these passages the words which stood in Wiclif's Latin text were a part of the Vulgate originally, I mean a part of the *mingled* version formed from Jerome's and those which preceded, and that their extrusion, although perfectly right in conformity with the Greek and critical exactness, is but a departure from what the *composite* version called the Vulgate truly was when the blending was first made. It was in the insertion of such adventitious scholia that the version of Jerome was conformed in some measure to those previously in use, and thus the Vulgate was produced. The existence of such interpolations does not, therefore at all destroy the character of the Latin text used by Wiclif, as far as concerns antiquity and accuracy, however much it may shew that the pure gold of God's word was in parts impaired by a slight admixture of alloy. Wiclif could not aid himself in getting his text free from these adscititious glosses.

Scholia in the Latin text of Wiclif do not make against its antiquity.

A passage shewing Wiclif's Latin text to have been old.

There is one passage which shews that Wiclif has kept to a more ancient reading of the Latin in preference to one which afterwards was set forth with great authority by the Church of Rome.

1 John v. 7, 8. Words omitted in some Latin copies, on the authority of Thomas Aquinas.

1 John v. 7, 8. "for thre ben that ȝeuen witnessynge in heuene, the fadir the sone the holi goost: and thes thre ben oon, and thre ben that ȝeuen witnessynge in erthe, the spirit watir and blood, and thes thre ben oon." The last clause is excluded from some of the printed Latin copies, and also from the more modern Latin manuscripts. Why is this done? It appears simply to rest upon the *ipse dixit* of Thomas Aquinas.

Joachim's dispute on the unity of persons.

The circumstances are these: the Abbot Joachim in the thirteenth century disputed concerning the unity of persons in the Godhead, alleging that it was an unity of love and consent, and not an unity of essence. In support of this confused and false doctrine, he adduced the words "et hi tres unum sunt," as standing in the Latin copies after the mention of the testimony of the earthly witnesses—the Spirit, the Water, and the Blood, as well as after that of the heavenly witnesses—the Father, the Word, and the Holy Ghost. His argument rested on this: that the unity, whatever it be, must be *identical* as regards the respective witnesses in heaven and on earth; and thus, if in the one case the expression were supposed to denote unity of essence, then it must also in the other; but as unity of essence cannot be predicated of the Spirit, the Water, and the Blood, no more (he alleged) can they in this passage be predicated of the Father. the Word, and the Holy Ghost.

His supposed proof.

The reply of Thomas Aquinas.

The reply of Thomas Aquinas was, that in the eighth verse the "et hi tres unum sunt" was an interpolation of Arian heretics in order to counter-argue the orthodox creed of the Church.

The clause in consequence omitted.

The consequence of this was, that the clause, from that time and onward, was very commonly omitted in Latin Bibles, the authority of Thomas Aquinas being deemed quite sufficient to warrant the change.

Wiclif's Latin text of an older date.

Hence it is to be inferred, that the Latin text used by Wiclif was one of an older date than the occurrences which led to this passage being thus altered.

The manner in which this passage stands in the older Latin copies.

In *very early* Latin Bibles, however, the seventh verse, in which the heavenly witnesses are mentioned, is subjoined to the eighth, while in others which are still older, it stands merely in the *margin* as a scholion, while in more than forty of the very oldest it is, according to the Greek manuscripts and all other versions. entirely omitted. Wiclif's oldest manuscript must then have been more modern than any of these, that is to say, more modern than the eighth century. It may not be amiss to state, that the concluding clause of ver. 8 is restored in the Clementine edition of the Vulgate, in spite of the authority of Thomas Aquinas.

All mention of the heavenly witnesses omitted in the older copies.

Wiclif's MS. substitutes "filius" for "verbum."

This indicates an early date.

Another circumstance to be observed is, that Wiclif has "the sone" instead of "the word," plainly shewing that what he regarded as his authoritative manuscript had "filius" and not "verbum;" now this indicates an early date, as that which must be ascribed to his copy, because in the course of a couple of centuries or less, after these two verses had become fixed in their order in the Latin copies, the phraseology and the individual words of the verse became settled likewise; whereas previously they had abounded in variations. This makes it probable that Wiclif mistrusting the faulty Latin copies which were then common, used the best that he could obtain at Oxford,* or elsewhere, or else collated (as has been

* Perhaps at Oxford, Latin bibles were at this period scarce enough. About twenty years before this time, Armachanus sent two persons from Ireland to Oxford to study divinity; after two years they returned, not being able to comply with his wishes, from their inability to purchase for themselves a Bible at Oxford.

suggested), more than one of such old copies;—the date of which may probably be about four hundred years before his own time. This may sufficiently account for any slight variations which exist between the text of Wiclif and that of the printed Vulgate,—although these discrepancies will be found to be of small magnitude.

Wiclif probably used a copy 400 years old

Many of the peculiarities of the version of Wiclif are to be attributed to the phraseology of the time in which he lived; and it is remarkable that, in his version of the Scriptures, he writes far more intelligible English than is found in his original works; the dignity of the book which he translated seems to have imparted an excellence of expression to the version itself. It is indeed wonderful that the language of four hundred and sixty years ago should be so intelligible to us as is the version of John Wiclif. Surely we may ascribe it to the good providence of God, not merely that an English version of the Scriptures was made in such a day as that of Wiclif, but likewise that the version itself is such a one as it is.

Peculiarities in Wiclif's version as to language.

The providence of God with regard to the version

IV.

THE LATTER PART OF WICLIF'S LIFE.—HIS TESTIMONY.

It will be well to *glance* briefly at the three concluding years of the life of Wiclif. His period of freedom from molestation continued, as we have seen, until the spring of 1381: it was then that Wiclif took a yet more decided stand at Oxford against the *doctrines* of Popery than he had previously done. Before this we find him controverting the power of the Pope, denying the authority which men in ecclesiastical stations could have, apart from the truth of God and the authority of Christ; we find him opposing the then almost universal doctrine which put the merits of saints as an object of reliance for sinners, and setting forth the one oblation of Christ as that alone through which God forgives sins gratuitously: we find him condemning all the means then used of procuring spiritual benefits through the observances of priests; and shewing how all these things more or less had sprung from the deeply-rooted simony of the church—"the love of money is the root of all evil;" but there was one thing regarded by both clergy and laity as the most sacred and profound of mysteries, against which he had yet to testify, and to shew that the commonly received doctrine concerning it was not only in itself contrary to Scripture and to truth, but that it also led to very numerous errors, and upheld in fact almost every one of the doctrines which he had previously opposed.

A glance at the three concluding years of Wiclif's life. 1381—1384

His stand against the *doctrines* of Popery at Oxford

His previous testimony

1 Tim, vi 10

This doctrine, against which Wiclif now directed his testimony, was that of *transubstantiation;* a doctrine which, if true, did absolutely contradict all that he had taught respecting the one sacrifice of Jesus Christ, and which in itself upheld the power and authority of the Romish priesthood. It may be asked why did not Wiclif raise his voice against this dogma of Rome before? Why did he wait until after there was an open rupture between him and the Pope before he took his position on such obnoxious ground? This may, I believe, be answered quite satisfactorily; his own mind opened *gradually* to the truths revealed in the Scriptures; and it was as his mind became more and more fully imbued with the truth of Scripture, that he received more light, and thus saw how utterly all that he taught was nullified by the popular doctrines respecting the Lord's Supper. In thus having his mind gradually opened to a clearer and fuller perception of truth, Wiclif was not peculiar; the same has been the case with many others; it is thus that we find Apollos commencing to preach boldly "knowing only the baptism of John;" his imperfect testimony was not therefore rejected, for when Aquila and Priscilla heard him they took him, "and expounded unto him the way of God more perfectly." Our blessed Lord does not then refuse to own a feeble or imperfect testimony, but He leads on into a more full apprehension of truth those who really are acting in the desire of doing the will of God, "If any man will do [desire to do] His will he shall know of the doctrine, whether it be of God."

He at length opposes transubstantiation

Why did Wiclif delay his testimony against it till this time?

The gradual opening of his mind

The case of Apollos, Acts xix

The grace of the Lord in owning even imperfect service

John vii 17

The consequences of the dogma of transubstantiation are such, that I must briefly allude to them in their connection with the testimony of Wiclif:—I. If Christ's very body, which suffered on the cross, be actually present, it was argued, that *worship* is to be paid thereto; especially so, according to the decrees of councils, which define that the substance of the bread is changed into, and actually becomes, the body, blood, human soul, and Godhead of Christ*:—II. also, if the Lord's death be shewn forth in this celebration,

Four conclusions resulting from the real presence and "concomitancy."

I Worship

* The doctrine of transubstantiation, in Wiclif's days, had not gone so far; this was reserved for the council of Trent. The definition of the fourth Lateran council, 1215, was this:—"There is one catholic church of the faithful, out of which no one whatever can be saved In which Christ Jesus Himself is the priest and the sacrifice, whose body and blood are truly contained in the sacrament of the altar; the bread being *transubstantiated* into the body, and the wine into the blood, by the divine power"

The council of Trent carried the matter so far, as to con-

II "Sacrifice" of the mass
III Propitiation.
IV Priestly power to make the Creator of all things.
These four conclusions fully held by the church of Rome.

and He be bodily and substantially present therein, as bodily and as substantially as when he suffered on the cross, it follows, that every celebration of the Lord's supper is an *actual sacrifice*:—III. farther, as the offering of Christ upon the cross was a *propitiation* for the sins of men, so must the repetition of it in the Lord's supper also be:—IV. also, if every one in priest's orders possessed the power of consecrating the bread, then it must follow, that every priest possessed full power to cause Christ to be substantially present; or, in other words, to *make Him*, by whom all things were made. These four conclusions are fully held and adopted by the church of Rome; in fact, the necessary consequences of transubstantiation are not attempted to be disguised.

Wiclif commences his opposition to transubstantiation

It was not with the spirit of an impatient dogmatist, but with that of a Christian, earnest for the truth of God, that Wiclif commenced his opposition to the doctrine of transubstantiation. It is interesting to observe his steadiness of purpose, and his singleness of aim, in beginning an attack which would, he was conscious, bring upon him no small danger and difficulty. He had probably preached on the subject before to his parishioners at Lutterworth, but in the spring of 1381 he drew public attention to the subject by twelve *conclusions*, which he published at Oxford. William de Berton, who had been one of Wiclif's colleagues in his mission to Bruges, was at that time the chancellor of the university. As soon as Wiclif's conclusions were published, he convened twelve doctors, and with them drew up a contradiction of the doctrines of Wiclif: in this, after reciting the statements which he had made, they adjudge them to be contrary to the determinations of Holy Church; these they declare to be, "That through the sacramental words duly uttered by a priest, the bread and wine upon the altar are transubstantiated, or substantially converted, into the very body and blood of Christ; so that after the consecration, there do not remain in that venerable sacrament material bread and wine (which were previously under their own substances or natures), but only the appearance [species] of the same things; under which appearances [speciebus] the true body and blood of Christ are really contained, not only figuratively, or tropically, but essentially, substantially, and bodily; so that Christ is truly there in his proper bodily presence: this is to be believed; this is to be taught; this is manfully to be defended against all who contradict." They likewise determined that the penalty of the greater excommunication, suspension from all scholastic exercises, and imprisonment, should be put in force against any member of the university who should inculcate these doctrines of Wiclif. All who *listened* to them were likewise to be similarly punished.

1381
His Twelve Conclusions published at Oxford

William de Berton, then chancellor, and twelve other doctors, uphold the Romish doctrine

Their definition of transubstantiation.
See Vaugh. ii App No III.

A message from the chancellor brings tidings of the condemnation of his doctrines

Wiclif was, at the very time when this convention was held, lecturing in the school of the Augustinians, in virtue of his professorship, on this identical doctrine, when a messenger entered the hall, and in the name of the chancellor, and the doctors who had united with him, published their sentence respecting the "sacrament of the altar," and all who should uphold the doctrines taught by Wiclif concerning it. Wiclif was taken by surprise; his personal liberty was in question; he wished to have an opportunity of meeting his opponents, and discussing the condemned doctrines; and at length he appealed to the civil power, thus denying the summary authority of the chancellor to imprison him: this appeal seems to have had this consequence, that he continued at liberty, although prohibited from teaching the obnoxious doctrines *at Oxford*. His appeal was one which could really only come before the ensuing parliament; and thus, until that should meet, the chancellor and the divinity professor could not have their respective liberties and jurisdictions accurately determined.

Wiclif appeals to the civil power.

He is prevented from lecturing on the subject at Oxford

Wiclif writes his "Ostiolum"

Meanwhile, Wiclif was not idle; he wrote his "Ostiolum," or "Wicket," a tract on the debated subject. This work is interesting on another account, besides that which was the occasion of its being written; he alludes to the opposition which the Scriptures in English excited. He says, that his opponents denounced it as "heresy to speak of the holy Scripture in English, and so they would condemn the Holy Ghost;" this gives the first certain mention, in which the date is evident, of the notice which his translation had excited. The tract continues to speak of the Lord's supper, and the wondrous mistakes which were made relative to it.

Wat Tyler's insurrection, 1381

The disturbances in England which prevailed in the summer of 1381, were probably a means of postponing any farther proceedings against Wiclif. In June of that year, the mob, under the command of Wat Tyler, took possession of London; on the 14th of that month Simon Sudbury, archbishop of

tradict what had been previously determined and held. It decreed (in accordance with the Romish views at the time) that "the entire Christ," i e flesh, blood, human soul, and divinity, exist equally in the bread and in the wine; and that this entire Christ exists in each particle of each

The *accidents* (properties or qualities) of bread and wine, were allowed still to remain, although it was said that *subject* (the actual substance) had disappeared: mention is frequently made with regard to this question, of "an accident without a subject;" this the Romanists affirmed to exist in the Lord's supper.

Canterbury was beheaded by them; and this vacancy of the primacy was again, it is probable, the reason why no immediate notice was taken of the alarming doctrines. Sudbury was succeeded in his archbishoprick by Courtney, bishop of London; but it was not until May 1382, that he received the *pall* from Rome which was necessary "for the completion of his *character*." This prelate shewed himself far more prompt in action than his predecessor, whose want of firmness at the Lambeth citation of Wiclif has been much blamed by Romish writers.

Abp. Sudbury beheaded by the mob, June 14.

Courtney, bp. of London, succeeds him.

On the 17th of May, he convened an assembly, consisting of eight bishops and fourteen doctors together with others, at the Grey Friars in London, for the purpose of formally condemning the doctrines held by Wiclif. Twenty-four "conclusions" were read as having been generally preached throughout England; and after three days' deliberation, this convention condemned ten of the "conclusions" as being heretical, and the other fourteen as being erroneous. At the meeting of this synod, a shock of an earthquake alarmed some of those who were present; but the archbishop turned the circumstance to good account, applying it as an intimation of the need which there was of preserving the purity of the church. The decisions of this convention were speedily published, in order that they might be carried into effect; the archbishop transmitted the decree not only to the bishop of Lincoln, Wiclif's diocesan, but even to the clergy of the parishes around Lutterworth: it was likewise sent to the bishop of London, in whose diocese many who held the opinions of Wiclif might be supposed to reside.

An assembly convened at the Grey Friars' May 17, 1382.

The storm was, however, kept for a while from breaking upon the head of Wiclif. A Carmelite, Dr. Peter Stokys, a zealous opponent of Wiclif, was sent to Oxford to publish the mandates there, where the teaching of the Reformer had gained much ground. But Robert Rigge, who had succeeded William de Berton as chancellor, was one of the admirers of Wiclif, one who, if he did not himself hold his doctrines, was little inclined to hear them condemned.* He called on Dr. Nicholas Hereford to preach before the University: this was one of Wiclif's adherents, as also was Philip Rappyngton, who was also thus employed during the visit of Stokys. The latter of these defended Wiclif and his doctrines at some length. "Amongst other things, he told the audience, that those who did not mention the secular magistrate before either the bishop or the Pope, broke the order prescribed in holy Scripture." This conduct of Dr. Robert Rigge rendered him the immediate object of the resentment of the archbishop, and he was authoritatively commanded both to abstain from opposing Stokys, and to support him in his mission at Oxford.

Peter Stokys sent to Oxford to publish the mandates. Collier, iii p. 166; Fox, i. 504 [Ed 1684]

Robert Rigge, the chancellor, an adherent of Wiclif.

Hereford and Rappyngton preach at Oxford

Collier, iii. 167.

Archbishop Courtney strengthened the authority of the convention, which had condemned the twenty-four "conclusions," by procuring an ordinance from the king against all itinerant preachers who should uphold the condemned doctrines: the sheriffs and others were commanded, at the requirement of the prelates, to arrest all such persons. This ordinance rested of course upon the royal authority only, and yet it assumed the form of an act of parliament. The pretended enacting part ran thus:—"It is ordained and assented in this present Parliament, That the King's Commissions be made and directed to the Sheriffs and other ministers of our Sovereign Lord the King, or other sufficient persons learned, and, according to the certifications of the prelates thereof, to be made in the Chancery from time to time to arrest all such preachers, and also their fautors, maintainers, and abettors, and to hold them in arrest and strong prison, till they will justify themselves according to law and reason of holy Church. And the King willeth and commandeth, that the Chancellor make such commissions at all times that he, by the Prelates or any of them, shall be certified and thereof required, as is aforesaid."

Courtney obtains the king's aid Fox i 503

The enactments of the fictitious statute.

It is to be observed, that this ordinance possessed not a particle of legal validity: it was in fact a mere forgery, and, as such, complaint was made against it in the ensuing Parliament; the Commons alleging that they had never passed any bill authorizing commissions for the imprisoning of suspected or itinerant preachers, for they would not (they said) be more bound to the prelates than their ancestors had been. In consequence of this, the fictitious statute was declared to be repealed; and yet the ecclesiastical influence was so great, that the invalid ordinance remained amongst the acts of parliament, and has been *printed* as such, while the act of repeal was altogether suppressed. Commissions continued to be issued under the forged act as though it had been a real one.

Its invalidity

Its repeal; yet continues to be acted upon.

On the 13th of June, the king issued his writ to the chancellor and proctors of the University of Oxford, ordering strict search to be made for those who should be suspected of heresy or error, especially with regard to the points which had lately been condemned by Archbishop Courtney and his coadjutors; any

Fox i. 504 The king's mandate to the university of Oxford, June 13, 1382.

* It is, however, not a little remarkable that he was one of the twelve doctors associated in the preceding year with William de Berton, the then chancellor, in the condemnation of Wiclif's "conclusions;" he must either have been a dissentient from the determinations of that assembly, or else new light must in the interval have dawned upon his mind.

persons, likewise, who entertained John Wiclif, Nicholas Hereford, Philip Rappyngton, and others of the same sentiments were to be expelled the University, and not to be received again until such time as they should be cleared of the charge of heresy before the archbishop of Canterbury; the writings of Wiclif and Hereford were likewise to be sought for and transmitted to the archbishop.

Proceedings against the chancellor and others at Oxford.

Many difficulties were thrown by the chancellor of the university in the way of these orders being fully complied with: at length, however, the contumacious parties were brought before the archbishop. Various proceedings connected with them took place in June and July 1382. Wiclif meanwhile was at Lutterworth, and in some of the sermons which he preached while these prosecutions were pending, he expresses his opinion that the secret ground in the archbishop's mind was the publication of the Scriptures in English.

Wiclif at Lutterworth; he refers in his sermons to the proceedings. Lewis's Hist. p 22

He calls Courtney "on gret byschop of englelond," who "as men sayen is yuel payed that Goddes lawe is written in englysche to lewede [lay] men; and he pursueth a prest, for he wryteth to men this englysche and sompneth him and traveleth him, that hyt is hard to hym to route. And thus he pursueth another prest by the helpe of the pharyses, for he precheth cristes gospel frely withouten fables. O men that ben of cristes halfe, helpe ye nowe ageyns Antecrist. For the perelouse tyme is comen that crist and poule tolden byfore."

It is probable that the priest, who was thus spoken of as being pursued by the bishop for writing Scripture in English, was not Wiclif himself but Hereford, whom we have already seen to have been, in some measure, a coadjutor of Wiclif in his work. The other, who was persecuted for preaching, seems to me to have been Ashton, an itinerant labourer of much note. Others may, perhaps, judge that Rappyngton was intended. Archbishop Courtney continued his opposition with unwearied zeal, Hereford and Rappyngton being the two most obnoxious to him. Submissions, on the part of the accused—some more entire than others—some indeed very partial, were the consequence of the archbishop's proceedings against the Oxford divines.

The submission of the suspected heretics.

Wiclif still untouched

His statement presented to the king and Parliament at Oxford, Nov. 1382.

Wiclif was still untouched. It is possible that a man whose death from palsy was expected, was deemed unfit to be summoned; but so far was he from succumbing to the menaces of Archbishop Courtney, that in the following November he presented a statement of his doctrine to the king and the Parliament which assembled at Oxford. With regard to the Lord's supper, he prays that the doctrine concerning it, set forth by Christ and his apostles in the Gospels and Epistles, may be openly taught in the churches. The authority and sufficiency of the New Testament, as the Christian's directory, is put very pointedly in opposition to the multiform additions which had been appended to it. The effect of this appeal was remarkable; it led the Commons to petition the king to withdraw the illegal ordinance by which he had empowered the prelates to imprison those who held the twenty-four condemned "conclusions." The result of this petition has been already stated.

The convocation at Oxford

Wiclif summoned before it, Nov. 1382

But the archbishop was not idle: the convocation which met at Oxford at the same time as the Parliament summoned Wiclif to appear before them. This summons was duly obeyed; and here we see Wiclif meeting the combined spiritual authority of the hierarchy *alone*—for his Oxford adherents were silenced:—and *unsupported*,—for John of Gaunt, who once upheld him, now avowedly abandoned him, and recommended him not to maintain the doctrines which he had taught.

He presents two confessions of his doctrines against transubstantiation.

When he appeared before the archbishop and other prelates, he presented to them two confessions on the subject of the Lord's supper, the one in English, and the other in Latin, each re-asserting that transubstantiation did not really take place. In his Latin confession, he enters into questions as to how, or in what sense, "the bread which we break is the communion of the body of Christ," but he concludes where he began, that there is no change of substance. The consequence of the Oxford citation was, his being deprived, by the authority of the king, of the office which he held as professor of divinity, and likewise banished from the University.

Wiclif deprived of his professorship, and banished from Oxford

He now left Oxford, the place in which he had for many years taught the truth as his own mind was gradually opened to apprehend it; and where, during the last six years, his testimony had been the means of bringing a flood of light amongst his cotemporaries. One of the most remarkable facts in the history of Wiclif is, the comparative shortness of the period in which his testimony was directly pointed against the spiritual pretensions of Rome, from which results so apparently incommensurate took place. The Lord had prepared the ground, even as He sent forth Wiclif to sow the truth.

Cited by Urban VI. to appear at Rome.

It would seem as though the prelates contemplated farther proceedings against Wiclif: at all events, Urban VI. was apprised of his opinions, and he was in consequence cited to appear at Rome. It is not probable that this citation had any connection with the former proceedings, in which Gregory XI. had

reserved to himself the place of authoritatively giving sentence concerning Wiclif's explanation of the Pope's "conclusions," as to what he had taught; and yet it is possible that the English prelates were still restrained by the authority of the Bull of 1377, from touching Wiclif's person, unless they received authority from Rome. The citation to appear at Rome reached Lutterworth at a time when Wiclif was so suffering from paralysis, as to render his obedience, even if he had been disposed, impossible; however, he wrote to the Pope very freely, speaking of the authority and obligation of Holy Scripture, and its superiority to even an Apostle, if he were present; this is urged on the simple ground, that apostles both could and did err, whereas the Scripture is certain and of absolute authority; he then applies this to the conscience of the Pope, speaking the truth to him both boldly and faithfully, thus showing that even though he were disabled in body, he was still vigorous in mind for the cause of God.

Wiclif writes to the Pope

Wiclif's retirement at Lutterworth must have been diligently employed in setting forth his opinions in writing. It is probable, that in this he was assisted by the pens of others; but, in spite of his paralysis, his vigour of mind, and affiance of soul upon God and his truth, were in no way weakened. The remaining months of his life do not seem to have been molested; although, in some of his writings, he appears to have expected more trouble from his opponents. But his days were near their close: he was seized with a fatal attack of paralysis, on the 29th of December, 1384, and on the 31st of the same month, aged sixty years, he "departed to be with Christ, which is far better."

Wiclif writes diligently

His death, Dec. 31, 1384.

I have thus briefly looked at the life and labours of this remarkable man, whose efforts will not, in their result, be fully known till the day when the secrets of all hearts shall be revealed. The whole course of his testimony stands more or less in connection with his publication of the Scriptures in English, either as leading onward to it, or as resulting from it. The events of his life are, it is true, seen through an obscure medium, and he rises, as it were, an object, dim, but vast, in the horizon; but though the lapse of years, and the bitter persecutions of those who were taught by him, cause many of the exact features of his character, and the incidents of his life, to be little known, yet this we do know, that his testimony in his life and writings was faithful; and that, after his death, the effects of truth received through him, continued to draw forth the opposition of its foes. Wiclif stands, indeed, in such prominence, that others who held his doctrines after him, seem to be almost forgotten, until, after a century and a half, the light of God's truth again shone forth.

But there continued, through all this dark interval, not a few who prized the truth of God more dearly than their own lives; we know of such as William Sautrè (the proto-martyr of England's papal persecution), Lord Cobham, William White, Richard Hoveden, John Goose, Tylsworth of Amersham, and of many more who yielded their bodies to be burned at various times during this period; and of many others likewise, who were *confessors*, if they were not called to suffer death. One of these, who deserves particular attention, is WILLIAM THORP, who, by his writings, formed a connecting link between JOHN WICLIF and WILLIAM TYNDALE. The decrees of the convention at the Grey Friars, under Archbishop Courtney, were, as I have already mentioned, directed against any itinerant preachers who should teach the doctrines of Wiclif. Of these there appear to have been no inconsiderable number then in England. Itinerant preaching, on the part of the mendicant friars, was nothing strange; but it gave no small offence for Wiclif's "poor priests" to act in the same manner. But they were acting in obedience to the word of God, and they accounted it to be their duty to preach to the people, even though the prelates gave them no licenses. They were, in fact, acting upon the same principle as those of whom we read, who were dispersed in consequence of the persecution at Jerusalem, "They that were scattered abroad, went every where, preaching the word."

Many continued to hold the doctrines which Wiclif had taught

Many martyrs and confessors

W Thorp is, as it were, a link between Wiclif and Tyndale Fox, *i* 600, et seqq.

Itinerant preaching in England.

Wiclif's "poor priests"

Acts viii. 4

V.

THE ENGLISH VERSION EXECUTED BY WICLIF'S FOLLOWERS.

BEFORE giving an account of the proceedings which were instituted soon after the death of Wiclif, for the suppression of the English Scriptures, it is needful to notice the other versions, real or supposed, which were executed about the same time or a little after.

One other version at least cotemporary with that of Wiclif.

It is a certain fact that another translation beside that of Wiclif was made about the same time; some Manuscripts of a version exist, which when compared with that of Wiclif appear in many parts to have been formed very much on the model of his translation; the terms employed and the collocation of words often seem to shew, that the translator of the one had the other version before him, and that he used it in the composition of that which he executed.

Elucidarium Bibliorum

The book entitled "Elucidarium Bibliorum" has been already referred to; this prologue to the Bible contains an intimation that a version existed which had been made a little before that which was executed by the author of that tract and certain coadjutors. The question naturally occurs, When was this prologue written? Is there any evidence to determine the author? Can the version be ascertained to which this prologue properly belongs? To these questions answers can, I believe, be returned more or less satisfactory, principally from the statements of the prologue itself.

A previous version referred to

Date of the prologue, 1395.

1st. The date;—this is intimated by certain references made to the proceedings of the "*last Parliament*," at which some of the grievous vices of the clergy had been brought into notice. This can refer to nothing but the sad and disgusting exposure which took place in the Parliament in the year 1395, so that we may assign this prologue to that year or the beginning of the next; the translation was apparently completed just before the prologue was written. Reference is made to the contentions of the scholars at Oxford and the consequent bloodshed; these events took place in the years 1388 and 1389. A statute of the university of Oxford (enacted in 1251) was revived in 1387, which the author of this prologue thus recites:—"That no man schal lerne dyuynite neither hooly writ, no but he that hath doon his fourme in art, that is that hath comensid in art and hath been regent tweyne yeer aftir, this wolde be ix year either x before that he lerne hooly writ." The first reference gives a date to this work, which the other particulars stated, amply confirm.* A further proof that this prologue was written after the time of Wiclif, is to be found in the reference made to the writings of John Gerson, the celebrated chancellor of the University of Paris; he is cited by the name of "Parisience," which is given more explicitly in the printed edition, "Johan Gerson Parisiensis." He was not known as an author till after Wiclif's death.

Events of previous years are alluded to.

2nd. The next point to be inquired into is, Who was the author of this prologue, and consequently of the version to which it belonged? It is very evident that the writer was one whose views and doctrines were similar to those of Wiclif himself; and this makes it *primâ facie* probable that the translator was one whose "Lollardism" would be so notorious, that his name would be transmitted to us amongst the learned followers of Wiclif. Of these, one of the most remarkable was John Purvy, or Purnay, who, during the life of Wiclif, appears to have lived with him, and is supposed to have acted as his curate at Lutterworth. Copies of a version of the Bible into English have the name of this person written in them, and also the prologue annexed; and hence the supposition has been very reasonably entertained that he was the translator of the version which varies from that of Wiclif. This answers also the third of the questions which have been put. This version and prologue have thus been ascribed to Purnay; and as it seems as if there could have been no reason to ascribe it to him if he had not been the author, it may be regarded as his work.†

John Purnay almost certainly the author of this prologue.

Wiclif's curate at Lutterworth.

Purnay's competency as a translator

Purnay appears, from what has been said of him by various writers, to have been very competent to the task of the translation. Walden calls him "The Library of the Lollards, and Wiclif's glosser, an eloquent divine, and famous for his skill in the Law." The manner in which the version was executed is very

* The circumstances just mentioned prove that this was not the work of Wiclif, as was formerly supposed The edition printed in 1550, under the title of "A Pathway to Perfect Knowledge," is stated on the title-page as being apparently by him If it had been, it would be clear that a previous version to his existed, for the writer expressly speaks of *the English translation lately made;* but the date which is above assigned (after Lewis and Baber) proves that this prologue presents no impediment to the full reception of the testimony of Knyghton; according to which it is clear that no English translation of the Scripture was known and circulated at large prior to that of Wiclif.

† If it be objected that the evidence is not absolutely conclusive as to Purnay having been the author of this prologue and translation, let it be observed that this does not in the slightest degree affect the account of the version itself: other things remain the same, even though we look on it as anonymous.

interesting. The following account is given at the end of the prologue of the process pursued by Purnay and his assistants in preparing for, and producing their version.*

The translator's account of the version.

"Fyrste thys symple creature had mych trauaile wyth diuers felowis & helpars to gather mani eld bibles and other doctouris & comune glosis, & to make oo latine bible some dell trwe, and than to studie it of the newe, the text with the glose, & other doctours as he might get, and specially Lire on the elde testamente, that helpyd full miche in hys werke. The thyrde tyme to counsell wyth elde gramariens and elde diuinis, of harde wordis and harde sentensis, how they myght beste be vnderstanden & translated. The fourth tyme, to translate as cleerly as he could to y^e^ sentence, and to haue many good fellowis and kunnyng, at the correctinge of the translation. First it is to know that y^e^ beste translatyng out of Latyne into Englysh is to translate after the sentence, and not only after the wordis.

Old Latin Bibles collated

Nicolaus Lyranus

The version not literal

"So that the sentence be as opyn (either opener) in Englyshe as in latyne, and go not farre fro the letter. And if the letter may not be suid in y^e^ translatynge, let the sentence euer be whole and open. For the wordis owen to serue to y^e^ entente and sentence: and elles the wordis bene superfluouse either false. In translatyng into English, many resolusions moune make the sentence open, as an ablatyfe case absolute maye be resolued into these three words w^t^ couenable verb the while, for, if, as gramarians seine. As thus, The master reding, I stode, maye be resolued thus, while y^e^ master readith, I stonde. Either if the master read, ether for the master, &c. And somtime it wold accord well w^t^ the sentence to be resolued into whan, either into afterward, thus, whan the master red, I stode. Either after the master read I stode. And sometime it may well be resolued into a verbe of the same tyme, as other ben in the same reason, and this worde et, that is, and, in English, as thus. *Arescentibus hominibus pre timore*, that is, And men shulen were drie for dread. Als a participle of a presente tens, either preter tens of actyfe voicis, either passife: may be resolued into a verb of the same tens, and a coniunction copulatyfe, as thus. *Dicens.* that is seynge may be resolued thus, and seythe, eyther that seythe . . . . . .

"Also whan ryghtful constructions is lettyd by relation I resolue openly thus. Where this reason, *Dum formidabunt aduersarii, eius* shuld be englyshid thus bi the letter. The lorde hys adversaries sholden dred: I english it thus by resolucyon, the aduersaries of the lorde shulen dread hym. And so of other reasons that bene like. At the byginnynge I purposyde wyth Goddys helpe: to make the sentence as true and open in englyshe as it is in latine, either more trwe and moore open than it is in latyne. And I praye for charitie and commune profyte of chrysten soulys, that if any wyse man fynd any default of the trueth of translation, let hym set in the true sentence and open the holy wryte. But loke y^t^ he examyne trulye hys latyn byble: for no doubt he shall fynde many byblis in latyne ful false, if he loke mani. And namely newe, and the commune latyne bybles haue more nede to be correctyd (as many as I haue sene in my life) than hath the english bible late translated. And where the Hebru, by witnes of Jerom of Lire and other expositours dyscordith fro our Latyne biblis: I haue set in y^e^ margent bi manner of a glose what y^e^ Hebreu hath and howe it is vnderstonden in some place. And I did this most in the psalter, y^t^ of al our bokis discordith most fro Hebru. For the chirch readeth not the psalter by the laste translation out of Hebru into Latine: but an other translacion of other men y^t^ hadden mich lasse kunninge, and holiness than Jerome had."

A previous English translation referred to.

This prologue shews that the translation to which it belongs must vary considerably in its plan from that of Wiclif; this latter keeping especially close to the literal sense of the Latin, while Purnay sought to preserve the English idiom; how far this object was *attained* in the execution of the version, and what are its comparative merits as compared with Wiclif's, are questions which may admit of varying judgments; the more closely a version adheres to literal renderings of the text, the more, in my judgment, would it accurately represent the meaning: of course I do not mean that a departure from the vernacular idiom should be resorted to for the sake of precision; but that a literal adherence to the text is commonly the best mode of expressing the sense.

The plan of the version differs from that of Wiclif.

It is not perhaps easy to give an exact account of the Manuscripts, now extant, containing the version of Purnay. Lewis says, that his name is written on a copy of a translation of the New Testament, differing from Wiclif's, in Trinity College, Dublin; and, farther on, he gives a quotation from the Manuscript itself. He says, "the Prologue before-mentioned is bound up with it at the end of the Apocalypse, and written in the same hand as the New Testament."

The MSS of Purnay's version

His name in a MS at Dublin; Lewis, p 34

Lewis gives, as an extract from this Manuscript, the first verses of St. Matthew's Gospel; I give them from him, together with the same portions of Wiclif's translation.

The more literal a version the better

* The extract given from the prologue is taken from the printed edition of 1550; the British Museum copy of the Manuscript being defective at the end.

Extracts from Wiclif and Purnay, Matt i

Wiclif 1380.	Purnay 1395. (MS. Trin. Col. Dubl. 237. 97.)
The book of the generacioun of ihesus crist: the sone of dauith, the sone of abraham. abraham bigat Isaac, Isaac bigat Iacob, Iacob bigat Iudas and hise britheren.	The booke of generacioun of jesus crist the sone of davith, the sone of abraham. abraham generide or bigaat ysaac, ysaac forsothe bigate jacob, jacob forsothe bigate judas and his brethern.

Bishop Butler's MS. *now* (Feb 1841) *penes* Messrs Payne & Foss, Pall Mall.

This version, attributed to Purnay, and belonging evidently to the author of the prologue, agrees *verbatim* with a manuscript in the possession of the late Bishop Butler, of Lichfield and Coventry; this last-mentioned Manuscript differs *in the Gospels* in many respects from Wiclif's translation, and is clearly another version. I therefore give a few more specimens of it, comparing them with Wiclif.

Luke i 1–5

Wiclif. LUKE I.	Purnay (Bp. Butler's MS.)
[The four first verses of this gospel do not appear to belong to Wiclif's translation as actually executed; if found in any manuscript apparently of Wiclif's translation, they are probably taken from that which was executed afterwards.]	Forsothe for manye men enforceden to ordeyne the tellyng of thingis whiche ben filled in vs as thei that seyn atte the bigynnyng & weren ministris of the word bitaken: it is seen also to me hauynge fro the bigynnyng alle thingis diligentli bi ordre to write to thee thou beest theofile that thou knowe the truthe of tho wordis of whiche thou art lerned.
In the daies of eroude kyng of iudee, there was a preest zacarie bi name of the sorte of abia, and his wiif was of the dou3tris of aaron: and hir name was elizabeth.	There was sum preest zacharie by name in the daies of heroude Kyng of Judee of the sort of Abia and his wyf of the dou3tris of aaron: & hir name Elizabeth

The following passage will serve to shew how far this later translation coincides with that of Wiclif in the use of terms and phrases.

Luke x. 23–30.

Wiclif. LUKE X. 23—30.	Purnay (Bp. Butler's MS.)
blessid ben the i3en: that seen tho thingis that 3e seen, for I seie to 3ou that many profetis and kyngis wolden haue seen tho thingis that 3e seen: and thei saien not, and heren tho thingis that 3e heren: and thei herden not, and lo a wise man of the lawe roos up, temptynge hym and seiynge, maistir what thing schal I do to haue euerlastynge liif, and he seide to hym, what is writun in the lawe? hou redist thou, he answerid and seid, thou schalt loue thi lord god of al thin herte: and of all thi soule, and of al thi stryngthis and of al thi mynde and thi nei3bore as thi silf, ℭ ihesus seide to hym, thou hast answerid ri3tli, do this thing, and thou schalt lyue but he willynge to iustifie hym silf: seid to ihesus, and who is my nei3bore? and ihesus bi helde and seide, A man cam doun from ierusalem in to ierico, and filde among theues, and thei robbeden hym, and woundiden hym, and wenten aweie: and leften the man half alyue.	blessid ben the i3en: whiche seen tho thingis that 3e seen, sotheli I seie to 3ou for many pfetes & kyngis wolden see tho thingis whiche 3e seen & sawen not and heere tho thingis that 3e heeren & thei herden not, and lo a wise man of law roos temptynge him & seyinge; maystir what thing doynge schal I welde eulastynge lyf; and he seyde to him; what is writen in the lawe? how redist thow? he answerynge seide, thou schalt loue the lorde thi god of al thin herte & of al thi soule *eithr lyf* & of al thi my3tes & of al thi mynde; and thi ney3bor as thi silf. and iesu seyde to him thou has answeride ri3tly do thou this thing & thou schalt lyue. forsothe he willynge for to iustifie himself seyd to iesu, and who is my nei3bore? sothely iesu biholdynge seyde, sum man cam doune fro ierlm in to iericho. & felde among theeues whiche also robbiden him and woundes putte inne wenten awaye the man lefte halfe quyke.

If it be thought that in anything this version seems less clear and modern in phraseology than that of Wiclif, it must be borne in mind that many of the explanatory terms with which Manuscripts are sometimes glossed, are now less intelligible than the word which they are given to explain.

This version appears to be identical with one which has been *alleged* to be more ancient than Wiclif's. Bishop Butler's Manuscript appears to coincide with that at Dublin, which has Purnay's name, and also with a specimen lately published as part of an older version.

It is, however, also to be observed, that Bishop Butler's Manuscript appears to agree in the Epistles with Wiclif's version; hence it may be supposed to have been transcribed from two different copies and versions.

A Manuscript in the British Museum (Bibl. Reg. 1 B. VI.) contains throughout a version varying from

Wiclif's; this appears in the Gospels to be identical with the version contained in Bishop Butler's Manuscript, and in the Epistles to be the rest of the same translation.

The first four verses of St. Luke's Gospel are, however, omitted in this copy, as well as in those of Wiclif's version. In the passage already cited from Bishop Butler's Manuscript from Luke x, there are only a few slight variations.

The following are specimens as compared with Wiclif:—

Wiclif.	1 COR. VIII.	MS. Brit. Mus. Bib. Reg. 1 B. vi.
But of these thingis that ben sacrified to idolis we witen for alle we han kunnynge, but kunnynge blowith, charite edifieth, but if ony man gessith that he kan ony thing, he hath not ȝit knowe hou it bihoueth hym to kunne.		Forsothe of thes thingis that ben offrid to ydolis *that ben symulacris maid to manns lyknesses*. we witen for alle we han kunnyng. sotheli science *or kunnyng* in bloweth with pride. charite edifyeth forsothe if ony man gesse *or deme* him forto wite ony thing he hath not ȝit knowun hou it bihoueth him for to kunne.

1 Cor viii 1, 2

Wiclif.	HEB. IV.	MS. Bib. Reg. 1 B. vi.
Therfor drede we leest parauenture, while the biheest of entrynge in to his reste is lefte, that if ony of us be gessid to be awei, for it is toold also to us: as to hem, and the word that was herd, profitid not to hem, not meynde to feith, of tho thingis that thei herden, for we that han bileued, schulen entre in to reste, as he seide, as I swoor in my wraththe: thei schuln not entre in to my reste.		Drede we thrfore brithren leste paruenre the biheest of entring into "reste" his [*sic*] left or forsaken *or* deniyd forto be ony of us be gessid aweye. forsothe it is tolde to us as & to hem and the worde herde pfited not to hem not mengid to feith of thes thingis that thei herden forsothe we that han bileued schulen entre in to reste as he seide as I swoor in my wrath if thei schulen entre into my reste.

Heb. iv. 1—3

Another Manuscript, in the British Museum, (Arundel 254), contains an English harmony of the Gospels, on the plan of that drawn up by Clement, of Lanthony, together with the Catholic Epistles, all of which are of the translation differing from Wiclif's.

Bishop Butler's Manuscript contains some peculiarities; for instance, in Matt. ii. "Kinges" is the word in the text for "wise men", and "astronomers" is placed in the margin. The word "kinges" is of course derived from the Romish legend of Gaspar, Melchior, and Balthasar. This could not have proceeded from the translator, it must have been the alteration of a copyist.

Mr. Baber gives Luke ix. 1, &c., and 1 Cor. viii. 1, &c. as specimens of a version contained in a Manuscript then in the possession of Mr. Douce: from these citations, the Manuscript in question appears to contain the version here attributed to Purnay.*

Mr. Douce's MS cited by Baber.

There is a MS. in the Bodleian Library, which has this notice written at the end, "y^e eer of y^e lord m cccc ȼ viii. yis book wa endid." The fourth c in the date has been erased, so as to make the book appear older; but there can hardly be a question that the date really is 1408, the very year when Archbishop Arundel's Oxford Constitutions were enacted. This MS. is worthy of notice, because, from the alteration of date, it has been supposed to be far earlier than the days of Wiclif, and also because it has been stated by Lewis to be of a different version.

MS. in the Bodleian, Fairfax, 2

Date

Bishop Bonner mentioned, in 1555, an old Bible which he possessed, written about eight score years previous, from which he gives some extracts; the following is a comparison of these passages (as found in Lewis), with Wiclif's version.

Bp. Bonner's MS. Lewis, p 25, 27

Wiclif.	EXOD. XX.	Bonner's MS.
And the lord spak alle these wordis. I am the lord God that ladde thee out of the lond of egypt fro the hous of seruage thou schalt not haue alien goddis bifore me. thou schalt not make to thee a grauin ymage, nethir ony licnesse *of thing* which is in heuene aboue, and which is in erthe binethe, neythir of the thingis that ben in watris undir erthe, thou shalt not herie tho nether thou schalt worshippe.		And the lord speek alle thes wordes I am the lord thi god that hath lad the out of the londe of Egypte from the house of thraldome: thou schalt not have alyen goddys before me, thou schalt not make to the graven thing, ne eny lycknesse that is in heven abown and that is in erthe benethe, ne of hem that ben in waters under erthe, thou schalt not anoure hem ne herye hem.

Exod xx 1—5

* The same version appears to be contained in a Manuscript in the Advocates' Library, Edinburgh; of which various specimens have been kindly furnished for comparison, by J. Thomson, Esq. This Manuscript does not contain the introductory verses to the Gospel of St Luke

LEVIT. XXVI.

Lev. xxvi

Ye shulen not make to you an ydol and a grauen ymage, nether ye schulen reyse tytlis, nether ȝe schulen sette a noble stoon in your lond that ȝe worschipe it.

Ghe schuln not make to ghou a mawmett and graven thing, ne tytles ghe schuln rere, ne huge stone ghe schuln putten in ghor erthe that ghe honour it.

Glosses introduced

In this passage, some Manuscripts of Wiclif's translation add, after the word "tytlis," "*yt is auteris for ydolatrie*," underscored, so as to distinguish it from the text itself. This may serve as a specimen of the kind of glosses which were early added to Wiclif's translation; they were probably appended, in many copies, almost as soon as the version itself was executed; and, indeed, it is not improbable that the copy of the New Testament in English, with glosses, which was used by Anne of Bohemia, queen consort of Richard II., was one of this description.

WICLIF. DEUT. V. BONNER'S MS.

Deut. v. 7—9.

Thou schalt not have alien goddis in my sight, Thou schalt not make to thee a grauen ymage neyer a licnesse of all thingis that been in heuene above & that ben in erthe binethe & that ben in watris under erthe, thou schalt not herie tho & thou schalt not worshippe tho

Thou schalte not haue alyen goddys in my syght, thou schalt not make to thee graven thinge, ne lyckenesse of alle thinges that in hevene ben above and in erthe benethe, and that dwellen in waters under erthe, thou schalt not honoure hem ne herye hem

Bodleian MS, Fairfax 2, is Wiclif's.

Lewis says, that the Manuscript cited by Bonner, appears to be the same that is now in the Bodleian, marked Fairfax, No. 2; which is the Manuscript of which the date has been falsified, to make it appear a century older. In this he is clearly mistaken, for a comparison of these very passages with that MS., proves that it contains the version of Wiclif; the same is true of a passage which has been copied from the New Testament of that MS. Another Bodleian Manuscript, which Lewis speaks of as containing the same version, is also simply one of Wiclif's.* It yet remains to be shown, what Manuscripts contain the version which Bishop Bonner cites.

Thus much, then, appears certain, that in the latter part of the fourteenth century, *two* English versions of the Scriptures were made, both of which are extant; the one, John Wiclif's, a translation made very literally from the Latin; the other, executed by Purnay and others, in which an attempt was made to express the *sense* in English more than the exact words. This latter version appears never to have been so much circulated as the former, which may be attributed to three causes. 1st. That Wiclif's was so diligently copied at once, that it had acquired a sort of standing in the affections of readers; 2nd. That the troubles of Purnay commenced so very soon after the completion of his work, that *he* was not able himself to superintend the multiplication of copies; and, 3rd. That the prohibitory constitution of Archbishop Arundel was enacted only *thirteen* years subsequent to the completion of the version, whereas it was twenty-eight years posterior to the translation of Wiclif.

Purnay's version never widely spread

Glosses found in various MSS

Lewis, p 29.

Glosses of various kinds to explain passages, or, more commonly, single words, are of frequent occurrence in some Manuscripts of Wiclif's and the other early version; but especially in those of the latter: the following are a few specimens of verbal glosses:—" Incorruptible, *that may not dye ne ben peyred;*"—" Creatore, *that is, maker of noughte.*"—" Yvel fame, *or, schendeschepe.*"—" Maales, *or men.*"—" Acorden not, *or bysemen not.*"—" Bakbyters, *or soweres of discorde.*"—" Detractours, *or open bakbyteres.*"—" Proude, *high ouer measure.*"—" Affeccion, *or love.*"—" Benignite, *or good-will.*"—" Acception of persones, *that is put oon bifore another that is withouten deserte.*"—" Sacrilegie, *that is theft of holy thenges.*"—" Prepucie, *or custom of heathen men.*"—" Iustified, *or founden trew.*"—" Prevarication, *or trespassing.*"—" Allegorie, *or gospels undirstonding.*"—" A libel, *that is a little book.*"—" A byliber of wheat, *that is, a weighte of tweye pound.*"—" With wonder and extasi, *that is, lesyng of mynde and resoun and lettyng of tonge.*"—" Oolde botellis, *or wyne vessells.*"

The object of the greater part of these glosses is very evident; in some of them, however, the explanatory term is *now* become less simple than the word to be explained. Some of the elucidations are not a little singular, while others appear to be inserted for the purpose of giving a synonyme of Saxon origin as an equivalent for some term derived from the Latin. This one thing is very clear that all the

* I am much indebted to the kindness of Dr. Bandinell, the Keeper of the Bodleian Library, for extracts from various MSS; and also to Mr Henry Gough, for information relative to these and others

labour bestowed upon the making of versions, and upon elucidating them when made, was directed to the diffusion of the knowledge of the word of God amongst the English, not merely the high and learned, but likewise the poor and comparatively illiterate.

John de Trevisa said to have translated the Scriptures

It is possible that a careful examination of existing manuscripts would shew that there are more than one old translation extant besides that of Wiclif. It has been positively asserted, that John de Trevisa, a native of Cornwall, who was vicar of Berkley, translated both the Old and New Testaments into English. He was cotemporary with Wiclif, though born some years before him, and also his survivor by some years; it has been supposed that he died in 1399 or the preceding year: Tanner says, in 1412. John de Trevisa was no friend to the then existing state of things in the Church, since he is reported to have said, "Our Saviour sent apostles and priests into the world, but never any monks or begging friars." Whether these were his words or not, they may at least be taken as the expression of his judgment. It is possible that his objection to the friars may have led to a translation of the Scriptures having been attributed to him.

His dislike to the friars

If John de Trevisa did really translate the Old and New Testaments, it is probable that his work was either almost exactly cotemporary or else a little posterior to that of Wiclif; I suppose this from the fact of other works translated by him having been executed about that time: the Polychronicon of Ranulph of Chester was translated by him (to which he himself added a supplement of the events of fifty-five years), and it was finished in April, 1387.

Bale and Caxton's testimony.

Bale attributes a version of the Scriptures to Trevisa, as also Caxton seems to do; whether they had any data for their assertion is not easy to determine.

If Trevisa did translate the Scriptures, his work must have fallen with Wiclif's under the sweeping condemnation of Archbishop Arundel's Oxford Constitutions, and thus unless it were disseminated (like Wiclif's had been previously) by some strenuous efforts, copies of it would necessarily become almost extinct. As the name of John de Trevisa has thus been connected with the English translations of the Scriptures, it will not be amiss to give a few passages of Scripture extracted by Dr. Waterland out of his writings, and published by Lewis:—

Fragments of Scripture in the writings of Trevisa.

Matt. 18: 32. "I forgave the al thy det bycause thou praydest me, wicked servant."
— 22: 18. "The slowe servant hidde his lorde's talent in the erthe."
— 26: 19. "Moche have I suffred by syghte bycause of him."
Luke 11: 45. "my lord taryeth to come" . . . "If a servant begynneth to drink and is dronken, and smiteth and beateth the meyny his lord shall come . . ."
— 19: 13. "The nobleman called his servauntes and bytoke hem ten mnas, and he saide to these servauntes marchaundise with it tyll I come."
— — 16. "Lo, lord, thy mna hath made ten mnas, and his lorde sayde to him, and be thou hauynge power over ten cities."

I know of nothing farther which can be accurately ascertained respecting the claims of John de Trevisa to be regarded as a translator of the Scriptures.

VI.

OPPOSITION TO THE CIRCULATION OF THE SCRIPTURES, AND OTHER CIRCUMSTANCES PREVIOUS TO THE REIGN OF HENRY VIII.

Opposition raised after Wiclif's death.

I HAVE yet to speak of the opposition which, after the death of Wiclif, was raised against the spread of the Scriptures in English. I have already adverted to the mention which he himself makes of the enmity which this translation was even in his lifetime exciting. After his death this was carried still farther, for in the year 1390, a bill was brought into the House of Lords in order to suppress this English translation of the Scriptures. John of Gaunt, although he forsook Wiclif when he boldly combated the doctrine of transubstantiation, seems to have always respected both his principles and conduct, and now firmly opposed the enacting of such a law. He spoke thus, "We will not be the dregs of all; seeing other nations have the law of God, which is the law of our faith, written in their own language." He declared that he would support the circulation of the Scriptures in English against those who brought in the bill, whoever they

A bill brought into the House of Lords, 1390

This bill opposed by John of Gaunt

might be. In support of this opposition, it was said, that "if the Gospel by its being translated into English, was the occasion of men's running into error, they might know that more hereticks are to be found among the Latins than among the people of any other language. For that the Decretals reckoned no fewer than sixty-six Latin hereticks, and so the Gospel must not be read in Latin, which yet the opposers of the English translation allowed." The consequence of this opposition appears to have been that there was no legislative prohibition of the Bible in English.

It does not pass

Abp Arundel's testimony respecting Queen Anne, 1394

We have a testimony from one who would perhaps be thought the least likely to give it, of the reception which the English Scriptures received even amongst those in the highest station. Anne of Bohemia, the queen-consort of Richard II., died in 1394, on the 7th of June; her funeral sermon was preached at Westminster by Thomas Arundel, then archbishop of York, and afterwards of Canterbury; in his commendation of "good Queen Anne" he says, that "although she was a stranger, yet she constantly studied the four Gospels in English, and explained by the exposition of the doctors; and in the study of these, and reading of godly books, she was more diligent than even the prelates themselves, though their office and business require this of them" From this it would appear that she had followed the example of her mother-in-law, the princess of Wales and Aquitaine, whose interference on Wiclif's behalf has been already mentioned.

The writings of Wiclif carried to Bohemia

The attendants of this queen, who had accompanied her to England, returned on her decease to Bohemia, conveying with them the writings of Wiclif; whence it was that the light of truth shone forth from Prague, a light which the council of Constance in vain endeavoured to extinguish. We have, I think, in the circumstance of the writings of Wiclif having been thus conveyed into Bohemia, a presumptive evidence that the English Gospels with the exposition of the doctors, was either of his translation, or else one of those which his followers had put forth. There appears to be some connection between the copy of the Scriptures in English used by this princess, and the subsequent dissemination of the works and doctrines of Wiclif by her attendants in Bohemia; for it cannot be questioned that some at least of her household had embraced the doctrines of this reformer. It appears very probable, that Anne of Bohemia herself had received some of his instructions. Wiclif knew something of her, although she came to this country but little more than two years before his death; for he speaks of her as possessing the Gospel written in three languages, Bohemian, German, and Latin; he asks whether to "hereticate her on that account would not be Luciferan folly?" It is possible that she was under some suspicion of holding or favouring the doctrines of Wiclif, and that, for this reason, he inquires respecting her being *hereticated*.

Wiclif's commendation of Queen Anne

The spread of Lollardie

When "Lollardie," as it was termed, was introduced even into the abodes of royalty, it is not surprising that many of every class were also amongst the number of those who had received the doctrine of Scripture Wiclif rejoiced that "many knights favoured the Gospel, and had a mind to read it in English;" among others the following are mentioned as adhering to the doctrines of Wiclif: Sir Lewis Clifford, Sir John Montacute, Sir Reginald Hilton, Sir William Neville, Sir John Peeche, Sir John Clenboun, Sir John Trussel, Sir Richard Sturry, Sir Thomas Latimer, and that faithful martyr of Christ, Sir John Oldcastle, Lord Cobham. Knyghton, as might have been expected, bewailed the *infatuation* of those knights, who preferred the reproach of Christ to the honours of this world.

It is no wonder that the adherents of the Romish doctrine should have been at length thoroughly alarmed, and induced to institute severe proceedings for the suppression of the supposed evil.

Arundel becomes a severe persecutor, 1400

Six years subsequent to his sermon on the death of Queen Anne, namely in the year 1400, Archbishop Arundel, who had before this succeeded Courtney in the see of Canterbury, became the uncompromising persecutor of all who were suspected of "Lollardie." In this year it was that William Sautrè became the first, in England, to yield his life for the truth of God. The archbishop's continued opposition brought other victims into his hands to be either burned or, like Thorp, imprisoned. In the year 1408, we find him taking more determinate measures for hindering the propagation of what he called heresy: the circulation of the Scriptures in English (those Scriptures the reading of which he *once* had commended) was now to be prohibited by any means. A convocation of the province of Canterbury was held at Oxford, and thirteen Constitutions were enacted. The first two of these defined *who* might preach; the third and fourth determined *what* might be preached; the fifth related to what masters might teach their scholars; the sixth was directed against the writings of John Wiclif, by name; while the seventh was nothing short of a prohibition of the Scriptures in English:—"It is a dangerous thing, as St. Jerome assures us, to translate the holy Scripture, it being very difficult in a version to keep close to the sense of the inspired writers: for by the confession of the same father he had mistaken the meaning of several texts. We therefore decree and ordain, that from henceforward no unauthorised person shall translate any part of

1408
A convocation at Oxford

Constitutions Fox, i 597 Collier, iii p. 280

Wiclif's writings condemned

The Scriptures in English prohibited

the holy Scripture into English or any other language, under any form of book or treatise: neither shall any such book, treatise, or version, made either in Wiclif's time or since, be read, either in whole or in part, publicly or privately, under the penalty of the greater excommunication, till the said translation shall be approved either by the bishop of the diocese, or a provincial council as occasion shall require." The six other constitutions relate to the modes of expression in speaking of God; to disputations on points of Romish belief; to the letters dimissory of priests; to the exclusion of "Lollardie" from Oxford; to the deprivation of offenders; and to the process to be employed in dealing with heretics.

Importance of this seventh Constitution

The seventh of these Constitutions, which I have quoted at length, is of great importance, as shewing both the danger which the archbishop supposed would arise from the spread of the Scriptures in English, and also how these things were connected in his mind with *John Wiclif*. Whatever previous versions of particular portions had existed, they had excited no enmity, for they had never been disseminated by the hands of such as Wiclif's "poor priests." So resolute was this prelate in his condemnation, that he perverts and misquotes Jerome to serve his purpose. It is probable that during the thirty years (or thereabouts) which had elapsed between the completion of Wiclif's version and this Oxford convocation, *very many* copies of the English Scriptures had been made, probably the greater part of those of this translation which have come down to us; and it appears likewise that some of the followers of Wiclif had put forth copies in which the translation was either re-wrought or varied, according to what they judged to be simpler English, or less literal in the renderings;—but however much may have been done in this way by others, Wiclif's was still the version which had unlocked the treasures of God's word to the English nation.

Copies of Wiclif's version multiplied.

The circulation of Wiclif's version

Had not the circulation of Wiclif's translation been very wide prior to the enactment of Archbishop Arundel's Constitutions, it is not likely that so many copies would have come down to us; for it was after that time a dangerous thing to possess, or to transcribe them. And yet, in spite of the danger, this was done;—there were those who were willing to face the penalties for heresy, rather than that the word of God should not be circulated: but still we have no reason to suppose that this was done except in comparatively rare instances. The Conventual and Collegiate libraries, too, which were the means of preserving so many of the literary productions of the middle ages, were closed against the writings and translations of Wiclif, unless, indeed, they happened to be buried in unknown obscurity; so that the possession of individuals must have been the means of transmitting them. Perhaps in this way they were more read and prized, while held as dangerous possessions, than they would have been if honoured with a known place in public libraries; and thus they were, I doubt not, the means of secretly instructing many who "sighed and who cried" over the evils which were wrought by those who professed to act in the name of Christ and of his apostles.

Copies of Wiclif's version transmitted through individuals

1406. The Oxford testimonial in Wiclif's favour. Fox, i 511

Such were the attempts made to hinder the circulation of the Scriptures, as well as the original writings of Wiclif, by the archbishop, and very ably were his purposes carried into execution. But the exercise of church authority was not yet fully carried out against Wiclif. In 1406, some of his friends at Oxford appear to have published an instrument, under the University seal, certifying his learning, probity, and godliness; they state that "in his answering, reading, preaching, and determining, he behaved himself laudably, and as a stout and valiant champion of the faith; vanquishing, *by the force of the Scriptures*, all such who by their wilful beggary [the mendicant friars] blasphemed and slandered Christ's religion. Neither was this doctor convicted of any heresy, either burned of our prelates after his burial. God forbid that our prelates should have condemned a man of such honesty for a heretic." This instrument is dated, "At Oxford, in our congregation-house, the 1st day of October, in the year of our Lord, 1406."

This testimonial appears to have drawn forth not a little opposition and anger on the part of the enemies of Wiclif and his doctrines; they tried to represent the document as being false or forged, although they could not deny that the University seal had been affixed thereto. Two years afterwards, as has been stated, Archbishop Arundel's Constitutions, condemning Wiclif and his works, were framed at Oxford. In 1410, the doctrines of Wiclif were condemned in a full congregation at Oxford; a vast number of propositions, as having been taken out of Wiclif's writings, were censured, and the books themselves were publicly burned. Any who maintained the doctrines which were thus censured were to lose their respective degrees. "But, as it happened, these opinions of Wiclif, instead of being stifled, gained ground by this opposition; and his books were more valued than before." Amongst these books, Wiclif's translation of the Scriptures, prohibited two years previously, is apparently to be included. The University of Oxford especially, as well as other parts of that which then was the diocese of Lincoln, was regarded as being "infected" with the

1410 The University of Oxford censures Wiclif's doctrines, and burns his books. Collier, iii. 287

The doctrines of Wiclif still

prevail at Oxford

heresies of Wiclif. This occasioned stringent measures on the part of Archbishop Arundel, in which he was supported by King Henry IV.*

Abp. Arundel applies to the Pope to burn Wiclif's bones, 1411

Amongst other means of dishonouring the memory of Wiclif, Archbishop Arundel wished for papal authority to burn his remains; he solicited the Pope to grant him a Bull, condemning the censured conclusions, and also authorizing this brutal act. It is probable that Arundel could hardly, after the lapse of so many years, proceed to disinter the remains of this servant of Christ unless he were supported by this authority. The Pope, however, condemned the "Conclusions" without sanctioning the burning of his bones.

Council of Constance, 1415

In 1415, however, the council of Constance granted the needful authority for the execution of this indignity: they solemnly condemned him as a heretic, and ordered the removal of his bones far from the burial of any church. Had Archbishop Arundel been alive at this time, the sentence would doubtless have been carried into immediate execution; but his successor, Chicheley, was otherwise occupied than in disturbing the repose of the dead.

Wiclif's bones ordered to be dug up
His remains burned, 1428

In 1428, Richard Fleming, bishop of Lincoln, who has been already mentioned as having for a time professed the doctrines of Wiclif, was commanded by Pope Martin V. to execute the decree, which he accordingly did. The bones of Wiclif were dug up and burned, and his ashes were cast into a stream which flows by Lutterworth:—it may seem to be an honour to his memory, that those who were so deeply busied in hindering the spread of the truth of God, and in persecuting those who held it, should have thus treated with indignity the unconscious remains of Wiclif. But strange indeed was it, if those who did it thought they were injuring one whose spirit was at rest in Christ, and whose body (whether mouldered into dust, or destroyed by the folly of man) will be changed and made like the body of Christ himself when he appears in glory.

Throughout the remainder of this century, from time to time, scattered notices are to be found of those who, in spite of the danger, read and circulated the English Scriptures. From the extracts given by Fox, from the register of William Alnwick, bishop of Norwich, a few particulars may be learned relative both to the circulation of the word of God in English, and the danger of so doing. In the year 1429, a charge was made against Richard Fletcher, of Beccles, that he "is a most perfect doctor in that sect [namely, that of the Lollards], and can very well and perfectly expound the Holy Scriptures, and hath *a book of the New Law in English*, which was Sir Hugh Pie's first." This charge shews how completely the possession of the Scriptures in English was one ground on which to accuse a man of heresy.

Register of Alnwick, Bishop of Norwich
Lollards troubled, 1429

R Fletcher Fox, i 755. Charged with possessing the NewTestament in English

The next charge which is mentioned is the following:—"That Nicholas Belward, son of John Belward, dwelling in the parish of Southelam, is one of the same sect, and hath a New Testament, which he bought at London, *for four marks and forty pence* [i.e., £2. 16*s.* 8*d.*], and taught the said William Wright, and Margery his wife, and wrought with them continually by the space of one year, and studied diligently upon the said New Testament."

Nichs Belward charged with buying a New Testament

It was not uncommon to make a part of the charge against certain who were convented before the bishop *that they could read English*, making it at least probable that few of the common people, unless it was from the desire of reading the Scriptures for themselves, were able to do this. Some, who were accused of "Lollardie," had the fact of their possessing, or reading, the word of God in English, alleged in confirmation or aggravation; but some were charged with heresy simply upon this ground alone. For instance, the following is one of the charges:—"Sir Hugh Pie [a priest, who had intercourse with the Lollards] bequeathed to Alice, servant to William White, a New Testament, which they then called the Book of the New Law, and was in the custody of Oswald Godfrey, of Colchester."

Possession of the English New Test a sufficient ground for a charge of heresy

The charge mentioned above against Nicholas Belward, shews us the sum for which a copy of the New Testament in English was at this time sold; Fox, in another part, when speaking of the invention of printing, refers to this circumstance, saying: "*Now* the same price will serve *forty* persons with so many books." It is a *very* moderate computation to suppose that now *four hundred* bound copies of the New Testament can (from the altered value of money and increased facility of production) be purchased for this sum. It is probable that so much was demanded on account of the peculiar danger which at this time attended the circulation of any portion of Scripture in English. In order to form some estimate of the value of four marks and forty pence at that time, it may be stated that this was then a sufficient yearly stipend for a curate.

Fox, i 804.

Price of New Testaments in English.

* A respect for the memory of Wiclif seemed to linger long, or rather, perhaps, to revive, at Oxford; for, in 1564, that University annulled all its statutes against him —Collier, iii 338.

Invention of printing.

But although the danger in which any were placed who meddled with the English Scriptures did in part increase the price of copies of the word of God, yet it is to be remembered that the *invention of printing* was the great means of causing books to be produced at a moderate price. Few inventions can be so directly ascribed to the providential guidance of God as this may be; would that it had never been used for any end which should militate against his glory! But this, like every other gift of God, has been perverted to evil uses by the blindness of the heart of man.

Fox, i. 803.

Fox, after speaking of this invention, under the year 1450, and discussing by whom, and how, it was discovered, speaks thus concerning the invention itself: "Notwithstanding, what man soever was the instrument, without all doubt God Himself was the ordainer and dispenser thereof, no otherwise than He was of the gift of tongues, and that for a singular purpose. And well may this gift of printing be resembled to the gift of tongues: for like as God then spake with many tongues, and yet, all that would not turn the Jews; so now when the Holy Ghost speaketh to the adversaries, in innumerable sorts of books, yet they will not be converted, nor turn to the Gospel." Fox's meaning clearly is, that innumerable sorts of books set forth the doctrine which the Holy Ghost wrote in the Scriptures.

"Now, to consider to what end and purpose the Lord hath given this gift of printing to the earth, and to what great utility and necessity it serveth, it is not hard to judge whoso wisely perpendeth both the time of the sending, and the sequel which thereof ensueth."

After speaking of Papal efforts to suppress the truth, he says, "Although, through might, he stopped the mouth of John Hus before, and Jerome, that they might not preach, thinking to make his kingdom sure: yet instead of John Hus, and others, God hath opened the press to preach, whose voice the Pope is never able to stop, with all the puissance of his triple crown. By this printing, as by the gift of tongues, and as by the singular organ of the Holy Ghost, the doctrine of the Gospel soundeth to all nations and countries under heaven, and what God revealeth to one man, is dispersed to many, and what is known in one nation, is opened to all."

Continued effect of the labours of Wiclif.

Martyrs for the word of God.

The results of Printing, as connected with the diffusion of the English Scriptures, belong, however, to a period subsequent to that in which they were known through the version of John Wiclif. There were many however who, in spite of the imminent peril, did both read the version of Wiclif themselves, and also taught it to others; and these efforts, amongst the poor of this world, continued, especially in the diocese of Lincoln, up to the era usually termed the Reformation. Not a few there were who suffered death on this very account: efforts still went on; and surely it was by the leading Spirit of God, that the word was thus read and prized in secret.

Bishop Fisher's seven penitential Psalms, 1505.

The first attempt at giving forth any portion of the Scripture in print in English, is to be found in the Exposition of the Seven Penitential Psalms, by John Fisher, bishop of Rochester, which was published in the year 1505. Reprints of it were made in succeeding years; and from this we may learn that it was both read and circulated. It differs, however, widely from a mere translation; for the exposition is the part to which prominence is principally given; this, being by a Romish prelate, could not, of course, be suspected of any taint of heresy; the episcopacy of the author and translator, would in itself free it from the censure of Archbishop Arundel's constitution.

PART II.

THE FORMER PART OF THE REIGN OF HENRY VIII.

I.

PERSECUTIONS ON ACCOUNT OF THE WORD OF GOD, 1519—21.

Changed circumstances at the period of the Reformation

A NEW era in the history of the English translations of the Scriptures commences with the Reformation of the sixteenth century. The light which had been struck by Wiclif had not ceased to shine, when the Scriptures were by the labours of others even more purely set forth for the illumination of those who were involved in the papal darkness. In several respects, the circumstances were changed; the Providence of God had brought to light the art of PRINTING, an art which has been an instrument of incalculable blessing in the diffusion of the word of God; books had not now to be multiplied by the slow labours of copyists; there was a new stimulus given to any effort to set forth the Bible in English.

The testimony borne by the remnant of the Lollards has, in several respects, to be distinguished from that which principally commenced with William Tyndale, Thomas Bilney, and George Stafford.

Persecutions on account of the word of God in English

It may be well just to notice the troubles of some who were persecuted but a little while before the time of the printing of the New Testament in English, on account of possessing a portion of the Scripture in their own tongue. This will shew how unchanged was the feeling of opposition which had led to the decree of Archbishop Arundel in 1408.

1521 Diocese of Lincoln. Lollards in Oxfordshire and Buckinghamshire. Fox, ii p. 23. Number and zeal of true professors

The Register of the diocese of Lincoln gives many instances of the sufferings of the servants of Christ; they seem to have been either more numerous or else more active in the counties of Oxford and Buckingham (then both in the diocese of Lincoln,) than in other parts of the kingdom. Fox speaks of "great multitudes which tasted and followed the sweetness of God's holy Word, almost in as ample manner for the number of well-disposed hearts as now [i. e 1563] . . . The secret multitude of true professors was not much unequal: certes the fervent zeal of those Christian dayes seemed much superior to these our days and times, as manifestly may appear by their sitting up all night in reading and hearing; also by their expences and charges in buying of books in English, of whom some gave five Marks [£3. 6*s.* 8*d.*] some more, some less, for a Book: some gave a load of hay for a few Chapters of St. James, or of St. Paul in English. In which rarity of Books and want of Teachers, this one thing I greatly marvel and muse at; to note in the Registers [of the bishops] and to consider how the word of Truth notwithstanding did multiply so exceedingly as it did amongst them. Wherein is to be seen no doubt the marvellous working of God's mighty Power: for so I find and observe in considering the Registers, how one neighbour resorting and conferring with another, eftsoons with a few words of their first or second talk, did win and turn their minds to that wherein they desired to persuade them, touching the truth of God's word and his Sacraments. To see their travels, their earnest seeking, their burning zeals, their readings, their watchings, their sweet assemblies, their love and concord, their godly living, their faithful marrying with the faithful, may make us now in these our days of free profession, to blush for shame."

High prices paid for portions of Scripture.

Manner in which truth was communicated

To understand aright the reason why Fox thus mused and marvelled, it must be remembered how severe the penalties were against any who read or possessed the Scriptures in English.

Dr John Colet Dean of St. Paul's

One of the first who was brought into trouble on this account was Dr. John Colet, dean of St. Paul's (the celebrated founder of St. Paul's school), who died in the year 1519. He was in many respects much

in advance of the Romanists of the day in which he lived; and, although it is probable that the thought never crossed his mind of separating from the Romish Communion, yet the measure of truth which he held and preached was such, as both to excite the enmity of zealous Papists, and to attract to his ministry those who saw something of the light of God's truth; so much so, that it was made the ground of a suspicion of heresy that a person had been to hear him.

Troubled by Bishop Fitzjames

Bishop Fitzjames, of London, who was a determined enemy of all that was deemed heresy, was, a few years before his death, on the point of proceeding against Dr. Colet, alleging certain reasons for charging him with heretical opinions. This is no wonder, for at Oxford, before he was promoted to the deanery of St. Paul's, he had lectured publicly on the Epistles of St. Paul; and afterwards he was still accustomed to preach and teach Scripture, and not the opinions or writings of the Doctors. But although two bishops joined with Fitzjames in his accusation, the Archbishop of Canterbury, Warham, befriended him, and thus they were unable to injure him. One of the grounds on which they wished to make him appear a heretic, was his having translated the Lord's Prayer into English. This was in itself quite enough to cause a man to be regarded as a *fautor* of heresy, and therefore "violently suspected," so that such an one might be compelled to abjure all heresies, even if no specific crime were to be alleged as to doctrine.

Abp. Warham befriends him

His having translated the Lord's prayer a ground of accusation.

Seven martyrs of Coventry, 1519.

That the Romanists would, at that day, judge a person to be a heretic, and burn him as such, merely on account of his possessing the Scriptures, or any portion thereof, in English, is proved by the fact of seven having been burned at Coventry in the year 1519, on this very account. The charge on which they were taken up by the bishop's officer, was their having taught their children and families the Lord's Prayer and the Ten Commandments in English, and their terrified children were examined to obtain evidence against them. One of them, a widow, was however dismissed by the bishop (probably for want of evidence); and as it was evening, Simon Mourton, the bishop's summoner, offered to go home with her. "Now as he was leading her by the arm, and heard the rattling of a scroll within her sleeve: 'Yea,' saith he, 'what have ye here?' and so took it from her, and espied that it was the Lord's Prayer, the Articles of the Faith, and the Ten Commandments, in English." Mourton, on discovering this evidence against her, said to her, "Ah Sirrah, come, as good now as another time!" and then led her back immediately to the bishop, who at once condemned her to be burned with the six men, who had previously been sentenced. They all suffered together on the fourth of April, 1519, in a place called the Little Park.

They all suffer, April 4th, 1519

There was another person who fled when the others were taken up, or else he would have been treated as they were. He was afterwards taken and burned.

The death of these martyrs appears to have occasioned a considerable excitement at Coventry: it was felt to be at least a strange thing, that they should suffer simply on account of teaching their children some portion of the word of God in English; in consequence of this, the Bishop and his officers industriously spread a report, that the cause of their condemnation to be burned, was not that they had the Lord's Prayer and the Ten Commandments in English, but that they had eaten flesh on Fridays and other fast days. This, however, does not appear to have been objected against them when they were alive.*

False reports spread about them after their death

The grounds of persecution in the diocese of Lincoln, were very similar to those which have just been mentioned as bringing several to the stake at Coventry.

1521 Bishop Longland's persecution of "known men"

In the year 1521, John Longland, bishop of Lincoln, carried on an active persecution against many of the poor in his diocese, who were suspected of being "*known men.*" The manner in which evidence was obtained was this:—a suspected person who was convented before the bishop, was sworn to answer any interrogatories which might be put to him, he was then closely examined as to whom he was acquainted with, who were "known men," together with the circumstances which could be made definite matters of charge against such. Thus it was that relations were compelled, against their wills, to accuse one another, husbands and wives, parents and children, brothers, friends, and every other tie, was cruelly used for the purpose of obtaining ground of accusation against suspected persons. The cruelty of such a proceeding was very great, as great with regard to the unwilling accusers as with regard to the accused, it made them in many cases instrumental in bringing to punishment those who were dearest to them.

Manner of obtaining evidence

The results of the persecution of Bishop Longland, in 1521, were set forth in numerous articles

* The execution of these persons has been denied to be a fact, by a writer who offers not a tittle of evidence to disprove this, the direct statement of Fox.—(See Collier, vol. iv. p 27).

concerning doctrine or practice charged against a great many individuals. In Fox's extract from the Register of Lincoln, many particulars of persons and charges, referring distinctly to the circulation of the word of God in English, may be found. See Fox, vol. ii. pp. 23—40.

II.

INTRODUCTORY ACCOUNT OF WILLIAM TYNDALE—HE TRANSLATES THE NEW TESTAMENT.

Wm. Tyndale the first English translator from the Greek

We now come to the labours of those who used the providential advantages of the art of printing, and the spread of the knowledge of Greek and Hebrew, for setting forth the Scriptures in the vernacular tongue. The instrument in the hand of God for translating the New Testament into English, for the first time out of the original language, was William Tyndale, whose memory is on this account to be held in veneration by all who prize the word of God. If the labour of Wiclif was a means of blessing, in giving an English translation from the Latin Vulgate, how much more was that of Tyndale in rendering it *from the original*, and giving it forth *in print*. Wiclif could only draw the water of truth from a stream which was flowing from the fountain; Tyndale could go to the well-spring itself, and give forth the water not sparingly, but with a liberal hand. Had circumstances been reversed, Wiclif would undoubtedly have anticipated the work of Tyndale; but as it is, each occupies his fitting place in the diffusion of the English Scriptures; Wiclif, the first to publish the whole in our tongue, translated from the Latin; Tyndale, the first to publish *in print* the New Testament and a portion of the Old, translated from the original; while

Coverdale Tyndale's successor

Myles Coverdale follows in their steps, as the first to complete and publish in print the *whole Scripture*, translated into English from the original tongues.

Tyndale's early life

We know comparatively little respecting the early life of William Tyndale, scarcely indeed more than we do of that of Wiclif; nor can we learn how his mind became first dissatisfied with the state of things then existing in the church:—we know to what this dissatisfaction led in result, but we know not *how* it was that his mind was wrought upon by God.

Born about 1477, in Gloucestershire
Fox, ii 301
Educated at Oxford
At Magdalen
Read lectures
His character

The known circumstances of the life of Tyndale previous to his becoming a translator of the Scriptures may be told very briefly. He was born in Gloucestershire about the year 1477: he was "brought up from a child in the University of Oxford, where he, by long continuance, grew up and increased, as well in the knowledge of tongues, and other liberal arts, as especially in the knowledge of the Scriptures, whereunto his mind was singularly addicted; insomuch that he, lying then in Magdalen Hall, read privily to certain students and fellows of Magdalen College some parcel of divinity; instructing them in the knowledge and truth of the Scriptures. Whose manners also and conversation being correspondent to the same, were such that all they that knew him, reputed and esteemed him to be a man of most virtuous disposition and of life unspotted."

The state of learning at Oxford at the time

At Oxford, Tyndale had peculiar facilities for the acquirement of those branches of knowledge which he afterwards turned to so good account in the service of God. The introduction of Greek learning by Linacre, had given a new stimulus to study; and it is evident, from the results, that Tyndale profited well by the opportunities thus afforded him. Fox mentions, that after "proceeding in degrees of the schools," he removed to Cambridge: but, as he gives no date, we need not, as I judge, infer that he means that he immediately went to Cambridge after taking his degree at Oxford. Other circumstances, and a lapse of several years, I believe, intervened.

Tyndale proceeds to Cambridge at a later period

Tyndale's ordination
Offor's memoir, pp 7, 8
March 11, 1502

The next circumstance of Tyndale's life of which we have any account, is his ordination as a priest of the Romish church, which "took place at the conventual church of the priory of St. Bartholomew in Smithfield, on the eleventh day of March, 1502, by Thomas, suffragan bishop of Pavaden, by authority of William Warham, bishop of London, and was ordained priest to the nunnery of Lambley, in the diocese of Carlisle."* He could not have continued in the north of England for many years, since we find him ceasing to be a

* "Will. Tyndale Carliol. dioc ad tit. domus monialium de Lambley, ordinatur presbiter per D Thomam Paraden Ep'um, auctoritate Lond Ep' i xi Martij 1502, *Reg Warham*, Lond Kennett." (Bliss's Wood's Athenæ) I do not know from what place the suffragan styled *Episcopus Paradensis* (or *Pavadensis*) took his title. Qu. may he not have been an Italian, Ep *Patavensis*, and not an English bishop at all?

secular priest, and becoming a regular in 1508. The convent which he joined was that of the Observant Friars, at Greenwich.*

The fact of Tyndale having been a monk, was known from the following memorandum, which was found by the Rev. R. H. Barham, canon of St. Paul's, in a book in the cathedral library; "Charitive orate pro aia Johis tyndall qui dedit hūc librū cōuentui de grenwych frum minorū de observancia die pfessionis sui filii frts Willmi. Anno 1508."† He becomes a monk at Greenwich, 1508.

What his motives were in becoming a monk it may not be easy precisely to say; but *perhaps* it was with him as with so many before him; his conscience was aroused, he wished to have peace with God, and he sought, in the observance of a conventual discipline, to attain to the holiness for which he was longing. It may have been so: without direct evidence, it is not possible to penetrate the motives by which Tyndale was actuated; but if it were so, it follows that as yet he was in ignorance of the *finished* work of the Lord Jesus Christ, and the assured salvation through His precious blood to every one that believeth. The seclusion of a cloister, with its routine of observances, might suit one who was going about to establish his own righteousness, but not the soul which really felt the polluting stain of sin, and was conscious of the need of something to put it truly away. Why did he become a monk?

For several years we know hardly anything of Tyndale: it is probable that he was in his seclusion at Greenwich; all those gifts which he was afterwards to use in God's service being buried for a time in a cloister. And yet so far as he was concerned, this period may have been anything but lost time; he was afterwards to "endure hardness, as a good soldier of Christ," and the process of learning the impotence of all the resources of nature may have been the very means ordered of God, for causing him to rest fully and firmly upon Christ, not only for salvation, but likewise for daily support. Nothing known of Tyndale for some years

I have before intimated his having spent some time at Cambridge; and I do not doubt but that this must have been subsequent to the time of his becoming a monk by several years. The following are the reasons which lead to this conclusion:—those who have supposed that Tyndale migrated to Cambridge immediately, or at least soon after his taking his degree at Oxford, seem to think that his going thither was connected with a peculiar desire after learning, which was unsatisfied by anything which he could acquire at Oxford; but if this had been his motive, Cambridge, as it then was, would have been the last place to which he would have directed his steps. Indeed, the state of ignorance and even detestation of all real learning which then prevailed at Cambridge, is such as can scarcely now be imagined. Erasmus speaks of one college in Cambridge which, when he published the New Testament in Greek (first edition, 1516) absolutely forbade the use of it. Sojourn at Cambridge about 1517—21. Cambridge then not a place for improvement in learning. The testimony of Erasmus.

Thus learning could not have led Tyndale to Cambridge before the time of his becoming first a priest and then a monk; and, just so, there does not appear to have been any interval for him to have made any considerable stay there in the early part of his life. His avocation as a priest took him to the north of England; his noviciate at Greenwich, previous to his profession, occupied some time; and thus he can scarcely be supposed to have passed his recorded residence at that university until a later period of his life; his object, too, appears to have been a far higher one than that of study. Tyndale's object in going to Cambridge

It was at Cambridge that his intimacy commenced with John Frith, subsequently his fellow-labourer, and at length his predecessor in becoming a martyr for Christ. Frith was at that time a student at Cambridge, and it would appear, from his acquirements in learning, that he was one who profited by the improvements at the time when that university was beginning, through the efforts of Dr. Barnes and others, to be a place where real learning could be found. Frith was converted by the testimony of Tyndale, "through whose instructions he first received into his heart the seed of the Gospel and sincere godliness." Thus it is evident that Tyndale both knew and preached the Gospel himself before, or at least during, his John Frith converted by Tyndale. Dr Barnes's efforts to restore learning. Fox, vol ii. p. 250.

* This house was the first which, after Henry's rupture with the Pope, fell under his displeasure. Its inmates were warm opponents of his divorce. This monastery was one of the few which were refounded by Mary

† Previous to this time, he appears to have had his mind directed to the work of translating the Scriptures, or at least some portions of them, into English A Manuscript of some passages of the New Testament thus rendered is in the possession of Mr. Offor. In some places, the initials "W. T" are written, together with the date 1502 If this "W. T" be not William Tyndale, it is difficult to imagine who it could be It is probable that his mind was in some sort aroused to the value and authority of the word of God when at Oxford; and that, in becoming a priest, the object proposed by him was to preach to others some of that truth which he but partially knew himself. The fact of his making any translations from the Scripture shews him to be very different from the generality of those around him. This translation appears to have been from the Greek, which at this time must of course have been in manuscript. In John iii. 3, the Vulgate reads, "nisi quis renatus fuerit denuò;" this passage is translated, "born *from above*," which may be a translation of ἄνωθεν, but cannot be one of *denuò*.—For the examination of this MS., together with many books relative to Tyndale, &c. I am indebted to the kindness of Mr. Offor.

abode at Cambridge. The circumstance of Frith being there as a student during Tyndale's residence, supplies us with some farther proof of the lateness of the period at which he went thither.

Fox, ii. 301. It appears, from the testimony of Bale, that at the time of Frith's martyrdom, 1533, he was only twenty-six years old; consequently he must have been born in 1507, or the preceding year: he was thus Tyndale's junior by thirty years, and he must have been quite young at Cambridge in 1519 and 1520. Tyndale's residence there could hardly have continued later than this last mentioned year, having probably commenced about 1516 or 1517.

Fox states that Tyndale became, at Cambridge, "farther ripened in the knowledge of God's word;" and this was not merely to the profit of his own soul, but likewise to that of others. The conversion of Frith through his means has been already mentioned; but there can be but little question that he was also in a great measure the instrument of at least a part of the diffusion of the light of the truth of God which took place at Cambridge at that time. The three persons to whom that university appears to have been

Bilney, Stafford and Tyndale

especially indebted for instruction in the light of the Gospel were—THOMAS BILNEY, a faithful preacher, who suffered martyrdom at Norwich in 1531; GEORGE STAVERT, or STAFFORD, who commenced lectures on Scripture, and afterwards died of the plague, taken when he was paying a visit of mercy; and WILLIAM TYNDALE. These were the instruments in the enlightening of Cambridge: from Cambridge the Gospel shone into Oxford, as well as into many other places in England.

Commencement of the Reformation at Cambridge, 1516-1517.

The commencement of the Reformation at Cambridge appears to have been in the year 1516, or else the following, which was the very year when Luther published his Theses against indulgences. It was through the reading of Erasmus's Testament when first published (1516) that Bilney learned the Gospel. The passage on which his soul rested was 1 Tim. i. 15; this taught him what peace with God is, and on

Fox, ii 219.

what it rests. He had, like Luther, sought it in many ways for years. This he began soon to preach to the conversion of many;—it seems to have been about the same time that Tyndale became acquainted with

Strype, Mem Ecc. i. 323

him, and from them others were taught. If their acquaintance commenced then, it is evident that Tyndale's residence at Cambridge began about that time.

Reformation at Cambridge, cotemporaneous with the testimony of Luther.

It is not of much importance to prove that the labours of Tyndale, Bilney, and Stafford at Cambridge were cotemporaneous with those of Luther at Wittemberg; but the fact is very evident. It shews this, however, that the testimony in England was not the consequence of any thing heard or known of a similar movement in Germany. Stafford commenced his lectures on the Scripture at Cambridge about the time when Dr. Colet was troubled for religion. It is absolutely impossible to place this commencement later than the year 1517; probably it was rather earlier. Bilney was the professor of civil law, and he, like Stafford, seems to have been a remarkable exception to the generality of those at Cambridge.

We must carefully bear in mind the distinction between the testimony of the remnant of the Lollards, and that which now commenced in England. The one had been the exposure of various Romish errors, the other brought forward the vital question, "How is a sinner forgiven?" While there was much of godliness in the one, and of the working of the Spirit, there was in the other a life-giving energy which made itself felt. It was indeed the distinctive manner in which the Holy Ghost was testifying to the Lord Jesus Christ.

Tyndale lives in Gloucestershire until 1522 Bliss's Wood's Ath Oxon.

From Cambridge it appears that Tyndale went into Gloucestershire, his native county, to be tutor in the family of a knight named Sir John Welch, at Little Sodbury, twelve or fourteen miles from Bristol. He continued there until about the end of 1522; during which period it is evident that his mind became more opened to the evils existing in the Church, and also to the controversies then pending respecting the Pope and Luther. It is clear that up to this time no public suspicion had attached to his name amongst the persecutors of those who were called heretics; for had this been the case, the diligent inquisitions of Bishop Longland, in his diocese of Lincoln, in 1521, would have been pretty sure to have elicited something against him, seeing that suspected persons were forced to accuse all whom they knew. Still this does not

Tyndale's association in Gloucestershire with dignitaries.

prove but that Tyndale knew something of these "known men" and their tenets. The society into which Tyndale was now thrown is thus described by Fox—"This gentleman, as he kept a good ordinary commonly at his table, there resorted to him many times sundry abbots, deans, archdeacons, with divers other doctors and great beneficed men, who there, together with Master Tindal, sitting at the same table, did use many times to enter communication, and talk of learned men, as of Luther and of Erasmus; also of divers other controversies and questions upon the Scriptures." This gave Tyndale an opportunity of entering into the subjects discussed, and pressing the testimony of the word of God upon those with whom he was thus thrown in contact; a discipline which, no doubt, led him into more close and precise acquaintance

with the truth; while at the same time the arguments of Tyndale occasioned the others to bear a grudge against him.

Not long after this, "certain of these great doctors" had an opportunity of freely uttering their sentiments to the knight and lady with whom Tyndale lived, without his being present to reply to the propositions which they advanced; thus "uttering their blindness and ignorance without any resistance or gainsaying." The knight and his lady reported these things to Tyndale, and he replied from the Scriptures to the errors which had been brought forward; this led to his being charged with presumption by the lady, for setting *his* opinion above that of so many learned doctors. But it is humility rather than presumption to adhere to the written testimony of God, and to assert its paramount authority in opposition to all the wise arguments by which men may resist it.

The Doctors express their opinions in Tyndale's absence

Fox

Tyndale replies from Scripture

Tyndale was engaged at this time in translating, from the Latin of Erasmus, "*Enchiridion Militis Christiani;*" which he afterwards gave to Sir John Welch and his lady, who found in it that many of the things stated by Tyndale, were upheld by the testimony of Erasmus. This seems to have decided them that "the doctorly prelates" were wrong, and their own unbeneficed tutor in the right. This incident shews very remarkably, how much more ready the human mind is to bow to the judgment of one who is deemed learned and wise, than to submit to the authority of the word of God.

Tyndale translates "Manual of a Christian Soldier."

This rejection of their teaching rendered the clergy around yet more opposed to Tyndale; so that they were ready to seek any occasion which they could against him: at length they accused him of heresy, and laid their complaint before the Bishop's chancellor. Soon after this, Tyndale, and other priests, were summoned before the chancellor: it does not appear that he was formally cited to answer any given charge, but simply, in common with others, he had notice to attend. But, knowing the temper of the priests whom he would meet there, he expected that they would lay some accusations against him; and thus (as he said himself), "he by the way in going thitherwards, cried in his mind heartily to God, to give him strength fast to stand in the truth of *His word.*" It is important to observe, that the *word of God* and its authority, as coming from God himself, was continually the ground of Tyndale's testimony, and by it he was guided.

He is accused of heresy, and summoned.

At his appearance before the chancellor, it was evident that his adversaries had already prejudiced him against Tyndale; for although no one brought any public complaint against him, yet the chancellor threatened him, and made heavy charges, without however any *ostensible* ground. On this occasion, hard words were the worst that Tyndale received; a very different treatment than what he would have experienced from the bishops of Lincoln and Norwich, Longland and Nix.* After this, Tyndale conferred with an acquaintance of his, an old doctor who had been chancellor to a bishop, from whom he received a private statement of the opinion which he held: that the Pope is Antichrist mentioned in Scripture; but that it was a perilous thing to mention it, seeing that it would endanger any one's life; adding, "I have been an officer of his, but I have given it up, and defie him and all his works." It is most probable that these anti-papal sentiments were much in accordance with those which Tyndale had previously held in his heart. Tyndale, soon after this, was in company with a certain learned theologian; and in an argument this learned doctor, being hard pressed, exclaimed, "We were better to be without God's laws [*i. e.* the Holy Scriptures], than the Pope's [*i. e.* the Decretals]." Tyndale hearing this, burst through what many might deem prudent restraint, exclaiming, "I defy the Pope and all his laws! If God spare me life, ere many years, *I will cause the boy that driveth the plough, to know more of the Scriptures than you do.*" A bold pledge, but nobly redeemed! From this moment we find Tyndale prosecuting the object which was upon his mind twenty years before—the translation and publication of the Scriptures in English.

Tyndale threatened by the bishop's chancellor.

He confers with an old doctor

Tyndale defies the Pope, and pledges himself to translate the Scriptures

Tyndale was evidently at this time a reader of the writings of Erasmus, which (be their deficiencies what they may) contained at least a portion of truth then rarely to be met with. They may probably have known each other at Oxford, for Erasmus was at Magdalen College at the time when Tyndale was at Magdalen Hall. The sentiments of Erasmus may, perhaps, have helped to fix the thoughts of Tyndale on the making of an English version of the New Testament: Erasmus says, "I differ exceedingly from those, who are unwilling that the Divine writings should be translated into the language of the common people, and read by private persons; as if either Christ had taught things so obscure, that they could hardly be understood by a very few theologians; or as if the fortress of the Christian religion be set in this, that it be not known. Perhaps it is more wise to conceal the mysteries of kings, but Christ desires to publish His mysteries as much as possible. I would that all private

Erasmus an advocate for vernacular versions of the Scriptures

Eras Rot. Paraclesis, prefixed to his New Testament, 1519.

* It is not unlikely that Tyndale's freedom from persecution was owing, in part, to the fact that Jerome de Ghinucci, an Italian, residing in Italy, was at this time been bishop of Worcester, in which diocese Gloucestershire then was.

women should read the Gospel and Paul's Epistles. And I wish that they were translated into all languages, that they may be read and known, not only by the Scotch and Irish, but also by the Turks and Saracens. *To know* in what manner soever is certainly the first step. Let it be that many would smile, yet some would receive it. *I would that the husbandman at the plough, should sing something from hence;* that the weaver at his loom should sing something from hence; that the traveller might beguile the weariness of his journey by narrations of this kind. Let all the intercourse of all Christians be of these things; for our daily conversations will be such as we mostly are." It is scarcely possible to doubt that this sentence from Erasmus was in the mind of Tyndale in giving his bold reply; he almost cites it.

The opposition of the clergy increases

The opposition of the clergy around him now increased; heresy of every kind was laid to his charge; while he expressed the moderation of his desires, being willing to live any where on ten pounds a year, if he had but the liberty to teach children and to preach. In preaching, he appears to have been previously very diligent. St. Augustine's Green, Bristol, is mentioned as one of the places which he frequented for this purpose; this was at the time, I suppose, of his residence in Gloucestershire, in the family of Sir John Welch. He now left the situation which he then held, as chaplain and tutor; for it was evident, both to this worthy knight and to himself, that the molestation which he had already received, would be but the prelude to harsher measures.

Tyndale leaves Sir John Welch.

He comes to London about the end of 1522.

He came from Gloucestershire to London about the time that Dr. Cuthbert Tonstall had been appointed bishop of this see. It is probable that this circumstance in part induced him to come to London rather than try to find occupation in the country. It was on October 22, 1522, that Tonstall was appointed bishop of London; and thus it is likely to have been at the end of that year or the beginning of the next that Tyndale came to the metropolis. He had heard of Tonstall by report, and especially through the mention of him by Erasmus, and hence he seemed to expect to find in him a liberal-minded patron of learning and religion. This was to a certain extent the character of Tonstall. Through Sir Henry Guildeford, who was a friend both of Erasmus and of Sir John Welch, Tyndale sent to Bishop Tonstall an oration of Isocrates, translated into English, as a proof of his scholarship; the bishop, however, only returned him a civil answer, that his house was sufficiently filled with chaplains, and that he might probably, without difficulty, find occupation in London. Had the bishop known that Tyndale was only seeking a quiet resting-place, in order to translate the New Testament from Greek into English, it is likely that he would not have let him escape his hands so easily; and had Tyndale been other than a singularly guileless person, he would never have thought that the house of the bishop would be open to one who sought to translate the Scriptures into English.

Tonstall appointed bishop of London, Oct 22, 1522

Bp. Tonstall declines receiving Tyndale.

Humphrey Monmouth meets with Tyndale

Some little time had probably elapsed between the arrival of Tyndale in London and his interview with the Bishop; for we find from the examination of a citizen of London named Humphrey Monmouth (in 1528), some particulars of this part of the life of Tyndale. The following is the account given by Monmouth in his petition addressed to Cardinal Wolsey, May 19, the twentieth year of the reign of King Henry VIII. (1528). He was charged with having furnished with money persons suspected of heresy, and with keeping heretical books. To the first of these charges he states in his petition that he had replied:—

Monmouth's account of Tyndale. Strype, Mem Ecc v 116

"I told them that iiij yeres past I did give unto a prieste called Sir William Tyndal, otherwise called Hotchens." . . . . . "Upon iiij yeres & a half past and more, I herde the foresaid Sir William preach ij or iij sermons at St. Donstones in the West in London; & after that I chaunced to meet with him, & with communication I examyned what lyving he had. He said he had none at all, but he trusted to be with my Lord of London in his service. And therfore I had the better fantasy to him. And afterward he went to my lord & spake to him, as he told me, and my L. of London answered him, that he had chaplaines inough, & he said to him that he would have no more at that tyme. And so the priest came to me again & besought me to help him, & so I took him into my house half a yere, & there he lived like a good priest as methought. He studied most part of the day, & of the night at his book; and he woud eat but sodden meat by his good wil, nor drink but small single beer. I never saw him weare linnin about him in the space he was with me. I did promys him x *l.* sterling, to praie for my father & mother there sowles, and al christen sowles." This last statement shews how much superstition still clung to one who had already learned "the just shall live by faith." Habit and education often cause things to be practised without any consciousness of their inconsistency with the truths which the soul really treasures. The mind of Monmouth seems to have been deeply entangled in Romish errors; before his death, however, he had learned to rejoice in the light of the Gospel; his will gives abundant evidence of this.

Tyndale finds that he cannot translate the

During the time that Tyndale remained in the house of this Humphrey Monmouth, he had sufficient opportunity to make his observations on the state of things in England, and it appears from the account given

by Fox that he learned that he could not with safety carry out his intention of translating the Scriptures in any part of this country. On this account, he resolved to leave England, being assisted so to do by some of his friends in London, and he turned his face towards Germany, where now the light of the Gospel which was in England dawning, had begun to shine brightly.

Scriptures safely in England

It must have been about May 1524, that Tyndale left the abode of Humphrey Monmouth; and it appears, from the petition already referred to, that he went almost immediately to Hamburgh. His poverty at this time has been already shewn; but it ought to be mentioned that he stood high in estimation as a scholar; in so much that if the object which was so near his heart had not led him to a foreign land in order to give his own countrymen the Scriptures in their vernacular tongue, he might have obtained a competency in England. The foundation of the College of St. Frideswide at Oxford, by Cardinal Wolsey, has been already mentioned; among others who were intended by Wolsey to be placed there, we find William Tyndale was one. Had this been carried into effect, it would have been an addition of one more to the many Reformers whom Wolsey ignorantly collected and congregated at Oxford.

May 1524, Tyndale leaves England.
Sails to Hamburgh.
Is in high estimation in England at this time.
Cardinal Wolsey wishes to place him at St Frideswide's College
Fox, ii 209

Sir Thomas More at a later period thus wrote of the character which Tyndale bore by common report before he left England. "Wyllyam Huchyn,* otherwyse called Mayster Tyndale, ... was (as men say) well knowen or he wente ouer the see, for a man of ryght good lyuyng, studyous and well lerned in scrypture, and in dyuers places in England was very well lyked, and dyd gret good with prechyng."

Sir Thomas More's testimony respecting him

Tyndale sailed from England to Hamburgh, but does not appear to have remained there long; for, having received money from Monmouth, he went into Saxony, where, amongst others, he met with him whose name stands amongst reformers as one of the highest—Martin Luther. There can be no doubt but that the time which Tyndale spent at Wittemberg, and amongst the German reformers in other places, was of no little use to him in opening his mind to many of the portions of popery—such as purgatory—prayers for the dead, and the like, which still adhered to him when he quitted England.

Tyndale goes to Wittemberg and meets with Luther.
He learns more truth

But the great object for which Tyndale had become an exile from England, was that which especially engaged his attention. It must have been about the middle of 1524, that he reached Germany; and in less than two years the first edition of his version of the New Testament was printed. Fox mentions that Tyndale had conferred with his friend John Frith, about the value and importance of such a version, and the impossibility which there was of any thing material being accomplished for the dispelling of the ignorance which prevailed so widely in this country, unless this were done; and from this apparently the mistake has arisen that Frith was with Tyndale in Germany, and there assisting in the making of this version. Lewis states this, and others who assert the same have probably only copied from him. Now, the fact simply is, that Frith was, at the time of Tyndale's abode at Wittemberg, first of all at Cambridge, and then removed by Cardinal Wolsey to the new College which he had founded at Oxford, in which University he was incorporated in December 1525; at which place we shall find him getting into trouble on account, not of translating, but of circulating this version, and holding anti-popish principles.

His conference with Frith before leaving England.
Frith not with Tyndale at this time.
Frith at Oxford Dec 1525
Wood's Fasti.

It does not appear certain in what place the first edition of Tyndale's Testament was printed, but it may have been completed before he left Wittemberg; the number of copies struck off is variously stated, so much so as to make it altogether uncertain how large the impression was. This first edition is a small octavo volume, which appears to have contained merely the text of the New Testament, with a few pages "to the Reder" at the end.† Very shortly after the publication of this octavo edition, another in quarto with marginal glosses was published, and this certainly was one of Tyndale's own, and not one of the editions surreptitiously published by the Dutch printers. From an account given by Cochlæus, (a determined enemy to the Reformation,) we find that this second edition was commenced at Cologne, and, upon the conductors of it being driven from Cologne, it was completed at Worms; we further learn from him that it consisted of three thousand copies. He mentions 'two English *heretics*' who were engaged in getting out this edition; these, doubtless, were Tyndale himself and William Roy who is said also to have been his assistant in making the translation. This Roy was, like Tyndale, one of the Observant Friars of Greenwich, and he either accompanied him in his flight to Wittemberg, or else joined him there. Roy, at length, suffered martyrdom in Portugal in 1531.‡ It was in 1526 that this second edition of Tyndale's Testament was commenced at

1526.
Tyndale's Testament, where printed.
The first edition, 8vo
A second edition 4to. with glosses.
William Roy assists Tyndale.
Anno 1531.
Fox, ii 245

* Tyndale is frequently mentioned under this name: an ancestor of his is said to have assumed it as a disguise during the wars of York and Lancaster Tyndale himself sometimes used it in connection with his own name; "William Tyndale alias William Hitchens"

† This is the edition which was reprinted in 1836.

‡ Roy was a strange character. Tyndale speaks of him as winning friends with wonderful facility, and also as making more enemies than almost any man. Some of the instruments used by Roy against the Romanists were such as cannot be approved of. Satire and ridicule may appeal to the flesh, but can the truth of God be thus advocated? Wolsey received much provocation from some of Roy's verses; and Tyndale was at length obliged to warn others against falling into the same error as Roy had done. What led him to Portugal does not appear.

Cologne, so that we may judge that the first edition had before this been almost entirely sent to England.

Differences between the first and second edition.

The two editions differed not only in form and appearance, but likewise in the latter having a prologue and glosses in the margin; it had also probably the Epistles taken from the Old Testament according to the use of Sarum. This I judge because surreptitious Dutch editions have these epistles at the end, and the publishers had no Englishman to correct the press, much less to add any thing else in English. The existence of this second edition seems to have been overlooked by almost every modern writer previous to Mr. Anderson and Mr. Offor, although the mention made of Tyndale's editions by Sir Thomas More and other circumstances might have shown the certainty of its having been printed: its existence is also proved by the fact of the New Testament, both with and without glosses, having been prohibited by Tonstall in this year.

Sir T. More and Bp. Tonstall mention both editions

III.

THE ENGLISH NEW TESTAMENT CIRCULATED IN PRINT,—ITS SUPPRESSION ATTEMPTED.

We have now arrived at an important period in the history of the circulation of the English Scriptures: the first translation of the New Testament from the original language had been made; and it was now actually printed and sent into England. That it was made from the Greek, no one can question who has examined it with care: it will be found continually to leave the readings of the Latin Vulgate, and adhere to the third edition of Erasmus's Greek Testament. Sometimes, indeed, great deference is paid to the critical observations of Erasmus; but still, the translation is made from the Greek and not from his Latin version. When Erasmus departed from the Greek (as he does in several places, apparently through inadvertence), Tyndale does not follow him, but adheres closely to the original. It is true, that Tyndale's first edition bears very evident marks of haste, but still the formation and publication in print of even a hastily executed version was a most important advance.

Tyndale's version made from the Greek Ed 3 Erasmi. 1522.

Reception in England of the New Testament

Its circulation.

How was the New Testament received in England? It was almost at once diligently circulated in various parts; we find that not a few of the friends of Tyndale in England earnestly seconded his labours by disposing of these books even at their imminent peril. Some of the copies (probably of the first of the two editions,) reached England early in the year 1526; and it must have been in great secresy that the circulation commenced, for it was not until October 23rd in that year, that Bishop Tonstall issued his formidable prohibition. This, according to Strype, was done at the suggestion of Cardinal Wolsey. The prohibition expressly mentions that the English Testaments which were imported were "some *with glosses* and some without," thus proving that by this time the Cologne quarto edition had reached England. This makes it very probable that the first edition had been almost wholly dispersed in a very short time. All persons were required, within thirty days after the publication of this injunction, to deliver to the Bishop's Vicar General, under pain of excommunication, any copies of this New Testament which they might possess. The prohibition charged Tyndale with having craftily translated the New Testament into English, intermeddling therewith many heretical articles and erroneous opinions, pernicious and offensive, seducing the simple people. This "pestiferous and most pernicious poison" would, (the bishop said,) unless it were speedily foreseen, without doubt contaminate the flock committed to his charge with most deadly poison and heresy. If Tonstall could thus speak of Tyndale's version, the inference almost inevitably follows, that he charges the *Scripture itself* with being heretical. A system which avoids the light of God's truth stands condemned by the word of Christ Himself, John iii. 20.

Bishop Tonstall's prohibition, Oct 23, 1526

Fox, ii 233 Strype, Ecc. Mem i. 261.

Copies to be given up within thirty days

In the two subsequent years we find many persons convented before their ecclesiastical superiors on charges connected with the possession or circulation of these books; but still, in these proceedings, blind as Bishop Tonstall was in prohibiting the word of God, it must be allowed that he shewed far more mercy to those who were on this account accused of heresy than did many of his cotemporaries.

Tonstall more merciful than many others

Bishop Tonstall not only published his official condemnation of the translation, but he likewise preached against it at Paul's Cross, setting forth to the people that it was a perverted translation, stating that there were in it no fewer than *two thousand* texts falsely translated. But although this assertion was made in order to depreciate the work in the minds of the people, yet it does not appear either to have had that effect, or to have diminished the demand for copies. The following is the account given by John Lambert

Lewis, p. 66.

of the impression which the preaching of Bishop Tonstall against the English New Testament made on him:—"Moreover I was at Paul's Cross, when the New Testament imprinted of late beyond the sea, was first forefended; and truly my heart lamented greatly, to hear a great man preaching against it, which shewed forth certain things that he noted for hideous errors to be in it, that I, yea, and not I, but likewise did many other think to be none. But (alack for pity!) malice cannot say well. God help us all and amend it." Fox, ii. 348.

We learn some particulars relative to the circulation of this version after its prohibition, from the details of various persecutions for heresy about this time and a little later: by these we see that Oxford, London, and the diocese of Norwich were the parts in which these books were particularly circulated.

IV.

PERSECUTIONS FOR THE NEW TESTAMENT.

During the period which had elapsed between Tyndale's leaving England and the importation of his New Testament, Cardinal Wolsey's college had been set up at Oxford, and many from both universities were removed thither; thus were the doctrines of the Reformation planted in Oxford through that which was done by one, who, of all others, would have peculiarly dreaded such a result. It was thus that the labour bestowed by Tyndale, Stafford, and Bilney, at Cambridge, were transplanted to another soil where again they took root.

The College of St Frideswide founded Fox, ii

Scholars from Cambridge removed thither, Dec. 1525

Amongst others who circulated the New Testament in English was Thomas Garrett (or Gerard) curate of All Saints, Honey-lane, London, who took many copies with him to Oxford, where he dispersed them amongst the students, but especially amongst Tyndale's Cambridge friends who were now removed to St. Frideswide's. Rumours of these things reached Cardinal Wolsey, and in consequence a search was made to apprehend Garrett; this was in February 1527. Before this time he appears to have circulated a great number of copies not only in Oxford but also in other places. Garrett was at length apprehended and compelled to do penance, by which, however, he did but little satisfy his persecutors, and if he had not escaped he would have got into farther trouble. He was at length burned in 1540.

Thos. Garrett a circulator of the New Testament

Latter part of 1526

A search made to find Garrett

Feb 1527

He is apprehended and does penance

In St. Frideswide's college, copies of this prohibited volume were found in the possession of many of Tyndale's former Cambridge friends, who were imprisoned in consequence from February until August, "within a deep cave under the ground of the same college, where their salt fish was laid." John Frith was one of those who were thus confined, another was Cox, who was bishop of Ely in the reign of Queen Elizabeth. Three of these prisoners—Clerk, Sumner, and Bailey, became ill in consequence of having eaten nothing but salt fish from February till the middle of August, and then they all three died in the space of one week; Goodman, another of this company, was so ill when he was liberated that he died shortly after. These were four martyrs for the word of God and his truth; for though they suffered not at the stake, yet did they not love their lives unto the death for the sake of Christ their Lord. After the death of the three in prison, Cardinal Wolsey directed that Frith and the rest who survived should be set at liberty, they were, however, for some time restrained to the distance of ten miles from Oxford: subsequently, Frith left England and joined Tyndale.

Frith, &c imprisoned, Feb to Aug. 1527

Cox, &c.

Frith & others liberated

Frith leaves England

A little after this Bishop Tonstall had no small trouble in his own diocese on account of the circulation of the word of God in English, together with other indications of what was then deemed heresy. How far Tonstall acted, according to his own judgment, in these proceedings, may, perhaps be questioned; he was at this time Cardinal Wolsey's commissary, and he had to act as such. In the autumn of 1527, Bilney was taken up on a charge of heresy; and his recantation seems to have made others more willing to take the same course in order to escape from present suffering. The preaching of Bilney and the New Testament put forth by Tyndale, had, however, done very much for the introduction of the truth of God into London and Essex, as well as other parts. There was, in consequence, a Visitation of the whole of the dioceses of London, for the purpose of purging it of anti-popish books and doctrines. From the account of this visitation given by Strype, it is to be seen that the dispersers of the *printed* New Testament were, many of them, those who had previously been known as Lollards, who circulated manuscript copies of portions of the Scripture. Amongst others who were charged with keeping these forbidden books was Sebastian Herris, curate of Kensington; he had "the New Testament in the vulgar tongue, translated by William Hochyn [Tyndale], priest, and Friar Roy." He was obliged to give up the books, to receive no

Bp Tonstall's proceedings

He visits his diocese

Strype, Mem. Ecc i 114-137

The Lollards circulate the New Test.

Seb. Herris accused, Feb. 24, 1528.

London, a dangerous place for heresy.

more of them, and leave London for two years, under pain of excommunication; this last-mentioned injunction is stated to be because of London "being so dangerous a place to be infected with heresy." Several persons in Essex, especially at Colchester, were summoned on charges connected with the possession, of the New Testament in English. Some of these had written copies, some of them Tyndale's printed

March 2, 1528. John Pykes

version. One of these, named John Pykas, was summoned before the Bishop, March 2, 1527 [1528, according to the present computation, making the year commence Jan. 1, instead of March 25]; he had had certain books of Scripture in English, "one book of Powle's Epistoles" was one of them. "Also, about a two years last past, he bowght in Colchestre, of a Lumbard merchant of London, a New Testament

Price of a New Testament.

in English, and payd for it foure shillinges. Which New Testament he kept, and read it thorowghly many tymes. And afterward, when he herd that the said N. Testaments were forbaden that no man should keep them, he delyvered it and the book of Powle's Epistoles to his mother agen." In this statement, Pykas

This Testament Tyndale's.

speaks of the Testament which he had, as being the one that was *afterwards* prohibited; this marks it as being Tyndale's, although he does not mention that it was printed; and the time at which he received it having been so early, proves that the New Testament must have been circulated in England as soon almost as it was printed. It is probable that the rapid circulation of the first octavo edition, occasioned it to be so speedily followed by the quarto impression, with glosses and prologues.

R Forman convented. Mar 19, 1528

Another who was convented before the bishop during this examination, was Robert Forman, S.T.P., rector of the parish of All Saints, Honey Lane: the principal charge against him was the possession of the books of Luther. It is probable that his sentiments were the same as those of Thomas Garrett, his curate, whose labours in circulating the English Testament at Oxford have been already mentioned.

Robt Necton convented Strype Mem Ecc v, 377

But of those who were apprehended at this time no one appears to have been so extensive a circulator of these books as Robert Necton; the following is a part of his confession:—"He bowght at sondry tymes of Mr. Fyshe,* dwellynge by the Whight Frears, in London, many of the New Testaments in English; that is to say, now v. & now x.; and sometyme mo & sometyme less, to the nombre of xx. or xxx. in the gret volume. The which New Testaments the said Mr. Fyshe had of one Harmond, an English man, beyng beyond see. But how many he had this respondent cannot tell. And this respondent saith, that about a yere & half agon, he fell in acquaintance with Vicar Constantyne, here in London; which shewed this respondent first that the said Mr. Fyshe had New Testaments to sell; & caused this respondent to by some of the said New Testaments of Mr. Fyshe." He afterwards gives an account of some of those to whom he had sold copies. By this confession, we learn more particulars than we otherwise could respecting the manner in which the copies were introduced to England. Fyshe received them from Harmond, or Herman, an English merchant at Antwerp; and then through this Necton, Vicar Constantine, and probably Garrett, as well as others, they were sold in many directions. Necton himself was an itinerant circulator

Places where the New Testament was sold

of the word of God; he mentions many places in which he had disposed of copies....."this respondent saith that about the same tyme he sold fyve of the said New Testaments to Sir William Furboshore, synging-man, in Stowmarket, in Suffolk, for vii. or viii. grotes apece. Also, two of the same New Testaments in Bury St. Edmunds."...."Also he saith, that about Cristmas last, he solde one New Testament to a priste, whose name he cannot tell, dwellyng at Pycknam Wade, in Northfolke."...."Also, one New Testament to William Gibson, merchaunt-man, of the parish of S. Margaret Patens." After men-

Bayfield buys one for 3s 4d

tioning various dealings with Vicar Constantine, he stated, "Also, he sold Sir Richard Bayfell [Bayfield] two New Testaments unbound, about Cristmas last, for the which he payd iij. *s.* iiij. *d.*" He stated that since the preceding Easter he had bought of Geffray Usher, the servant of Mr. Forman, of Honey Lane (already mentioned), eighteen New Testaments, of the smaller volume; "of which New Testaments, since Easter this respondent caryed xv. of them....to Lynne to sell." These he had left at Lynn, finding a difficulty in selling them, because of the prohibition. "And two of the said New Testaments he hath in his own custodie, with another of the great volume."

A Dutchman, in the Fleet, offers New Testaments for sale

At the preceding Christmas, a Dutchman, who was now in the Fleet, offered Necton two or three hundred copies of the English New Testament for sale; he did not buy them, but sent the man to Fyshe, offering to purchase if Fyshe would do the same; "for the which iij. hundreth he shold have paid xvi *l.* v *s.*, after ix *d.* a pece." [In the price there is some mistake; it should be either "xvi *l.* v *s.*, after xiii *d.* a pece," or else, "xi *l.* v *s.*, after ix *d.* a pece;" the latter, I judge, to be the more probable; but either of these sums would prove that the profits were considerable.]

It is probable that the Dutchman who offered these copies of the New Testament to Necton for sale was

* Probably this was Simon Fyshe, the author of a remarkable paper entitled, the "Supplication of Beggars;" to which Sir Thomas More replied in his "Supplication of Souls."

John Raymond, who was this year abjured for having caused fifteen hundred copies of Tyndale's New Testament to be printed at Antwerp, of which edition he had brought to England five hundred.

The Dutchman probably John Raymond. Fox, ii. 260

A considerable number of copies of the New Testament must have been collected in consequence of the prohibition, and the ulterior proceedings connected with the visitation; these seem to have been publicly burned at Paul's Cross, sometime in the year 1528. This burning is alluded to by Sir Thomas More (who defends it as a good deed), as well as by Tyndale himself. Other burnings of these books took place at subsequent periods, which have often been erroneously confounded with what was done in this year.

Many copies of the New Testament collected, and burned, 1528

This burning of the word of God did not, however, cause the version to be disregarded; it rather led to a suspicion that there was some sinister purpose in thus keeping the Scriptures from the eyes of the people. Tonstall, however, shortly after carried on his zeal in destroying the Scriptures on a larger scale than he had done before.

Tonstall engages Sir T More to write against Tyndale. Mar. 7, 1528

Another means adopted by Tonstall to crush Tyndale and his translation was by employing the pen of Sir Thomas More to oppose the exiled monk. For this purpose he gave him, on the 7th of March, 1527-8, a licence to read these prohibited books—the New Testament, and some original writings of Tyndale, which had been proscribed by the same injunction. Sir Thomas attacked Tyndale with hearty goodwill in the cause of "holy Church," but in his attacks on the translation he utterly failed; he stated indeed that he found one thousand texts by tale falsely rendered (that is, *one half* the number named by Bishop Tonstall) but in his specification of faults he had but little to say. He had before him two editions, the octavo and the quarto with glosses; the marginal notes of the latter come in for their share of censure. The *distinct charges* against the translation are that "*Priests*," "*Church*," and "*Charity*," are translated "seniours," "congregacyon," and "love;" and also that *grace* was sometimes rendered by *favour*, *penance* by *repentance*, and *a contrite heart* by *a troubled heart*. Such were the trifling reasons assigned for the prohibition and burning of the New Testament. The true one clearly was this, that the same feeling which prompted the constitution of Archbishop Arundel, in 1408, led to similar actions on the part of the popish authorities in the days of Tyndale.

More's Dialogue, book iii ch. 8

The ground of prohibition

The alleged ground of prohibition, namely, the perversion of meaning in the English translation, had been thus expressed by Bishop Tonstall in his original prohibition in 1526. He stated that certain "blinded through extreme wickedness, wandering from the way of truth, and the catholic faith, craftily have translated the New Testament into our English tongue, intermeddling therewith many heretical articles and erroneous opinions," &c.; now unless it were shewn *what* these offending opinions were, it could not be said whether they were or were not maintained by Tyndale's translation. At all events, before the translation was thus prohibited and the books destroyed as being faulty, the errors or wilful perversions in translating should have been stated. It is no doubt quite true that the version upholds what Tonstall and More called heresy; but this simply results from its *not* being a perversion of the original.

The Dutch printers multiply copies of this New Testament.

Meanwhile the Dutch printers were multiplying the copies of the English New Testament; in this they seem to have been simply actuated by the love of *gain*, a clear proof that in spite of strict prohibitions, and the fear of the spiritual authorities, the word of God was making its way among the people. The penalties of heresy (death by burning in case of relapse), would not have been lightly risked had there not been a deep and earnest desire for the possession of the pure word of God in a tongue known by the people.

Two Dutch editions, 1527, and 1528.

The first of these Dutch editions appears, from the account given by George Joye, to have been published in 1527, and a second in 1528 or 9. This second must have been taken from Tyndale's quarto edition, because as the Dutch printers had no Englishman to correct the press for them, they could not have added any of the marginal glosses. The following account is given by George Joye of the two surreptitious editions*—"Anon aftir the dwchemen gote a copye, & printed it agen in a small volume adding the kalendare in the beginning, concordances in the margent, & the table in thende. But yet, for that they had no englisshe man to correcte the setting, thei themselues, hauyng not the knowledge of our tongue, were compelled to make many mo fautes then were in the copye, and so corrupted the boke, that the simple reder might ofte tymes be taryed and steek. After this thei printed it agein also without a correctour in a greatter letter & volume, with the figures in thapocalipse, which were therefore miche falser then their firste." It is most probable that the three hundred copies offered for sale to Robert Necton by a Dutchman were of the former of these two editions. The object of the Dutch printers having merely been profit (so entirely so that they did not even employ an English press corrector),

Joye's account of these editions.

* I have to thank Mr Offor for the use of a transcript made *verbatim et literatim* by himself of that very scarce tract "Joye's Apology."

of course *accuracy* was little cared for; the demand for the copies appears to have been such as to make them saleable however carelessly executed. Tyndale meanwhile was busily engaged in publishing other works, urging on the same object which had led him to translate the New Testament. In those which were subsequently written he refers in a very interesting and affecting manner to the treatment with which his translation had been received in England; he says in one place, "Some man wil aske parauenture why I take the laboure to make this worke, in so moch as they will brunne it, seinge they brunt the gospel. I answere in brunninge the Newe Testamente they did none other thinge then I loked for, no more shal they doo if the brunne me also, if it be Gods will it shall be so." Thus was he willing to toil laboriously even if it were in the hope of getting but a few copies of the word of God into circulation in England.

Tyndale's reference to the burning of his books.

The allusions to the burning of the New Testament, which are made by both Sir Thomas More and Tyndale, seem as though they referred to something more definite than the mere burning of the copies which were collected, which could hardly have attracted such peculiar attention. It is most probable that Tonstall succeeded in seizing some of the proscribed books in considerable quantities, and then publicly burned them at Paul's Cross. To this Tyndale seems to refer in the passage just cited, looking forward to his own probable fate; and just so Sir T. More says, "Yt is enough for good cristen men that knowe those things for heresyes, to abhorre and burne vppe his bokes and the lykers of them with them."

Antwerp was the place from which the New Testaments of these four editions were principally exported to England; and therefore any attempt to suppress them in this country must have proved abortive, so long as they continued to be supplied from the Netherlands. Bishop Tonstall had, however, soon an opportunity of doing what he could to prevent their exportation from Antwerp; in 1529 he went thither, probably in company with Sir T. More, on his return from the embassy at the treaty of Cambray; and then he purchased, through one Packington, all the copies of the New Testament which were there for sale; these are mentioned by Halle as having been *all* burned with many other books in St. Paul's Church-yard, in May, 1530. Lord Herbert dates the burning, May 4, 1530. It has been alleged that Tyndale was himself implicated in the sale of these books to the Bishop, but the fact is that he was at Hamburgh at this very time. It is possible that he went thither to avoid the bishop, but at all events his being there proves that he had nothing to do with this sale at Antwerp.*

Tonstall at Antwerp, on his return from Cambray, 1529; buys Testaments

Burning of the New Testament, May 4, 1530.

Tyndale's absence from Antwerp.

So carefully were the distributed copies of the four first editions of Tyndale's Testament collected and destroyed, and so thoroughly did Tonstall procure all that were to be had in Antwerp, that these editions are almost totally extinct. Of the first edition but one perfect copy is in existence (the one from which the reprint of 1836 was executed); of the second (the quarto with glosses) only a fragment appears to be known; while the two Dutch editions have fared scarcely any better. Another edition was published by the Dutch in 1530.

Tyndale did not now confine himself to writing original works: he continued his labours of translation, commencing the Old Testament. Scarcely any thing seems to be known about where he lived, from the time of the publication of his Testament until the year 1529, except that in May, 1528, he was at Malborow (Marpurg) in Hessia, where he published some books. In the early part of this year Fox mentions his having sailed from Antwerp with the intention of going to Hamburgh; he was, however, shipwrecked on the coast of Holland: this makes it not unlikely that he had been mostly at Antwerp, or in the neighbourhood, during the interval, and there had carried on his labours. He continued his voyage, and reached Hamburgh in safety, where he found MYLES COVERDALE, now an exile from England waiting to receive him. It is probable that Coverdale had been known to Tyndale during the abode of the latter at Cambridge.

1529. Tyndale goes to Hamburgh Shipwrecked.

He meets Coverdale.

Fox says, that "at his appointment Master Coverdale tarried for him, and helped him in the translating of the whole five books of Moses, from Easter till December, in the house of a worshipfull widow, Mistress Margaret Van Emmerson, Anno 1529, a great sweating sickness being the same time in the town."†

* The story, as told by Halle, implies that Tyndale was the seller of the books to Packington; this would hardly have been likely even if Tyndale had been at Antwerp, for it was the Dutch printers who had got out the two latest editions for supplying England. As to the disclosures made by George Constantine, I place little reliance on them: his whole life was such a tissue of duplicity, that it is most probable that, when questioned by Sir Thomas More, he stated whatever he thought most fit at the time. Let it be remembered that Constantine was, in the reign of Edward VI, registrar to Bishop Farrar, of St David's, he seems to have instigated the vexatious proceedings instituted in that reign against the bishop; and in the days of Mary he acted as registrar when Farrar was degraded and given up to be burned.

† The accuracy of this statement as to date, &c, appears from enquiries made at Hamburgh in the autumn of 1840 by Mr. Offor, which he has kindly communicated to me. There was at this time at Hamburgh the widow of a senator, named Van Emmerson, whose proper style would be *worshipfull widow* (ehrwürdige Wittwe), and it was also in this very year, 1529, that the sweating sickness was raging there The exactness of the date is important, as proving Tyndale's absence from Antwerp.

It was not long after this time that part of the Pentateuch of Tyndale's translation was published. "The chapters of the book of Moses called Genesis," and "The Chapters of the Book of Deuteronomy," are marked by the Bishops as falling under the class of books prohibited by the king's proclamation in 1529. These of course are of Tyndale's translation, and the specification of these two portions of the Pentateuch seems to shew that the other three books were not circulated in England until afterwards. The different books of the Pentateuch, as published by Tyndale, were printed at various places and in various types: Genesis was printed "at Malborow in the land of Hesse .... in the yere of our Lord MCCCCCXXX the XVII daye of January." Thus after he left Hamburgh we find him, in the beginning of the next year, "at Malborow in the land of Hesse," whence probably before long he went to Antwerp.

Part of the Pentateuch published

Strype, Ecc. Mem. i 262

Genesis printed Jan 1530.

At Marpurg, Jan 1530

The prohibitory proclamation just referred to, issued in 1529, gives very extended authority to the prelates in proceeding against persons suspected of heresy. A long list of books falling under the description of those forbidden, is subjoined in the bishop's register, the greater part in Latin, but some in English; in this list of condemned publications we find, besides Tyndale's Genesis and Deuteronomy, "David's Psalter in English," and "Seven Psalms;" the former of these must be the English Psalter printed by Francis Foxe at Argentine (Strasburgh), Jan. 16, 1530. Some account of this Psalter will be given at the close of the memorials relative to Tyndale's version and revision. As to the "seven Psalms," it appears as though the seven penitential Psalms translated into English by Bishop Fisher were meant: if so, it shews a determined attempt to suppress the English Scriptures; not only to condemn versions made by one who was deemed a heretic, but likewise that which had been executed by a bishop whose adherence to the doctrines and discipline of Rome was not to be questioned. It is evident that the people were not to be allowed to have the smallest portion of the word of God in their own tongue without incurring danger.

Proclamation, 1529

Books prohibited. Genesis, Deuteronomy, and the Psalter.

Seven Penitential Psalms

This brings another important era in the history of English translations of the Scriptures before us. The Pentateuch of Tyndale was the first portion of the Old Testament which was translated into English out of the Hebrew; and thus the books of this translation, published at separate times, and in different places, claim an honourable precedence as respects the Old Testament, just as Tyndale's octavo edition of 1526 claims with respect to the New. The manner in which the singular volume, Tyndale's Pentateuch, is executed, shews that his must have been a very itinerant life: probably he was often straitened for means; and thus it was only from time to time that he could publish one after another of the books of the Old Testament.

Tyndale s Pentateuch, first portion of the Old Testament made from the original, and printed in English:

It is not unlikely that John Frith was Tyndale's assistant in translating this part of the Scripture, since after his escape from England he was with him, and he was apparently at Hamburg at the same time; and this has probably led to the supposition of his having aided Tyndale in the translation of the New Testament, which was published a year and a half, at least, before Frith had quitted Oxford.

Frith with Tyndale

The enmity of the authorities in England against the person of Tyndale and his writings, but especially his translations, still continued unabated; while he, a forlorn exile, seems to have gone on in dependance upon God, and in full resignation to His will. One thing is important, his full recognition of the authority due to his Sovereign as being the ordinance of God: if any thing could have loosed him from this bond it might be thought that persecution for Christ's sake would have done so. In one of his proscribed works, "The Obedience of a Christian Man," he largely states the duty which ought to be cheerfully paid by a Christian to his prince as being the ordinance of God to him for good; thus shewing that he was actuated in making his translation of the Scriptures, not by a feeling of insubordination, but with the spirit of those who, when forbidden to teach or preach in the name of Jesus, replied, "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye; for we cannot but speak the things which we have seen and heard."

Continued enmity in England against Tyndale.

His subordination to authority.

"Obedience of a Christian Man"

Only limit of obedience, Acts iv. 20.

The doctrines and the testimony of Tyndale, gave, perhaps, even more offence than they would have given, had he simply raised his voice against Romish corruptions, because the exposure of evil was the more marked, from the contrast in which it stood to the *truth* which he at the same time presented. The deepest ground of the enmity was clearly his having printed and published, for the first time, the word of God in English.

Effect of the testimony of Tyndale

V.

FURTHER PERSECUTIONS AND EFFORTS FOR THE SUPPRESSION OF THE SCRIPTURES.

Renewed opposition, 1530.

THE continued labours of Tyndale to impart the light of Scripture to his countrymen, were not unnoticed in England. The year after Bishop Tonstall had purchased all the copies he could procure of the Testament at Antwerp, measures yet more stringent were resorted to, in order to prevent the spread of the Scriptures. This argues equally the fear which existed lest the light of God's word should make manifest the surrounding darkness, and the extreme difficulty there was in keeping the people from reading these proscribed books. It may be, that this restraint produced the desire of knowing *what* the prohibited books really contained, and that curiosity led to the procuring and retaining of that forbidden volume; while it is also yet more probable, that comparatively few were bold enough to dare the denounced penalties, unless their hearts had been wrought upon by the Spirit of God, to know and believe the love which God hath to us, and thus to desire to know what is His revealed will.

Restraint excites curiosity.

Bishop Tonstall took, as has been already shewn, the leading part in destroying the copies of the New Testament in English, which either were detected in England, or which were procured elsewhere; but while this temerity, on his part, is mentioned with due reprehension, it is but right to state, that he was far more merciful to the individuals who were brought before him, charged with the crime of possessing the Scriptures, or other grounds of "heresy," than others of the prelates were. Longland, the bishop of Lincoln, was in the habit of sending men to the stake for reading the Scriptures in English, and in this way there was, in his diocese, more of the sufferings of individuals on account of the word of God than in other parts. The burning of the books of the New Testament (apparently those purchased at Antwerp, in 1529) in public, at St. Paul's Church Yard, having taken place May 4, 1530, there was an assembly held in the same month, which seemed to set all the weight of human *authority*, both civil and ecclesiastical, against Tyndale and his translation. A few days after this great burning of the New Testament took place, several of the clergy, Richard Nix, bishop of Norwich, amongst the rest, had made such complaints as should reach the king's ears, concerning the prevalence of the diffusion of Tyndale's Testament; these complaints appear to have led to the publication of a prohibition, on the king's part, of all such books in English.

Public burning of the New Testament, May 4, 1530

Bishop Nix complains of Tyndale's Testament May 14, 1530 Cott. MSS. Cleop E. v. p. 360.

On May 24, 1530, there was an assembly convened by Archbishop Warham, the especial object of which was to examine, and formally to condemn, the books published and circulated by those who were disaffected to the church of Rome. The persons who met on this occasion were, the Lord Chancellor Sir Thomas More, Archbishop Warham, Bishop Tonstall, Stephen Gardiner, (afterwards bishop of Winchester), and several others, apparently delegates from the Universities. The documents drawn up on the occasion are probably from Gardiner's pen, who was the secretary, and one who very fully concurred both with the object of the convention and the measures to be adopted. By the instrument published on the occasion, it appears that the archbishop convened the assembly by direction of the king, who, "hearing that many books in the English tonge, containing many detestable errors and dampnable opinions, prynted in parties beyonde the see, to be brought into diuerse townes and sondrie parties of this his realm in Englande and sawen abrode in the same, to the great decaye of our faithe, and the perylous corrupcion of his people, vnles spedye remedye be brieuelie prouided," his highness, considering also that he, being defender of the faith, would be "full lothe to suffre suche euill sede sowen amongest his people, soo to take roote that it myght ouergrowe the corne of the Catholic fayth," before sprung in the souls of his subjects. After this there followed a vast number of propositions, said to be drawn from the condemned books, each of the propositions is declared to be a heresy, while it is also said that those selected are but samples of the books themselves. But the great object was the proscription of the Scriptures in English; it was not enough to declare Scripture doctrines, such as justification through faith, to be a heresy, the books in which this teaching is found must be restrained if possible; for this reason, the instrument itself concludes thus:—"All whyche great errours and pestylent heresyes beying contagyows and dampnable, wyth all the bookes contenyng the same, *whith the translacyon also of Scrypture corrupted by Wyllyam Tyndall as well in the Olde Testament as yn the New*, and all other bookys yn Inglisshe contenyng suche errours; the Kyngs hyghnes present yn p̄son, by oone hole advyse and assent of the prelattys and clerkys, as well of the unyuersytes as all other, assembled together, determyned vtterly to be expelled reiected and putt away owt of the handys of hys

Assembly for condemning the English Scriptures, &c. May 24, 1530. Collier iv 140.

The original at Lambeth.

Consequences said to result from the books of the reformers.

Tyndale's versions both of the New Testament and the Old condemned.

people, and not to be suffered to go abrode among hys subiects." After a few more similar remarks, there follows a bill in English, which was to be publicly read by certain preachers; the object of this proceeding being to give due information to all, of the solemn condemnation of the books in question. A bill to be read by preachers

This bill deserves a very particular notice: it appears to be drawn up with peculiar care; and in its statements it is to a great degree guarded; the whole, however, turning upon entirely false premises. It sets forth that in the assembly for the purpose of examining the suspected books, "free lybertye and lycence were graunted vnto euery man to say as hys conscyence and lernyng serued hym; wythowt any reprove or blame to be ymputed or arrected for any thyng to be spoken then, whose p̄son soever yt touched; or any necessytie to agree to the more parte; but only to say that hys owne learnyng and conscyence coulde maynetayne and justyfye after mature delyberacyon and consultacyon had, it was thereby a hole consent, no man repugnyng or aȝen sayng, determyned and agreed, that the bookys now beyng abrode yn thenglysshe tonge, conteynyng false tradycyons and corrupte doctryne farr dyscrepant from the trewe sense of the Gospell and Catholicke vnderstondyng of the Scrypture; only persuadyng pernycyous heresyes to the destruccyon of the sowles of good chrysten men: and that the certentie herof I can reporte to yowe of my owne knowlege beyng oon of the sayd assemble, and hearyng and seyng the sayd opynyons redd declared and examyned, and by the trewe sense and meanyng of goddys lernyng reproued and reiected." The judgment said to have been unanimous

Then follows an earnest admonition against both the books and doctrines; after which the bill continues:—

"Wherfore yow that haue the bookys, called the obedyence of a chrysten mañ, The sume of Scripture, The Reuelacyon of Antichryst, The supplicacyon of Beggars, Māmona iniquitatis, The matrymony of Tyndall,* *The New Testamente in Inglysshe of the translacyon whiche ys nowe prynted*, and suche other bookys yn Englysshe; the auctours wherof other darr not or do not put to ther names, be [they unknowen vnto yow, or els be they suche as haue set forth their]† pnycyouse books, *detest them*, *abhorre them*, kepe them not in yowr handys, delyuer them to the superyours suche as call for them: and yf by redyng of them heretofore, anythyng remayneth yn yor brestys of that techyng; ether *forgett* yt, or by ynformacyon of the trewthe, expell it and purge it, to thentent that ye so purifyed and clensid of that contagyows doctryne, and pestyferows tradycyons may be fyt and apt to receve and reteyne the trewe doctryne and understondyng of christs lawes, to the comforth and edyfycacyon of owr souls: thus I move and exhorte yowe in god to doo, thys ys yowr dewtie to doo thys ye owght to doo, and beyng obstynatt or denyyng and refusyng this to doo, *the prelatys of the church hauyng the cure and charge of your sowles owghte to compel yowe, and your prynce to ponysshe and correct yowe not doyng of the same:* unto whom saynct Paule saythe the sworde ys gyuen by goddys ordince for that purpose." Titles of prohibited books. The New Testament Books to be given up. Assertion that the kingly power was given to repress heresy

The document goes on to speak of an opinion engendered "in dyuerse of hys subiectys, that yt ys hys gracys dewtie to cawse the Scripture of God to be translated yn to thenglisshe tonge to be commynycat unto the people; and that the prelats, and also his highnes do wrong in denyying or letting of the same." The citation of this as a common opinion, and its insertion in a document which was to be publicly read by preachers, shews that questionings of this kind were widely prevalent in England; if it had not been so, such doubts would certainly never have been thus promulgated by those in authority; for this would be the readiest way to suggest such questions. The bill continues to speak of the free leave which was given in the assembly to discuss this subject, and how the king promised to conform himself to that which might be approved and confirmed by Scripture and holy doctrine; on this matter there appears to have been much said on both sides;—the question, indeed, was so stated as to lay it open to a great variety of opinions, and this conclusion was arrived at:—"It appered that the having the hole scrypture yn Englysshe ys not necessary to chrystian men; but that wythout hauyng any suche scrypture, endeuoryng themself to doo well, and to applye theire myndys to take and follow suche lessons as the precher techyth them, and so lerne by hys mowth, may aswell edyfy spyrytually yn ther soules as yf they had the same Scrypture yn Englisshe." Prevalent opinion that the king was bound to provide the Scriptures in English

After this, it is stated that it has sometimes seemed proper for the word of God to be circulated, while at other times it has been deemed needful for this to be restrained, and that the king taking into consideration all circumstances, "thynkyth yn hys conscyence that the dyuulgyng of the Scrypture att thys tyme yn the Englysshetonge to be comytted to the people . . . . . shulde rather be to ther farther confusyon and destrucyon then the edyfycacyon of ther soules;" also it was said that *all* in the assembly thought that the king and the prelates did well in not suffering the Scriptures in English to be diffused "at this time;" also setting forth that the king promised to have the New Testament faithfully and purely translated into the The king's judgment that the present was an unfit time for the Scriptures to be circulated in English. The New Testament to be

* These prohibited works are mostly those of Tyndale.

† These words within brackets are written in the margin of the document at Lambeth.

given to the people when they should deserve it.

English tongue by learned men, so that he might have it in his hands ready to give to the people when they should deserve it. The people were there exhorted, "That you wyll so detest thes pnycyous bookys, so abhorre thes heresyes and newe opynyons [i. e. the doctrines of the Gospel of the grace of God] so declyne from arrogancy of knowlege and understandyng of scrypture after your fantases; and shewe yourself yn commynyng and reasonyng so sober, quyett, meeke and temperate as all feare of mysusyng the gyft of Scrypture taken away, ye may appere mete yn your prynces eyes, and eyes of your prelattys, as they shall haue no just causse to fear any suche daunger: parsuadyng vnto yowr self yn the mean tyme wout grudgyng or murmuryng the very trowth, whych ys thys; *that we can not requyre or demaund Scrypture to be dyvulged yn the Englissh tonge otherwyse then uppon the discresyons of the superyours*, so as whensoever they thynke yn ther conscyence yt may doo yowe goode, they may & doo well to geve it vnto yowe. *And when so eueryt shalbe seen otherwyse vnto they doo amyss yn suffering yow to haue yt.*"

The judgment of superiors to be implicitly received

I have been the more particular to give an ample account of this prohibition, because it is of especial importance in connection with the restraints laid in England upon the circulation of the Scriptures; it is likewise important, as being a record that it was a discussed question whether the king ought to give the people the Scriptures in English; the question would, however, have come home more closely, if it had been—Ought the king to restrain the people from possessing and using the Scriptures, which they already have in their hands? The last cited paragraph runs very counter to the paramount authority of God; for the statement is equivalent to this—God has no right to speak to men in His word, except when and how "the superiors" see fit. The question however is not Has man a *right* to read the word of God? but Has God paramount right for His word to be heard? The document in question answers this in the negative. At the end of it are given the names of the persons who were present at the assembly.

Ought the king to restrain the people from having the Scriptures?

It is stated in the document that the condemnation of the prohibited books, and the withholding of the Scriptures were agreed to with the unanimous consent of those who were present; we shall, however, find shortly, good cause to question the accuracy of this statement with regard to one individual at least—Hugh Latimer.

Hugh Latimer a dissentient

Proclamation, May 9, 1530

The king followed up these proceedings by a proclamation issued in the ensuing month, in which he calls upon his subjects to banish Tyndale's translation of the Scriptures, as well as "all *other* bokes of heresie," promising to cause the Scriptures to be translated for the use of the people, when it should seem convenient. The proclamation farther holds out the severest threatenings against any one who might read any portion of the Scripture, either in writing or in print, in English, French, or Dutch.

Reading the Scriptures in English, French, and Dutch, prohibited

These severe measures were not without their results; persons were apprehended for possessing books of Scripture, and in consequence of these circumstances, on the 1st of December, Hugh Latimer, afterwards bishop of Worcester, whose name appears at the end of the prohibition of May 24th preceding, wrote to the king, freely expostulating with him respecting the prohibitions which were laid upon the circulation of the Scriptures. This alone proves that the document in question did not really express the sentiments of all who were present in the assembly. Latimer intimates that those who disobeyed the mandate took it more as proceeding from the prelates than from the king. He even indirectly defends the New Testament as translated by Tyndale, speaking of its having been "meekly offered to every man that could and would, to amend it if there were any fault."

Latimer writes to the king, Dec. 1, 1530

He defends the version of Tyndale.

He refers to the differing judgments in the assembly of May 24.

And not only does it appear that some of those in the assembly of the 24th of May, 1530, were dissentients *in heart*, but it is evident that their judgments likewise were *expressed;* for Latimer plainly tells the king—"But as concerning this matter, *other men have shewed your grace their minds, how necessary it is to have the Scriptures in English.* The which thing also your grace hath promised by your last proclamation; the which promise I pray God your gracious highness may shortly perform, even to-day before to-morrow." Farther on in the letter, Latimer says—"And so as concerning your last proclamation prohibiting such books, the very true cause of it and chief counsellors (as men say, and of likelihood it should be) were they whose evil living and cloaked hypocrisy, those books uttered and disclosed. And *howbeit there were three or four, that would have had the Scripture go forth in English*, yet it happened there [i. e. in the assembly of May 24], as it is evermore seen, that the most part overcometh the better; and so it might be that these men [i. e. those who had been taken into custody for retaining the Scriptures] did not take the proclamation as yours, but as theirs set forth in your name."

Number of the dissentients three or four

The proclamation not taken as the king's.

Latimer fully exculpated from the charge of opposing the Scriptures

These extracts, from this interesting letter of Latimer, suffice to prove that *he* cannot be charged with having joined in the attempts which were made at this time to crush Tyndale, and hinder the light of God's truth. The charge would never have been brought against him, had it not been that the document before referred to, having his name amongst others, as present at its issue, was contemplated alone, without

the letter to the king having been taken into consideration at the same time. It was Latimer's misfortune that a document, containing direct falsehood, was approved by a large majority, and the few dissentients had sentiments thus put forth in their names which they both abhorred in their hearts, and against which they had borne their testimony.

The alleged unanimity, a direct falsehood against Latimer

The following is the conclusion of Latimer's letter to Henry VIII.:—"Take heed of their worldly wisdom, which is foolishness before God, that you may do that God commandeth, and not that seemeth good in your own sight without the word of God; that your grace may be found acceptable in his sight, and one of the members of his church, and according unto the office which he hath called your grace unto, you may be found a faithful minister of his gifts, and not a defender of his faith, for he will not have it defended by man or man's power, but by *his word* only; by the which he hath evermore defended it, and that by a way far above man's power or reason, as all the stories of the Bible make mention.

Latimer's faithful exhortation to the king

"Wherefore, gracious King, pity yourself, have mercy upon your soul, and think that the day is even at hand when you shall give account of your office and of the blood that hath been shed with your sword. In the which day, that your grace may stand stedfastly, and not be ashamed, but be clear and ready in your reckoning, and to have (as they say) your *Quietus est*, sealed with the blood of our Saviour Christ, which only serveth at that day, is my daily prayer to him that suffered death for our sins, which also prayeth to his Father for grace for us continually. The Spirit of God preserve your grace. *Anno Domini*, 1530. 1 *die Decembris*."

Latimer refers to those who suffered martyrdom

If it be asked *who* were the principal movers in these solemn proceedings for the suppression of the Scriptures, I believe that there can be very little doubt or question that it was the same who had previously done what they could to prevent their circulation in English, and to crush the translator; the previous efforts of Bishop Tonstall and Sir Thomas More having been so thoroughly unavailing to these ends, they seem now to have tried something yet more formidable, by adding the weight of the king's authority to their endeavours. It is pleasant to find that there was with them such a faithful witness for God and his word as Hugh Latimer.

Sir. T More and Tonstall, the principal actors in the convention

VI.

TYNDALE'S LIFE IN EXILE.—ATTEMPTS TO ALLURE HIM TO ENGLAND.

Thus while in England the whole weight of authority was opposed to Tyndale and his godly labour of translating the Scriptures, he was himself in Antwerp or the vicinity, having just (as has been already said) completed the Pentateuch, a work the printing of which was evidently accomplished in the midst of many wanderings. It is not unlikely that even before this time attempts had been made to seize Tyndale's person, and that the changes in his place of abode were in part consequent upon this. But still it is deeply interesting to mark the steadiness of purpose with which he was prosecuting his godly design; and to this end the little separate pamphlets, in which he printed and began to reprint the Pentateuch, have great value. Wiclif was enabled, by the orderings of God's providence, to continue his labours with comparative tranquillity, there were even some of the great in this world who had befriended him, while with Tyndale it was altogether different. He lived a most precarious life, and was in continual danger of being arrested to receive the punishment which was then so commonly awarded to the faithful servants of Christ.

During a part of the time of his sojournings in various places he had the company of his friend John Frith, from whose testimony we learn a little of the life which Tyndale led. He says, in his answer to Sir Thomas More in 1533:—

"And Tyndale I trust lyueth well contente with such pore Apostlesi lyfe as God gave hys Sonne Christ, and hys faythfull mynysters in thys worlde, whych is not sure of so many mytes as you be yearely of many poundes; altho' I am sure that for hys learnynge and iudgement in the Scripture, he were more worthye to be promoted then all the Bishoppes in Englande. I receyued a letter from hym whych was wrytten sens Christmas, wherin amonge other matters he wryteth thus:—'I call God to recorde agaynst the daye we shall appeare before oure Lorde Jesus to geue reckonynge of our doinges that I neuer altered one syllable of Godes worde agaynst my conscyence, nor wolde do thys daye, yf all that is in Earth, whether it be honoure, pleasure, or ryches might be geuen me.

Tyndale's motives in translating the Scriptures

" 'Moreouer, I take God Almyghty to recorde to my conscience that I desyre of God to my selfe in thys worlde no more then that without which I cannot keep his Lawes,'" &c. "Judge, good Christen reader, whether these wordes be not spoken of a faythfull, clene, and innocent herte. And as for hys behauyoure is suche that I am sure no man can reproue him of any synne, howbeit no man is innocent before God whych beholdeth the herte"

This testimony of Frith concerning his friend and brother in Christ, William Tyndale, was given not long before he himself was called to lay down his life for Christ's sake, which took place on the fourth of July, 1533. It is introduced in this place, because the manner of Tyndale's life of hardship had continued much the same for some years, and it was to the period from 1528 to 1531 that Frith referred, as concerning which he had had personal experience; he having for that time been often the companion of Tyndale.

The circulation of the Scriptures hindered

No edition of the New Testament in English from 1530 till 1534

It is probable that the severities resorted to had in a great degree hindered the importation of copies of the New Testament into England, especially after the burning of Bayfield, for there does not appear to have been any edition printed from the year 1530 until 1534, whereas there had been from 1526 to 1530 no less than five editions, two of Tyndale's own, the one without glosses—the other with them, and three published by the Dutch printers. The difference in the issues of these New Testaments is at least remarkable, and can scarcely be attributed to any other cause than the severe proscription by the English authorities.

Why no farther portion of the Old Testament was published in English, except Jonah.

It is not only, however, the translation of the New Testament by Tyndale which was prohibited by the king's proclamation, the portions of the Old which were already executed fell under the same sweeping condemnation; this may account for the fact that no portion of the Old Testament was published by Tyndale beyond the Pentateuch, excepting the book of Jonah; the Pentateuch itself, however, does not, in Tyndale's life-time, appear to have been reprinted farther than the book of Genesis.

The prophecy of Jonah was the last portion of the Old Testament which Tyndale lived to publish; he was, however, engaged in the succeeding years of his life in translating the historical books as far as the end of the second of Chronicles, which translation appears to have remained in the hands of some of his friends—very probably in the possession of JOHN ROGERS, afterwards himself in part a translator or reviser of the Scriptures, and ultimately a martyr for Christ;—and thus at length, in the year 1537, the whole of the portions of Scripture which had been translated by the labour of Tyndale, were published together in the Bible which bears the name of Thomas Matthew: in this Bible, those books which had not been translated by Tyndale were supplied out of the version of Myles Coverdale.

The whole of Tyndale's translations published in 1537, in Matthew's Bible.

Efforts of Tyndale's enemies to entice him to England, 1530

Stephen Vaughan the king's agent

His letter concerning Tyndale, Jan. 26, 1530. Cott MSS. Galba, B x p 42

The enemies of the truth in England were not content with proscribing equally the translations and the writings of Tyndale, for they sought to have his person also in their power. How soon these attempts commenced we have no evidence, but it is certain that early in the year 1530, efforts were made to induce him to return to England. Part of a letter from Stephen Vaughan, the agent of Henry VIII. in the Netherlands, is among the Cotton MSS. This letter is dated from Barrough, near Antwerp, Jan. 26, 1530, and is addressed to the king himself. He says, "I have written three sondry letters vnto Wylliam Tyndale, and the same sent for the more suretie to iij several places, to Frankforde, Hamborough, and Marleborough." This proves that Vaughan had some information respecting the places in which Tyndale had been sojourning about that time; for he had spent a considerable part of the preceding year at Hamburgh, and was a few days before the date of this letter (namely, on the 17th of January 1530) at Malborow, where and when he printed his translation of Genesis. Vaughan goes on to speak of the inducements which he had held out to Tyndale, to persuade him to return to England. One thing this letter proves indubitably—the importance which in the eyes of Henry was attached to getting Tyndale in his own power; for not only does Vaughan speak of his own exertions, but also of "some other person whom your magestie commanded to persuade by like meanys;" he enclosed to the king the letters which he had received from Tyndale, as well as his reply to this other emissary. The exact object which was sought in getting Tyndale to England does not transpire; it may be that ultimate proceedings in the matter were not arranged even in the mind of Henry himself.

The inducements held out to Tyndale.

Vaughan's letter to Cromwell

Vaughan wrote a letter to Cromwell accompanying the one to the king: in this he says, "It is vnlikely to get Tyndale into England when he dayly hereth so many thinges from thense whiche feareth hym. After his booke answering my Lord Chancellor's book be put fourth, I think he wyll wryte no more. The man is of a gretter knowlege then the Kynge Highnes doth take him for, which well appereth by his workes. Wolde God he were in Englande."

Tyndale goes

It is not unlikely that the letters of Vaughan were in part the means of leading his steps from Marl-

borow to Antwerp or the neighbourhood; and we may judge from the letters of Vaughan which are extant, how much he urged his return to England—a step which, if taken, would have been of fatal consequences to him. A part of a letter from one of the king's agents is extant, which must have been written not long after that to which I have just referred; it shews that Tyndale had now come to Antwerp. This letter gives an interesting account of an interview which the writer of it had with Tyndale on the day preceding, close to the city of Antwerp.* He says,—

from Marleborough to Antwerp

Tyndale reaches Antwerp before April 18, 1531.

"The day before the date hereof, I spake with Tyndall withowt the town of Andwerp, and by this meanes He sent a certeyne person to seke me, whom he had advysed to say that a certeyne frend of myne vnknowen to the messenger, was very desirows to speke with me; praying me to take paynes to go vnto him to suche place as he should bryng me Then I to the messenger, what is your fryend and where is he? His name I know not, said he, but if it be your pleasure to go where he is, I wilbe glad thider to bryng you: thus dobtfull what this matter ment, I concluded to go with hym, and folowed hym till he browght me withowt the gate of Andwerp into a feld lying nyghe unto the streme, where was abidyng me this said Tyndall At our metyng, do you not knowe me? said this Tyndale I do not well remember you, said I to hym; my name, said he, is Tyndall But Tyndall, said I, fortunate be our metyng Then Tyndall: Sir, I have bene excedyng desirous to speke with you And I with you; what is your mynd. Sir, said he, I am enformed that the Kynge's grace taketh great displesure with me for puttyng furthe of certaine bokes which I lately maid in these partes, but specially for the boke namyd the Practise of Prelates, whereof I have no littell marvaill consideryng that, in it I did but warne his grace of the subtyle demeanor of the Clargy of his Realme towardes his person & of the shamefull abusions by them practised, not a littell threatnyng the displeasure of his grace and weale of his Realme In which doyng, I shewed and declared the harte of a trew subiect which sowght the saluegard of his Riall person and weale of his commons, to thentent that his grace thereoff warnyd mygh in dewe tyme prepare his remedies against the subtyle dreames Yf for my paynes theirin takyn Yf for my pouertye Yf for myn exille out of myn naturall contrey, and beyng absent from my fryndes Yf for my hongar—my thurst—my cold—the great danger wherewith I am every where compasyd—and fynally yf for innumerable other hard and sharp sicknesses whiche I indure, not yet feellyng theyre asperitie be reson I hopyd with my labors to doo honor to God—trew service to my prynce, and plesure to his commons, how ys yt that his grace this consyderyng may ether by hymselfe thyncke or by the perswasions of wother, be browght to thyncke, that in this doyng I schold not schow a pure mynd, a trew and incorrupt zeale, and effeccyon to his grace Was there in me any suche mynde when I warned hys grace to beware of his cardinall, whose iniquyte he schortly after approvyd accordyng to my writyng? Doth this deserve hatered? Ageyne, may his grace, beyng a crysten prynce be so vnkynd to God, whiche hathe commaundyd his word to be spredde thorowgh owght the world; to geve more faythe to the wykkyd perswasions of men, whiche presumyng above Goddes wyssdom and contrary to that which Cryst expressly comandeth in his testament dare saye, thatt yt is not lefull for the pepoll to have the same in a tonge that they understond, because the puritie thereof schold opyn mens ies to se ther wyckydnes!! Is there more danger in the kinges subgects then in the subgectes of all other princes, which in every of their tongges have the same under pryveleage of their sufferaynse, as I now am very deth ware more pleasaunt to me then lyffe consyderyng mans nature to be suche as can bare no trewethe This, after a long communycation had between us."

Vaughan's interview with Tyndale, April 17, 1531. Cott MSS Titus, B.i p 67.

Their conversation.

His previous warnings to the king

The Scriptures prohibited.

The remainder of this letter speaks of the objections made by Tyndale as to his coming into England; he not feeling at all secure, whatever promises might be made him by the king, knowing the power which spiritual censures exerted against any one accused or suspected of heresy. The writer also makes a kind of apology for not having *pursued* Tyndale; this proves that the agents of the king had orders to arrest Tyndale, if they had the opportunity, and likewise that they had at least permission so to do from the authorities at Antwerp; well might Frith then call the life which Tyndale led "a poor apostle's life," for he had to suffer, not only from extreme poverty and privation, but also from the continual danger of his liberty and life. If we value the labour which he bestowed upon the version of the Scriptures which he sought to give his countrymen, our estimate of the pains which he took will greatly increase, when we consider his circumstances at the time.

Tyndale's objections to come to England.

Vaughan apologizes for not having pursued Tyndale

Dangers of Tyndale's life.

This letter, from which the citation has just been made, shews how intensely the mind of Tyndale was directed to the free introduction of the Scriptures into England; it seems to have been in order to urge that point that Tyndale sought this remarkable interview. For the right understanding of the reference which Tyndale made to his book, "The Practise of Prelates," it may be needful to state that in it he had freely spoken against the divorce of Henry, tracing up the religious scruples which it was said that the king was acting, to insinuations which had been brought into his mind to serve certain ambitious ends.

Tyndale's "Practise of Prelates"

His opposition to Henry's divorce

* This letter is imperfect, and has neither date nor writer's name, but it may be constructively shewn to have been also written by Sir Stephen Vaughan (though the defective copy in existence is a transcript by another hand), and the date to be April 18, 1531

Tyndale spoke what he believed to be the truth of God in the matter, not dreading the displeasure of his sovereign, referring in justification of his conduct to the rebuke which John the Baptist had given to Herod. Nothing could have shewn less guile than the conduct of Tyndale in thus giving to the king advice so unpalatable.

S Vaughan writes to the king, May 20, 1531. Cott MSS Galba B x p 5

In another letter from the agent of the king, mention is made of Tyndale, as well as of his friend Frith, who was yet absent from England. Sir Stephen Vaughan wrote to the king on May 20, 1531; the latter part of his letter related principally to these two exiles. Vaughan speaks in terms of high commendation of Frith, whilst mentioning, at the same time, his poverty, which he is disposed to regard as having partly induced him to marry; this he thinks may hinder his endeavours to induce him to come to England. As to Tyndale, he speaks of an interview which he had had with him, and the effect which the reading of a clause in a letter of Cromwell's, which spoke of the king's kindness and compassion to those who would be converted and amend.

An interview with Tyndale mentioned.

Tyndale much moved by part of a letter from Cromwell His willingness to suffer that the Scriptures might be circulated in English.

"And as I thought so it cam to passe For after sight therof, I perceyued the man to be excedinge altered, and to take the same very nere vnto his hearte, *in suche wise that water stode in his yees.* And answered what gracious wordes are these. I assure youe, sayed he, *If it wolde stande withe the kinge most gracious plaisur to graunte only a bare text of the scripture to be put forthe emonge his people,* like as is put forthe emonge the subgectes of the emperour in these parties, and of other cristen princes, *be it of the translation of what person soever shall please his magestie,* I shall ymedyatlye make faithfull promyse neuer to write more, ne abide two dayes in these parties after the same: but ymedyatly to repayre into his realme, and there most humbly submytt myselfe at the fete of his roiall magestie, *offerynge my bodye to suffer what payne or tortures, ye what dethe his grace will,* so that this be obteyned And tyll that tyme, I will abide th aspect of all chaunses what so euer shall come, and indure my lyfe in as many paynes, as it is able to bere and suffer. And as concernynge my reconsiliacion his grace may be assured that what soeuer I haue sayed or written in all my life ageynst thonour of Goddes worde, and so proved; the same shall I before his magestie and all the worlde, vtterly renownce and forsake And with most humble and meke mynde imbrace the truthe, abhorringe all errour souer at the most gracious and benygne request of his royall magestie, of whose wisdome, prudence and lernynge I heare so greate prayse and commendation, then of any other creature lyuyng. *But if those thinges whiche I haue written be true, and stand with Goddes worde, why shulde his magestie hauynge so excellent a guyft of knowlege in the scriptures, moue me to do any thinge agenst my conscience.*"

Vaughan goes on to tell the king, that if he had a distinct promise from him to Tyndale, that he would be much more likely to succeed in inducing him to return to England.

Value of the testimony of this letter.

This letter is valuable, as shewing how thoroughly the mind of Tyndale was bent upon his work of service to God—namely, the giving of the Scriptures to his countrymen in their own tongue. It was now nearly thirty years since his mind had been turned to this subject (some of the manuscript translations which appear to be his are dated 1502), and now in poverty, exile, sickness, and danger; this was to him the object for which he sought to live. It was not for name or credit that he toiled,—let the Scriptures be given forth in English, be the translation whose it might, so long as it was the true word of God, he was willing to write no more, and even to obey the orders of the king, by giving himself up, even knowing the certain consequence to be death by burning.

Cromwell's letter to Vaughan in reply to his of April 18, 1531: Cott MSS Galba B. x p. 338

There is extant the draught of a letter from Cromwell to Vaughan, to which no date appears; but it would seem, from the contents, to have been written about the same time as the letter from Vaughan, an extract from which has just been given. This draught of a reply, must have been written before the king received the letter of Vaughan, dated May 20, 1531; while, at the same time, it is pretty evident that Vaughan had not received this letter when he wrote on that date. The draught of the reply to Vaughan's letter was corrected and interlined by the king himself, and the kind of alterations which are made, proves how the mind of Henry was bent upon opposing or destroying Tyndale. The diligence of Vaughan in procuring the book in reply to More is commended, yet very great apprehension is expressed lest Vaughan himself had not become too friendly with Tyndale, his letters being judged to shew much affection towards him.

The king himself corrects this draught

Fear expressed lest Vaughan should be influenced by Tyndale

The king's animosity against Tyndale increases

The king clearly dreaded the influence which Tyndale might have over Vaughan, and was also much offended by the reply to Sir Thomas More. The letter running in Cromwell's name, but corrected by the king, contains this sentence: ". . . . I myght well perceyue that he thought that ye have moche affection towardes the saide Tyndale, whom in his maners, & knowledge in woordly thinges, ye vndoubtedlie in your letters do moche allowe and commende, who's workes being replete with abhominable sclaunders and lyes, imagened and onelye fayned to enfecte the peopull, declareth him to lake grace,

Vaughan's commendation of Tyndale reproved

native lerning, godly discrecyon, and all other good qualities, nothing else pretending in all his workes but evedente dyssaite, that ye in such wise, by your letters prayse, set forth, and avaunce hym, which nothing else pretendyth but disquiet and sowe sedytyon among the peopull of this realme. His highnes, therfore, hathe commaunded me to aduertise you that his pleasure is to wryte that ye shoulde desyste, and leve eny ferther to persuade or attempte the sayde Tyndale to cum into this realme. Alledging that he perceyuing the malycyous, perverse, vncharitable mynde and judgment of the said Tyndale, is in maner without hope of reconcylyacyon in hym, and is veray joiyous to haue his realme destytute of such a person." The letter goes on to speak of the danger which might arise from the presence of Tyndale if he were to return to England; and how he might *corrupt* the whole realm to its great injury. What then was Tyndale's offence? He had put forth the New Testament in English,* and had defended his having done so against the foolish and frivolous charges brought against it by More. This was the true ground of the efforts of Henry and his emissaries; and so soon as it was manifest that the honest simplicity of Tyndale touched the heart of Henry's agent, the object which had been sought was abandoned, and Tyndale was to be no more solicited to return.

Fear expressed lest Tyndale if in England might corrupt the whole realm.

If Vaughan's former letter had given offence, that of May 20th must have greatly increased it, so that it is not to be wondered at, that we find but little further mention of Tyndale in any of the proceedings in England.

Offence occasioned by Vaughan's letters

The latter part of the letter to Vaughan mentions Frith, whom he was still to seek to allure to England; the king not having any such direct grounds of displeasure against him as he had against Tyndale, Frith did return to England, probably about the time of Lambert's arrest, fully expecting, it would seem, that the promises made to him would be kept, and that he would be unmolested for the faith of Christ; the result has been already told, he was taken up, committed to the tower, and after a long imprisonment and repeated examinations, was condemned by Bishop Stokesly, and suffered death in Smithfield, July 4, 1533. He had married while abroad: his wife had remained in the Netherlands; but she appears, from one of the letters of Tyndale to Frith, to have been able to give up her husband to suffer for the Lord's sake without repining, being able to look onward to the glory which is reserved for those who have washed their robes, and made them white in the blood of the Lamb. Fox, in the very interesting account which he gives of the sufferings of this faithful martyr of the Lord Jesus, speaks of the narrative as being the most affecting of any of those relating to the martyrs who laid down their lives in the days of Henry VIII.

Frith, still solicited to return to England, complies.

Committed to the tower

Condemned by Bp. Stokesly

Put to death July 4, 1533

The letters of Tyndale to Frith while he was in the Tower, are very interesting, for they shew how his heart was stayed upon the Lord, and how earnestly he desired that Frith might in all things witness a good confession. He earnestly cautions him against saving his life by an abjuration, warning him how Bilney did this by the advice of false friends, and then had no ease in his conscience until he again gave himself up to suffer death, urging upon him the exceeding importance of consistent and faithful testimony.

Tyndale's letters to Frith

"Dearly beloved, be of good courage, and comfort your soul with the hope of this high reward, and bear the image of Christ in your mortal body, *that it may at his coming be made like to his immortal*, and follow the example of all your other dear brethren, which choose to suffer in hope of a better resurrection. Keep your conscience pure and undefiled, and say against that nothing Stick at necessary things, and remember the blasphemies of the enemies of Christ, saying, they find none but will abjure rather than suffer the extremity. Moreover, the death of them that come again after they have once denied, though it be accepted with God and all that believe, yet it is not glorious; for the hypocrites say, he must needs die, denying helpeth not. But might it have holpen they would have denied five hundred times, but seeing it would not help them, therefore, of pure pride and mere malice together, they speak with their mouths that their conscience knoweth to be false. If you give your self, cast your self, yield your self, commit your self wholly and only to your loving Father, then shall his power be in you and make you strong, and that so strong, that you shall feel no pain, which should be to another present death; and His Spirit shall speak in you and teach you what to answer according to His promise"

The hope of the Christian

The resurrection.

In another letter Tyndale tells Frith, "Your wife is well content with the will of God, and would not for her sake have the glory of God hindered." These letters appear, from their contents, to have been written

Frith's wife mentioned by Tyndale.

* It is singular, that in a very short time after this, Cromwell became one of the most earnest promoters of the circulation of the Scriptures in English. It is probable that, even at this time, he was acting as the instrument of Henry, as unhappily he often did afterwards. He was probably very willing that attempts to take Tyndale were to cease

shortly before Frith was burned; and from them we may learn with what steadiness of purpose Tyndale looked on to the expected close of his own earthly pilgrimage. In another of his letters to Frith, written apparently some time previously to those from which the above extracts are taken, he exhorts him, if he has opportunity, to "thrust in that the Scripture may be in the mother tongue;" this great object being never kept out of sight by Tyndale.

Frith to use his influence for the Scriptures in English.

VII.

TYNDALE REVISES HIS NEW TESTAMENT—HIS IMPRISONMENT AND MARTYRDOM—COTEMPORARY VERSIONS.

TYNDALE's "poor Apostle's life" was now drawing to a close; his occupation had been for some time continuing to translate the books of the Old Testament, which he accomplished up to the end of the Second of Chronicles. When his circumstances are considered, it is really wonderful that he could have done so much. In the early part of 1534, he appears to have had a little comparative repose, becoming an inmate in the family of Thomas Pointz, an English merchant, at Antwerp.* This period seems to have been employed in revising his translation of the New Testament—of this book he had not himself published an edition since the two of 1526, and it was now four years since the Dutch printers had published their third edition. In his labour of revision, Tyndale bestowed great pains; a comparison of the original with the revised edition proves this; not many verses can be found together in which he had not made some alterations (often but slight), in order more accurately to express the sense of the Greek. The Dutch printers seem to have tried to forestall Tyndale, by getting out another edition before his was ready; they procured the aid of an English refugee, named George Joye, who had previously published, in 1531, a translation of Isaiah from the Latin, and was at this very time engaged in publishing and translating Jeremiah and the Psalter. It was this circumstance probably that gave rise to the proposal on the part of the Dutch publishers, that Joye would aid them in their attempt to publish an English New Testament: he seems to have been a man of a very unsober mind, very earnest against the Church of Rome, but not particularly sound in Christian doctrine. The copy used by the Dutch printers, owing to its having been three times printed without the aid of an English press-corrector, had become so inaccurate that (by Joye's account) it was in not a few places unintelligible, so that his toil in correcting the press was considerable. Sometimes, also, he says, the text was in such a state that he was obliged to take his Latin Bible and re-render the passage, so as to give some meaning to the words which had become corrupted. But this was not all, for he made, in one respect at least, a strange alteration, expunging the word "resurrection," and substituting "the life after this;" a translation which, if it meant anything, was a cloke for some unsoundness in doctrine; and for this end it was intended by Joye, as we shall see from the manner in which the subject is alluded to by Tyndale. This corrupted edition of Tyndale's New Testament was published in August, 1534.

Early part of 1534, Tyndale has a little repose, in the house of Pointz, at Antwerp

George Joye aids the Dutch printers

Joye's alteration of the word "resurrection"

This corrupted edition published Aug 1534

In the following November, Tyndale published his own revised, or third, edition (the seventh in all); in this, besides amending the version, he also did much to remodel the language, so as to give the whole in more idiomatic English; for although this had been done with a considerable degree of success eight years before, yet Tyndale had then no opportunity to examine the whole so as to make it what he could wish. He took advantage, in his revision, of the faults which had been found with his version as first published, and thus made such changes as substituting "elder" for "senior," which he had previously given as the rendering of πρεσβύτερος; this, it may be remembered, was one of the great faults found by Sir T. More in the previous editions. In speaking of the editions of Tyndale's version, this his revision stands in the first place as exhibiting him as a translator. The two editions, octavo and quarto, of 1526, are precious as samples of the earliest endeavours of this holy servant of Christ to give the word of God to his countrymen. But the edition of 1534 is the one which should be taken into account when his accuracy as a translator is examined.

Tyndale's corrected edition, Nov 1534

Πρεσβύτερος newly rendered.

Tyndale's revision

* Fox mentions (ed. 1, p. 513), that Sir John Welch married a daughter of Sir Robert Pointz; this Thomas Pointz may have been one of the same family, and this may have connected him with Tyndale.

¶ The Ne= we Testament, dylygently corrected and compared with the Greke by Willyam Tindale: and fynesshed in the yere of oure Lorde God. A. M. D. & xxxiiij. in the moneth of Nouember.

The title of this edition, copied in the margin, expresses that care had been bestowed in the revision. After this follows, "W. T. vnto the Reader. Here thou hast (moost deare reader) the New Testament or covenaunt made wyth us of God in Christes bloude. Which I have looked over agayne (now at the last) with all dylygence, and compared it vnto the Greke, and have weded oute of it many fautes, which lacke of helpe at the begynninge and oversyght dyd sowe therin." The principal part of this prologue is occupied with a statement of the right use of Scripture, and a description of the obedience which accompanies true faith in Christ; part of this might be misunderstood, were we not to bear in mind that the Romanists perverted every thing which was said about justification by faith, as though faith meant a mere assent to the narrative of the four gospels. This Tyndale combats, shewing that the fulfilment of the will of God is attendant on that faith which truly justifies.

The title of the revised edition

The prologue

The revision of the version

The right use of Scripture

After this, a few lines are occupied with an explanation of the term "Elders," which in this edition was used as the more correct expression of what had been at first termed by Tyndale "Seniours."

Elders defined

Then follows, "A prologe into the iiii. Euangelystes;" this is succeeded by a notice of an erratum, namely, in the twenty-third of Matthew. By mistake there had been printed, "Clense first the *outside* of the cup and platter;" for this he tells the reader to substitute "ynneside."

Tyndale had heard of Joye's edition of the New Testament in English; but although he was surprised at his attempt to supplant him, he took no particular notice, though it was in itself particularly ungenerous to publish an edition in Tyndale's name at the very time when his genuine edition corrected was expected to appear; but when the printing of this edition was almost finished, a copy was brought to him of Joye's edition, and many places were pointed out in which strange alterations had been made. In consequence of this, Tyndale prefixed another prologue * to this edition, stating that the changes which had been published under his name were not really his; for that instead of a copy which was so treated deserving the name of being diligently corrected, it was really grievously corrupted. Tyndale says, "thorow oute Mat. Mark & Luke perpetually: and ofte in the Actees, & sometyme in John, and also in the Hebrues, where he fyndeth this worde Ressurrection, he chaungeth it into the lyfe after this lyfe, or verie lyfe, and soche lyke, as one that abhorred the name of the resurrection." He goes on to say, that if this change be "a dylygent correccion then must my translacion be fautie in those places, and saynt Jeromes, and all the translatours that euer I heard of in what tonge so euer it be." Tyndale might well express his surprise at such a rendering having been adopted,—a rendering which seems as though it were only meant to take away the true hope of Christians, that as Christ arose, so shall they arise—they having in His resurrection the earnest and the exemplification of theirs. But it pained Tyndale that Joye had so acted as to make him seem responsible for this heretical perversion.

Tyndale remarks on Joye's edition

The corruption as to the word "resurrection" noticed

This New Testament altered by Joye, on which Tyndale animadverted, was the first attempt in English to pervert the word of God, for the purpose of upholding false doctrine; happily, this has been done but rarely, and those versions in which this dishonest mode of procedure has been adopted have never obtained much acceptance, or come into general use. Tyndale expressed much indignation at this conduct of Joye; but the offence was great:—1st. He had daringly corrupted the word of God. 2nd. He had done this in order to introduce and disseminate his own heretical doctrine. 3rd. He had done this in such a way as to cause his errors to be ascribed to Tyndale, as though Tyndale had been guilty of this gross dishonesty in translating, and as if he held these erroneous doctrines.

Joye's the first attempt in English to pervert the word of God

A short extract from the prologue, too interesting to be omitted, shews us what were Tyndale's feelings in giving out his own translation. He says, "As concerning all I have translated or other wise written, I beseeche all men to reade it, for that purpose I wrote it: even to bringe them to the knowledge of the scripture. And as farre as the scripture approveth it, so farre to alowe it, & if in anye place the worde of God dysalow it, there to refuse it, as I do before oure savyour Christ & his congregacion. And where they fynde fautes, let them shew it me, if they be nye, or wryte to me if they be farre of: or wryte openly agaynst it & improve it, & I promyse them, if I shall perceave that there reasons conclude I will confesse myne ignorance openly."

A few months (Feb. 27 1535) after Tyndale had thus disclaimed all participation in the heretical

Joye's Apology published

* From Joye's Apology, it would seem that this prologue had been circulated previous to the completion of the New Testament, to which it was afterwards prefixed.

perversions made by George Joye, the latter published an Apology for the New Testament with which he had been connected; in this Apology he represents his whole connection with regard to the surreptitious edition, as though it were one merely of a pecuniary nature on his part in undertaking the correction of the press of the New Testament in English; but he makes no real defence of himself with regard to the alteration of the word *resurrection*, and allowing this change to be attributed to Tyndale himself. He also, by implication, charges Tyndale with indolence in not having edited an impression of his New Testament for so many years, and with covetousness because of the sum said to have been given him by the printer for the copyright of his corrected version. Joye might have known that Tyndale instead of being indolent had been laboriously engaged in many works in the midst of danger, privation, and sickness; and as to the charge of covetousness, it applies very badly to one who was willing to live upon ten pounds a year, so that he might teach children and preach the gospel.

He charges Tyndale with indolence

Joye asserts that Tyndale had not spoken correctly in charging him with holding heretical doctrine relative to the resurrection; he allows that in some places it really does signify the rising again of the body; but he maintains (whether from ignorance or perverseness) that in others it means simply the state of the separate spirit in happiness with the Lord. It is not easy to gather what his doctrine really was on this point, for he seems to contradict himself; alleging that "they that are in their graves" in John v. does not mean the body but the soul; if so what could the resurrection be?

Joye's statements respecting resurrection

He charges Tyndale with maintaining that the spirit is in a state of sleep from the time of its departure from the body until the resurrection; an assertion which appears from Tyndale's own previous statements to be utterly groundless. The Apology of Joye proves his scholarship to have been but limited, and also that he could but little appreciate Tyndale's learning.

His charge of false doctrine against Tyndale

The Dutch printers probably found that the sale of the edition edited by Joye was hindered by the publication of Tyndale's revision three months after; and thus they published an edition which is an evident *imitation* of Tyndale's revised edition; indeed there can hardly be a doubt but that it was intended to pass for the genuine edition, for it is even dated as being finished in 1534, *in November*, just like the genuine book, which of course cannot be the true date.

The Dutch imitation of Tyndale's revision

The completion of the revision and printing of Tyndale's third edition brings us to the time of his apprehension and imprisonment.

Tyndales aprchension

The account of the betrayal and martyrdom of Tyndale was communicated to Fox by Thomas Pointz, who had been his host for the previous nine months, it appears that one Henry Philips made acquaintance with Tyndale, so that he at length became an inmate in Pointz's house. After some time Philips went to Brussels, where he appears to have charged Tyndale with heresy, so that some of the officers of the emperor were sent to Antwerp to apprehend him. Shortly after this, Pointz had occasion to be absent for a few days from Antwerp, and Philips took the opportunity to put Tyndale into the hands of those who were sent to apprehend him. He was taken to the castle of Vilvoord or Filford, near Brussels; at which place he remained until his martyrdom, nearly two years afterwards. Great efforts were made by Pointz and others to procure his discharge, but all was ineffectual. Pointz procured letters from England in favour of Tyndale, and it appears probable that he would have obtained Tyndale's liberty, had not Philips, being resolved not to be baffled, charged Pointz likewise with heresy. On this account he also was arrested, and was subjected to a severe examination, as well as imprisonment for a considerable time. At length, having an opportunity he escaped, and again renewed his efforts to liberate Tyndale; the testimony which Pointz gives, concerning the character and conduct of Tyndale, in a letter addressed to his brother (dated Aug. 25, 1535), is highly interesting and valuable; he speaks of him in the highest terms.

Henry Philips accuses Tyndale at Brussels

He betrays him

Tyndale taken to Vilvoord Castle Nov 1534

Pointz arrested

Cott MSS Galba B x p 60

It is difficult even to surmise who were the instigators of Philips in this matter. Henry had little or no influence in the Netherlands at this time, for his having divorced the aunt of the Emperor, Catherine of Arragon, was the occasion of almost an open rupture. Philips apparently belonged to that party amongst the English, who wished still to uphold the authority of the Pope, and who, therefore, condemned the divorce, else he would have been little likely to have gained any favour with the authorities at Brussels; but, however this may be, it was rather a strange proceeding to condemn Tyndale at such a time in the Emperor's dominions, he being known to be an opposer of the divorce, holding that the marriage having been made ought to be kept.

Of one thing we may be very certain, that Henry had no desire to procure Tyndale's liberation; it has been already shewn that Henry had a strong personal dislike to him, as well as to his proceedings; and although his rupture with the Pope might make him look with a more favourable eye upon some of the "Gospellers," yet Tyndale had no reason to expect any kindness from the king, seeing that to express a

The king of England not desirous of Tyndale's liberation.

judgment in opposition to his divorce from Catherine had become the surest way to excite his displeasure. It was on this account that Fisher, the aged Bishop of Rochester, and Tyndale's antagonist, Sir Thomas More, were beheaded in 1535. Hopes were entertained by many that his imprisonment might terminate, not by his martyrdom, but by his liberation: they made strenuous efforts to this end; and in the Prologue of Coverdale to his Bible, he also exhorts the reader to pray that this might be brought about.

In 1536, when Tyndale suffered, Henry VIII. and the Emperor were again on good terms; which may have been the reason of his being put to death, even though Henry had nothing to do with his apprehension. If Henry had chosen, he might now have interfered to save him.

Changes in England in the latter part of Tyndale's life

During the latter years of Tyndale's life, subsequent to his having taken up his abode in the neighbourhood of Antwerp, great changes were going on in England: the authority of the Pope had been denied; many things connected with popery were abolished; and these events, humanly speaking, had led to the attainment of that which Tyndale so ardently desired, namely, the circulation of the word of God in English. We have no means of knowing whether he had heard before his death that the Scriptures of Coverdale's translation were printed. If Tyndale did know this, it must have been no small consolation to him; for all his sufferings were for the sake of the diffusion of the word of God. But whether Tyndale was or was not aware of it, it shews how graciously the Lord was favouring that work which his imprisoned servant had begun, carrying it on in His own way almost beyond the utmost expectations which Tyndale himself could have entertained. In the years 1535 and 1536 there were *at least* four editions of Tyndale's New Testament printed, that is, twelve editions altogether; this proves an increased demand for them, which, if known to the imprisoned translator, must have greatly encouraged him. It was proof that his labours had not been bestowed in vain.

Coverdale's translation.

Four editions of Tyndale's New Testament, 1535 and 1536
Lewis, p. 85
Offor, p 81

Tyndale's correspondence with the divines of Louvain

His imprisonment appears to have been occupied with keeping up a continual correspondence with the ecclesiastical authorities at Louvain, who plyed him with interrogatories to which he was compelled to reply; his English writings being ransacked, and passages translated which could be made the groundwork of charges against him.

Tyndale's martyrdom, Sept 1536

It was in September 1536, that the martyrdom of Tyndale took place. We know far fewer particulars of him at that time than we do concerning many of the servants of the Lord Jesus who suffered in this country; but the letters which he had written a few years previously to Frith shew on what his mind was stayed in the anticipation of such an event: the topics which he had suggested to his friend were, doubtless, those by which his own soul was now upheld. These letters may be taken as supplying to us the thoughts, feelings, and confidence of Tyndale himself under similar circumstances: he was willing to give his body to suffer for Christ's sake, knowing that at his coming it would be made like unto His glorious body, he was willing to suffer in hope of the promised resurrection. He was first strangled and then burned, meeting in this respect with more mercy in the *manner* of his death than he would have met with in England. His dying prayer was, "Lord, ope the king of England's eyes!"

His dying prayer

Thus died, about the sixtieth year of his age, this faithful servant of God and martyr of Christ, whose labours for his Lord had led him into paths of suffering here; but who will, according to the promise on which his soul was stayed, appear with Christ at His coming, bearing His image. Vainly did his enemies shew their hatred in burning his lifeless body, it was but a testimony that his service to Christ had drawn forth the enmity of Satan; and though his scattered ashes had no place of burial, yet He who has promised to change our vile body to make it like unto His own glorious body—can as well guard unto that day the scattered ashes of his martyred servants, as he can the mouldering bodies of those who lie in their graves until He shall come, when they "shall have their perfect consummation and bliss in His eternal and everlasting kingdom."

Tyndale's life the introduction of the English Scriptures in print

The life of Tyndale is in all its circumstances the history of the introduction of the Scriptures in English into England; without knowing who and what Tyndale was, we never could understand by what instrumentality God was pleased to work in bringing this blessing to pass. A poor exiled monk, wandering from country to country, was thus made by God the means of incalculable blessing to his ignorant countrymen: in vain did the authority of all England, civil and ecclesiastical and moral, strive to crush him; he went on stedfast in his purpose, not in any strength of his own, but in the power of the Spirit of God. And when, at length, his weary wanderings ended in imprisonment he had this joy, that he had been labouring in the service of a master who both could and would reward his every toil. Death was not that which could affright him, for he knew what the apostle meant when he said, "We had the sentence of death in ourselves, that we should not trust in ourselves *but in God that raiseth the dead.*" He knew that when his enemies had done their worst, they could but take his mortal life, and then his spirit would

2 Cor i 9

Phil i. 23. "depart and be with Christ which is far better," while the *resurrection* was the joyful point of expectation, which placed him both in body and in spirit beyond the power of death. The account of the labours of Tyndale closes the period in which the Scriptures in English were a proscribed book: from this time and onward more or less liberty was given for their possession and use:—all this must be looked on as a blessed result which the Lord was pleased to vouchsafe to the service and the prayers of Tyndale. Martyrs have suffered in various causes; Christian martyrs have laid down their lives for very many precious *portions* of God's truth, but William Tyndale was emphatically A MARTYR FOR THE WORD OF GOD.

Besides the translations from the original tongues of the New Testament and part of the Old published by Tyndale, there were likewise versions of a few books of the Old Testament executed from the Latin, and printed between the years 1530 and 1534.

The Argentine English Psalter, 1529-30.

The first of these translations is the Argentine English Psalter (to which allusion has already been made), the translator of which calls himself by the designation of *Johan Aleph*;* this Psalter was published in 1530, and it bears the following title:—"The Psalter of David in English, purely and faithfully translated after the text of Feline, every Psalm havyng his argument before declarynge brefly thentente and substance of the wholl Psalme."

From the "text of Feline"

This translation has been already mentioned as having been prohibited soon after its publication: little, however, seems to be known respecting its reception and circulation in England. The date at the end is January 16, 1530; it was thus the first whole book of the Old Testament which was printed in English, the completion of Tyndale's Genesis having been *one day* subsequent.

Joye's translation of Isaiah, 1531

Joye accused of heresy, 1527

He escapes.

In the year 1531, there was published a translation of the prophet Isaiah by George Joye, the same who has already been mentioned as having superintended an edition of Tyndale's New Testament with strange alterations. Joye had been a fellow of Peterhouse College at Cambridge, but being accused of heresy in 1527, and finding himself in danger he escaped to the continent—the common place of refuge for those who fled from persecution in England. Joye's learning does not seem to have been great; he indirectly shews that he knew little or nothing of Greek or Hebrew, for he made his translations of portions of the Old Testament from the Latin; and as to the New he himself says, that in correcting the press of the edition of Tyndale's Testament which he altered—"where I founde a worde falsely printed I mended it; and when I came to some derke sentences that no reason coude be gathered of them, whether it was by the ignorance of the first translatour or of the prynter, I had *the latyne text* by me, and made it playne: and where any sentence was imperfite or clene left oute, I restored it agene, and gave many wordis their pure and native signification in their places which they had not before." It can scarcely be imagined that Joye would have taken the Latin text as his standard, if it were not that he was ignorant of the Greek.

His translations made from the Latin

Joye contemplates the publication of an English Bible

Shortly after this George Joye appears to have contemplated the publication of the whole Bible in English. This is to be gathered from what Tyndale says in another of his letters to Frith, written towards the middle of 1533.

Joye's translation of Jeremiah, May, 1534

In May, 1534, Joye published an English translation of the prophet Jeremiah; "The song of Moses is added in the ende to magnifie our Lorde for the fall of Pharao, the Bisshop of Rome." The fall of the bishop of Rome here spoken of in this title meant, I suppose, the extinction of his supremacy in England by the authority of Henry and his parliament; however, the application of Exod. xv. to this event is using Scripture without much regard to analogy.

Joye's translation of the Psalms, Aug 1534

A translation of the book of Psalms was published by Joye in the month of August in the same year, 1534; this was in the title professed to be "diligently and faithfully translated;" the Latin text which he used is stated by Lewis to be that of Friar Felix;—a revised edition, I suppose, of one of the five Latin Psalters then commonly received and used in the Church services.† Joye's English Psalter was published in the same month that his unwarrantable edition of Tyndale's Testament was completed.

* And yet it is *possible* that this was the real name of a translator; a Sir John Aileph was one of the sheriffs of London not many years subsequent to this period, and this may have been edited by one of the same family

† See Stephens's Psalterium Quincuplex

PART III.

THE LATTER PORTION OF THE REIGN OF HENRY VIII.

I.

MYLES COVERDALE PREVIOUS TO HIS TRANSLATING THE BIBLE.—PROCEEDINGS IN ENGLAND RELATIVE TO THE SCRIPTURES.

THE history of the translation and publication of the New Testament and of a portion of the Old by William Tyndale has been that of a kind of struggle between light and darkness; *authority* of every kind being used to repress the knowledge of the word of God. But during the imprisonment of Tyndale, times and circumstances were strangely changing, and thus, although it was not even tacitly permitted that his translation should be possessed or used, yet that of another was actually completed, and about to be circulated by the king's permission. Thus before Tyndale had laid down his life for the sake of Christ, the desire of his heart was on the point of being granted, though it is probable without his knowing it. The Scriptures in English were soon about to be placed in the hands of every one. How earnestly Tyndale had desired this is manifested by his own words,—"If it wolde stande withe the kinge most gracious plaisur to graunte only a bare text of the Scripture to be put forth emonge his people ... *be it of the translation of what person soever shall please his magestie*, I shall ... most humbly submytt myselfe at the fete of his roiall magestie, offerynge my bodye to suffer what payne or tortures, ye what dethe his grace will, *so that this be obteyned*." If such were Tyndale's expressions when at liberty, what may we not judge were his feelings when he was a prisoner for the word of God? I doubt not that, during his confinement, his PRAYERS were earnest in this matter to Him who hath all hearts under his control, even, as we know, that he prayed for this at the time of his execution, and that the unlooked for permission that the Scriptures should be freely circulated in English, was, in part, the answer of the Lord to the petition of His servant.

Change of circumstances in England during Tyndale's imprisonment

The desire of his heart

His prayers

The translator, whose labours were thus permitted to be possessed and read, was MYLES COVERDALE, the first who translated the whole Bible into English from the original languages. The history of Coverdale is, as we shall find, intimately connected with translations of the Scriptures into English for a space of nearly thirty years.

Myles Coverdale.

The period passed at Hamburgh by Coverdale, in company with Tyndale, his predecessor in biblical translation, has been already noticed. This is an interesting point in his history; it is one in fact which seems to have had a continued influence upon his future course. But before speaking of the labours of Coverdale, in connection with the translation of the Scriptures, it will be well to notice the few facts that are known of his previous life and conduct, and the circumstances which made him an exile for the faith of Christ his Lord.

Coverdale at Hamburgh with Tyndale.

Myles Coverdale * was born in the year 1488 about eleven years after the birth of Tyndale. He was

Coverdale's

* In many of the circumstances relative to Myles Coverdale, the "Memorials of Coverdale," 8vo 1838, have furnished much with regard to authorities and investigated facts, for which otherwise it would have been necessary to search: and my labour in comparing authorities has thus been much lessened. It is true that some facts have been ascertained which the author of the "Memorials" has not noticed, but I owe much to his work. *Inferences* I have of course drawn for myself, for which the author of the "Memorials" must not be supposed to be responsible He has my hearty thanks for the aid afforded by his careful researches

birth, 1488, in Yorkshire.

probably a native of the district of Coverdale in Yorkshire, from which it is most likely that he received his name: Coverdale is more likely to have been a personal than a family surname. He was brought up

Brought up at Cambridge, Mem Cov p. 3

at Cambridge in the Augustine monastery, of which he afterwards became a monk. I have already, in speaking of Tyndale's visit to Cambridge, adverted to the state of that University during the greater part of the first quarter of the sixteenth century.

Becomes a monk

It was in the days in which Cambridge was yet enwrapped in ignorance, both spiritual and mental, that Coverdale studied there: and it was when some beginnings were made in the acquisition of knowledge, that he was one of the first to take some means of obtaining more learning than he had obtained from his hitherto limited education.

Coverdale receives priest's orders

Tanner

He received priest's orders at Norwich, from John, bishop of Chalcedon. This may have been some years before the time at which he gave himself diligently to the study of the Scriptures; and it is almost the only definite fact relating to the early part of the life of Coverdale, except his becoming a monk, of which we have any particular account.*

He becomes a diligent student of Scripture

His letter to Cromwell Mem. Cov p 193 Chap Ho. West Bund C

At some period between this and the open avowal of the doctrines of the Reformation made by Barnes and others at Cambridge, we find Coverdale diligently addicting himself to the study of the Scriptures; this is manifested by an interesting letter addressed to Thomas Cromwell, afterwards Earl of Essex, who seems, from what Coverdale says, to have made him some promise, or held out to him some hope of assistance in obtaining books for his studies. He says,—"I am the booldyr of your goodnesse in thys my rude style, yf yt lyke your favour, to revocate to your memory the godly communication which, your Mastyrschype had with me, your oratour, in Mastyr Moorys howse, upon Easter Eve," . . . . . He then asks Cromwell's help, informing him, "Now I begyne to taste of Holy Schryptures; now (honour be to God) I am sett to the most swete smell of holy lettyres, with the godly savour of holy and awncyent Doctoures, unto whose knowlege I can not attayne, without dyversyte of bookys, as is not unknowne to your most excellent wysdome Nothyng in the world I desyre, but bookys, as concernyng my lernyng; they onse had, I do not dowte, but Allmyghty God schall perfourme that in me, whych He, of Hys most plentyfull favour and grace, haith begone." This letter is subscribed, "Your chyld and beedman in Jesu Chryst, Frere Myles Cov'dale."†

Soliciting books

Dr Barnes the prior of the Augustines Fox ii p 453

The prior of the Augustines, the house to which Coverdale belonged, was Dr. Robert Barnes, who had studied at Louvain, and whose attainments were far greater than those of most others at Cambridge. It was probably through Barnes, that Coverdale began, as he says, to taste of Holy Scripture. It does not seem

He encourages learning at Cambridge

at all certain what the period was at which Barnes commenced his labours for the encouragement of learning at Cambridge; but it could hardly have been previous to the year 1517, and perhaps even later by a few years. About the time of this revival of learning at Cambridge, the Gospel began to be preached there

The Gospel preached at Cambridge

by Thomas Bilney, who afterwards was burned at Norwich. Among others who were converted by this means was Barnes himself, who, though he had been diligent in studying the word of God, and in instructing others, as well as in preaching against hypocrisy of every kind, had hitherto never fully known what the Gospel of the grace of God meant.

Barnes converted

The conversion of Barnes was an event of some importance in its results, as connected with the reformation. He stood at this time unrivalled in literary eminence at Cambridge, and yet had to learn the lesson so humbling to the pride of man, that "no flesh shall glory" in the presence of God. The energy and influence of Barnes received a direction which was felt by others; and thus his instructions became important auxiliaries of the efforts of those who were already labouring in setting forth from Scripture the Gospel of the *grace* of God. At a later period we find Barnes amongst those who laboured in other places, and who also aided in the distribution of the Scriptures.

Tyndale at Cambridge.

About the same time, William Tyndale, being at Cambridge, was the means of the conversion of *John Frith*, afterwards his friend and fellow-labourer. About the same period, or perhaps earlier, likewise

* The author of the "Memorials of Coverdale" assigns the date of this circumstance to the year 1514 In his note he cites Tanner as his authority, saying, "He gives the date MDXCIV but the C is evidently an error of the printer" That there is a mistake in the passage is evident, but whether the "C" ought to be wholly expunged, as the author of "Memorials of Coverdale" has done, or whether it ought to be changed into an "X," it would be difficult to determine; nor do I see at all whether it is the more probable to suppose that Coverdale became a priest in 1514 or in 1524

† It is, perhaps, impossible to assign a date to this letter: the author of "Memorials of Coverdale" thinks that it was written before the year 1514 This, I believe, is much too early; for it would make Coverdale exceedingly in advance of his fellows at Cambridge in having a "taste of Holy Schryptures" It was after 1516 (when the New Testament of Erasmus was first published) that the mind of Bilney was enlightened; and it was not till some time after this that Barnes was converted to Christ by Bilney Whether Coverdale had a taste or desire for the truth of God at any previous period may be questioned

George Stafford lectures on divinity

George Stafford (or Stavert) of Pembroke Hall, first gave lectures in divinity at Cambridge; this appears to have been one of the means through which the light of God's truth became known there.

Scripture especially the object of Coverdale's study

It is interesting in the midst of all that was going on at Cambridge, to find that the mind of Coverdale especially rested upon the study of Holy Scripture. It seems as though even then God had been fitting him for that work which in subsequent years he was to accomplish—the completion of the first English translation of the Scriptures from the original languages.

Progress of the Gospel at Cambridge

Fox ii 434

The preaching of the Gospel had continued some time both at Cambridge and in the neighbouring counties, but without any direct attack being made upon the authority or the doctrines of Rome. The Gospel was the means in England, as well as in other countries, of bringing to some souls the knowledge of peace with God; and this often went on for a considerable time without causing any decided collision with the ecclesiastical powers: but those who see what the finished work of Christ means, learn at length how it is denied by the doctrines of Rome; and thus, not only truth is held, but error is decidedly opposed and renounced. On the other hand, although the Romish authorities may not at first shew their displeasure, so long as they are not directly opposed, yet they soon feel the contradiction which exists between the doctrine of the free grace of God and the whole of the system of Rome. It was thus in England: Bilney and his companion Arthur at length attracted the attention of Cardinal Wolsey, and were brought into trouble in the year 1527. This was the signal for others, either to shrink back from the open profession of the Gospel, or to go forward at all hazards. Barnes and others at Cambridge chose the latter alternative. On the Sunday before Christmas-day, in the year 1527,* Dr. Barnes preached at St. Edward's Church, belonging to Trinity Hall: he took for his subject the Epistle for the day (the third Sunday in Advent), Phil. iv. 4—7, and *postilled*† it so as to form a resolute attack upon the Romish authorities, making Cardinal Wolsey the direct object of part of his assault; in this he may, perhaps have gone whither his zeal, rather than the spirit of a sound mind, led him. Barnes's sermon excited, as it might be expected, considerable attention; "he was immediately accused of heresy by two fellows of the King's Hall." From the subsequent examination of Barnes before Cardinal Wolsey, we learn how he had treated a part of his subject; it was probably from the words, "Let your moderation be known unto all men, the Lord is at hand,"—that he spoke of the grandeur of churchmen as forming a contrast to that which ought to characterise the disciples of Christ. The giving of alms, according to the command of the Lord, was set in contrast with all this worldly glory, and one point urged was, how much better it would be for all the superfluity of worldly glory to be sold, in order that the poor might be aided. It is no wonder that a discourse like this should have excited considerable attention, as well as the resolute opposition of those who upheld the pomp and authority of Rome's priests.

Bilney and Arthur arrested, 1527.

Bold stand of the "Gospellers" at Cambridge.

Barnes's sermon, 1527

Phil iv 4—7

His attack on Wolsey.

Barnes accused of heresy.

Proceedings from Christmas, 1527, to Lent, 1528.

The proceedings at Cambridge lasted for some weeks, from Christmas, 1527, until "within six days of Shrovetide; in the following year;" so that the upholders of Barnes must have almost wondered at the non-interference of the ecclesiastical authorities. They were not, however, unmindful of these proceedings,

* There can, I think, be no doubt that these occurrences at Cambridge took place almost immediately after the lamentable abjuration of Bilney (Dec 7, 1527) The author of "Memorials of Coverdale," places it earlier: he says, "Fox does not mention the date of this circumstance, but he intimates, in his History of Wolsey, that it was about the year 1526." At first sight it would seem from the manner in which the circumstances are stated by Fox (ii p. 206), that the submission of Bilney had been subsequent to that of Barnes: but there are many reasons for holding a contrary opinion; for instance, Bayfield was charged amongst other things, with having (Sep 13, 1527) spoken well of Bilney and Arthur, then imprisoned by Cardinal Wolsey (Fox, ii 269), and yet, after Bayfield had been imprisoned, Barnes was still at liberty, and exerting himself to procure his liberation: this alone is decisive as to the order of the events. But farther, although Fox does intimate loosely that it was *about* 1526 that Barnes was troubled, yet he mentions synchronous events which prove that it must have been in February, 1528 When Fox states a *date*, he often does it very loosely, or else his printer has made very numerous errors, but he frequently gives *notes of time* which serve to correct the erroneous date. He states expressly, that it was "as the ambassadors were thus travelling to Rome to promote the cardinal to be Pope, although the Pope was not yet dead, *in the mean time* the cardinal played the popish persecutor here in England," &c. These words, "in the mean time," give a synchronism which makes the time of the occurrence clear. *When* were these intrigues for the Popedom going on at Rome? The date of his letter to Sir Gregory Cassaley on the subject is February 6, 1528, and it was only a little while before, that Pope Clement had become ill, and not very long after that he recovered This agrees exactly with the dates which Fox gives in another place; so that the end of 1527 may be confidently recorded as the period of the preaching of Barnes against the pomp of the cardinal

† To *postill* or to *postillate*, is to take a portion of Scripture, and, after reading it through, to expound in order the topics mentioned This was done without excluding a large exposition of some one or more parts; the term is derived from *post illa;* that is, after a certain portion of text, a comment or exposition introduced Nicolaus Lyranus formed his commentary in this manner, and several, Wiclif for one, followed the same plan in their preaching

Another mode of preaching or teaching was called "declaring;" this was going through the Scriptures which spoke of a particular subject, and giving a combined view of their testimony when seen in connection The modern plan of taking a few words and forming a discourse upon them, stands in marked contrast to both these modes of teaching, while it altogether loses the distinctive value of each. *Postillation* taught the import of the text with the context, thus leading to an exact knowledge of the Scriptures; while *declaring* led on to a comprehensive view of the range of truth revealed by God

Barnes arrested publicly.

for on the day above-mentioned, Dr. Barnes was arrested by a sergeant-at-arms, who had come down from London; this was done "openly in the convocation house, to make all others afraid." Nor was this all, for

Books searched for

a search was likewise made, about the same time, for prohibited books, in the rooms of about thirty suspected individuals. The search at this time was occasioned by the fact of prohibited books in Latin and English having become very numerous since the latter part of the year 1526. However, not a single prohibited book was seized; for Dr. Farman, of Queen's College, heard that this search was likely to take place, and thus had time to warn the others, to conceal or carry away those that they possessed.

Barnes taken to London Coverdale accompanies him.

Dr. Barnes was taken as a prisoner to London. Coverdale accompanied him, and lent him his aid in writing for him, and giving him what assistance he could in replying to the articles objected to him. After

Barnes adjudged a heretic

various examinations Barnes was adjudged a heretic, and thus the only alternative left for him was to

He is resolved to suffer, but is persuaded by his friends to recant

suffer death by burning, or recant. His own resolve was to lay down his life for the testimony of the truth; but, alas! he was overpersuaded by the suggestions of some of his friends, of whom, however, it is clear that Coverdale was not one, who used the argument which so often prevails in emboldening individuals to tamper with conscience; "they persuaded him rather to abjure than to burn, because (they said) he should do more good in time to come, and divers other persuasions which were mighty in the sight of reason and foolish flesh." How many have, since Barnes, done those things which they knew to be evil before the Lord, from the *desire of usefulness;* as though any supposed or hoped-for future good could justify the commission of present evil, however slight.

When Barnes consented to abjure, Coverdale probably left him; if he returned to Cambridge, he could have continued there but a short time, for almost immediately we find him preaching the Gospel in

Coverdale's zeal in preaching.

Essex. He is mentioned by Bishop Bale, as having been particularly active in this labour; he says of Coverdale, that while "others dedicated themselves in part only, he gave himself wholly up to propagating the truth of the gospel." This was a course which required a heart fully resting upon the knowledge of that heavenly inheritance which through the blood of Christ belongs to those who believe; he had seen in Barnes the consequences of testimony against Romish corruption of doctrine, but still he went on steadily in his course. So long as Barnes was at Cambridge as his prior, he had been comparatively safe; and now, that he was deprived of his encouragement, and Cambridge was a peculiarly dangerous place for those who favoured the reformed doctrines, he laid aside his monk's habit, and either left or did not return to his convent, and became an itinerant preacher, having assumed the habit of a secular priest.

Coverdale preaches at Bumsteed on the fourth SundayinLent, 1528 Fox, ii 267 Thomas Topley's confession He recants.

About four weeks after Coverdale had been in London with Dr. Barnes, he was at Bumsteed (or Steeple Bumsteed) in Essex, a parish of which Richard Fox, a favourer of the Reformation, was the curate. We learn this from the confession of Thomas Topley, an Augustine friar of Stoke Clare, who was induced, partly by reading certain books, partly by the instructions which he received from Coverdale and Richard Fox, to renounce both his order and his habit, and, like Coverdale, to appear simply as a secular priest. Topley was brought before Bishop Tonstall on this account, when, like others, he recanted the doctrines which he had received. We learn from his confession, that on the fourth Sunday in Lent, Coverdale had

Coverdale opposes image worship and auricular confession.

preached that images were not to be worshipped, that auricular confession to a priest was not necessary to the forgiveness of sins, and that transubstantiation was contrary to the word of God. In this last mentioned point he was probably in advance of Barnes.

Coverdale at Hamburgh, Easter to Christmas, 1529.

The next place in which we find Coverdale is at Hamburgh, about a year subsequent to this sermon which he had preached at Bumsteed. Where he had been in the interim, or how he had escaped to the Continent, are circumstances concerning which we have no information. It is, however, scarcely to be doubted, that after the information received from Topley, it was altogether unsafe for him to remain in England. The search for heretics which was then made in the diocese of London was very strict, as it was also in that of Lincoln (then much more extensive than it is at present), and Cambridge also could be no safe abode for him. He must have remained concealed if in England; and in escaping, it must have been with considerable difficulty and danger.

Fox, in his account of Tyndale, says that he, having finished the translation of the book of Deuteronomy, wished to print it at Hamburgh, and that in his voyage thither he was shipwrecked, and then "he came in

Coverdale and Tyndale together at Hamburgh, Easter to December, 1529.

another ship to Hamborough, where at his appointment Master Coverdale tarried for him, and helped him in the translating of the whole five books of Moses, from Easter till December, in the house of a worshipful widow, Mistress Margaret Van Emmerson, Anno 1529, a great sweating sickness being the same time in the town."

It is *probable*, from this account, that Hamburgh was the place to which Coverdale had escaped from

England, and that previous to his departure from this country he had some intercourse with Tyndale, so as for them to appoint to meet one another at Hamburgh.

It is interesting to find these two laborious exiles thus brought together in a foreign land; the one having been obliged to quit England on account of his desire that the word of God should be circulated in English, the other on account of the opposition existing between the Gospel and the doctrines of Rome. It has been questioned how Tyndale became acquainted with Coverdale;* but when it is remembered that Tyndale had been for some time at Cambridge but a few years previous, that his being there was intimately connected with the introduction of the Gospel amongst those who lived there, and that Coverdale was one of those who very early upheld the truth at Cambridge, there can, I think, be but little doubt that the friendship of Tyndale for Coverdale as well as for Frith commenced at Cambridge.

The work of Tyndale and Coverdale together.

With respect to *what portion* of the Pentateuch was translated conjointly by these two exiles, it has been doubted whether it was merely a retranslation of the book of Deuteronomy, or whether they retranslated together the whole of the five books: but whichever it be, we find Coverdale now using the "taste of Holy Schrypture" which he had received, and the Scriptural learning which he had acquired, to make known to his countrymen the word of God in their own tongue.

Coverdale an itinerant preacher

We find Coverdale at Hamburgh from Easter till December, 1529, subsequently at Antwerp, previous to the end of 1534, and at some time during his exile in Denmark. Where he was at the time of the betrayal and imprisonment of Tyndale we do not know; but it is not unlikely that the same habits of itinerant preaching which had previously, as well as subsequently characterized him, led him at this period to various places. As yet, he had not begun to be a Bible translator independently of Tyndale; nor did he commence his labours until after the imprisonment of his predecessor. Had Tyndale lived, he would doubtless have continued his work, so as to have translated the whole of the Scriptures. To this point he was striving: if it had been so, Coverdale would not have laid aside for a time his itinerant life, in order to become a translator; but it is probable that the work on which he was engaged with Tyndale at Hamburgh, suggested to him the first thought of carrying on the complete labour of translating the Scriptures.

George Joye publishes two leaves of Genesis

Two leaves of Genesis were printed by George Joye, in February 1533: this circumstance, as we learn from Tyndale's letter to Frith, occasioned a rumour respecting a new Bible: "Out of this is sprung the noise of the new Bible; and out of this is the great seeking for English books at all printers and bookbinders in Antwerp, and for an English priest that should print." The rumour that such a Bible was to be published seems, from Tyndale's account, to have spread pretty widely. It is clear that such a work was wished for, and this desire may have led to the report being credited. Lewis says, "On the 17th of March, 1533, the convocation of the province of Canterbury met. Among other things done by it, it was decreed, that the Holy Scriptures should be translated into the vulgar tongue, and the laity prohibited contending about articles of the faith and the Holy Scripture; but I do not find, that the former part of this decree was executed at this time." It is questioned whether this be not altogether a mistake of Lewis's; and it is doubtful whence he took the statement. It is most certain that the convocation met as he describes, but that it decreed a translation of the Scriptures to be made, seems quite unfounded. Now it is clear, from what Tyndale wrote to Frith, that in this very year, and in the same part of it, there was "a noise about a new Bible," it is probable that some account connected with this rumour was the basis of Lewis's statement,—a statement which anticipated the proceedings of the convocation which met at the close of the following year.

The rumour of a new English Bible

Meeting of the convocation Lewis, p 78.

A translation of the Scripture decreed

It will be well for a while to leave Coverdale, and the circumstances in which he was, to look at the events which had passed in England during the time of his absence on the Continent,—events which led on to the most important results, as it regards this country.

Henry's rupture with the Pope

During the time in which proceedings had been carried on for the entire suppression and extinction of the Scriptures in English, a change gradually took place in the relations in which Henry VIII. stood towards the Pope. This change, although it was brought about simply for worldly and selfish ends, was at length instrumental in giving free permission in England to possess and use the Scriptures.

The power and authority of Henry

No monarch of Europe possessed so absolute a sway as Henry: he governed, through Wolsey, the clergy of England as entirely as he did the laity; and when Clement VIII., during his imprisonment,

* The author of "Memorials of Coverdale" suggests, that "through the means of Barnes, or his own reputation for learning and letters, he was favourably esteemed by Tyndal;" —as to Barnes having recommended Coverdale to the notice of Tyndale, it is disproved by the fact that Barnes was yet in prison, so that Coverdale must have found his way to the continent the first of the two.

appointed Wolsey his vicar-general for England, Henry virtually held in his own hands an authority which none of his predecessors had wielded. He possessed even then, virtually, that ecclesiastical supremacy which he afterwards claimed formally. On the downfall of Wolsey, Henry's passions seem to have been directed against the clergy; and thus they were compelled, as an atonement for having acknowledged Wolsey's legative authority, to assent to the title of the king as being supreme head of the Church of England, so far as is permitted by the law of Christ. This, it is to be observed, was not intended as a direct renunciation of the papal authority, neither did it have that effect: other circumstances, which were in course of occurrence at the same time, led to this.

Henry's case of divorce. The question at issue

These circumstances were connected with the divorce of Henry from his first wife, Catherine of Arragon, the widow of his elder brother Arthur. The question of the lawfulness of the king's marriage was one on which the minds of Papists and Protestants were alike divided. The matter was argued (so far as it was referred to Scripture) upon the injunctions of the law of Moses, the principal question being this: Does the prohibition of Lev. xx. 21, extend universally? or, Is it limited by the directions of Deut. xxiv. respecting the marrying of a brother's widow? Some held that the directions of Deut. xxiv. were limited to the Israelites, while those in Lev. xx. were binding upon all men. Then, amongst Romanists, there was this farther question,—If the marriage be forbidden by the law of God, can the Pope's sanction render it valid? So that *if it were assumed* that the marriage were essentially prohibited, the question would be—Can the Pope set aside the commands of God? Both these questions were long debated, so that it was not until the divorce of Henry had been pending six years that it was concluded; and then (1533) it was done by virtue of his own absolute authority.

Lev xx
Deut xxiv

Henry at length divorced, 1533

Tyndale and Coverdale of opposite opinions on the question

To shew how very divided the minds even of the friends of the Reformation were on this subject, it will suffice to state that Tyndale condemned the divorce, while Coverdale approved it. It is thus a great mistake to suppose that this was made at the time in any sense a party question by the Reformers, and that they had unanimously favoured that step which led to such remarkable and (in the end) beneficial effects in England. This step of Henry brought about fully that rupture with the Pope and the discarding of his authority, which introduced the free circulation of the Scriptures in our native tongue. Truly, it is wonderful to mark the means by which God accomplishes His own gracious purposes!

Cranmer consecrated archbishop of Canterbury, March 30, 1533

Dr. Thomas Cranmer was consecrated archbishop of Canterbury, March 30, 1533: he was nominated to the archbishopric by Henry; and the appointment was confirmed by the Pope, who sent the necessary bulls. It is probable that the Pope was not unacquainted with the character and sentiments of Cranmer; but it was not the time for him to question the appointment which Henry had made, unless indeed he wished to hasten the open rupture which was already threatening. In this appointment of Cranmer, the king found one who was fully prepared to help him through his difficulty in the affair of the divorce, as well as to confirm his marriage with Anne Boleyn, which had taken place Nov. 14, 1532. The sentence of nullity concerning Henry's previous marriage was not given by Cranmer until May 23, 1533, more than half a year after.

The king's marriage with Anne Boleyn, Nov 14, 1532. Sentence of divorce from Catherine, May 22, 1533

There were now three persons who were so connected with Henry as to have a peculiar influence over him; and all of them were in a certain measure favourable to the Reformation; so far, at least, as to uphold the publishing of the Scriptures in English: these persons were Anne, the new queen, Cranmer, and Cromwell, Henry's minister.

It is probable that it was his having some knowledge of this combination of circumstances, that induced George Joye to send to the king and queen the two leaves which he had printed of Genesis; but Henry was not yet prepared to sanction such an undertaking. However, one great hindrance was now removed; for the king had no longer any occasion to seek to stand well with the Pope. So long as he had been a suitor in the Papal Court, he had sought to do this; but his entire rupture with Rome left him wholly unshackled in that quarter.

Henry freed from obligation to the Pope

Through the latter part of the year 1533, and the whole of 1534, the publication of the Scriptures in English seems to have been freely spoken of—especially among the clergy. This may be attributed to two causes,—1st. the desire on the part of Cranmer, Latimer, and others, that the Scriptures should be permitted in English; and 2nd. the difficulty which was found by the clergy to suppress the prohibited version of Tyndale, which could hardly be accomplished; and therefore it might be judged best to give the people an approved translation in the hope of thereby suppressing that which was forbidden. Thus when the convocation of the clergy of the province of Canterbury met in the close of 1534, there were certain resolutions agreed to unanimously; their purport being, that the archbishop of Canterbury should make instance to the king, in the name of the convocation—1. That he would please to decree and command that

Desire for the Scriptures in English

Meeting of the convocation, Dec 19, 1534

Certain resolutions agreed

all who had any prohibited books in their possession, whether printed in England or abroad, should, within three months, deliver them up to such persons as the king might name, upon such penalties in case of non-compliance as the king might see fit to declare. 2. That the king would vouchsafe to decree *that a translation of the Scriptures into English should be made* by certain honest and learned men whom the king should nominate; and that the Scriptures so translated should be delivered to the people according to their learning. 3. That the king would prohibit, on certain penalties, that any laymen should contend publicly concerning the Catholic faith, or articles of faith, or the sacred Scripture, or its meaning.

to respecting the Scriptures Strype's Cran p 34

These resolutions appear to be a kind of compromise; the people might have the Scriptures if they could be prevented from disputes about doctrines to be believed, and if they would hold in their possession none except a permitted translation.

These resolutions a kind of compromise.

It may require some explanation why such matters should have been referred to the king. Now it occurred in the month preceding these resolutions of the convocation (namely, in Nov. 1534), that an act of parliament raised the claim of the king's supremacy so high, as to make him not merely the supreme ruler of all estates ecclesiastical as well as civil, but actually to put all church discipline into his hands. He was declared to have full authority to visit, order and reform all heresies, abuses, &c. which by any manner of spiritual authority or jurisdiction, may lawfully be ordered or reformed. This threw all ecclesiastical discipline completely into the hands of the king and those commissioned by him, making the convocation itself to be almost powerless. Previous to the passing of this act, there was no need for them to have petitioned the king respecting a version; for, by the constitution of Archbishop Arundel, in 1408 (to which an appeal had been made by More but about five years previously), the convocation possessed full power to authorise a translation of the Scriptures, or even a single bishop might have done this within his own diocese.

An act of parliament sets the king's supremacy very high, Nov. 1534 Collier iv. 251

The convocation almost powerless

The convocation, in agreeing upon this petition to the king, seem to have so framed their requests, that nothing should be gained except in appearance, by those who favoured the Reformation. To let the people have the Scriptures, and to hinder them from knowing what the Scriptures taught, was certainly a rather ingenious device. It is probable also that, if the king were to have nominated several of the superior clergy to this task of translating the Scriptures, care would be taken by them, that the version, when complete, should not even seem to uphold the doctrines which Tyndale and Frith taught.

Nothing as yet gained save an appearance by the friends of the Reformation

There does not appear to be any thing known respecting the manner in which Henry received this petition. This much is certain, that Cranmer, Cromwell, and the queen, would by no means uphold the whole of what was solicited; and, at the same time, it is plain from the conditional promise made by the king in 1530, that he was not altogether averse to a translation of the Scriptures into English: *he*, however, was inclined to clog the concession much in the same way as it had been done by the convocation.

That some results followed immediately from the petition is, I think, most probable, although the connection cannot be directly traced: certain facts, however, relating to identity of *time*, &c. make it almost certain that the first complete English Bible translated from the original languages, is owing indirectly in some measure to the proceedings of this convocation. It is probable that the report of this petition to the king spread widely; and to those who longed for the Scriptures in English, it must have been no small encouragement thus to see even the prelates willing upon certain conditions to circulate them.

The indirect cause of Coverdale's translation.

To return to Myles Coverdale: the place of his sojourn at this period—the close of 1534—is not certainly known. He had been at Antwerp, but he had probably gone elsewhere before this time, indeed, the arrest of Tyndale in the preceding month, would in itself shew him the insecurity of that city for an English exile; and thus he would probably have then gone elsewhere, even if he had remained there with Tyndale and Rogers up to this time.

Coverdale at the close of 1534.

II.

COVERDALE'S TRANSLATION—ITS RECEPTION IN ENGLAND.

We now come to regard Myles Coverdale as a *Bible translator*, a capacity in which he had been previously engaged, when he had at Hamburgh aided Tyndale in the translation of part of the Pentateuch. It is from the dedication to King Henry VIII., and from the prologue to the reader, which Coverdale prefixed to his version of the Scriptures, that we learn some particulars as to the motives which induced him to take

Coverdale as a Bible translator.

Reference to Tyndale's imprisonment.

the work in hand, together with other circumstances in connection with its history. It is evident that when Coverdale speaks, in this prologue, of the adversity of those who had commenced the work of translating the Scriptures, he refers to the imprisonment of Tyndale, his former fellow-labourer. Up to the very time of his apprehension, Tyndale had laboured in this field—the last work in which he had been engaged having been the careful revision of his version of the New Testament.

Date of Coverdale's commencement of his version, close of 1534.

From this we learn *when* it was that Coverdale first undertook this work of translation, namely, at some period subsequent to the imprisonment of Tyndale, in Nov. 1534.

The cost undertaken by others Mem Cov., p 49.

In his dedication, he says that "as the holy goost moued other men to do the cost herof, so was I boldened in god to laboure in the same." The author of "Memorials of Coverdale" conjectures that it was Cromwell who, principally, if not wholly, bore the cost of the printing. This is not impossible; especially when we remember that Cromwell had, some years previously, patronised Coverdale, when he "began to taste of Holy Schrypture." Dr. Robert Barnes was also again in London, the patronage of Queen Anne making him safe for the time; and it is very likely that he was not at this period unmindful of his friend, who had at his own peril given him his support; he may indeed have urged Cromwell to move in the matter.

Barnes again in London.

Proofs of the date when Coverdale commenced his version.

It will be observed how remarkably the date which Coverdale incidentally states as that at which he commenced his translation, agrees with that of the address of the convocation to Henry VIII., respecting a new translation of the Scriptures. Tyndale was imprisoned in Nov. 1534; the address of the Convocation was in the very next month. Coverdale gives a further proof of the date of his beginning to translate: he speaks of his having been aided by five sundry interpreters in the Dutch [German] and Latin languages. Now what can these five have been? In the Old Testament he may have had, 1st. the Vulgate; 2nd. Paguinus' version; 3rd. Luther's German translation; 4th. Leo Juda's German-Swiss version; but, as for a fifth, until the year 1534, there was no other, unless, indeed, versions taken from the Vulgate were meant: but this could not be the case, because he never could have considered the Vulgate, and a version made from it, as distinct aids.* Thus, at no period previous to the year 1534, could he have these aids. In this year, the first volume of Sebastian Munster's folio Hebrew Bible was published *with a Latin version*, and this must have been Coverdale's *fifth* subsidiary translation.

The translations by which he was aided.

Coverdale's prologue, 1550

In the prologue to the edition of Coverdale's version which was printed in 1550, he speaks expressly of the time when he was first moved to take this work in hand: he says—"For the which cause (accordinge as I was desyred Anno 15.34.) I toke the more upon me, to set forth this specyall translation, not as a checker, not as a reprouer or despiser of other mens translacions," &c.; so thus we have the most conclusive evidence as to the year in which the work was begun, and also what part of the year in which it must have been.

Motives which led to the making of this version

This version could not have been undertaken in direct compliance with the resolution of the convocation. Coverdale clearly was not appointed to the work by the king: had he been so, some intimation would certainly have been found in his dedication; and besides no steps were taken by Henry to comply with the other things requested in the resolutions.

The resolutions of the convocation neglected.

The truth was this, I should judge;—it was seen by some of those about the king that such a translation, if completed, would not be disagreeable to him; and thus they proposed it to Coverdale, offering pecuniary aid for the printing. Coverdale was unwilling to undertake it, questioning his own competency, and not wishing even to seem to interfere with the labours of Tyndale; but from the fact of the latter being imprisoned, all hopes being at an end that he would at present complete the version which he had commenced, Coverdale was willing to do his best to supply the immediate need by making a new version, which might serve as a temporary expedient, until Tyndale himself, if liberated, or else others more skilful than himself, might complete a translation of the Scriptures. Such appear to me to have been the motives and encouragements of Coverdale in commencing his work.

Coverdale's opinion of the benefit of various translations. Prologue

Coverdale thought that many and diverse translations were rather helpful than otherwise; because thus a reader who could not consult the original texts might have a better opportunity of obtaining a knowledge of the true meaning of the Scriptures; and thus his "specyall translacyon" would at least be helpful to this end. He says, "Now, where as the most famous interpreters of all geue sondrye iudgmentes of the texte (so farre as it is done by y^e^ sprete of knowlege in the holy goost) me thynke noman shulde be offended there at, for they referre theyr doinges in mekenes to the sprete of trueth in the congregacyon of God: & *sure I am, that there commeth more knowlege and vnderstondinge of the scripture by theyr sondrie translacyons, than by all the*

* Whitaker, in his "Enquiry into the Interpretation of the Hebrew Scriptures," supposes that Coverdale did this; had he, however, paid a more deliberate attention to the statements made by Coverdale himself, and the whole bearing of the connected facts and dates, he would, I think, have come to a different conclusion. Whitaker overlooks the possibility of Coverdale having used Sebastian Munster's Latin translation, and he seems to have forgotten Leo Juda's Swiss version

gloses of our sophisticall doctours." It is probable that most who have considered the subject would agree with the judgment which Coverdale thus expressed.

The period of the completion of Coverdale's version is marked by a subscription at the close of the volume, "Prynted in the yeare of our LORDE, MDXXXV., and fynished the fourth daye of October." I have already shewn that the translation could not have been commenced before November, 1534, and probably it was not until the following month; thus, the longest time that Coverdale could have had for the completion both of the translation and of the printing, was *eleven months;* and if his work did in any way result from the resolutions of the convocation (Dec. 19, 1534), then the whole was executed in the short space of *nine months and a half.* The time when he began was certainly not previous to Nov. 1534, the date of the completion is found in the book itself; so that, however difficult it is to believe that it was actually accomplished in the limited time stated, the fact cannot be reasonably called in question.

The completion of the work, Oct. 4, 1535

Time occupied by the translation

Coverdale's intense earnestness in giving the Scriptures to the people in English, as well as his unwearied diligence and assiduity are thus fully proved; without these, together with the blessing of God upon his labours, Coverdale's Bible would never have been the translation that it is: when the circumstances are taken into consideration, it certainly is one of the most astonishing performances ever executed.*

Coverdale's extraordinary zeal and diligence

It might be thought that as time pressed so much when this translation was commenced, the simple course for Coverdale would have been to have taken Tyndale's Pentateuch and New Testament, just as they were, to have procured likewise those books (Joshua to Chronicles inclusive) which he had translated, but which remained unpublished, and then to have merely supplied the books which still remained untranslated: this would at least have diminished his labour not a little. Three reasons appear, however, to have hindered him from taking such a course:—1st. By so doing, he might in some measure interfere with Tyndale's own labours, and seem as though he intended to supplant him;—2nd. It was the firm conviction of Coverdale that many translations in a vernacular tongue are a help to the understanding of Scripture;—and 3rd. He had to bear in mind that Tyndale's translations, both in the Old Testament and in the New, were already prohibited in England; so that he would have made his book condemned before it was published, had he adopted the versions of Tyndale as a commencement. I have already adverted to the probability that there is of Coverdale's having good reason to believe, even when he commenced his version, that such a translation would not be altogether unacceptable to the king. Now it is clear, that the version itself should be such as the king would not be displeased with, which would most probably have been the case, if the offensive translation of Tyndale had been presented as a considerable part of this new Bible.

Reasons why he did not simply adopt the versions already executed by Tyndale

The Old Testament and the Apocrypha are thus a new translation; the Pentateuch bearing in some parts a strong resemblance to Tyndale's, but still it is a new translation. The New Testament appears to be in part a revision of Tyndale's, in which Coverdale took much care, and availed himself both of the original edition (1526) and the amended one (1534). He sometimes accords with one of these, sometimes with the other, but not unfrequently makes an entirely new version of a whole passage. If it be asked, why in the New Testament Tyndale was followed so much more than in the Old, I think it might thus be accounted for:—it is evident from the dedication to the king, that Coverdale knew before it was completed that it would probably receive the royal permission for its circulation, and that there had been some communication about the matter between Coverdale or some of his friends in England (such as Cromwell or Barnes) with the king. He may have thus learned, that even if a considerable part of the New Testament did follow Tyndale's version, it would not be made a ground of objection, provided it were revised throughout. Such a consideration as this, may account for the circumstance in question. It is not, however, to be understood, that Coverdale, even in the New Testament, is a servile follower of his predecessor,—far from it, but he uses Tyndale as his *basis*, just as King James's translators took the Elizabethan Version, or Bishop's Bible, for theirs.

Coverdale's Old Test and Apoc. a new translation

The New Test partly a revision of Tyndale's

The dedication to King Henry VIII. which is prefixed to Coverdale's Bible, shews that it was at length a privilege permitted by Henry to his subjects to have the Scriptures in their own language. This change in Henry's conduct is stated by Coverdale in express terms. He commences his dedication with a comparison of the high priest Caiaphas and the Pope, in that each had declared that of which he himself knew not the true meaning; Caiaphas, in prophesying that one man should die for the people; the Pope, in

Coverdale's dedication

Coverdale's comparison of Caiaphas and the Pope

* In the year 1837, the parishioners of St Magnus the Martyr, erected a monument to the memory of Coverdale In the inscription, it is stated that he "spent *many years* in preparing a translation of the Scriptures This statement, however, is not quite correct; for though it is true that Coverdale spent many years in labours connected with the translation of the Scriptures, yet the period occupied by the work under notice was really less than *one year* What deserves to be known, is the *shortness* of the period in which his intense assiduity completed his labour.

The title, "Defender of the Faith," given to Henry

conferring the title of "Defender of the Faith" upon Henry. After speaking of Caiaphas, he says, "Even after the same maner y^e^ blynde bysshoppe of Rome (that blynde Baalam I say), not vnderstondynge what he dyd, gaue vnto your grace this tytle: *defendour of the fayth*, onely by cause your hyghnes suffred your bysshoppes to burne God's worde the rote of fayth, and to persecute the louers and mynisters of y^e^ same, where in very dede the blynde bysshoppe (though he knewe not what he dyd) prophecied, that by the ryghteous admynistracyon and continuall diligence of your grace, the fayth shulde so be defended, *that God's worde the mother of Fayth with the frutes therof, shulde haue his fre course thorowe out all Christendome, but specyally in your realme.*" This is a very express testimony. Coverdale recites, with strong reprehension, the king's former conduct in keeping the Scriptures from the people, and punishing those who circulated them; and speaks in commendation of the altered course which the king had now commenced.

Coverdale's estimate of the king's conduct

To the same purport, he says, a little farther on:—"And the trueth of Baalam's prophecie is, y^t^ your grace in very dede shulde defende the Fayth, yee euen the true fayth of Christ, no dreames, no fables, no heresie, no papisticall inuencions, but the vncorrupte fayth of God's most holy worde, which to set forth (preysed be the goodness of God, and increase youre gracyous purpose) your hyghnes with youre most honorable councell, applyeth all his studye and endeuoure." We learn, I think, from this dedication, the circumstances in which Coverdale completed his version, just as we learn from the prologue the events which led to its commencement. At first he had been urged to undertake the work, the king being apparently not directly hostile; but before it was completed the king was become actually friendly.

Circumstances in which Coverdale's version was completed.

Coverdale does not put the king's authority as being paramount in spiritual things; God, *and His word*, he speaks of as being superior; and, by his plain statements respecting Henry's previous conduct, he shews that he would not flatter the king, in order to procure his sanction for the circulation of his version of the Bible.

Josiah used as a comparison.

Farther on, in the dedication, he speaks of Josiah, and his pious care in restoring the law of God; and then he compares the altered conduct of Henry with the reformations of that Jewish king. This may *now* seem a strange comparison; but Coverdale could then only judge of the king's *actions*, and from them he deemed that the grace of God was truly in the heart of Henry; and that this had led him to consent that the Scriptures might be circulated in English.

Intention of Henry to suffer the Scriptures in English.

Coverdale rests upon this intention of Henry, to let his subjects have the Scriptures in English, as being *a known fact;* and thus, towards the conclusion of the dedication, he commits his translation to the king's hands, "to correcte it, to amende it, to improue it, yee & cleane to reiecte it, yf youre godly wysdome shall thynke necessary. And as I do with all humblenes submitte myne vnderstondynge and my poore translacyon vnto the spirite of trueth in your grace [it has been before shown that Coverdale clearly regarded that Henry had now been converted to Christ, and thus he speaks on this supposition;], so I make this protestacyon (hauyng God to recorde in my conscience) that I haue nether wrested nor altered so moch as one worde for the mayntenance of any maner of secte: but haue with a cleare conscience purely & faythfully translated this out of fyue sundry interpreters [it has before been shown what these five were, and how they were used], hauyng onely the manyfest trueth of the scripture before myne eyes."

Coverdale's faithful purpose in translating

Coverdale's willingness that his translation should be suppressed if the king saw fit, and that some other might supply its place, resembles the expression of Tyndale's desire: "If it wolde stande with the kinge most gracious plaisur to graunte only a bare text of the Scripture to be put forthe emonge his people..... *be it if the translation of what person soever shall please his magestie,*" &c. Both of these translators sought to meet the need of their countrymen; and so long as they might freely have the Scriptures, they were satisfied, their object being very different from that of those who sought to establish their own credit as translators. Tyndale and Coverdale both sought the glory that cometh of God.

Coverdale's disinterestedness resembles that of Tyndale.

The notices which this prologue and dedication afford us, are of considerable interest: they let us know how some of the links of the chain of English Scripture translations were wrought.

Zurich, Frankfort, and Cologne all mentioned as probable places for the printing of this Bible. Mem. of Tyndale, p. 77, see note.

It would appear from the difference of the type, &c., in which this Bible itself was printed, from that of the introductory pieces, as though these latter had been printed in England, and then prefixed; the book having probably been transmitted in sheets from the place in which it was printed: *where* this may have been is much disputed. The places to which it has been attributed are Zurich, Frankfort, and Cologne. The first of these was supposed by Mr. Wanley, from the resemblance of the type to that used by Christopher Forschover. Frankfort has been named from the *wood cuts* resembling some used there, while Mr. Offor ascribes it to Cologne.* Other cities have also been named as the place at which this was printed. If this

* There is this difficulty, however:—Would the printing of heretical books have been allowed there at this time?

could be ascertained, it would tell us where Coverdale himself was from the end of 1534 until the latter part of 1535.

This Bible not circulated for many months.

This Bible, after it had been printed and sent to England, remained for several months before it was circulated. This has occasioned two alterations to be made in some of the copies—the one is a change in the introductory part of the dedication, which had at first mentioned "Queen Anne" as being the consort of Henry; this was changed into "Queen Jane," subsequent, of course, to May 20, 1536, the day of Henry's marriage with Jane Seymour:—the other alteration was the reprinting of the title-page, with the date of 1535 changed into 1536.

Anne Boleyn beheaded, May 19.

Jane Seymour mar. to Henry, May 20, 1536.

The cause of the delay respecting this Bible was stated by Coverdale himself, in a sermon preached at Paul's Cross. This sermon is thus alluded to by Fulke, in his reply to Gregory Martin.

"Now if some of our Translators or they all have not attained to the best and most proper expressing of the nature of all words and phrases of the Hebrew and Greeke tongues in English, it is not the matter that I will stand to defend, nor the translators them selues, I am well assured, if they were all liuing. But that the Scriptures are not impudently falsified, or wilfully corrupted by them, to maintaine any hereticall opinion, as the adversarie chargeth us, that is the thing that I will (by God's grace) stand to defend against all the Papists in the world .....I myself, and so did many hundreds beside mee, heare that reuerend Father M Doctor Couerdale of holy and learned memorie in a sermon at Pauls Crosse, vpon occasion of some slanderous reports that then were raised against his translation, declare his faithfull purpose in doing the same, which, after it was finished, and presented to king Henry the eight, of famous memorie, and by him committed to divers Bishops of that time, to peruse, of which (as I remember) Steuen Gardiner was one: after they had kept it long in their hands, and the king was diuers times sued vnto for the publication thereof, at the last being called for by the King himselfe, they redeliuered the booke: and being demanded by the King, what was their iudgement of the translation, they answered that there were many faults therein. Well (said the King) but are there any heresies maintained thereby? They answered, that there were no heresies that they could finde maintained thereby. If there be no heresies (said the King) then in God's name let it goe abroad among our people According to this iudgement of the King and of the Bishops, M. Couerdale defended his translation, confessing that he did now himselfe espie some faults, which if he might reuiew it once ouer againe, as hee had done twice before, hee doubted not but to amend: but for anie heresie, hee was sure there was none maintained by his translation After the same manner I doubt not (by God's helpe) so to defend all our translations .. . that not one shall be found of purpose to maintain any hereticall opinion, and not many errours committed through negligence ignorance or humane frailtie.

Fulke does not say when it was that Coverdale preached the sermon in question at Paul's Cross; but there can be very little doubt, I should think, that it must have been during some part of the reign of Edward VI., after his translation had been reprinted, in 1550.

Anne Boleyn's influence

Her prayer. Lewis, p 97

It has been supposed that Queen Anne Boleyn's influence led to Henry's permission that the Bible should be read in English. This is probable, and seems confirmed by what that Queen herself wrote—a MS. manual of Devotions (quoted by Lewis), in which God is thanked for having put it into the king's heart to let his people have the Scriptures; but although this permission appears to have been obtained through Anne's request, or, at all events, in her life, yet the Bible clearly was not circulated in English until after she was beheaded (May 19, 1536). The reason of this appears to be that the bishops to whom Coverdale's translation was delivered, had not returned it to the king.

The English Bible not circulated in her life

June 9, 1536

The convocation petition for a new translation

Heylin, quoted by Lewis, p 102

A few days after the execution of Queen Anne, June 9, the convocation agreed upon a form of petition to be presented to the king, that he would graciously indulge unto his subjects of the laity the reading of the Bible in the English tongue, and that a new translation might be made for that end and purpose. This petition proves that Coverdale's translation was not yet circulated, and that it did not altogether please those to whom it was given in order to be overlooked. Perhaps this objection may have partly arisen from its not having been executed in precise accordance with their petition, in Dec. 1534, when they requested that the king would name certain honest and learned men for the purpose of making a translation.

Coverdale's translation not yet circulated

The king resolved that the people should have the Scriptures

Cromwell's injunctions, 1536 Fox, ii, p 324

However, it was very clear that the king was resolved that the people should have the Scriptures in English: and we find this shewn in a copy of certain injunctions issued by Cromwell, in the year 1536, as they stand in Fox. The seventh of these runs thus:—"*Item.* That every parson, or proprietary of any parish church within this realm, shall on this side the feast of St. Peter, ad vincula [i. e. Aug. 1], next coming, provide a book of the whole Bible in Latin, *and also in English*, and lay the same in the quire *for every man that will to look and read thereon*, and shall discourage no man from the reading of any part of the Bible, either in Latin or English, but rather comfort, exhort and admonish every man to read the same, as the very word of God, and the spiritual food of man's soul, whereby they may the better know their duties to God, to their Sovereign Lord the King, and their neighbour; ever gently and charitably exhorting

them, that using a sober and modest behaviour in the reading and inquisition of the true sense of the same, they do in no wise stiffly or eagerly contend or strive one with another about the same, but refer the declaration of those places that be in controversie to the judgment of them that be better learned."

This injunction must relate to Coverdale's Bible.

That this injunction, as it stands in Fox, must relate to Coverdale's Bible is clear, because there was then no other complete version printed; so that we see what the intention of Henry was in the matter; I say *intention*, because this never seems to have been carried into execution; and, in the copy of these injunctions, in Cranmer's register, this clause is altogether omitted. How is this discrepancy to be accounted for? It is owing, I suppose, to one of three causes,—either to the death and disgrace of Queen Anne causing the king for a time to change his mind; or else, because the convocation requested a new translation, and Cromwell was unwilling to issue injunctions directly opposed, in this respect, to the wishes of the prelates and clergy; or else, the copies put into the hands of the bishops by the king, were not yet returned; and thus it would be contradictory to command a copy to be in every parish church by a certain day, when, in fact, no copies could be obtained for carrying into effect the injunction. It is clear, from the copy in Cranmer's register, that when these injunctions of Cromwell were actually published, the clause in question was omitted.

The intention of Henry thus shewn.

This clause omitted in Cranmer's register.

Inquiry into the cause of this discrepancy

Coverdale's version gets into circulation

But although this first printed English Bible was not set in every parish church, as had been at first intended; yet, before the close of the year 1536, it had found its way into circulation, rather as a version *permitted* by royal authority than enjoined. The specific proof that it was, at least, at the close of the year 1536, that the English Bible, translated by Coverdale, was allowed to be circulated, is to be found in the fact of two reprints having been executed in the very next year. This would certainly not have been done, had not the copies been previously exhausted.

In proof that this version was permitted by the king, and did not merely get into circulation without any such permission, we have—1st, the statement of Coverdale, in his sermon at Paul's Cross; and, 2nd, the thanks which he gives the king, in the dedication of the Latin and English Testament, published by Nicholson, in 1538, for his kindness and favour respecting the Bible which he had dedicated to the king.

More editions of Tyndale's Testament.

It is also to be borne in mind, that in this same year, in which Coverdale's Bible was permitted to be read without peril, there were, at least, three or four editions of Tyndale's New Testament printed: this shews that they must have had an increasing sale in this country; for in no preceding year had there been, apparently, such a number of editions. It is true, that in 1534, there were three impressions; but one of these was Joye's corrupted text, and one of the others a surreptitious edition of Tyndale's own revision of his version. Thus we may conclude, that though the prohibition was not formally abrogated which made it penal to possess Tyndale's Testament, yet that virtually this was tacitly permitted, at least, during this year.

Tyndale's Testament probably now tacitly permitted

Uncertain where Coverdale was. Probable that he returned to England before the close of 1536

Bibl. Suss. vol. ii

In all this time it does not seem to be certainly known where Coverdale was: we have not been able to trace his movements from the time that he was at Antwerp with Tyndale and Rogers. However, it appears on several grounds most probable, that he had come to England before the close of the year 1536. It is beyond a question that Coverdale was in England at the early part of the year 1538; at which time he addressed certain letters from Newbury to Cromwell: these letters prove that he was not in this country as a person in danger, but standing in Cromwell's favour. He was probably in England pretty soon after the arrival of the copies; and the alteration made in the title page (the date being changed, and the words "out of Douche and Latyn" omitted) were probably done by himself. We find, from one of his letters to Cromwell (without date), that he was in some way connected with Nicholson the printer; and this, as well as other circumstances, makes it probable that the Southwark reprints were executed under his own eye, and that the editions of 1537 formed one of the recensions of his translation to which he referred in his sermon at Paul's Cross.

And now I must leave Coverdale for a while, in order to advert to the publication of all the translations of William Tyndale, which were in this same year (1537) collected and printed.

III.

"MATTHEW'S BIBLE" PUBLISHED AND CIRCULATED.

Tyndale's intentions frustrated

It has already been shewn, how the intention of Tyndale to complete a translation of the Bible was frustrated, by his imprisonment and subsequent martyrdom. It is probable, that his revised New Testament was intended as a portion of such a complete version. The books of the Old Testament from the Chronicles and onwards, were (with the exception of Jonah) left untranslated at the time of his imprisonment; and even after that period, it was the hope of Coverdale, and others of his friends, that he would be set at liberty, and thus be able to complete his undertaking. He left, in manuscript, a translation of the books from Joshua to Chronicles, inclusive, which either remained with his friends at Antwerp, at the time of his arrest, or else was transmitted by him to some of them from Vilvoord. On the morning of his martyrdom, he is stated by Fox to have sent to his friend Pointz a pacquet of papers: it is not improbable that it contained part of this version. But however obtained, the translation was, after his death, in the hands of some of his friends; and now that the circulation of the Scriptures in English was tolerated, they were not long before all that had been executed by Tyndale came forth in print.

The books from Joshua to Chronicles left in MS.

His friends publish his version

1537. Matthew's Bible.

In 1537, the year of the two reprints in England of Coverdale's Bible, the translations of Tyndale were published in a collected form, the portion of the Scriptures and the Apocryphal books which had not been translated by Tyndale being supplied out of the version of Coverdale. This Bible bears the name of MATTHEW'S BIBLE, from the name of Thomas Matthew being given on the title page and at the end of the dedication, as though he had been the translator or editor, or else publisher.

Thomas Matthew perhaps a fictitious name

It appears to have been commonly assumed, that Thomas Matthew was a name wholly fictitious, and that no such person was concerned in any way in connection with the publication of the Bible. It *may* be so; but it has, I think, been too hastily taken for granted. It is certain that there was at this time a person named Thomas Matthew, of Colchester, one of those who were convented on March 2, 1527, before Bishop Tonstall, on charges of heresy. This, at least, shews that there was one of the name amongst the favourers of the Reformation; and I judge it to be far more probable that he was in some way connected with this Bible, than that it was attributed to a wholly fictitious person of the same name. The Essex *Lollards* appear to have been well and closely acquainted with each other. Now Coverdale had, it is clear, laboured much amongst some of them: indeed, his notoriety in that county appears to have led to his becoming a voluntary exile; and thus, it is not improbable, that some of those who had been troubled on account of religion in that part, might, like him, have sought a refuge on the Continent. It is to be borne in mind, that Colchester, the abode of this Thomas Matthew, was one of the places to which Tyndale's Testaments were brought from the continent: Bayfield, who suffered martyrdom, had imported them thither. It is not impossible, from the connection of Bayfield with Tyndale, that the latter might continue to have some intercourse with the favourers of the word of God in that place: this *may* have led in some manner to this Thomas Matthew having in his possession the MS. of Tyndale, from which the Bible in question was subsequently printed. I would merely suggest the connection of Tyndale with Colchester, as having possibly something to do with the name affixed to this Bible; for, after all, it is to be remembered, that we have no record of the transactions which led to the publication of this Bible.

Thos Matthew of Colchester.

Another Thos Matthew

Strype Mem. Ecc iv p 272.

Doubtless there were, at this time, others of the name of Thomas Matthew. One of this name seems to have been a few years later a person of some consideration amongst the favourers of the Reformation; for, in the reign of Mary, he was one of the members of the House of Commons who withdrew (Jan. 12, 1555), after certain proceedings for the setting up of Popery were sanctioned.

Thos. Matthew not the translator

John Rogers the editor of this Bible

If any real person of the name of Thomas Matthew were connected with this Bible, it is clear that he was not the translator (the dedicator does not speak of himself as such), since it is taken out of Tyndale and Coverdale; nor yet does he seem to have been the editor, for this office is stated to have been occupied by JOHN ROGERS, an individual intimately connected with the publication and revision of the Bible in English. To this edition was prefixed, An Exhortation to the Study of Holy Scriptures, beneath which stand J. R. the initials of his name. This may, I think, be regarded as a proof that Thomas Matthew was not merely a fictitious name assumed by John Rogers; for had this been the case, the Exhortation would probably have been signed T. M. instead of J. R.

This Bible appears to have been printed at the expense of Richard Grafton and Edward Whitchurch, who, at a subsequent period, became printers themselves; and through whose means, in this manner, many

editions of the English Scriptures were published. Their initials appear at the beginning of the Prophets; perhaps the part of the expense which they defrayed commenced there. Thomas Matthew may actually have been the person at whose cost the preceding part was printed. Whether or not Archbishop Cranmer had any thing to do with the actual publishing of this Bible, does not appear to be clearly known, he did, however, patronize it warmly when it actually was published.*

Questioned where this Bible was printed.

It has been questioned, as in the case of Coverdale's Bible, *where* this was printed. In the absence of any certain proof, there appears no sufficient reason for discrediting the statement of Fox, who mentions Hamburgh as the place; although it may be remarked, he knew so little about this edition, that his account is in some respects wholly inaccurate; events and records were the things with which he had to do, and not the history of books. Mr. Offor thinks it was at Lübeck.

Fox says it was at Hamburgh, ii p 434.

Fox. iii Lewis p. 223. [E. Coll T. Baker S T B] Rogers educated at Cambridge At Antwerp Goes to Wittemberg Returns to England Goes again to the continent. Collier, p. 103

JOHN ROGERS, the editor of this Bible, was brought to a knowledge of the truth at Antwerp by Tyndale and Coverdale. He had been educated at Cambridge. Subsequently he became the chaplain to the English company of merchant adventurers at Antwerp. After he saw the errors of popery, he is mentioned as having been for some time at Wittemberg. He may have gone thither at some period between 1531 and 1535; but when it was, or for what length of time, there does not appear to be evidence. He must afterwards have returned to England, as he is said to have again gone to the Continent about the time of the commencement of the printing of Matthew's Bible. Collier says, "When Tindal was executed for religion, Rogers being apprehensive of hard usage in England, under King Henry VIII., retired to Wittemberg in Germany, where, learning the language of the country, he had the charge of a parish." It seems, however, like an anticipation for a parochial charge to be spoken of as being given to Rogers thus early: it is pretty evident that *this* visit to Wittemberg must have been subsequent to the year 1540.

Superintends Tyndale's version

However, it is clear that he was on the Continent about, or a little after, the time of the martyrdom of Tyndale; but it is more probable, I should judge, that he went to superintend the publication of the translation which had been executed by that faithful martyr of Christ. This Bible has the character of *Tyndale's* labours so stamped upon it as clearly to shew that the undertakers of it were not ashamed of its being marked, as being (at least, in a considerable part) his version; some of his prologues and notes are retained: at the end, likewise, of the Old Testament, the letters W. T. are printed in *very* large text capitals curiously flourished. Thus, if the name of Thomas Matthew were a device to conceal the real translator, it was indeed a very transparent veil, and one but little fitted to serve the object proposed, while the book itself contained so many proofs of its true origin.

Matthew's Bible reaches England before Aug 1537 Cranmer writes to Cromwell, Aug 4 State Papers vol i pt. 2, no xciv.

The Abp 's judgment that the version was very well done.

This Bible was completed and had reached England by August, 1537, for, on the 4th of that month, Cranmer wrote to Cromwell about it, requesting him to exhibit it to the king, to whom it had been dedicated, and, if possible, to procure the king's license for its being read and sold by all without any danger from any acts, ordinances, or proclamations, to the contrary: this refers, I suppose, to the prohibition, on May 28, 1530, of every portion of Scripture which had been published by Tyndale, to the penalties of which many might have thought themselves exposed, if they were to circulate copies without such a license being given by the king. The archbishop gave his judgment of the version that it was very well done. The license was requested as one that should be in force until the bishops should put forth a translation, which Cranmer thought would not be "till a day after Domesday;" this shews how the prelates opposed the Scriptures being freely circulated among the people. Those among them who desired this, such as Cranmer, Latimer, and Fox, must have found their path a very difficult one.

Cranmer writes to Cromwell again, Aug. 13 Cotton MSS. Cleop. E v p 329 b Strype's Cran 82 Cott MSS Cleop E v p. 292

On the 13th of the same month (August) Cranmer wrote again to Cromwell: he speaks of his having heard that the Bible had been exhibited to the King, and also that the King had licensed it. He expresses his hearty thanks for this service, not questioning that God would reward him for his diligent care in thus exerting himself towards the setting forth of the word of God in English; and that for this, his name would be handed down to posterity. A few days afterwards (the 28th) in writing to Cromwell, he again adverts to the same thing.

First expressly sanctioned

It is rather remarkable that the first edition of the Scriptures in English, which received an express sanction from the king, was this, of which the New Testament and the Pentateuch had been but seven

* Strype says (Mem. Cran) that after Cranmer had put the Bible into the hands of several to correct portions of it, and had obtained the king's leave for its publication, "he could not see his desire effected by these men, till it was happily done by other hands"; referring to the publication of Matthew's Bible. This might seem to decide the matter, that Cranmer was not a curator of the edition which bears the name of Matthew; but it may be, that Cranmer, as he could not get his own design complied with, aided by his support the publication of this Bible, as well as giving it his patronage when actually printed

years before so strictly prohibited. The version had been condemned as faulty: it was said to be filled with heresy; to be corrupted in order to maintain heretical doctrines and the like; and yet this very version of Tyndale was thus set forth at length with all the sanction which the king's license could give it. This seems indeed like an answer to the dying prayer of Tyndale. Here was the version, about which he had laboured so long and so laboriously—to execute which he had become an exile from England—the version which, when first sent to England, had been condemned and burned, and in consequence of which some who read it were burned likewise—the version which all men were prohibited to read, possess, or circulate—now, in less than a year after the translator's martyrdom, "set forth by the king's most gracious license."

English edition contains parts previously prohibited

An apparent answer to Tyndale's dying prayer.

Much is due to Rogers as the editor of this edition, of which a great part was only in manuscript when it passed into his hands; he seems to have acted both as desiring to give his countrymen a Bible as correct as possible, and likewise to perpetuate the labours of his friend and instructor in the truth of the gospel. Rogers clearly had nothing to do with the pecuniary concerns connected with this Bible; probably, in making any arrangement with Grafton and others, he only sought to get the book printed as well as he could, while *his* business was to care for the accuracy of the impression. Fox gives the following account of the effect which this edition of the Bible produced,—"The setting forth of this book did not a little offend the clergy, namely, the bishops aforesaid, both for the prologues, and especially because in the same book there was one special table collected of the common places in the Bible, and the Scriptures, for the approbation of the same, and chiefly about the Supper of the Lord, and Marriage of Priests, and the Mass which there was said not to be found in the Scripture." It is no wonder that such topics as these should give offence; it is also probable that the doctrinal statements of the New Testament, and those contained in the prologues of Tyndale were little calculated to make this translation acceptable with the greater part of the church authorities.

Editorial care of Rogers.

He had nothing to do with the pecuniary concerns of this edition

Fox. vol. ii. p. 453.

The bishops offended with Matthew's Bible

But this was quite the *popular* translation: the New Testament of Tyndale had been circulated for eleven years, and had quite a hold on the affections of the people. *This* was sufficient to make Matthew's Bible more acceptable than Coverdale's: indeed, this Bible, in various editions, was one which continued to be much used for many years, while that of Coverdale (highly valuable as being the first complete printed version of the Scriptures) had but one edition, after the appearance of Matthew's Bible, until its modern republication in 1838; and this one reprint was not until the year 1550. Coverdale's *New Testament* was, however, reprinted many times in the reigns of Henry VIII. and Edward VI. Coverdale does not seem to have wished in any way to rival Tyndale as a translator; and thus, although he made Tyndale's version of the New Testament in a great measure the basis of his own, yet it is clear, from his prologue, that nothing was farther from his thoughts than the idea of superseding it.

The popularity of this translation.

It should be added that the edition of Tyndale's Testament, from which that part of Matthew's Bible was taken, was that of the year 1534, which had been carefully revised with the Greek, completing it just before his apprehension and imprisonment. The version being one that had thus been revised *may* have been one reason why the king did not refuse to license this Bible, for it might be *said*, that the heresy was expunged in the revision; although it would be hard for any one who objected to the edition of the year 1526, to find any improvement in that respect in the one published eight years later.

New Test of Matthew's Bible taken from Tyndale's revised Testament, 1534.

IV.

PREPARATIONS FOR THE "GREAT BIBLE"—COVERDALE TRANSLATES THE NEW TESTAMENT FROM THE LATIN.

THE measures which had been taken in England before the end of the year 1537, for the licensing of the Bible in English were, as has been shewn, very pleasing to Cranmer. He appears to have exerted himself, previously as well as subsequently, for some years to this end, both amongst the prelates in the convocation, and in the use which he made of the influence which he possessed over the king. At length he obtained, by the aid of Cromwell, permission from the king that the Bible might be translated into English and printed. "The care of the translation lay wholly upon him; assigning little portions of this holy book to

Cranmer's efforts for the Bible in English

Strype, Cran. p. 81.

Part of the N.

Test. distributed for revision.

divers bishops and learned men to do; and being dispatched, to be sent back to him." *When* this occurred does not precisely appear; but it is evident that the endeavours of Cranmer to procure a new translation were made between the middle of 1535, and the middle of 1537. It is thus, very likely, that the proceedings of Cranmer for the making of this translation were in reference to the resolution either of the convocation, Dec. 19, 1534; or else, which seems more probable, that of the convocation of June 9, 1536. The proof that these measures of Cranmer belong to the interval which I have thus assigned to them is this:—Strype speaks of their being "not long after" Cranmer's visitation of the diocese of London, in 1535; and he says expressly that these endeavours had been made previous to the publication of Matthew's Bible, by which they were at least for a time superseded.

Strype, Cran. p 48, 81.

The manner in which Cranmer proceeded to obtain a revision of the Bible in English, is narrated in Fox's Manuscript preserved by Strype:—

"—— The archbishop whose mind ran very much upon bringing in the free use of the holy scripture in English among the people, put on vigorously a translation of it And, that it might not come to be prohibited, as it had been, upon pretence of the ignorance or unfaithfulness of the translators, he proceeded in this method.—First; he began with the translation of the New Testament; taking an old English translation thereof, which he divided into nine or ten parts, causing each part to be written at large in a paper book, and then to be sent to the best learned Bishops, and others, to the intent they should make a perfect correction thereof And when they had done, he required them to send back their parts, so corrected, unto him at Lambeth, by a day limited for that purpose: and the same course no question he took with the Old Testament It chanced that the Acts of the Apostles was sent to Bishop Stokesly to oversee and correct When the day came, every man had sent to Lambeth their parts corrected, only Stokesly's portion was wanting. My Lord of Canterbury wrote to the Bishop a letter for his part, requiring him to deliver them unto the bringer, his secretary. He received the Archbishop's letter at Fulham: unto which he made this answer; 'I marvel what my Lord of Canterbury meaneth, that thus abuseth the people, in giving them liberty to read the Scriptures: which doth nothing else but infect them with heresy. I have bestowed never an hour upon my portion, nor never will. And therefore my Lord shall have this book again, for I will never be guilty of leading the simple people into error.' My Lord of Canterbury's servant took the book, and brought the same to Lambeth unto my Lord, declaring my Lord of London's answer. When the Archbishop had perceived that the Bishop had done nothing therein, 'I marvel,' said he, 'that my Lord of London is so froward that he will not do as other men do.' One Mr. Thomas Lawney stood by; and hearing my Lord speak so much of the Bishop's untowardness, said, 'I can tell your Grace why my Lord of London will not bestow any labour or pains this way. Your Grace knoweth well, that his portion is a piece of New Testament. But he being persuaded that Christ had bequeathed him nothing in his Testament, thought it mere madness to bestow any labour or pain, where no gain was to be gotten And besides this, it is the Acts of the Apostles; which were simple poor fellows, and therefore my Lord of London disdained to have to do with any of them' Whereat my Lord of Canterbury and others that stood by could not forbear from laughter."

The book of Acts sent to Bp Stokesly.

His refusal to translate

Lawney's remarks on him.

Bp Stokesly a great enemy to the Gospel

It is to be remembered that Bishop Stokesly was particularly marked as an enemy of the Gospel: he had been the persecutor of Frith and many others who suffered for the alleged crime of heresy. Lawney, who made such free remarks upon him and his conduct, had been a companion of Frith at the college of St. Frideswide, where he likewise was one of the sharers of his imprisonment, on account of suspected books and doctrines.

Lewis, p 90, Mem Cov. p 47

The date of these events

This account of Strype (or rather perhaps of Fox), requires a few observations. Lewis, and the author of "Memorials of Coverdale," speak of this narration, as though there were no clue to the period to which it belongs. Accordingly they place it rather before the time to which, according to the very words of Strype, it must be referred: they speak of it as though it might have taken place in 1534, although Strype says it was "not long after" the middle of 1535. The latter writer suggests in a note that this translation might have taken place some years later in connection with the Great Bible, which was published in 1539. If he means that these things might have happened, then he brings them to a period too late, for this must have been (as has been already shewn) prior to July or August, 1537. I should not have thought it so needful to clear up the point as to the date of these events, had not a degree of needless uncertainty been thrown over them, which would have been altogether avoided, had the account given by Strype been observed in all its particulars.

Tyndale's translation used by Cranmer as a basis.

The "old translation" taken by Cranmer was, I suppose, a copy of Tyndale's: this might be called "old," in the sense of having been one previously made, not as having existed for many years. The transcription of it into paper books was probably done that the revisers might have space for their corrections to be fairly written, and also lest any should object to bestow their labour upon a book which had been already condemned.

Although it be said, in the above account, that "the same course, no question, he took with the Old Testament," yet I think that this is very doubtful. It seems merely to be a surmise either of Strype or of Fox, drawn from the fact of the New Testament having been thus revised. If he did proceed in this manner with the Old Testament, what translation should he take? Tyndale had only published the Pentateuch and Jonah; and the version of Coverdale, though printed in October, 1535, was not published for some time: indeed, it might at this very period be yet in the hands of the bishops appointed by the king to examine it. I believe that there is no sufficient ground for supposing that more was accomplished in this revision than the New Testament by nine or ten bishops and others. It must have been in reference to this undertaking, that Gardiner wrote to Cromwell: "Nevertheless, I have as gret cause as any man, to desire rest and quiet, for the helth of my body: wherunto I thought to have entended, and to absteyne from bookes and wrytyng, having finished the translation of Saynt Luke and Saynt John, wherin I have spent a gret labour." This letter, of which the exact date is uncertain, shews that in some respects Cranmer had authority to require the prelates, who so greatly opposed the reformed doctrines, to aid in this work, and thus Stokesly was a singular instance of opposition.

Bp Gardiner's letter to Cromwell MS chap Copy Westm. Bundl C. Mem Cov, p 48.

It is probable, that the offence which was taken at the notes and prologues of the Bible which bears the name of Thomas Matthew, led the projectors of it, as well as the friends of the circulation of the word of God, to think of publishing a less obnoxious edition; an edition which should contain the text, but no annotations which might give needless offence. This appears to have been represented to the king, who committed the care of the matter to Cromwell. The parties employed by Cromwell for carrying this into execution were Richard Grafton and Edward Whitchurch, the same who had borne the expense of Matthew's Bible. It may be that this was done as an act of justice, as a compensation for the superseding of their Bible by the new one, which was about to be printed.

Grafton and Whitchurch employed.

With these, as corrector of the press and editor, Myles Coverdale was joined, who was at this time in England, and had been employed by Cromwell in various services. I have already noticed the fact which has been so commonly overlooked, that Coverdale returned from the continent about the year 1536: this in itself shews the reason he was now employed on this service by Cromwell. In the early part of the year 1538, Coverdale was at Newbury, in Berkshire, employed in searching out popish books, and carrying out the commands of the king, that Thomas Becket should be no longer honoured as a saint. He was there on the 7th of February; on which day, as well as the following, he wrote to Cromwell, and he continued there at least till the 5th of March, when he again wrote to him. How long before this he went to Newbury does not appear.*

Coverdale at Newbury, 1538

He writes to Cromwell, Feb. 7, and Feb. 8, 1538

In his letter of February 7, Coverdale tells Cromwell that for want of diligent care many books were circulated which upheld the papal power, or were "against the king's lawful object concerning Thomas Becket." He had required the curate of Newbury to call for such; in consequence of which, in two or three days a great number were brought to him. He seeks for Cromwell's authority for this, and that he may collect such books wherever he may find them. This letter was sent to Cromwell by Coverdale's servant. It would seem that Coverdale had been but a few days at Newbury when he wrote this letter; for, in another written the very next day, he mentions as a thing which he had just discovered, that the matin books in the church at Newbury set forth the Pope's authority, just the same as had been before the papal authority had been abolished in England. This appears to have troubled Coverdale greatly, supposing that the same might exist similarly elsewhere; and that thus many of the priests were under the penalty of a *præmunire:* this fear he mentioned to Cromwell only, not letting even the bearer of the letter, "good Mr. Wynchcombe," know what he had written.

The third letter from Newbury, dated March 5, complains of certain things at Henley-upon-Thames, such as Thomas Becket's martyrdom in a window, and persons excluding from their houses those who favoured the Gospel. These things he attributed to the bishop of Lincoln (of whose diocese Henley was a part): and

He writes again, March 5

* These letters published by Mr Pettigrew (Bibliotheca Sussexiana), prove incontestably, the return of Coverdale to England. I had formed my own judgment that he did so return, before I knew any thing of the contents of the letters in question, on the following grounds:—

1st The statement of Bishop Bale as to the length of Coverdale's exile, shewing him to have been in England about 1539 or 40

2nd The reprints of Coverdale's Bible at Southwark, in 1537, which must have been supervised by himself.

3rd. The fact that the books which Coverdale wrote about this time were printed in England; which would probably not have been the case, had not Coverdale himself returned.

The letters of Coverdale published by Mr. Pettigrew, are without any date, as to the year in which they were written; but, from the mention of Prince Edward in them, it is evident that they belong to the early part of 1538, and not to the previous years.

when it is remembered that this bishop was Longland, the persecutor of the Lollards in 1521, we need not wonder at Coverdale's surmise.

Coverdale's occupations, while in England, may be properly adverted to before his steps are traced to Paris. Besides the employment at Newbury, and perhaps elsewhere, on which he seems to have been sent by Cromwell, he made about this time another version of the New Testament, using as his basis the Latin Vulgate. His judgment was decidedly in favour of many translations being used, in order that the English reader might have the opportunity of examining into the meaning of the Scripture, without being limited to the translation of any one man, or one body of translators. It may be asked, Why should he take the trouble to re-translate the New Testament himself? It may be, that, in his editions of the Bible, he had more closely followed the version of Tyndale than he had wished, and that pressure for time had induced him to make the New Testament much less of a new translation than those portions of the Old had been, which Tyndale also had rendered into English. It may be, that he wished, now that he had comparative leisure to re-translate the New Testament, to add one more version to the apparatus with which the vernacular reader was furnished for the understanding of the Scriptures. But whatever his motives may have been, he made at this time a new version of the New Testament, differing more from the translation contained in his Bible than that had done from Tyndale's.

Coverdale translates the New Test. from the Latin.

This translation seems to have been printed in the beginning of 1538; and it became the basis of subsequent impressions of Coverdale's New Testament.* In the Lent of 1538, there was printed in Southwark, by James Nicholson, a New Testament of this version, together with the Latin text. Coverdale was not the corrector of it; and the only part for which he was responsible was the dedication to the king. Some one else appears to have prefixed a Preface to the Reader; and the execution of the whole book was clearly done with great carelessness, not at all answering the hopes of Coverdale respecting Nicholson's attention. He seems to have given him free leave to print it, having arranged the plan of the work, and written the dedication, and then personally to have ended his connection with this edition. With regard to what time in Lent it was published, it is evident that Coverdale was at Newbury during a good portion, at least, of that time, and then appears to have gone to Paris, while the book was yet in the press; so that the publication could have been but a little before Easter. This, in itself, explains what might now, after a lapse of more than three hundred years, have seemed difficult to account for; namely, why Coverdale should have written the dedication to the king, and then have left the book without bestowing any further trouble upon it: for the needful care in printing, he seems wholly to have relied upon the printer Nicholson. From the dedication to the king which was prefixed, we learn what the motives were which induced Coverdale to plan a New Testament in English and Latin on the same page. He commences his dedication thus:—

This translation printed beginning of 1538.

Mem. Cov, p 95

Eng and Latin Testament, Lent, 1538.

Dedication written by Coverdale.

Coverdale's motive in his Duoglott Test.

"Consyderynge (moost gracious Soueraigne) how louyngly, how fauourably, and how tenderly your hyghnesse hath taken myne infancy & rudenesse in dedicatynge the whole bible in English to your moost noble grace. And hauynge sure experience also how benynge and gracious a mynde your hyghnes doth euer beare to all them that in theyr callyng are wyllynge to do theyr beste: It doth euen animate & encorage me now lykewyse to vse the same audacite towarde your grace." After this, he speaks of the reproach and ill-will which the enemies of the word of God manifested toward those who sought to circulate the Scriptures in English. He says that they "seke out new occasions, how they may depraue & synistrally interprete our wel doynges. And where as w^th^ all faythfulnes we go about to make our brethren (youre graces louynge subiectes) participante of the frutes of oure good wylles, they yet not regardynge what profite we wolde be glad to do them, reporte euell of vs, sklaunder vs; and saye the worste of vs: *Yee they are not ashamed to affirme, that we intende to peruerte the Scripture, and to condemne the commune translacion in Latyn, whych costumably is red in the church:* where as we purpose the cleane contrary."

This made it very desirable that the English text should be printed by the side of the Latin, so as to exhibit to all who were capable of forming a judgment, that there was no purpose in the minds of the translators, either to contemn the Latin version which had been used in the West for a thousand years, or to corrupt the Scripture. Coverdale had likewise other objects in procuring this Duoglott Testament to be

* I conclude that the 16mo. Testament mentioned in Memorials of Coverdale, p. 225 (out of Herbert), as published by Coverdale, was of this version. The following are my reasons:—The New Testament, English and Latin, printed in Lent of this year, by Nicholson, in Southwark, follows Coverdale's second translation, although carelessly printed so as to abound with errors. Of this edition by Nicholson, Coverdale said, that it was disagreeable to his former translation in English; by which he appears to have meant, that his translation was not accurately given: however, he himself, in printing an edition at Paris (to supersede the inaccurate edition printed at Southwark), adopts the same translation which had been in the Southwark edition, correcting the typographical and other errors This shews that he did not complain of the translation itself, for it must have been his own; and the "former translation" referred to, cannot be that of his Bible, but his new translation, which had, before this time, been printed. If it had not, Nicholson could not have printed a negligent impression of it.

set forth: he says, that it was done, "not so much for the clamourous importunyte of euell speakers, as to satisfye the iust request of certayne your graces faythfull subiectes. And specially to induce and instruct such as can but Englishe, & are not learned in the Latin, that in comparynge these two textes together, they maye the better vnderstonde the one by y^e^ other. And I doute not but such ignoraunte bodies as (hauynge cure and charge of soules) are very vnlearned in the Latyn tunge, shall trough thys smal laboure be occasioned to atteyn vnto more knowlege, and at the leest be constrayned to say well of the thynge, whyche here tofore they haue blasphemed." This second translation of the New Testament made by Coverdale, appears to have been in a great measure *adapted* to the Vulgate Latin, so as to shew that he did not at all despise that translation, and likewise, in order to help the English reader the more effectually to the understanding of the Latin text by the side. This accounts for many of the variations between the version in his Bible, and this which was published separately.

Farther on Coverdale says, "For as much as in our other translacions, we do not followe thys olde Latyn texte word for word, they cry out vpon vs: As though al were not as nye the truth to translate the scripture out of other languages, as to turne it out of the Latyn. Or as though the holy goost were not the authoure of his scripture as well in the Hebrue, Greke, French, Dutche, and in Englysh, as in Latyn. The Scripture & worde of God is truly to euery Christen man of lyke worthynesse and authoritie, in what language so euer the holy goost speaketh it. And therefore am I, and wyl be whyle I lyue (vnder youre moost gracious fauoure and correction) alwaye wyllynge and ready to do my best aswel in one translation, as in another." Difference between this and Coverdale's previous version

He makes some observations (as he very well might) on the inaccuracy of the Latin copies which were at that time commonly circulated; an inaccuracy which was before long acknowledged as freely by Romanists as by the advocates of the Reformation. Coverdale tells us, in the dedication to Cromwell, prefixed to the corrected Paris edition of the same year, that this dedication to the king had been written in the preceding Lent. I now for a while leave this edition, to which Coverdale's attention was again called, after he was at Paris engaged in the correcting of the Great Bible. The incorrectness of the common Latin copies noticed

During Coverdale's stay in England, in 1537 or 1538, he appears to have published certain Psalms and other portions of Scripture turned into English metre, which seems to be the first attempt of the kind in the English language: and however quaint and rugged it may seem to modern ears, it may be regarded as being as much the precursor of the Hymns in which Christians join in "giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light," just as Coverdale's Bible has ushered in the version, in which we now read the record of the Holy Ghost concerning the love of the Father in the gift of the Son. The proof that this book of Psalms was published before the latter part of 1538, is found in the fact, that it was prohibited amongst other books at that time, and also it was printed in England, which shews that Coverdale had probably not as yet left for Paris. Coverdale translates some of the Psalms into metre Col i 12

We do not know where Coverdale was during any part of his stay in England, except at Newbury; but he mentions in his dedication to Cromwell (prefixed to the Latin and English Testament, printed at Paris in the latter part of this year), that he had "not long agoo" been thirty miles from the place at which "a right famous man's sermon" was printed, which was falsely said to have been "depraved" by him, although he had never set pen thereto, although he had been desired to do so. This refers, I suppose, to the sermon of Osiander, "How and whither a Christen man ought to flye the horrible plage of the Pestilence," which bears the name of Myles Coverdale on the title-page; but as I suppose, from what he himself says, he was not really the translator, but was thirty miles away at the time when it was done. This was in 1537; so that Coverdale must have been at some place thirty miles from London (where the book was printed) before he was sent by Cromwell to Newbury. It is not at all improbable, that he was employed on similar business at various places in England; and letters may be discovered throwing some farther light upon the circumstances of Coverdale's stay in England. Coverdale's movements when in England unknown

Works attributed to him

To return to the edition of the Bible which Cromwell was about to cause to be published. It has been already said that this was to be an edition without notes or prologues, such as had given offence in Matthew's Bible. What translation was ordered to be used does not appear; and with regard to the New Testament, it is, I think, most probable, that the recension which Cranmer had caused to be made a little while before, was now used: if not, it would seem strange for Cranmer to have obtained leave to procure a translation to be made, and to have it printed; and yet for no use to be actually made of the permission so obtained. If this were not the work which Cranmer had thus laboured to procure, we neither know what became of that recension, nor yet by whom or how the text of this Bible was formed. It may The Bible to be published without notes or prologues

Cranmer's recension of the NewTestament probably used

Tyndale's New Testament the basis.

John x 16. αὐλὴ & ποιμνὴ

Gardiner the reviser of this part

further be remarked, that this New Testament agrees very accurately with the account which is given of the recension directed by Cranmer: it is the text of the translation of Tyndale, revised throughout, more or less. Some, also, of the alterations are such as have crept in, from the revisers having the Vulgate in their minds. To take an instance: in John x. 16, Tyndale had rendered the Greek thus:—"and other shepe I have, which are not of this *folde*. Them also must I bringe, that they maye heare my voyce, and that ther maye be one *flocke* and one shephearde." In this translation the distinction between αὐλὴ and ποιμνὴ is rightly observed; but in the "Great Bible," of which I am now speaking, the verse is rendered, "and other shepe I haue, which are not of this *fold*. Them also must I bring, and they shall heare my voyce, and ther shall be one *folde* and one shepeherde." In this version, no distinction is made between the two words, the Latin being followed (in sense, at least), in which they are alike translated "*ovile*." Coverdale was right, like Tyndale, but the reviser (Gardiner appears to have had this portion sent to him) has introduced an inaccurate rendering, which has continued through various versions, and is retained to this day. The great difference in the sense of the passage, which is occasioned by this variation, I need hardly point out: in fact, the whole interpretation of this part of the chapter would be influenced by the rendering of this verse.

Bishop Stokesly's portion, the Acts of the Apostles, was probably revised, in some measure, by some one else for this edition; but it does not appear much changed from the translation of Tyndale.

Matthew's Bible the basis of the "Great Bible"

Psalms newly translated.

With regard to the Old Testament in this edition, but little seems to be known. Many writers seem to have regarded this as but a reprint of Matthew's Bible; and thus many of the things which they have said regarding that edition, may really belong to this. There can be no question that Matthew's Bible (i. e. Tyndale's translation, in part, and Coverdale's, in part) was the basis of the Old Testament in this edition; but by whom the revision was made, and who translated the book of Psalms, and other parts which are actually re-wrought, does not appear to be stated. The title-page simply informs us, that it was "truly translated after the veryte of the Hebrue and Greke textes by the dylygent studye of dyuerse excellent learned men, expert in the forsayde tonges." Now there is an individual, whose name has not, as far as I can see, been connected with this edition, who seems to me to have strong claims to be considered one of the "dyuerse excellent learned men" who were engaged in this version or recension; this individual is JOHN ROGERS, the editor of Matthew's Bible, who has often been regarded as though he were, at least in part, the translator of that book; of which, however, he could not be, as it consists wholly of the version of Tyndale, with the parts which he did not execute, supplied out of Coverdale's translation.

Bale attributes to Rogers the translating of the whole of the Scriptures, from Genesis to Revelation, and that in this he had recourse to copies in Hebrew, Greek, Latin, German, and English. This work he connects with the publication of Matthew's Bible. In this he is plainly in error; but still, there is no reason why the whole statement should be incorrect; it may refer to this edition, although it could not to

Rogers returns to England

that. Rogers returned to England between the publication of Matthew's Bible and the year 1540; which is proved by his then escaping on account of the penalties imposed by the act of the Six Articles, to which he, having married abroad about the year 1537, was exposed. It is likely that he was in England at this time; and being already connected with Grafton in the publication of the Bible, this may have led

Rogers's claim stated.

to his introduction to Cranmer's notice, as a fit person to be engaged on the literary labour of the New Bible. Of course, in a case like this, probabilities alone can be brought forward: but the case is simply this;—there is a recension of the Old Testament, to which no author is assigned: Rogers is asserted to have made a translation of the Bible, which does not appear, unless this be it; so that I think the conclusion to be strongly probable that the Old Testament of this Bible (at least, in a great part) was really the work of Rogers. This portion, although in many places it is verbatim the same as Matthew's Bible, is in others so entirely different as to be a new version: the Psalms, especially, in the "Great Bible" are far superior to Coverdale's translation, which had been adopted in Matthew's.

The Great Bible prepared for the press in England

The Bible which was to be printed, appears to have been prepared in England for the press; and then the care of the impression was confided by Cromwell to Grafton and Whitchurch, while the work of correcting the press was given to Myles Coverdale: this was done probably on account of his known competency and learning. Coverdale does not appear to have been in any way employed in the translation itself. This he probably would have been, had the preparation of the work been Cromwell's province, instead of Cranmer's. It does not clearly appear at whose suggestion it was, that this Bible was determined to be printed at Paris; whether it was the device of Cromwell for the procuring of better workmanship, or whether (as Strype suggests) it was the idea of Grafton himself.

The only intimation that I can find of the exact time at which Grafton and Coverdale went to Paris, in

order to superintend the printing of this Bible, is drawn from what Coverdale says in the dedication of his Latin and English Testament, in this year, to Cromwell: he mentions there the edition already spoken of, the dedication of which he had written "this last lent;" then, after speaking of his not having superintended the edition himself, he says, "trustinge, that *though I were absent & out of the lande*, yet all shulde be well." This implies that Coverdale left England in Lent, 1538; that is to say, soon after his letter of March 5th, to Cromwell. The first intimation of their being actually at Paris, is found in a letter which they wrote jointly to Cromwell, on the 23rd of June; by which time they were already engaged in their work. It is probable that they had been for some time in Paris; for the manner in which they had settled to their work, implies that they had arranged all their plans of proceeding; while, at the same time, by their informing Cromwell what their plans were, it shews that they had not been devised in England. They say:—

Coverdale goes to Paris, Lent, 1538

Coverdale and Grafton write to Cromwell from Paris. Chap.Ho.West Bundle C State Papers, i 575

"After moost humble and hartie commendacions to your good Lordship Pleaseth the same to understand, that we be entred into your worke of the Byble, wherof (accordynge to our moost bounden dutie) we have here sent unto your Lordship 2 ensamples; one, in parchement, wherein we entende to prynt one for the Kynges Grace, and another for your Lordship; and the second, in paper, wherof all the rest shalbe made; trustynge, that it shalbe not onlye to the glorye of God, but a synguler pleasure, also, to your good Lordship the causer therof, and a generall edefyenge of the Kinges subjectes, accordynge to your Lordshipes moost godlye request. For we folowe not only a standyng texte of the Hebrue, with the interpretacion of the Caldee, and the Greke, but we set, also, in a pryvate table, the dyversite of redinges of all textes, with such annotacions, in another table, as shall doubtles delucidate and clear the same; as well without any singularyte of opinions as all checkinges and reprofes."

Critical care

By this account of the editorial care which this edition received in going through the press, it appears that Coverdale (for this was his department) compared the revised version with the Greek and Latin texts, marking and making a list of the variations. These passages when they contained any word or sentence in the Latin or Greek which was not in the Hebrew, we shall find that they afterwards inserted in the text itself, in a smaller type and within marks of parenthesis. The "standing text of the Hebrew with the Chaldee and Greek interpretation" can only indicate, I should imagine, the Complutensian Polyglott, which Coverdale, in his editorial care, may have used: certainly no other edition of the Scriptures which had at this time been printed suits the description.

Passages inserted from the Vulgate

They afterwards speak of the mechanical execution, materials, and expense:—"The prynt, no doubt, shall please your good Lordship. The paper is of the beste sorte in France. The charge certainly is great." In the latter part of the letter they speak of their danger on account of the work in which they were engaged. They say that they hope "to be defended from the Papistes by your Lordshippes favourable letters; which we most humbly desyer to have (by this berer Wyllyam Graye), ether to the Bysshop of Wynchester [Gardiner], or to some other, whom your Lordship shall thinke moost expedyent. We be dayly threatened, and looke ever to be spoken withall, as this berer can farther enforme your Lordship; but how they will use us, as yet we knowe not."

The print and paper

Danger threatens

It is evident, from this letter, that they had not as yet obtained any permission to proceed with their work in France, and that they found the opposition to be much greater than they had expected. The bishop of Winchester, Gardiner, to whom they requested that letters might be sent in their behalf, was at this time the English ambassador at the Court of France. A little while after this he was recalled; and Edmund Bonner, archdeacon of Leicester, who had previously been employed as ambassador to the Emperor Charles V., was sent to Paris in his room. In consequence of the application of Grafton and Coverdale to Cromwell, Henry VIII. wrote to Francis to request him "to permit and license a subject of his to imprint the Bible in English within the University of Paris, because Paper was there more meet and apt to be had for the doing thereof, than in the Realm of England, and also that there were more store of good workmen for the ready dispatch of the same."

Bonner succeeds Gardiner as ambassador

Fox, ii 434

Henry's application to Francis

Bonner was directed likewise to give all the assistance that he could to those who were engaged in the printing of the Bible, so that they might be unmolested in the prosecution of their work; and that the needful license might be obtained for them to go on with safety. In this Bonner acted with promptitude, which indeed was ever one of his characteristics; and the needful permission from King Francis was obtained. This must have been procured after Coverdale had seen the faulty Southwark edition of his Latin and English Testament (which was some time in July), for the printing of this again at Paris was certainly contemplated in the permission which was obtained from Francis. This permission was addressed to Richard Grafton and Edward Whitchurch. It set forth that Francis had heard, on sufficient authority, that Henry had given them permission "to print and cause to be printed, and to be brought and transferred

Francis gives permission

Cott MSS Cleop E v 326 b

into his kingdom, the Holy Bible both in Latin and in British or English;" and that as they "both for the sake of paper and other honest considerations" wished to perform their work at Paris, he gave them free leave so to do without any molestation or hindrance, whether to the printing or to the conveying of the books to England when printed. There was, however, this proviso, that the books should be printed sincerely and purely, so far as in them lay, without any private or unlawful opinions.

A proviso made

This license having been obtained through the exertions of Bonner, the work appears to have gone on for some time without any hindrance. They continued to print the Great Bible, and also another edition of Coverdale's Latin and English Testament: which is said to have been done, partly at least, at the instance of Bonner, who shewed great zeal for the publication of the Scriptures in English.

V.

THE PRINTING OF COVERDALE'S LATIN AND ENGLISH TESTAMENT AT PARIS.—THE COMPLETION OF THE "GREAT BIBLE."

Coverdale's Eng & Lat Test

It will be well here to give a brief account of the second edition of Coverdale's English and Latin Testament, seeing that it was printed during the time that the "Great Bible" was in hand, and was completed before that was finished. It is probable that Bonner procured the insertion of the Scriptures in *Latin* as well as in English, in the license of Francis, in order that he might attain his desire of getting this book printed. This Paris edition does not appear to have had any very great attention paid to its execution, Coverdale's time and mind were pretty well occupied with the work connected with the "Great Bible." However, it pleased Bonner, who was very anxious that it should be printed, and who "himself took a great many of them, and payed for them, and gave them to his friends." This New Testament was completed by the beginning of December, at which time Grafton mentions it in a letter to Cromwell. He complains greatly of the Southwark edition, and speaks of it as though Coverdale had himself had nothing whatever to do with it, whereas, in fact, he had permitted Nicholson to print it, and had written the dedication to the king. By his account, it seems to have been reprinted at Paris, in order to supersede the former inaccurate impression; although the other work, which they had upon their hands, was such that they had "enough to do besides."

Fox ii 434

Cotton MSS Cleop. E v 328

Grafton's letter to Cromwell, Dec 1, 1538

Coverdale dedicated this edition to Cromwell; and, in so doing, he enters into the history of the preceding impression, thus supplying many of those particulars which are known respecting it. He commences his dedication thus:—

"I was neuer so wyllinge to laboure and trauayll for the edifyeng of my brethren (right honorable and my singular good lorde) but I am and purpose to be while I lyue, by gods grace, euen as readye to amende and redresse anye maner of thynge, that I can espye to be ether synistrally prynted, or negligently correcte And no lesse do I esteme it my dewtye to amende other mens fautes, then yf they were myne awne Trueth it is, that this last lent I dyd with all humblenesse directe an Epistle vnto the kynges most noble grace; trustinge, that the boke (wher vnto it was prefixed) shulde afterwarde haue been aswell correcte, as other bokes be. And because I coulde not be present my selfe by the reason of sondrye notable impedimentes) therfore in asmoch as the new testament, which I had set forth in English before, doth so agree with the latyn, I was hartely well content that the latyn and it shulde be set together Prouyded allwaye, that the correctour shulde followe the true copye of the latyn in anye wyse, and to kepe the true and right Englishe of the same. And so doynge I was content to set my name to it And euen so I dyd: trustinge, that though I were absent and out of the lande, yet all shulde be well: And (as God is my recorde) I knew none other, till this last Julye, that it was my chaunce here in these parties at a straungers hande, to come by a copye of the sayde prynte Which whan I had perused I founde, that as it was disagreable to my former translacion in English, so was not the true copye of the latyn texte obserued, nether the english so correspondent to the same, as it ought to be: but in many places both base, insensyble, and cleane contrary, not onely to the phrase of oure language, but also from the vnderstondyng of the texte in latyn."

He mentions Nicholson's edition

This edition first seen by Coverdale on July 1538

The translation mentioned in the above extract, which he had set forth in English, agreeing with the Latin, must, I suppose, mean (as has been already intimated) the New Testament, which had been published this same year, with the words, "Search the Scriptures," at the top of the title.

In an address to the reader, he states that this book "hath not bene set forth vnto the heretofore so

exactly, and in all poyntes so perfectly as myght haue bene, I praye thee conster all to the best, and blame neyther the prynter ner me, consydering that we beare no worse mynde vnto the then thou doest to thy selfe." He exhorts the reader that he will so use the scripture, "that ... thou wylt so embrace it, folowe it, and practise it in thy daylie lyuinge, that thou euen marye thy selfe to the frutes of the holy goost therin: And so vse it, that thou be sober in the knowlege therof, not onely avoyding all contencion and strife; But also wyth all humblenesse, & under correction to requyre of them (that be lerned in scripture) the true sense and vnderstonding of soch places, as vnto the be yet darke and obscure."

State of the Latin text

Coverdale makes some remarks upon the state of the Latin text: "There be in it many & sondrye sentences, wherof, some be more then the Greke, some lesse then the Greke, some in maner repugnaunt to the Greke, some contrary to the rules of the latyn tonge and to the right order therof, (as thou mayest easely perceaue, yf thou compare the diuersyte of the interpreters together)." Yet he did not think that it was his place as a private individual to revise the Latin text, except, however, in one place, namely, in the Lord's Prayer in Luke xi., he inserted all the petitions in the Latin, although the common copies of the Vulgate omit two of them. This edition was, in the title, stated to be printed "in Paris, by Fraunces Regnault, M. ccccc. xxxviii. in Nouembre. Prynted for Richard Grafton and Edward Whitchurch, cytezens of London."

Nicholson's other edition

The Southwark edition having been thus condemned for its inaccuracy, Nicholson the printer got out another edition, which was stated in the title to be "Faythfullye translated by Johan Hollybushe." It has often been said, that Coverdale published it under the assumed name of John Hollybush; but not only does there appear to have been no reason why he should assume the disguise of so grotesque a name, but it is farther evident that it was simply a device of Nicholson's. His edition of *Coverdale's* Latin and English New Testament was known to be grievously inaccurate, he wished in some way to cover the loss he had incurred; and to this end he printed another edition, which he chose to ascribe to a fictitious person, John Hollybush, to distinguish it from his previous edition, so that its sale might not be hindered by the appearance of Coverdale's name.

It is probable that Nicholson, hearing that Coverdale's Latin and English Testament was either about to be reprinted, or else was in course of reprinting at Paris, with more attention to accuracy, printed the one bearing the name of Hollybush without delay, in order to anticipate the Paris edition. I conclude that it was printed before the Paris edition was completed; otherwise it would probably have followed its text, which it does not. In the places in which it varies from the former inaccurate edition, it often differs equally from that printed at Paris: when it varies from the Paris edition, it appears commonly to agree with that which Nicholson had previously printed.

Continued circulation of the Scriptures in England

Motives of Cranmer and Cromwell

The publication of these various editions manifests the continued circulation of the word of God in England. A few years previously, all the weight of authority was opposed to the diffusion of the Scriptures; but now, through the good providence of God, the ruling powers in England were bending their efforts to this very end. It may be, that the motives of some of those who sought this were very low and selfish; but still God was pleased to overrule the whole;—while others, such as *Cranmer* and *Cromwell* were unquestionably influenced in this matter by far higher motives. Coverdale must, indeed, have rejoiced at the occupation in which he was engaged: he had laboured to give his countrymen the word of God in their own tongue, with an intensity of earnestness which has rarely been equalled, and (I may confidently affirm) never has been exceeded. And now he was sent by the king's vice-gerent to care for the publication and correction of an edition which was to be freely read and circulated, with all the sanction that the king's authority could confer. Previously editions had been printed abroad; and all the difficulty and danger had been connected with their introduction into England; but now things were so entirely changed, that the only danger was connected with the printing of the books in a foreign land.

Coverdale, Grafton, and Gray write to Cromwell, Aug 9, 1538 Chap. Ho West. Bundle C State papers, i 578

Stenographic marks used in the Great Bible

The printing of Coverdale's Duoglott Testament did not prevent the "Great Bible" from continuing at press; on the 9th of August, 1538, Coverdale, Grafton, and Gray wrote to Cromwell, giving some account of their proceedings with the Bible. They say:—

"After moost humble and due salutacion to your good Lordship. Pleaseth the same to understand, that your worke going forward, we thought it oure moost bounden dutie to sende unto your Lordship certayne leaves therof, specially seynge we had so good occasyon, by the returnynge of your beloved servaunt, Sebastian. And as they are done so will we sende your Lordship the residue, from tyme to tyme As touchynge the maner and order that we kepe in the same worke pleaseth your good Lordship to be advertised that the merke ☞ in the text signifieth, that upon the same (in the later ende of the booke) there is some notable annotacion ..... This marke ☩ betokeneth, that upon the same texte there is diversitie of redynge, amonge the Hebrues, Caldees, and Grekes, and Latenystes; as in a table, at the

ende of the booke, shalbe declared This marke ☞ sheweth that the sentence written in small letters, is not in the Hebrue, or Caldee, but in the Latyn, and seldome in the Greke; and that we, neverthelesse, wolde not have it extinct, but higlye accept yt, for the more explanacion of the text This token †, in the Olde Testament, geueth to understand, that the same text, which foloweth it, is also alledged of Christ, or of some Apostle in the New Testament"

At the time when they wrote this letter they do not appear to have been in any apprehension of being disturbed or hindered in their labour, for they make no allusion to any thing of the kind. They probably judged that the license of the king made them fully secure.

Bonner appointed Bp of Hereford
Fox, ii 434

During the time that the printing was going on, Edward Fox, bishop of Hereford died. Bonner was appointed his successor, but still continued at Paris as ambassador, and shewed his friendship in every way, apparently, to all who were concerned in the printing of the Bible. Fox says of him, "The which Bishop outwardly shewed great friendship unto the merchants that were the imprinters of the same, and moreover did divers and sundry times call and command the said persons to be in manner daily at his table both dinner & supper, and so much rejoiced in the workmanship of the said Bibles, that he himself would visit the Imprinter's house, where the same Bibles were printed, and also would take part of such dinners as the Englishmen there had, and that to his cost, which as it seemed he little weighed." There can be very little doubt but that all this conduct on the part of Bishop Bonner was affected in order that he might stand well with Cromwell; it has been even supposed that his assiduity in aiding the work of the "Great Bible" was one reason, both of his being made bishop of Hereford, and likewise in the following year, on the death of Stokesly, of his subsequent translation to the see of London.

Bonner seeks Cromwell's favour

Coverdale and Grafton write to Cromwell, Sept 12, 1538 Chap Ho West. Bundle C State papers, i 588

There is another letter extant in the handwriting of Coverdale, sent jointly by himself and Grafton to Cromwell, in favour of the printer of the Bible, whom they here call Fraunces Reynold. This letter states that he had been long a printer of English books, and that he had then by him a large number of primers and others, which he was hindered from selling by the Company of Booksellers [Stationers]. The request made is that he may, under certain provisos, be allowed to sell those which he had in stock already printed; if this were granted, he engaged in future to have an Englishman as press-corrector. They conclude the letter, adverting thus to the printing of the Bible:—"Thus are we bolde to wryte unto your Lordshippe, in his cause, (as doth also my Lord Elect of Herfford) beseching your Lordshippe to pardon oure boldnesse, and to be good lorde unto this honest man, whose servant shall geve attendaunce upon your Lordshippes most favorable answer. Yf your Lordshippe shew him this benefyte, we schall not fare the worsse in the readynesse and due expedicion of this your Lordshippes work of the Bible, which goeth well forwarde, and, within few monethes, will drawe to an ende by the grace of Allmightie God."

Coverdale's letter to Cromwell, Oct. 30, 1538, Bibl. Suss

The work thus progressed without the conductors having any present apprehensions of danger. In a letter of Coverdale's to Cromwell, dated October 30th, he does not even mention it; his object in writing being to endeavour to nullify certain injurious reports which had been spread respecting a Mr. Beckynall, an Englishman studying at Paris, who had been reported to have continued to uphold the authority of the Pope. This Mr. Beckynall appears from this letter to have lodged with the Englishmen who were superintending the work of printing the "Great Bible."

Coverdale's Duoglott New Test completed, Nov 1538

In the following month (November), Coverdale's Duoglott New Testament was completed at press, and at once was put into circulation through the assiduity of Bonner. This may probably have led on to the catastrophe which soon after occurred. It appears likely that the Inquisition took the alarm at the publication of this book; and they feared to what the doings of the English superintendents of the press might lead.

Fox, ii 434

By the 13th of December they had just reached the end of the printing of the "Great Bible." Fox says that "the Printer went forward, and printed forth the book even to the last part, and then was the quarrel picked with the Printer." Coverdale's letter to Cromwell, dated Dec. 13 [1538], speaks of the seizure of which they were apprehensive, and very plainly shews that the printing of the Bible itself was just completed. Coverdale commences his letter with inquiries respecting the annotations to the Bible expository of the passages marked with a hand ☞: from this it seems clear that the only question now was, whether those additions should be appended to this edition or not; and by this it is intimated that the book itself had been completed. The supplementary tables of the Epistles, Gospels, &c., at the end of which is given the date, April, 1539, begin on the same page as the Revelation concludes. The book is printed in *gatherings* or *quires* of eight leaves, the folio pages being so printed that they lie inside one another, like those of an octavo volume. The *signatures* also run like those of an octavo; thus the last part of the New Testament could not be actually printed off, until it were known what was to come at the end, whether it should be

Coverdale's letter to Cromwell, Dec. 13, 1538 Harl MSS Cod 604. p 98.

the proposed annotations, or whether the volume should simply conclude with a table. To ascertain this appears to be one of the objects of Coverdale's letter. He says:—

"Right honorable and my syngular good lorde (after all dew salutacions) I humbly beseche youre lordshippe, y^{t} by my lorde electe of herdforde, I maye knowe youre pleasure, concernyng the Annotacions of this byble, whether I shall proceade therein or no —Pitie it were, y^{t} the darck places of y^{e} text (vpon y^{e} which I haue allwaye set a hande ☞) shulde so passe vndeclared As for anye pryuate opynion or contencious words, as I wyll utterly avoyde all soche, so wyll I offre y^{e} annotacions first to my sayde lord of herdforde; to ye intent y^{t} he shall so examen y^{e} same, afore they be put in prynte, yf it be y^{r} lordshippes good pleasure y^{t} I shall so do"

This may *now* seem to have been a strange work for Bonner to be employed about at this time. He was shewing as much zeal and earnestness for the setting forth of the Bible, as either Cromwell or Coverdale: it was therefore but natural that Coverdale should wish to submit the annotations which he might make to the approval of Bonner, as being a person with whom he might consult about their propriety.

Coverdale next adverts to his Duoglott New Testament, which had been dedicated to Cromwell:—"As concernyng y^{e} new Testaments in english & latyn, wherof yo^{r} good lordshippe receaued lately a boke by yo^{r} seruaunt Sebastian y^{e} cooke, I besech yo^{r} l. to consydre y^{e} greness therof which (for lack of tyme) can not as yet be so apte to be bounde, as it shulde be." From the manner in which he then mentions the work of the Bible, it appears that not only had they, from time to time, sent "certayne leaves therof" (as they mention in their letter, Aug. 9), but that now they sent some considerable quantity of sheets: they were apprehensive of a seizure, and thus they employed the same means which conveyed this letter for transmitting to Cromwell's keeping and care a certain portion of the impression; as much, it is probable, as could be sent by the opportunity whatever that might be. Coverdale says:—"And whereas my sayde lord of hardford is so good vnto us as to convaye this moch of y^{e} Bible to yo^{r} good lordshippe, I humbly beseche y^{e} same, to be y^{e} defender & keper therof: To y^{e} intent y^{t} yf these men proceade in their cruelnesse agaynst us & confiscate the rest, yet this at y^{e} leest may be safe by y^{e} meanes of youre lordshippe." This desire that what was sent might be in safety, plainly shews that it was not merely a copy, or even a few copies, that was transmitted to Cromwell, but a part of the impression, which was dispatched for further safety.

Sheets of the "Great Bible" sent to Cromwell

It is clear that before this letter was written they had had some intimations of what the proceedings of the Inquisition were likely to be, and thus they must have found that the royal permission given by Francis would avail them very little. It can hardly be thought that the Inquisitors would have proceeded in direct defiance of the license of the king, unless there was either some technical objection which they could raise against the instrument itself, or else something done by those so licensed which rendered void the permission which they had received: *both* of these grounds of objection might, I believe, have been raised: the latter, in that the Latin and English New Testaments had been circulated by Bonner at Paris, instead of being at once conveyed to England, according to the terms of the license. Many things, likewise, in the dedication and preface might be made grounds of accusation, so that the license might be judged to be forfeited, in consequence of "private and unlawful opinions" being maintained in the books printed. And then, as to the Instrument, it appears to have been regarded as in itself void, as having been granted for a purpose which only tended to the furtherance of heretical pravity.

The proceedings of the Inquisition

Four days after Coverdale had warily transmitted to Cromwell, by the aid of Bonner, a portion of the impression: the dreaded interference of the ecclesiastical authorities actually took place. On the 17th of December, Henry Garvais, S.T.D, "Prior of the Convent of the Preaching Friars at Paris, & Vicar-general of the Venerable father Friar Matthew Ory, of the same order & D D. Inquisitor-general of heretical pravity in the whole kingdom of France, by apostolical & regal authority especially deputed," issued an instrument setting forth, "That since from the translation of the Sacred Scriptures, as well of the Old Testament as New, into the mother tongue, which cometh to the hands of the simple, it is found in these last days that some have taken occasion of error in the faith; and that it is provided by edicts of the supreme court of parliament, that none should print the Old & New Testament in his mother tongue or sell it being printed." After thus stating the grounds of the proceedings, it is stated that one Francis Regnault printed the Bible "in the vulgar Brittanic or English language, by reason of which scandals & errors might arise in the Church;" in consequence of this, all priests, vicars, and curates are called upon to summon the said F. Regnault, "and all other whom it might concern," to answer to the charges. They were also prohibited, under canonical pains, to print the said Bible, or to remove or conceal the sheets already printed, without

The instrument of the Inquisition. Dec 17, 1538 Cotton MSS. Cleop.E v. 320

The printer summoned or a charge of heresy

their being seen by the Inquisitor's vicar-general. It will be observed, that Grafton and Coverdale were only mentioned by implication in this document; this may have been done to prevent any direct collision with the secular powers.

The subsequent transactions are thus narrated by Fox:—

Fox, ii 434
Coverdale and Grafton leave Paris

The Bibles seized, and burned

Four dry-fats of them sold

"Then were sent for the English men that were at the cost and charge thereof, and also such as had the correction of the same, which was Miles Coverdale: but having some warning what would follow, the said English men posted away as fast as they could to save themselves, leaving behind them all their Bibles, which were to the number of two thousand five hundred, called the Bibles of the great volume, and never recovered any of them, saving that the Lieutenant Criminal having them delivered unto him to burn in a place of Paris (like Smithfield) called Malbert place, was somewhat moved with covetousness, and sold four great dry-fats of them to a Haberdasher to lap Caps in, and those were bought again, but the rest were burned to the great and importunate loss of those that bare the charge of them"

The copies which were "bought again," must, from what Fox says a little farther on, have continued for a considerable time in the hands of those who bought them of the "Lieutenant Criminal;" it was not until about a year, at least, subsequently, that Grafton recovered them.

This was the conclusion of the attempt to print at Paris an English Bible, which, for accuracy and execution, should surpass those which had preceded it. The history continues:—

The Englishmen get the printing presses, &c

The Bible completed in London

"But notwithstanding the said loss, after they had recovered some part of the foresaid books, and were comforted and encouraged by the Lord Cromwell, the said English men went again to Paris & there got the Presses, letters & servants of the foresaid printer, and brought them to London, and there they became Printers themselves (which before they never intended) and printed out the said Bible in London, and after that printed out sundry impressions of them; but yet not without great trouble & loss, for the hatred of the Bishops, namely St Gardiner & his fellows, who mightily did stomack and malign the printing thereof"

Part of this edition published April, 1539

The transactions connected with the procuring of the presses, types, &c. must have occupied some time; for it was not until April, 1539, that this edition of the Bible (or, at least, that portion of it which Coverdale had sent to Cromwell) was published. Fox says, in the above extract, that they printed it out in London, although he had said before, that the printing of the Bible was complete, even to the last part of it, before the Inquisition interfered. By this we may understand, that the table to find the Epistles and Gospels, and the table of the Epistles and Gospels for various saints' days, were, with the conclusion of the book, printed at the date, which is afterwards given, "The ende of the new Testament and of the whole Byble, Fynisshed in Apryll, Anno M. CCCCC. XXXIX. A dño factū est istud." It is thus evident that these supplementary pieces were printed several months later than the greater part of the Bible itself; and it is probable that the printers had not made any formal conclusion of their book, because they did not as yet know whether the proposed annotations by Coverdale, upon the passages marked with a hand, ☞, would be allowed to be appended, and these would then have commenced upon the page on which the Revelation ends.

"Cranmer's Bible"
Cranmer's prologue, 1540

This Bible is very commonly called "Cranmer's Bible." It is doubtful whence the name has arisen, whether from some of the copies having Cranmer's Prologue in them, or from some other cause. This Prologue is supposed, on good grounds, to belong really to the folio Bible of the year 1540, and to be inserted in some of the copies of this edition. How this came to pass may, I think, be easily explained. The name of "Cranmer's Bible" may belong to it, on account of the New Testament having been the recension which the archbishop had caused to be executed a few years before.

Close of 1539

It could not be till the close of this year, 1539, that Grafton and his colleagues obtained the "four dry-fats full" of Bibles which had been preserved from the fire. Fox says, "After the Imprinters had lost their Bibles, they continued suitors to Bonner, as is aforesaid, to be a mean to obtain of the French King their Books again; but so long they continued suitors, and Bonner ever fed them with fair words, promising them much, but did nothing for them, till at the last Bonner was discharged from his Embassade, and returned home." Bonner is not to be blamed for his want of success in obtaining the interference of Francis for the recovery of the unburned copies. He had, before this, offended Francis, by his bluntness with regard to some diplomatic negociations, about which he was employed. On his being translated from the see of Hereford, of which he was bishop elect, to that of London, vacant by the death of Stokesly, he sent for Grafton, who was then in Paris (this must have been when he went to try to procure his Bibles, for the date does not accord with the time of the printing). When Grafton came to him, Bonner said to him:—

Bonner recalled

Translated to London

His speech to Grafton

"Master Grafton, so it is that the King's most excellent majisty hath by his gracious gift presented me to the Bishoprick of London, for the which I am sorry, for if it would have pleased his Grace, I could have been well content to have kept mine old Bishoprick of Hereford" Then, said Grafton, "I am right glad to hear of it, & so I am sure

will be a great number of the city of London; for though they yet know you not, yet they have heard so much goodness of you from hence, as no doubt they will be glad of your placing" Then said Bonner, "I pray God I may do that may content them" After this, he said, adverting to his predecessor, "The greatest fault that ever I found in Stokesly was, for vexing and troubling of poor men, as Lobley the book-binder and other, for having the Scripture in English; and, God willing, he did not so much hinder it, but I will as much further it, and I will have of your Bibles set up in the Church of Pauls, at least in sundry places, six of them, and I will pay you honestly for them, and give hearty thanks" He blames Stokesly

How little did it then seem that Bonner would himself so far outdo Stokesly as a persecutor of the saints of God, that his predecessor's name is scarcely known for cruelty in comparison with his own. But to be earnest for the circulation of the word of God in English, was the pathway to favour, so long as Cromwell continued at the head of affairs in England; and this had doubtless much to do with Bonner's zeal, though he may, indeed, have thought himself sincere; so little does the heart often know the motives by which it is actually influenced. The contrast of Bonner's subsequent conduct

Grafton appears to have been more successful, after the recall of Bonner, in procuring the portion of the books which the haberdasher had bought, than he had been before; for Fox says, expressly, that Grafton bought them, and that while Bonner continued ambassador at Paris, he did not succeed in so doing. These copies, obtained about the latter part of the year 1539, were, I expect, completed with the same additional pieces as those which had been issued in the preceding April, and their apparent date would be the same; these rescued copies are, I suspect, those to which Cranmer's preface is prefixed.* This preface appears to have been written in the latter part of 1539; for on the 14th of November (in this year it is almost certain) Cranmer wrote to Cromwell, asking if the king had seen and allowed the preface which he had written to the Bible, that it might be given to the printer to print. Now, at this time, this preface could not be wanted in haste for any Bible which was to be published in the following year; and I think it is most probable that this preface was first printed at this time, to be prefixed to the second issue of the Paris printed Bible. If, therefore, the name of Cranmer's Bible be supposed to belong rightly to the edition of 1540, on account of its having his prologue, the re-issue of this prior impression appears to deserve it on precisely similar grounds. Enough copies may have been printed off to serve both for this issue and for the forthcoming impression. The copies bought and completed

Cranmer's preface written, end of 1539 Chap Ho West Bundle C Mem Cov p 92

The publishers of this edition, in a short preface which they have prefixed, inform the reader what was intended by the marks which are placed in various parts of the book.

"First, where as often tyme ye shall fynde a small letter in the texte, it sygnifyeth that so moche as is in the small lettre doth abounde and is more in the common translacyon in Latyn, then is founde ether in the Hebrue or in the Greke, whych wordes and sentences we have added, not only to manyfest the same vnto you, but also to satisfye and content those, that here before tyme, hath myssed soche sentences in the Bybles and new testaments before set forth Moreover whereas ye find this sign ☙, it betokeneth a dyuersyte and difference of readynge betwene the Hebrues and the Chaldees in the same place, which diuersytes of readinges we were purposed to haue set forth perticulerly vnto you: But for so moch as they̅ are very longe and tedyous, and thys volume is very greate and houge allreadye, we haue therfore at tyme left them oute, trustynge herafter to set them forth in some lytle volume by them selues We haue also (as ye maye se) added many handes both in the mergent of thys volume and also in the texte, vpon the which, we purposed to haue made in the ende of the Byble (in a table by them selues) certen godly annotacions: but for so moche as yet there hath not bene suffycient tyme minystred to the Kynges moost honorable councell, for the ouersyght and correcyon of the sayde annotacyons, we will therfore omyt them, tyll their more conuenient leysour" The variations omitted

The title-page of this Bible is very remarkable for the engraving with which it is surrounded. In the upper part of the page above the title, Henry VIII. appears seated on his throne, with bishops and other ecclesiastics on his right hand, the Lord Cromwell and other lords on his left; he is delivering the Bible on each side, and from his mouth proceed labels containing portions of Scripture. Above this, in the Title-page described

* Various copies, which all appear as if they belonged to this Paris printed edition, have in them minor variations; they contain the same matter, folio for folio, but in the initial letters, &c there are many variations This singular fact may be in part accounted for, by supposing that the copies sent by Coverdale to Cromwell, as well as the recovered copies, were in some, or many of the sheets, partially defective, and that thus the printers re-composed some of the sheets, working the impressions which were needed to complete the sets

Lewis speaks of the tome containing the Apocrypha in this Bible, as concluding on folio lxi Now it is the fact, with regard to certain of the copies (the splendid one, for instance, which belongs to the Baptist College at Bristol, from which the version contained in the present work is printed), but the lxi is an erratum for lxxx; the preceding folio is numbered quite right Other copies which have the same concluding date, have the true numbering of this folio; so that it is clear that that leaf was either reprinted, or else corrected while in course of printing; this is the greatest discrepancy which has been alleged with regard to the several copies Some of the editions of 1540 are said to be those of the year 1539, continued in the same way, namely, by fresh sheets being printed to make up for deficiencies. All these issues of the Bible being alike, folio answering to folio, the pages of them have become much intermixed

back ground, Christ appears in the clouds, and the king is kneeling on one side, with his crown placed on the ground. In the parts of the page on each side of the title, are two representations: on the one side, Cranmer appears mitred, delivering the Bible to the clergy, with an admonition to the exercise of their functions; and, on the other side, Cromwell gives it to the laity. At the feet of the two figures of Cranmer and Cromwell, their arms are exhibited within a circle. The lower part of the page is occupied by a preacher and a congregation. Out of the preacher's mouth proceeds a label, on which is inscribed 1 Tim. ii. 1, &c.; and the congregation respond to the exhortation to pray for kings and all that are in authority with the cry of "Vivat Rex," which proceeds from their mouths: some have "God save the King," but it is the general arrangement of the composition that the labels should be in Latin. In one corner of the representation of the preacher and the congregation there is a prison, at the bars of which some prisoners are to be seen, and they alone do not join in the acclamation: this was, I suppose, intended to intimate that this punishment awaited all undutiful subjects.

¶ The Byble in Englyshe, that is to saye the content of all the holy scrypture bothe of ye olde and newe testament, truly translated after the verye of the Hebrue and Greke textes, by ye dylygent studye of dyuerse excellent learned men, expert in the forsayde tonges.

¶ Prynted by Rychard Grafton & Edward Whitchurch.
Cum priuilegio ad imprimendum solum.
1539.

The Psalms still retained in the Prayer-book

The title itself is copied in the margin. The table of "subjects contained in the Bible" which had been published in Matthew's Bible, was omitted in this edition; but the "exhortation to the study of the Bible," and "The summe and content of all the holy Scripture" were retained. This continued, with slight alterations, to be the authorised English version of the Bible (except, of course, during the revival of popery in Mary's reign) until, in 1568, it was superseded by the version which bears the name of "the Bishop's Bible:" it has, therefore, an importance, so far as permanence is concerned, to which no previous version is in any way entitled. The Psalms of this translation are still well known, from their having been retained as the version used in the Liturgy of the Established Church. The translation of this book, I suppose (as I have already intimated) to be the work of John Rogers. The copies of this edition in circulation could not have been very numerous, so that this recension could not have come into general use until the re-impression in the year 1540.

Cranmer's Prologue

The prologue of Cranmer contained an exhortation to the reading of the Scripture, together with a setting forth of the uses for which it is profitable: the writing of this prologue was apparently connected with the setting up of the Bible in all churches, which was at this time directed, in order that the people might resort thither and read, and thus have the opportunity of knowing for themselves what was revealed in the Scriptures.

This prologue contains also an interesting allusion to the fact that although many in England at that time regarded the unfolding of the word of God to the people in their vernacular tongue as a strange innovation, yet that in truth the innovation had consisted in the withholding of the Scriptures.

The withholding the Scriptures an innovation.

"And yet if the matter should bee tryed by custome, wee might also too alledge custome for the reading of the Scripture in the vulgar tongue, and prescribe the more auntient custome For it is not much above one hundred years agoe, since Scripture hath not been accustomed to bee read in the vulgar tongue within this realm: and many hundred years before that it was translated and read in the Saxons tongue, which at that time was our mother tongue: whereof there remain yet divers copies, found lately in old abbies, of such antique maner of writing and speaking, that few men now been able to read and understand them And when this language waned old, and out of common usage, because folk should not lack the fruit of reading, it was again translated into the newer lenguage, whereof many copies remain, & bee daily found"

After thus discussing the question of innovation, he takes up the subject on the ground of its own merits, —"Let us here discuss, what it availeth, Scripture to bee had and read of the lay & vulgar people." On this matter Cranmer contents himself with quoting from Chrysostom, in a condensed form, certain earnest exhortations addressed to his hearers, that they would at home consider and read in the Scriptures those things concerning which they heard sermons. In these quotations, the various objections which different persons might raise against the reading of Scripture being necessary for them, are briefly answered. After the citations from Chrysostom, Cranmer speaks of the uses of Scripture, and then in the latter part of the prologue treats of the misuse which unholy men might make of the liberty of reading the word of God; against which abuse he earnestly cautions the readers.

This appeared to be the fittest place for noticing the prologue of Cranmer, since copies of it are sometimes found prefixed to the "Great Bible" of 1539, and since it appears it was for the second issue of that impression that it was printed at first.

V.

MEASURES TAKEN FOR THE CIRCULATION OF THE SCRIPTURES— TAVERNER'S BIBLE PUBLISHED.

The care of Cromwell was not confined to the printing and publishing of the Bible in English, he also took measures for causing it to be circulated and read. The position of vicar-general and vice-gerent of Henry, which he occupied in his newly acquired ecclesiastical supremacy, was certainly a strange and anomalous one. It is not improbable that the idea of such an office had been suggested to the mind of the king from the circumstance of Pope Clement having, during his captivity, appointed Wolsey to the office of vicar-general under him for the kingdom of England. But although the office of Cromwell was strange and anomalous, yet it must be conceded that in one respect it was used for good. No one seems to have exceeded him in zeal and earnestness for the diffusion of the Scriptures: in this he was used as a providential instrument in the hands of God for bringing about great blessing. How little could this conduct have been looked for from Cromwell, when it is remembered that a very few years before he had joined in the fruitless attempts that were made by Henry to entrap Tyndale on account of the publication of the English Scriptures.

The measures which Cromwell adopted are to be found in the injunctions to the clergy which he published in September, 1538, while the "Great Bible" was in the press at Paris. The second and third of these injunctions ran thus:— Injunctions, Sept. 1538

"*Item*, that ye shall provyde on this side the feast of —— next commyng, one boke of the whole Bible of the largest volume in Englyshe, and the same sett up in summe convenyent place within the said churche that ye have the cure of, whereat your parishners may most commodiouslye resort to the same and rede yt; the charges of whiche boke shal be ratablie born between you the parson, and the parishners aforsaid, that ys to say, the one half by yowe, and th'other half by them Fox, ii. 525 Mem. Cov p 107 The Bible to be set up in every parish church

"*Item*, that ye shall discorage no man pryvely or apertly from the readinge or hearinge of the same Bible, but shall expresslye provoke, stere, and exhorte every parsone to rede the same, as that whyche ys the verye lively worde of God, that every christen man ys bownde to embrace, beleve, and folowe, yf he loke to be saved; admonyshinge them nevertheless, to avoid all contention and altercation therin, and to use an honest sobretye in the inquisition of the true sense of the same, and referre th'explication of obscure places to men of higher jugement in Scripture" To be freely read

It is to be remembered, that in the year 1536 an injunction, somewhat similar to the former of these, had been intended to be issued, although (as is shewn by Cranmer's register) it was afterwards withdrawn. It is probable that the objections which were made to the notes and prologues of Matthew's Bible prevented the intended injunction from being revived until this time, when a new edition was about to appear, which was regarded as clear of all such objectionable matter.* A similar injunction intended in 1536

The remainder of the injunctions issued by Cromwell at this time, refer to the teaching of the people the Lord's Prayer, &c., in English, the abolition of certain parts of popish idolatry which had been accustomed, the abrogation of Thomas Becket's day, and other similar subjects. Probably the abolition of many of these things gave less offence to the priests who received the injunctions, than did the setting forth the Bible in English.

The king also published a declaration to be read by all curates upon the publication of the Bible, the date of which is supposed to be about this time, probably a little later than the actual distribution of the copies of the Bible in various parishes: this distribution must have taken some considerable time, for as the number of copies of the "Great Bible" which were preserved was comparatively small, it was impossible for by far the larger number of parishes to be supplied with copies, unless indeed they were permitted to use, by way of a temporary provision, the translations which had been previously published. In the "declaration" which was thus to be read, the people were informed that the king "for a declaratyon of the A declaration to be read Cott MS Cleop E v 327

* It has been said (Mem Cov p 107), that it "cannot be ascertained whether these injunctions referred to Matthew's Bible, or to the one which was then printing at Paris;" now I believe, that it is very certain and clear that the injunction was purposely so worded as to exclude Matthew's Bible; "the whole Bible of the *largest volume*," seems expressly intended to apply to the forthcoming edition, to the exclusion of all that had preceded The day not being named need not lead to any uncertainty about which Bible it was, because, if the book had been already printed and in England, why should any such blank have been left at all? In the injunctions which were framed after the printing of Coverdale's Bible, the day is mentioned against which the book was to be provided; and so surely would it have been in this case, if the book itself had been completed.

The king's sanction expressly stated

greate zeale he bereth to the setting furth of Gods woorde," had permitted and commanded that the Bible, being translated into English, should be sincerely taught by the curates, and laid in every parish church, that all by reading and hearing might learn their duty to God, &c. This preamble was probably intended to meet the gainsaying of those who would not believe that the king had permitted the Scriptures to be thus read and taught. The declaration continues:—

"His Majestie hath willed and commanded this to be declared unto youe, that his Graces pleasure and hiegh commandment is, that in the reading and hering thereof, first most humbly and reverently using and addressing your selfes unto it, you shall have alwayes in your remembrance and memoryes, that all things conteyned in this booke is the undoubted Wyll, Lawe, and Comaundement of Almighty God, thonly and streit meane to knowe the goodnes and benefyt of God towards us, and the true duty of every christen man to serve him accordingly And that therefore reading this book with such mind and firm feyth, as is aforesaid, you shall first endeavour yourselfes to conforme your owne lyvings and conversation to the contents of the same: and so by your good and vertuouse example to encourage your wifes children, and servants, to live-wel and christienly according to the rule therof"

The authority of Scripture set forth

The latter part of this declaration is very singular: it principally relates to what should be done by those in whose minds any diversity of opinion should arise in the reading of Scripture. They are directed not to have open reasoning on the subject in taverns or alehouses; but to have recourse to learned men, to whose judgments they were quietly to submit themselves. It is most certain, that taverns and alehouses are very unfit places for the discussion of questions as to what the word of God teaches; but the proposed remedy savours much of human policy. It might be well for those who were in doubt to confer with others who might be able the better to instruct them; but for them to be allowed to read the Scriptures, and yet to be bound to receive the interpretation which men, however wise or learned, might choose to impose thereon, was causing them, at least, in some measure, to receive the truth of God as though it had been the tradition of man. If any interpretation of Scripture be *authoritatively* imposed, it makes the judgment of man to be received as being of equal weight with the word of God.

Alehouses not to be used for disputing on Scripture

It is not that every man has a *right* to judge for himself as to what the truth of God is, but that every man is *responsible* to God for hearing and taking heed to whatever God is pleased to declare. It is thus the Scriptures are presented to us; and no one can transfer his own responsibility to another.

How little the curates, to whom the injunctions of the vicar-general and the direction of the king were sent, liked them, or cared to comply with them, we shall soon have cause to see.

Fox, ii. 369
Mem. Cov p. 111.
Cott MS Cleop E v fol 340, b

The king also issued certain regulations respecting the importation and printing of the Scriptures in English. Certain injunctions, the date of which appears to be November, 1538, contain, amongst other things, a prohibition of the importation of English books printed abroad; also a prohibition of the printing of any book in English, unless it were first allowed by some of the king's privy council, and others whom he might appoint, and then the words "Cum privilegio Regali," were to be put with the addition of "ad imprimendum solum." No English books of Scripture were to be printed, or imported from abroad, with any annotations in the margin, or any prologue or additions in the calendar or table, unless such annotations or additions were first examined and allowed by the king, or by those whom he might appoint. Every book of Scripture that was printed, was to have the plain name of the translator affixed to it. No person within the realm was to print any book of Scripture, unless it had been examined by the king, or by one of the privy council, or by a bishop, whose name was to be expressed. These various particulars are enjoined under heavy penalties. The other parts of the injunctions show, even more plainly than the above, that they were framed with a spirit very hostile to the Reformation. They were probably the suggestions of Gardiner; and they seem to have been intended to hamper the circulation even of the "Great Bible," which was then at press in Paris.

On the 14th of November, 1539, the king issued his letters patent, prohibiting any one from printing any English Bible for the space of five years, unless he were licensed by Cromwell. This was done to avoid the inconveniences which might proceed from the use of a variety of translations.

Taverner's recension, 1539

In the year 1539, besides the "Great Bible," there was a recension of Matthew's Bible, executed by Richard Taverner. This edition is a sort of revision; the text being, for the most part, the same, except in minor particulars. It seems as though the object of Taverner had been to correct the translation in every place where he had observed any error, or what seemed to him to be such.

Richard Taverner, the editor of this Bible, was born in the year 1505, in the county of Norfolk. He was educated at Ben'et College Cambridge; afterwards, he removed to Oxford, where, at the College of St. Frideswide's, he was admitted a junior canon; and, in the year 1527, he took his degree of bachelor of arts.

After this, he returned to Cambridge, where he took his master's degree; and, coming to London, began to study law; first, at Staire Inn, otherwise called Strond Inn (which stood upon part of the site now occupied by Somerset House): from thence he removed to the Inner Temple, where he accustomed himself to make rather a singular and pedantic use of his knowledge of Greek, by quoting the law in that tongue whenever he had occasion. Studies law

In 1534, Taverner was taken into the employ of Cromwell; through whose interest, three years afterwards, he was made one of the clerks of the signet in ordinary; a situation which he retained till the accession of Queen Mary, in 1553. It was while thus standing in the favour both of the king and of Cromwell, that he published his "Recognition" of the Bible. He also published some other works about this time. After the fall of Cromwell, in 1540, Taverner was for some time committed prisoner to the Tower: this has been variously represented, some supposing that it was on account of the Bible which he had edited, while others have attributed it to his having slandered Anne of Cleves, Henry's fourth wife. Be that as it may, he was soon liberated, and continued in favour with the king. Taken into Cromwell's employ, 1534 Sent to the Tower, 1540

In the reign of Edward VI., in consequence of the great scarcity of godly preachers to set forth the Gospel, Taverner, although a layman, received from the king a license to preach throughout the kingdom. However strange the mention of this may now appear, it was not without some kind of precedent at that time. Sir Thomas More, after he was called to the bar, read a public lecture in the church of St. Laurence, Old Jewry; these lectures were attended by the more learned of the city of London. They were not, it is true, upon the Scripture, but upon St. Augustin *De Civitate Dei;* but still the thing itself bore a strong resemblance in kind to Taverner's license. Licenced to preach, 1552 Sir T More a lecturer in St Laurence's church

The license granted to Taverner runs thus:— The license to Taverner

"Whereas y^e^ people are ignorant through the slackness of pastors, to y^e^ intent y^t^ people may learne how to use themselves toward God & us Having knowledge of y^e^ learning & honest conversation of our servant Rich Taverner sometimes student in Oxenford & Cambridge, & M^r^ of arts, wee have authorized him to preach in all places of our dominions, commanding all Bps & officers of y^e^ clergy & laity to permitt him freely to preach & to apprehend all y^t^ shall interrupt him, &c

"Gevven under our hand and seale the 13 May in y^e^ year of our raigne"

The year of this instrument (although omitted in the date) was 1552. Accordingly, he preached both at court before the king as well as in other places. His habit appears to have been studiously unclerical, for he preached in a velvet bonnet, a damask gown, and with a gold chain about his neck; he often preached thus attired in the beginning, at St. Mary's, Oxford, in the reign of Elizabeth. He preaches before the king and in other places

During the reign of Mary, Taverner retired to his house, Norbiton Hall, in the county of Surrey, where he mostly continued during the whole of her reign. On the accession of Elizabeth he presented her with a congratulatory epistle, upon which she offered him the honour of knighthood, which he declined, probably, in part, on account of his income being too limited for him to support this dignity. He was, a little after this, unable to lend 100*l.* to the queen, who had required from him this sum. At Norbiton Hall in the reign of Mary Elizabeth offers to knight him

He continued to preach for several years, and was also put into the commission of the peace for the county of Oxford, of which he served the office of High Sheriff in the year 1569. In this year he preached before the University, but in a style which, however it might have been pleasing to pedantic scholars, did not much savour of Christian simplicity; it is not unlikely, however, that he accommodated himself in some measure to his audience. On this occasion, in addition to his other habiliments, he wore a sword at his side. High Sheriff of Oxfordshire, 1569

He died in the year 1575, 14th July, at his house, Wood-Eaton, near Oxford, aged seventy years. His death, 1575

Although Taverner holds a far from conspicuous place amongst the English Reformers of the sixteenth century, yet his zeal and care in seeking more purely and accurately to give forth the word of God in English, was a work which, doubtless, helped on the knowledge of the Gospel. The numerous editions through which it almost immediately went, prove that its circulation was considerable; and this too was without its being set forth by any authority as a translation which was to be set in the parish churches: the translation with which this had to compete in circulation was the "Great Bible," and it is very probable that many, who could not afford so large a volume, found Taverner's edition a book which more suited their means. It is to be observed, that they were private readers alone who used this book in its various editions, as it was never, even for a time, publicly made an "authorized" version. The circulation of Taverner's Bible considerable.

The New Testament of Taverner's "Recognition of the Bible," is not to be confounded with that which he also published separately: this last mentioned has almost to be regarded as a distinct work. It was also published in 1539. Taverner's New Test

State of the English Reformation

A brief glance at the state in which things were in England, as regards the Reformation, at the time of the first publication of the "Great Bible" (namely, in April, 1539), together with a retrospective view of some events, will be fitting at this point.

The fabric of Romish doctrine had received a severe shock in England, in the separation of this country from the communion of the see of Rome. This measure, if regarded in itself, was evidently popular in England. There was amongst the far greater part of the people, an earnest clinging to every jot of ceremonial superstition delivered to them by tradition; but their attachment to the see of Rome was far from strong. Thus it was, that the transfer of the ecclesiastical supremacy from the Pope to the crown, took place with scarcely a struggle. The consequences of this step were, however, momentous; and in the issue (through the overruling providence of God), productive of results replete with blessing. Those who had for years secretly longed for the free circulation of the Scriptures, and the unhindered preaching of the Gospel, were encouraged by the hope that the separation from Rome would become so wide, that nothing might hinder the introduction of better things; many sanguinely expecting the immediate result to be the full shining of the light of the Reformation.

Little opposition made in England to the casting off of papal supremacy

The hopes of reformers

Mistaken

In this hope they were greatly mistaken: they seem little to have borne in mind how multiform error is, and that, although the authority of Rome was cast off, yet that that negative step was no pledge of would next be done.

Apprehensions of the upholders of Romish doctrine

On the other hand, those who wished doctrines, ceremonies, &c., to remain just where they had been, were filled with apprehensions lest the casting off of the papal authority might lead to farther departures from the doctrines and practices hitherto received. Thus, Henry with his title of "Supreme Head of the Church and Congregation of England," was placed between two widely opposing parties, the one urging on, the other retarding, the Reformation. But, besides these external influences, there were other motives which impelled him in contrary directions: his *inclination*, all other considerations aside, was decidedly and strongly in favour of popish doctrine and ceremonial, while, on the contrary, his interest led him into a course of opposition. Again, his desire of appropriating to himself the Abbies, and other foundations of a similar kind, led him to make deep inroads upon the received doctrines. Purgatory, as then held, was not to be an obstacle to the grasp of the royal prerogative: and besides this, after his rupture with the Pope, he had taken a position in which it was necessary to entrench himself, if he would keep his people clear of papal influence.

Henry's inclinations and interests

To the operation of these conflicting elements in the mind of the king, as well as around him, we may attribute much of his otherwise extraordinary conduct. He went a certain distance according to the counsel of Cromwell, Cranmer, and others; but, after a while, his end was answered, and the fear of too great innovation, together with the counsels of Gardiner, and of the great majority of others who were thoroughly papists in every thing except that of the supremacy, prevailed, and this caused him to take gradually retrograding measures.

The overruling providence of God with regard to the Scriptures

But one great event, which was brought to pass by the sovereign and overruling hand of God, was the giving forth of the Scriptures in English: true it is, that they were afterwards restrained, but a deed was done which could not be undone; the truth of God was brought to bear upon the consciences of men—the light had shone forth, which Satan and his emissaries might strive in vain to extinguish.

The "Gospellers" could appeal to the Bible in the hands of the people

And now that the Bible was in the hands of the people, there was that to which the "Gospellers" might appeal in support of the message which they bore; while, at the same time, the placing of one copy of the Bible in every parish church, for the free perusal of the people, led to this,—that even when there was no preacher to bear the glad tidings of God's grace, the book of God contained the message within itself. Thus the consciences of some were aroused by the reading of the word. The poorest and the most illiterate might hear it read; and those who could read, and possessed the means, might have the word of God in their own houses for their free use. The preaching of Latimer, Barnes, and others, may have done much; but the Spirit of God, working in the hearts of those who read and heard the word of God, did far more.

More results from the reading of the word than from preaching

The form and appearance of the Scriptures as now printed, indicates the change which had taken place. When Tyndale first published the English New Testament in print, he did it, as he himself says, with the full expectation of its being burned by those of the ecclesiastical authorities into whose hands it might come. It was printed in a small volume, as were almost all the other impressions for several years. The portion of the Old Testament which Tyndale published in English, was likewise very small in size. The reason of this is obvious; it was a perilous thing for any one to possess any such books, and they were therefore made such as should attract very little observation. Thus, those whose hearts knew something of the preciousness of the word of God, retained their volumes of Scripture without the same probability of

detection. But now it seemed as though it were sought to make the Scriptures as conspicuous as might be; the size both of the volume and the type being amply enlarged. The latter of these changes was one which must have greatly increased the facility of reading the Scriptures, to those who had but little learning.

Joy of those who had been persecuted, at now possessing the Scriptures freely.

There is one class of persons who must have regarded the change concerning the free use of the Scriptures in English with peculiar joy; those who had been so severely persecuted a few years before by Bishop Longland, on account either of possessing, knowing, or teaching, some portion of Scripture, however small it might be. Well might the "Great Bible" close with the citation from Psalm cxviii. "This is the Lord's doing:" and indeed it might have been added, "and it is marvellous in our eyes."

Efforts of the enemies

But although in the free circulation of the Scriptures much was done, yet still the fabric of Romanism in a great measure remained; and there was still an abundant opportunity for the enemies of the truth to oppose themselves, in such a way, as to cause the destruction of some of those who held and prized it. This was soon done, and the advantage was not relinquished until the word of God was again attacked, and the effort made to consign it to oblivion. In fact, unless the word of God were again to have been taken away, the opposers of the truth could never have been sure of their victory, because in the Scripture was found that revelation of God, by which the Spirit of truth dispels every array of false doctrine which man may have set up.

It is, indeed, wonderful to see how God used the most unlikely means (as man might judge) for the introduction of His word and truth, and how He graciously wrought for the maintenance of what He had thus brought in.

VI.

EFFORTS OF THE OPPOSERS OF THE REFORMATION.—EXECUTION OF CROMWELL AND OTHERS.

Visible progress of the Reformation at the beginning of 1539.

The visible progress of the Reformation in England had, in the early part of the year 1539, advanced farther than at any previous time. The efforts which had been made for so many years, seemed now to be crowned with success; and that which had now to be looked for, was the renunciation of the many portions of Romanism which still practically acted as so many denials of the Gospel of the grace of God. There were two means in operation for the accomplishment of this end: the one, the preaching of the Gospel, the other, the reading of the Scriptures. The latter was the instrument by far the most widely diffused of the two; for although there were several holy and faithful men, who set forth the Gospel of Christ in its simplicity, they were few indeed when compared with the length and breadth of England, and fewer still when compared with the numbers of those who were strenuously upholding the very things which the advocates of the Gospel sought to bring down.

Opposition to the truth by Gardiner and others.

But earnest as the friends of the reformed doctrine were, the opposers of the truth in England, with Gardiner, bishop of Winchester at their head, were not idle: the point to which they directed their efforts being the maintenance of such anti-scriptural tenets for doctrines, to be held under pain of suffering death, as should make the farther progress of Reformation a thing almost hopeless to its advocates.

In all these proceedings, the power and grace of God is wonderfully shewn out, while the counter workings of Satan are also very plainly to be traced. The one had been shewn by the manner in which the Scripture had, at length, in spite of all opposition, become circulated through England: the other was now to be displayed in the subsequent hindrances which were introduced.

The Act of the Six Articles

The Act of the Six Articles, which was passed in this year, was a decided step for setting a limit to the Reformation; a limit which should make the casting off of the papal authority the only difference between England and any Roman Catholic country.

Cranmer addresses the king for farther reformation. Collier, v. 33 Cott MSS Cleop E v 50

A little before, it appears that Cranmer had laid before the king certain considerations tending to a farther reformation: these considerations set up the authority of Scripture, and the impropriety of any thing being decreed in matters of religion except according to its warrant. Various doctrines, such as purgatory, invocation of saints, and "unwritten verities," in general are taken up, and the point is urged whether they ought to be required to be held or not. One thing to which these considerations particularly refer is, the marriage of priests, a matter which had been forbidden by the king's injunctions of November, 1538 (probably through the instigation of Gardiner); and Cranmer, being himself married, felt it exceedingly. He requests the king not to pronounce the marriage of priests to be against Scripture; but if it

Marriage of priests referred to.

cannot be expressly permitted, to forbid either party to discuss the question under a penalty. If this could not be granted, he requests that the subject may, under certain regulations, be disputed in both Universities, offering that if the asserters of the lawfulness of the marriage of priests should fail in the argument they should be put to death: on the other hand, if they proved their point thus, that such marriages should be allowed.

Date of address.

Many circumstances shew that this document must be referred to about this time; and advantage appears to have been taken of it by the opponents of the Reformation to bring about the Act of the Six Articles.

Proceedings in the House of Lords, May 5, 1539

In the House of Lords, on the 5th of May in this year, Lord Audley, the chancellor, informed the House that the king had commanded him to move that a committee be appointed for the drawing up of articles for agreement in religion, which they were to report to the House. Accordingly a committee was appointed

A committee for articles of religion

consisting of Cromwell, Cranmer, and the bishops of Worcester and Ely, together with five other prelates of entirely opposite sentiments. The consequence was that such a committee, after debating for eleven days, came to no conclusion. Upon this the duke of Norfolk informed the House that no progress had been made, and he himself proposed Six Articles for the consideration of the Lords, which, when concluded on, might be made the basis of a law. It is probable that Gardiner suggested this measure.

The Duke of Norfolk proposes Six Articles

The first of these articles was, Whether there be the real presence in the Lord's supper, with or without transubstantiation; the second, Whether the laity ought to receive the Lord's supper in both kinds; the third, Whether, by the law of God, priests might marry; the fourth, Whether vows of chastity (i.e. monastic vows) ought to be observed; the fifth, Whether private masses ought to be celebrated; the sixth, Whether auricular confession ought to be continued.

Cranmer argued for three days together against these articles: but by the direct interposition of the king's authority, they were all determined according to the popish doctrines. Strange indeed for human *authority* to undertake to determine that such or such a thing is or is not according to the word of God; and yet so it is, the authority of God is pleaded, even when the revelation of the Holy Ghost is the most disregarded.

The king interferes

The Act of the Six Articles passed

An act was at once passed, imposing the penalty of death for offences against the determination with regard to the articles. To oppose the first, namely, transubstantiation, was declared to be heresy; and this additional provision was made, that there was no liberty allowed of abjuration. The other five articles were established under the penalties of felony. One reason which probably influenced the king in causing this law to be made was, in order that the suppression of the monasteries might be more palatable to the popishly-affected part of the people. In these articles a limit was declared, beyond which the king would not go. Cromwell did not venture publicly to oppose the king's will with regard to this act, although he did afterwards what in him lay to hinder the penalties imposed from being enforced. Latimer resigned his bishopric of Worcester, and was imprisoned, as was also Shaxton, who resigned the bishopric of Salisbury: the latter, however, afterwards conformed, and was liberated.

Cromwell's dislike to the act

Latimer and Shaxton resign their bishoprics

The Bible not placed in many parish churches. Strype, Cran p 99

Thus there were these two things tending in different directions: the spread of the Scriptures, and new laws of persecution. It is not surprising, that under such circumstances, the injunctions with regard to setting copies of the Bible in the parish churches, were not much regarded in many places.

"The parsons, vicars, and curates did read confusedly the word of God and the king's injunctions, lately set forth, and commanded by them to be read: humming and hawking therat, that almost no man could understand the meaning of the injunction And they secretly suborned certain spreaders of rumours and false tales in corners, who interpreted the injunctions to a false sense.....And they bade their parishioners, notwithstanding what they read, being compelled so to do, that they should do as they did in times past, to live as their fathers; and that the old fashion is the best: and other crafty and seditious parables they gave out among them"

But although the priests made this opposition, and in many places kept the people in ignorance of the fact that they had free leave to read the word of God in English, yet we find that in many places there was much joy manifested by those who, for the first time, received the Scripture in their own tongue.

"It was wonderful to see with what joy this book of God was received, not only among the learneder sort and those that were noted for lovers of the Reformation, but generally all England over by the vulgar and common people; and with what greediness God's word was read, and what resort to places where the reading of it was Every body that could, bought the book, or busily read it; or got others to read it to them, if they could not themselves; and divers more elderly people learned to read on purpose And even little boys flocked among the rest to hear portions of the holy Scriptures read"

The Bible read aloud

It is to be remembered that the Bible, chained in the parish church, might there be perused by the parishioners, when and as was convenient to them; this reading was (often, at least) aloud, so those who

could not read themselves had often the advantage of hearing what was in the word of God. The description just given applies, of course, to those places where the king's injunctions were read, and where, in compliance with them, the Bible had been obtained.

Popery in the hearts of many

But although the word of God was by the law of the land now permitted to be read, yet there were obstacles still existing, arising from the strong predilection in the hearts of many for all things which had been a part of their old superstition. Thus, although persecution on this account had ceased for a while, yet *household persecution* was still an instrument by which those who loved the truth could be troubled: the word of our Lord has in this respect ever been found to be true, "a man's foes shall be they of his own household." One of those who, at this time, had to "endure grief, suffering wrongfully" at the hands of his own kindred, was a lad about fifteen years old, named William Maldon, of Chelmsford. Immediately that the king had permitted the Bible to be set in all the churches to be read by the people, several poor men of that town bought the New Testament, and used on Sundays to sit reading it together in the lower end of the church. This attracted others to listen to what was read, and amongst them this William Maldon, who came every Sunday to listen to the message of the Gospel.

Wm Maldon persecuted by his relatives

Strype Cran p 91

He hears the Bible read

His father, who was deeply attached to the belief and worship of Rome, having observed it, fetched him away, that he might say the Latin Matins with him: this grieved him; and when he went at other times to hear the Scriptures read, his father still persisted in taking him away. At length, he resolved to learn to read English so that he might peruse the Scriptures without being dependent on the aid of some one else who might be reading aloud; and when he had acquired this knowledge, he and his father's apprentice succeeded in purchasing together a copy of the New Testament. To conceal it, they hid it under their bed-straw, and when they had opportunity they perused it. One night after his father was asleep, he and his mother began to converse concerning the crucifix, and kneeling down to it; the knocking on the breast which was then used; the holding up of the hands to it when it was carried by in a procession: all this he told his mother was contrary to the commandment of Him who had said, "Thou shalt not make any graven image, nor bow down to it, nor worship it." This enraged his mother, who said to him, "Wilt thou not worship the cross, which was about thee when thou wert christened, and must be laid upon thee when thou art dead?" Upon this both the son and the mother went to their beds. The latter soon told her husband what had passed; whereupon, in great fury against his son for denying that the cross should be worshipped, he went to the room where he slept, and "taking him hold by the hair with both hands," he pulled him out of bed and whipped him unmercifully. This severe beating was borne by the lad with cheerfulness, inasmuch as he could truly regard it as being for Christ's sake. His constancy in enduring this treatment without even shedding a tear enraged his father the more; so that he ran and fetched a halter and put it about his neck, saying, that he would hang him. At last, after much intreaty from the mother and the brother of the sufferer, he left him almost dead. Such was the enmity which was manifested against those who held the truth of the Gospel,—an enmity, in fact, which ever exists in the unregenerate heart, although at times it may be so concealed as to seem as though it were not there. Doubtless, the case of William Maldon was far from being solitary, and many who were sheltered from the legal penalties which they would have suffered seven years previously, found enough to endure from those with whom they were most closely connected.

His father's opposition

He learns to read and procures a New Testament

The 2nd commandment

Maldon's father ill treats him.

Cromwell's downfall

But the energies of the opposers of the Reformation were not directed simply to hinder persons from reading the Scriptures, or to make them suffer for what they learned from thence; but, just as they had in the year 1539 procured the passing of the Act of the Six Articles, so, in the following year, they succeeded in working the downfall both of Cromwell, who had protected to the utmost of his power those who were liable to the penalties of that act, and of Barnes and others who were the most prominent as preachers of the Gospel. The dissolution of the abbies had rendered Cromwell unpopular: many of his acts had been harsh and oppressive; and those who opposed the Reformation had deep cause of hatred against him, on the ground of his having been the chief mover in procuring the free circulation of the Bible: what the particular ground of offence was, which the king had against him, is not so easy to discover. It may be that, as he had listened to the suggestions of those who adhered to "the old learning" with regard to the Six Articles, so he did with regard to the destruction of Cromwell. It has been supposed that Cromwell's connection with Barnes was in part, at least, the cause of the king's altered feelings towards him; this is made the more probable, from the circumstance that Barnes and two others, Hierome and Garret, (the same who had in 1527 been troubled for circulating the Scriptures) were put to death almost immediately after the fall of Cromwell.

The ground of Henry's offence

His connection with Barnes

Cromwell had but just reached the highest pitch of earthly greatness to which he ever attained. On the

Cromwell created Earl of Essex, Ap 18, 1540

18th of April he was created Earl of Essex, and he was also appointed Lord Chamberlain. Nothing from this time till the 9th of June, seemed to intimate the change which awaited him. On that day, after having attended in his place in the House of Lords, he was arrested at the council board on a charge of high treason; and, a few days afterwards, a bill of attainder was read against him. He was allowed no opportunity of making any defence, or of meeting the charges which were laid against him: these charges were of heresy and treason, the former on account of his having favoured those who were now deemed heretical preachers, the latter on account of various acts done by him as vicar-general. The bill was read a second and third time in the House of Lords on the 19th of June, and on the 29th it came back from the Commons, having passed that house.

His arrest, June 9

Attainted in parliament

Beheaded, July 28

On the 28th of July, Cromwell was beheaded on Tower-hill, in pursuance of the act of attainder passed against him. He had, during his imprisonment in the Tower, sought to move the king to compassion, but in vain: he was doomed to die without knowing who were his accusers, or what were the definite grounds of his condemnation. Cranmer, too, sought to procure for him the mercy and favour of the king; but his interposition was altogether fruitless.

Cranmer intercedes for him

I shall not pretend even to sketch Cromwell's career: he holds a place in this account as having been the great instrument, in the hands of God, to cause that the Scriptures should be unrestrainedly read and known in this land. His actions, which cannot be spoken of with commendation, have often been set forth against his memory; and yet it is, I think, impossible for any one, who himself knows the mercy of God in the blood of Jesus Christ, to read the account of his death, without believing him to have been a sinner saved through grace.

His conduct on the scaffold

When he was brought upon the scaffold, in addressing the spectators, he told them that he was not come thither to clear or exculpate himself, as some had thought that he would. He confessed himself to have been a great sinner, for which he asked the forgiveness of God; he called all present to witness that he died not doubting any article of the faith; he exhorted all to pray for the king and Prince Edward, and for himself that, while life remained, he might not waver in his faith. Then kneeling down, he commended himself to the Lord Jesus, the Almighty Saviour of sinners:—

His prayer. Fox ii 433

"O Lord Jesus, which art the only health of all men living, and the everlasting life of them which die in thee; I wretched sinner do submit myself wholly unto thy most blessed will, and being sure that the thing cannot perish, which is committed unto thy mercy, willingly now I leave this frail and wicked flesh, in sure hope that thou wilt in better wise restore it to me again at the last day in the resurrection of the just I beseech thee, most merciful Lord Jesus Christ, that thou wilt by thy grace make strong my soul against all temptations, and defend me with the buckler of thy mercy against all the assaults of the devil I see and knowledge that there is in myself no hope of salvation, but all my confidence, hope, and trust, is in thy most merciful goodness. I have no merits or good works which I may alledge before thee. Of sins and evil works (alas!) I see a great heap; but yet through thy mercy I trust to be in the number of them to whom thou wilt not impute their sins; but wilt take and accept me for righteous and just, and to be the inheritor of everlasting life. Thou, merciful Lord, wert born for my sake, thou didst suffer both hunger and thirst for my sake; thou didst teach, pray, and fast, for my sake; all thy holy works and actions thou wroughtest for my sake, thou suffredst most grievous pains and torments for my sake; finally thou gavest thy most precious body, and thy blood to be shed on the cross for my sake. Now, most merciful Saviour, let all these things profit me, which hast given thyself also for me. Let thy blood cleanse away the spots and foulness of my sins Let thy righteousness hide and cover my unrighteousness Let the merits of thy passion and bloodshedding be satisfaction for my sins. Give me, Lord, thy grace that the faith of my salvation in thy blood waver not in me, but may ever be firm and constant That the hope of thy mercy and life everlasting in thy blood never decay in me, that love wax not cold in me Finally, that the weakness of my flesh be not overcome with the fear of death. Grant me, merciful Saviour, that when death hath shut up the eyes of my body, yet the eyes of my soul may still behold and look upon thee; and when death hath taken away the use of my tongue, yet my heart may cry and say unto thee, Lord, into thy hands I commend my soul, Lord Jesus receive my spirit. Amen."

His execution

He then gave himself into the hands of the executioner, and "patiently suffered the stroke of the axe."

Had Cromwell held a more humble station, had he not sought the power, wealth, and honours of this world, he might have adorned the doctrine of God in his life. His zeal for the Reformation might have led to his suffering death for the confession of the doctrine of Christ; but this would have been a very different thing to his being compelled to lay down his life on questionable charges.

Want of learning has been frequently objected against Cromwell. Amongst other things, it has been said, that his acquirements consisted only in knowing the New Testament in Latin by heart: if this be true, it shews at least some knowledge of that learning which is of value in the sight of God—of the holy Scriptures, which are able to make wise unto salvation through faith, which is in Christ Jesus.

Two days after the execution of Cromwell, Dr. Robert Barnes, Thomas Garrett, and William Hierome, were burned in Smithfield. Barnes, after his escape from Northampton to Antwerp, had gone to Wittemberg; and, remaining there for some time, he became established in the grace and knowledge of Christ. Soon after, he was sent to England on a mission by the king of Denmark, when Sir Thomas More would have entrapped him, had not the king prevented him. In 1533, he returned again to England unmolested, and was employed by the king in several affairs. He now became one of the most diligent and zealous preachers of the Gospel in London; and this at length, through the contriving of Gardiner, led to his martyrdom.

Barnes, Garrett, and Hierome burned, July 30

Barnes's escape

His return, 1533

Garrett, who had been troubled on account of circulating Tyndale's New Testament at Oxford, was now become also one of the preachers of the Gospel in the city, as also was William Hierome, vicar of Stepney. It was in consequence of their preaching the Gospel fully, and that the flesh is altogether evil, so that "whatsoever is not of faith is sin," that Gardiner opposed them. One of the articles maintained by Gardiner against Barnes was, "I may do well by the gift of God, before I am justified towards the attainment of justification." Another was, "A man being in deadly sin, may have grace to do the works of penance, whereby he may attain to his justification." Barnes, Hierome, and Garrett, were required at the Easter sermon at St. Mary Spital, to recant what they had taught at Paul's Cross concerning justification by faith: accordingly, Barnes read what might seem a recantation, and then preached precisely the same doctrine as before. Hierome and Garrett did exactly the same. For this they were all three sent to the Tower, where they remained until the 30th of July following, when, without having ever been called to an answer, they were taken to Smithfield and burned as heretics.

Garrett.

Wm Hierome, vicar of Stepney

Gardiner opposes them

They are called on to recant

Sent to the Tower

Burned July 30, without being called in to answer

These three men were most truly martyrs for the Gospel of Christ. It was no collateral question that was made the ground of their death, but simply their having set forth that Gospel which Paul preached.

They were proceeded against by a bill of attainder, and condemned to be burned or to suffer whatever death the king might see fit they should suffer. They were brought to Smithfield, together with three papists, who were condemned to suffer the penalties of treason for denying the king's supremacy; so that here was a most extraordinary spectacle, persons of the most opposite doctrines put to death in different manners, according to the matter in which their belief was discrepant from that of the king.

A bill of attainder against them

In Smithfield, Barnes made a protestation to the persons who were present, concerning the doctrine which he had taught.

The protestation of Barnes

Hierome earnestly exhorted the spectators who were there present; and Garrett made a profession of the Christian doctrine which he had preached.

Two of these, Barnes and Garrett, had been persons very conspicuous, the one at Cambridge and the other at Oxford, in the early setting forth of the Reformed doctrines: both of them had previously shrunk back from resisting unto blood, so that now they might indeed regard it as being of the grace of that Lord in whom they had believed they were honoured thus, in the manner of their death, with bearing testimony to the doctrines which they had preached and the Scriptures which they had circulated.

VII.

PROCEEDINGS RELATIVE TO THE SCRIPTURES.—A NEW VERSION PROPOSED.

THE state of things, as regards religion in England, was now increasingly anomalous. The Gospel was not to be preached under the pain of suffering as heretics. Many doctrines were enjoined, on pain of death, to be received as being in Scripture; and yet the Bible, in which not a word was said about some of these very doctrines, was not only allowed to be circulated, but the injunctions which had been before made with regard to its being placed in every parish church, were repeated and enforced. This new proclamation was dated May 6, 1541: it recited, that the king had set forth certain injunctions requiring the Bible to be placed in every parish church, to the intent that all his subjects might read it: and, in order that the right end might be answered by this, the proclamation enjoined that none should read the Bibles with

Anomalous state of things in England

The king's injunctions, May 6, 1541 Cott MSS Cleop E v 337

a loud voice during the time of mass, or other divine service; that no layman reading it should dispute or argue, but only reverently peruse it for his own edification.

By this it seems as though the Bibles had, in some places, been actually read aloud, while the Latin service was going on. The injunction seems to contemplate its still being read at such times, but only restrains the manner in which this should be done.

As to laymen being forbidden to dispute about Scripture, the Act of the Six Articles seems to have been already sufficiently stringent upon that point; for the things there defined were enough to make not laymen only but all others fear to hold lightly any disputation as to what the Bible actually contained.

Many parishes yet destitute of Bibles

Penalty

Price of Bibles

This proclamation farther sets forth that the king had heard that, in spite of his former injunctions, there were many parishes destitute of Bibles; at which he marvelled not a little, enjoining that a Bible should be speedily procured for every parish church: the time limited for this was the next All Saints' day, (Nov. 1, 1541,) after which a penalty of 40*s.* a month was to be imposed where one was not obtained. The price likewise of the Bibles of the largest volume was fixed at 12*s.* well bound and clasped, and 10*s.* unbound.

Bibles printed, 1541

It is not improbable that the knowledge of the king's intention to fix the price of copies so low may have led to the inferiority, both as it regards paper and press-work of the Bibles printed this year, to those which had been executed at Paris, and completed and perfected in London The Bible published in the year 1541 has the title as copied in our margin: other copies have the name of Richard Grafton as the printer.

Bps Tonstall and Heath oversee this edition

¶ The Byble in Englyshe of the largest and greatest volume, auctorysed and apoynted by the commaundement of oure moost redoubted Prynce, and soueraygne Lorde Kynge Henrye the .viii. supreme heade of this his churche and Realme of Englande: to be frequented and vsed in euery churche wyn this his sayd realme, accordynge to the tenour of his former Iniunctions geuen in that behalfe.

¶ Ouersene and perused at the cōmaundemēt of the kynges hyghnes, by the ryghte reuerende fathers in God Cuthbert bysshop of Duresme, and Nicolas bishop of Rochester.

¶ Printed by Edwarde Whitchurch.
Cum privilegio ad imprimendum solum
1541

This was probably stated to be overseen by two bishops, in consequence of the king's injunctions in November, 1538, which required that all books of Scripture should be examined and allowed by the king, or by a privy councellor, or by some one bishop whose name was to be expressed. It is not unlikely that these were specially appointed by the king for this service, because it was by some said that the Bible had only been of Cromwell's setting forth: and they, therefore, did not allow that the king wished it; for it would only be carrying out the actions of one who had been declared a traitor. This was met by the statement of the title, that these two bishops had overseen and perused it *at the king's command.* The wood engraving which had been before used was still retained, only that the Arms of Cromwell which had been under his feet in the original engraving, were now removed. This was done with respect to all the Bibles of the previous year which had been issued subsequent to his attainder.

Some account of Bp Tonstall

The two bishops by whom this edition was overseen and perused were persons of no small celebrity and learning. Cuthbert, bishop of Durham, was the same Bishop Tonstall, who, when diocesan of London, had shewn so much zeal for the destruction of Tyndale's New Testaments. It is rather remarkable that the version of the Great Bible, thus perused and overseen by him, is in its *ground-work* the very version which he fifteen years before had condemned as being full of heresy. Tonstall was deprived of his bishopric towards the end of the reign of Edward VI., but restored at the accession of Mary; during whose reign, although he was always very popish in doctrine, yet he avoided the work of persecution: in particular, he protected his relative, Bernard Gilpin, who, although he conformed to all the ceremonies and ritual of Popery, continued by a strange inconsistency to preach the Gospel of Christ; and for this he became obnoxious to the ruling powers.

Deprived and restored.

His death, 1559, aged 86

On the accession of Elizabeth, Tonstall was again deprived for refusing to admit her supremacy; a very few months after which he died, in the year 1559, aged eighty-six.

Some account of Bp Heath.

The other of these two prelates was Nicholas Heath, then bishop of Rochester; who had, in the latter part of the year 1535, accompanied Edward Fox, bishop of Hereford, and Dr. Barnes, to Smalcald, for the concluding of a league between Henry and certain of the Protestant princes of Germany. He was then archdeacon of Stafford; and, as "Heath, the archdeacon," he was spoken of highly by Melancthon.

Bp of Rochester, 1540.

In 1540, he was made bishop of Rochester; and was supposed, at the time, to be in some measure a

favourer of the Reformation, standing high in Cranmer's favour. However, he subsequently shewed strongly his attachment to "the old learning." He was translated from the see of Rochester to that of Worcester; of which, however, he was deprived in the reign of Edward VI. After the accession of Mary, he became archbishop of York; and, subsequently, Lord Chancellor. During this reign he was one who was leniently disposed towards Protestants. However, it may be questioned whether, if he had chosen, he might not have exerted himself in their behalf, considering the situations which he held. After the death of Mary, he was deprived both of his situation of Lord Chancellor, and of his archbishopric, and continued the rest of his life in a private station.

Bp. of Worcester. Deprived. Abp. of York. Lord Chancellor. Deprived.

It is not to be supposed, that two men of learning, such as these were, would have authorised an edition of a version which was corrupt, or palpably inaccurate: they were both of them competent scholars of the original languages of Scripture; and thus their public testimony is of some value.

Both these bishops competent scholars

Lewis says, "In this edition are omitted the hands pointing, and the mark ☞; but there is no difference in the text." The first of these remarks is correct, for the "hands" are omitted; the second is altogether inaccurate, for the mark is retained throughout the book; and the third is not quite correct, for there are some variations (although very few) in the text itself. For instance, in Isaiah lvii. 5, the "Great Bible" of 1539 had followed Coverdale, reading the verse, "Ye take your pleasure vnder the okes, and vnder all grene trees, the chylde beynge slayne in the valleys, and dennes of stone." This was now altered into, "Ye make your fyre vnder the okes, and vnder all grene trees, and ye offre children in the valleies and dennes of stone." This proves that some persons had had discretionary power of altering the version, if they had seen fit to use it: perhaps they showed their judgment in allowing the text to remain almost unaltered. The orthography of this Bible resembles modern spelling much less than that of 1539; this may perhaps be accounted for by the fact, that Bishop Heath was remarkable for the little attention that he paid to orthography. It was even a subject of surprise when he was in Germany, in 1535. It is probable that the actual editorship devolved principally on him, as being so much younger than his coadjutor Tonstall.

Lewis's remarks on this edition, p 141. Variations in the text. Defects of this Bible in orthography.

Some of the Bibles which appear to be of this impression are dated at the end, May, 1541, while others have November, 1540: the latest of these two dates is probably that at which the greater part of them were issued. It is probable that Bonner had long before complied with the king's injunctions by setting up a copy of the Bible in St. Paul's; however, this year he fulfilled the promise which he had made to Grafton, on his being appointed bishop of London, by setting six copies of the Bible of this edition in St. Paul's, that the people might resort thither and read them. It appears that at this time Bonner's chief aim was to ingratiate himself with the king, by obeying his commands most thoroughly. It can hardly be supposed that he had any real desire to promote the Reformation; and yet this seemed to be the case until the attainder of Cromwell. He had shewn it by appointing, in 1540, Barnes, Hierome, and Garrett, as three Lent preachers at Paul's Cross; and it was this very appointment that caused their collision with Gardiner, in consequence of which they were burned. But still as long as the king upheld the circulation of the Bible, so long Bonner went along with him in it.

Bonner sets six copies in St Paul's. Collier, v 84. Strype Chron 120.

The six copies placed in St. Paul's were chained to six pillars, to each of which an admonition was fastened. In this Bonner reminds them of the dispositions which they ought to bring with them when coming to read the word of God; directing them that they were not to make any expositions on the text, but simply what is declared in the book itself; they were "not to read aloud nor in time of divine service or sermon" [this means, I suppose, that according to the king's injunction, they were not to read aloud at the time of divine service or sermon, so as to disturb]. They were not to meet together in great numbers, so as to make a multitude; nor were they to fall into disputes, or clashing one with another; they were warned, that if they continued their *former misbehaviour*, and did not comply with these instructions, he would be forced, against his will, to remove the occasion, by taking the Bibles out of the church.

Bonner's admonition to those who read the Bible. Collier, v p. 84.

From the mention of "former misbehaviour" in these injunctions, it appears that they had previously assembled in great numbers, and had likewise created disturbance by disputations while they read. It is not unlikely that six copies were placed in different parts of the Cathedral, in order to remedy this inconvenience, so that many might read without too great a concourse being in any one place. The threat at the end of Bonner's admonition was but too indicative of the measures which were likely to be adopted.

Persecution for the Six Articles

It is to be remembered, that persecution on account of the Act of the Six Articles was at this time going on with much violence. This had been the case ever since the attainder of Cromwell; so that for the people to have the Scriptures in their possession at all seemed wonderful, considering how they were the

The last public act in favour of the circulation of the Scriptures in Henry's reign

means, through the grace of God, of enlightening them in matters of religion. But although the king had set forth his proclamation on the 6th of May, 1541, for the effectual observance of his previous injunctions, with regard to the placing of the Scriptures in the churches, and although a penalty was declared against those who dared to disobey, yet this was the last public act of this reign which seemed favourable to the circulation of the Scriptures. Six years (from 1535 to 1541), is the utmost limit of the time during which the king's mind was favourable to the unhindered diffusion of the Scriptures. Throughout the remainder of this reign, we shall find restriction after restriction imposed both upon the reading and also upon the printing of them.

Charges relative to Scripture Fox, ii 452.

During the time that persecution was going on, in consequence of the Act of the Six Articles, many also had charges laid against them on account of the word of God. Some were charged with reading it in service time, so as to make a "brabling"; others, with collecting a crowd by reading; others, with disputing about it, or giving an exposition. In these proceedings Bonner was very active, completely frustrating the hopes which had been formed of him. A very large number of persons were taken into custody by him and others in London, on account of offences against the Six Articles, or for reading the Scriptures; so many that there was no room in the prisons for them to be lodged. Bonner was for resorting to severe measures, which probably would have been adopted, had not Lord Audley, the lord chancellor, boldly and generously interfered. Permission was obtained from the king, that the prisoners might become sureties one for another; and thus they were all discharged from custody: they were bound to appear in the Star Chamber on the morrow of the feast of All Souls, then next ensuing, to answer, if they were called on: and with this all further proceedings against them were dropped.

Bonner a persecutor.

Lord Audley interferes

John Porter persecuted. Fox, ii 452.

A little after these circumstances, a young man, named John Porter, began to read the Bible aloud in St. Paul's, and many used to resort to hear him; for he could read well, and had a loud voice. Bonner at length took offence at this; and, sending for Porter, he rebuked him very sharply for his reading. Porter defended his conduct, as being according to law, and therefore what he might do without giving offence. Bonner then charged him with making expositions on the text, and gathering great multitudes about him: to this he replied that he trusted that he should not be proved to be guilty of a disturbance. At length, Bonner sent him to Newgate, where he was treated with extreme cruelty. His friends having afterwards paid the gaoler to let him be placed with the other prisoners, he took the opportunity of reproving their wickedness and blasphemy, and gave them such instructions as he had learned out of the Scriptures. Such offence was taken at this, that he was placed in the lowest dungeon of the gaol, and there so loaded with irons, and treated, in other respects, so severely, that he died in about a week.

His death

The influence under which Henry was in this part of his reign, being almost entirely opposed to the work of the Reformation (and thus, doctrinally in accordance with his own natural inclinations), it is not to be wondered at, that he should have given heed to accusations which were made against the translation of the Scriptures which was now in use. Gardiner, who was at the head of this party, appears to have loaded it with all the accusations that he could, although it is probable that St. Luke and St. John were revised by himself. In this he was seconded by others; and thus both the version itself was depreciated, and the consequences resulting from the reading of it were represented as being very grievous.

The translations censured before the king.

Attempts to suppress the version in use

The object which was sought to be effected was the suppression of the version already circulated, it being supposed that not only some considerable time must elapse before a new one could be executed, but, it might not be impossible so to hamper the business, as altogether to prevent its being finally accomplished.

A new version proposed

The convocation, Feb. 16, 1542

Fuller, b 5, p 237.

It is probable that the king's mind had been directed to the preparation of a new version, one which might be framed with the greatest care and circumspection; for he directed Cranmer to require the bishops and clergy, who met in convocation, February 16, 1542, to revise the translation of the New Testament. The intention probably was that the Old should be undertaken in the same manner, after the New had been completed.

Parts of the New Test distributed to bishops

In the third session of the convocation, a plan was arranged for the execution of the revision; a distinct portion being allotted to each bishop. The arrangements were thus proposed:—St. Matthew's Gospel, to Thomas Cranmer, archbishop of Canterbury; St. Mark's Gospel, to John Longland, bishop of Lincoln; St. Luke's Gospel, to Stephen Gardiner, bishop of Winchester; St. John's Gospel, to Thomas Goodrick, bishop of Ely; the Acts of the Apostles, to Nicholas Heath, bishop of Rochester; the Epistle to the Romans, to Richard Sampson, bishop of Chichester; I. and II. Corinthians, to John Capon, bishop of Salisbury; Galatians, Ephesians, Philippians, and Colossians, to William Barlow, bishop of St. David's; I. and II. Thessalonians, to John Bell, bishop of Worcester; I. and II. Timothy, Titus, and Philemon,

to Robert Parfew, bishop of St. Asaph; I. and II. Peter, to Robert Holgate, bishop of Llandaff; Hebrews, to John Skip, bishop of Hereford; James, John I., II. and III. and Jude, to Thomas Thirlby, bishop of Westminster; Revelations, to John Wakeman, bishop of Gloucester, and John Chambers, bishop of Peterborough.

Bonner omitted

It is rather remarkable that a prelate ranking so high as Bonner did at this time, was altogether omitted in the distribution of the parts of the New Testament.

These revisers delay the business

Points in the translation debated:—

Our Lord or *The Lord*; *Church* or *Congregation*; *Charity* or *Love*

The greater part of those who were thus appointed were thoroughly opposed to the circulation of the Scriptures; and to this end they sought to delay the matter as much as possible, by debating trifling questions connected with the work; such for instance as whether the expression *The Lord* or *Our Lord* should be constantly used; as if this had not depended upon what the original might be in each distinct case. They debated whether *Ecclesia* should be rendered *Congregation* or *Church;* and here, indeed, they had much greater reason for coming to a definite understanding with one another: the versions made from the Greek having adopted the word *Congregation*, which had indeed been made a charge against Tyndale. Another word which was made a matter of debate was *Charitas*, about which it was questioned whether it should always be translated *Charity* or *Love;* Tyndale had given offence by the latter rendering, which, however, is much more accurate than the other. It would have been convenient if in every version one or the other had been uniformly adopted, as the equivalent of the Greek term.

Gardiner proposes to add to the second Commandment

Another proposition made by Gardiner and his adherents, was marked with peculiar boldness: it was suggested, that in the Second Commandment, after the words "Thou shalt not make to thyself any graven image," there should be added, "*with a design to perform divine worship to it.*" How hopeless must have been the thought of obtaining a new *translation* at the hands of those who were so bent on blasphemous *perversion.* What could Gardiner and his party have thought of the Scripture, and of the Holy Ghost, who is the author of Scripture? Did they suppose themselves to be competent to mend the revelation of God?

The Old Testament to have been revised as well as the New

From the Second Commandment having been thus mentioned, as needing, in Gardiner's mind, an emendation, it is clear, that if the revision of the New Testament had been completed, the Old was likewise to pass through the hands of the Convocation. It also appears, that they did not think of taking the Greek Text for their basis, but the Latin Vulgate; this is shewn by the words of which the manner of translation was debated, having been cited from that version. This is yet more clearly shewn by the fact that, in their sixth session, Gardiner read a catalogue of *ninety-nine* Latin words and phrases, which he proposed should be left untranslated, or else Englished with as little alteration as possible. This was proposed, on account, it was said, of their genuine and native meaning, and the majesty of the matter signified by them. It is, however, evident enough, that his design was so to hamper the matter, as to make the version, if ever it should be completed, not very intelligible to the poor and illiterate.*

The Latin taken as a basis

Ninety-nine terms proposed to be left untranslated

Cranmer proposes that the work should be confided to the Universities

The king assents

It thus became very clear that no aid could be expected in this work from the bishops of "the old learning:" they were willing enough to find fault with the versions hitherto made; but they were for throwing every hindrance in their power in the way of making a new one. Upon this, Cranmer seems to have proposed to the king, that the matter should be taken out of the hands of the Convocation, and be given to the two Universities. This the king directed should be done; and Cranmer acquainted the upper House of Convocation with this determination of the king. They were much surprised; and all, except the

* It will be well to give Gardiner's list of *majestic* words, which he would have had left untranslated: the reader will at once see that a great part of them are very simple terms, and others have an English equivalent formed from, and nearly resembling, the Latin.

Ecclesia.	Sandalium	Panis propositionis	Scientia	Parabola	Conversari
Pœnitentia	Simplex	Communio.	Gentilis.	Magnifico	Profiteor
Pontifex	Tetrarcha	Perseverare.	Synagoga	Oriens	Impositio manuum
Ancilla	Sacramentum	Dilectus	Ejicere	Subditus.	Idololatria
Contritus.	Simulachrum.	Sapientia	Misericordia	Didrachma	Dominus
Holocausta	Gloria.	Pietas.	Complacui	Hospitalitas	Sanctus.
Justitia	Conflictationes	Presbyter.	Increpare	Episcopus.	Confessio
Justificare	Ceremonia	Lites.	Distribueretur Or-	Gratia	Imitator
Idiota	Mysterium	Servus	Inculpatus [bis	Charitas	Pascha
Elementa.	Religio.	Opera.	Senior.	Tyrannus	Innumerabilis
Baptizare	Spiritus Sanctus	Sacrificium	Apocalypsis	Concupiscentia	Inenarrabilis
Martyr	Spiritus	Benedictus	Satisfactio	Sicera.	Infidelis
Adorare	Merces.	Humilis	Contentio.	Apostolus	Paganus
Dignus.	Confiteor tibi Pater	Humilitas	Conscientia	Apostolatus	Commilito
			Peccatum.	Egenus	Virtutes
			Peccator	Stater.	Dominationes.
			Idolum.	Societas	Throni.
			Prudentia	Zizania	Potestates
			Prudenter	Christus.	Hostia

bishops of St. David's and Ely (Barlow and Goodrick), protested against such a measure. They spoke of both the Universities as being in a very degenerate condition, and that the chief learning in the land was to be found in the Convocation. The archbishop, however, adhered to the determination of the king, that the existing translation of the Old and New Testaments should be examined by the universities. Thus ended the proceedings of the Convocation relative to a translation of the Scriptures; but the councillors by whose advice Henry was now principally guided, took good care that nothing should be done towards the proposed revision by the universities.

Grafton summoned before the council

Other measures were now set on foot to hinder the printing and publishing of the Bible. Grafton was summoned before the council, and first charged with the printing of Matthew's Bible, against which objections had been made on account of the introductory pieces and the marginal notes. Grafton, in fear, made excuses for himself in all things. He was afterwards examined relative to the "Great Bible," as to what notes had been intended to be affixed to it, to which the (hands) ☞ in the text and margin referred: to this he said, that he knew of none; but that his intention had been to have employed learned men to have made the notes; but when he saw the king and the clergy not willing to have any, he proceeded no farther. Grafton's excuses and answers were not deemed satisfactory; and he was sent for six weeks to the Fleet, and was not liberated until he had given security in the sum of three hundred pounds, that he would neither sell, print, nor cause to be printed, any more Bibles, until the king and the clergy could agree on a translation.

Sent to the Fleet

Privilege to print the Bible for four years granted to Marlar, March 12, 1542

On the 12th of March in this year, the king granted an exclusive privilege to Anthony Marlar, of London, haberdasher, to print the Bible for the ensuing four years. He does not appear, however, to have acted on this patent right himself, or to have employed others to do so for him, the only object in giving him the exclusive privilege was probably to prevent the Bible being printed. This Anthony Marlar had presented the king with a splendid copy on vellum of the Bible published 1540.

VIII.

THE ENGLISH SCRIPTURES PROHIBITED.

Parliament meets, Jan 22, 1543

The opposition to the diffusion of the Scriptures increased amongst those in authority; and thus, when parliament met on the 22nd of January, 1543, complaints were made of the injury which had been done by the circulation of the Scriptures through the false glosses and interpretations which had been put upon them: accordingly there were certain proceedings, both in parliament and in the Convocation, for remedying these disorders. What the evils were, which had arisen from the reading of Scripture, is not distinctly specified; but one thing is clear, that darkness ever deems light an evil thing and shuns its approach.

The Scriptures complained of

Proceedings of the Parliament and the convocation

The proceedings in parliament were directed to the hindering of certain translations from being circulated, and to the limiting of the perusal of Scripture to persons of particular ranks. The proceedings in the Convocation seem to have been intended as a kind of substitute for the liberty thus taken away. Did we regard exclusively the proceedings of the Convocation, it would have seemed as though the nature of that body had been changed in the past year; but the whole looks like a compromise. The parliament passed an act in consequence of the representations that were made to it, in which, after reciting that a great diversity of opinion had sprung up in consequence of the reading of Scripture, &c., it enacted, that all manner of books of the Old and New Testament, being of the crafty, false, and untrue translation of Tyndale, and all books which should contain doctrines contrary to those set forth, or to be set forth by the king, should be abolished, extinguished, and forbidden to be kept and used in this realm, or any where else in the king's dominions. The penalty for disobedience was a fine of ten pounds for the first offence for every book, together with three months' imprisonment; while an offender was liable for a second offence to forfeit all his goods, and be imprisoned perpetually.

Tyndale's translations prohibited.

Other Bibles still allowed.

All Bibles or New Testaments, however, which were not of Tyndale's translation were to remain in use; but if any preambles or annotations were found in any of them, then the owners should cut or blot them out, so as to make them illegible: this was under a penalty of 40*s.* for every Bible. Summaries of chapters, however, were to be allowed to remain. The act set forth, that although the higher

classes had made a good use of the king's permission to read the Bible, yet the lower classes had, on the contrary, abused the privilege. It was, therefore, enacted, that, after the following 1st of October, no one should read the Bible aloud publicly, in a church or elsewhere, unless he were appointed so to do by the Ordinary of the place (certain exceptions are then made to this clause); the penalty for an offence was to be a month's imprisonment. It was farther enacted (and this was the severest part of the whole), that no women, artificers, apprentices, journeymen, servingmen (of the degree of yeomen or under), husbandmen or labourers, should read to themselves or any other the Bible or New Testament in English. Permission was then expressly given for all who did not belong to the classes already named, and also for every noble-woman and gentlewoman, to read the Bible in private. These exceptions are said to have been obtained by Cranmer, and that not without strenuous exertions.

Many prohibited from reading the Bible.

The effect of this, it is to be observed, was that all who had the ability of reading the Scriptures in Latin might do so also in English; that is, the Scripture in English was allowed to those who could not be prevented from using it in another tongue, while those who were unlearned might remain without the liberty of reading God's word in any language at all.

The proceedings in the Convocation, to which reference was made, were these. On February the 21st, 1543, it was ordered, that on every Sunday and holiday throughout the year, the curate of the parish should, after the Te Deum and the Magnificat, read to the people, one chapter in the New Testament in English, without exposition; and when the New Testament had thus been read through, they should then begin the Old. What a poor substitute this must have been for the free permission of reading for themselves which the people had previously possessed! No doubt, it seemed like an important grant that the priest should himself read the Scripture to the people in English: but at the rate at which this was to be done, it would be a work of many years to go through the whole Bible; if any one heard something read, and wished to recall what it was, he would have had to wait for *seventeen years* or thereabout before it could again be read in course. Happily the state of things changed before there was even the opportunity of once reading through the Bible at the rate proposed; and before one seventeen years had passed, that liberty of reading the word of God for ourselves without hindrance, was so granted by the gracious providence of God, that no effort of Satan or his servants has as yet prevailed in taking from the inhabitants of this land the important privilege. Do we sufficiently remember our responsibility in this matter?

One chapter to be read in church every Sunday Feb 21, 1543

Not long after these proceedings in Parliament and in the Convocation, the book which the king had employed several to compile during the preceding three years, was published under the title of "A Necessary Doctrine and Erudition for any Cristen Man;" in the preface the king speaks in defence of the limitations and restraints which were now imposed upon the reading of God's word. He thus addresses his subjects:—

The Necessary Erudition published

"We, by the helpe of God and his worde, haue trauayled to purge and clense our realme from the apparent enormities of superstition wherein by openyng of goddes trueth, with settyng furth and publishyng of the scriptures, our labours (thankes be to god) haue not ben void and frustrate"

The king then speaks of there being two classes of persons, those who teach and those who are taught; for the former of these,

"the hauing, reading, and studynge of holy scripture, is not only conuenient but also necessary; But for the other part of the churche ordeined to be taught, it ought to be demed certainly that the reading of the olde and new testament is not so necessary for al those folkes, that of duty they ought and be bound to read it, but as the prince and the policy of the realme shal thinke conuenient, so to be tollerated or taken from it"

Restraints on the Scripture defended

Let us consider this dogma of the king for a moment before continuing the quotation:—the Scripture is only to be read by the people at large, as the prince and policy of the realm think convenient. Suppose that at the time when the Apostle Paul wrote to the Thessalonians the governing powers had thought fit that that church should not read what he sent them, how would this have consisted with the apostle's inspired injunction, "I charge you by the Lord that this epistle be read unto *all* the holy brethren." In short, the argument of the king rests upon a false foundation; if the authority of God be not greater than that of Kings who are ordained of Him, then the ground which Henry takes is defensible, *but not else.*

The king's dogma considered

1 Thess v

The king goes on to say:—

"Consonant whervnto the politike law of our realme hath now restrained it [sc the reading of the Scriptures] from a great meyny, esteming it sufficient for those so restrained, to here & truly bere away the doctrine of scripture taught by the preachers, and so imprint the lessons of the same, that they may obserue and kepe them inwardly in their hart, and as occasion serueth, expresse them in their dedes outwardly"

Tyndale's the only version forbidden by name

The only translation which was forbidden by name was Tyndale's; and it seems strange why that should be singled out for prohibition, and all others allowed still to be used. It is not known how this specification was construed, because it might seem to comprehend every version of the New Testament hitherto printed, except that one which Coverdale had made in conformity with the Latin Vulgate. The New Testament in Matthew's Bible, is simply Tyndale's reprinted. A great part of the New Testament in Coverdale's Bible, is simply a recension of Tyndale's; while in the "Great Bible" the same thing is evidently and emphatically true. Were all these then to be deemed the false crafty and untrue translation of Tyndale, or were they any thing better? It would indeed be difficult to draw a distinction, and call the New Testament of the "Great Bible" a sincere and genuine version, and yet condemn that of Tyndale. In proscribing this one version, it seemed as though every printed copy of the Scriptures was placed at the mercy of those who would have to administer the enactment.

No more editions of the Bible in Henry's reign

It is not to be wondered at that there should have been no more editions of the Bible during the reign of Henry. The copies which were in circulation may have afforded a supply which sufficed for those who were willing to retain the Scriptures at all hazards, like the "known men," or Lollards, who had been troubled on that very account in the earlier part of this reign. The only impressions of any portions of the word of God which were subsequently printed, appear to have been the Pentateuch, in 1544, and an edition of the Epistles and Gospels for the Sundays, which was printed afterwards; together with one of the New Testaments according to the text of the "Great Bible." To these, Joye's Book of Daniel (1545) should be added.

The copies in circulation

The number of copies in circulation at this time must, however, have been very considerable. Besides the editions of Cranmer's (or the "Great Bible"), which were intended for the parish churches, and were probably mostly appropriated to them; and besides Matthew's Bible, which may be supposed to have been particularly prohibited by the act of Parliament,—there were three editions of Coverdale's Bible, and the same number of Taverner's. If we suppose that these editions were in number, an average between that of Matthew's Bible and the "Great Bible," as printed at Paris, they must altogether have consisted of about twelve thousand copies; while the various versions and recensions of the New Testament which were in circulation, must, at the same rate, have amounted to about fourteen thousand copies. Thus, exclusive of the supply for the parish churches, there were about twenty-six thousand copies of a considerable portion of the Scriptures still in the hands of the people; a large part of which, especially of the editions of the New Testament, was most probably in the hands of the classes who were now prohibited to use them.*

The copies proscribed

The number of Bibles which were distinctly proscribed by this act (the two editions of Matthew's) may have been about three thousand. The number of copies of the New Testament must have been much more considerable; because, besides the twelve separate editions which had been printed since Tyndale's revision of his version in 1534, there might probably be many even of the earlier Dutch editions in the hands of some: these copies probably amounted in number to fourteen thousand. If we suppose all the parish churches supplied with Bibles, or even enough copies of the "Great Bible" printed for a supply, this would make about twelve thousand copies more; so that the total number of printed Bibles in use may be estimated to have been about twenty-seven thousand, and the copies of the New Testament about twenty-eight thousand, besides various editions of portions of the Scriptures.

The Scriptures retained in spite of the penalties

It is probable (or rather almost certain) that those who possessed copies which were of a proscribed translation, did not very easily or willingly part with them; and also it is not to be supposed that those who knew the value of the word of God in their own tongue, would be more ready to refrain from reading it for themselves, than had been the case when only written copies were obtainable, or when Tyndale's New Testament had first been printed. Such an act of parliament might hinder printers, such as Grafton, from endangering themselves by printing Bibles or New Testaments, but it could not be much regarded by those who indeed knew the Scriptures to be the word of God.

In some instances great severities were resorted to, in consequence of the word of God being found in the possession of those who had, by the act of parliament, been prohibited to read it. Some who were very zealous for the "old learning," went beyond the law altogether in their persecutions. It is not to be supposed that John Longland, bishop of Lincoln, would be the last in any thing of this kind. About this time he caused two men to be burned on the same day: the one named Thomas Bernard, for teaching the

Bp Longland causes T Bernard and J. Morton to be burned

* In the above estimate I merely take *undoubted* editions; I should not be surprised if the actual number of copies were nearly double what is stated above Editions which are page for page the same, are often found, when closely examined, to be of different impressions

Lord's prayer in English (which was expressly permitted by the law); and the other named James Morton, for keeping the Epistle of St. James in English in his possession. This was completely in character with the persecution which Longland had carried on in 1522; and it shews how unchanged was his enmity against the word and truth of God. Fox, ii 453

The measures which the king had taken to hinder the Scriptures from being so read as to lead persons to discuss its doctrines, appear to have been so thoroughly ineffectual that some new measures were resorted to, in order if possible to keep the consciences of the people in subjection, not to God and his word, but to the imperious will of the king. In 1542, the attempt to keep the people from freely reading the Bible had commenced; and by the beginning of 1543, this had been so far carried into effect, as could be done by an act of parliament. Nearly three years after, however, the same things were complained of by the king as before. In proroguing the Parliament, on the 24th of December, 1545, the king took occasion to address them on this subject:—

The king's address to the Parliament, Dec. 25, 1545.

"And although you be permitted to reade holy scripture, and to haue the worde of God in your mother toungue, you must vnderstande that it is licensed you so to doo, onely to informe your awne conscience, and to instruct your children and famely, & not to dispute and make scripture a railyng and a tauntyng stocke against Priests and Preachers (*as many light persones do*). I am very sory to knowe and here, how unreuerendly that most precious iuell the worde of God is disputed, rimed, sang, and iangeled in euery Alehouse and Tauerne, contrary to the true meanyng and doctryne of the same And yet I am euen asmuche sory, that the readers of the same, folow it in dooyng so faintly and coldly. For of this I am sure that charitie was neuer so faint amongst you, and virtuous and godly liuyng was neuer less used, nor was God himself amongst Christians euer less reuerenced, honoured, or serued"

This last sentence appears like a reflection upon the Lords and Commons whom the king was addressing, for they belonged to the classes who were allowed to read all versions, except that which had been prohibited: those who were said to have disputed about Scripture, may be supposed to have belonged to the classes who were now forbidden to read for themselves.

Another prohibition of the Scriptures, July 6, 1546

In the following year, the king published a more stringent prohibition of books of Scripture, and others which contained matter that might be deemed offensive or heretical. This proclamation, which is dated July 6th, 1546, sets forth—

"The king's most excellent majesty understanding how, under the pretence of expounding and declaring the truth of God's Scripture, divers lewd and evil disposed persons have taken upon them to utter and sow abroad, by Books imprinted in the English tongue, sundry pernicious and detestable errors & heresies, not only contrary to the laws of this realm, but also repugnant to the true sense of God's law & his word, by reason whereof certain men of late, to the destruction of their own bodies and souls, and to the evil example of others, have attempted, arrogantly and maliciously to impugn the truth, and therewith trouble the sober, quiet, and godly religion, united and established under the King's majesty in this his realm; his Highness minding to foresee the dangers that might ensue of the said books, is enforced to use his general Prohibition, Commandment, and Proclamation, as followeth"

The first thing enjoined is,

Tyndale and Coverdale's versions forbidden.

"That from henceforth no man, woman, or person, of what estate, condition, or degree soever he or they be, shall after the last day of August next ensuing, receive, have, take or keep in his or their possession, the Text of the New Testament of Tyndale or Coverdale's translation into English, nor any other than is permitted by the Act of Parliament made in the Session of the Parliament holden at Westminster, in the four and thirtieth and five and thirtieth year of his Majesty's most noble reign"

The act here referred to, is that which has been already mentioned as having passed in 1543, by which Tyndale's translation was prohibited. It does not expressly permit any particular version, but leaves all except Tyndale's in the same condition that they were in before: this proclamation appears to extend the prohibition to Coverdale's New Testament, leaving whatever was not Tyndale's or Coverdale's without any condemnation.

Books of certain authors prohibited

Forgiveness for past offences if prohibited books were given up

The proclamation goes on to prohibit the receiving or possessing of any books printed, or which might afterwards be printed, in English, in the names of Frith, Tyndale, Wiclif, Joye, Roy, Basil, Bale, Barnes, Coverdale, Turner, Tracy, or any of them; together with all books which might contain anything contrary to the act of parliament before referred to. All such books were to be delivered up to persons appointed for the purpose, before the last day of August, in order that they might be burned. The king published his forgiveness of those who still retained prohibited books, on this condition; namely, that they should now be given up in the manner provided; and those who were appointed to receive the books were forbidden to be curious in examining who the persons might be who brought them; all that they had to do was to receive them and burn them.

Penalties

The penalty for disobedience of this proclamation was imprisonment at the king's pleasure, and also "such fine and ransome" as the king or four of his council might impose upon the offender. The same penalty, together with the king's extreme indignation, was denounced against all who should import from abroad any books concerning the Christian religion, without having first obtained the king's licence.

The prohibition of Coverdale's Testament, as well as that of Tyndale, was an extremely sweeping censure: it left comparatively few copies of any sort which were allowed to be read even by the privileged classes. It is clear, I think, that this proclamation intended some version or recension to remain as an allowed book; this must have been that of Cranmer (or the "Great Bible,") which was distinctly regarded as not being Coverdale's, although he had the charge of it while it was passing through the press. The fact of this being the one permitted version of the New Testament was probably the occasion of an edition of it being printed this year. There probably would be some considerable demand for it if those of Coverdale's translation were destroyed in any considerable numbers.

The "Great Bible" still unprohibited

It is probable that the prohibitory act of parliament had been in many places but little attended to, until this proclamation was issued. The following memorandum was written in this year by a shepherd on Sunbury Hill in Middlesex: it stands on a spare leaf of Polydore Vergil's Invention of Arts abridged in English:—"On the invention of things, at Oxford, the yere 1546 browt down to Seynbury by John Darbye, price 14d. When I kepe Mr Letymers shype I bout thys boke when the Testament was aberagatyn, that sheperdys might not red hit: I prey God amende that blyndnes. Wryt by Robert Wyllyams, keppynge shepe vppon Seynbury Hill." This shepherd must have retained his Testament until this year; and it would seem, from this memorandum, that it was then that he dated the prohibition for those in the lower classes to read the Scriptures. It is not too much to suppose that in other places the state of things in this respect was similar.

A shepherd's memorandum

Destruction of English Bibles

The destruction of the copies of the Scriptures must have been carried on with great diligence; and it is probably owing to the care with which this was done, that so few copies of the three editions of Coverdale's Bible have come down to us. Only about four copies appear to be known of the two editions (taken together) of the year 1537. The destruction must have been almost as complete as that of the two first editions of Tyndale's New Testament.

But although the king carried on his arbitrary proceedings, and shewed the bent of his inclination in thus suppressing the Scriptures, there was not wanting a faithful monitor to testify to him, even as Latimer done in 1530.

Supplication of the Poor Commons Strype, Mem Ecc i 633

In this year, a few months apparently after the proclamation had been published, a book appeared addressed to the king, entitled, "A Supplication of the Poor Commons." It set out with a complaint concerning the state in which England was, through the conduct of the priests, &c. Speaking of their teaching, it is said:—

Priests complained of Their teaching

"They tell us, that vice, uncharitableness, lack of mercy, diversity of opinions, and other like enormities, have reigned in England ever since men had the Scriptures in English They say, it sufficeth a layman to believe as they teach, and not to meddle with the interpretation of Scripture . They cannot abide this name, the *Word of God*; but they would have the Scriptures called, the *Commandments of God*. They have procured a law that none shall be so hardy as to have the Scriptures in his house unless he may spend 10*l* by year And what meaneth this, but that they would famish the souls of the residue, withholding their food from them? We appeal to your highness's judgment in this behalf, whether this would be indifferent or no; if none should be allowed meat in your highness's house, but such as were clothed in velvet, with chains of gold about their necks? What servants would your majesty have shortly? What starvelings would your servants be of all other? For no man within your realm may refuse to do you service Hath God put immortal souls in none other, but such as be possessioners of this world? Did not Christ send word to John the Baptist, that the poor received the Gospel? Why do these men disable them from reading the Scriptures, that are not endued with possessions of this world?, Because they are the very same that shut up the kingdom of heaven before men They enter not in themselves, nor suffer they them to enter that would."

The prohibition on reading the Bible

The writer then speaks of the argument which might be used, that, as it was Parliament which had made the law, so it was in effect the act of the whole people:—

"Whereunto we answer, that if we have given it over from us to the possessioners of this world, we may well be likened to the Gadarenes (Mark v), which desired Christ to depart from their country. . If we have rejected this merciful proffer of our most merciful Father (to have the Scriptures the declaration of God's will), when He used your highness as His instrument to publish and set forth His most lively word; let us fall down prostrate with repentance of this contempt of His most merciful gift: most humbly beseeching Him to behold the dolours of our hearts, and to forget our obstinacy therein, giving your highness such desire of our salvation, that you will as favourably restore

unto us the Scripture in our English tongue, as you did at the first translation thereof set it abroad Let not the adversary take occasion to say, the Bible was of a traitor's setting forth, and not of your highness own doing For so they report that Thomas Cromwell, late Earl of Essex, was the chief doer, and not your highness, but as led by him.

The writer, after this, speaks of the manner in which the king's former injunction had been abused by the bishops and clergy:—

"When your highness gave commandment that they should see that there was in every parish church, one Bible at the least, set at liberty: so that every man might freely come to it, and read therein such things as should be for his consolation; many of this wicked generation, as well priests as others their faithful adherents, would pluck it other into the quire, other else into some pew, where poor men durst not presume to come; yea, there is no small number of churches that hath no Bible at all And yet not sufficed with the withholding it from the poor of their own parishes, they never rested till they had a commandment from your highness, that no man of what degree soever he were, should read the Bible in the time of God's service as they call it. As though the hearing of their Latin lies, and conjuring of water & salt, were rather the service of God, than the study of His most holy word, This was their diligence in setting forth the Bible at your highness commandment" The Bishops, &c oppose the Scriptures

The zeal with which the late proclamation against Tyndale's and Coverdale's versions had been carried out is next adverted to, shewing how the letter of the king's orders had been even overstepped:—"But when your highness had devised a proclamation, for the burning of certain translations of the New Testament, they were so bold to burn *the whole Bible*, because they were of those men's translation."

After this, the proceedings relative to the making of a new translation are thus spoken of:—

"We heard say that they proffered your highness that if you would please to call in the Bible again, forasmuch as it was not faithfully translated in all parts, they would oversee it: and within seven years set it forth again . Your bishops .. if they might have gotten in the Bible for seven years, they would have trusted, that by that time, either your highness should have been dead, or the Bible forgotten; or else they themselves out of your highness' reach; so that you should not have had like power over them, as you have now." Their unwillingness to set forth a version

The writer next speaks of the Bible which had been overseen and perused at the king's command, by Bishops Tonstall and Heath:—"When your Majesty appointed two of them to overlook the translation of the Bible, they said, they had done your highness' commandment therein: yea they set their names thereunto. But when they saw the world somewhat like to wring on the other side; they denied it and said, they never meddled therewith: causing the printer to take out their names which were erst set before the Bible, to certify to all men that they had diligently perused it according as your highness had commanded."

These notices of events then recent, relative to the circulation of the Scriptures, are highly interesting. It is to be observed, that in this "supplication," facts are arranged without any regard to the actual order of time. The writer speaks at considerable length of the sufferings of the poor, through the conduct of the priests; and he earnestly entreats the aid of the king. He thus presses upon him the responsibility under which he was:—

"If you suffer Christ's poor members to be thus opprest, look for none other than the rightful judgment of God, for your negligence in your office and ministry. For the blood of all them that by your negligence shall perish, shall be required at your hands Be merciful therefore unto yourself, and unto us your most obeissant subjects ....Remember that your hoar hairs are a token that nature maketh haste to absolve the course of your life." The king's responsibility

The king's end was probably much nearer than the writer of this supplication thought. He did not survive his proclamation for widely suppressing the Scriptures more than a few months; he died on the 28th of January, 1547, in the fifty-sixth year of his age, and the thirty-eighth of his reign. Thus the effects of that proclamation passed away in a very short time. The death of Henry, Jan 28, 1547

It was now about one and twenty years since the first copies of the English New Testament in print had been circulated; the consequences of this had been momentous: the earnest desire after the knowledge of the revelation of God had been excited; and it would have been impossible to have thwarted it. Many would probably have suffered, for they had learned the value of the revelation of God, and that it is worth retaining at all hazards. Every effort had at first been made to crush the Scriptures in English; but, through the blessing of God, those efforts failed; the opposers afterwards lent a helping hand, and became, for a time, the instruments of their diffusion. At length, they again hindered the spread of God's word; but just when these hindrances were endeavoured to be greatly increased, the whole scene changed, and the restrictions vanished away. In tracing out these events, how much there is to manifest the overruling

power and grace of God in bringing such mighty results to pass, through the labours of two of His servants, WILLIAM TYNDALE and MYLES COVERDALE.

The knowledge of the Gospel accompanies the spread of the Scriptures

It is very evident, in reviewing the events of the preceding twenty years, that just as the Scriptures spread in England, so did the knowledge of that Gospel which had been so long obscured; namely, that God accounts sinners righteous for the sake of that work which Christ has finished; and that, through His blood, all who believe have forgiveness of sins as their present and continuing blessing.

IX.

REIGN OF EDWARD VI.—SCRIPTURES AGAIN CIRCULATED.

State of things at the commencement of the reign of Edward VI

UNFAVOURABLE as the close of Henry's reign had appeared to the circulation of the Scriptures, it was the prelude to better things. The restraint which had been laid upon the Scriptures in English, by the suppression of Tyndale's and Coverdale's translations, must have been very effectual in withdrawing from ostensible circulation the greater part of the copies of the whole Bible which had been printed, and *all* those of the New Testament, as a separate volume; until, in the same year in which this restraint was imposed, Grafton printed an edition of the New Testament, according to the "Great Bible," to meet the demand for the word of God which might yet exist amongst the privileged classes.

Thus, at the commencement of the reign of Edward VI., the Scriptures were almost entirely withdrawn from circulation; the mass of the people were forbidden to read them; and one chapter, read by the priest every week, was the only permitted manner for the people at large to obtain any knowledge of the revelation of God.

It is to be observed, that whatever liberty had been granted at times, in the reign of Henry, to the preaching of the Gospel, no steps of any importance had been taken to get clear of the ritual of Rome. Even those who held any post in the established church (such as it then was), were thorough conformists, in action, to the services of the Roman Missal; every thing relating to the Pope's jurisdiction had been weeded out, but the book was essentially the same. Some practices, which were full of idolatry and superstition, had been abrogated; and a few attempts had been made towards the introduction of English prayers, in the stead of those in Latin. In fact, the state of things, at the close of Henry's reign, was such, that a retrogradation to the owning of the Pope's authority *seemed* much more probable, than a steady advance in the doctrine of the Reformation.

But still, much had been done. The silent testimony of the word of God had gone forth; and, although that word had again become a volume withheld from the many, yet the seed sown in their hearts could not be so easily uprooted. Results, in the following reign, manifested that the seed which had been thus already sown, had not been wasted.

Romish ritual combined with the Gospel

It is to be observed, that frequently, educational habit leads men into inconsistencies of conduct which seem almost inexplicable. This is found to be the case even with those who make the profession of the name and the Gospel of Christ; and thus it is that the routine of a false system is adhered to, long after the system itself has been seen to be evil. This in part explains how, in the reign of Henry VIII., even those who wished to further the Gospel of Christ, continued the usage of ceremonies which, when analysed, are found to be utterly subversive of the true doctrine of the grace of God. Thus, in England, it was long before the use of a false service was really felt to be an evil thing. The questions which occupied the minds of those who thought about righteousness and peace with God, were those which related to individual salvation, far more than those which had to do with the rectitude, or the reverse, of any particular prayer, system, or ceremony. Let this be borne in mind; and we shall understand how gradually, even after the death of Henry, the external framework of Romanism was thrown aside.

Somerset, the Protector, a helper of the Reformation

At the accession of King Edward, the actual weight of government fell at the first upon his uncle, who was now created Duke of Somerset, and made Lord Protector. Somerset was an instrument in the hand of God, for carrying on the Reformation in England, very much in the same way in which Cromwell had been ten years before. Among the early acts of this reign, was the reversing of the restrictions which had been laid on the circulation and the reading of the Scriptures.

The Scriptures again permitted

In May, 1547, there were certain injunctions drawn up; which, in the following September, were published, and circulated by the king's visitors, who were appointed to visit and to preach in every diocese of the kingdom. Amongst other things required by these injunctions, were the following:— Injunctions circulated, Sept, 1547. Collier, v 199 Fox, b 9, p 5

"Within three months after this visitation, the Bible of the larger volume in English, and within twelve months Erasmus, his Paraphrase on the Gospel was to be provided, and conveniently placed in the church for the use of the people," that they "might reverently, without any argument or contention, read and hear the same at such times as they listed, and not be inhibited therefrom by the parson and curate, but rather to be the more encouraged and provoked thereto"

"And that every ecclesiastical person under the degree of a bachelor of divinity, shall provide for himself the New Testament, in Latin and English, with Erasmus's Paraphrase And that the bishops and their officers shall examine the parochial clergy in the study of Holy Scriptures"

The clergy were to "examine such as come to confession in Lent, whether they can repeat the Creed, the Lord's Prayer, and Ten Commandments, in English And that unless they are thus far acquainted with the fundamentals of religion, they ought not to be admitted to the blessed sacrament of the altar"

"And that in the time of high mass, he that says or sings the same, shall read the Epistle and Gospel in English, and one chapter at matins, immediately after the lessons; and at even song, after Magnificat, one chapter of the Old Testament And that when nine lessons are to be read in the church [sc Latin lessons], three of them shall be omitted, with the responds; and at even song the responds, with all the memories [i e commemorations of persons deceased], shall be likewise omitted"

A form of "bidding" prayer was at the same time set forth, and prescribed to be used, the conclusion of it ran thus:—

"You shall pray for all them that be departed out of this world, in the faith of Christ, that they with us, and we with them, at the day of judgment, may rest both body and soul with Abraham, Isaac, and Jacob, in the kingdom of heaven"

These extracts from the instructions contain what was now ordered with regard to the word of God in English: they likewise shew how little had been done to innovate upon the service of Rome; in fact, the things which but a little while after were so strenuously and rightly condemned by the Homilies, were still in the most part remaining, only the light of the word of God was introduced amongst them: and this light soon began to manifest the darkness around. Means taken that the word of God in English should be known

It seems probable from these injunctions that in the latter part of the preceding reign, the Bibles had been removed from some of the churches: and indeed, when they might no longer be freely read by the people, no good reason seems to have remained for their continuing where they had been so set; since their being placed there was for that object and no other. These injunctions put matters relative to the circulation of the Scriptures in precisely the same position as they had been in the year 1541; this, however, was added,—the reading of some portions of them in public, which had commenced when they were prohibited to be read by the people in general. In other respects also the greater part of the observances were retained which had been upheld in the preceding reign. It is true that in some places there were those who had a zeal for the truth of God which led them without any warrant from the government to destroy various emblems of idolatry. The cessation of persecution upon the Act of the Six Articles, may have emboldened them in these proceedings. Strype says, "From the beginning of King Edward's reign, hitherto, the old way of worship, and the rites and ceremonies continued as they had done in the former reign, without, or but small, variation:" the reason of this, he states to have been that the meeting of a Parliament was waited for before any such innovations should be made. Boldness of some reformers Strype, Mem Ecc ii 56

It is probable that the copies of the "Great Bible," which had been printed between the years 1538 and 1541, were still undestroyed and preserved; for if this had not been the case, the injunctions could not have been complied with. No edition of the Bible was published in this reign previous to the year 1549, although in the year in which the injunctions were issued, an edition of the New Testament, English and Latin, was published; and in the following year several editions in English. Copies of the Bible yet in existence. Cotton's list

The Paraphrase of Erasmus upon the Gospels, which was enjoined to be procured within twelve months after the issuing of the injunctions, was not yet printed. It was, however, completed in the ensuing January. The translation of this paraphrase from the Latin had been in a great part executed before the death of Henry VIII., through the instrumentality of the queen, Catherine Parr, his last wife. The Paraphrase of Erasmus on the Gospels completed Jan 1548 Queen Catherine Parr causes the translation to be made

Myles Coverdale had been on the continent during the latter years of the reign of Henry: he appears Coverdale

during the latter part of Henry's reign. to have returned to England after the seizure of the Bibles at Paris, and to have left it again either on the passing of the Act of the Six Articles, or else soon after; probably before the trouble of Barnes and his companions. Bale says that his return, on the accession of King Edward, was after an exile of seven years. The places of his abode during the time when he had thus become, for the second time, a voluntary exile from his native land, cannot be traced with any exactness; some of them are, however, known; and these shew that his was a very wandering life. It must indeed, in many respects, have resembled "the poor Apostle's life" of Tyndale, of which Frith made mention. One of the places at which he sojourned for some time was the University of Tübingen, where the degree of Doctor of Divinity was conferred upon him. He earned his livelihood during the time partly by teaching young children. It is not unlikely that some of his pupils were persons of more advanced age.

His second exile, 1540

His wanderings

At Tübingen made D D

His means of subsistence

At Augsburg, May, 1545. Nuremburg, Oct 1545

From the dates and places at which certain of his books were printed, while he was abroad, we may, I think, gather, that, in May, 1545, he was at Augsburg; and that, at the end of the following October, he was at Nuremburg. Where he had been, besides Tübingen, during the time preceding, does not appear.

His long residence in Germany had made him a complete master of the language; and thus, although no longer able to continue to preach to his own countrymen, he was not hindered from labouring as an evangelist abroad. He must have been occupied in this manner during some of his wanderings, for the Duke of Deux-Ponts presented him, in consequence, with the benefice of Bergzabern, in his duchy, three leagues south-west of Landau. This must have occurred during the latter part of his exile; for he is said to have retained it until the accession of Edward VI., when the persecution on account of the Six Articles having been stayed, he was able to return to England in safety.

Appointed minister at Bergzabern

His marriage

He was now a married man. When he became so is uncertain—whether during his previous exile, or during this period of banishment: if the former, then most probably that circumstance alone sufficed to hinder him from being in England after the Act of the Six Articles was passed. His wife was born, it is said, "either in Germany or Denmark:" the latter, perhaps, is the country intended;* her name was Elizabeth. She was one of two sisters, of whom Johannes Macchabæus Alpinus, a Scotchman, holding a high situation in the employ of the King of Denmark, married the other. This makes it probable that Coverdale was himself married while in Denmark, which must have been, I believe, between the years 1531 and 1534. Very little is known of his wife, except that she was "a most sober, chast, and godlie matrone," and that she was still alive while Coverdale was bishop of Exeter.

Strype, Mem Ecc iii 346

Hoker, Mem Cov p 139

Coverdale's return to England.

Coverdale must have returned to England very soon after the accession of King Edward. He returned, says Bale, "poor in this world, but rich in the grace of Christ." Soon after this, Catherine Parr, the Queen Dowager, who had married the king's uncle, Thomas, Lord Seymour of Sudely, appointed him her almoner. This it was, probably, that caused him to be connected with the translation of part of the second volume of the Paraphrase of Erasmus. The first volume of this was published in January, 1548. In the following September, the queen, who had patronized the work, died at the seat of her husband, Sudely Castle, in Gloucestershire. She was buried in the chapel belonging to Sudely Castle; and Coverdale preached her funeral sermon, warning the persons who were present, that none of the funeral ceremonies were performed with the view of benefiting the deceased queen; in order that in so doing, he might clearly avoid the Popish abuses which had universally prevailed. It is to be observed, that, as yet, the dead were prayed for in the services of the church; so that Coverdale, in boldly stating the truth on this subject, was going beyond what might be styled the existing state of the English Reformation.

Appointed almoner to the Q Dowager.

The queen's death, Sept 1548

Her funeral sermon preached by Coverdale

MS Coll of Arms Mem Cov p 141

Parliament, Nov 1547

In November, 1547, the Parliament and the Convocation both met, the latter on the 5th, the former on the preceding day. This Parliament enacted legally many of those things which the Protector had previously done by proclamation; for instance, the Act of the Six Articles was wholly repealed; all statutes for the punishment of Lollards were likewise repealed; as also was the act which had been passed in the preceding reign, by which the reading of the Scriptures was restricted. Thus there was now, not only legal permission for all to read the word of God without any hindrance, but likewise there was a repeal of those laws by which any might have been punished on account of the truth which they might learn. To the end of this reign, no restriction was imposed upon the use and diffusion of the Scriptures: editions multiplied; and the many things in which the rites of popery were thrown off, prove that the fruit of the circulation of the Scriptures was (through the blessing of God) abundantly ample. The instrument to whom the people of England were indebted for this blessing, was the king's uncle, the Protector Somerset.

Act of the Six Articles repealed

Other changes.

Circulation of the Scriptures

* Strype says, "He lived long in Germany and Denmark; where he had a benefice, and married a sober woman, named Elizabeth, born in those parts" This is not very definite

It was declared that the Lord's supper ought to be received according to the institution of Christ under both kinds, bread and wine, and likewise, that the priest ought not to receive alone, without the people.

The Convocation likewise, at the same time, agreed that the Lord's supper ought to be received under both kinds, and that priests might marry; the ground on which both these decisions rested was, the testimony of God in His word. The successive steps which were taken in the succeeding convocations by Cranmer, Ridley, and others, in opposition to transubstantiation, the Latin service, and other ceremonies and doctrines of Rome, cannot be recounted here. The Convocation.

X.

OCCURRENCES CONNECTED WITH COVERDALE AND OTHERS, IN THE REIGN OF EDWARD VI.

OTHER matters of interest relative to Coverdale remain to be mentioned, as occurring in the reign of Edward VI. Many made an evil use of the liberty which was accorded them, of freely reading the word of God: this led to harsh measures towards certain of them. Those who received the reformed doctrines had yet to learn, both that the excision of heretics was not their province, and that varying judgments as to many points need not hinder the exercise of Christian love. Many are spoken of at this period as having given trouble from their holding, some Anabaptist,* and some Arian doctrines. Certain of the former were tried on the 27th of April, 1549, before Archbishop Cranmer, and others at St. Paul's; and on the Sunday after their next meeting, one of the said Anabaptists, named John Champneys, of Stratford-le-Bow, did penance at Paul's Cross, on which occasion Coverdale preached. This is the first intimation as to where he was after he had left Sudely Castle upon the death of Queen Catherine Parr.

The word of God misused.

Anabaptists and Arians

Anabaptists tried, April 27, 1549

John Champneys does penance

Coverdale preaches. Mem. Cov. p 142

The proceedings which were carried on in this reign, for reformation in religion, were, of course, unpopular with those who clung to "the old learning;" while, at the same time, such a thing as toleration appears never to have entered the minds of those who were in authority. These circumstances occasioned a great deal of commotion in England in the summer of 1549: insurrections broke out in various parts of the country, of which the most considerable was in Devonshire and Cornwall. This commenced in the month of June; soon after which, they sent their demands to the king, embodied in seven articles. To these a reply was sent in the king's name, which had, however, no effect in causing them to disperse, and they in return sent a supplication to the king. But although they took the place of suppliants, they were very far from thinking themselves to be merely such; for their articles are couched in a peculiarly dictatorial strain, and nothing would suffice them but a punctual compliance. The Lord Privy Seal, Lord Russell (afterwards Earl of Bedford), was sent against them; and he offering to receive their complaints, they gave him their demands, which were now increased to fifteen articles. They referred principally as before, to the re-establishment of popery, only now their demands were greater and more definite; they required that all ancient councils should be observed, that the law of the Six Articles should be re-enacted, that the Latin Mass should be restored, that all who would not worship the Sacrament should die as heretics,

Strype Cran. p 254

Commotions in England Summer 1549

Devon and Cornwall

The demands of the rebels

Lord Russell sent against them.

Farther demands of the rebels.

and other matters of a similar kind. Their tenth article is remarkable:—"We wil haue the Bible, and al books of Scripture in English, to be called in again. For we be informed that otherwise the clergy shal not of long time confound the heretics." This was an ingenuous confession, it shewed how ill all that which was of man's devising, and to which his heart so fondly clung, could bear the introduction of the light of God's pure word.

Their opposition to the Scripture

* It is right to state most explicitly, that those who are called by writers of this period "Anabaptists," are not to be confounded as regards either doctrine or practice with those Christians who now reject the doctrine of infant baptism.

If any ask, "What did the Anabaptists of this period hold?" It may suffice to refer such to the examination of the Anabaptists above mentioned They held that "the elect sinned not, and could not sin; that they that be regenerate never fall away from godly love [this was a different doctrine from that of the salvation of every justified person]; and that the elect have *a right to take* so much of the things of the world as may supply their necessities" That these were not misrepresentations, was proved by the confession and abjuration of John Champneys, above mentioned.

However, let the errors be grievous as they may, we no where in the New Testament find the church authorised to punish those who err, except in excluding them from the communion of God's people.

Other measures were taken besides the Lords Russell and Gray having been sent against the rebels; various preachers were sent into the West on this occasion, but none seem to have shewn much willingness to undertake so dangerous a work, except Myles Coverdale. This was spoken of several years afterwards, as being greatly to his commendation.

Preachers sent to the West.

Coverdale goes thither

The rebels, headed by Humphrey Arundel and Henry Bray, mayor of Bodmin, had laid siege to Exeter; and, after all attempts at a negociation had failed, Lord Russell attacked and routed part of their men. This was in the latter part of July: the siege of Exeter had continued several weeks, and the inhabitants were nearly starved into a surrender. In spite of a partial repulse, the rebels continued their siege, which was ended by their being totally routed on the 5th of August, by a second attack of Lord Russell. Four thousand men were killed or taken prisoners: they had at this time maintained the siege for six weeks.

Siege of Exeter

Rebels routed, Aug 5, 1549

Coverdale having been sent into the West on this occasion, preached in various places; this was as much needed there as in any part of England, or perhaps more so. He preached a thanksgiving sermon after the victory at Exeter. The council had guaranteed to requite the preachers who undertook the service on which they were employed in this matter; accordingly, we find in the following year (July 20), a reward of forty pounds given to him from the king.

Coverdale preaches in various places

Where Coverdale was during the period which had elapsed after the victory at Exeter until the following July (almost a year) does not appear. He may have continued in the West for some considerable time, which is rendered probable from the date of the king's donation to him; or he may have gone abroad; which is rendered not improbable, from the fact of an edition of his Bible having been published this year (1550) which is said to have been printed at Zurich. If he were present himself at the place at which it was printed, he could not have remained until it was completed, which was not until the 16th of August, 1550. This edition of his Bible is clearly one of the two revisions which he mentioned in his sermon at Paul's Cross, in which he defended his version; and this circumstance makes it seem likely that he was himself present at the place where the printing was executed.*

An edition of Coverdale's Bible printed, 1550

On the 18th of January, 1551, Coverdale is mentioned as one who was appointed a commissioner, with Cranmer and others, for the searching out and examining of Anabaptists and other heretics. The powers given to these commissioners was very great. Under this commission, (the second of the kind which there had been in this reign,) an Arian, named George Van Paris, was condemned as an obstinate heretic: the warrant for his execution by burning was made out by the lord chancellor in April this year. It is needful to mention this circumstance, because Coverdale belonged to this commission; although it does not appear that he was concerned in the affair, and whether he acted at all as a commissioner cannot be ascertained. Arianism is a most awful and blasphemous heresy, nearly approaching to that of Socinianism (that resort of those who are too cowardly to avow themselves infidels); but that is no ground for the putting of such to death; and the deed is to be reprehended by whomsoever it be sanctioned.

Coverdale a commissioner for examining heretics, Jan 18, 1551.

Van Paris condemned.

Coverdale was in favour at this time with the ruling powers.† He had been for some time spoken of as likely to succeed to the bishopric of Exeter: such a supposition was mentioned in June, 1550, by Peter Martyr, who highly commended Coverdale, expressing his opinion that nothing could tend more to the restoring of true religion in England, than for men such as Coverdale to be generally entrusted with the administration of the Church.

Coverdale proposed as Bishop of Exeter

P Martyr's commendation of Coverdale

Veysey, the bishop of Exeter at this time, was an old man who was commonly absent from his diocese, and who was altogether opposed to the Reformation. It was therefore looked on as sound policy to endeavour to induce him to resign. This was negociated in some manner which does not seem very clear; the ground assigned in his resignation is that of old age and infirmities. Such measures as these gave an opportunity, throughout the reign of Edward VI., for rapacious courtiers to enrich themselves, by getting possession of the estates which had previously belonged to the various bishoprics. It was so in this case; for one of the arrangements of Veysey's resignation was, that the alienation on his part of the property of the see would be connived at. The property of the see was pretty well reduced by these alienations; for whereas, in 1534, the estimated annual value of this bishopric was more than fifteen hundred pounds, it was now reduced to one-third part of that sum.

Bp Veysey induced to resign

He alienates the lands of the bishopric Reveue, £1566:14:7½

* A re-issue of this edition in 1553 had a new title page printed for it

† The following notice of him occurs about this time:—"On the 7th of March, 1551, Lord Wentworth, who had been Lord Chamberlain to the king, was buried at Westminster in an honourable manner, and Coverdale preached the funeral sermon"—Mem Cov. p 145

Coverdale was nominated to the vacant see, August 14th, 1551. The next day the royal letters were directed to Archbishop Cranmer, informing him of the appointment, and desiring him to consecrate him. A delay, however, occurred: Coverdale was too poor to pay his "first fruits" to the king; he therefore had to wait at court in order to get himself excused this payment, and also to do homage on his appointment. He found, however, nothing but delays; and this apparently from secret hinderers of the Gospel, so that he was obliged at last to obtain the interference of Cranmer to help on the business. Cranmer accordingly wrote to Cecil, the secretary, for Coverdale, entreating that no delays might be made, and stating the need that there was of him in his diocese.

Coverdale's nomination, Aug 14, 1551

This apparently brought matters to a point, and he was consecrated on the 30th of August, by Archbishop Cranmer, assisted by Nicholas Ridley, bishop of London, and John Hodgkin, suffragan of Bedford. Scory was consecrated bishop of Rochester at the same time.

His consecration, Aug 30 1551

A few days after, he received his license to preach, which was, in those days, needed even by Bishops; such a fear was there of popish doctrine being preached. On the 10th of September he also had a license for himself and Elizabeth his wife, with any five or six guests who might be with them, to eat flesh upon the days which had been appropriated to fasting or abstinence.

Coverdale's name occurs about this time in the king's commission, for revising and recompiling the Ecclesiastical Laws. This commission is dated October 6, 1551: it is probable, however, that Coverdale was in his diocese, and so did not act upon the commission.

Coverdale appointed a Commissioner for revising Ecc Laws

As Bishop of Exeter, Coverdale's diligence has been highly commended; he was especially remarked for what was then so much needed,—frequent preaching. This he attended to upon every holyday, as well as lecturing, at some one of the many churches in Exeter, twice every week. His godliness and uprightness of life seem to have procured for him general respect; and farther, they may have commended the Gospel to the consciences of some of those who thus saw its fruits. His care over his own house was likewise highly commended; which indeed is a thing most needful in any one who has the care of the Church of God: "If a man know not how to rule his own house, *how shall he* take care of the church of God?"

Coverdale's diligence

1 Tim iii 5.

He does not appear to have been skilful in civil or canon law; and thus, he was glad to procure the services of Dr. Robert Weston, to whom he committed the charge of his ecclesiastical jurisdiction.

Dr Robt Weston, his chancellor

Coverdale, however, had enemies: and surely it must be so, according to the teaching of the Apostle: "Yea, all that will live godly in Christ Jesus shall suffer persecution." The grounds of objection to him were these: that he was a preacher of the Gospel, an enemy of papistry, and a married man. Many attempts were made by his enemies to bring him into some snare, but in vain: other attempts were likewise made to kill him by poison; but, through the merciful care of his God and Father, this was frustrated. The Lord had service for him yet; and he whom *He* preserves is safe, let Satan rage as he will. It is probable, that Coverdale continued mostly in his diocese, during the two years that he retained his episcopal function. The only thing which is known to have called him away, was his attendance in parliament: in this, as in other things, punctuality and diligence were his characteristics. The first assembling of parliament after he was made bishop of Exeter, was on January 23, 1552: this session continued until the dissolution on the 5th of April following. During this session, there were but two days on which he was absent. Another parliament met in March, 1553: it assembled on the first day of the month, and was prorogued on the last; from this Coverdale was absent but one day.

Coverdale's enemies.

2 Tim iii 12

Efforts of his enemies

His attendance in Parliament

This brings the narrative of the known events relative to Coverdale, down to the close of the reign of Edward VI.; a period at which (as we shall see), not only his circumstances were changed, but his liberty and life endangered.

To return to the circumstances relative to the circulation and translation of the Scriptures. It is not to be expected that, in a reign like that of Edward VI., many incidents would occur relative to this subject. The circulation of the Scriptures now went on smoothly and quietly, without being subject to those various fluctuations which had taken place in the preceding reign. The even course of the current caused its progress to be less marked, than had been the case when its surface was continually rippled.

Free circulation of the Scriptures in the reign of Edward

Many editions of the Bible and New Testament were printed; some being reprints of Matthew's Bible, some of Cranmer's, or the "Great Bible," and some of Taverner's revision. Those who were in power were avowed favourers of the Gospel; and thus, of course, no attempts were made to abridge the free permission with regard to the Scriptures, which had been granted in the beginning of this reign. In this

Many editions

Labours of Gospellers

time of quiet, there was much likewise done, through the labours of diligent Gospellers; and by the two-fold testimony—the word of God in the hands of the people, and the preaching of the true Gospel—many souls were converted.

Some mention of the duke of Somerset

The duke of Somerset has been already mentioned as having been, in the early part of the reign of his nephew, the principal instrument in altering the whole of that course of proceeding which had been adopted in the latter part of the reign of Henry VIII.

His actions in his high and perilous station of Lord Protector, do not belong to this place: it may suffice to say, that he shewed himself to be a favourer both of the Gospel and of those who preached it; and it was his endeavour, so far as he could, to appoint such men to be bishops as might be helpers forward of the truth.

His power of short duration

His power and authority were, however, but of short duration. He was much beloved by the people at large; but amongst the nobility there were many who envied his authority. In consequence of this, they took occasion a little after the various insurrections, in the year 1549, to accuse him of many things connected with the administration of affairs, and thus they succeeded in depriving him of his offices, and of a considerable portion of his property. The king was now almost entirely in the hands of Dudley, earl of Warwick (afterwards duke of Northumberland), who had principally exerted himself for the deprivation of Somerset. After this, the enemies of the Reformation seem to have taken courage, hoping that the deeds of Somerset would be as transient as his power had been short-lived. They likewise hoped that the earl of Warwick would exert himself to undo what the Protector had done.

The earl of Warwick,

Collier, v 375

"Those who were averse to the Reformation made their court to the earl of Warwick, expecting his inclination lay for their purpose; but this nobleman, being more concerned for his own greatness than for any systems of religion, disappointed their hopes He found the abetting the Reformation was the most effectual way to recommend him to the king Thus he appeared in a new disguise, and appeared strongly in his master's sentiment"

The Reformation continues

Thus, although Somerset was no longer able to use his power and influence, the work of Reformation went on. It is true, that the chief power was in the hands of a wicked man, but still policy made him act as the king desired; and farther, the wholesale appropriations which the courtiers made of lands which had belonged to abbies or bishoprics, could only be kept up by an apparent zeal for the farther progress of Reformation.

Somerset a prisoner

After the duke of Somerset had been deprived by his enemies, who conspired against him, of his office of Protector, he was kept for a little while a prisoner in the Tower: his enemies, however, were unable to

Soon liberated

compass his death at this time; and, accordingly, he was set at liberty again. Two years afterwards, they appear to have been apprehensive lest he should recover his former station of Protector; and for that reason

Re-committed to the Tower, Oct. 16, 1551

they concerted measures for his destruction. He was committed to the Tower, October the 16th, 1551,

Tried, Dec. 1

and on the first of the following December, he was tried in Westminster Hall. He was charged on several counts with high treason and felony. No evidence was brought against him except *written depositions*: the lords, who took the most prominent part in his trial, were his principal enemies; and yet so notoriously were the charges devoid of proof, that they could do no other than acquit him of the heavier charges of

Convicted of felony

treason, although they convicted him of felony; this, however, was done without evidence which could warrant such a verdict. The people heard of his acquittal; and, without being aware that he was convicted on another charge, were loud in their acclamations: when, however, they knew the real state of the case, they gave full proof of their vexation.

Beheaded, Jan 22, 1552

He remained a prisoner in the Tower until the 22nd of January, 1552, on which day he was beheaded upon Tower Hill. After having prayed, he addressed the people who were there assembled, reminding them of obedience to the laws, and speaking of his willingness to die. He afterwards spoke of the progress of the Reformation:—

Fox, book ix

"Moreover, dearly beloved friends, there is yet somewhat that I must put you in mind of, as touching Christian Religion, which, so long as I was in authority, I always diligently set forth and furthered to my power Neither do I repent me of my doings, but rejoice therein, sith that now the state of Christian Religion cometh most near unto the form and order of the Primitive Church Which thing I esteem as a great benefit given of God, both unto you and me Most heartily exhorting you all, that this which is most purely set forth among you, you will with like thankfulness accept and embrace, and set out the same in your living Which thing, if you do not, without doubt greater mischief and calamity will follow"

When he had proceeded thus far in his speech, there was a considerable disturbance among the people; and it was said that a messenger was bringing the king's pardon for the duke: this made them loud in

their vociferation and acclamations; but the duke, well knowing how fully his enemies had planned his destruction, beckoned to the people to be quiet, and then continued to speak to them. He informed them that they were mistaken in the thought of a pardon being sent him, and asked them to join with him in prayer for the king, to whom he said he had ever shewn himself to be a faithful and true subject, diligent in his affairs, and in seeking the common profit of the kingdom. To this the people heartily responded, exclaiming that this was most true. He then prayed for the king, and exhorted the people to obedience; after which he thus concluded his speech:—

"Moreover, forsomuch as heretofore I have had oftentimes affairs with divers men, & hard it is to please every man, therefore if there be any that hath been offended and injured by me, I most humbly require and ask him forgiveness, but especially Allmighty God, whom throughout all my life I have most grievously offended; and all other whatsoever they be that have offended me, I do with my whole heart forgive them Now I once again require you, dearly beloved in the Lord, that you will keep yourselves quiet and still, lest through your tumult you might trouble me For albeit the spirit be willing and ready, the flesh is frail and wavering, and through your quietness I shall be much more quieter Moreover, I desire you all to bear me witness that I die here in the faith of Jesus Christ; desiring you to help me with your prayers, that I may persevere constant in the same unto my life's end" His dying profession.

After he had again prayed, he prepared himself with very great composure for execution; binding a handkerchief over his own face, and laying himself upon the block.

"Thus this most meek and gentle duke lying along and looking for the stroke, because his doublet covered his neck he was commanded to rise up and put it off; and then laying himself down again upon the block, and calling thrice upon the name of Jesus, saying, *Lord Jesus, save me!* as he was the third time repeating the same, even as the name of Jesus was in uttering, in a moment he was bereft both of head and life, and slept in the Lord Jesus, being taken away from all dangers & evils of this life, and resting now in the peace of God; in the preferment of whose truth and gospel he always shewed himself an excellent instrument and member, and therefore hath received the reward of his labours" Fox, book ix

"Whatsoever his other vices and virtues were, this is certain, that his end (the Lord so working with him) was constant in Christ's truth, as his life was before a great maintainer of the same"

It is not a little remarkable that the two great instruments in setting forth the Scriptures to be read without danger, Cromwell and Somerset, should both have similarly suffered. The latter was by far the most unblemished as to his public administration of affairs, but Cromwell was placed in a yet more difficult position than that which Somerset afterwards held. Each, doubtless, was injured by ambition, and thus their devotedness to Christ and his glory was greatly hindered. Somerset had far greater opportunities than Cromwell for carrying on the work of Reformation, and it must be granted that he used them: if the means to which he resorted were not always such as can now be approved, it must ever be borne in mind that, although in some it is more discernible than in others, the work and service of every saint on earth is hindered and marred by imperfections. The only ground which either Somerset or Cromwell could take before God is that upon which alone any will join that innumerable multitude out of every tongue, who shall be gathered before the throne, namely, *the blood of the Lamb*, the unfailing resource provided by God for sinners. Cromwell and Somerset

Although there was, in this reign, perfect liberty as regards the use and circulation of the Scriptures, yet it is not a little remarkable, that no new translation or recension was published.* This shews, I think, that the proceedings in 1542 in the convocation, however much helped on by Cranmer, in the hope that a translation might be produced to which objections could not well be made by those who were popishly inclined, did in no way prove that he much objected to the version or revision then in use, which commonly bears his name. Throughout the reign of Edward, this was the version publicly used in the parish churches; and, indeed, the Psalms taken from it are, even at the present day, read in the services of the Established Church. No new version made in the reign of Edward

There appears, however, to have been a project for a new translation of the Bible into English, in which it is said that Martin Bucer was principally to have aided. Bucer and Paulus Fagius had been invited into England by the Protector Somerset, and Cranmer; after their arrival, they were appointed to be professors at Cambridge, the former of divinity, the latter of Hebrew. They had arrived in England in April, 1549, and for about three months had been Cranmer's guests. It was apparently during this interval Project for a new translation

Bucer and Fagius arrive in England, April, 1549

* The Bible published by Beck, can scarcely be called a new recension, for it is almost the same as Matthew's Bible

that the idea struck Cranmer that these two learned foreigners might be fitly employed in making a revision of the English Bible.

Strype's Cran. 281
Intended to be employed as translators

"As it had been a great while his pious and most earnest desire, that the holy Bible should come abroad in the greatest exactness and true agreement with the original text, so he laid this work upon these two learned men. First, that they should give a clear, plain, and succinct interpretation of the Scripture, according to the propriety of the language. And, secondly, illustrate difficult and obscure places, and reconcile those that seemed repugnant to one another And it was his will and advice, that to this end and purpose their public readings should tend. This pious and good work, by the Archbishop assigned to them, they most gladly and readily undertook. For their more regular carrying on this business, they allotted to each other, by consent, their distinct tasks Fagius, because his talent lay in the Hebrew learning, was to undertake the Old Testament; and Bucer the New"

Both taken ill

This proposed arrangement was presently frustrated by the illness with which both Fagius and Bucer were seized. The former wished, if possible, to get to Cambridge, to commence, if he could, his appointed lectures; he hoped, likewise, that the change thither might benefit his health. He left Bucer behind him, still sick, and unable to travel; Fagius, continuing ill, earnestly wished to be joined at Cambridge by Bucer, who arrived on the 5th November, 1549. Ten days after this, Fagius fell asleep in Christ, aged forty-five years: this event caused great sorrow to "all pious men that wished well to religion."

Fagius dies, Nov 15, 1549

Tremellius succeeds him.

Upon the death of Fagius, he was succeeded as Hebrew professor by Immanuel Tremellius, who probably would have had that portion of the work which had been appointed to his predecessor, if the scheme of this translation had gone forward.

Bucer's death, Feb 1551

This, however, was prevented by the death of Bucer, which took place in the end of February, 1551; his loss was much felt by the Reformed in England, to whom he had been of great service, as regarded the defence and confirmation of the Gospel of Christ.*

We do not know, very exactly, the particulars of the plan, according to which the proposed translation or revision was to have been executed; it is probable, however, that Bucer and Fagius would have had much aid from English scholars, as to the more accurate manner of expressing the originals according to the idiom of our language; otherwise, it is probable, that however learned their version might have been, it would be one but little fitted for the use of mere English readers.

Before concluding all mention of Bucer, it is to be observed, that England had, for several years before, been mediately benefited by his services. The Argentine English Psalter, published in 1530, was a translation from his Latin Version; it is not impossible that this fact may have suggested the idea of a revision of the whole of the English translation in which he was to be engaged.

Sir J. Cheek translates part of the New Testament

Matt. ii 1

During some part of this reign, Sir John Cheek (the king's Greek preceptor) executed a version of a part, at least, of the New Testament. This, if completed, would probably have been published; but it is not unlikely that it may have been begun towards the end of the reign, and thus discontinued in consequence of the change of events relative to religion and the Reformation. The following verse is given by Lewis, as a specimen of Sir John Cheek's manuscript version:—"When Jesus was boorn in Bethlem a citi of Juri in King Herood's dais, lo then the Wisards cam fro thest parties." Lewis says, "He has many other such peculiarities, as *toller*, for *publicane*, &c." Perhaps this version was never intended for publication, but merely executed for private use.

Having thus concluded an account of the events of this reign, relative either to the translation or the diffusion of the Scriptures in English, together with briefly noticing the instruments by whom these objects were principally effected; it will be well to give a general estimate of the probable number of copies of the Scriptures, which were in circulation at the close of this reign.†

Copies in circulation.

The New Testament was printed in the very first year, and very frequently in those which succeeded; some of these editions were of the translation of Tyndale, some according to the "Great Bible," some few Coverdale's version. The number of these editions amounts together to at least *twenty-five;* so that, perhaps, it would not be too high an estimate, if we regard them to have together comprised *seventy-five thousand copies.* The editions of the Bible varied as to the text, just in the same manner as did

Twenty-five editions of the New Test.
75,000 copies.

* The friends of the Reformation showed what honour was in their power to both Fagius and Bucer in their burial; a few years afterwards, however, they were disinterred, and their bodies burned, as being those of heretics It was but a weak and foolish triumph of the restorers of popery, in the days of Mary, thus to attack the bodies of the dead; yet it was a very honourable testimony to those whose remains were thus treated.

† In the estimate given, nothing has been mentioned except what has been and is commonly acknowledged to have been published: how far the editions have been understated as to number and variety, by Dr Cotton, &c it is not easy to say, but probably *many* editions have not been, notwithstanding the diligence and ability of Dr. Cotton in this pursuit, properly noticed.

those of the New Testament; the first of these was printed in the year 1549, in which year there were also several other editions. The total number of impressions in the reign of Edward was at least *thirteen*, containing probably together more than *thirty thousand* copies: besides these, there were various editions of separate books of Scripture; and likewise it is to be remembered that at least twelve thousand copies of the "Great Bible" were in existence, and probably in use. At the close of the reign of Edward (July 6th, 1553), there were in circulation and use in England, at least *one hundred and seventeen thousand copies* of the whole Bible or the New Testament in English; including those used in the parish churches.

Thirteen editions of the Bible.

30,000 copies

117,000 copies at the close of Edward's reign, July 6, 1553.

Little need be said here of the effects which resulted from this diffusion of truth; when the copies of the Scriptures were few and forbidden, results might be marked with comparative ease; not so when the word of God was so widely diffused, and the working of the Spirit of God was bringing it to so many hearts with quickening power. The occurrences of the reign of Mary give ample proof of the working of the truth of God during the time of quiet which had preceded.

XI.

THE REIGN OF MARY.—RESTORATION OF ROMANISM.—SUFFERINGS OF REFORMERS.—PARTICULARS RELATIVE TO ROGERS AND COVERDALE.

Edward's death, July 6, 1553.

Its consequences.

Mary's accession and conduct

Prohibition to preach

THE death of Edward VI., on the 6th of July, 1553, immediately changed the whole scene. The liberty of the circulation of the word of God, and that of the preaching of the Gospel, were no longer continued. It is probable that the attempts which were made by ambitious and designing men to hinder the accession of Queen Mary, had no inconsiderable sway in prejudicing her mind yet more than it had been before against those who held the Reformed doctrines. Mary very soon declared her dislike of all the changes, with regard to religion, which had taken place. One of the first overt acts against the spread of Reformed doctrine was the prohibition of any to preach unless they were particularly licensed by the queen so to do; at the same time the Scriptures were forbidden to be read in the churches.

Aug 13, 1553. Bourne's sermon at Paul's Cross.

Fox, iii 14, 233.

A disturbance

Bradford interferes

A circumstance had occurred, just at this time, which led to the publication of this restriction. Gilbert Bourne, one of the canons of St. Paul's (afterwards bishop of Bath and Wells), who was strongly attached to the Popish doctrines, and to those who upheld them, was appointed (probably by those now in power) to preach at Paul's Cross. In his sermon, he largely justified Bonner, who was present; and he spoke of the harsh usage which he had really received in the preceding reign. The auditors, offended at the praise which they heard so bestowed upon Bonner, interrupted the preacher, telling him that the doctrine preached by Bonner was most abominable. The tumult increased, until at length some zealots sought to pull the preacher down from the pulpit: at this crisis, John Bradford, a prebendary of St. Paul's, and a faithful preacher of Christ, was requested by Bourne's brother to appease the people if possible. This he sought to do, by setting before them the duty of obedience to "the powers that be," as the ordinance of God: and this was effectual in causing the greater part of the multitude to disperse. Bourne, however, continued in fear (a dagger having been thrown at him in some part of the tumult); he therefore requested Bradford not to leave him until he should be in safety. Accordingly, Bradford and John Rogers (whose name has been already mentioned in this account as the editor of Matthew's Bible) guarded him until he was safely sheltered. The same afternoon Bradford preached in Bow Church, where he again reproved the people for the insubordination and sedition which they had just manifested.

Publication of the restrictions in preaching Aug. 14, 1553

The date assigned to these occurrences at Paul's Cross is the thirteenth of August, 1553; and, on the next day, the restrictions which have just been mentioned, were commanded to be published. The Lord Mayor and the Recorder of London were directed to state to the Common Council that the queen had informed them, on the twelfth of the month, of the substance of the restrictions, both with regard to preaching, and to the diffusion of the Scriptures. The calling of the Common Council, to which this statement was to be made, was avowedly in consequence of the tumult at Paul's Cross. The ante-dating of the restriction, so as to make it seem to have been issued previous to this affair, was either done to make it appear that the queen was not desirous of paying too much attention to what had passed, and that she was not acting upon that provocation;—or else, the date may have been the true one: only an opportunity had to be waited for, which might seem a fit occasion for making it public.

This restriction wholly illegal

To prove that this proclamation against preaching and publicly reading the Scriptures was illegal, and so

far invalid, would be sufficiently easy: however, it was acted upon, and thus it comes under notice here. Rogers and Bradford found but little favour with the queen: it may be, she was offended that their preaching should be so much more influential over the minds and conduct of the people, than was that of the preacher of whom she approved. On the sixteenth of August (only three days after the tumult) Bradford was committed to the Tower, and Rogers commanded to restrain himself to his own house, "without having any conference with any other than those of his own household."

Bradford committed to the Tower Rogers restrained to his own house, Aug 16.

Thus the queen was resolved that if no attention were given to her preachers, no others should be listened to. By far the greater part of the clergy obeyed this order, while those who had been much marked as friends of the Reformation, were either committed to prison, or else restrained to their own houses. Those who had been in any way concerned in the setting up of the Lady Jane as queen, were sufficiently obnoxious on that account; while those who were not involved in that affair, were troubled upon real or pretended grounds. Those who were Romishly affected (however they might have previously complied with the steps which had been taken for the carrying on of the Reformation) now shewed themselves ready even to anticipate the queen's will; they set up the altars which had been removed, and again officiated in the Latin service of the Mass.

The Mass, &c. restored.

Several Bishops imprisoned and deprived

Romish bishops restored

Cranmer, Ridley, Hooper, and others of the bishops, were committed to prison: others were deprived of their bishoprics on various grounds, while their places were supplied by those who might, from their attachment to Romanism, be regarded as sure to comply with the queen's will. Gardiner was again placed in the see of Winchester, of which he had been deprived; and Bonner was a second time similarly put in possession of the bishopric of London. The common grounds on which the prelates who favoured the Reformation were ejected, were either—of their being married men, or else their being in possession of bishoprics of which some Romish prelates had been deprived during the previous reign. Many finding that there was no liberty in England for the profession of the Gospel, sought a refuge on the continent; while some few, at the peril of their lives (as the events proved), continued to preach to the people in various parts of England, as they might find opportunity. One of those who so remained in England was John Harley, who had been made bishop of Hereford but a little while before the death of King Edward; and having been deprived of his bishopric on the ground of his being married, he continued in England preaching when and where he could, being frequently concealed in woods and similar places, and died at length "like a banished man in his own country." This conclusion of his labours was not until the last year of the reign of Mary, when he had seen enough to shew him the resolute opposition of the Romanists to all who favoured the Reformation.

Many leave England

Some preachers remain.

Bp Harley

Efforts to restore Romanism

No attempt apparently to destroy the Scriptures

The latter half of the year 1553, and the whole of the following year, were spent by those in power in doing what they could diligently to eradicate all that had been sown of the seed of the Reformation. The prisons were crowded with those who had been active in the setting forth of the Gospel, and who had thus opposed the whole system of Rome. It does not appear that any particular measures were taken to suppress the Scriptures; indeed, *that* might be deemed a hopeless task, the copies in circulation were now so numerous. The attempts which were made, were rather directed to the expulsion from England of all those doctrines concerning the Gospel which had been learned from the Scriptures.

Amongst the sufferers and exiles in this reign, we find two who had been peculiarly prominent in publishing and translating the Scriptures into English; namely, John Rogers and Myles Coverdale.

Some account of Rogers.

His marriage, 1537

Quits England, 1539.

At Wittemberg till the death of Henry, 1547

His return to England

He preaches

Made prebend of St Paul's

Divinity lecturer

Vicar of St. Sepulchre's

Rogers, about the time of the publication of Matthew's Bible, took a wife; which was, no doubt in a great measure, the reason of his quitting England when the Act of the Six Articles was passed. Upon this he went to Wittemberg, where he was appointed to the charge of a congregation; for this he was well qualified, as having not only the needful gifts from God to fit him spiritually for the work, but likewise being so well acquainted with the German language, that his being an Englishman was no impediment to his preaching. There he remained, until the death of King Henry VIII. emboldened the exiles to return; which they did with the more confidence, seeing how fully the duke of Somerset was bent upon providing, so far as in him lay, that the word of God and the Gospel should be unhindered. Hereupon Rogers returned to England, leaving behind him the competent maintenance which he had in Saxony, in order that he might preach the Gospel of Christ in his own country, without any certainty concerning temporal things. He thus laboured diligently for some years: at length Ridley, when he was bishop of London, gave him a prebend in St. Paul's, and the Dean and Chapter chose him to lecture on divinity in the cathedral. His parochial charge was at this time the vicarage of the parish of St. Sepulchre.

There he continued until the accession of Queen Mary; when he, preaching at Paul's Cross, earnestly

exhorted his auditors to continue in the profession of the faith of Christ's Gospel. This sermon gave offence to the court, and he was summoned on account of it before the privy council. For the time he was discharged, until a little while after, when the queen had prohibited preaching, and the tumult had arisen about Bourne's sermon, he was again summoned before the council (August 16th, 1553); and then (as has been related) he was required to remain as a prisoner in his own house. He had now the opportunity of escaping if he would, but the obligation under which he was placed, as having been commanded by the council, as well as other causes, restrained him. He remained thus as a prisoner in his own house for several months, and then was sent by Bishop Bonner to Newgate.

Preaches at Paul's Cross after Mary's accession.

Imprisoned in his own house, Aug 16, 1553

Sent to Newgate.

In order that the bishops and other prominent persons, who were friends to the Reformation, might be under the power of the council, they were, summoned soon after the acccession of Mary. Thus, on the 22nd of August, 1553, Coverdale and Hooper, bishop of Gloucester, were both of them ordered to repair to court without delay, where they were to attend the pleasure of the council. Accordingly, on the 26th Hooper appeared, and on the 31st Coverdale did the same. It is probable that the longer period between the summons and the appearance of Coverdale, than there was in the case of Hooper, was owing to his being absent in his diocese.

Bishops Coverdale and Hooper summoned before the council, Aug 22, 1553

On the 1st of September, Hooper and Coverdale again appeared before the council; the former was committed a prisoner to the Fleet, and the latter was commanded to attend the pleasure of the Lords of the council. It is probable that he gave security for his appearance when summoned, and that this was deemed sufficient. It is to be observed that the systematic persecution of this reign did not commence for a considerable time; indeed as yet there were no laws enacted, which would authorise such a mode of procedure. Any of the bishops who were possessed of sees from which others had been ejected, were now in their turn deprived. Coverdale had his bishopric taken away from him on this ground; for although his predecessor had resigned, yet it was said that he had done this from intimidation.

Hooper sent to the Fleet, Sept 1, 1553

Coverdale deprived of his bishopric

In October, the Parliament and the Convocation met. In the former of these, measures were taken for the restoration of every thing connected with the worship permitted by law, to much the same state in which it had been in the latter part of the reign of Henry VIII. In the Convocation, a proposition was made that the whole of the lower house should subscribe certain articles, of which one asserted the Romish doctrine of the "real presence" in the Lord's Supper. This doctrine had gradually been relinquished during the reign of Edward VI.; Ridley was convinced that it was not supported by the testimony of God in His word; and after he had suggested his doubts, Cranmer was induced to examine the subject, and he too, arrived at a negative conclusion. Latimer soon after accorded with them in judgment. The opposition to the Romish doctrine continued to spread just in proportion as the Gospel was known; so that at the accession of Mary the number was considerable of those who had on this subject renounced the Romish dogma.

Meeting of Parliament and the Convocation, Oct 1553.

The "real presence" discussed

Weston, the prolocutor of the Convocation, in proposing the recognition of the Romish doctrine on this subject, made a deliberate attack upon the Reformation. The whole of the lower house of Convocation were fully disposed (with the exception of six persons) to subscribe the article proposed. John Philpot, archdeacon of Winchester, one of the six who maintained on this point the reformed doctrine, requested the prolocutor that the matter might be considered and debated, instead of the whole house subscribing without consideration. He desired farther, that if a disputation were held on the subject, Bishop Ridley and John Rogers, together with a few others on the same side, might be allowed to take a part in it, as well as the six dissentients of that house.

The Reformation attacked.

All but Six subscribers

Archdeacon Philpot opposes

The former part of this request, namely, that there might be a disputation, was acceded to, the other was not allowed. The disputation lasted, accordingly, several days, but as might be expected, no benefit really resulted from it; to overcome in argument is a very different thing from conviction being brought to the *conscience* by the power of the Holy Ghost. One thing, however, was fully proved, namely, how earnestly the doctrines of Rome were held and pressed by many who had pretended to conform to all the changes adopted in the days of King Edward. Philpot and his coadjutors, although the truth was on their side, argued in vain; their adversaries were resolved to crush them by some means or other. In consequence of what passed in the Convocation house, Philpot was committed to the King's Bench prison; there he remained (after having been once examined before Gardiner, his diocesan) for a considerable time after that of which I am speaking, until the second of October, 1555, when he was examined before the queen's commissioners, who sent him to Bonner's coal-house, where other prisoners were confined. He was repeatedly examined before Bonner and others; and in these examinations Christ fulfilled unto him His gracious promise, "I will give you a mouth and wisdom which none of your adversaries shall be able to

A disputation

Philpot sent to the King's Bench

Examined before the Commissioners, Oct 2, 1552.

Before Bonner

Luke xxi 15

gainsay nor resist." In consequence of his confession of Christ, he was condemned as a heretic: one of the grounds of accusation against him was very remarkable; a sentence of Bernard's was found written in his Bible, importing that *the Spirit is the vicar of Christ upon earth.* This was deemed an heretical statement, and thus Bernard (and constructively our Lord himself—see John xiv—xvi.) was condemned with Philpot. He was burned, December 18th, 1555.

"Quod Spiritus est Vicarius Christi in terrâ."

Philpot burned, Dec. 18, 1555.

The Lady Jane, Lord Guildford Dudley, and Cranmer tried, Nov. 1553.

In November, 1553, the Lady Jane and her husband were tried for high treason: as was also Archbishop Cranmer. This was not a little harsh; for although he had acknowledged Jane as queen, yet he was far less implicated in the matter than were many others who were freely pardoned by Mary: it is not to be doubted that reasons connected with religion led to his being selected for trial.

Disputation on the Lord's Supper at Oxford, April 14, 1554. Cranmer, Ridley, and Latimer sent thither

In the spring of the following year it was determined, for the better establishing of the Romish doctrine of the Lord's Supper, that a solemn disputation should be held on the subject at Oxford; not, let it be observed, for the inquiring what the true doctrine in the matter is, but in order to triumph over those who were already in the power of their adversaries. Cranmer, although attainted of treason, was to be sent to Oxford to dispute, and with him Ridley and Latimer. A deputation was sent from Cambridge to take a part in the contest; so that the conclusion might appear to be the determination of both Universities.

The disputation commenced on the 14th of April, 1554, the points were three:—

Articles disputed, Fox, iii. 36.

"I Whether the natural body of Christ be present in the Sacrament, after the words spoken by the priest, or no?

"II. Whether in the Sacrament, after the words of consecration, any other substance do remain than the substance of the body and blood of Christ?

"III Whether the Mass be a sacrifice propitiatory for the sins of the quick and the dead?"

The two former of these articles were questions in which much of the important truth of God was concerned; but as to the third, the very substance and essence of the Gospel was at stake; the finished work of Christ to which the Holy Ghost bears witness was set at nought, and the sacrifice of Christ was made like unto the oft-repeated offerings of the Mosaic law.

Cranmer and Ridley dispute. Latimer's written statement

Against the first and second of these especially, Cranmer and Ridley held much and long contention; Latimer, because of his age and infirmities, refused to dispute: he gave in a written statement in answer to the articles, in which he briefly and solidly refuted them from Scripture. He was, however, led into some discussion, in the course of which his adversaries actually tried to confound him by appealing from the Latin version to the Greek original (of which Latimer was ignorant), and in doing so *falsely* affirmed that passages were other than they really are. Truly this was handling the word of God deceitfully!*

All three condemned as heretics April 20, 1554

Of course the three advocates for the truth were condemned as heretics; this was on the 20th of April, 1554. The Romish party by dint of numbers and authority claimed a triumphant victory over the three prisoners (one of them being already under sentence of death), against whom they had contended in the disputation.

After Dr. Weston had, in St. Mary's church, solemnly condemned them, their fautors, and patrons, they each gave a brief reply:—

Their replies to the sentence.

Cranmer.—"From this your judgment and sentence, I appeal to the just judgment of God Almighty, trusting to be present with Him in heaven, for whose presence in the altar I am thus condemned."

* The sufficiency of the word of God, as applied by the Spirit, to meet the exigencies of Christians has been so often opposed that it will be fitting to give a small portion of Latimer's disputation; it shews how the opposers of the scripture seek to pervert it to their own ends. Latimer, when asked the meaning of ἀγάπη, replied, "I understand no Greek; yet I think it meaneth charity." Upon this his opponents seem to have thought that they might practise as they pleased upon Latimer's ignorance; Dr. Weston asked presently after,—"Will you have all things done that Christ did then [in the institution of the Lord's Supper]. . . And where find you, I pray you, that a woman should receive the sacrament?" To this Latimer replied—"Will you give me leave to turn my book? I find it in the 11th chap. to the Corinthians. I trow these be his words—*Probet autem seipsum homo*, &c. I pray you, good master, which gender is *homo?*" Weston thus pressed, replied truly enough—"Marry, the common gender." This seemed to be a concession of point at issue, but Cole interposed, saying—"It is in the Greek ὁ ἄνθρωπος." His object in saying this is not very apparent; it may be that he ignorantly thought the masculine article, which he quoted (which is not really in the Greek), proved the point against Latimer. Harpsfield now interposed, making a false allegation, which was much more to the purpose; he boldly uttered this deliberate untruth, "It is ἄνηρ, that is *vir*" To this impudent falsehood Latimer simply and sufficiently replied, "It is in my book of Erasmus's translation, *Probet seipsum* HOMO." They dared not allege that Erasmus had erred in his version, they only quibbled about the word *seipsum* being of the masculine gender

The self-same argument, that the Scripture does not speak of women receiving the Lord's Supper, has *often* been brought forward by ignorant cavillers in more recent times; but it is probable that it has rarely been supported in so unprincipled a manner.

Ridley —" Although I be not of your company, yet doubt I not but my name is written in another place, whither this sentence will send us sooner, than we should, by the course of nature, have come."

Latimer.—" I thank God most heartily, that He hath prolonged my life to this end, that I may in this case glorify God by that kind of death."

The Protestants had regarded the Oxford disputation with great interest, judging that it might serve as an indication of the treatment which they might expect: they looked upon the three advocates for the truth as being the representatives of all the Gospellers; and when they heard of the unfairness with which the dispute was conducted, and the consequent condemnation of the prisoners, they read the history of their own treatment.

A similar discussion proposed at Cambridge

A statement signed by certain of the prisoners, May 8, 1554.

The doctrine they held

In the following month (May) it was reported that a similar discussion was to take place at Cambridge, in which John Bradford, John Rogers, Laurence Saunders, and others of the Protestant prisoners were to be opposed and condemned, as their brethren had been at Oxford. In consequence of this, a declaration was drawn up by Bradford and Saunders, and signed by them and several other prisoners. They state that they do not refuse to dispute, but they would only do it in writing; for this, their determination, they give various reasons. They speak of their readiness to maintain the truth by any death which might be adjudged to them; at the same time earnestly disclaiming every thing which might seem like rebellion against the Queen or her authority. Then they set forth a statement of the Christian doctrine which they had received and taught; they declare their belief in the paramount authority of Scripture; that none can be the true church which does not listen to Scripture; they acknowledge various creeds and confessions as containing sound doctrine; and, in the fourth place, they declare very fully what they believed respecting the vital point of justification:—

Justification by faith only

" We believe and confess, concerning justification, that as it comes only from God's mercy, through Christ, so it is perceived and had of none which be of years of discretion, otherwise than by faith only: which faith is not an opinion, but a certain persuasion wrought by the Holy Ghost in the mind and heart of man; wherethrough, as the mind is illuminated, so the heart is suppled to submit itself to the will of God unfeignedly, and so sheweth forth an inherent righteousness; which is to be discerned in the article of justification, from the righteousness with which God endueth us withal, justifying us, although inseparably they go together. And thus we do not for curiosity or contention sake, but for conscience' sake, that it might be quiet, which it never can be, if we confound without distinction *forgiveness of sins and Christ's justice* IMPUTED *to us*, with *regeneration and* INHERENT *righteousness*. By this we disallow Papistical doctrine of free-will, of works of supererogation, of merits, of the necessity of auricular confession, and satisfaction to Godwards."

It is evident that by "*inherent* righteousness" is here meant what might be now more simply understood by the term "*infused* righteousness;" the distinction between our being justified and our being regenerate (although they ever go together) is, as they state, most important as regards the purging of the *conscience*.

Obedience to "the powers that be."

Signatures

Coverdale's subscription

After this they speak of other points of doctrine, including the articles of the Oxford disputation; they conclude with praying for the Queen, and promising submission and obedience, to which they exhort all; and "where they cannot obey, but [i. e. unless] they must disobey God, there to submit themselves with all patience and humility, to suffer as the will and pleasure of the higher powers shall adjudge." This declaration was dated the 8th of May, 1554. It was signed by several of the most prominent upholders of the Reformation, namely:—" Robert Menaven, *alias* Robert Ferrar; Rowland Taylor; John Philpot; John Bradford; John Wigorn, & Glou. Episcopus, *alias* John Hooper; Edward Crome; John Rogers; Lawrence Saunders; Edmund Lawrence; F. P., T. M." Besides these, who were prisoners in the King's Bench, the Fleet, the Marshalsea, and Newgate, there was the following subscription:—" To these things abovesaid, do I, Myles Coverdale, late of Exon, consent and agree, with these mine afflicted brethren being prisoners, mine own hand." It does not appear that Coverdale had been actually put in prison; and it is very probable that he it was who conveyed this declaration from one to another amongst those by whom it was signed.

The queen's marriage, July 25, 1555

Pole "reconciles" the realm, Nov 30

In the course of this year, the queen was married to Philip of Spain (July 25th). Cardinal Pole came as legate from the Pope into England, and the realm was "reconciled" to the see of Rome (Nov. 30); and thus the whole of the system of Romanism was formally re-established.

Early in the ensuing year (1555), measures were taken for punishing some of those who were already in prison as heretics. This probably was intended to be done by way of example; and, therefore, a few of those whose opposition to the Romish rule and doctrine had been most marked were selected as victims.

It is unlikely that any of the persecutors thought that the constancy of the Gospellers would furnish so vast a number of sufferers.

John Rogers, the first martyr in Mary's reign.

The *first* of that band who sealed their testimony for the doctrine of Christ by their death, was John Rogers, of whom previous mention has often been made. He remained a prisoner, at first in his own house, and afterwards at Newgate, from the 16th of August, 1553, until the 22nd of January, 1555; when

Brought before Gardiner, Jan 22. Fox, iii 98. Examined

he was brought, together with other preachers, before Gardiner, bishop of Winchester, the lord chancellor, in the church of St. Mary Overy, Southwark. Here he was examined upon numerous points of doctrine, and many endeavours were made to induce him to submit himself to the authority of the papal church. One of the charges against him was his being married, which he had been for eighteen years. He was again and again called on to answer to the interrogatories of the bishop on the following days: one of the things principally insisted on was, of course, the "real presence" in the Lord's supper. On these same days, Bishop Hooper and others were likewise examined. On the 29th of January, Rogers and

Condemned, Jan 29

Hooper were condemned by Gardiner as obstinate heretics, and delivered over to the secular power to be punished, "to the extirpation, terror, and confusion of the heretics;" and yet (according to the form) the rigour was directed not to be too extreme—as if burning men alive was not proceeding to extremities.

After Rogers and Hooper were thus condemned, Gardiner declared them to be under the sentence of the greater curse, denouncing the same against all who should eat, drink, aid, or have any communication with them. To this Rogers replied:

His reply to his sentence.

"Well, my lord, here I stand before God and you, and all this honourable audience, and take Him to witness, that I never wittingly or willingly taught any false doctrine; and therefore have I a good Conscience before God and all good men I am sure that you and I shall come before a Judge that is righteous, before whom I shall be as good a man as you: as I nothing doubt but that I shall be found there a true member of the true Catholic Church of Christ, and everlastingly saved And as for your false Church, ye need not to excommunicate me forth of it. I have not been in it these twenty years, the Lord be thanked therefore.

"But now ye have done what ye can, my lord, I pray you yet grant me one thing.

"*Gardiner*—What is that?

His wife forbidden to come to him.

"*Rogers*—That my wife, being a stranger, may come and speak with me so long as I live For she hath ten children which are hers and mine, and somewhat I would counsel her, what were best for her to do

"*Gardiner*—No She is not thy wife

"*Rogers*—Yes, my lord, and hath been these eighteen years.

"*Gardiner*—Should I grant her to be thy wife?

"*Rogers*—Choose you, whether ye will or not; she shall be so nevertheless.

"*Gardiner*—She shall not come to thee.

"*Rogers*—Then I have tried out all your charity!"

After this, Rogers and Hooper were taken until night to the Clink, and then conveyed to Newgate. There they both remained until the martyrdom of Rogers, and then, on the following day, Hooper was sent to suffer at Gloucester.

While in prison, at this time, Rogers spake thus (amongst other things) to John Day, the printer, then in Newgate on account of religion:—"Thou shalt live to see the alteration of this religion, and the Gospel to be freely preached again. And therefore have me commended to my brethren, as well in exile as others, and bid them be circumspect in displacing the Papists, and putting good ministers into churches, or else their end will be worse than ours."

On the morning of Monday the 4th of February, Rogers was awaked very early by the wife of the keeper of Newgate, and was thus suddenly warned that he was then to be burned. He was sleeping so soundly that he could with difficulty be awaked. When he was aroused, and understood what they wanted, he said,

Degraded by Bonner

"Then I need not tie my points."* He was then taken with Hooper to Bonner to be degraded in the chapel of Newgate; after which he petitioned him, as he had Gardiner, to be allowed to speak a few words to his wife: this was again refused him. He was then delivered to the sheriffs, Chester and Woodroofe, to be burned. On his way to Smithfield, his request, which the two bishops had refused, was granted by the gracious providence of God. "His wife and children, being eleven in number, and ten able to go, and one sucking on her breast, met him by the way as he went towards Smithfield: this sorrowful sight of his own flesh and blood could nothing move him, but that he constantly and cheerfully took his death with wonderful patience in the defence and quarrel of Christ's Gospel."

* Alluding to a part of the dress then worn; if his points had been tied, his undressing, in order to be burned, would have taken the longer.

Woodroofe, one of the sheriffs, asked him, whether he would not revoke what he called "his abominable doctrine, and his evil opinion of the sacrament of the altar," Rogers replied, "That which I have preached, I will seal with my blood." "Then," replied Woodroofe, "thou art an heretic." Rogers answered, "That shall be known at the day of judgment." "Well," replied Woodroofe, "I will never pray for thee." "But I," said Rogers, "will pray for you!" Thus did he act on the command of the apostle, "Overcome evil with good."

He goes to Smithfield.

On his way towards Smithfield, he repeated the fifty-first Psalm; "all the people wonderfully rejoicing at his constancy, with great praises and thanks to God for the same." The distance from Newgate to Smithfield is very little; but in that little space, he had to pass his own parish church of St. Sepulchre's; the people, probably, were many of them his own parishioners, to whom, close to the very street through which he went (Giltspur Street), he had often preached the Gospel of Christ.*

Pardon offered him

He refuses to revoke

After he reached Smithfield, his pardon was brought, to be given him in case he would have recanted; but this he utterly refused.

"He shewed most constant patience, not using many words, for he could not be permitted, but only exhorting the people constantly to remain in that faith and true doctrine which he before had taught, and they had learned; and for the confirmation whereof he was not only content patiently to suffer and bear all such bitterness and cruelty as had been shewn him, but also most gladly to resign up his life, and to give his flesh to the consuming fire, for the testimony of the same"

His death.

Thus died the faithful servant and martyr of Christ, John Rogers, who was honoured by his Master, not only to be a preacher of His Gospel for twenty years, and a setter forth of His holy word, but likewise thus to yield his body to be burned, as the first of that blessed company of saints who were at this time called to suffer for their Lord. What, though their bodies endured bitter torture, and their ashes were scattered far and wide—they were the Lord's; and even as He ransomed them by His own precious blood, so did He care for and strengthen them in the hour of their need; and so will He, when He comes in glory, gather these His saints unto Him, making their once destroyed bodies glorious and incorruptible like unto His own.

Bradford's mention of Rogers, Feb 8

A few days after the burning of Rogers, that faithful servant of Christ, John Bradford, addressed a letter to Cranmer, Ridley, and Latimer, at Oxford. He thus adverted to the condemnation of certain of the prisoners in London:—

"I had thought that every one of your staves had stood next the door, but now it is otherwise perceived. *Our dear brother Rogers hath broken the ice valiantly:* as this day (I think) or to-morrow at the uttermost, hearty Hooper, sincere Saunders, and trusty Taylor, take their course and receive their crown. The next am I, which hourly look for the Porter to open me the gates after them, to enter into the desired rest God forgive me mine unthankfulness for this exceeding great mercy to choose me to be one in whom He will suffer."

This letter is dated the 8th of February.

Gardiner leaves persecution to Bonner

Alphonso preaches against burning.

277 persons burned in 4 years

Gardiner appears to have hoped that a few suffering as a terrible example would so intimidate all others, that the compliance with Romanism would be universal. However, he was disappointed; for, on the 8th of February, before all those who had been condemned were put to death, six others were examined on similar charges. But Gardiner would not meddle with their examination and condemnation, and left the whole matter in the hands of Bonner, who seemed to have found in this bloody persecution a work for which he was well suited; these six were all of them condemned the next day, although their death for the present was delayed; this was supposed to have been partly caused by a sermon which Alphonso, the confessor of King Philip, preached on the 10th of February against burning men for religion. But after a few weeks the flames were again kindled; and in less than four years, *two hundred and seventy seven* persons laid down their lives for the testimony of Christ. Ridley and Latimer suffered together on the 16th of October in this year; and on the following March 21st, Cranmer similarly suffered, after having been induced to recant, and then, by the merciful kindness of God, being enabled to see and condemn his weakness in having so acted.

Many escape to the continent.

It has been already noticed that many escaped to the continent in the early part of this reign, and were thus preserved from the bitter persecution which afterwards commenced. Some of the deprived bishops were among the number of these exiles: for instance, Poinet, bishop of Winchester; and also Barlow and

* One who had been converted by the ministry of Rogers, was a youth named John Leaf, who, in the following July, was burned for the confession of the truth, together with John Bradford.—Fox, iii. 254

Scory: the two latter, however, had been taken before they could effect their escape, and only obtained their liberation by submitting to the doctrines of Rome. This submission was, it is true, only nominal: neither of them did really in their hearts renounce the doctrines which they had previously held; they did, however, by their submission, most effectually mar their testimony for Christ, and thus lost the honour which so many had, of being witnesses for Him in patient endurance.

Coverdale at length escapes.

Amongst others who at length found a refuge in a foreign country was Coverdale. Although he had not been in prison, yet the "security" under which he was to appear before the council when called upon, bound him in conscience not to leave England: so that he was as one kept waiting the will of the persecutors. The Lord, however, in whose hands his cause was, had other things in store for him. His connection with Dr. Johannes Macchabæus Alpinus (they having married two sisters) has been already noticed; in consequence of the circumstances of danger in which Coverdale was placed in England, Macchabæus had besought the king of Denmark to intercede for him with Queen Mary. The king had, accordingly, written to her on the 25th of April, 1554. He speaks of having heard that Coverdale was in prison, and in danger of his life, on account of some charge connected with the political changes which had taken place in England, notwithstanding he was assured that he was entirely innocent. He therefore besought Mary to pardon him freely; and if, on any account, he could not be allowed to remain in England, he requested that he might be sent in safety to Denmark. In return, King Christiern promised to do what he could to oblige her.

Christiern of Denmark intercedes for him. April 25, 1554. Fox, iii 149

It has been questioned how Christiern could suppose that Coverdale was in trouble on account of any thing which had taken place "in hâc recenti perturbatione ac motu regni Angliæ," when Wyatt and the duke of Suffolk's insurrection did not take place until some time after his summons before the council. It is probable, however, that Christiern looked at the setting up of the Lady Jane as queen, and the subsequent revolt, as belonging to one affair; and thus he may, very probably, have thought that Coverdale was called in question about something connected with the first attempt for making Jane queen.

The queen's reply.

Mary replied to the application of the king of Denmark, that Coverdale was not under restraint on the ground of religion, as he might have supposed, but for certain debts which were due from him.* She seemed, however, to intimate that Coverdale should feel the good effects of the king's interest for him.

The king writes again, Sep. 24.

Nothing, however, was done towards his liberation; and, consequently, the king wrote again, on the 24th of September. In this letter, he expresses his satisfaction that there was nothing more serious laid to Coverdale's charge than a matter of debt; but as he understood that this must have arisen from something connected with his bishopric, of which he had been deprived, and from which he had received very little emolument; he hoped that even if his accounts should be involved, that the queen would shew him favour. He wrote as if not questioning at all that the queen would pardon Coverdale, and only apparently was glad that it was for nothing more serious than an alleged debt.

Some months passed, however, and no notice was taken of this letter. At length, however, even after the first selected band of witnesses had been condemned, and the fires of persecution were again kindled, the

Mary writes to king Christiern, Feb 18, 1555

queen gave permission to Coverdale to leave England. She wrote to King Christiern, on February the 18th, 1555, stating that she complied with his request in consideration of the desire which he had expressed that Coverdale should be sent to him, although he was her subject, and had not paid certain sums of money which he owed to her treasury. What this complaint respecting debt might mean, is not very clear. It would harldly refer to any demand concerning his bishopric, for he had been excused his first-fruits in Edward's reign: it may, after all, have been nothing but the sum in which he was bound, together with his sureties, to appear when called upon. It may be questioned why Mary deferred so long to liberate Coverdale, and then complied just at this juncture. It is to be observed, that she had distinctly stated to

Debt alleged as the ground of Coverdale's detention.

King Christiern, that he was not in trouble for any matter of religion, but solely on a ground of debt; this might have been felt to be a pledge that he should not be molested on account of his non-compliance with the restoration of Romanism; and thus Mary would have been bound not to have allowed him to suffer with his brethren. It may be, indeed, that the wholesale slaughter of Protestants had not then been determined on. At a later period of this reign, so firm an adherent of the Gospel would not have been allowed to escape the flames.

Coverdale receives his passport, Feb. 19, 1555

Coverdale had his passport granted him for himself and two servants, February 19th, 1555. It is probable that his wife had left England, and was with her sister in Denmark. Coverdale, on his arrival thither, was

* This had been also made the pretext for the imprisonment of Hooper:—"He was commanded to ward, it being declared unto him at his departure that the cause of his imprisonment was only for certain sums of money, for which he was indebted to the queen, and not for religion" (Fox, iii. 122).

received joyfully by Macchabæus and his other friends, who, from the recent occurrences in England, had little reason to expect to see him amongst them. It was like Peter coming to the house of Mary where the saints were met in prayer for his liberation. He reaches Denmark.

The English exiles scattered on the continent were mostly at Frankfort, Strasburgh, Wesel in Friesland, Bâle, Geneva, and a few of eminence at Zurich. After having remained for a little while in Denmark, Coverdale went away from that country, in order to be where he might have the opportunity of preaching the Lord Jesus Christ. The king of Denmark would gladly have retained this honoured confessor of Christ in his country, but he could not speak Danish, which hindered him from preaching there, and made some part of Germany a more eligible station for him; besides, in Denmark he had no opportunity of building up his own exiled countrymen in the doctrine of Christ. Places of the abode of English exiles.

After leaving Denmark he went to Wesel, and preached for some time to the English exiles there. It was at this place that Bishop Scory remained, and regularly ministered to the exiles. He appears to have bewailed bitterly his weakness and sinful compliance in his submission, before his escape from England. Coverdale had not been long at Wesel, before Wolfgang, duke of Deux Ponts, offered him the benefice of Bergzabern, which he formerly had during his second exile in the days of Henry. It must have been to him deeply interesting again to labour, in the service of the Lord, amongst those to whom he had ministered the truth of God eight years before. At this place he probably remained for several months. Coverdale goes to Wesel. He goes to Bergzabern

Now leaving for a while the exiles on the continent, let us take a brief glance at some of the occurrences in England. It is not to be supposed that the edicts of man could frustrate the power of the Spirit of God: there were not a few who, at the peril of their lives, continued to teach and preach the Lord Jesus Christ. This was now done, it is true, without courting publicity, but at the same time without shrinking from the confession of Christ. This continued during the whole of the reign of Mary, in such sort that it seemed like a revival of the days of the Lollards, when for one hundred years and more, there were not lacking such men as William Thorp and Thomas Mann, to testify and instruct, according to the gift which they had received of God. Occurrences in England

One of the most laborious of these evangelists, in the days of Mary, was George Eagles; who was commonly known, from his itinerant labours, by the name of *Trudge-over-the-world.* He would gather little companies together, and preach to them; and then secrete himself in the woods to avoid capture. At length the council offered a reward for his apprehension; and a diligent search was made, so that he was arrested. He was tried on a charge of high treason, which was endeavoured to be supported by the allegation that the small congregations to whom he preached, were traitorous assemblies: he was likewise charged with having prayed that the Lord would change the queen's heart, *or else take her away:* this latter clause being a mere false accusation. He was condemned, and suffered the penalties of treason at Chelmsford. This was in the middle of 1557. George Eagles a diligent labourer Fox, iii. 700 Arrested and tried for treason. Executed, 1557.

In London there was throughout this reign a congregation of Gospellers, who used to assemble, sometimes all together, sometimes in separate companies, to worship God, and to shew the death of Christ in the Lord's supper. Several of them were taken and put to death from time to time, but still they the rather increased: several, at different times, were wont to minister among them. Two of the most prominent of these, were Cuthbert Symson, the deacon, and Augustine Bernher, a devoted Christian who had been Latimer's servant. Amongst the exiles at Wesel was one named John Rough, a Scotchman, who had laboured much in England, as a preacher, in the days of King Edward. During his exile he supported himself by knitting; to purchase yarn he came to London, on the 10th of November, 1557, and during his stay he associated with and ministered amongst the congregation of Gospellers. On the following 12th of December, they held a meeting (at which they were going to have received the Lord's supper), at the Saracen's Head, in Islington. At this meeting, through the treachery of a false brother, they were surprised, and many of them were taken; amongst others, John Rough and Cuthbert Symson. John Rough was burned in Smithfield, on the 22nd of December; and with him suffered Margaret Mearings, who belonged to the London congregation of Gospellers. She had been a little before excluded from their communion by an act of discipline, in which John Rough had taken a principal part: but so graciously did the Lord manifest the power of his restoring grace, that she sought repentantly to minister to the necessities of Rough while in prison, and thus being taken and condemned, they suffered martyrdom together. The London congregation of Gospellers Their sufferings. Labourers, Cuthbert Symson, Aug Bernher. John Rough comes to London, Nov. 10, 1557 A meeting in Islington, Dec 12, 1557 Many arrested, Rough, Symson, and others Rough burned, Dec 22. Margaret Mearings burned with him.

Cuthbert Symson was not put to death until the 28th of March, 1558. He was cruelly tortured, in order to force him to disclose the names and abodes of those who belonged to this congregation. Cuthbert Symson burned, Mar 28, 1558.

T. Bentham returns to England.

In 1558, Thomas Bentham, one of the exiles, returned into England for the express purpose of ministering amongst those who were "counted as sheep for the slaughter." He appears to have been greatly strengthened by the Lord, and to have been a great blessing to those to whom he had thus gone. He thus wrote to Lever in Switzerland:—

His letter to Lever. Strype, Mem. Ecc v 273.

"Whiles I was in Germany at liberty of body, havyng sufficient for it for the time, I was yet many tymes in great greyf of mynd, and terrible torments of hell; and now here beyng every moment of an hour in danger of takyng, and fear of bodily death, I am in mynd, the Lord be praysed, most quiet and joyful, seying the fervent zeal of so many, and such increase of our congregation in the myddest of thys cruel and violent persecution. What shold I say but, *A Domino, factum est?*"

A meeting at Islington, April, 1558.

Seven burned in Smithfield, June 27.

All forbidden to pray for them.

Bentham's conduct

In April, 1558, about forty Gospellers met in a field at Islington; and several of them were taken and imprisoned: seven of these were examined before Bonner on the 14th of June, and on the 27th were burned in Smithfield. At the burning of these martyrs, there was a proclamation made in the name of the king and queen, that no man under pain of death should approach them, touch them, speak to them, comfort them, PRAY FOR THEM, or once say, "God help them!" Such a proclamation needs no comment. Thomas Bentham, however, as well as others of the congregation who were present, in spite of the threatening proclamation, comforted, exhorted, and strengthened the souls of the sufferers.

When the fire was set to them, he turned to the people who were assembled, and said to them:—"We know that they are the people of God, and, therefore, we cannot choose but wish well to them, and say, *God strengthen them!*" He then prayed, "Almighty God, for Christ's sake, strengthen them!" Upon this the whole assembled multitude responded, "Amen! Amen!" So many were there that joined in the cry, that the officers, amazed, knew neither whom to take or whom to accuse. After this Bonner, fearing lest such scenes might be repeated, sent six of the prisoners to Brentford, and had them burned there.

Six burned at Brentford

It was thus that the Lord wrought by His Holy Spirit in providing witnesses for Himself, and preserving them (almost as the three in the fiery furnace) throughout the bitter days of this persecution.

XII.

A TRANSLATION OF THE SCRIPTURES MADE BY THE EXILES AT GENEVA. THE NEW TESTAMENT PUBLISHED.

A translation of the Scriptures by the exiles at Geneva.

NewTestament published, 1557

It has been already stated, that the accession of Mary had hindered the printing and circulation of the Scriptures in English; but notwithstanding the hindrances constantly thrown in their way, those who longed to see the word of God in the hands of their countrymen, continued their efforts to this end. Certain of the exiles from England, during this reign, made a new translation of the New Testament, and also advanced considerably in a version of the Old. It was at Geneva that this work was accomplished, and on that account the version is commonly called the Genevan translation. The New Testament was published in 1557, the printing being finished (according to a statement at the end of the volume) on the tenth of June. It is not known how long before this time the work was commenced: several of the parties concerned in it had taken up their abode at Geneva, in the spring of 1555; and they seem to have used the rest which was thus afforded them, in preparing this version. The greater part of those engaged in this work had taken a part in the grievous contentions which were carried on by the refugees about the service-book and the habits. It is not my place to discuss these questions which so divided at this time those who were one in Christ, I have only to speak of the results to which they led. Many of those who left Frankfort in consequence of their objections to these things, went to Geneva and formed an English congregation there; upon this, others who held similar sentiments joined them from Strasburgh and other places, some of whom undertook the work referred to.

English congregation formed at Geneva

They probably had motives which sufficiently influenced them in executing a new translation, instead of giving a mere reprint or revision of any which had preceded. The intention of such a work had been entertained in the reign of Edward VI.; and it is probable that in this projected revision, from the manner in which the name of Bucer was connected with it, there would have been embodied whatever might be learned from the Biblical knowledge possessed by reformers on the continent. The exiles at Geneva

possessed ample opportunity of profiting by such aid; and this may have been a leading motive with them for making the work entirely new, or at least entirely remodelled. Another reason which the translators themselves assign for making a new version, was, that the knowledge of Greek and Hebrew had greatly increased since the earlier English translations were made, and thus it was possible to translate with far more accuracy than could have been done some years before. Reasons for a new version

The last place at which it was noticed that Coverdale had arrived, was his old parish of Bergzabern, in the duchy of Deux Ponts; we next find him at Geneva, engaged in the execution of this translation. Whether he was invited to join the others who undertook the version, or whether he himself, hearing of what they had in hand, bent his steps to Geneva in order to aid them, does not appear. ' However, we find him as one of those who took the work in hand; and, therefore, we may regard the version, which was the result of much united labour, as containing Coverdale's last review of a version of the New Testament. It is very probable, however, that the principal part of the toil was borne by those who were his associates in this work. These are said to have been the following persons. Coverdale goes to Geneva

Thomas Sampson, who had been educated at Oxford, and who afterwards studied at one of the inns of court, being convinced of the erroneousness of the doctrines of Popery, and desiring to preach the truth which his own soul had received, was ordained by Bishop Ridley, and almost immediately afterwards became known as a preacher. Archbishop Cranmer collated him, in 1551, to the rectory of Allhallows, Bread Street. On the accession of Mary, in 1553, when so many of the Gospellers were compelled to leave England, or else were doomed to suffer imprisonment, he went to the continent, and remained for some time at Strasburgh, at which place he became very intimate with Immanuel Tremellius, who had, in the reign of Edward, succeeded Paulus Fagius at Cambridge. At the time when the unhappy contentions troubled the English exiles, he was one of those who opposed the introduction of the service book and the habits; and, in consequence of this, it is probable that he retired to Geneva. Thos Sampson one of the translators.

He returned to England after the accession of Queen Elizabeth, and, in 1561, received from her the deanery of Christ Church, Oxford. In 1564, he and Laurence Humphreys, president of Magdalen College, were cited before the ecclesiastical commissioners on a charge of not wearing the appointed habits; the result of which was that Sampson was deprived of his deanery. He appears to have been regarded, in the reign of Elizabeth, as one of the principal non-conformists. Dean of Christ-Church, 1561 Deprived, 1564

William Whittingham was another of the translators; he was born in the city of Chester, and was educated at Oxford, at Brazen-nose College, having been admitted about the year 1540, where he became eminent as a scholar. He was elected, in 1545, fellow of All Souls; and, in 1547, was made one of the senior students of Christ Church. He was one of those who, during the exile of the Reformers, went to Frankfort, and took the part of those who opposed the introduction of the English Liturgy, &c.: on this account he went to Geneva. Wm. Whittingham

Having returned to England, after the accession of Queen Elizabeth, he was made dean of Durham, July 19th, 1563. He was the translator of certain of the metrical Psalms in the version commonly called Sternhold and Hopkins's, to which the initials "W. W." are prefixed. Dean of Durham, 1563

Another of these translators was Christopher Goodman; who was, like Whittingham, a native of Cheshire, and, like him too, educated at Brazen-nose College, Oxford. He also became one of the senior students of Christ Church in 1547, and was appointed Margaret Professor of Divinity. Chr Goodman

On the accession of Mary, he fled to Strasburgh, where he joined with others in writing to the English at Frankfort, endeavouring to induce them to adhere to what had been instituted in England, respecting religious worship, in the days of King Edward. The ground on which they based this argument was, the scandal which variations from it might occasion amongst the Papists. After this, however, Goodman joined the refugees of Geneva: and he seems to have fully acquiesced in the Geneva model. During his exile, he wrote against Queen Mary and her government, in a manner which must be regarded as very reprehensible by those who have learned to reverence "the powers that be" (be their character or conduct what it may), as "the ordinance of God." Whittingham, and others of the exiles, approved both of his sentiments and their expression; they yielded to that provocation to which the flesh is prone, and which, at a later period, led to the lamentable resistance of the constituted powers by the Covenanters in Scotland. A violent writer against Queen Mary.

Goodman, however, it is only right to say, retracted the statements which he had published. The warmth of his feelings sometimes carried him away; but Christian grace led him afterwards to acknowledge his error.

Anthony Gilby was another of these translators: he appears to have pretty nearly accorded in sentiment with Goodman. Anthony Gilby.

Thomas Cole. Another, was Thomas Cole. The place of his exile, after the accession of Mary, was Frankfort; from whence, in consequence of the dissension, he went to Geneva.

In the reign of Elizabeth, Edmund Grindall, who had been his fellow exile, and was now become bishop of London, collated him to the archdeaconry of Essex, January 3rd, 1559; he likewise was appointed rector of High Ongar.

Besides these, it has been said that the well known Scottish Reformer, John Knox, as well as John Bodleigh and John Pullain, took some part in the execution of this version. It does not seem very probable that the former took any active part in the translation; but there can, I think, be hardly any question that John Bodleigh was connected with this version: this may be inferred from the proprietorship of it seeming to be in his hands in the reign of Elizabeth. It does not, however, prove him to have been one of the *translators.*

Characteristics of this version This translation differed from all that had preceded it, not only in its plan, but also in its execution. The other versions had been generally the work or the revision of an individual; or at most, a revision in which certain individuals executed certain particular parts: in this translation we find, on the contrary, many acting unitedly in the formation of a version, and thus, in the plan of operation, there was a principle of completeness which had not been acted on previously.

The execution of the work also is very different from that of preceding translations. This will be evident to any one who compares a portion of it with the translation of Tyndale, or its revision in Cranmer's Bible; the Geneva translators, by the use of *italic supplements*, often aided the sense without seeming to insert what was not found in the original. Perhaps, in some cases, they may have carried this liberty too far; but on the whole, it enabled them to give more exactly the force of the original.

Italic supplements

The N Test of this version The New Testament rendered by these translators, was published (as has been already stated) in 1557, before the entire Bible. This was a small square volume printed in Roman letters, divided into verses, and with a good many notes in the margin. With regard to the division into verses, it is to be observed, that *this* was the first time the Scriptures had been printed thus broken into these sections. In Robert Stephens's fourth edition of the Greek Testament (1551), the notation of the verses had been for the first time appended: and in this edition, the numbers were put in the margin, while the text went on continuously. These numbers were found so convenient for purposes of reference, that they soon became universally adopted; the Geneva translators being the first to break the text into little paragraphs. It is probable, that they used Stephens's fourth edition when engaged in this work, while at the same time, in the manner of rendering not a few passages, they followed the judgment which Beza had expressed. In some places they paid a decided deference to his criticisms; with regard even to what he had considered (without adequate evidence) to be errors in the Greek text.

Division of verses

Deference paid to Beza

The following was the title of this New Testament:—

THE
NEVVE TESTA-
MENT OF OVR LORD IE-
ſus Chriſt.

Conferred diligently with the Greke, and best approued translations.

VVith the arguments, af wel before the chapters, as for euery Boke & Epistle, also diuersities of readings, and mofte proffitable annotations of all harde places: wherunto is added a copious Table

AT GENEVA
Printed By Conrad Badius.
M. D LVII

In an address headed, "To the Reader Mercie and Peace through Christ our Sauiour," some account is given of the plan pursued by the translators. This address runs in the singular number, as though some particular person had been the principal conductor of the work.* He says,

"To these therfore which are of the flocke of Christ which knowe their Fathers wil, and are affectioned to the trueth, I rendre a reason of my doing in fewe lines. First, as touching the perusing of the text, it was diligently reuised by the moste approued Greke examples, and conference of translations in other tonges, as the learned may easely iudge, both by the faithful rendering of the sentence, and also by the proprietie of the wordes, and perspicuitie of the phrase. Forthermore that the Reader might be by all meanes proffited, I haue deuided the text into verses and sections, according to the best editions in other langages, and also as to this day the ancient Greke copies mention it was wont to be used. And because the Hebrewe and Greke phrases, which are strange to rendre in other tongues, and also short, shulde not be to harde, I haue sometyme interpreted them without any whit

* This edition of the New Testament, with its copious marginal annotations, has been carefully reprinted, somewhat in its original form, page for page, and line for line, with fac-simile initial wood cuts, &c. &c. The prefaces and the index at the end of the volume, are also exactly reprinted. 1 vol. fscp 8vo.; large paper copies 4to.

diminishing the grace of the sense, as our langage doth vse them, and sometyme haue put to that worde which lacking made the sentence obscure, but haue set it in such letters as may easely be discerned from the commun text."

The anonymous writer of this preface then goes on to speak of the annotations which constitute so prominent a part of the editions of this version. The Annotations noticed.

"As concerning the Annotations, wherunto these letters a. b c. &c leade vs, I haue endeuored so to proffit al therby, that both the learned & others might be holpen: for to my knollage I haue omitted nothing vnexpounded, wherby he that is any thing exercised in the Scriptures of God, might iustely complayn of hardenes: and also in respect of them that haue more proffited in the same, I haue explicat all suche places by the best learned interpreters as ether were falsely expounded of some or els absurdely applyed by others; so that by this meanes both they which haue not abilitie to by the Commentaries vpon the New testament, and they also which haue not opportunitie & leasure to reade them because of their prolixitie may vse this booke in stede therof"

In the conclusion of this address, the preservation of the New Testament by the nominal church throughout the long period of Romish apostasy is alluded to. He says:— Preservation of Scripture.

"So may we glorifie him [God] more and more rendring to him eternal thankes and praises for his heauenly and inestimable giftes bestowed vpon his churche, that all thogh Satan, Antichrist, and all his ennemies rage and burste, yet are they not able to suppresse them, nether wil he diminishe them: for seing he doth not only brydel his ennemies furie, but causeth them to defende and preserue his giftes for the vse of his Churche (as we se the Iewes Christs professed ennemies preserue the olde testament in moste integritie) what shulde we doute of his bontiful liberalitie towards vs? or why do we not rather with all humilitie and submission of mynde obey him, loue & feare him which is God blessed for euer?"

The margins of this New Testament (as well as those of the entire Bible when published) were plentifully filled with notes on the text. These were much in request amongst those who loved the word of God; so much so that several editions of King James's version were published with these notes appended to them. They appear, generally speaking, to be well written, and in them the doctrines of the Gospel are very prominently set forth. It is not unlikely that their character was partly influenced by the circumstances in which they were written; namely, by exiles, who were toiling for the benefit of their country, where Popery was again taking its stand.

XIII.

ACCESSION OF ELIZABETH.—RETURN OF THE EXILES. GENEVA BIBLE PUBLISHED.

THE time of severe trial and persecution to the professors of the Gospel, during the reign of Mary, closed at her death, November 17th, 1558. The accession of Queen Elizabeth was one of those circumstances which, through the merciful ordering of God, led to the restored circulation both of the Scriptures and of the testimony of the Gospel in England; the *former* of these having never since that time been withdrawn. The transfer of the crown from Mary to her sister was an event which occasioned much joy and thankfulness. The persecutions in the preceding reign had failed to commend the religion of Rome to the people at large; and it is most likely that very many besides the two hundred and seventy-seven, who gave their lives in the defence and quarrel of Christ and His Gospel, and the several hundreds who were exiles on the continent, knew and prized the Gospel of the grace of God. The previous circulation of the Scriptures had been as the sowing of the seed of truth; and the harvest was springing up, even though external circumstances caused its progress to be seen but dimly. Accession of Queen Eliz. Nov 17, 1558. End of the persecution. Rejoicings

It is evident that the number of Christians in England, who were not ashamed of the profession of Christ, was considerable. Of course, the word of the Lord was then true even as it is now, that, "Wide is the gate and broad is the way that leadeth unto destruction, and *many* there are go in thereat:" the word of Christ in this, as in all things else, must stand steadfast, even though heaven and earth pass away; and never can we (if Scripture be our guide) expect to find the *few* and the *many* belong to different classes until that coming of the Son of man, when every eye shall see Him, and all kindreds of the earth shall wail because of Him. Many in England not ashamed to confess Christ.

The preservation of the London congregation of Gospellers

Amongst those in England who were faithful to the profession of the Gospel, those Christians in London have, in the first place, to be mentioned, who continued to meet together throughout all this bitter time of trial. Their preservation was in itself a very gracious proof of the overruling care of God. It was just as the Lollards had been a continuous chain of witnesses, in the midst of almost uninterrupted persecution, connecting Wiclif and Tyndale; so these, set in the very fire, as it were, in the midst of persecution such as had never been equalled in England, were witnesses for the truth against those who slew the holy servants of the Lord. Some of the circumstances relative both to the sufferings of some of these saints in London, and to the preservation of others, have been already stated; in addition to which, it may be well here to notice, that they had collections in their meetings for the prisoners of the Lord, which sometimes, at a single meeting, amounted to ten pounds.

See above, p. 129

Additional notices respecting them

Their collections

Attempts to ensnare them.

Many were the devices used for ensnaring them,—sometimes through treachery, sometimes through force. On one occasion, a person who had gone amongst them in order to take an opportunity of betraying them, was arrested by the grace of God: so that, instead of opposing, he cast in his lot with this company, so seemingly devoted to destruction.

At Stoke in Suffolk, and other places.

In other places, likewise, there were many who were, humanly speaking, by the accession of Elizabeth snatched from impending destruction. There was a company of such at Stoke in Suffolk; while in the North of England, where, through the lenity of Archbishop Heath and Bishop Tonstall, the persecution was comparatively little felt, there was much of testimony for the Gospel of Christ.

The exiles on the continent.

None, however, hailed the change more than did the scattered exiles who had taken refuge on the continent. Most truly might it be said of them, that their hearts yearned for their native country, which they sorrowed to see ruled over by superstition and persecution. As to themselves, they were indeed mourners and pilgrims during their exile: their subsistence was very precarious, depending mostly upon the pecuniary aid which was furnished them either from England, or else from the reformed in the countries in which they had found an asylum. Their books likewise are supposed to have aided them by their sale, but I think it may well be doubted whether they did as much as pay their own expenses. The importation of the books which the exiles might publish (amongst others those of Coverdale by name), were prohibited by a proclamation dated June the 13th, 1555; at the same time search was made for those who either had any correspondence with the exiles, or transmitted any money to them.

Importation of their books prohibited June 13, 1555.

The minds of the exiles were much turned to the hope of again being permitted to dwell in their native land: and not only had they this as a matter of hope, but their speedy return was spoken of with confidence, even before the occurrence of that event which brought it to pass.

Fox's sermon at Basle. Strype, Mem. Ecc v. p. 304. Bp Elmer present

"Those at Basil had the news of their speedy return told them the day before the Queen's death It was strange, but true; for Elmer (bishop of London afterwards) was present when John Fox preached there, when, among other arguments which he used for the consolation of the poor English, he bad them to be of good comfort, for the time drew near that they should be restored to their own country; and said that this he told them *Dei monitu*, being *warned of God* so to do. He was reproved by the elder sort for thus preaching, but the issue of things excused him And by comparing the times, it appeared that he preached this sermon but the day before the Queen's death."

After the tidings of the accession of Elizabeth reached Strasburgh, messengers were sent to Zurich, through whom the English there learned the happy intelligence on the last day of November, 1558. On the following day, Peter Martyr, who had been professor of divinity at Oxford in the reign of Edward, and who at this time was professor at Zurich, wrote to Calvin; and thus the English at Geneva learned that they might return to their native land. The work of the translation of the Bible, in which Coverdale and some others of these were engaged, has been already noticed. The New Testament had now been printed nearly a year and a half, and thus it is probable that the version of the Old was by this time pretty far advanced: its actual publication did not take place until the year 1560, after many of the exiles had returned home. In this completed Bible it is to be observed, that the translation of the New Testament *differs* in several respects from that which had been separately printed in 1557. This Bible, which was stored with marginal notes, continued for many years to be the popular version in England, having been displaced only by King James's translation, which appeared fifty-one years afterwards. Even then the new version did but *gradually* supersede the Geneva translation, for from the year 1611 to 1621 inclusive, there were at least six editions printed of this latter version, besides the vast number of copies which were still in the hands of private possessors on every side. In some families it continued to be used for very many years after this,

The Geneva version of the whole Bible published 1560

Editions of it after the publication of King James's

and I have *occasionally* met with copies of it which have been from the days of Queen Elizabeth, and *are still* in common use. Copies *still* in use.

The Geneva Bible of 1560 was the first edition printed in the reign of Elizabeth: hence it is probable that the copies of previous translations, which had been in use in the reign of Edward VI., were yet in existence; and were now doubtless once more freely circulated and openly used. Thus there was again the same liberty which had been enjoyed for a little season during the reign of Henry, and fully during that of Edward. The labours of the Geneva translators had been like those of Tyndale, in 1526—an endeavour to shed the light of God's word upon England from a foreign land: and if we do not find these labours as reiterated as those had been, it evidently was only because the change of events rendered such efforts needless. Previous editions in circulation, 1560.

And now having brought down the narrative of the connection between the circulation of the Scriptures and the progress of the Reformation, as far as the point at which the *uninterrupted* use of the Bible in English commenced; it is needless farther to trace the history of editions, and of circumstances relative to them. There are, however, various separate matters, such as the conclusion of the life of that veteran translator, Myles Coverdale, as well as the history of the translations called the Bishop's Bible, the Rhemish and Douay version, and King James's, which remain to be briefly noticed. No interruption to the circulation of the Scriptures, from the accession of Elizabeth to this day Laus Deo

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XIV.

THE LATTER PART OF COVERDALE'S LIFE.

Myles Coverdale was at Geneva at the time of the accession of Queen Elizabeth; for he, with others at that place, wrote (December 15th, 1558) on the occasion a letter to the congregation at Frankfort, in which they congratulate them on the event, and desire that all their private dissension might cease, concerning ceremonies, &c. It is indeed pleasant to find that such gracious sentiments had a place in the hearts of the Geneva exiles towards their brethren: for it appears to be commonly supposed, that those who retired to Geneva had been by no means well treated by their brethren who remained at Frankfort. Indeed, it would have been well if both parties had ever been free from the charge of forcing things confessedly non-scriptural upon the consciences of their brethren. Coverdale at Geneva at the accession of Elizabeth. Letter of the Geneva exiles to those at Frankfort, Dec 15, 1558. Hallam

The first intimation of Coverdale's having actually reached England is this:—That on the 12th of November, 1559, he took his turn as preacher at Paul's Cross. He may probably have been already some months in England. Coverdale now occupied a remarkable position: he was the only patriarch of the English Reformation that was left; the only one of those whose testimony had commenced forty years before, at Cambridge; and who, by preaching the Gospel, or diffusing the Scriptures in English, had introduced the bright shining of the lamp of God's truth. Coverdale had done this in both ways. Coverdale returns to England. Preaches at Paul's Cross, 1559.

Coverdale was likewise the only one of the English bishops who had aided the Reformation in the days of Edward, and who still lived without having made any compromise of conscience. Barlow and Scory, who had been bishops, the one of Bath and Wells, the other of Chichester, still survived; but they had made compliances, in the reign of Mary, to preserve their liberty. Thus, in many respects, Coverdale stood alone in a place of pre-eminence, and thus we find him honoured by those who most valued the truth and word of God. The only English bishop who had not conformed to popery.

On the 17th of December, 1559, Coverdale was one of those who took a part in the consecration of Matthew Parker, archbishop of Canterbury. On this occasion he shewed how deeply rooted was his objection to the use of the "habits," for he chose only to appear in a plain black gown. It is not unlikely that it was his non-conformity in this matter that hindered his being again appointed to a bishopric. Barlow and Scory were again so appointed, but not to the same sees which they had before held. However, at the time of Archbishop Parker's consecration, the see of Exeter had not become vacant, for Turberville, who had been appointed bishop of that diocese in the reign of Mary, was not deprived until the commencement of January, 1560; so that Coverdale could not, as yet, have had his former bishopric Coverdale at the consecration of Abp Parker, Dec 17, 1559 His opposition to the "habits" Bp Turberville deprived, Jan 1560.

Wm Alley made bishop of Exeter, June 9, 1560

offered to him. It seems probable that he was not offered any of the vacant sees, and that the cause of this was his non-conformity in the matter of the "habits," &c. William Alley was made bishop of Exeter on the 9th of June, 1560.

Bp. Grindall befriends Coverdale.

Proposes him for the see of Llandaff.

Coverdale, although poor and destitute of any preferment, was befriended by Edmund Grindall, bishop of London, who, on the vacancy of the see of Llandaff, wrote to the secretary of Queen Elizabeth, strongly recommending Coverdale as the bishop of that diocese. This makes it highly improbable that Coverdale had previously refused a bishopric. Grindall, however, expressed his doubts whether the see of Llandaff, despoiled as it was of its revenue, would yield sufficient for Coverdale to live on. He speaks in high commendation of Coverdale, "who was in Christ before us all," lamenting that thus in his old age he should be without means of subsistence. It is not known whether any attention was paid to Grindall's recommendation: this only is certain, that Coverdale did not receive the bishopric of Llandaff. Grindall made various attempts to befriend Coverdale, and complained that he did not receive the attention which was his due. "I cannot," he said, "excuse us bishops," although, as to himself, he stated that he had offered him many things, of which he had not thought fit to accept.

Gives him the parish of St. Magnus London Bridge, 1563

His poverty at this time.

He petitions to be excused his "first fruits."

Coverdale was, however, for a short period, appointed to the rectorship of a parish; his friend, bishop Grindall having, in the beginning of 1563, presented him with the living of St. Magnus, near London Bridge. Some delay occurred in consequence of his being too poor to pay the queen her "first fruits," which amounted to 66*l.* 16*s.* 10*d.*, and thus he had to wait until he could get Elizabeth to excuse him the payment. He wrote to Archbishop Parker, as well as to others, requesting them to represent to the queen how utterly unable he was to meet this demand. He besought the archbishop to join with Grindall in soliciting her to forgive him the "first fruits." He represented how his bishopric had been taken from him ten years before, and how he had since remained in poverty. He likewise represented, that at his age it was not likely that he could enjoy the benefice, "going (he said) upon my grave as they say, and not like to live a year." If the queen would grant him this favour, he said to the archbishop, "so am I fully persuaded, God willing, to shew myself again as thankful, and in my vocation, during my short time, as fruitful and as quiet as I can." This letter to Archbishop Parker was dated, "29 Jan., New Year," and signed, "Myles Coverdale, quondam Exon."

The Queen grants his request.

A few days after, he wrote to Cecil on the same subject; thanking him for former help which he had received, and telling him, that if it would please him to obtain this for him, he should think this enough "to be as good as a feast." This was on the 6th of February. A few weeks afterwards, Coverdale wrote again to Archbishop Parker, stating that he had received a message from Lord Robert Dudley, (better known as the earl of Leicester), to let him know that the queen had granted his request concerning the first fruits.

Coverdale collated to the rectory of St Magnus, March 3, 1563.

Strict conformity not yet pressed.

Coverdale was collated to this rectory of St. Magnus the Martyr, March 3rd, 1563. He was allowed at the time to remain a nonconformist, as regards the "habits" and other matters which troubled his conscience, so that there was no compromise in his having accepted the rectory. The strict compulsion to conformity which subsequently took place, had not as yet begun; and thus, under the protection of Grindall, he enjoyed much liberty. The Act of Uniformity, which had been passed at the commencement of the reign of Elizabeth, was not, as yet, brought into any thing like full practical operation.

Coverdale taken with the plague Strype

In this year he was taken with the plague, and, old as he was (seventy-five), recovered again, "as though God had some more work for him to do in the church before his death." What his subsequent labours may have proved as to *result* is not known; but he continued to preach the Gospel of Christ. It is the day of account which must shew the fruit of his subsequent, as well as of his prior testimony.

Made D D by the university of Cambridge.

In the same year, 1563, Coverdale received the degree of Doctor of Divinity from the University of Cambridge, *per gratiam;* he had received this degree from that of Tübingen several years before. Barkley, bishop of Bath and Wells, took this degree at the same time as Coverdale. In the following year, Bishop Grindall desired to take his degree of Doctor of Divinity; and accordingly he wrote to the vice-chancellor of the University of Cambridge, requesting that he would either admit him himself, or

Appointed to admit Bishop Grindall. Ap. 15, 1564.

else authorize some other person to do so. Upon this, the vice-chancellor transmitted the authority for this purpose (bearing date, April 10, 1564) to Coverdale, who admitted Grindall to his degree at the bishop's palace in London, on the 15th of the same month. This, at least, shews that both by the vice-chancellor and the bishop, this poor and aged servant of Christ was held in high respect.

Conformity pressed, 1564 and the following years.

Coverdale continued to hold the rectory of St. Magnus until the year 1566; when he, and many others, were compelled either to conform or to resign whatever benefices they held. In 1564, the Act of Uniformity was pressed in several cases: and in the two following years, it was brought into full operation.

It has been questioned, but I think needlessly, whether it was on account of age and infirmity that Coverdale resigned, or whether it was on account of the uniformity required. That it was the latter is evident from the fact, that he was a nonconformist, and it was needful for him to conform, unless he preferred resigning; and he did not cease preaching until after this time.

Coverdale in consequence resigns his rectory, 1566

Other ministers in London (about forty-six in all), were deprived at the same time, on the same ground. Strype thus speaks of them:—

Forty-six ministers deprived, Mar. 26, 1566. Collier, vi 429.

"After the deprivation of the London ministers for seven or eight weeks, their hearers either came to the churches and heard the conformable preachers, or went no whither. Many of them ran after father Coverdale, who took that occasion to preach the more constantly; but yet with much fear, so that he would not be known where he preached, though many came to his house to ask where he would preach the next Lord's day. This it is likely he did, because he did not care for tumultuous meetings, lest he might give offence to the government"

He was now more than seventy-eight years old; and yet we find him still continuing to preach thus diligently: this, indeed, was what had peculiarly marked him forty years before amongst his cotemporaries, when the profession of the Gospel began at Cambridge.

Coverdale a zealous preacher.

His long and laborious life was now near its close: of its conclusion we know no particulars beyond what is learned from his having continued to preach until, at the farthest, a few months of his death. This took place in the beginning of the year 1569; and, on the 19th of February, he was buried in the chancel of St. Bartholomew's Church, behind the Royal Exchange. His funeral was attended by vast crowds of persons, by whom he had been admired and loved.

Coverdale's death, 1569
His funeral, Feb. 19

His tomb was marked by "a fair plated stone," with an inscription stating his age—*eighty-one years;* but this stone, together with much of the building, was destroyed by the fire of London. In the year 1840, this church was pulled down, to make way for certain improvements; on which occasion much care was taken in the removal of the remains of those who had been interred within its walls. A particular search was made for the bones of Coverdale; and the remains which were supposed to be his were carefully raised and removed to the church of St. Magnus, of which, till forced to resign, he had been rector. In this place the supposed remains of Coverdale were re-interred. The parishioners of St. Magnus had erected a monument to his memory in the year 1837; so that now his mouldering ashes are located in the place in which he has been more honoured in death than he was in life.

The disinterment of his remains, 1840
Re-interred at St Magnus, London Bridge

The long and weary life of service, exile, and suffering which Coverdale led, was but the result of the knowledge of grace received; proving blessedly that he who is freely forgiven, instead of being careless about the bringing forth of fruit, is the most diligent and devoted in so doing.

Coverdale seems in himself to connect together the two distinct periods of the history of the circulation of the English Scriptures—the time of restriction and that of liberty. He had been the associate of Tyndale, the martyr for the word of God; he was, in part, the means of the conversion of Rogers, another honoured instrument; and now, surviving his former fellow-workers, both his predecessors and successors in labour, he lived to see that liberty of circulation of the word of God restored in England which still exists, and has continued without interruption. There are but two names which occupy as high a place with regard to the diffusion of the word of God in English, and these are Wiclif and Tyndale; each of these three had his distinct work, and each was honoured by the blessing of God.

Long period of Coverdale's connection with the history of the English Scriptures

It is impossible to take leave of Coverdale without regarding him as one of the most devoted and honoured amongst the many instruments of the Reformation raised up by God in the sixteenth century. He appears as the successor of Tyndale,—toiling to the same end, aided by the same grace, and, after a longer pilgrimage, entering into the same rest, and waiting for the full fruition of glory when Christ comes again, and raises all his sleeping saints in bodies of glory like unto His own.

XV.

THE "BISHOPS' BIBLE" PREPARED AND PUBLISHED.

After the Scriptures were again permitted, in the reign of Elizabeth, to be freely read and used, one of the first steps for bringing them publicly into notice was their being again set up in the parish churches, where they were publicly read every Lord's day. The version which was thus "authorized" was of course

The Bibles again placed in the parish churches.

the "Great Bible," which had been adopted for this purpose in the reigns of Henry and of Edward: indeed no other Bibles would be so placed, unless, perhaps, enough copies of the Bible which bears the name of Thomas Matthew could have been gathered together for the purpose. The new version, by the Geneva exiles, was not yet published. It would therefore have been a needless delay, to have waited till that were obtainable; and even if it had been already completed, it is not very likely that those who now held ecclesiastical authority in England would have regarded, without suspicion, the version which had been executed by those who had separated from the other English exiles, on account of their dislike to the English service-book, "habits," &c.

Complaints made of Cranmer's Bible.

In the early part of the reign of Elizabeth, Cranmer's Bible was thus restored to the place which it had previously occupied. It was not, however, long before many complaints were made against this translation; various statements were alleged as reasons for condemning the version altogether. It is probable that many now set to work to examine the English Bible more critically than had been done before, and thus many real or supposed corrections were suggested. The advocates of the Geneva version are mentioned as having depreciated Cranmer's. It is probable that the charges of *corruption* which they made might have had some reference to the insertion in it (in smaller type) of passages from the Latin Vulgate, which do not exist in the Hebrew or Greek originals. The Romanists of course objected to this version; but they had done the same with regard to every previous translation; and they have now done so with regard to all since, except indeed their own.

Bishop Sandys writes to Abp. Parker, Feb. 6, 1564-5. Strype's Par. i 415

One of the Protestant objectors was Edwin Sandys, at this time bishop of Worcester, and, subsequently, archbishop of York. In writing to Archbishop Parker, Feb. 6, 1564-5, he charged the setters forth of Cranmer's Bible with having "followed Munster too much, who doubtless was a very negligent man in his doings, and often swerved very much from the Hebrew." This was after the preparation for a new Bible had commenced, for with this letter he returned a certain portion of the Bible, which the archbishop had sent to him for revision. Now let us see, first, how far Cranmer's Bible followed the Latin interpretation of Munster; and, secondly, how far the character which Archbishop Sandys thus gave to Munster is correct.

The criticisms of Bp. Sandys considered

First, then, the basis of the Old Testament, in Cranmer's Bible, is in part the translation of Tyndale, and in part that of Coverdale. Now Tyndale published his version of the Pentateuch four years before

How far does the "Great Bible" follow Munster?

Munster put forth his Hebrew and Latin Bible, so that in that part Tyndale could not possibly have followed Munster. Again, the other portion of Tyndale's labour, namely, from Joshua to the Chronicles inclusive, was in all probability executed before his imprisonment, which took place in the year when the first volume of Munster's Bible appeared. Tyndale could have made no use of it: for his occupation, during several months previous to his imprisonment, was not the translation of the Old Testament, but the revision of his version of the New. The basis of the rest of the Old Testament was Coverdale's version; one of his "subsidia" was certainly Munster's Latin version; but it cannot be proved that he followed it servilely: nay, it is most easy to shew, that while he used it as an aid, he did not take it as his basis. It would be difficult to prove, that the revisors of the joint labour of Tyndale and Coverdale, made too great a use of Munster.

Was Munster a careful translator?

Secondly, it has to be inquired whether Munster really "executed his version negligently, often swerving from the Hebrew." I do not think that this charge can be proved: for it appears to me that Munster adheres very closely to the original, always preferring literal exactness to elegance of phraseology. It is not to be denied that he has committed oversights (Who has not?); but the character here given to him was one by no means deserved. If particular examples had been brought forward, the question could have been fairly examined; but as it now stands, the general charge made by Archbishop Sandys can only receive a general answer. It seems to me that the existing version, which was publicly read, was made an object of attack; and those who disliked it, without having any particular objection which they could define, stated reasons which they supposed were sound. All such charges ought, however, to be examined, if we would form a true judgment.

Laurence's objections to Cranmer's Bible

Another objector was a person named Laurence, who is described as being "a noted Grecian at this time." He stated to Archbishop Parker, that various passages in the New Testament of the existing versions were inadequately rendered. He gave a list of particular texts, in which he noticed something to be amended; referring apparently, in his criticisms, to any of the existing translations indiscriminately. Several of his remarks apply apparently to some particular edition of these various versions; so that they refer not merely to errors of translation, but to those of editing and printing likewise. Although Laurence may be classed amongst the objectors to the "Great Bible;" yet his suggestions, if acted on, would not have amounted to any thing more than a revision.

Another reason, which had probably a good deal of weight in causing a new translation to be undertaken, was the fact of the Geneva version having become the one in daily use, in private families: this at least was the case very soon; and it is probable that it had begun to be preferred, before the Bishop's Bible was undertaken. It is likely that a version was thus desired by Archbishop Parker, which should be free from the objections urged by Bishop Sandys, Laurence, and others; and which should not only be authorised and appointed for public use, but also be calculated to compete with the Geneva translation for private reading. This last mentioned version had been, like all that had originally preceded it, the undertaking of private individuals. What Archbishop Parker wished for was, a version executed by those whose position and station might give the translation a kind of weight. In this Parker acted very differently from Cranmer. Cranmer had taken the best version that he could find which was then in existence, and used it with comparatively little revision: Parker, on the contrary, would have the work to be thoroughly remodelled, and made, not the adoption of the previous labours of others, but a version of a different character; in this respect resembling more the Geneva translation, than any of those of an earlier date.

Spread of the Geneva translation

The "Bishops Bible" intended to supersede it

Bishop Sandys, in another letter, urged on the archbishop to complete and carry out his design of publishing a new version of the Bible. He says, "Those which we have be not only false printed, but also give great offence to many, by reason of the depravity in reading."

Bp. Sandys again writes to Abp. Parker Strype's Par i. 416.

The Book of Psalms had been sent to Guest, bishop of Rochester, for revision. He sent it back "with his notes and advertisements." In writing to Parker, he said—

The Psalms revised by Bp Guest.

That he "had not altered the translation but where it gave occasion of an error. As at the first Psalm, at the beginning, I turn the preterperfect tense into the present tense; because the sense is too harsh in the preterperfect tense. Where in the New Testament one piece of a Psalm is reported, I translate it in the Psalms according to the translation thereof in the New Testament, for the avoiding of the offence that may rise to the people upon divers translations. Where two great letters be joined together or one great letter is twice put, it signifieth that both the sentences or the words be expounded together"

This latter sentence evidently refers to some of the marks of reference which Guest had made use of, in his manuscript.

Another portion was sent to Parkhurst, bishop of Norwich, who wrote in reply to Archbishop Parker, that he would labour in it to the best of his ability.

A portion revised by Bp Parkhurst

Davies, bishop of St. David's, had another part. He was at this time employed in aiding William Salesbury, in translating the New Testament into Welsh; he was thus taken away from his previous work, and the whole Bible in Welsh (which apparently they would have undertaken) was not executed for twenty years.

Another by Bp Davies.

In the year 1566, Bishop Cox, of Ely, wrote to Archbishop Parker (May 3), in which he thus refers to the progress of the translation:—

Bp. Cox writes to Abp. Parker, May 3, 1566

"I trust your grace is well forward with the Bible by this time. I perceive the greatest burden will lie upon your neck, touching care and travail I would wish that such usual words as we English people be acquainted with, might still remain in their form & sound, so far forth as the Hebrew will well bear; ink-horn terms to be avoided."

The version of the Bible which Archbishop Parker thus superintended was published in the year 1568, with simply the following title:—

The "Bishops' Bible" published 1568

The holie Bible.

This is in the upper compartment of an engraved plate, the centre of which is occupied with a portrait of the queen, having the arms of England and France quarterly in a shield over her head, with those of Ireland in a shield to the right of it, and those of Wales in a shield to the left. Beneath the portrait of the queen is the following text:—

Non me pudet Euangelii Christi
Virtus enim Dei est ad salutem
Omni credenti. Rom. i.

At the end of various portions of this Bible there are initial letters, which are supposed to intimate the respective individuals by whom they were executed. However, it is doubtful, in some instances, who were the persons intimated.

Initials at the ends of various portions

At the end of the Pentateuch are the letters, W. E., standing, as is supposed, for William Exoniensis; that is, William Alley, bishop of Exeter. This translator was born at Great Wycombe, in Buckinghamshire; he was educated at Eton, and afterwards, in 1528, was admitted at King's College, Cambridge; he

End of Pentateuch, W E.

Wm. Alley, bishop of Exeter.

Notice of him Bliss's Wood's Athenæ Oxon

took his degree of Bachelor of Arts and then removed to Oxford, where he continued for some time. He became a zealous reformer, and like many others married (this was, I suppose, in the reign of Edward VI.). He had a benefice, which he left on the accession of Queen Mary, being probably deprived on the ground of matrimony. He spent his time during the reign of Mary in wandering "from place to place in the north parts of England where he was not known; and by his sometimes practising of physic and teaching of youths he obtained a comfortable subsistence for himself and his wife." Several of the professors of the Gospel appear to have found at the same time a shelter in the northern counties of England, where they were comparatively safe in the dioceses of the non-persecuting prelates, Heath, Tonstall, and Oglethorp. Thus there were many thrown together who were the means of strengthening one another's hands.

On the accession of Elizabeth, Alley was appointed Divinity Lecturer at St. Paul's, the situation which had six years before been filled by John Rogers. Some of his lectures thus delivered on the first epistle of St. Peter, were published under the title of "The Poor Man's Library."

In 1560 he was appointed bishop of Exeter, and consecrated in July of that year. He died April 15, 1570.

It is probable that he was one of the best Hebraists at this time in England: he wrote a Hebrew grammar, which he appears to have left behind in manuscript. In his epitaph he is described as being, "acerrimus Evangelicæ veritatis propugnator," no mean commendation, when it is remembered that earnestly contending for the faith once delivered to the saints would, in a part of his days, have put a man in peril of his life.

End of 2 Sam R M

Rd. Davies, bishop of St. David's

A notice of him

Bliss's Wood's Athenæ Oxon

The next portion appears to conclude at the end of the second book of Samuel, where the initials R. M. are placed. These are regarded as standing for "Richard Menevensis." Richard Davies, bishop of St. David's, has been already mentioned as having been previously engaged about a version in his native language—the Welsh. He was born probably in Denbighshire, about the year 1509, and educated at New Inn, Oxford. He was one of the exiles in the reign of Mary; but, returning on the accession of Elizabeth, he was made bishop of St. Asaph, from which see he was in the following year translated to that of St. David's. He died in October, 1581. He published some small works in his native language, especially designed to set before them the Gospel which had been so long obscured and kept out of sight. In the Welsh New Testament, already referred to, he translated certain of the epistles.

End of 2 Chr E. W

Edwin Sandys, bishop of Worcester.

Some notice of him.

The third portion concludes at the end of the second book of Chronicles, where the letters E. W. appear, standing for "Edwin Wigornensis." This was Edwin Sandys, who has already been mentioned as one of the great promoters of this version. He was born near Hawkshead, in Lancashire, in the year 1519. He went to St. John's College, Cambridge, in the year 1532, or the following year. This college was, at that time, and for many years afterwards, the most remarkable place for the number of persons it contained who were professors of the Gospel; and it is probable that whilst there Sandys was converted. In 1547,

Master of Catherine Hall, 1547.

Sandys was elected master of Catherine Hall. During the reign of Edward he received various benefices, but continued to reside at Cambridge. In 1552 he married a lady who appears from her surname to have been a relative of his own.

Vice-chancellor of Cambridge, 1553.

His troubles.

In the following year, when he was vice-chancellor of the University, Edward VI. died, and the Lady Jane having been proclaimed queen, he preached in support of her title. In consequence of this, he was, after the close of her brief reign, deprived of his vice-chancellorship, and committed to the Tower. Here he was deprived of everything, except a Bible, which his faithful servant, Quintin Swainton, brought to him. After having been kept in a vile prison for three weeks, he was removed to the same apartment with John Bradford, who was his companion for more than half a year. By the joint labour of Bradford and Sandys, their gaoler was converted, not only from Romanism, but to Christ: he used, from time to time, to bring them bread and wine, and thus these three united in happily receiving the Lord's supper.

His liberation and escape to the continent.

He was subsequently removed to the Marshalsea; whence, after nine weeks, he was liberated by the intercession of Sir Thomas Holcroft, knight-marshal. Upon this he escaped from England, although with great difficulty, the lord chancellor, bishop Gardiner, being very earnest to retake him. On the 6th May, 1554, he embarked for Flanders; two emissaries, sent to apprehend him, arriving at the shore while the vessel was yet in sight. His last act, before leaving England, had been preaching on the beach, to a congregation of sailors.

When he reached Antwerp, he found that even there orders had been already given for his apprehension. However, by the good hand of his God upon him, he escaped; and, at length, reached Strasburgh. His life at this place was saddened in very many ways; he was one who took some part in the grievous dissension, which divided the English exiles; but not, of course, to the same extent as was done by those at Frankfort.

At the time of the accession of queen Elizabeth, he was at Zurich, with Peter Martyr: but he forthwith set out for England; and after preaching at Strasburgh, he returned with Grindall, and reached England on the day of the coronation of Queen Elizabeth. He was very soon after this appointed bishop of Worcester, and was consecrated by Archbishop Parker, December 21st, 1559. In 1570, when Grindall, bishop of London, was translated to the arch-diocese of York, Sandys succeeded him; and six years afterwards, when Grindall was translated to Canterbury, Sandys succeeded him at York. He died July 10th, 1588. His life, after his return to England, was disquieted by the schemes and projects of various enemies; so that few have experienced more continued turmoil. His judgment respecting the earlier English translations, and respecting Sebastian Munster, are, I think, very erroneous; but, in spite of his errors in judgment, he is to be regarded as a man deeply attached to the principles of the Reformation, and willing, if called upon, to suffer for their defence.

His return to England.

Bp. of Worcester, 1559.

Of London, 1570

Abp. of York, 1576

Died, 1588.

The fourth portion of Archbishop Parker's Bible concludes with the book of Job, where the letters A. P. C. appear; these are supposed to indicate Andreas Peerson, Cantuarensis; Andrew Peerson, prebend of Canterbury, being at this time one of Archbishop Parker's chaplains. He had been fellow of Bene't College, Cambridge; he was the reader of the service at the consecration of Archbishop Parker. Throughout the archbishop's life, he appears to have been highly esteemed by him.

End of Job, A P C.

Andrew Peerson, prebend of Canterbury.

The fifth portion consists of the book of Psalms; after which occur the letters T. B. It is very uncertain who was indicated by these letters: some have thought that they stand for Thomas Bentham; but as Bentham was at this time bishop of Lichfield and Coventry, it seems very unlikely that the initial of his surname would be used; especially, considering that the other bishops used the initial indicating their respective sees. It is, I think, much more probable, that Thomas Becon was the translator of this portion. It may be that he gave it a final revision, since it is certain that Edmund Guest, bishop of Rochester, had sent Archbishop Parker his "notes and advertisements" for this book.

End of Psalms, T B.

Probably Thos Becon

Thomas Becon was distinguished amongst the Reformers by his writings. He was born in 1512, and was educated at Cambridge, where he took his bachelor's degree, in 1530; this was at the time when the Reformed doctrines had made considerable progress in that University. He was for some time one of Cranmer's chaplains; and, on May 24th, 1547, he was presented to the rectory of St. Stephen, Walbrook. In the reign of Mary, after having been twice imprisoned, he escaped to the continent, where he continued, by writing, to do what he could for the upholding of the doctrines of the Gospel amongst his countrymen. Becon died about the year 1570.

Notice of him

At the close of the Proverbs, the letters A. P. C. again occur; making this book a sixth portion. It has been supposed that the person indicated, was not the same as the previous A. P. C.; but for this I see no sufficient ground. The reason assigned for this opinion has been, that the C. stands at a greater distance from the A. P. in the latter case, than in the former. It is true that the space is a *minute particle* greater (not more than a *thin space*, in printing); but in each case the C. is purposely separated. I believe the indication to be simply that of the same individual, namely, Andrew Peerson.

End of Proverbs, A P C

The seventh portion consists only of Ecclesiastes and the Canticles. At the end is A.P. E, denoting, it is said, Andreas Pern Eliensis, Andrew Perne being at this time prebendary of Ely.

End of Canticles, A P. E

Andrew Perne, Prebend of Ely

The eighth portion concludes with the Lamentations, at the end of which the letters R. W. occur, indicating, as is supposed, Robert Wintonensis. Robert Horne, bishop of Winchester, was a person of considerable eminence amongst the reformers. He had been an exile at Frankfort during the reign of Queen Mary, and afterwards at Zurich. On his return to England at the accession of Queen Elizabeth, he was employed in various steps which were taken for the re-establishment of the Protestant doctrines as the professed religion. When he was made bishop of Winchester, he was regarded as one of those who were very friendly to the nonconformists with respect to the "habits," &c.

R W.

Robert Horne, Bp of Winchester.

At the end of the ninth allotment, which contains the two books, Ezekiel and Daniel, the initials are T. C. L. Strype asks, "Might it not be Thomas Cole of Lincolnshire?" Lewis assents to this without hesitation; but it would have been expected, if this had been the case, that the L would have been (as in the similar instances) at a distance from the other two letters, and in a different character, whereas the

End of Daniel T C L

Probably Thos Bentham, Bp. of Lichfield and Coventry.

interval is between the T and the two other letters, all being in the same character. This shews, I think, that it must have been Thomas Bentham, bishop of Lichfield and Coventry (who in his signature used to place Coventry the first), who had this portion assigned him. Thomas Bentham was born about the year 1513, in Yorkshire. He was admitted a fellow of Magdalen College, November 16, 1546, and became one of the most eminently learned in Hebrew of any of his cotemporaries at Oxford. In the reign of Mary he was deprived of his fellowship, because of the zeal which he shewed for the reformed doctrines; and in consequence of the proceedings against the reformers, he fled to the continent. His return to preach to the London congregation of Gospellers, and his merciful preservation through the close of the reign of Mary, have been already narrated.

On the accession of Elizabeth, when the popish bishops were deprived, he was appointed to the see of Lichfield and Coventry, to which he was consecrated March 24, 1560. He was one of the most learned in the original languages of Scripture of all who were occupied in the preparation of the Bishops' Bible. He died February 21, 1579.

End of Malachi E. L, Edmund Grindall, Bp. of London

Notice of him

The minor prophets form the tenth of the allotted portions. At the end of them are the letters E. L., for Edmund Londinensis, as is supposed. Edmund Grindall, who was at this time bishop of London, was born in Cumberland in 1519. He was educated at Cambridge, belonging first to Magdalen College, then to Christ's, and afterwards to Pembroke Hall, of which in 1538 he was chosen fellow. In 1549 he became president (vice-master) of his college, and being now a bachelor of divinity, he was chosen Lady Margaret preacher.

In 1550, Bishop Ridley appointed him his chaplain, and in 1551 he was made precentor of St. Paul's, and also chaplain to the king. Not long after, when it was intended to divide the bishopric of Durham into two, Grindall was nominated to be one of the bishops. Ridley himself was to have been translated to the other portion.

At the accession of Mary, when so many fled for safety wherever they could find shelter, Grindall took up his abode at Strasburgh, where he studied German, in order to be able to preach in the churches in that city. He took some part, but not a prominent one, in the unhappy disputes by which the English exiles were divided. On the accession of Elizabeth he returned, arriving with Sandys on the day of her coronation. On the deprivation of Bonner, he was appointed to the bishopric of London, after having been chosen Master of Pembroke Hall, Cambridge. As bishop of London, he has been already noticed for the care and consideration with which he treated Myles Coverdale; indeed, he appears to have done what he could to hinder the deprivation of the non-conformist ministers. In several things he had to act with Archbishop Parker, to whom his unwillingness to molest those who scrupled about the "habits," &c., soon became very apparent. He was translated to the see of York in 1570; Parker is said to have procured this promotion, in order that there might be a bishop of London more decided in his promotion of uniformity.

Bp. of London on Bonner's deprivation

Abp. of York, 1570

Abp of Canterbury, 1576

On the death of Archbishop Parker, he was appointed his successor, in 1576; but in that very year he fell under the displeasure of the queen, because of the favour which he shewed to what were termed "prophesyings." These "prophesyings" were expositions or exhortations, mutually delivered by various ministers, others also being present as auditors. Grindall also encouraged the preaching of the Gospel; while, on the other hand, Elizabeth thought that it was good for the church that the preachers should be few, and that three or four in a county were amply sufficient. The queen, on these grounds, required Grindall to lessen the number of preachers, and to put down the "prophesyings." In consequence of his refusal to comply, the queen sequestrated him from his office, and for some time confined him to his own house. His sequestration continued almost up to the time of his death, which occurred July 6th, 1583. It may be interesting to mention that he aided Fox in the compilation of his "Acts and Monuments."

His sequestration.

His death, 1583

End of Apocrypha, J N

J. Parkhurst, bishop of Norwich

At the end of the Apocrypha, which forms the eleventh portion, are the letters *J. N.* indicating, as is supposed, Johannes Norwicensis. John Parkhurst, bishop of Norwich, had been educated at Oxford, at Merton College, of which he was elected a probationer-fellow in 1529. In the reign of Edward VI. he was appointed rector of Cleve, in Gloucestershire; but, on the accession of Mary, he became one of the Protestant exiles.

After his return, on the accession of Elizabeth, he was appointed bishop of Norwich. In this situation he was regarded as being more favourable to those who did not conform to the "habits" than any of the other prelates; this often brought him into collision with Archbishop Parker. He died in 1574.

End of Gospels and Acts. R. E. Richard Cox.

The Four Gospels and the Acts formed the twelfth portion: the letters at the end are R. E. for, as is supposed, Richardus Eliensis. This was Richard Cox, who forty years before had been brought into

trouble when the Scriptures were first printed in English. He had been elected from Eton as a scholar to King's College, Cambridge, whence, in December, 1525, he was removed to the New College of St. Frideswide at Oxford, which Cardinal Wolsey had founded. Here he, together with Frith and others, as has been already narrated, were persecuted and imprisoned on account of charges of heresy connected with the diffusion of Tyndale's New Testament.

At a subsequent period, we find him (1540) made archdeacon of Ely, and afterwards dean, first of Osney, and afterwards of Christ Church. In 1547, he was made chancellor of the University of Oxford, where he carried on the work of Reformation in a manner which has been bitterly censured. The search for superstitious books, which he instituted, is said to have led to the destruction of most valuable documents.

During the reign of Mary, he, like others, left England, when he fixed his abode at Frankfort, where he took a very prominent part in the unhappy contentions by which the English there were divided. So forward was he in pressing the introduction of the English service-book, &c., that the party who urged these things were denominated, from him, "the Coxians."

After his return to England, on the accession of Elizabeth, he was appointed bishop of Ely. He died in 1581.

At the end of the Epistle to the Romans, the letters R. E. are again placed: this is supposed to be by mistake for E. R., Edmund Roffensis. Edmund Guest, bishop of Rochester, has been already mentioned as one who took a part in this translation, having in some measure revised the book of Psalms. This makes it not improbable that the Romans was really his portion as a final revision, and that the letters, which as they stand, seem to intimate Bishop Cox of Ely, are really transposed.

End of Romans, R. E

Doubtful who is meant.

At the end of the First Epistle to the Corinthians are the letters G. G, which are supposed to be for Gabriel Goodman, Dean of Westminster. No initials are subjoined to the remainder of the New Testament.

End of 1 Cor G. B. Gabriel Goodman

To this Bible was prefixed, amongst other things, *the sum of Scripture*, setting forth the Scripture doctrines, tables of genealogy, &c., and a preface written by Archbishop Parker.

The providential care of God in preserving the Scriptures is noticed, and also the endeavours which had been made to decree the translating of Scripture to be so perilous a thing that it can scarcely be hoped that it may be well performed.

This Bible was known by the name of "The Bishop's Bible," either from the greater part of those who were engaged in its preparation being bishops, or else from its having been executed under their direction. The name of "Matthew Parker's Bible" has sometimes been given to it, from the archbishop who first set it on foot. It continued to be the version authorised to be read in the parish churches for forty-three years; but in private use it never displaced the Geneva version. As a whole, it was not nearly so good a translation as that of the Geneva exiles, and *now* one of the things which especially gives it importance, is the fact of its having been the basis in the reign of James I. of the translation which we still use. But although the avowed basis of our authorised version, this latter was executed upon wholly different principles, and is very different in its general character from that which is now under consideration.

Character of the Bishops' Bible.

XVI.

THE ANGLO-RHEMISH VERSION.

THE circumstances which led to the execution and publication of this version, are to be found in the history of the expulsion of Romanism during the reign of Elizabeth. The versions of the New Testament previously executed, from that of Tyndale to the Bishops' Bible inclusively (the English text of Coverdale's Duoglott New Testament excepted), had been made from the original Greek; but the Rhemish translators took for their basis the Vulgate Latin.

Circumstances leading to the making of the Rhemish version.

The authority of the Latin Vulgate was a point of dissension between Papists and Protestants: the latter were disposed to depreciate it very much, the former to extol it, as though it surpassed in authority even the original texts themselves. Its *authenticity* (whatever that may mean) had been declared by the Council of Trent, so that it could not be expected that zealous Romanists, in translating the Scriptures into English, would use any other basis than that version. One of the principal objects which the Rhemish translators had in view, was evidently to circulate their doctrinal and controversial notes, together with the Scripture translated by them. This had been done by the Geneva translators with regard to their version, and from this probably the idea was taken by the Rhemish translators.

Cardinal Allen, the chief director of the Rhemish version Some account of him

The chief agent in causing the Rhemish version to be made, was WILLIAM ALLEN (or Alleyn), more commonly known as Cardinal Allen. He was born about the year 1532, at Rossal, in Lancashire; and in 1547, entered at Oriel College, Oxford, where he became very distinguished for his learning and abilities: in 1550, he was chosen fellow of his college. He became principal of St. Mary's Hall in 1556, and in 1558 he was appointed canon of York.

He leaves England on the accession of Elizabeth

On the accession of Elizabeth, Allen quitted his country, and gave up his church preferment. About the year 1560, he went to Louvain, where many of the more zealous English Romanists had taken up their abode. After this he returned to England for his health.

He subsequently removed to Douay, where an academy had been set up about the year 1562; at this place he took the degree of Doctor of Divinity. Soon after he was made canon of Cambray; and about

English seminary of Douay founded 1568.

the year 1568, by his endeavours, the English seminary at Douay was established, to receive such of the English Romanists as fled from their country on account of their religion.

English seminary at Rheims

Upon the appointment of Dr. Allen to be canon of Rheims, he exerted himself to establish an English seminary at this latter place; the state of the Netherlands having become so unsettled, that the English scholars were driven from Douay. Allen's efforts did not stop here; he procured the establishment of a similar institution at Rome, and two others in Spain, for the express object of furnishing England with missionaries for the dissemination of Romanism.

The Rhemish version an effort to oppose the Reformation

Allen was a strenuous opposer of Queen Elizabeth's interest in every way: he was one who fully carried out the principles enjoined by the excommunicating bull of Pope Pius against her. Amongst his other efforts against Protestantism, the execution of the Rhemish and Douay version must be regarded as one. It is to be questioned whether he was personally concerned in its execution; but at all events, his counsels and directions led to its being undertaken. In 1589, Pope Sixtus V. created him a cardinal, and two years afterwards he was made archbishop of Mechlin.

His principal coadjutors in this translation were Gregory Martin, Richard Bristow, and Thomas Worthington: of these, it is probable that the first was the one chiefly concerned in the translation.

The New Testament prepared by these translators was published under the following title:—

Translator's preface

THE

NEVV TESTAMENT

OF IESVS CHRIST, TRANS-

LATED FAITHFVLLY INTO ENGLISH,

Account of the version

out of the authentical Latin, according to the best corrected copies of the same, diligently conferred vvith the Greeke and other editions in diuers languages: Vvith ARGVMENTS of bookes and chapters, ANNOTATIONS, and other necessarie helpes, for the better vnderstanding of the text, and specially for the discouerie of the CORRVPTIONS of diuers late translations, and for cleering the CONTROVERSIES in religion of these daies:

IN THE ENGLISH COLLEGE OF RHEMES

Reasons why it was made.

Psal 118.

Da mihi intellectum, & scrutabor legem tuam, & custodiam illam in toto corde meo.

That is,

Giue me vnderstanding, and I vvil searche thy lavv, and vvil keepe it vvith my vvhole hart.

S. Aug. tract. 2. in Epist Ioan.

Omnia quæ leguntur in scripturis sanctis, ad instructionem & salutem nostram intentè oportet audire: maximæ tamen memoriè commendanda sunt, quæ adversus Hæreticos valent plurimùm: quorum insidiæ, infirmiores quosque & negligentiores circumuenire non cessant

That is,

Al things that are readde in holy Scriptures, vve must heare vvith great attention, to our instruction and saluation: but those things specially must be commended to memorie, vvhich make most against Heretikes: whose deceites cease not to circumuent and beguile al the vveaker sort and the more negligent persons.

PRINTED AT RHEMES.
by Iohn Fogny.

1582.
CVM PRIVILEGIO.

In a preface to the Reader of some length, they state their reasons for having translated out of the Latin instead of from the Greek; together with noticing various other matters connected with translations of the Scripture in general, and this version in particular. They say that they had their translation of the whole Bible lying by them for some time; and that at length having means of publishing the New Testament, they have this printed first.

"which translation vve doe not for all that publish, vpon erroneous opinion of necessitie, that the holy Scriptures should alvvaies be in our mother tonge, or that they ought or vvere ordained by God, to be read indifferently of all, or could be easily vnderstood of euery one that readeth or heareth them in a knovven language: or that they vvere not often, through mans malice or infirmitie, pernicious and much hurtful to many: or that vve generally and absolutely deemed it more conuenient in itself, & more agreable to Gods word and honour, or edification of the faithful, to haue them turned into vulgar tonges, then to be kept & studied only in the Ecclesiastical learned languages Not for these nor any such like

causes doe vve translate this sacred booke, but vpon special consideration of the present time, state, and condition of our countrie, vnto vvhich, diuers thinges are either necessarie, or profitable and medicinable novv, that othervvise in the peace of the Church vvere neither much requisite, nor perchance vvholy tolerable."

Thus cautiously do they guard against the supposition that the publication of this version was to be deemed an acknowledgment that the former opposition which had been made to the circulation of the English Scriptures, had been an error on the part of the Church of Rome.

Wisdom of the church in regulating translations commended.

They speak of the wisdom of the church in making regulations, both as to what translations of the Scriptures might be published, and also by whom they might be read. On the latter point they recite that it had been lately decreed by the Council of Trent, "that the holy Scriptures, though truely and Catholikely translated into vulgar tonges, yet may not be indifferently readde of all men, nor of any other then such as haue expresse licence therevnto of their lawful ordinaries, with good testimonie from their Curates or Confessors, that they be humble, discrete, and deuout persons, and like to take much good, and no harme thereby."

They enlarge on the subjection with which Scripture is to be read; not, however, subjection to what God has seen fit there to reveal, but subjection with regard to Scripture to the authorities in the church: as if any authority could be in any way so constituted of God as to make void the requirements of His holy word.

Protestant versions blamed.

The Rhemish Translators find great fault with all the Protestant versions which had been made; they speak of the liberties taken with the text as having been most unwarranted: the translations of words deemed "ecclesiastical," and the manner in which proper names were expressed, being part of the ground of this charge. In consideration of the alleged state of the English translations of the Bible, they say:—

The Rhemish version intended to supersede them

"Vve therfore hauing compassion to see our beloued countrie men, vvith extreme danger of their soules, to vse onely such prophane translations, and erroneous mens mere phantasies, for the pure and blessed vvord of truth, much also moued thervnto by the desires of many deuout persons: haue set forth, for you (benigne readers) the nevv Testament to begin vvithal, trusting that it may giue occasion to you, after diligent perusing thereof, to lay avvay at lest such their impure versions as hitherto you haue ben forced to occupie"

Alleged object of the annotations

They state that the annotations appended were for the purpose of proving that the Romish Church was conformable to the Scripture. If this had been the case, why should she have taken such pains to keep them back, until they could no longer be withheld. In fact, the real truth was most unconsciously acknowledged in the demands of the Popish insurgents in the West, in the reign of Edward VI., who required that the English Scriptures might be suppressed; because they said that "they had heard that until this were done their priests could not refute the 'heretics.'"

Reasons for translating from the Latin

The translators, in their preface, give ten reasons why they adopted the Latin Vulgate as their basis. They speak of its antiquity, gravity, sincerity, impartiality, and the like; but what were all these worth when assigned as reasons for preferring the Latin version to the Greek original? The fifth of their reasons for this preference was clearly that which decided the point in their minds, namely, that the Latin Vulgate had been declared, by the Council of Trent, to be authentic, and to be refused of none.

The Latin asserted to be better than the Greek.

The ninth reason which they assign is this, "It is not onely better then al other Latin translations, but then the Greeke text it selfe, in those places where they disagree." This is a bold assertion, and one which at the time when it was made no one was competent to advance. It is quite true that the Vulgate Latin is valuable as an aid for judging amongst discrepant readings of Greek manuscripts; but to praise the version more than the original was, to say the least, a mere gratuitous assertion.

They strengthen their arguments in favour of the Vulgate by alleging that various interpreters had, in some places, at least preferred its readings to those of the Greek copies then in use. This argument, however, amounts to very little worth for their purpose; the alleged passages in which the Greek was said to be deserted, and the Latin followed being in fact such as contained some supplied word or words to make the rendering clear.

Critical reasons advanced for deserting the Greek text.

The Rhemish translators likewise object to the authority of the Greek text, that in some places Erasmus and other critics had regarded it as preserving the genuine reading, when the Greek text, as then commonly read, had some variation; this argument has considerable weight when applied solely to the individual passages in question. In fact, the Rhemish translators incline to speak of the Latin Vulgate very much in the same strain as did the Complutensian editors: these latter actually compared the Latin text in the Old Testament of their Bible, standing between the Hebrew and the Septuagint, to Christ crucified between two thieves!

"Posuimus, tanquam duos hinc et inde latrones, medium autem Jesum"

The Latin Vulgate defended.

The Rhemish translators afterwards defend the Vulgate on critical grounds; and in this they speak with much more propriety. They defend it thus: first, that it commonly agrees with the Greek text; secondly, that when it differs from the common Greek text, it frequently accords with some of the various readings of Stephens's third edition; thirdly, they say that even Protestants do not unfrequently prefer the marginal reading to that in the text; fourthly, that in the passages in which the printed Greek authority does not agree with the Latin, there is sometimes to be found a manuscript Greek copy which does accord with the Latin; fifthly, they allege that where no Greek copy accords with the Latin text, not unfrequently the citation of some ancient Greek "father" supplies a confirmation; sixthly, they suppose in passages where some variation is found which cannot otherwise be accounted for, that the Latin interpreter followed some other Greek copy; seventhly, they bring forward the Latin "fathers" as witnesses of what the reading of the text was in their days; lastly, they account for variations in the citations made by the Latin "fathers" by the fact that the Latin versions were in the early days very numerous, and thus when their quotations vary from the Vulgate, they suppose that they may have cited some other of these versions. This last reason is merely apologetic; the rest contain, on the whole, a great deal of truth. One thing, however, they ought to have stated, namely, that the Vulgate contains not a few passages which are clearly the corruptions of copyists. Candour on the part of the Rhemish translators would have acknowledged this; but as that version had been declared "authentic" they were willing fully to carry out this Tridentine decree.

It is quite true that they do acknowledge some faults to have crept in, but merely such as would, in a printed book, be regarded as typographical errata; those to which I have just referred, are such as have a more serious character.

The Greek text asserted to favour Romanism more than the Latin

They strenuously deny that they prefer the Latin to the Greek text, because of its being more favourable to their views and opinions; alleging that the Greek text makes for them more than the Latin. This they endeavour to prove by examples which they bring forward; and I think that it must be admitted, by any one who dispassionately considers the subject, that very few of the variations of the Latin from the Greek text bear the mark of having been made to serve a purpose. They almost all must have crept in just like various readings in Greek copies, through the negligence or oversight of transcribers.

The Rhemish translators give the following account of their version:—

The Rhemists' account of their version.

"In this ovr translation, because we wish it to be most sincere, as becommeth a Catholike translation, and haue endeuoured so to make it: we are very precise & religious in folowing our copie, the old vulgar approued Latin: not onely in sense, which we hope we alwaies do, but sometime in the very wordes also and phrases, which may seeme to the vulgar Reader & to common English eares, not yet acquainted there with, rudenesse or ignorance: but to the discrete Reader that deepely weigheth and considereth the importance of sacred wordes and speaches, and how easily the voluntarie Translatour may misse the true sense of the Holy Ghost, we doubt not but our consideration and doing therein, shal seem reasonable and necessarie: yea and that al sortes of Catholike Readers wil in short time thinke that familiar which at the first may seeme strange, & wil esteeme it more when they shal otherwise be taught to vnderstand it, then if it were the common knowen English"

By "otherwise," they mean by a table of explanations given at the end of the book.

Examples of unusual words.

They give several examples of unusual words which they introduced. They do not, however, give any good reason for not translating them; and, what is more, the meaning given in their glossary would, generally speaking, be far better if introduced into the text, than the comparatively unused word which they have adopted. The following are a few of the strange words thus introduced: *Parasceue*, *Pasche*, *Azymes*, *Depositum*, and such like.

Some of the words which they thus use, and speak of as newly introduced, are, however good and intelligible, such, for instance, as *Evangelize*, which alone fittingly and fully expresses εὐαγγελίζω; and, in such cases, this novelty of the Rhemish translators is not to be reprehended.

"Our Lord" substituted for "The Lord."

One of their peculiarities is, the use of the expression, "Our Lord," in cases where the Scripture has simply "The Lord." For an explanation of this, they refer from their preface to their notes on the 6th of Timothy. In the note they give no better reason for thus altering the text than this;—that the heretics (i. e. the Reformed) used the simple phrase; a strange reason, truly.

They farther thus expound their manner of translating:—

Their manner of translating.

"Moreouer, we presume not in hard places to mollifie the speaches or phrases, but religiously keepe them vvord for vvord, and point for point, for feare of missing, or restraining the sense of the holy Ghost to our phantasie: as Eph 6 *Against the spirituals of vvickedness in the celestials. And vvhat to me and thee, woman.*"

They then give other instances, in some of which they not only add no new sense of their own, but absolutely exclude all meaning from the passages.

This account of portions of the preface will serve to give some idea of the plan pursued by these translators. They had their minds fully bent upon preserving, untouched, the whole of what they deemed "Catholic verity;" and their minds recoiled from whatever seemed to oppose this. In a previous part of their preface, they had spoken thus of their version:—

The professions of the translators

"Hovv vvell vve haue done it, vve must not be iudges, but referre all to Gods Church and our superiors in the same. to them vve submit our selues, and this, and all other our labours, to be in part or in the vvhole, reformed, corrected, altered, or quite abolished: most humbly desiring pardon, if through our ignorance, temeritie, or other humane infirmitie, vve haue any vvhere mistaken the sense of the holy Ghost further promising, that if hereafter vve espie any of our ovvne errors, or if any other, either frende of good vvil, or aduersarie for desire of reprehension, shal open vnto vs the same: vve vvil not (as Protestants doe) for defense of our estimation, or of pride and contention, by vvrangling vvordes vvilfully persist in them, but be most glad to heare of them, and in the next edition or othervvise to correct them: for it is truth that vve seek for, and Gods honour: which being had, either by good intention or by occasion, al is vvel. This vve professe onely, that vve haue done our endeuour vvith praier, much feare and trembling, lest vve should dangerously erre in so sacred, high, and diuine a vvorke: that vve haue done it vvith all faith, diligence, and sinceritie: that vve haue used no partialitie for the disaduantage of our aduersaries, nor no more licence then is sufferable in translating of holy Scriptures: continually keeping our selues as neere as is possible, to our text & to the very vvordes and phrases vvhich by long vse are made venerable, though to some prophane or delicate eares they may seeme more hard or barbarous, as the whole style of Scripture doth lightly to such at the beginning: acknowledging with S Hierom, that in other writings it is ynough to giue in translation, sense for sense, but that in Scriptures, lest vve misse the sense vve must keepe the very vvordes."

Criticism invited

They thus invite criticism as to their labours, and the invitation has been very fully responded to. They attacked all previous versions, and in their turn were attacked, both as it regards their text and their notes.*

Learning of the translators.

It may, I believe, be said, as an impartial judgment on this version, that the translators were fully competent to execute the task before them, so far as learning and ability could go; but their minds were so imbued with the same feelings which had led but fifty years before, to persecution in England for the word of God, that they desired any thing rather than to give the rendering of the text simply and fairly.

Intentional obscurity.

Very few passages, however, shew in their rendering a really dishonest perversion; but very many exhibit a desire of expressing the sense obscurely, or at least, in such a way that a common reader may find not a little difficulty in gathering from the words a definite meaning. If we take the whole version, we shall, however, find a very large portion well translated, and truly exhibiting the sense of the Latin Vulgate such as they had it. I say, such as they had it; for although the council of Trent had defined the Latin Vulgate to be the "authentic" version, it remained a considerable question what copy was to be regarded as such.

The "authentic" Latin Vulgate.

At the time when the Rhemish version was printed, there had been no decision as to what this "authentic" Latin Vulgate might be.

Edition of Pope Sixtus V 1589.

In 1589, Pope Sixtus V. published an edition, which by his bull prefixed, was declared to be what the Tridentine Council sought to establish. This edition was presently suppressed. Romish writers say, that it was in consequence of Pope Sixtus perceiving that it contained errors. But be that as it may, Pope Clement VIII. published his edition of the Vulgate in 1592, which he declared by his prefixed bull to be the only authentic edition of the Latin Vulgate. This has fared better, for this continues to be the standard text adopted and used by the Church of Rome.

Edition of Pope Clement VIII 1592

The Rhemish translators, as may be supposed, do not exactly agree with either the Clementine or the Sixtine edition. Sometimes they have the reading adopted afterwards by the one, sometimes that which is found in the other. This may be said to be a matter of comparatively small importance, so long as they used the best readings which were within their reach: it is, however, thus far of importance, that they give as a conclusive reason for translating from the Latin rather than the Greek, that the Council of Trent had decreed the authenticity of the Latin Vulgate. Now of what avail was this decree, if it could not be definitely said what this authentic copy was?

Gregory Martin's attack on the English versions. 1582

Answered by Fulke, 1583.

In the same year (1582) in which this New Testament appeared, Gregory Martin, one of the translators, published an attack upon the hitherto printed English Bibles and Testaments. This was evidently done to make way for this version. Dr. William Fulke, master of Pembroke Hall, Cambridge, published in the following year an ample refutation of the most part of the objections made, shewing very conclusively that the true ground of objection in the mind of Martin was the opposition which the circulation of the Scriptures gave to Romish doctrine.

* A complete confutation of these arguments, glosses, and annotations, was published in 1617, by Fulke: and a second, in 1618, by Cartwright.

Rom Cath. version of Old Test published. 1609-10

The Roman Catholic translation of the Old Testament, which appears to have been executed on the same principles as that of the New, was not published till the years 1609 and 1610, when it was printed at Douay, in two volumes. The editors of this part of the version, speak of it as having been executed many years before, but that the poor estate of the English Romanists, in their banishment, hindered its publication. They say, that they have revised the version according to the Clementine edition of the Vulgate, that thus it might be fully in accordance with "the authentical Latin."

The Rhemish translation has a considerable value to a Protestant reader; for if he would see what can be done, in order to evade the force of those passages which set forth *the Gospel*, the great weapon against Rome, it may, of course, be expected here. While the general and substantial accordance of this version with Protestant translations, is a cause for great thankfulness to the overruling providence of God.

Modern editions of this version

In the modern editions of the Douay Bible and the Rhemish Testament but few changes have been introduced: these are, however, some of them, not improvements.

XVII.

KING JAMES'S TRANSLATION.

THERE were, at the commencement of the reign of James I., two translations of the Bible in common use —that of Geneva and the Bishops'; the latter being what might be termed the then "authorised" version, while the former was the one in daily use among the people. It is not, therefore, surprising that another version, or revision, should have been projected. The following were the actual circumstances which led to the undertaking of a new version,—which has succeeded in supplanting both the one and the other of those which were at that time in use.

Accession of James I Mar 24, 1603.

At the time of the accession of James I. to the throne, March 24, 1603, many of those whose conformity to the Church of England by law established was of an uneasy character, hoped that the accession of a monarch who had been educated like James in Presbyterianism, might lead either to a change in the system of the Anglican Establishment, or else to a permission of non-conformity. Accordingly, a petition running in the name of more than a thousand ministers was presented to the king, in which the "redress of divers abuses in the Church" was earnestly solicited. From the number of ministers in whose names it ran, it was called the "Millenary Petition," although the names actually subscribed are said to have been very far short of a thousand. Their complaints were ranged under four heads; 1st. Things connected with the Church service; 2nd. Church ministers; 3rd. Church living and maintenance; and 4th. Church discipline.

The "Millenary" petition

The Oxford answer

The University of Oxford drew up an answer to this petition, for which a letter of thanks was sent them by that of Cambridge. The king, however, chose to interfere in the matter, and bring it to a public conference. To this end certain delegates of each party received a summons to be at the palace of Hampton Court on the ensuing 12th of January. On the part of the Anglican establishment there were, the archbishop of Canterbury, Whitgift; the bishop of London, Bancroft, and several other prelates and dignitaries. The delegates on the part of the petitioners were, Dr. John Reynolds, and Dr. Thomas Sparke of Oxford, and Mr. Chadderton and Mr. Knewstubbs from Cambridge.

Hampton Court conference, Jan. 12, 1604 Collier

Dr Reynolds requests that a new version of the Bible should be made

This conference led incidentally to the execution of the translation of the Scriptures which is still in use. Dr. Reynolds, who took the lead on the part of the petitioners, made a request to the king on the second day of the conference "for a New Translation of the Bible." The ground upon which this request was made was, that the versions which were extant, did not in all places come up to the force and meaning of the original text. In proof of this, Dr. Reynolds brought forward a few instances; first, that in Gal. iv. 25, the word *συστοχεῖ* is rendered in the Bishops' Bible by "bordreth," which is very wide of the mark; next in Psalm cv. 28, the translation says, "they were not obedient," whereas it ought to have been just the contrary; and thirdly, in Psalm cvi. 30, the translation said, "then stood up Phineas and prayed," whereas the last of these words should have been rendered "executed judgment."* It is probable that Dr. Reynolds, in specifying these three instances of mistranslation, did it in order to shew that a

Faults in previous versions

* The last two of these objections applied to the version of the Psalms in Cranmer's Bible, which is still retained in the Liturgy

revision of the existing versions was desirable, if the full meaning of the original text were wished to be transfused into the English version.

Little notice appears to have been taken of these specific objections themselves: they had, it was said, been often brought before, and were already answered in print; what the *answering* of these objections may mean I do not know; for if they be mistranslations they ought to be acknowledged as such; if they had not been such, then they ought to have been preserved when a new version was made.

Bancroft opposes the making of a new version.

During the whole of this conference, Bancroft, the bishop of London, (who soon after succeeded Whitgift as archbishop of Canterbury,) had been foremost in the opposition to everything which was proposed by Dr. Reynolds and his fellow-delegates. On this ground he seems to have offered a kind of opposition to the proposal for a new version or recension of the Bible in English: he said, that there would be no end of translating if this were to be done to please every man's humour; the king, however, liked Dr. Reynolds's proposition, and said that he had never seen a good English version of the Bible as yet, though he thought that of all hitherto executed, the Geneva Bible was the worst. He wished the work of translation to be taken up, and that some special pains might be taken for there to be one uniform translation. The method proposed by the king was this;—that the version should be made by some of the most learned men in both the Universities, that it should then be reviewed by the bishops and other of the most learned ecclesiastics, that it should then be laid before the Privy Council, and last of all be ratified by Royal authority, so that in the whole Anglican establishment this translation so made should be used, and no other. Bancroft hinted the undesirableness of any marginal notes being allowed to be appended, to which the king assented, on the ground of his having found in those annexed to the Geneva Bible some that were very partial, untrue, seditious, and savouring too much of dangerous and traitorous conceits.

King James wishes a new version.

The plan proposed.

Marginal notes objected to.

This assent of the king to the proposal of Dr. Reynolds requires a little explanation: perhaps the judgment of the king, relative to the previously existing English versions, may be regarded by all as very unjust and severe: granted that they were all of them capable of a good deal of emendation in many places, but still to say that none of them was a good translation, was going a great deal too far. In this point, the judgment of the translators employed by the king, differed greatly from that which the king himself had expressed. They say, in their preface, that their object was to make a *good* version better;—that it was *good* before, but they sought to improve it, and the like, and in this they clearly spoke the truth. It is to be observed, that the translation of the Bible had become a kind of party question between the thorough conformists and the partial conformists; the latter were considered to prefer and uphold the Geneva version, which was by far the most read in private, while the former were considered to uphold the Bishops' Bible, as being the one authoritatively set forth as being appointed to be read in public service. Thus the proposition of Dr. Reynolds for a new version might be regarded as savouring strongly of his party, while the whole of the king's reply was so directed as to express a very severe though not a deserved censure on the Geneva Bible. The proposal of Dr. Reynolds would, if acceded to, have the effect of rendering the Bishops' Bible obsolete; the king, however, so turns the matter, as to make it appear as though it were the Geneva version of which the suppression was desired, a result which, it is probable, was but little desired by Dr. Reynolds.

The king's censures on previous versions.

The Geneva Bible depreciated for party reasons.

The exclusion of marginal notes was, doubtless, a good suggestion: but the remarks made by King James with respect to those annexed to the Geneva version, were very far from just. The notes to which the king is said to have referred were the following:—On Exodus i. 19, where the non-compliance of the Hebrew midwives with the orders of Pharaoh is spoken of, they say, "Their disobedience herein was lawfull, but their dissembling euill." Now, I do not see what objection can be made to this note, the very next verse speaks of the blessing of God being bestowed upon these women, on the very ground of their non-compliance with the king's murderous commands, and the object of the note seems to be to shew, that although they acted rightly, yet they excused themselves to the king in a manner in which they ought not to have done. But if the non-compliance of the midwives was wrong, what would follow? That a king is to be obeyed, even if he command *murder* to be committed: and further, that this is to be done even when it is the murder of an indefinite number of helpless infants; and yet further, that it is to be done even when it is nothing short of a deliberate attempt to frustrate the declared purpose and counsel of God. I think that even King James would have acknowledged that *some* non-compliance with the orders of a king were more admissible than all this train of necessary consequences.

The king's objections to the Geneva notes.

Ex. i. 19.

The other note to which the king objected, was that on 2 Chron. xv. 16, where the account is given of Asa deposing Maachah, his mother, or grandmother, from being queen, on account of her idolatry. They say, "Herein he shewed that he lacked zeale, for she ought to have died, both by the couenant, as verse

2 Chr. xv. 16.

13, & by the Law of God: but he gaue place to foolish pitie, and would also seeme after a sort to satisfie the Lawe." Would king James or any other objector say, that the law of Moses did not command the punishing of idolatry with *death;* death without pity, and without respect of persons? Or, can it be said that the covenant into which Asa and the people had just entered, did not pledge them to the self-same thing? I really believe, that such objections, however they arose, must have rested upon a basis of prejudice, and not of dispassionate judgment.

King James's judgment that the Geneva notes encourage insubordination.

It seems, however, that King James thought the Geneva notes to be opposed to that obedience which is due from subjects to their sovereigns: if they had been, they would have been highly reprehensible; but before judgment is given let the facts be proved. "The powers that be are ordained of *God*, he therefore that resisteth the power resisteth the ordinance of *God;* and they that resist shall receive to themselves damnation," is the recorded sentence of the Holy Ghost against all who, under what lying pretext soever it be, dare to act in insubordination: but if we would see where the limit of obedience is to be found, we have only to look at the history of the three servants of God whom He preserved in the midst of the fiery furnace (Dan. iii.).

Thus it is very plain, that King James acquiesced in the proposal of Dr. Reynolds upon grounds wholly different from those upon which it was originally suggested; but whatever were the circumstances which led to the execution of the translation which was in consequence made, it cannot be controverted that the plan which was suggested by the king (and with some modifications at length adopted) was admirably devised for the procuring of a version well considered in all its parts. There was, as might have been expected, some little delay before the preliminary arrangements could be brought to bear. Some time probably was needed for the consideration of the fittest scholars to be employed upon the work, and also in the arrangement of the different companies of translators who should work together, and in the allotment of their respective portions of the Bible.

The king's plan for a version excellent.

Some progress had been made in the outline of the proceedings before the lapse of many months; for on the 22d of July, 1604, the king wrote to the archbishop of Canterbury (Bancroft*) concerning some provision to be made for those who were to be employed in the proposed work. He states that he had appointed certain learned men, to the number of *fifty-four*, for the translation of the Bible into English. Of those who were so appointed, some had very little church preferment, some none, and for this cause he directs the archbishop to write to the archbishop of York, and also to the other bishops, commanding them in the king's name, that when any benefice valued in the king's books at twenty pounds or upwards should become void, that instead of presenting any one to supply the vacancy, the king should be informed, in order that some of the learned persons whom he had appointed might be presented. This was to be done by the bishop whether the benefice were in his own gift or in any other patronage. The latter part of the letter chiefly relates to the obtaining of aid from other learned men, besides those who had been named as the four and fifty appointed by the king.

The king writes to Bancroft, July 22, 1604

Fifty-four translators appointed.

Lewis

Inquiry to be made for learned men.

He says:—"Furthermore, we require you to move all our bishops to inform themselves of such learned men within their several dioceses, as having especial skill in the Hebrew and Greek tongues, have taken pains in their private studies of the Scriptures, for the clearing of any obscurities, either in the Hebrew or in the Greek, or touching any difficulties or mistakings in the former English translation, which we have now commanded to be thoroughly viewed and amended; and thereupon to write unto them, earnestly charging them, and signifying our pleasure therein, that they send such their observations, either to Mr. Livelie, our Hebrew reader in Cambridge, or to Dr Harding, our Hebrew reader in Oxford, or to Dr. Andrewes, dean of Westminster, to be imparted to the rest of their several companies, that so our said intended translation may have the help and furtherance of all our principal learned men within this our kingdom."

Translators nominated by the Universities

It is not known what arrangements were made relative to the selection and appointment of the translators; but it would seem that some part of them were chosen by the University of Cambridge, and approved by the king: it is probable also, that the University of Oxford made a similar nomination. This selection at Cambridge must have taken place previous to the day on which the king wrote the letter already referred to, and in part quoted, namely, July 22, 1604, for on the same day the chancellor of the University of Cambridge, Robert Cecil, earl of Salisbury, wrote to the vice chancellor and heads, mentioning that such an appointment had been made by the king. The order for the translation was stated to be placed in the hands of Livelie, the Hebrew lecturer. The king's commandment was, that if they could remember any

* In some of the proceedings at this time, Bancroft is spoken of as archbishop of Canterbury, in some as bishop of London The proceedings relative to his translation to the archiepiscopal see were not complete, although he was Archbishop elect.

fit men to join with those already appointed, they should, in the king's name, add such to those who had been previously selected for the work. The king likewise required that the University should give to those employed all the aid that could be afforded:—

Cecil's letter to the Vice-Chancellor of Cambridge

"That such as are to be called out of the countrie may be intertayned in such colleges as they shall make choice of, without any charge unto them either for their entrance, their chamber, or their commons, except it happen that any doe make choice to remayne in any of the poorer colleges, that are not well able to beare that charge; and then such order will be taken by the Lord Bishop of London, as that the same shall be defrayed."

Bancroft's letter. July 31, 1604

On the last day of the same month (July, 1604), Bancroft sent a copy of the king's letter in favour of the translators, to all of those at Cambridge, whose names appear in the list. From this it would appear, that that University had not made any addition to the number originally appointed. The bishop, in his letter, told them, that the king (as Mr. Livelie could inform them), very much approved of the choice.

The work urged on

And because the king was very desirous that the work should proceed with as little delay as possible, his pleasure was, that they should, with all possible speed, meet together in the University, and begin the same. They were directed to write to the bishop so soon as they were actually assembled, and had prepared themselves for the work.

On the same day, the bishop wrote to the vice-chancellor and the heads of the University of Cambridge, earnestly urging them to expedite the work which had been assigned to the translators. They were particularly desired to write to any who might be absent from Cambridge, in order that they might, without any delay, repair thither, and commence their work.

Similar letters probably sent to Oxford

It is probable, that similar letters were sent also to the University of Oxford at the same time; and that, just as the copy of the rules to be observed in the translation, were sent to Cambridge, to Livelie, the king's Hebrew reader, so were they, probably, to Dr. Harding, who held the similar station at Oxford.

Forty-seven names in the list of those actually engaged; *Fifty-four* mentioned in the king's letter

The list of persons actually employed in the work (which will be given after the preliminary proceedings have been detailed), contains only *forty-seven* names, whereas, the king's letter to the archbishop mentions *fifty-four* as having been appointed. Some have supposed, that the deficiency was occasioned by the decease of certain who had been named for the work: but this is improbable; because, the number of those who actually met at Cambridge, was exactly the same, and the individuals were the same, as those who were at first proposed; whereas, if there had been any deficiencies through the decease of those appointed, it is very unlikely that the Oxford and Cambridge numbers would have been precisely the same. Others have supposed, that some who were appointed at first, were afterwards withdrawn; and that thus the numbers were reduced to forty-seven. But this, likewise, is improbable; for the learned Hugh Broughton, who has been *supposed* to have been thus excluded from having a part in the execution of this version, was clearly *not* one of the persons named; for on the 30th of August, 1604, the bishop of London sent to Cambridge, for the perusal of Livelie, and the rest of the translators there, "a certain learned epistle of Mr. Broughton's:" this, it can hardly be supposed, he would have done, had Broughton himself been proposed as a translator. Lewis suggests another way of accounting for the discrepancy, which, however, is equally open to objection. A kind of supplementary rule directed, that three or four of the most learned and grave divines of each University, should be assigned as having an oversight of the version; especially to see that the rules prescribed were attended to. He supposes, that these three or four may make up the deficiency; but, however, it is to be observed, that this rule was not communicated until August 30, 1604; whereas, the number of translators is spoken of by the king, as having been completed on the 22nd of July: and, farther, the fifty-four persons are distinctly said to be appointed for the purpose of executing the translation; whereas, the three or four of each University are distinctly excluded from that work.

Hugh Broughton not named

Who were the seven not in the list?

Certain bishops appointed to superintend the work

Abp Bancroft connected with the version.

Who then were the seven whose names do not appear in the list? It is to be remembered, that at the Hampton Court conference the method of translating proposed by the king was, that the version should be made by the most learned of the Universities, and then pass the examination of certain of the *Bishops*. Now, in the list of persons appointed, although several of them were made bishops before the work was completed, yet none of them were so at the time of their appointment; and thus the plan would have been incomplete (according to the king's original draught), had not certain prelates been named as having the work in some manner under their control. I do not doubt but that the number needed to make up the deficiency is to be found in the fact of certain bishops having been especially named to this work; *who* these were, it may be more difficult to say: but Dr. Bancroft, the archbishop of Canterbury, has been said to have made some alterations in the version. This (if true) he would hardly have done, had he not been in some manner appointed to an oversight of it; and (if incorrect) it would hardly have been said, if he

had not been connected with the work. It is evident, from the letters which were written by him (as bishop of London), that he had some important share in the conducting of the preliminary arrangements for the commencement of the work; so that I think it is not too much to conclude that he was one of the prelates so appointed. Bilson, bishop of Winchester, was one of those who gave the work its final revision; so that it may be deemed probable that *he* too was one appointed to the work.

Bp. Bilson a reviser

The translators were, as has been said, some of them appointed by the University of Cambridge, some, in all probability, by that of Oxford, in a similar manner; while, besides these, there were several who were to meet at Westminster: these may have been appointed directly by the king. The translators meeting at each of these three places, were severally divided into two companies, so that there were in all six companies of translators. The instructions for their proceedings were conveyed for their information to the several places at which they were to meet, about the month of July, 1604. I give the instructions themselves, together with any elucidatory remarks which may appear needful.

Some of the translators at Westminster.

Six companies in all

Instructions.

"(1.) The Bible ordinarily read in the church, commonly called the 'Bishops' Bible,' to receive as few alterations as may be. And to pass throughout, unless the originals plainly call for an amendment." It was a good plan to take a previously existing version, and make it, as much as might be, the material of the new recension. The Bishops' Bible was apparently specified as the one which was to be used for this purpose, because else, some of the translators might have been disposed to have taken the more popular Geneva translation as their basis.

Bishops' Bible to be the basis

Proper names to be unchanged

"(2.) The names of the prophets and the holy writers, with the other names in the text, to be kept as near as may be, according as they are vulgarly used." There was good sense in this rule; for it makes extremely little difference what the precise form may be in which any Hebrew or Greek *name* is transfused into English; and, indeed, we have good authority for acting on such a rule as this, from the manner in which Old Testament names are found written in the New. We read those names which were known and familiar in their accustomed forms, while those which were altogether still unnaturalized, are taken in the forms in which they had been written in Greek letters by the Septuagint translators. We do not find the inspired writers busying themselves about writing Hebrew proper names in precisely equivalent Greek characters. Thus, in English, *Hezekiah* serves for all practical purposes, as well as "*Yekhizkiyahû*," and so on of the rest. However, it would have been well if the translators had been admonished to give the same person the same name, whether found in Hebrew or in Greek; for instance, to have used the name *Hosea* in the New Testament, instead of *Osee;* and likewise to translate the same proper name uniformly in the same manner; for instance, not to call the same person sometimes Luke, and sometimes Lucas.

Ecclesiastical words to be retained

"(3) The old ecclesiastical words to be kept, as the word *Church* not to be rendered *Congregation.*" It would have been desirable if some more explicit statement had been made as to *what* words are to be regarded as "ecclesiastical." For instance, ἐπίσκοπος is rendered in Acts xx. by "overseer" (though the vulgate Latin takes it literally), and in other places by "bishops." Probably the want of sufficient definitiveness prevented the full observance of this rule.

Doubtful words according to the "Fathers"

"(4) When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place, and the analogy of faith." This may perhaps be regarded, as well as the preceding, as a check against the introduction of what might be deemed *Puritanism:* but, however intended, I suppose that no right-minded Chrristian (whether called Episcopalian or Puritan), could object to words being used in the same sense in which they are taken by the writers called "*Fathers,*" *with the defined limitation above expressed.*

Division of chapters.

"(5) The division of the chapters to be altered either not at all, or as little as may be, if necessity so require."

No marginal notes

"(6) No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text." This regulation is one of great importance; because its tendency was to cause the translators to do what they could to give, in the text, the precise meaning of the original. A loose translation may be aided by an expository note; but if the original is to be transfused into another tongue, without any such appendage, it can only be achieved by a version as close as may be made. One great evil of notes, in a commonly circulated version of the Scriptures, is this, that they lead the thoughts of a reader away from the text which the Spirit of God has given forth, to the thoughts and judgments of men (often perhaps very true, but still not authoritative) about that very text.

Marginal references.

"(7) Such quotations of places to be marginally set down, as shall serve for the fit reference of one Scripture to another."

The preceding seven rules are the general directions for proceeding in the work; the rest contain the precise directions for its execution.

"(8) Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself, where he thinks good, all to meet together, to confer what they have done, and agree for their part what shall stand." Thus in each company there would be as many separate revisions made, as there were individuals in the company (that is, from seven to ten); these various revisions would then be compared together, and from the whole they would digest one revised or re-translated copy of the particular portion. Manner of proceeding with the execution of the translation

"(9) As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his Majesty is very careful in this point.

"(10) If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, and therewithal to send their reasons; to which, if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work."

These rules would have to be carried into execution thus:—Each company, when they had made their version of a book, would have to send a transcript of it to each of the other five companies, for their judgments and criticism; so that every portion of the Bible would pass through the hands of the whole body of translators. Every part of the Bible would thus have been considered: first, by each of the translators in the company to which it was assigned, *separately;* secondly, by the whole of that company unitedly; thirdly, by the other five companies separately; and fourthly, by the committee of revision, who are hinted at in the close of the tenth rule. As the number of companies was six, and the numbers in each company varied from seven to ten, it follows that every several part would be examined at the least *fourteen* times distinctly; many parts *fifteen* times, and some *seventeen.* These rules were framed, in this part, with remarkable judgment and sagacity. All the companies to revise each part

Every part examined fourteen times at least

"(11) When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land for his judgment in such a place.

"(12) Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as being skilful in the tongues have taken pains in that kind, to send their particular observations to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before in the king's letter to the archbishop." This regulation explains why Bancroft communicated the king's letter to all of those who had been appointed at Cambridge as translators, the letter itself containing some things which related to the ordering of the version itself. Inquiry to be made for learned men

"(13.) The directors in each company to be the deans of Westminster and Chester for the Westminster company, and the king's professors in Hebrew and Greek in the two Universities. The directors in the companies

"(14.) These translations to be used, when they agree better with the text than the Bishops' Bible, viz. Tyndale's, Coverdale's, Matthew's, Whitchurch's, Geneva." In this list "Matthew's Bible" might quite as well have been omitted, as containing simply, in part the translation of Tyndale, in part that of Coverdale. "Whitchurch's Bible" evidently means the Bible commonly known as Cranmer's, or the Great Bible, of which Whitchurch was, in conjunction with Grafton, the printer. This regulation was a good one for making the newly revised translation as little as possible with the character of novelty stamped upon it. It is likely that in many cases, when they deserted the version of the Bishops' Bible, they might find some one or other of the four above-named versions expressing the sense which they wanted to give. Early English versions to be used.

These fourteen were the whole of the original rules as sent to Livelie, at Cambridge; similar ones being, of course, also transmitted to Oxford and Westminster. Questions, however, seem to have arisen at Cambridge on two points connected with the third and fourth of the above regulations. *What* words are to be deemed old "ecclesiastical," and as such to be retained? How should it be determined in what sense words were used by the most eminent fathers, and when should such a sense be regarded as agreeable to the propriety of the place and the analogy of faith? It is evident that queries of this kind did actually arise, for Bancroft wrote a letter on the 30th of August, 1604, to Dr. Cowell, vice-chancellor of the University of Cambridge, in which he answers the difficulty. He states that it was the king's pleasure, that besides the learned persons employed for the Hebrew and Greek, there should be three or four of the most eminent and grave divines of the University assigned by the vice-chancellor upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observing of the rules appointed by the king; and especially concerning the *third* and *fourth* rule. The bishop further directed the vice-chancellor to inform him who the persons appointed for this part of the work were, when they Questions with regard to the third and fourth rules

Bancroft's letter to the Vice-Chancellor of Cambridge, Aug. 30, 1604

Overseers of the translation to be appointed.

should have been agreed on. It does not appear whether any such appointments were actually made, or how the difficulties which the third and fourth rules might occasion were actually met.

A copy of H. Broughton's letter sent to Cambridge.

The bishop mentioned a letter of Hugh Broughton's, which was, he says, brought to him at that very time: he sends a copy of it to Cambridge, in order that Livelie and the rest of the translators there might have the perusal of it, if they had not seen it before. This letter was doubtless one of those which this learned but untoward man had written relative to the manner in which a translation of the Bible should be undertaken and executed.

Bancroft writes to the bishops, July 31, 1604.

On the 31st of July, Bancroft had written to the other bishops, in pursuance of the king's command, with regard to a provision being made for those of the translators who possessed but little, or else no church preferment; he explains the king's meaning to be, that in each diocese two livings should be reserved, one in the presentation of the bishop himself, and another belonging to a lay-patron.

Money to be raised for the expenses of the work.

It was, however, necessary to raise money for the current expenses of the work. The king spoke in his letter about another point to be by the bishops imparted to the deans: this Bancroft also communicated to the bishops. On the same day as his letter just mentioned, he wrote to them a distinct letter on this point, which was, he said, reserved for his relation: it was simply this, that in order to meet the expenses, the king requested that the bishops and the deans and chapters would raise a contribution. Bancroft suggested that a thousand marks would be a sufficient sum to meet the whole charges, and thus he left it to the several bishops and deans to judge what their respective proportions ought to be. Bancroft's letters contained the following clause:—"I must requier yow, in his Majesty's name, accordinge to his good pleasure in that behalfe, that, as soon as possibly yow can, yow send me word what shall be expected from yow and your said Deane and Chapter. For I am to acquainte his Majestie with every man's liberality towards this most godly worke."

1000 marks supposed to be sufficient.

A considerable delay

Livelie's death, 1605.

And now, after all things were so far arranged, a considerable delay took place before the work was actually commenced. No sufficient or satisfactory reason for this detention has, I think, been assigned. The death of Livelie, which took place in the year subsequent to the above proceedings, has been supposed to have been one reason; this may be quite true as it regards Cambridge, but how need this have affected the other companies of translators? Besides, if this had been the cause of detention, how was it that they had not begun their labour during the several months which elapsed after the appointment was made before Livelie's death took place? To me, it seems not improbable, that the delay was in some measure connected with the difficulty which the king found in raising the sum needed for the purpose, and thus, until something else could be devised, the matter was obliged to rest.

The translators not easily brought together. Commencement of the work, 1607

It might also be a difficult thing to get together the various translators, whose abodes were in such different parts; and this would be especially difficult, if the needful aid were not provided, in order to defray their expenses. At length, however, the work commenced in the early part of the year 1607. The companies who met at Oxford and Cambridge being provided for in several of the colleges, but receiving no farther compensation for their labours. Those who met at Westminster, probably provided for themselves, which the most part of them were well able to do.

List of the translators

In giving the list of the translators (as preserved by Fuller), together with the respective portions of the Bible which were appropriated to the several companies, it will be well briefly to state who and what they respectively were. It is a matter of peculiar interest to trace out by what means the Lord was pleased to work, in first causing the printed Scriptures to be published in English, and just so it ought to be of no small interest to know to whose labours we are indebted for the translation which has now continued as that daily used for two hundred and thirty years wherever the English language is spoken.

The First Company ten, at Westminster.

The First Company of Translators met at WESTMINSTER: they were ten in number; and the portion which was assigned them was the *Pentateuch*, and *the historical books to the Kings*, inclusive.

Genesis to Kings inclusive.

They consisted of the following persons:—

Bp Andrews

1st DR LAUNCELOT ANDREWS, who presided in this company, and who was, at the time of his having been appointed to the work of translation, dean of Westminster

He was born in the year 1565, in London; he went to Pembroke Hall, Cambridge, having received one of the then newly founded Greek fellowships at that house After the erection of Jesus College, he became one of the first fellows upon that foundation; subsequently he became one of the fellows of Pembroke Hall, of which, on the death of Dr Fulke, he was afterwards master. Previously to this, however, his lectures at his college had attracted considerable attention. He became subsequently particularly known as a preacher After having received preferment in various ways, he became a prebendary of Westminster, when Bancroft was made bishop of London He afterwards succeeded

Dean of Westminster

Dr Gabriel Goodman (one of the translators of the "Bishops' Bible") as dean of Westminster. This was his position

when appointed president of the first company of translators. Before, however, the work itself commenced, he was made bishop of Chichester (consecrated Nov. 3, 1605). From this see he was translated to that of Ely, Sep. 22, 1609; this was before the translation was completed. He was made bishop of Winchester, February 18, 1618. He died, September 25, 1626, in the seventy-first year of his age, leaving behind a high reputation for learning, no less than for godliness. His labour as presiding over the translation of so large a portion of the Old Testament, must have been considerable.

Bp. of Chichester
Of Ely
Of Winchester.

2nd. Dr John Overall. He was born in 1559; became a fellow of Trinity College, Cambridge; and in 1596 he was appointed Regius professor of Divinity in that university, In 1601, he succeeded Dr Alexander Nowell, as dean of St Paul's. This was the station which he held when appointed one of the translators In April, 1614, he was made bishop of Lichfield and Coventry; and in 1618, he was translated to the see of Norwich. He died May 12, 1619.

Bp. Overall dean of St. Paul's, Bp. of Lichfield, Coventry, and of Norwich.

3rd Dr. Adrian de Saravia. This translator was a learned foreigner, of Spanish extraction, but born at Artois, in the year 1531. In 1582, he was invited to become professor of divinity at Leyden; where he was also preacher in the French church. He continued there about five years, and then removed to Jersey; where he kept a school, and preached in French. He subsequently removed to Southampton, where he also became a schoolmaster He was treated with much favour by Archbishop Whitgift; and was successively appointed a prebendary of Gloucester, Canterbury, and Westminster He was reinvited to Leyden after he had settled in England, with which request he did not incline to comply He died, aged eighty-two, in 1613; two years after the publication of King James's translation of the Bible. It is probable that he was appointed to this work, rather on account of his great abilities as a linguist, than as being peculiarly qualified to translate critically *into* the English language.

Dr Saravia
Prebendary of Gloucester,&c.

4th. Dr. Richard Clarke, vicar of Mynstre and Monkton, in Thanet, and one of the six preachers, Canterbury.

Dr. Clarke.

5th Dr. John Laifield, rector of St Clement Danes, fellow of Trinity College, Cambridge. "Being skilled in architecture, his judgment was much relied on for the fabric of the tabernacle and temple."

Dr. Laifield

6th. Dr Leigh, archdeacon of Middlesex, parson of Allhallows, Barking.

Dr. Leigh.

7th. Master Burgley. [Lewis adds "Stretford."]

Burgley.

8th. Mr King [Lewis adds "Sussex."]

King

9th. Mr. Thomson. [Lewis adds "Clare."]

Thomson.

10th Wilhelm Bedwell, of St. John's College, Cambridge. He was appointed vicar of Tottenham 1607, where he died, May 5, 1632. He appears to have been an eminent oriental scholar.

Bedwell.

The Second Company of Translators assembled at Cambridge, having for their portion of the translation, from the commencement of the *Chronicles* to the end of the *Canticles*, inclusive.

Those who belonged to this company were the following persons:—

Second company of eight at Cambridge. Chron to Cant. inclusive.

1st Edward Livelie; who has been already mentioned as the Regius professor of Hebrew, as such, he was *nominated* the president of this company; but he died before the work was actually commenced. This is supposed to have occasioned a considerable delay.

Livelie.

2nd. Dr. John Richardson, fellow of Emanuel College, then master of Peterhouse, and, lastly, master of Trinity College.

Dr. Richardson.

3rd. Dr Laurence Chaderton. He was one of the Cambridge delegates at the conference at Hampton Court; and, as such, has been already mentioned, together with Dr. Reynolds. In his early life, he suffered much from the unkind treatment of his parents, in consequence of his embracing the reformed doctrines. He studied at Cambridge; where he became a fellow of Christ's College, in 1567 When Emanuel College was refounded, in 1584, he was appointed the first master. In the latter part of his life, when Arminianism was spreading in England, he so much feared, lest he might have a successor who did not hold the doctrines of grace, that he resigned in favour of one who held the same doctrine as himself. However, he not only survived this successor, but lived to see two other masters of the college. He died in November, 1640, aged ninety-four.

Dr Chaderton

4th. Francis Dillingham, "fellow of Christ-College, beneficed at ——, in Bedfordshire, where he died."

Dillingham

5th. Mr. Andrews, afterwards D D., brother to the bishop of Winchester, and master of Jesus-College.

Dr. Andrews

6th. Thomas Harrison, vice-master of Trinity College.

Harrison

7th. Robert Spalding, fellow of St. John's. He succeeded Livelie, as Regius professor of Hebrew.

Spalding

8th Andrew Bing, fellow of Peterhouse. He succeeded Spalding in his professorship.

Bing.

The Third Company of Translators met at Oxford, their portion being the remainder of the Old Testament, namely, from *Isaiah* to *Malachi*, inclusive. This company consisted of the following individuals:—

The Third Company of Seven at Oxford. Isaiah to Malachi inclusive

1st. Dr. John Harding, president of Magdalen College, the Regius professor of Hebrew. He presided in this company.

Dr. Harding.

Dr. Reynolds. 2nd. Dr. JOHN REYNOLDS, who has been already mentioned as one of the delegates at the Hampton Court Conference; at whose suggestion, indeed, this translation itself (as has been already said) was undertaken. This eminent scholar was born at Pinhoe, near Exeter, about the year 1549, he studied at Corpus Christi College, Oxford, of which, in 1598, he became president. In the reign of Queen Elizabeth, he refused to be promoted to a bishopric; probably objecting then to many of those things which were afterwards discussed in the conference at Hampton Court. He did not live long after the work of translation was commenced, dying on the 21st of May, 1607. Had he lived to continue the work, it is probable, that from his extraordinary learning, his aid would have been peculiarly valuable to his coadjutors.

Dr. Holland. 3rd. Dr. THOMAS HOLLAND, who was for many years rector of Exeter College, and stood high as a scholar. He is particularly mentioned for the part which he took in the labour of this translation, for which he was qualified, not merely by his extensive learning, but also by his knowledge of Scripture. He died, March 17th, 1612, a few months after the completion and publication of the version itself.

Dr. Kilbye. 4th. Dr. RICHARD KILBYE, rector of Lincoln College; he was eminent as a Hebrew Scholar, and became Regius professor in the University of Oxford. He died in 1620, aged about sixty years.

Bp. Smith. 5th. Dr. MILES SMITH. He was, on the whole, regarded as the person who had the chief hand in the execution of this version, he was very learned, both as a classical and as an oriental scholar. He was made, in 1612 (Sept. 20th),
Bp. of Glo'ster. bishop of Gloucester. This see was conferred upon him for the indefatigable pains which he had taken in the execution and final revision of the translation, to which he wrote the preface. He died in November, 1624. In doctrine he strenuously opposed Laud, during the time when the latter was dean of Gloucester.

Dr. Brett. 6th. RICHARD BRETT, B.D. This translator was for some time fellow of Lincoln College. He became rector of Quainton, near Aylesbury, in or about the year 1595. He died, April 15th, 1637, aged seventy.

Faireclowe. 7th. "Mr. FAIRECLOWE." This must, I think, have have been Daniel Fairclough (otherwise called Featley), who was afterwards rector of Northill, in Cornwall. He died in 1645, aged sixty-three. He was the author of many works.

Fourth Company of Eight at Oxford. A Fourth Company who met at OXFORD, had assigned to them, for their portion, *the four Gospels, the Acts of the Apostles*, and *the Revelations.*

Gospels, Acts, Rev. This company consisted of eight persons:—

Bp. Ravis. 1st. Dr. THOMAS RAVIS, the president of this company. He was, at the time of his appointment as a translator,
Of Gloucester. Of London. dean of Christ Church. On March 19th, 1605, he was made bishop of Gloucester; from whence he was translated to London, June 2nd, 1607, but a little while after the labour of this translation of the Bible had commenced. He died, December 14th, 1609, before the work was completed.

Abp. Abbott. Bp. of Lichfield. Of London. 2nd. Dr. GEORGE ABBOT. He was, at the time of his appointment, dean of Winchester, and master of University College. He was made bishop of Lichfield and Coventry in 1609 (December 3). In February, 1610, he was trans-
Abp. of Canterbury. lated to the see of London, vacant by the death of Dr. Ravis, and, in the following year (April 9), he was made archbishop of Canterbury. He died in 1633, aged 71. In doctrine, he was a striking contrast to his successor, Archbishop Laud.

Dr. Eedes. 3rd. Dr. RICHARD EEDES. He was at this time dean of Worcester; but although appointed to this part of the translation he did not live until it was actually commenced. He died, November 19, 1604.

Bp. Tomson. Of Gloucester. 4th. Dr. GILES TOMSON, dean of Windsor, bishop of Gloucester, June 9, 1611, died June 14, 1612, aged fifty-nine.

Savile. 5th. "Mr. SAVILE;" this may perhaps be Sir Henry Savile, knighted in the latter part of 1604. If not, I do not know who it can have been.

Dr. Peryn. 6th. "Dr. PERYN." This was, I conceive, Dr. John Perin, Regius Greek Professor: he was of St. John's College. He died May 9, 1615.

Dr. Ravens. 7th. "Dr. RAVENS." This must have been Ralph Ravens, D.D., Jan. 20, 1596, afterwards rector of Eystan Magna. He died in 1616.

Dr. Harmer. 8th. Dr. JOHN HARMER, he was some time Regius Greek professor, chief master of Winchester School for nine years, and warden of the college there for seventeen years. He died October 11, 1613.

Fifth Company of Seven at Westminster. A Fifth Company of Translators met at WESTMINSTER, whose portion of the work was the whole of *the Epistles of the New Testament.*

The Epistles. This company consisted of the following persons:—

Bp. Barlowe, of Rochester, of Lincoln. 1st. DR. WILLIAM BARLOWE, then dean of Chester: before the translation was commenced, he was made bishop of Rochester, 1605, he subsequently became bishop of Lincoln.

2nd. "DR. HUTCHINSON." 4th. "MR. FENTON." 6th. "MR. SANDERSON."

3rd. "DR. SPENCER." 5th. "MR. RABBET." 7th. "MR. DAKINS."

The Sixth Company of Translators met at CAMBRIDGE. They had the *Apocrypha* for their portion; the whole of the Canonical Scripture having been distributed to the other companies. This body of translators, however, had as much to do as any of the others, in revising those portions which when completed by any one company, were sent to the rest for revision. Sixth company of seven at Cambridge — The Apocrypha

In this company of translators there were the following individuals:—

1st. DR. JOHN DUPORT, master of Jesus College, and prebendary of Ely. Dr Duport.

2nd. DR. BRAINTHWAITE, fellow of Emanuel, then master of Gonvil and Caius College." Dr Brainthwaite

3rd. DR JEREMIAH RATCLIFFE, one of the senior fellows of Trinity College. Dr Ratcliffe.

4th DR. SAMUEL WARD, then of Emanuel College He afterwards became master of Sidney College, and Lady Margaret professor of divinity In 1618, he was one of the English delegates to the Synod of Dort. Dr. Ward

5th. ANDREW DOWNES, fellow of St John's College, and Regius Greek professor. Downes

6th. JOHN BOYS, fellow of St John's Collage, prebendary of Ely, rector of Boxworth, near Cambridge. This was one of the most learned and laborious of all the body of translators It is difficult to say whether he was more distinguished for his knowledge of Greek or of Hebrew. After the portion which was assigned to him was completed, he acceded to the earnest request that was made to him to undertake another; this must have been the portion from the Chronicles to Canticles inclusive, which had been assigned to the other company who met at Cambridge It is probable that the loss of Livelie's assistance was much felt; and they were glad to call in the aid of so distinguished a scholar as Boys. He appears to have been regarded as the principal Hebraist in that company whom he thus joined; although the then Hebrew professor, as well as his successor, belonged to it This may be inferred from the fact, that he and Andrew Downes, the Regius professor of Greek, were the two who were delegated from Cambridge to the kind of committee of revision, which met in London Boys

7th. DR. WARD, of King's College, prebendary of Chichester, rector of Bishop-Waltham, in Hampshire. Dr. Ward.

These are the forty-seven men to whose hands the task was assigned of preparing a new translation of the Bible. It will be seen that this list contains the names of many, who were eminent no less as scholars than as Christians; while it is also probable that those of whom but little is known, were men of very competent learning. Two persons are omitted in this list, who, although of singular eminence as Hebrew scholars, were not appointed to this service, Hugh Broughton, and William Bedell. The former was probably omitted on account of his overbearing spirit and temper: the latter was scarcely known in England till about the year 1613, although in other countries he was famed as an Oriental scholar: he subsequently became bishop of Kilmore. Broughton and Bedell not employed

The manner in which the translators proceeded has been already described: according to this system of management, each company formed a copy of the whole Bible, with the version revised. For convenience' sake, as it would seem, the translators at each of the three places met respectively together, and digested their corrections: this reduced the number of copies to *three*, and then it remained for *one* corrected Bible to be framed out of them. It must have been about the beginning of the year 1610, that they had proceeded thus far in their labour. Three revised copies of the Bible

For the completion of the work, two persons were dispatched from each place. The delegates from Cambridge, were John Boys and Andrew Downes, who went to London; where they were joined by the two delegates from Westminster, and the two from Oxford. These met daily at Stationers' Hall, for about three quarters of a year; during this part of their work they received, each of them, from the Stationers' Company, thirty pounds a week, although before they had received nothing. Six delegates form a Committee of Revision.

Selden says that the translators, in one part of their work, met together and read what had been done; each one of them having a Bible in some language in his hand: if any thing struck any of them as requiring alteration, he spoke, otherwise they read on. It is probable that this was when one company received some book of the Scripture from another, that this was done: it seems to have been a very good method of observing variations in rendering. This *may* perhaps have belonged to some other stage of the proceedings; I therefore mention it in this place. Selden's account of the revision

At the Synod of Dort in 1618, when a new Dutch translation of the Scriptures was proposed (November 20) the English delegates who were present gave an account of the manner in which the authorized English version had been made. Their account states that, out of the whole number to whom the work was committed, *twelve* select men met together to review the version which had been prepared. This is not to be questioned; for, to say nothing of the notoriety of events which had occurred but seven years before, one of the English delegates, namely, Dr. Samuel Ward, was one of those who had been engaged Account of the version given at the Synod of Dort

Six revisers besides the delegates.

in the work. Thus, in the committee of revision, there were six persons besides the six delegates; *who* those were cannot be positively stated; but it appears probable that they were six bishops to whom the task was assigned by the King. This accords with what has been before said relative to the number of the translators.

Bp Bilson one of them. He and Bp. Smith finally revise the version

One of these six bishops was, I suppose, Dr. Bilson, of Winchester, who, with one of the Oxford translators, Dr. Miles Smith (soon afterwards bishop of Gloucester), gave the version a final revision. In doing this they prefixed the summaries of contents to the several chapters, and then Dr. Smith wrote the preface which was appended to this Bible when first printed, and which is in some editions still retained.

The Bible published 1611.

This Bible was published in London in 1611, in a large black letter folio, with the following title:—

The dedication to King James

THE
HOLY
BIBLE
Conteyning the Old Testament, and the New:

¶ Newly translated out of the Originall Tongues: and with the former Translations diligently compared and reuised by his Maiesties speciall Commandement

The translator's preface

¶ *Appointed to be read in Churches*

The Scripture to be circulated in vernacular tongues

¶ IMPRINTED at London by *Robert Barker*, Printer to the Kings most excellent Maiestie.
Anno Dom. 1611

The dedication of the translators to King James the First is still prefixed to almost all the editions of this version, so that any reference to it would be almost superfluous. It is couched in a strain sufficiently adulatory for a court like that of King James; while, at the same time, the recognition of the hand of God, and the blessings coming from Him, are equally unlike what is found in modern times. Mere foolish adulation may be well dispensed with; but how rarely in later times have those who have addressed monarchs, rejoiced in the "preaching of God's sacred word," as being "that inestimable treasure which excelleth all the riches of the earth!"

The preface of the translators to the reader, which is of some length, is not often now printed with the Bible. In it Dr. Miles Smith, in the name of his colleagues, brings before the reader a great variety of topics connected with the translations of the Scripture which had been made in former times, demonstrating that it is not a new fancy of any that the Scriptures ought to be diffused in the vernacular tongues. One argument used on this point is good and simple; amongst the Jews, when God gave a revelation of his will, He gave it in Hebrew, the language of the people; had the Scripture been intended by Him *not* to be circulated amongst men at large, surely He would at first have veiled it in a language not commonly known by the nation to whom it was given.

A new version desirable.

They speak of various versions which had been made both in early and in then recent times; after which they defend what had been by some opposed, namely, that a new version or revision was a desirable work. These objectors appear to have been chiefly Romanists, who were only too glad to find something against which to cavil with regard to the translation of the Scriptures. The objections are

Objectors answered

stated thus:—"Was their translation good before? Why do they now mend it? Was it not good? Why then was it obtruded upon the people?" The reply made to such objections is this:—"We do not deny; nay, we affirm and avow, that the very meanest translation of the Bible in English, set forth by men of our profession . . . . containeth the word of God, nay, is the word of God." They then speak of the substantial correctness of any version not being any reason for abstaining from seeking to make it exact in every respect.

Other objections answered.

Another class of objectors to whom they reply, consisted of "certain brethren" who were, it seems, scandalized by a new version having been long in hand, asking why such a thing should be necessary? and whether the church had been deceived through all the time of the Reformation as to what the Scripture is? To these they reply, by speaking in terms of high commendation of all who had preceded them in their work, in the reign of Henry VIII. or since; while they speak of their own work as having consisted in the perusal of translations already made. In this reply, they refer to the objections of the Puritans and the Hampton Court conference, in consequence of which this version had been made.

The labours of the translators.

After discoursing at some length upon these topics, they at last speak of their own labours:—

"We never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one, . . . but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavour, that our mark To that purpose there were many chosen, that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise. . And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of

judgment, as it were in an arm of flesh? At no hand. They trusted in him that hath the key of David, opening and no man shutting; they prayed to the Lord the Father of our Lord, to the effect that S. Augustine did; O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them In this confidence, and with this devotion did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them. If you ask what they had before them, truly it was the Hebrew text of the Old Testament, the Greek of the New. . . . . These tongues therefore the Scriptures we say in those tongues, we set before us to translate, being the tongues wherein God was pleased to speak to his Church by his Prophets and Apostles. Neither did we run over the work with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in seventy-two days; neither were we barred or hindered from going over it again, having once done it, . . . neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helps. . . . . None of these things: the work hath not been huddled up in seventy-two days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy-two days and more: . . . . Neither did we think much to consult the Translators or Commentators, Chaldee, Hebrew, Syrian, Greek, or Latin; no, nor the Spanish, French, Italian, or Dutch; neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see."

The work three years in hand.

The length of time which is thus intimated as having been occupied in this version, is about *three years;* it refers, probably, to all that was done previous to the three copies of the Bible being put into the hands of the committee for revision at Stationer's Hall. This revision lasted three quarters of a year more.

The marginal renderings explained

After this, they speak of the reasons which induced them to put sometimes another version in the margin than that which they let stand in the text. They assign as the reason, that they thought it not well to dogmatize with regard to passages of which the rendering, whether from the words occurring but rarely, or from the construction being peculiar, were in some measure doubtful.

Variations in phraseology

Synonyms to be avoided

They next speak of the variety of phraseology which they have used in translating, not having tied themselves down to rendering any one Greek or Hebrew word constantly by the same English term, even when the sense is identical. They seem, in fact, to have been fond of using synonyms: indeed they could hardly avoid it; for how could the three different companies to whom the Old Testament was assigned, without some previous concert, know what particular word to take to represent the same in Hebrew? Some of the variations are evidently to be accounted for in this manner, while others seem simply to have arisen from a love of synonyms. This was, I think, a mistake in judgment: it was one, however, which Coverdale had made before them; but a mistake it was, for how could an unlearned person be supposed to apprehend that one and the same thing is meant when the word varies? Would not such a one rather suppose, that if the word is varied there is at least some shade of variation in the meaning also? It is not with unkindly feelings that I mention this as being a flaw in our version. It was not occasioned by the incompetency of the translators, nor by their negligence, but simply from the judgment which they formed with regard to minor points in translating, and from the separation of the companies.

Popery and Puritanism avoided.

Before concluding the preface, they state how they have sought to steer clear between Puritanism and Popery. The former would have sought to change what were then termed *ecclesiastical* words, such (they say) as *Baptism* into *Washing*, *Church* into *Congregation;* the latter sought (they say) by an affected obscurity to hinder the true meaning of the Scripture from appearing. Perhaps the former of these would have seemed too much like innovation for the mere sake of it; but still it is to be observed, that the early English printed versions used *Congregation* as the representative of ἐκκλησία, and thus the introduction of the word *Church* into printed Bibles and New Testament, had been an innovation. The great thing, after all is, that all such words should be so rendered as to give the most intelligible meaning in the language of the version.

In concluding, they thus address the "gentle reader":—

Concluding address to the reader

"It remaineth, that we commend thee to God, and to the Spirit of his grace, which is able to build further than we can ask or think. He removeth the scales from our eyes, the vail from our hearts, opening our wits that we may understand his word, enlarging our hearts, yea correcting our affections, that we may love it above gold and silver, yea that we may love it to the end.....It is a fearful thing to fall into the hands of the living God; but a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when he setteth His word before us, to read it; when he stretcheth out his hand and calleth, to answer, Here am I; here we are to do thy will, O God, The Lord work a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord Jesus Christ, to whom with the holy Ghost, be all praise and thanksgiving Amen"

Advantages of

As to the execution of this translation, it combined the advantages both of the Geneva version and the

The Geneva and Bishops' Bible combined.

Bishops' Bible. In the latter of these, different portions were distributed to various persons; so here a similar distribution was made to companies of translators. In the former, many acted in concert with regard to the version; so here, the translations made separately by each individual in a company were compared together, and the compared translations were, as has been already said, repeatedly revised.

How was this version received? The Bishops' Bible had been the translation read in churches previously, and this became wholly superseded by the new version: the Geneva Bible, which was the *household* version, maintained its ground for some time, but *gradually* gave way; so that this translation soon became the only one in general use. Perhaps it has too entirely superseded all those which were formerly in use: at least, the advantage which was enjoyed during the reign of Elizabeth has been let go, namely, that of comparing the various renderings of the same passage as a help to the true understanding of what the Scripture teaches.

The ground maintained by this version.

If a testimony were needed to the general excellence of this version, an appeal need only be made to the fact, that it has maintained its ground for two hundred and thirty years. It has been as highly esteemed by the learned as by the unlearned; and although many minor particulars might (as has often been shewn,) be corrected to advantage, yet the version taken as a whole is admirable. It is impossible to form any estimate of the blessing in result which has flowed from this version: the translators acted in their labour as being the servants of Christ; they knew that it was vain to trust in themselves, and thus, like Tyndale and Coverdale before them, they laid their work before the Lord in prayer, and found, in so doing, that He to whom they trusted was indeed faithful.

PLAN OF THE ENGLISH HEXAPLA.

THE nature of the present work needs very little explanation, beyond what a simple inspection of its contents will at once convey. The name "Hexapla," signifies *six-fold*, or *six-columned*, and appropriately describes the arrangement of the Six English Versions.*

I. THE TRANSLATION BY WICLIF has been printed with the most scrupulous care, from a valuable manuscript in the library of His Royal Highness the Duke of Sussex, who has graciously permitted its use. The text of Wiclif's version, as here presented, is, in many respects, much more accurate and complete than the editions of Lewis and Baber. The present edition of this version has been minutely collated with the previously printed text, and every variation from it has been compared with the readings of twenty-one other MSS., so that not only have numerous transcriptural and typographical errors received correction, but it is believed that the genuine version of Wiclif is far more faithfully exhibited than by either of the two previous editions.

The introductory verses to the Gospel by St. Luke, which appear to be omitted in every known Wiclif MS., are supplied from a MS. in the library of Queen's College, Oxford, communicated by the kindness of Mr. Eastwick.

II. THE VERSION OF WILLIAM TYNDALE is reprinted from a copy of the edition which was revised by himself, and published in 1534; for the use of which the Publishers are indebted to the Trustees of the Baptist College, Bristol, where it forms part of the valuable collection of English Bibles and Testaments bequeathed by Dr. Gifford. Tyndale's "revision" has been adopted in preference to his first translation, because it far better exhibits him as a translator, and manifests the care which he took in revising what he had previously executed. The first edition, of 1526, has already been reprinted by the Publishers in 1836.

III. CRANMER'S, or "THE GREAT BIBLE" version, has been reprinted from a very fine copy of the first edition, 1539; also furnished by the kindness of the Trustees of the Baptist College, Bristol.

IV. THE GENEVA NEW TESTAMENT, is from a copy of the first edition, 1557.

An exact reprint of this edition has also been prepared in a separate form, in which the text is printed line for line, and word for word, with the whole of the interesting marginal doctrinal notes, the prefaces and indexes, with fac-simile initial letters and other ornaments.

V. THE ANGLO-RHEMISH TRANSLATION has been reprinted from the original edition, 1582.

VI. KING JAMES'S, or THE AUTHORISED VERSION, is printed from a large black letter copy, of the year 1611. The Rev. John Henry Montagu Luxmoore has obligingly allowed the use of a copy from his Library.

It will be found to differ in several minor respects, as to the punctuation and the use of italics, from the modern copies in general use; and it may therefore be necessary to state, that great care has been taken to follow the original copy very exactly.

The notation of the verses has been inserted in all the translations, for convenience of reference from one to another; which is difficult when these modern divisions are wholly omitted.

* The term "Hexapla" Ἑξαπλᾶ, was originally applied to the work executed by Origen in the 3rd century; in which the first column contained the Hebrew Text of the Old Testament; the second, the Hebrew text in Greek letters; the third, Aquila's Greek version; the fourth, the translation of Symmachus; the fifth, the LXX version; the sixth, Theodotion's version.

In illustration of the utility of the comparison of the various translations, much that is interesting might be advanced, but which the use of the volume will at once afford. The varied, although ordinarily equivalent manner in which the different translators render the same phrase, often throws much light upon the *exact* meaning; and when the versions vary in sense, the enquiry suggested with reference to the *Original* cannot fail to afford profit while it interests.

THE GREEK TEXT.

THE Greek text has been placed in the upper part of each page, for the purpose of facilitating the comparison of the versions with the Original, so desirable when they vary in rendering any passage.

An instance or two may suffice to exhibit this:—

καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενήσεται μία ποίμνη, εἷς ποιμήν.—JOHN X. 16.

WICLIF.	TYNDALE.	CRANMER.	GENEVA.	RHEIMS.	AUTHORISED.
I haue other scheep that ben not of this foold, and it bihoueth me to bryng hem to gidre, and thei schulen here my vois, and it schal be made o foold: & o scheepheerd.	and other shepe I have, which are not of this folde. Them also must I bringe, that they maye heare my voyce, and that ther maye be one flocke and one shepeherde.	and other shepe I haue, which are not of this fold. Them also must I bring, and they shall heare my voyce, and ther shall be one folde and one shepeherde.	Other shepe I haue also which are not of this folde: them also must I bring, and they shal heare my voyce: and ther shal be one shepefolde, and one shepeherde.	And other sheepe I haue that are not of this folde: them also I must bring, and they shal heare my voice, and there shal be made one folde and one Pastor.	And other sheepe I haue, which are not of this fold: them also I must bring, and they shall heare my voyce; and there shall be one fold, *and* one shepheard.

It will be observed, that in this verse, Tyndale's version differs from the other five, in having "folde" in the early part of the verse, and "flocke" in the latter; the Geneva version also makes some variation, but still calls each a *fold*. The bare inspection of the Greek shews that *two different words* are used, namely, *αὐλὴ* and *ποιμνὴ*; the solitary testimony of Tyndale is thus confirmed. Wiclif and the Rhemish translators have correctly followed their Latin basis, which has *ovile* in each case.

κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ·—HEB. X. 23.

WICLIF.	TYNDALE.	CRANMER.	GENEVA.	RHEIMS.	AUTHORISED.
and holde we the confessioun of our hope bowinge to no side,	and let us kepe the profession of our hope, with oute waveringe	let vs kepe the profession of our hope without wauerynge	let vs kepe the profession of our hope, without waueryng	let vs hold the confession of our hope vndeclining.	Let vs hold fast the profession of our faith without wauering

In this passage our authorised version has *faith* where the other five translations have *hope*: the original shews at once that *hope* is the right word. It is quite inexplicable how the word *faith* was introduced into this passage: it changes the whole meaning of the exhortation.

THE GREEK TEXT OF DR. M. A. SCHOLZ having been adopted in the present work, it will be needful to offer some remarks upon it, and to state briefly in what it differs from the ordinary text.

The commonly printed copies of the Greek New Testament are taken from the third edition of Robert Stephens (Paris, 1550); or else from the Elzevir edition of 1624 (styled in the preface of the reprinted edition of 1633, "Textus ab omnibus receptus"), which but rarely varies from the text of Stephens.

The early editions of Erasmus and Cardinal Ximenes, which form the basis of Stephens' text, were printed from but few manuscripts, and these were neither very ancient nor accurate. Although in more modern times the collation of many other manuscripts had been accomplished, and several attempts made to revise the Greek text, yet but little was really done, prior to the publication of the first edition of Griesbach (1775-1777). In his second and larger edition (1796-1806), he states the grounds upon which he founded his matured judgment; and in his "manual edition" (1805), he exhibits the results of his labours in a condensed form.

Griesbach collated very few manuscripts himself; but he used and arranged the previous labours of Mill, Wetstein, Birch, Matthæi, and Alter. He distributed Greek MSS. into three *families*: the *Alexandrine*,

to which the most ancient manuscripts belong; the *Western*, mostly agreeing with the Latin versions; and the *Byzantine* or *Constantinopolitan*, which comprises by far the larger number of manuscripts. Griesbach highly valued those readings which were supported by the two former of the above mentioned classes.

Dr. Scholz spent several years in the examination of Greek manuscripts of the New Testament; and his collations are formed from many MSS. which had never before been cited. They do not, however, present much that is new; their chief value consists in their shewing the general agreement of the more modern Greek manuscripts. His system of arrangement is that of dividing all manuscripts into two *families*, ALEXANDRINE and CONSTANTINOPOLITAN: the former including the Alexandrine and Western of Griesbach, the latter the great mass of more modern manuscripts. To the latter Dr. Scholz, in almost every instance, gives the preference; so that the text of his Greek Testament (1830-1836) generally represents that of the Constantinopolitan MSS. Beneath his text, Dr. Scholz gives those readings of the common, or "received" text, which he rejects; and also those which he considers peculiarly Constantinopolitan, or Alexandrine. The latter denomination, however, includes many readings which, according to Griesbach's classification, would be considered exclusively *Western*. This is peculiarly the case in the Epistles. He also gives some few readings without any designation.

These various readings of Scholz's edition, are placed under the Greek text of the present work; and the same distinguishing signs have been retained: + denoting an addition, and = an omission.

As it was known that the text of Scholz's edition was in several places incorrectly printed, the whole has been carefully revised, and the several corrections made. The punctuation throughout has been amended, and in general adapted to that of Bishop Lloyd's Oxford Greek Testament.

LIST OF CORRECTIONS IN SCHOLZ.

The following is a List of the places, in which the text of Scholz has been corrected to that which it appears he intended to have given:—

	SCHOLZ PRINTED.	CORRECTED.
Matt. 4:18.	βάλλοντες	βάλλοντας.

A manifest error, which is noticed simply because another word is formed.

12:13.	ἀποκατεστάθη	ἀπεκατεστάθη.

It is evident from Scholz's note that he intended to remove the "received" reading from his Text.

19: 5.	προσκολληθήσεται	κολληθήσεται.
21:41.	ἐκδώσεται	ἐκδόσεται.

As Scholz does not intimate any intention of departing from the Elzevir reading, *it* has been restored.

Mark 14:35.	προσελθὼν	προελθὼν.
Luke 6:47.	ὁ πρὸς	πρὸς.
19: 4.	συκομορέαν	συκομωραίαν.
John 8:54.	Θεὸς ὑμῶν	Θεὸς ἡμῶν.

The words in the text and in the margin are reversed.

10:37.	πιστεύητέ μοι	πιστεύετέ μοι.
11:23.	ἀδελφὸς	ἀδελφός σου.
32.	αὐτοῦ εἰς τοὺς πόδας	εἰς τοὺς πόδας αὐτοῦ.
20:19.	τῇ ἐκείνῃ μιᾷ	ἐκείνῃ τῇ μιᾷ.
Rom. 4:19.	πίστει	τῇ πίστει.
5: 8.	ἡμᾶς	εἰς ἡμᾶς.
1Cor.11:14.	ἡ αὐτὴ	αὐτὴ ἡ.
2Cor. 2:13.	εὐρεῖν	εὐρεῖν με.
8:20.	ταύτῃ	ταύτῃ τῇ.
Eph. 6: 1.	ἡμῶν	ὑμῶν.
Col. 2:19.	αὔξῃ	αὔξει.
1Thes. 1: 7.	τῇ Ἀχαΐᾳ	ἐν τῇ Ἀχαΐᾳ.
1Tim. 2:15.	omitted	καὶ ἀγάπῃ.
2Tim. 3: 8.	οὕτω	οὕτως.
Philem. 1.	συνεργῷ	συνεργῷ ἡμῶν.
11.	καὶ	καὶ ἐμοὶ.
Heb. 6:11.	ἡμῶν	ὑμῶν.
7:14.	Μωϋσῆς	Μωσῆς.
8: 5.	,,	,,

Scholz, when he varies in this proper name from the received text, generally notices it; the variations have therefore been treated as errata when this has not been done.

9: 2.	ἐν ᾗ τε	ἐν ᾗ ἥ τε.
28.	οὕτω	οὕτως.
10:28.	Μωϋσέως	Μωσέως.
31.	ἐμπεσε	ἐμπεσεῖν.
11:23.	Μωϋσῆς	Μωσῆς.
24.	,,	,,
12: 4.	ἀντικατέστη	ἀντικατέστητε.
21.	Μωϋσῆς	Μωσῆς.
James 4: 3.	ἡμῶν	ὑμῶν.
4.	φιλία	ἡ φιλία.
2 Pet. 1:15.	ἑκάστοτε	καὶ ἑκάστοτε.
Rev. 3:20.	omitted	καὶ αὐτὸς μετ' ἐμοῦ.
13:17.	ἔχων	ὁ ἔχων.
15: 2.	ἔχοντες	ἔχοντας.
16:11.	ἐκ τῶν ἑλκῶν	καὶ ἐκ τῶν ἑλκῶν.
17: 1.	ἑτῶν	τῶν.
21: 2.	κεκοσμένην	κεκοσμημένην.

Besides these places in which the Text has been corrected, the Readings in his inner margin have required considerable attention, as they also were very inaccurately printed. In the Acts of the Apostles, especially, it was often difficult to make the correction, because it was by no means easy to ascertain what Scholz meant to convey. Misprints, as to letters, &c., when new words were not formed, are not of course noticed in the preceding list.

COLLATION OF THE GREEK TEXT OF SCHOLZ WITH THAT OF GRIESBACH'S MANUAL EDITION.

(LEIPSIC, 1805.)

THE following "Collation of the corrected text of Scholz with that of Griesbach's manual edition of 1805," exhibits at a view the variations of the two texts as compared with one another, and also with the "Received text." The readings both of Griesbach and Scholz being given, "Rec. ib." implies that the "Received text" agrees with the reading to which it is affixed.

In this collation, the "Received text" is not restricted, as is commonly done, to that of the Elzevir editions, but is used to mark *the coincidence of Stephens' third edition and the Elzevir text* of 1633, which commonly agree. When these vary, the abbreviations "St. 3." and "Elz." are used. Mere variations in the manner in which words are written, such as δια τι, or, διατι, have not been noticed in this collation.

Griesbach's *probable* and *not improbable* readings have also been inserted when they accord with Scholz's text.

The following are Griesbach's marks with his explanation of them:—

∽ signifies a reading almost or quite equal, or perhaps to be preferred to the reading which he retains or inserts in his text.

~ signifies a reading not to be despised, and worthy of further examination, but which seems inferior to the reading in his text.

‡ signify a probable omission.

+ signifies a less probable omission.

When the variation in this Collation arises from a correction of Scholz's text, the reading is marked *.

SCHOLZ.	GRIESBACH.
Mat. 1:18. γέννησις [Rec. ib. & Gb. ~]	γένεσις.
5:28. αὐτὴν [Gb. ∽]	αὐτῆς [Rec. ib.]
47. τελῶναι [Rec. ib. & Gb. ~]	ἐθνικοὶ.
6: 1. ἐλεημοσύνην [Rec. ib.]	δικαιοσύνην.
8:15. αὐτῷ [Gb. ~][1]	αὐτοῖς [Rec. ib.]
28. Γαδαρηνῶν [Gb. ~]	Γεργεσηνῶν [Rec. ib.]
29. Ἰησοῦ [Rec. ib.]	omitted.
31. ἐπίτρεψον ἡμῖν ἀπελθεῖν [Rec. ib. & Gb. ~]	ἀπόστειλον ἡμᾶς
32. τὴν ἀγέλην τῶν χοίρων [Rec. ib.]	τοὺς χοίρους.
— τῶν χοίρων (2nd) [Rec. ib.]	omitted.
9: 5. ἔγειρε [Gb. ∽]	ἔγειραι [Rec. ib.]
13. εἰς μετάνοιαν [Rec. ib.]	omitted.
10: 8. λεπροὺς καθαρίζετε	νεκροὺς ἐγείρετε λεπ. καθ.
[Rec. λεπρ. καθ. νεκρ. ἐγείρ.	Gb. + νεκρ. ἐγείρ.]
10. ῥάβδους [Gb. ∽]	ῥάβδον [Rec. ib.]
23. εἰς τὴν ἄλλην [Rec. ib.]	εἰς τὴν ἑτέραν· κἂν ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην [The added words +].
11: 8. βασιλείων [Gb. ~]	βασιλέων [Rec. ib.]
12: 6. μεῖζον [Gb. ~]	μείζων [Rec. ib.]
* 13. ἀπεκατεστάθη	ἀποκατεστάθη [Rec. ib.]
32. ἐν τῷ νῦν αἰῶνι [Gb. ~]	ἐν τούτῳ τῷ αἰῶνι [Rec. ib.]
35. ἀγαθά [Gb. + τὰ]	τὰ ἀγαθά [Rec. ib.]
13:15. συνιῶσι [Gb. ~]	συνῶσι [Rec. ib.]
52. εἰς τὴν βασιλείαν [Rec. ib.]	τῇ βασιλείᾳ.
15: 8. Ἐγγίζει μοι [Rec. ib.]	omitted.
— τῷ στόματι αὐτῶν καὶ [Rec. ib.]	omitted.
39. ἐνέβη [Rec. ib.]	ἀνέβη.
16:11. ἄρτων [Gb. ∽]	ἄρτου [Rec. ib.]
28. ὧδε ἑστῶτες	τῶν ὧδε ἑστώτων.
[Rec. τῶν ὧδε ἑστηκότων]	
17: 5. φωτεινὴ [Rec. ib. & Gb. ∽]	φωτὸς.
18: 4. ταπεινώσει [Gb. ∽]	ταπεινώσῃ [Rec. ib.]
6. εἰς τὸν τράχ. [Gb. ∽]	ἐπι τὸν τράχ [Rec. ib.].
15. καὶ ἔλεγξον [Rec. ib.]	omit καὶ.
29. εἰς τοὺς πόδας αὐτοῦ [Rec. ib]	omitted.

SCHOLZ.	GRIESBACH.
Matt. 18:29. ἀποδώσω [Gb. + πάντα]	πάντα ἀποδώσω [Rec. ib.]
35. τὰ παραπτώματα αὐτῶν [Rec. ib.]	omitted.
*19: 5. κολληθήσεται [Gb. ∽]	προσκολληθήσεται [Rec. ib.]
9. εἰ μὴ [Rec. ib.]	μὴ.
17. Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεός [Rec. ib. & Gb. ~]	Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός.
20: 6. ἀργοὺς [Rec. ib.]	omitted.
22. ἢ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; [Rec. καὶ τὸ βάπτ. κ. τ. λ.]	omitted.
23. ἢ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε [Rec. καὶ τὸ βάπτ. κ. τ. λ.]	omitted.
22: 7. καὶ ἀκούσας ὁ βασιλεὺς ἐκεῖνος	ἀκούσας δὲ ὁ βασιλεὺς [Rec. ib.]
23: 8. ὁ Χριστός [Rec. ib.]	omitted.
23. ταῦτα ἔδει [Rec. ib.]	ταῦτα δὲ ἔδει.
24:27. ἔσται [Gb. ‡ καὶ]	ἔσται καὶ [Rec. ib.]
35. παρελεύσονται [Rec. ib.]	παρελεύσεται.
36. πατήρ μου [Rec. ib.]	omit μου.
45. διδόναι [Rec. ib. & Gb. ~]	δοῦναι.
49. συνδούλους αὐτοῦ [Gb. ~]	omit αὐτοῦ [Rec. ib.]
25: 2. αἱ πέντε [St. 3, ib. Gb. ~]	omit αἱ [Elz. ib.]
9. οὐ μὴ [Gb. ∽]	οὐκ [Rec. ib.]
31. ἅγιοι ἄγγελοι [Rec. ib.]	omit ἅγιοι.
26: 9. τοῖς πτωχοῖς [Gb. ∽]	omit τοῖς [Rec. ib.]
26. εὐχαριστήσας [Gb. ∽]	εὐλογήσας [Rec. ib.]
35. ὁμοίως δὲ	omit δὲ [Rec. ib.]
36. Γεθσημανεὶ [Gb. ∽]	Γεθσημανῇ [Rec. ib.]
38. ὁ Ἰησοῦς	omitted [Rec. ib.]
39. προσελθὼν [Gb. ~]	προελθὼν [Rec. ib.]
59. θανατώσωσιν αὐτὸν	αὐτὸν θανατώσωσι [Rec. ib.]
60. καὶ πολλ. ψευδομαρ. προσελθ. οὐχ εὗρον [Rec. ib.]	omit καὶ & οὐχ εὗρον.
71. αὐτοῖς ἐκεῖ [Gb. ~]	τοῖς ἐκεῖ [Rec. ib.]
27: 4. ὄψῃ	ὄψει [Rec. ib.]

SCHOLZ.	GRIESBACH.
Mat.27:42. ἐπ' αὐτῷ [Gb. ~]	omit ἐπ' [Rec. ib.]
28:20. ἀμήν [Rec. ib.]	omitted.
Mark 1: 5. καὶ ἐβαπτίζοντο πάντες [Rec. ib.]	πάντες, καὶ ἐβαπτίζοντο.
13. ἦν ἐκεῖ [Rec. ib.]	omit ἐκεῖ.
16. αὐτοῦ τοῦ Σίμωνος	omit τοῦ Σίμωνος [Rec. ib.]
37. σε ζητοῦσι	ζητοῦσί σε [Rec. ib.]
39. ἐν ταῖς συναγωγαῖς [Rec. ib.]	εἰς τὰς συναγωγὰς.
45. πάντοθεν [Gb. ∽]	πανταχόθεν [Rec ib.]
2: 1. εἰσῆλθε πάλιν	πάλιν εἰσῆλθεν [Rec. ib.]
5. σοι αἱ ἁμαρτίαι σου [Rec. ib. & Gb. ~]	σου αἱ ἁμαρτίαι.
3: 7. ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ [Rec. ib.]	μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν.
— πρὸς [Rec. ib. & Gb. ~]	εἰς.
28. τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρωπῶν [Rec. ib.]	τοῖς υἱοῖς τῶν ἀνθρωπῶν τὰ ἁμαρτήματα.
32. καὶ αἱ ἀδελφαί σου	omitted [Rec. ib.]
4: 7. εἰς τὰς ἀκάνθας [Rec. ib.]	omit τὰς.
18. οὗτοί [Rec. ib.]	ἄλλοι.
19. τούτου [Rec. ib.]	omitted.
24. καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν [Rec. ib.]	omitted.
36. πλοιάρια [Rec. ib.]	πολῖα.
38. ἐπὶ (1st) [Rec. ib. & Gb. ~]	ἐν.
5:40. ἀνακείμενον [Rec. ib.]	omitted.
6:11. Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ [Rec. ib.]	omitted.
15. ἄλλοι δὲ (1st)	omit δὲ [Rec. ib.]
33. αὐτὸν (1st) [Rec. ib.]	omitted.
— καὶ προῆλθον αὐτοὺς, καὶ συνῆλθον πρὸς αὐτόν [Rec. ib.]	omitted.
34. ὁ Ἰησοῦς [Rec. ib.]	omitted.
52. αὐτῶν ἡ καρδία	ἡ καρδία αὐτῶν [Rec. ib.]
7: 5. ἀνίπτοις [Rec. ib. & Gb. ~]	κοιναῖς.
24. οἰκίαν [Gb. ‡ τὴν]	τὴν οἰκίαν [Rec. ib.]
26. Συροφοινίκισσα	Συραφοινίκισσα. [Rec. Συροφοίνισσα]
31. πρὸς τὴν θαλ. [Rec. ib.]	εἰς τὴν θαλ.
8:25. ἅπαντα [Gb. ∽]	ἅπαντας [Rec. ib.]
9:16. τοὺς γραμματεῖς [Rec. ib. & Gb. ∽]	αὐτούς.
22. τὸ πῦρ	omit τὸ [Rec. ib.]
26. κράξαν [Rec. ib.]	κράξας.
— σπαράξαν αὐτὸν [Rec. ib.]	σπαράξας.
38. ὃς οὐκ ἀκολουθεῖ ἡμῖν [Rec. ib.]	omitted.
45. ἐστί σε	ἐστί σοι [Rec. ib.]
10:16. εὐλόγει	ηὐλόγει [Rec. ib.]
29. καὶ ἀποκριθεὶς	ἀποκριθεὶς. [Rec. ἀποκριθεὶς δὲ]
31. οἱ ἔσχατοι [Rec. ib.]	omit οἱ.
49. ἔγειραι [Rec. ib.]	ἔγειρε.
52. τῷ Ἰησοῦ [Rec. ib.]	αὐτῷ.
11: 7. ἐπίβαλον [Rec. ib.]	ἐπιβάλλουσιν.
13. ἀπὸ μακρόθεν [Gb. ∽]	omit ἀπὸ [Rec. ib.]
15. ὁ Ἰησοὺς [Rec. ib.]	omitted.
32. ἀλλ' [Gb. ∽]	ἀλλ' ἐὰν [Rec. ib.]
12: 5. πάλιν [Rec. ib.]	omitted.
— ἀποκτείνοντες [Rec. ib.]	ἀποκτέννοντες.
29. τῶν ἐντολῶν [Rec. ib.]	ἐντολή.
43. λέγει [Rec. ib. & Gb. ~]	ἄπεν.
13: 9. ἀρχὴ [Gb. ~]	εἶρχαὶ [Rec. ib.]
14. τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου [Rec. ib.]	omitted.
14:51. ἠκολούθησεν [Gb. ~]	ἠκολούθει [Rec. ib.]
71. ὀμνύειν [Rec. ib. & Gb. ~]	ὀμνύναι.
Mar.14:72. καὶ εὐθέως	omit εὐθέως [Rec. ib.]
— τὸ ῥῆμα, ὃ [Gb. ∽]	τοῦ ῥήματος, οὗ [Rec. ib.]
Luke 1:15. τοῦ Κυρίου [Rec. ib.]	omit τοῦ.
29. ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ [Rec. ib.]	ἡ δὲ ἐπὶ τῷ λογῷ διεταράχθη.
2:33. Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ [Rec. ib. & Gb. ~]	ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ.

SCHOLZ.	GRIESBACH.
Luke 2:44. καὶ ἐν [Rec. ib.]	omit ἐν.
45. εὑρόντες αὐτὸν [Rec. ib.]	omit αὐτὸν.
3:10. ποιήσωμεν [Gb. ~]	ποιήσομεν [Rec. ib.]
4: 8. ὕπαγε ὀπίσω μου, Σατανᾶ [Rec. ib.]	omitted.
18. ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν [Rec. ib.]	omitted.
23. ἐν τῇ [Rec. ib. & Gb. ~]	εἰς.
29. εἰς τὸ [Rec. ib.]	ὥστε.
35. τὸ μέσον [Rec. ib.]	omit τὸ.
41. ὁ Χριστὸς [Rec. ib.]	omitted.
5:20. εἶπεν αὐτῷ [Rec. ib.]	omit αὐτῷ.
6: 7. παρετήρουν δὲ [Gb. ∽]	παρετήρουν δὲ αὐτὸν [Rec. ib.]
8. ἔγειραι [Rec. ib.]	ἔγειρε.
10. ἐποίησεν οὕτω [Rec. ib.]	omit οὕτω.
— ἀποκατεστάθη [Rec. ib.]	ἀπεκ.
7:46. μου τοὺς πόδας [Rec. ib.]	τοὺς πόδας μου. [& +]
8. 3. αὐτοῖς [Gb. ~]	αὐτῷ [Rec. ib.]
21. αὐτόν [Rec. ib.]	omitted.
33. εἰσῆλθον [Gb. ∽]	εἰσῆλθεν [Rec. ib.]
45. μετ' αὐτοῦ [Rec. ib.]	σὺν αὐτῷ
9: 1. μαθητὰς αὐτοῦ [Rec. ib.]	omitted.
12. ἀπελθόντες [Rec. ib. & Gb. ~]	πορευθέντες.
21. εἰπεῖν [Rec. ib. & Gb. ~]	λέγειν.
23. ἐλθεῖν, ἀπαρνησάσθω [Rec. ib.]	ἔρχεσθαι, ἀρνησάσθω.
— omitted [Gb. ‡]	καθ' ἡμέραν [Rec. ib.]
43. ἐποίησεν [Rec. ib.]	ἐποίει.
49. δαιμόνια [Gb. ‡ τὰ]	τὰ δαιμόνια [Rec. ib.]
10:11. ἐφ' ὑμᾶς [Rec. ib.]	omitted.
22. καὶ στραφεὶς πρὸς τοὺς μαθητὰς, εἶπε, [St. 3, ib.]	omitted [Elz. ib.]
37. οὖν [Rec. ib.]	δὲ.
11: 2. ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς [Rec. ib.]	omitted.
— ἡ βασιλεία σου [Rec. ib.]	σου ἡ βασιλεία.
— γενηθήτω τὸ θελημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς [Rec. ib.]	omitted.
11. ἐξ ὑμῶν [Gb. ∽]	omit ἐξ [Rec. ib.]
28. αὐτόν [Rec. ib.]	omitted.
29. τοῦ προφήτου [Rec. ib.]	omitted.
32. Νινευῖται [Gb. ~]	Νινευῖ [Rec. ib.]
34. ὀφθαλμός σου [1st] [Gb. ∽]	omit σου [Rec. ib.]
44. γραμματεῖς καὶ φαρισαῖοι, ὑποκριταὶ [Rec. ib.]	omitted.
52. εἰσήλθετε [Rec. ib.]	εἰσήλθατε.
13:15. Ὑποκριταὶ [Gb. ∽]	Ὑποκριτὰ [Rec. ib.]
20. omitted [Gb. ‡]	καὶ [Rec. ib.]
24. πύλης [Rec. ib. & Gb. ~]	θύρας.
14: 5. υἱὸς [Gb. ∽]	ὄνος [Rec. ib.]
10. ἀνάπεσε [Rec. ἀνάπεσον]	ἀνάπεσαι.
16: 9. ἐκλίπῃ [Gb. ~]	ἐκλίπητε [Rec. ib.]
25. ὧδε [Gb. ∽]	ὅδε [Rec. ib.]
17:36. δύο ἔσονται ἐν τῷ ἀγρῷ, ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται [Elz. ib.]	omitted [St. 3, ib.]
*19: 4. συκομωραίαν [Rec. ib. & Gb. ∽]	συκομορέαν.
21:15. οὐδὲ [Rec. ib.]	ἤ.
25. ἠχούσης [Rec. ib. & Gb. ~]	ἤχους.
22:30. καθίσησθε [Rec. ib.]	καθίσεσθε.
62. ὁ Πέτρος [Rec. ib.]	omitted.
66. αὐτῶν [Gb. ~]	ἑαυτῶν [Rec. ib.]
24:10. ἦν δὲ	ἦσαν δὲ [Rec. ib.]
36. ὁ Ἰησοῦς [Rec. ib.]	omitted.
24:49. Ἱερουσαλὴμ [Rec. ib.]	omitted.
John 1:16. καὶ [Rec. ib.]	ὅτι.
27. αὐτός ἐστιν [Rec. ib.]	omitted.
— ὃς ἔμπροσθέν μου γέγονεν [Rec. ib.]	omitted.
44. ὁ Ἰησοῦς [Rec. transposed]	omitted.
3: 5. ὁ Ἰησοῦς [Rec. ib.]	omit ὁ.
4:36. καὶ ὁ θερίζων [Rec. ib.]	omit καὶ.
46. ὁ Ἰησοῦς [Rec. trans.]	omitted.
50. ὁ Ἰησοῦς [2nd] [Gb. ~]	omit ὁ [Rec. ib.]

Scholz.	Griesbach.
John 5: 8. Ἔγειρε	Ἔγειραι [Rec. ib.]
16. καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι [Rec. ib.]	omitted.
6: 5. ἀγοράσωμεν	ἀγοράσομεν [Rec. ib.]
22. ἐκεῖνο, εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ [Rec. ib.]	omitted.
— πλοιάριον [2nd] [Rec. ib.]	πλοῖον.
39. πατρὸς [Rec. ib.]	omitted.
45. ἀκούων [Gb. ∼]	ἀκούσας [Rec. ib.]
54. ἐν	omitted [Rec. ib.]
58. τὸ μάννα [Rec. ib.].	omitted.
63. λελάληκα [Gb. ∽]	λαλῶ [Rec. ib.]
69. Χριστὸς ὁ υἱὸς [Rec. & Gb. ∼]	ἅγιος.
7: 1. μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς	περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα [Rec. ib.]
16. οὖν [Gb. ∼]	omitted [Rec. ib.]
8: 3. omitted	πρὸς αὐτὸν [Rec. ib.]
— ἐπὶ μοιχείᾳ	ἐν μοιχείᾳ [Rec. ib.]
5. λιθάζειν	λιθοβολεῖσθαι [Rec. ib.]
— περὶ αὐτῆς	omitted [Rec. ib.]
6. κατηγορίαν κατ'	κατηγορεῖν [Rec. ib.]
9. οὖσα	ἑστῶσα [Rec. ib.]
10. Γύναι	ἡ γυνὴ [Rec. ib.]
39. ἦτε [Rec. ib.]	ἐστε.
*54. ἡμῶν [Gb. ∽]	ὑμῶν [Rec. ib.]
59. διελθὼν διὰ μέσου αὐτῶν, καὶ παρῆγεν οὕτως [Rec. ib.]	omitted.
9:11. τὴν κολυμβήθραν τοῦ Σιλωὰμ [Rec. ib.]	τὸν Σιλωὰμ.
10: 8. πρὸ ἐμοῦ ἦλθον [Rec. ib.]	ἦλθον πρὸ ἐμοῦ.
11:21. ἡ Μάρθα [Rec. ib.]	omit ἡ.
*32. εἰς τοὺς πόδας αὐτοῦ [Rec. ib.]	αὐτου εἰς τοὺς πόδας.
44. καὶ ἐξῆλθεν [Rec. ib.]	omit καὶ.
51. ὁ Ἰησοῦς [Rec. ib.]	omit ὁ.
12:12. ὁ Ἰησοῦς [Rec. ib.]	omit ὁ.
13:33. ὑπάγω ἐγὼ [Rec. ib.]	ἐγὼ ὑπάγω.
15: 6. τὸ πῦρ [Gb. ∼]	omit τὸ [Rec. ib.]
16: 7. ἐγὼ [3rd] [Gb. ∼]	omitted [Rec. ib.]
19. ἔγνω οὖν [Rec. ib.]	omit οὖν.
18: 8. ὁ Ἰησοῦς [Rec. ib.]	omit ὁ.
20. πάντοτε [2nd] [St. 3, ib. Gb. ∽] [πάντοθεν Elz.]	πάντες.
28. πρωΐα [Rec. ib.]	πρωΐ.
36. ὁ Ἰησοῦς [Rec. ib.]	omit ὁ.
19: 4. οὖν [Rec. ib.]	omitted.
11. ὁ Ἰησοῦς [Rec. ib.]	omit ὁ.
26. ἰδοὺ [Rec. ib. & Gb. ∼]	ἴδε.
40. ἐν ὀθονίοις [Gb. ∽]	omit ἐν [Rec. ib.]
20:11. τὸ μνημεῖον [1st] [Rec. ib.]	τῷ μνημείῳ.
14. ὁ Ἰησοῦς [Rec. ib.]	omit ὁ.
16. Ἑβραϊστὶ [Gb. ∼]	omitted [Rec. ib.]
28. καὶ ἀπεκρίθη [Rec. ib.]	omit καὶ.
21:13. οὖν [Rec. ib.]	omitted.
Acts 1:14. καὶ τῇ δεήσει [Rec. ib.]	omitted.
2: 7. omit πάντες [Gb. +]	πάντες καὶ [Rec. ib.]
30. τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν [Rec. ib.]	omitted.
31. ἡ ψυχὴ αὐτοῦ [Rec. ib.]	omitted.
33. νῦν [Rec. ib.]	omitted.
3:22. Μωσῆς [Rec. ib.]	Μωϋσῆς.
5:39. αὐτὸ [Rec. ib. & Gb. ∼]	αὐτοὺς.
6: 3. ἁγίου [Rec. ib.]	omitted.
7:10. ἐξείλετο [Rec. ib.]	ἐξείλατο.
21. ἀνείλετο [Rec. ib.]	ἀνειλατο.
8:21. ἐνώπιον [Rec. ib.]	ἔναντι.
9:18. παραχρῆμα [Rec. ib.]	omitted.
10: 1. τις ἦν [Rec. ib. & Gb. ∼]	omit ἦν.
20. διότι [Rec. ib. & Gb. ∼]	ὅτι.
13:31. οἵτινες νῦν [Gb. ∼]	omit νῦν [Rec. ib.]
33. τῷ ψαλμῷ τῷ δευτέρῳ [Rec. ib. & Gb. ∼]	τῷ πρωτῷ ψαλμῷ.
39. Μωσέως [Rec. ib.]	Μωϋσέως.
41. ὃ [Gb. ∽]	ᾧ [Rec. ib.]

Scholz.	Griesbach.
Acts 13:43. omitted [Gb. +]	αὐτοῖς [Rec. ib.]
15:21. Μωσῆς [Rec. ib.]	Μωϋσῆς.
16:16. τὴν προσευχὴν [Gb. ∽]	omit τὴν [Rec ib.]
32. καὶ πᾶσι [Rec. ib.]	σὺν πᾶσι.
17: 5. οἱ ἀπειθοῦντες [Rec. ib.]	omitted.
18. τινὲς δὲ καὶ [Gb. ∼]	omit καὶ [Rec. ib.]
19: 4. μὲν [Rec. ib.]	omitted.
— Χριστὸν [Rec. ib.]	omitted.
20:16. ἔκρινε [Rec. ib. & Gb. ∼]	κεκρίκει.
22. ἐγὼ δεδεμένος [Rec. ib.]	δεδεμένος ἐγὼ.
28. Θεοῦ [Rec. ib. & Gb. ∼]	Κυρίου.
21:20. Κύριον [Rec. ib.]	Θεὸν.
21. Μωσέως [Rec. ib.]	Μωϋσέως.
27. τὰς χεῖρας ἐπ' αὐτὸν [Rec. ib.]	ἐπ' αὐτὸν τὰς χεῖρας.
22:24. αὐτὸν ὁ χιλίαρχος εἰσάγεσθαι [Rec. αὐτ. ὁ χιλ. ἄγεσθαι]	ὁ χιλίαρχος εἰσάγεσθαι αὐτὸν.
23:15. αὔριον [Rec. ib.]	omitted.
16. τὸ ἔνεδρον [St. 3 ib. Gb. ∼]	τὴν ἐνέδραν [Elz. ib.]
24:18. αἷς [Gb. ∼]	οἷς [Rec. ib.]
24. Ἰησοῦν	omitted [Rec. ib.]
26. omitted [Gb. ‡]	ὅπως λύσῃ αὐτόν [Rec. ib.]
25: 5. δυνατοὶ ἐν ὑμῖν, φησὶ [Rec. ib.]	ἐν ὑμῖν, φησὶ, δυνατοὶ.
— τούτῳ [Rec. ib.]	omitted.
16. εἰς ἀπώλειαν [Rec. ib.]	omitted.
26: 6. πατέρας ἡμῶν [Gb. ∽]	omit ἡμῶν [Rec. ib.]
17. νῦν [Rec. ib. & Gb. ∼]	ἐγὼ.
27:12. ἐκεῖθεν	κἀκεῖθεν [Rec. ib.]
14. Εὐροκλύδων [Rec. ib.]	Εὐρυκλύδων.
19. ἐῤῥίψαμεν [Rec. ib. & Gb. ∼]	ἔῤῥιψαν.
28: 3. διεξελθοῦσα [Gb. ∼]	ἐξελθοῦσα [Rec. ib.]
5. ἀποτιναξάμενος	ἀποτινάξας [Rec. ib.]
Rom. 1:29. πορνείᾳ [Rec. ib.]	omitted.
2: 8. θυμὸς καὶ ὀργὴ [Rec. ib.]	ὀργὴ καὶ θυμός.
4:12. τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ..	τῆς ἐν ἀκροβυστίᾳ πίστεως.
[Rec. τῆς ἐν τῇ ἀκροβ. πίστ.]	
5: 1. ἔχωμεν	ἔχομεν [Rec. ib.]
6. ἀσθενῶν [Rec. ib.]	ἀσθενῶν ἔτι.
6: 1. ἐπιμενοῦμεν [Rec. ib. & Gb. ∼]	ἐπιμένωμεν.
12. ὑπακούειν αὐτῇ [Rec. ib.]	omit αὐτῇ.
10: 3. δικαιοσύνην [2nd] [Rec. ib.]	omitted.
11: 9. Δαβὶδ [Rec. ib.]	Δανὶδ.
30. καὶ ὑμεῖς [Rec. ib.]	omit καὶ.
12:11. Κυρίῳ [Elz. ib. Gb. ∽]	καιρῷ [St. 3, ib.]
14:18. τουτοῖς [Rec. ib. & Gb. ∽]	τούτῳ.
	chap. 16, vss. 25—27, inserted at the end of chap. 14.
15: 4. καὶ διὰ τῆς [Gb. ∽]	καὶ τῆς [Rec. ib.]
16. verses 25—27	transposed.
1 Cor. 1:28. τὰ μὴ [Gb. ‡ καὶ]	καὶ τὰ μὴ [Rec. ib.]
3: 1. σαρκικοῖς [Rec. ib.]	σαρκίνοις.
5:13. ἐξαρεῖτε [Rec. ib. & Gb. ∼]	ἐξάρατε.
7:29. ἐστὶν· τὸ λοιπὸν	τὸ λοιπόν ἐστιν [Rec. ib.]
34. μεμέρισται. καὶ	omit καὶ [Rec. ib.]
9: 9. Μωσέως [Rec. ib.]	Μωυσέως.
11:15. δέδοται [Gb. ‡ αὐτῇ]	δέδοται αὐτῇ [Rec. ib.]
26. omitted [Gb. ‡]	τοῦτο [Rec. ib.]
12: 2. ὅτι ὅτε [Gb. ∽]	ὅτι [Rec. ib.]
12. omitted [Gb. ‡]	τοῦ ἑνὸς [Rec. ib.]
15:14. ἄρα καὶ [Gb. ∽]	omit καὶ [Rec. ib.]
2 Cor. 1:6,7. τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας [Gb. ∼]	εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομόνῃ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν· καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν.
[Rec. τῆς ἐνεργουμένης ἐν ὑπομόνῃ τῶν αυτῶν παθημάτων, ὧν καὶ ἡμεὶς πάσχομεν· εἴτε παρακαλού-	

	Scholz.	Griesbach.
	μεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν.	
2 Cor.	1:17. *βουλόμενος* [Gb. ∽]	*βουλευόμενος* [Rec. ib.]
	18. *ἐστι* [Gb. ∽]	*ἐγένετο* [Rec. ib.]
	3:14. *σήμερον ἡμέρας* [Gb. ~]	omit *ἡμέρας* [Rec. ib.]
	— *ὅ τι* [Rec. ib.]	*ὅτι.*
	8:16. *δόντι* [Gb. ∽]	*διδόντι* [Rec. ib.]
	21. *προνοοῦμεν* [Gb. ~]	*προνοούμενοι* [Rec. ib.]
	12: 1. *δεῖ*	*δὴ* [Rec. ib.]
	21. *με ὁ Θεὸς*	omit *με* [Rec. ib.]
Gal.	1:18. *Κηφᾶν* [Gb. ~]	*Πέτρον* [Rec. ib.]
	2: 4. *καταδουλώσουσιν*	*καταδουλώσωνται* [Rec. ib.]
	11. *Κηφᾶς* [Gb. ∽]	*Πέτρος* [Rec. ib.]
	14. *Κηφᾷ* [Gb. ∽]	*Πετρῷ* [Rec. ib.]
	3:23. *συνκλειομένοι*	*συνκεκλεισμένοι* [Rec. ib.]
	4: 8. *μὴ φύσει* [Rec. ib. & Gb. ~]	*φύσει μὴ.*
	15. omitted [Gb. ‡]	*ἦν* [Rec. ib.]
	5: 1. *Χριστὸς ἡμᾶς* [Rec. ib.]	*ἡμᾶς Χριστὸς.*
	— *στήκετε οὖν*	omit *οὖν.* [Rec. trans. *οὖν.*]
	6:13. *περιτετμημενοι* [Gb. ~]	*περιτεμνόμενοι* [Rec. ib.]
Eph.	1:12. *δόξης* [Gb. ‡ *τῆς*]	*τῆς δόξης* [Rec. ib.]
	3: 7. *τὴν δοθεῖσάν* [Rec. ib. & Gb. ~]	*τῆς δοθείσης.*
	4:27. *μηδὲ*	*μήτε* [Rec. ib.]
Phil.	1: 7. *καὶ ἐν τῇ* [Gb. ∽]	omit *ἐν* [Rec. ib.]
	30. *εἴδετε* [Gb. ∽]	*ἴδετε* [Rec. ib.]
	2: 4. *ἑτέρων ἕκαστος* [Rec. ib.]	*ἑτέρων ἕκαστοι.*
	3: 3. *Θεοῦ* [Gb. ~]	*Θεῷ* [Rec. ib.]
	11. *τὴν ἐκ νεκρῶν*	*τῶν νεκρῶν* [Rec. ib.]
	16. *κανόνι, τὸ αὐτὸ φρονεῖν* [Rec. ib.]	omitted.
	4:23. omitted [Gb. ‡]	*ἡμῶν* [Rec. ib.]
Col.	1: 7. *καθὼς* [Gb. ‡ *καὶ*]	*καθὼς καὶ* [Rec. ib.]
	2:13. *συνεζωοποίησεν ὑμᾶς* [Gb. ~]	*συνεζωοποίησε* [Rec. ib.]
	3:16. *ψαλμοῖς*	*ψαλμοῖς καὶ* [Rec. ib.]
	21. *παροργίζετε* [Gb. ~]	*ἐρεθίζετε* [Rec. ib.]
	22. *ὀφθαλμοδουλείᾳ* [Gb. ~]	*ὀφθαλμοδουλείαις* [Rec. ib.]
	23. *ὁ ἐὰν*	*καὶ πᾶν ὅ τι ἐὰν* [Rec. ib.]
	4: 8. *γνῶτε τὰ περὶ ἡμῶν* [Gb. ~]	*γνῷ τὰ περὶ ὑμῶν* [Rec. ib.]
1 The.	1: 7. **ἐν τῇ Ἀχαΐᾳ* [Gb. ∽]	omit *ἐν* [Rec. ib.]
	8. *ἐν τῇ Ἀχαΐᾳ* [Gb. ∽]	omit *ἐν τῇ.*
	— *ἔχειν ἡμᾶς*	*ἡμᾶς ἔχειν* [Rec. ib.]
	2: 8. *ἐγενήθητε* [Gb. ∽]	*γεγένησθε* [Rec. ib.]
	12. *περιπατεῖν*	*περιπατῆσαι* [Rec. ib.]
	3: 2. *καὶ διάκονον τοῦ Θεοῦ*	*καὶ συνεργὸν τοῦ Θεοῦ.* [Rec. *καὶ διάκονον τοῦ Θεοῦ καὶ συνεργὸν ἡμῶν.*]
	— *ὑμᾶς περὶ* [Rec. ib. & Gb. ~]	*ὑμᾶς ὑπὲρ.*
	7. *ἀνάγκῃ καὶ θλίψει*	*θλίψει καὶ ἀνάγκῃ* [Rec. ib.]
	4: 8. *ὑμᾶς* [Gb. ∽]	*ἡμᾶς* [Rec. ib.]
	5:15. *διώκετε* [Gb. ‡ *καὶ*]	*διώκετε καὶ* [Rec. ib.]
2 The.	1: 8. *φλογὶ πυρὸς* [Gb. ~]	*πυρὶ φλογὸς* [Rec. ib.]
	2:10. *τοῖς ἀπολλυμένοις* [Gb. → *ἐν*]	*ἐν τοῖς ἀπολλυμένοις* [Rec. ib.]
	11. *πέμπει* [Gb. ∽]	*πέμψει* [Rec. ib.]
	13. *εἵλετο* [Rec. ib. & Gb. ~]	*εἵλατο.*
	17. omitted [Gb. ‡]	*ὑμᾶς.*
	— *ἔργῳ καὶ λόγῳ* [Gb. ∽]	*λόγῳ καὶ ἔργῳ* [Rec. ib.]
	3: 6. *παρέλαβον*	*παρελάβοσαν.* [Rec. *παρέλαβε.*]
1 Tim.	3:16. *Θεὸς* [Rec. ib.]	*ὃς.*
	5:21. omitted [Gb. ‡]	*Κυρίου* [Rec. ib.]
	— *Χριστοῦ Ἰησοῦ*	*Ἰησοῦ Χριστοῦ* [Rec. ib.]
	6:11. *πραϋπάθειαν* [Gb. ∽]	*πρᾳότητα* [Rec. ib.]
2 Tim.	2: 3. *Χριστοῦ Ἰησοῦ*	*Ἰησοῦ Χριστοῦ* [Rec. ib.]
	7. *δώσει* [Gb. ib. ∽]	*δῴη* [Rec. ib.]
	8. *Δαβὶδ* [Rec. ib.]	*Δαυῒδ.*
	13. *ἀρνήσασθαι γὰρ* [Gb. ~]	omit *γὰρ* [Rec. ib.]
	4: 1. *κατὰ* [Rec. & Gb. ~]	*καὶ.*
	14. *ἀποδώσει* [Gb. ∽]	*ἀποδῴη* [Rec. ib.]

	Scholz.	Griesbach.
Tit.	1: 4. *χάρις καὶ εἰρήνη* [Gb. ∽]	*χάρις ἔλεος εἰρήνη* [Rec. ib.]
	5. *ἐπιδιορθώσῃς*	*ἐπιδιορθώσῃ* [Rec. ib.]
	2:10. *διδασκαλίαν τὴν* [Gb. ~]	omit *τὴν* [Rec. ib.]
Heb.	3: 2. *Μωσῆς* [Rec. ib.]	*Μωϋσῆς.*
	3. *Μωσῆν* [Rec. ib.]	*Μωϋσῆν.*
	5. *Μωσῆς* [Rec. ib.]	*Μωϋσῆς.*
	4: 7. *Δαβὶδ* [Rec. ib.]	*Δαυῒδ.*
	*7:14. *Μωσῆς* [Rec. ib.]	*Μωϋσῆς.*
	16. *σαρκικῆς* [Rec. & Gb. ~]	*σαρκίνης.*
	26. *ἡμῖν καὶ* [Gb. ~]	omit *καὶ* [Rec. ib.]
	8: 4. *εἰ μὲν οὖν*	*εἰ μὲν γὰρ* [Rec. ib.]
	*5. *Μωσῆς* [Rec. ib.]	*Μωϋσῆς.*
	9: 5. *τῆς δόξης*	omit *τῆς* [Rec. ib.]
	9. *ἣν* [Gb. ~]	*ὃν* [Rec. ib.]
	10. *δικαιώματα* [Gb. ∽]	*δικαιώμασι* [Rec. ib.]
	10:12. *οὗτος* [Gb. ∽]	*αὐτὸς* [Rec. ib.]
	*12:21. *Μωσῆς* [Rec. ib.]	*Μωϋσῆς.*
	26. *σείσω* [Gb. ~]	*σείω* [Rec. ib.]
Jas.	3:12. *οὐδεμία πηγὴ ἁλυκὸν καὶ* [Rec. ib.]	*οὔτε ἁλυκὸν.*
	4: 1. *καὶ πόθεν* [Gb. ~]	omit *πόθεν* [Rec. ib.]
	15. *ποιήσομεν* [Elz. ib.]	*ποιήσωμεν* [St. 3, ib.]
1 Pet.	2:21. *ὑπὲρ ἡμῶν* [St. 3, ib. & Gb. ∽]	*ὑπὲρ ὑμῶν* [Rec. ib.]
	3:12. *ὀφθαλμοὶ*	*οἱ ὀφθαλμοὶ* [Elz. ib.]
	4:14. *καὶ δυνάμεως*	omitted [Rec. ib.]
2 Pet.	2:12. *γεγενημένα*	*γεγεννημένα* [Rec. ib.]
1 John	1: 8. *ἐν ἡμῖν οὐκ ἐστιν*	*οὐκ ἔστιν ἐν ἡμῖν* [Rec. ib.]
	4: 3. *ἐν σαρκὶ ἐληλυθότα* [Rec. ib.]	omitted.
Jude	25. *πρὸ παντὸς τοῦ αἰῶνος* [Gb. ~]	omitted [Rec. ib.]
Rev.	1:12. *ἐλάλει* [Gb. ∽]	*ἐλάλησε* [Rec. ib.]
	2:10. *βάλλειν*	*βαλεῖν* [Rec. ib.]
	15. *Νικολαϊτῶν*	*τῶν Νικολαϊτῶν* [Rec. ib.]
	3: 7. *Δαβὶδ* [Rec. ib.]	*Δαυῒδ.*
	20. *καὶ εἰσελεύσομαι* [Gb. ~]	omit *καὶ* [Rec. ib.]
	4: 5. *θρόνου αὐτοῦ* [Gb. ~]	omit *αὐτοῦ* [Rec. ib.]
	5: 1. *ἔξωθεν* [Gb. ~]	*ὄπισθεν* [Rec. ib.]
	3. *ἄνω* [Gb. ~]	omitted [Rec. ib.]
	5. *Δαβὶδ* [Rec. ib.]	*Δαυῒδ.*
	6: 7. *φωνὴν* [Rec. ib.]	omitted.
	7: 1. *τοῦτο* [Gb. ∽]	*ταῦτα.* [Rec. ib.]
	9:10. *καὶ ἐν ταῖς*	*ἦν ἐν ταῖς* [Rec. ib.]
	— *ἡ ἐξουσία αὐτῶν τοῦ*	*καὶ ἡ ἐξουσία αὐτῶν* [Rec. ib.]
	11. *ἔχουσαι* [Gb. ~]	*ἔχουσιν* [Rec. ib.]
	12: 2. *ἔκραζεν* [Gb. ~]	*κράζει* [Rec. ib.]
	13:13. *καταβαίνῃ*	*καταβῇ.* [Rec. *ποιῇ καταβαίνειν.*]
	16: 1. *μεγάλης φωνῆς*	*φωνῆς μεγάλης* [Rec. ib.]
	2. *εἰς τὴν γὴν* [Gb. ∽]	*ἐπὶ τὴν γὴν* [Rec. ib.]
	— *ἐπὶ τοὺς ἀνθρ.* [Gb. ~]	*εἰς τοὺς ἀνθρ* [Rec. ib.]
	3. omitted [Gb. →]	*ζωῆς.* [Rec. *ζῶσα.*]
	9. *οἱ ἄνθρωποι τὸ ὄνομα* [Gb. ~]	omit *οἱ ἄνθρωποι* [Rec. ib.]
	17: 4. *ποτήριον χρυσοῦν*	*χρυσοῦν ποτήριον* [Rec. ib]
	8. *τὸ ὄνομα*	*τὰ ὀνόματα* [Rec. ib.]
	18: 9. *κλαύσουσα* [Gb. ∽]	*κλαύσονται* [Rec. ib.]
	16. *λέγοντες* [Gb. ‡ *καὶ*]	*καὶ λέγοντες* [Rec. ib.]
	19. *τὰ πλοῖα* [Gb. ∽]	omit *τὰ* [Rec. ib.]
	19:15. *δίστομος* [Gb. ∽]	omitted [Rec. ib.]
	16. *τὸ ὄνομα* [Rec. ib.]	omit *τὸ.*
	18. *μικρῶν τε* [Gb. ~]	omit *τε* [Rec. ib.]
	19. *τὸν πόλεμον* [Gb. ~]	omit *τὸν* [Rec. ib.]
	20: 8. *τὸν πόλεμον* [Gb. ~]	omit *τὸν* [Rec. ib.]
	14. *ἡ λίμνη τοῦ πυρός* [Gb. ~]	omitted [Rec. ib.]
	21: 6. *αὐτῷ* [Gb. ~]	omitted [Rec. ib.]
	8. *καὶ ἁμαρτωλοῖς* [Gb. ~]	omit [Rec. ib.]
	9. *ἐκ τῶν* [Gb. ~]	omit *ἐκ* [Rec. ib.]
	13. *καὶ ἀπὸ* [Gb. ~] [Three times.]	omit *καὶ* [Rec. ib.]
	22:16. *Δαβὶδ* [Rec. ib.]	*Δαυῒδ.*

THE ENGLISH HEXAPLA

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

Κεφάλαιον Α.

THE GOSPEL ACCORDING TO MATTHEW.

CHAPTER I.

ΒΙΒΛΟΣ γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ [a]Δαυὶδ| υἱοῦ Ἀβραάμ. [2]Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακὼβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ· [3]Ἰούδας δὲ ἐγέννησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ· Φαρὲς δὲ ἐγέννησε τὸν Ἐσρώμ· Ἐσρὼμ δὲ ἐγέννησε τὸν Ἀράμ· [4]Ἀρὰμ δὲ ἐγέννησε τὸν Ἀμιναδάβ· Ἀμιναδὰβ δὲ ἐγέννησε τὸν Ναασσών· Ναασσὼν δὲ ἐγέννησε τὸν Σαλμών· [5]Σαλμὼν δὲ ἐγέννησε τὸν Βοὸζ ἐκ τῆς Ῥαχάβ· Βοὸζ δὲ ἐγέννησε τὸν Ὠβὴδ ἐκ τῆς Ῥούθ· Ὠβὴδ δὲ ἐγέννησε τὸν Ἰεσσαί· [6]Ἰεσσαὶ δὲ

[a] Rec. *Δαβιδ.* [et sic passim.]

WICLIF — 1380.	TYNDALE — 1534.	CRANMER — 1539.
THE book of the generacioun of ihesus crist: the sone of dauith, the sone of abraham,	THIS is the boke of the generacion of Iesus Christ the sonne of Dauid, the sonne also of Abraham.	THYS is the boke of the generacion of Iesus Christ, the sonne of Dauid, the sonne of Abraham.
2 abraham bigat Isaac, Isaac: bigat Iacob, Iacob bigat Iudas, ⁊ hise britheren,	2 Abraham begat Isaac: Isaac begat Iacob: Iacob begat Iudas and his brethren:	2 Abraham begat Isaac: Isaac begat Iacob: Iacob begat Iudas and his brethren:
3 Iudas bigat fares ⁊ zaram of thamar, Fares bigat Esrom, Esrom bigat Aram, 4 Aram bigat Amynadab. Amynadab bigat Naason, nason bigat Salmon, 5 Salmon bigat Booz of raab, Booz bigat obeth of ruth, Obeth bigat iesse, 6 Iesse bigat Dauith the king. Dauith the king bigat Salomon of hir that was vries wijf,	3 Iudas begat Phares and zaram of Thamar: Phares begat Hesrom: Hesrom begat Aram: 4 Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: 5 Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Iesse: 6 Iesse begat Dauid the kynge: Dauid the kynge begat Salomon, of her that was the wyfe of Ury:	3 Iudas begat Phares and zaram of Thamar. Phares begat Esrom: Esrom begat Aram: 4 Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: 5 Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Iesse: 6 Iesse begat Dauid the kynge: Dauid the kynge begat Salomon, of her that was the wyfe of Ury:
7 Salomon bigat Roboam, Roboam bigat abias, Abias bigat Asa, 8 Asa bigat Iosaphat. Iosaphat bigat ioram, Ioram bigat Osias,	7 Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: 8 Asa begat Iosaphat: Iosaphat begat Ioram: Ioram begat Osias:	7 Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: 8 Asa begat Iosaphat: Iosaphat begat Ioram: Ioram begat Osias:
9 Osias bigat ioathan, Ioathan bigat Achaz. Achaz bigat ezechie, 10 Ezechie bigat manasses, Manasses bigat Amon, Amon bigat Iosias, 11 Iosias bigat Ieconyas ⁊ hise britheren in to the	9 Osias begat Ioatham: Ioatham begat Achas: Achas begat Ezechias: 10 Ezechias begat Manasses: Manasses begat Amon: Amon begat Iosias: 11 Iosias begat Iechonias and his brethren aboute	9 Osias begat Ioatham: Ioatham begat Achas: Achas begat Ezechias: 10 Ezechias begat Manasses: Manasses begat Amon: Amon begat Iosias: 11 Iosias begat Iechonias ⁊ his brethren aboute the tyme they

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

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THE GOSPEL ACCORDING TO MATTHEW.

CHAPTER I.

ἐγέννησε τὸν Δαυὶδ τὸν βασιλέα. Δαυὶδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν [b]Σολομῶνα| ἐκ τῆς τοῦ Οὐρίου· [7] Σολομὼν δὲ ἐγέννησε τὸν Ῥοβοάμ· Ῥοβοὰμ δὲ ἐγέννησε τὸν Ἀβιά· Ἀβιὰ δὲ ἐγέννησε τὸν [c]Ἀσά·| [8] Ἀσὰ δὲ ἐγέννησε τὸν Ἰωσαφάτ· Ἰωσαφὰτ δὲ ἐγέννησε τὸν Ἰωράμ· Ἰωρὰμ δὲ ἐγέννησε τὸν Ὀζίαν· [9] Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέννησε τὸν Ἄχαζ· Ἄχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν· [10] Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσῆ· Μανασσῆς δὲ ἐγέννησε τὸν [d]Ἀμών·| Ἀμὼν δὲ ἐγέννησε τὸν Ἰωσίαν· [11] Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ,

[b] Rec. Σολομῶντα. [c] Alex. Ἀσάφ. [d] Alex. Ἀμώς.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
THE Booke of the generation of Iesus Christe, the sonne of Dauid, the sonne of Abraham. [2] Abraham begate Isaac. And Isaac, begate Iacob. And Iacob, begate Iudas and his brethren. [3] And Iudas, begate Phares and Zaram of Thamar. And Phares begate Esrom. And Esrom begate Aram. [4] And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon. [5] And Salmon begate Booz of Rachab. And Booz begate Obed of Ruth. And Obed begate Iesse. [6] And Iesse begate Dauid the Kynge. And Dauid the Kynge begate Solomon, of her that was the wife of Vrie. [7] And Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa. [8] And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias. [9] And Ozias begate Ioatham. And Ioatham begate Achaz. And Achaz begate Ezecias. [10] And Ezecias begate Manasses. And Manasses begate Amon. And Amon begate Iosias. [11] And Iosias begate Iacim. And Iacim begate Iechonias and his brethern, about the time they	THE booke of the generation of Iesvs Christ, the sonne of Dauid, the sonne of Abraham. [2] Abraham begat Isaac, And Isaac begat Iacob. And Iacob begat Iudas and his brethren: [3] And Iudas begat Phares and Zaram of Thamar. And Phares begat Esron. And Esron begat Aram. [4] And Aram begat Aminadab. And Aminadab begat Naasson. And Naasson begat Salmon. [5] And Salmon begat Booz of Raab. And Booz begat Obed of Ruth. And Obed begat Iesse. [6] And Iesse begat Dauid the King. And Dauid the King begat Salomon of her that was the vvife of Vrias. [7] And Salomon begat Roboam. And Roboam begat Abia. And Abia begat Asa. [8] And Asa begat Iosaphat. And Iosaphat begat Ioram. And Ioram begat Ozias. [9] And Ozias begat Ioatham. And Ioatham begat Achaz. And Achaz begat Ezechias. [10] And Ezechias begat Manasses. And Manasses begat Amon. And Amon begat Iosias. [11] And Iosias begat Iechonias &	THE Booke of the generation of Iesus Christ, the sonne of Dauid, the sonne of Abraham. [2] Abraham begate Isaac, and Isaac begate Iacob, and Iacob begate Iudas and his brethren. [3] And Iudas begate Phares and Zara of Thamar, and Phares begate Esrom, and Esrom begate Aram. [4] And Aram begate Aminadab, and Aminadab begate Naasson, and Naasson begate Salmon. [5] And Salmon begat Boos of Rachab, and Boos begate Obed of Ruth, and Obed begate Iesse. [6] And Iesse begate Dauid the King, & Dauid the King begat Solomon of her *that had bin* the wife of Urias. [7] And Solomon begat Roboam, and Roboam begat Abia, and Abia begate Asa. [8] And Asa begate Iosaphat, and Iosaphat begate Ioram, and Ioram begate Ozias. [9] And Ozias begat Ioatham, and Ioatham begate Achas, and Achas begate Ezekias. [10] And Ezekias begate Manasses, and Manasses begate Amon, and Amon begate Iosias. [11] And Iosias begate Iechonias and his

ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. [12] Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ· Σαλαθιὴλ δὲ ἐγέννησε τὸν Ζοροβάβελ· [13] Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ· Ἀβιοὺδ δὲ ἐγέννησε τὸν Ἐλιακείμ· Ἐλιακεὶμ δὲ ἐγέννησε τὸν Ἀζώρ· [14] Ἀζὼρ δὲ ἐγέννησε τὸν Σαδώκ· Σαδὼκ δὲ ἐγέννησε τὸν Ἀχείμ· Ἀχεὶμ δὲ ἐγέννησε τὸν Ἐλιούδ· [15] Ἐλιοὺδ δὲ ἐγέννησε τὸν Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν· Ματθὰν δὲ ἐγέννησε τὸν Ἰακώβ· [16] Ἰακὼβ δὲ ἐγέννησε τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

[17] Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ, γενεαὶ δεκατέσσαρες.

[18] Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ [e]γέννησις | οὕτως ἦν. μνηστευθείσης γὰρ τῆς μητρὸς

[e] Const. γέννησις. Alex. γένεσις.

WICLIF—1380.

transmygracioun of babuloyne, [12] and aftir the transmygracioun of babuloyne: Iecony as bigat Salatiel, Salatiel bigat ȝorobabel, [13] ȝorobabel bigat Abyut. Abyut bigat eliachym, Eliachym bigat Asor.

[14] Asor bigat Sadoch, Sadoch bigat achym, Achym bigat Elyut. [15] Eliut bigat Eliasar, Eliasar bigat mathan, Mathan bigat Iacob, [16] Iacob bigat Ioseph the housbonde of mari: of whom ihesus was borun that is clepid crist.

[17] And so alle generaciouns fro abraham to dauith ben fourtene generaciouns, ⁊ from Dauith to the transmygracioun of babiloyne: ben xiiij. generaciouns, ⁊ fro the transmygracioun of babuloyne to crist: ben fourtene generaciouns,

[18] but the generacioun of crist was thus. Whan mari the modir of ihesus was spousid to Ioseph: bifor thei camen to gidre, sche was founde hauynge of the holy goost in the wombe, [19] ⁊ Ioseph hir housbonde for he was riȝtful ⁊ wold not pupplische hir: he wold priuyly haue lefte hir, [20] but while he thouȝt these thingis, lo the aungel of the lord apperid to hym in sleep and seide, Ioseph the sone of dauith: nyle thou drede to take marie thi wijf, for that thing that is borun in hir: is of the holi goost, [21] ⁊ sche schal bere a sone: ⁊ thou schalt clepe his name ihesus, for he schal make his puple saaf fro her synnes.

[22] For al this thing was don, that it schulde be fulfillid that was seid of the lord bi a profete seiynge, [23] lo a virgyn schal haue in wombe ⁊ sche schal bere a sone: ⁊ thei schulen clepe his name emanuel, that is to seie, god with us,

[24] ⁊ ioseph roos fro sleep, and dide as the aungel of the lord comaundid him, ⁊ took marie his wiif,

clepid, *called*. ben, *are*. fro, *from*. nyle, *not*. her, *their*. riȝtful, *righteous*. thouȝt, *thought*.

TYNDALE—1534.

the tyme they were caryed awaye to Babylon.

[12] And after they were brought to Babylon, Iechonias begat Salathiel: Salathiel begat zorobabel: [13] zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor:

[14] Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: [15] Eliud begat Eleasar: Eleasar begat Matthan: Matthan begat Iacob: [16] Iacob begat Ioseph the husbande of Mary, of which was boren that Iesus, that is called Christ.

[17] All the generacions from Abraham to David are fowretene generacions. And from David vnto the captivite of Babylon are fowretene generacions. And from the captivite of Babylon vnto Christ, are also fowrtene generacions.

[18] The byrthe of Iesus Christ was on thys wyse. When hys mother Mary was betrouthed to Ioseph, before they came to dwell togedder, she was founde with chylde by the holy goost. [19] Then Ioseph her husbande beinge a perfect man and loth to make an ensample of hir, was mynded to put her awaye secretely. [20] Whill he thus thought, behold the angell of the Lorde appered vnto him in a dreame, saynge: Ioseph the sonne of David, feare not to take vnto the, Mary thy wyfe. For that which is conceaved in her is of the holy goost. [21] She shall brynge forthe a sonne, ⁊ thou shalt call his name Iesus. For he shall save his peple from their synnes.

[22] All this was done to fulfill that which was spoken of the Lorde by the Prophet, saynge: [23] Beholde a mayde shall be with chylde, and shall brynge forthe a sonne, and they shall call his name Emanuel, which is by interpretacion, God with vs.

[24] And Ioseph assone as he awoke out of slepe, did as the angell of the Lorde bade hym, and toke hys wyfe vnto hym,

CRANMER—1539.

were caryed awaye to Babylon. [12] And after they were brought to Babylon, Iechonias begat Salathiel: Salathiel begat zorobabel: [13] zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor:

[14] Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: [15] Eliud begat Eleasar: Eleasar begat Matthan: Matthan begat Iacob: [16] Iacob begat Ioseph the husbande of Mary: of whom was borne Iesus, euen he that is called Christ.

[17] And so all the generacions from Abraham to Dauid, are fourtene generacions: And from Dauid vnto the captiuite of Babilon, are fourtene generacions. And from the captiuite of Babilon vnto Christ, are fourtene generacions.

[18] The byrth of Iesus Christ was on this wyse When his mother Mary was maryed to Ioseph (before they came to dwell together) she was founde with chylde by the holy goost. [19] Then Ioseph her husbande (because he was a righteous man, and wolde not put her to shame) he was mynded preuely to departe from her. [20] But whyll he thus thought, beholde, the angel of the Lorde appered vnto him in slepe sayinge: Ioseph, thou sonne of Dauid: feare not to take vnto the Mary thy wyfe. For that which is conceaued in her, commeth of the holy goost. [21] She shall bringe forth a sonne, and thou shalt cal his name Iesus. For he shall saue his people from their synnes. [22] All this was done, that it might be fulfilled, which was spoken of the Lorde by the Prophet, sayinge: [23] Beholde, a mayde shall be with chylde, and shal bringe forth a sonne, and they shall call hys name Emanuel, whych yf a man interpret, it is asmoch to say as God wyth vs.

[24] And Ioseph as sone as he awoke out of slepe, dyd as the angell of the Lorde had bydden him, and he toke hys wyfe vnto

αὐτοῦ Μαρίας τῷ Ἰωσὴφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου. [19] *Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.* [20] *ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων, ‘ Ἰωσὴφ, υἱὸς Δαυὶδ, ‘ μὴ φοβηθῇς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ‘ ἐκ Πνεύματός ἐστιν ἁγίου.* [21] *τέξεται δὲ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰη- ‘ σοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.’* [22] *Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν* [f] *ὑπὸ τοῦ Κυρίου | διὰ τοῦ προφήτου, λέγοντος,* [23] *“ Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱὸν, καὶ καλέσουσι τὸ ὄνομα “αὐτοῦ Ἐμμανουὴλ,” ὅ ἐστι μεθερμηνευόμενον, Μεθ' ἡμῶν ὁ Θεός.* [24] [g] *Διεγερθεὶς | δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου· καὶ*

[f] Alex. *ὑπὸ Κυρίου.* [g] Alex. *ἐγερθεὶς.*

GENEVA—1557.

were caried a waie to Babylon. [12] And after they were broght to Babylon, Iechonias begate Salathiel. And Salathiel begate Zorobabel. [13] And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor. [14] And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud. [15] And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob. [16] And Iacob begate Ioseph, the housband of Marie, of whome was borne Iesus, that is called Christe. [17] And so all the generations from Abraham to Dauid, are fourtene generations. And from Dauid to the tyme they were caryed into Babylon, are fourtene generations. And from the tyme they were caried into Babylon to Christe, are also fourtene generations.

[18] Now the byrth of Iesus Christ was on thys wyse. When his mother Marie was betrowthed to Ioseph (before they came together) she was found wyth chylde of the holy Gost. [19] Then Ioseph her housband beyng a iust man, and loth to make her a publike exemple of infamie, was mynded to put her a way secretly.

[20] Whyle he thus reasoned with him self beholde the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph the sonne of Dauid, feare not to take Marie for thy wife: For that whych is conceaued in her, is of the holy Gost. [21] She shal bring forth a sonne, and thou shalt call his name Iesus. For he shal saue his people from their synnes. [22] All this was done to fulfil that which was spoken of the Lord by the Prophet,

[23] Behold, that maydē shal be wyth chylde, and shal bring forth a sonne, and they shal call his name Emmanuel, which is by interpretation, God with vs. [24] And Ioseph as sone as he awoke out of slepe, dyd as the Angel of the Lord bade and

RHEIMS—1582.

his brethren in the Transmigration of Babylon. [12] And after the Transmigration of Babylon, Iechonias begat Salathiel. And Salathiel begat Zorobabel. [13] And Zorobabel begat Abiud. And Abiud begat Eliacim. And Eliacim begat Azor. [14] And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud.

[15] And Eliud begat Eleazar. And Eleazar begat Mathan. And Mathan begat Iacob.

[16] And Iacob begat Ioseph the husband of MARIE: of vvhom vvas borne IESVS, vvho is called CHRIST.

[17] Therefore al the generations from Abraham vnto Dauid, fourtene generations. And from Dauid to the Transmigration of Babylon, fourtene generations. And from the Transmigration of Babylon vnto CHRIST, fourtene generations.

[18] And the generation of CHRIST vvas in this vvise. When his mother MARIE vvas spoused to Ioseph, before they came together, she vvas found to be vvith childe by the Holy Ghost. [19] Wherevpon Ioseph, for that he vvas a iust man, & vvould not put her to open shame: vvas minded secretely to dismisse her. [20] But as he vvas thus thinking, behold the Angel of our Lord appeared to him in sleepe saying: Ioseph sonne of Dauid, feare not to take MARIE thy vvife. for that vvhich is borne in her, is of the Holy Ghost. [21] And she shal bring forth a sonne: and thou shalt call his name IESVS. For he shal saue his people from their sinnes. [22] And al this vvas done that it might be fulfilled vvhich our Lord spake by the Prophet saying. [23] *Behold a Virgin shal be vvith childe, and bring forth a sonne, and they shal call his name Emmanuel,* vvhich being interpreted is, *God vvith vs.* [24] And Ioseph rising vp from sleepe, did as the Angel of our Lord commaunded him, and

AUTHORISED—1611.

brethren, about the time they were caried away to Babylon. [12] And after they were brought to Babylon, Iechonias begate Salathiel, and Salathiel begate Zorobabel. [13] And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begate Azor. [14] And Azor begat Sadoc, ¶ Sadoc begat Achim, and Achim begate Eliud. [15] And Eliud begate Eleazar, and Eleazar begat Matthan, and Matthan begate Iacob. [16] And Iacob begate Ioseph the husband of Mary, of whom was borne Iesus, who is called Christ. [17] So all the generations from Abraham to Dauid, are fourteene generations: and from Dauid vntill the carying away into Babylon, are foureteene generations: and from the carying away into Babylon vnto Christ, are fourteene generations.

[18] Now the birth of Iesus Christ was on this wise: When as his mother Mary was espoused to Ioseph (before they came together) shee was found with childe of the holy Ghost. [19] Then Ioseph her husband being a iust man, and not willing to make her a publique example, was minded to put her away priuily. [20] But while he thought on these things, behold, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife; for that which is conceiued in her, is of the holy Ghost. [21] And she shall bring forth a sonne, and thou shalt call his Name Iesus: for he shall saue his people from their sinnes. [22] (Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, [23] Behold, a Uirgin shall be with childe, and shall bring foorth a Sonne, and [a] they shall call his Name Emmanuel, which being interpreted, is, God with vs.) [24] Then Ioseph, being raised from sleepe, did as the Angel of the Lord had bidden him, ¶ tooke vnto him his

[a] *Or*, his name shall be called

παρέλαβε τὴν γυναῖκα αὐτοῦ, [25] καὶ οὐκ ἐγίνωσκεν αὐτὴν, ἕως οὗ ἔτεκε τὸν υἱὸν [h] αὐτῆς τὸν πρωτότοκον· | καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν.

II. Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς [i] Ἱεροσόλυμα, | [2] λέγοντες, 'Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν 'τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.' [3] Ἀκούσας δὲ [k] Ἡρώδης ὁ βασιλεὺς | ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ· [4] καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. [5] οἱ δὲ εἶπον αὐτῷ, 'Ἐν Βηθλεὲμ τῆς Ἰουδαίας. οὕτω γὰρ γέγραπται διὰ τοῦ 'προφήτου, [6] "Καὶ σὺ, Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγε- "μόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν

[h] Alex. = αὐτῆς τὸν πρωτότοκον. [i] Alex. Ἱερουσαλὴμ. [k] Alex. ὁ βασιλεὺς Ἡρώδης.

WICLIF—1380.

[25] and he knewe hir not til sche hadde borun hir first bigetun sone, ȝ clepid his name Ihesus.

2. THERFOR whanne ihesus was borun in Bethleem of iuda, in the dayes of king Eroude: lo astromyens camen fro the eest to ierusalem [2] ȝ seiden, where is he that is borun king of iewis? for we han seen his sterre in the eest: and we comen for to worschip hym. [3] But kyng eroude herde ȝ was troublid: ȝ al ierusalem with hym, [4] ȝ he gaderid to gidre al the princis of prestis and scribis of the puple, ȝ enquerid of hem where crist shulde be borun, [5] ȝ thei seiden to him in bethleem of iuda, for so it is writun bi a profete. [6] And thou bethleem the lond of iuda are not the leest among the princis of iuda, for of thee a duyk schal go out that schal gouerne my puple israel,

[7] than eroude clepid pryvyli the astromyenes, and lerned of hem bisili the tyme of the sterre that apperid to hem, [8] and he sente hem in to bethleem: ȝ seide, go ȝe ȝ axe ȝe bisili of the child, ȝ whanne ȝe han founden tel ȝe it to me: that I also come ȝ worschip him, [9] ȝ whan thei hadde herd the king: thei wenten forth, and lo the sterre that they saien in the eest, went bifor hem: til it came ȝ stood aboue wher the child was, [10] ȝ thei siȝen the sterre: ȝ ioieden with a ful grete ioye, [11] ȝ thei entriden in to the hous: ȝ founden the child, with marie his modir, ȝ thei fillen doun: ȝ worschipiden him, ȝ whanne thei hadden opened her tresouris: thei offriden to hym ȝiftis, gold, encence, and myrre, [12] And whanne thei hadden take an answere in sleep: that thei schulden not turne aȝen to eroude: thei turneden aȝen bi another weye in to her cuntre.

[13] ȝ whanne thei werun gon awei: lo the aungel of the lord, apperid to ioseph

bigetun, *begotten*. astromyens, *astronomers*, or *wise men*. clepid, *called*. saien, *saw*. ioieden, *rejoiced*. her, *their*. duyk, *dux*, *a captain* or *leader*. siȝen, *see*. ȝiftis, *gifts*. aȝen, *again*.

TYNDALE—1534.

[25] and knewe her not tyll she had brought forth hir fyrst sonne, and called hys name Iesus.

2. WHEN Iesus was borne at Bethleem in Iury, in the tyme of Herode the kynge. Beholde, there came wyse men from the eest to Ierusalem [2] saynge: Where is he that is borne kynge of the Iues? We have sene his starre in the eest, and are come to worship him.

[3] When Herode the kynge had herde thys, he was troubled, and all Icrusalem with hym, [4] and he gathered all the chefe Prestes and Scribes of the people, and axed of them where Christ shulde be borne. [5] And they sayde vnto hym: at Bethleem in Iury. For thus it is written by the Prophet. [6] And thou Bethleem in the londe of Iury, art not the leest concernynge the Princes of Iuda. For out of the shall come the captayne, that shall govern my people Israhel.

[7] Then Herod prevely called the wyse men, and dyligently enquyred of them, the tyme of the starre that appered, [8] and sent them to Bethleem saynge: Goo and searche dyligently for the chylde. And when ye have founde hym, bringe me worde, ẏ I maye come ȝ worshippe hym also.

[9] When they had heard the kynge, they departed: and lo the starre which they sawe in the eeste, went before them, tyll it came and stode over the place where the chylde was. [10] When they sawe the starre, they were marvelously glad: [11] and went into the house, and found the chylde with Mary hys mother, and kneled doune and worshipped hym, and opened their treasures, and offred vnto hym gyftes, gold, franckynsence and myrre. [12] And after they were warned of God in a dreame, that they shuld not go ageyne to Herod, they retourned into their awne countre another waye.

[13] When they were departed: beholde the angell of the Lorde appered to Io-

CRANMER—1539.

hym, [25] and knewe her not, till she had brought forth hyr fyrst begotten sonne, and called his name Iesus.

2. WHEN Iesus was borne at Bethleem a cite of Iewri, in the tyme of Herode the kynge. Beholde, there came wysemen from the east to Ierusalem, [2] sayinge: where is he that is borne kynge of Iewes? For we haue sene hys starre in the east, and are come to worshyp him. [3] When Herode the kynge had hearde these thinges, he was troubled, ȝ all the citye of Ierusalem with hym: [4] And whan he had gathered all the chefe Prestes ȝ scribes of the people together, he demaunded of them, where Christ shulde be borne. [5] And they saide vnto hym: at Bethleem in Iewry. For thus it is wrytten by the Prophet: [6] And thou Bethleem in the lande of Iuda, art not the leest amonge the Princes of Iuda. For out of the shal there come vnto me the captayne, that shall gouerne my people Israel.

[7] Then Herode (when he had preuely called the wysemen) he enquyred of them diligently, what tyme the starre appered, [8] and he bad them go to Bethleem and saide: Goo your waye thither, and searche diligently for the chylde. And when ye haue founde hym, brynge me worde againe, that I maye come and worshyp hym also. [9] When they had heard the kynge, they departed: and lo, the starre whych they sawe in the easte, went before them, tyll it came, ȝ stode ouer the place, where in the chyld was: [10] When they sawe the starre, they were excedyng glad: [11] and went into the house, and found the chylde with Mary his mother ȝ fell downe flatt and worshypped hym, and opened their treasures, and offered vnto hym gyftes, gold, franckynsence ȝ myrre. [12] And after they were warned of God in slepe (that they shuld not go agayne to Herode) they returned into their awne countre another waye.

[13] When they were departed: beholde, the angell of the Lord appered to Ioseph

" Ἰσραήλ." ' 7 Τότε Ἡρώδης, λάθρα καλέσας τοὺς μάγους, ἠκρίβωσε παρ' αὐτῶν
τὸν χρόνον τοῦ φαινομένου ἀστέρος, 8 καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπε, 'Πο-
'ρευθέντες [l]ἀκριβῶς ἐξετάσατε| περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε, ἀπαγγείλατε
'μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ.' 9 Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπο-
ρεύθησαν· καὶ ἰδοὺ, ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως ἐλθὼν
[m]ἔστη| ἐπάνω οὗ ἦν τὸ παιδίον. 10 ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν μεγάλην
σφόδρα· 11 καὶ ἐλθόντες εἰς τὴν οἰκίαν, [n]εἶδον| τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς
αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν
προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. 12 καὶ χρηματισθέντες κατ'
ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.
13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ

[l] Alex. ἐξετάσατε ἀκριβῶς. [m] Alex. ἐστάθη. [n] Rec. εὗρον.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
toke his wife vnto him. 25 And knewe her not, til she had broght foorth her first borne sonne, and called his name IESVS.	tooke his vvife. 25 And he knevv her not til she brought forth her first borne sonne: and called his name IESVS.	wife: 25 And knew her not, till shee had brought foorth her first borne Sonne, and he called his Name Iesus.
2. VVHEN Iesus was borne at Bethlehem in Iurie, in the tyme of Herode the king: Beholde there came wise men from the East to Ierusalem, 2 Saying, Where is that king of Iewes that is borne? For we haue sene his starre in the East, and are come to worship him. 3 When king Herode heard this, he was troubled, and all Ierusalem with him. 4 And gathering together all the chiefe Priestes & Scribes of the people, he asked of them, where Christe should be borne. 5 And they said vnto him, at Bethlehem in Iurie. For so it is written by the Prophet: 6 And thou Bethlehem in ŷ land of Iurie, art not the least among the Princes of Iuda: for out of thee shal come vnto me, the captaine that shal gouerne my people Israel.	2. WHEN IESVS therfore vvas borne in Bethlehem of Iuda in the dayes of Herod the King, behold, there came Sages from the East to Hierusalem, 2 saying, vvhere is he that is borne King of the Ievves? For vve haue seene his starre in the East, and are come to adore him. 3 And Herod the King hearing this, vvas troubled, & al Hierusalem vvith him. 4 And assembling together al the high Priestes & the Scribes of the people, he inquired of them vvhere Christ should be borne. 5 But they sayd to him, In Bethlehem of Iuda. For so it is vvritten by the Prophet: 6 *And thou Bethlehem the land of Iuda, art not the least among the Princes of Iuda: for out of thee shal come forth the Capitaine that shal rule my people Israel.*	2. NOW when Iesus was borne in Bethlehem of Iudea, in the dayes of Herod the king, behold, there came Wise men from the East to Hierusalem, 2 Saying, Where is he that is borne King of the Iewes? for we haue seene his Starre in the East, and are come to worship him. 3 When Herod the King had heard *these things*, he was troubled, and all Hierusalem with him. 4 And when he had gathered all the chiefe Priests and Scribes of the people together, he demanded of them where Christ should be borne. 5 And they said vnto him, In Bethlehem of Iudea: For thus it is written by the Prophet; 6 And thou Bethlehem *in* the land of Iuda, art not the least among the Princes of Iuda: for out of thee shall come a Gouernour, that shall [α]rule my people Israel.
7 Then Herode priuely called the wise men and diligently inquired of them the time of the starre that appeared. 8 And sent them to Bethlehem, saying, Go, and search diligently for the babe. And when ye haue found him, bring me worde againe, that I may come and worship him also. 9 When they had heard the king, they departed: and lo, the starre which they saw in the East, went before them, til it came & stode ouer the place wher the childe was. 10 When they saw the starre, they reioysed with an exceding great gladnes. 11 And went into the house, and found the child with Marie his mother, and falling downe, worshipped him, and opened their treasures, and offered vnto him gyftes, gold, franckensence, and myrrhe. 12 And after they were warned of God in a dreame, that they should not go again to Herode: they returned into their owne contrey an other waie.	7 Then Herod secretly calling the Sages, learned diligently of them the time of the starre which appeared to them: 8 and sending them into Bethlehem, sayd, Goe, and inquire diligently of the childe: and when you shal finde him, make reporte to me, that I also may come and adore him. 9 Who hauing heard the king, went their way: and behold the starre which they had seen in the East, went before them, vntil it came & stoode ouer, where the childe was. 10 And seing the starre, they reioyced vvith exceding great ioy. 11 And entring into the house, they found the childe vvith MARIE his mother, & falling dovvne adored him: and opening their treasures, they offered to him giftes: gold, frankincense, & myrrhe. 12 And hauing receiued an ansvver in sleepe that they should not returne to Herod, they vvent backe an other vvay into their countrey.	7 Then Herod, when he had priuily called the Wise men, enquired of them diligently what time the Starre appeared: 8 And he sent them to Bethlehem, and said, Goe, and search diligently for the yong child, and when ye haue found him, bring me word againe, that I may come and worship him also. 9 When they had heard the King, they departed, and loe, the Starre which they saw in the East, went before them, till it came and stood ouer where the yong childe was. 10 When they saw the Starre, they reioyced with exceeding great ioy. 11 And when they were come into the house, they saw the yong child with Mary his mother, and fell downe, and worshipped him: and when they had opened their treasures, they [β]presented vnto him gifts, Gold, and Frankincense, and Myrrhe. 12 And being warned of God in a dreame, that they should not returne to Herode, they departed into their owne countrey another way.
13 After their departure, beholde the Angel of the Lord appeared to Ioseph in	13 And after they vvere departed, behold an Angel of our Lord appeared in sleepe	13 And when they were departed, behold, the Angel of the Lord appeareth to

[α] *Or*, feed. [β] *Or*, offered.

Ἰωσὴφ, λέγων, ‘Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε
‘εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παι-
‘δίον, τοῦ ἀπολέσαι αὐτό.’ 14 Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα
αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον, 15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς
Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ °τοῦ| Κυρίου διὰ τοῦ προφήτου, λέγοντος,
“Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.” 16 Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ
τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεῖλε πάντας τοὺς παῖδας τοὺς ἐν
Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρό-
νον ὃν ἠκρίβωσε παρὰ τῶν μάγων. 17 Τότε ἐπληρώθη τὸ ῥηθὲν [p]ὑπὸ| Ἰερεμίου τοῦ
προφήτου, λέγοντος, 18 “Φωνὴ ἐν Ῥαμᾶ ἠκούσθη, [q]θρῆνος καὶ| κλαυθμὸς καὶ ὀδυρ-
“μὸς πολὺς, Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι

° Alex. = τοῦ. [p] Alex. διά. [q] Alex. = θρῆνος καί.

WICLIF—1380.	TYNDALE—1534.	CRANMER—1539.
in sleep/ and seide/ rise up ȝ take the child ȝ his modir and fle in to egipt/ ȝ be thou there til that I seye to thee. for it is come: that eroude seke the child for to distri hym/ 14 and ioseph roos: ȝ took the child ȝ his modir by nyȝt, and wente in to egipt/ 15 ȝ he was there to the deeth of eroude/ that it schulde be fulfillid that was seid of the lord bi the profete seiynge/ Fro egipt I haue clepid my sone.	seph in dreame sayinge: aryse/ and take the chylde and his mother/ and flye into Egypte/ and abyde there tyll I brynge the worde. For Herod wyll seke the chylde to destroye hym. 14 Then he arose/ and toke the chylde and his mother by night/ and departed into Egypte/ 15 and was there vnto the deeth of Herod/ to fulfill that which was spoken of the Lorde/ by the Prophet which sayeth/ out of Egypte have I called my sonne.	in slepe sayinge: aryse and take the chylde and hys mother, and flye into Egypt, ȝ be thou there, tyll I brynge the worde. For it will come to passe, that Herode shall seke the chyld, to destroye hym. 14 So whan he awoke, he toke the chylde and hys mother by nyght, and departed into Egypt, 15 and was there vnto the deeth of Herod: that it might be fulfilled, which was spoken of the Lorde by the Prophet, sayenge: out of Egypte haue I called my sonne.
16 Thanne eroude seynge. that he was disceyued of the astromyens was ful wrooth/ ȝ he sente ȝ slew alle the children that weren in bethleem ȝ in al the coostis therof, fro ij ȝere age ȝ with yn, after the tyme that he had enquerid of the astromyenes/ 17 Than it was fulfillid that was seid bi ieremy the profete seiynge. 18 A voyce was herd an hiȝ wepinge ȝ moch weilynge, rachel bi wepinge hir sones, and sche wolde not be counfortid for thei ben not.	16 Then Herod perceavynge that he was moocked of the wyse men/ was excedynge wroth/ and sent forth and slue all the chyldren that were in Bethleem/ and in all the costes thereof/ as many as were two yere olde and vnder/ accordynge to the tyme which he had diligently searched oute of the wyse men. 17 Then was fulfilled that which was spoken by the Prophet Ieremy sayinge: 18 On the hilles was a voyce herde/ mornynge/ wepynge/ and greate lamentacion: Rachel wepynge for her chyldren/ and wolde not be comforted/ because they were not.	16 Then Herod, whan he sawe that he was mocked of the wyse men, he was exceadinge wroth, ȝ sent forth men of warre, and slue all the chyldren that were in Bethleem, and in all the coastes (as many as were two yere olde or vnder) accordynge to the tyme, whiche he had diligently knowne out of the wyse men. 17 Then was fulfylled that, whych was spoken by the Prophet Ieremy: wher as he sayd: 18 in Rama was there a voyce hearde lamentacion, wepinge, and greate mourninge: Rachel wepynge for hir children, and wold not be comforted because they were not.
19 But whanne eroude was deed: lo the aungel of the lord apperid to ioseph in sleep in egipt 20 ȝ seide/ rise up ȝ take the child ȝ his modir: ȝ go in to the lond of israel/ for thei that souȝten the liif of the child ben deed. 21 Ioseph roos ȝ took the child and his modir ȝ cam in to the lond of israel.	19 When Herode was deed: beholde/ an angell of the Lorde appered in a dreame to Ioseph in Egypte 20 sayinge: arise and take the chylde and his mother/ and go into the londe of Israel. For they are deed which sought the chyldes life. 21 Then he arose vp/ and toke the chylde and his mother/ and cam into the londe of Israhel.	19 But when Herode was deed: beholde, an angell of the Lorde appered in a slepe to Ioseph, in Egypte, 20 sayinge: aryse, and take the chylde and his mother, and go into the lande of Israel For they are deed which sought ȳ chyldes lyfe. 21 And he arose, and toke the chylde and hys mother, and came into the lande of Israel.
22 ȝ he herde that archelaus regned in iude for eroude his fadre, ȝ dredde for to go thidir/ and he was warned in sleep: and wente in to the parties of galilee/ 23 and cam ȝ dwelte in a cite that is clepid naȝareth/ that it schulde be fulfillid that was seid bi profetis, for he schal be clepid a nazarey.	22 But when he hearde that Archelaus did raygne in Iury/ in the roume of his father Herode/ he was afrayde to goo thither. Not withstondynge after he was warned of god in a dreame/ he turned a syde into the parties of Galile/ 23 and went and dwelt in a cite called Nazareth/ to fulfill that which was spoken by the Prophetes: he shalbe called a Nazarite.	22 But when he heard, that Archelaus dyd raygne in Iewry, in the rowme of hys father Herode, he was afrayde to go thither. Notwithstandynge, after he was warned of God in a slepe, he turned asyde into the parties of Galile, 23 ȝ went ȝ dwelt in a citie which is called Nazareth: that it might be fulfilled which was spoken by the Prophetes: he shal be called a Nazarite.
3. IN tho daies ioon baptist cam ȝ prechid in the desert of iudee 2 ȝ seide/ do ȝe penaunce for the kyngdom of	3. IN those dayes Ihon the Baptyst came and preached in the wildernes of Iury/ 2 saynge: Repent/ the kyngdome of heuen	3. IN those dayes came Iohn the Baptyst, preaching in the wyldernes of Iewry 2 ȝ saying Repent, of the life that is past, for

seye, *tell*. distri, *destroy*. nyȝt, *night*. seynge, *seeing*. ȝere, *year*. hiȝ, *high*. souȝten, *sought*. ben, *are*.

" οὐκ εἰσί." [19] Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος Κυρίου [r] κατ' ὄναρ φαί-
νεται| τῷ Ἰωσὴφ ἐν Αἰγύπτῳ, [20] λέγων, ' Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν
' μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραήλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυ-
' χὴν τοῦ παιδίου.' [21] Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ,
καὶ ἦλθεν εἰς γῆν Ἰσραήλ. [22] ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας
ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ'
ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, [23] καὶ ἐλθὼν κατῴκησεν εἰς πόλιν
λεγομένην [s] Ναζαρέτ·| ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος
κληθήσεται.

III. Ἐν [t] δὲ| ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς, κη-
ρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, [2] καὶ λέγων, ' Μετανοεῖτε· ἤγγικε γὰρ ἡ βα-

[r] Alex. *φαίνεται κατ' ὄναρ.* [s] Alex. Ναζαρέθ. [t] Alex. = δὲ.

GENEVA—1557.

a dreame, saying, Arise, and take the babe and his mother, and flie into Egypt, and be there til I bring thee worde. For it wil come to passe, that Herode wil seke the babe to destroye him. [14] Then he arose & toke the childe and his mother by night, and departed into Egypt. [15] And was there vnto the death of Herode, to fulfil that which was spoken of the Lord by the Prophet, which sayeth, Out of Egypt haue I called my sonne. [16] Then Herode perceauing that he was mocked of the wise men, was exceading wroth, & sent forth and slewe al the male children that were in Bethlehem, and in all the coastes therof, as many as were two yere olde & vnder, according to the time which he had diligently searched out of the wise men. [17] Then was fulfilled that which was spoken by the Prophet Ieremie, saying, [18] In Rhama was a voyce heard, mourning wepyng, and great lamentation: Rachel wepyng for her children, and would not be conforted, bycause they were not.

[19] When Herode was dead, beholde, an Angel of the Lord appeared in a dreame to Ioseph in Egypt, [20] Saying, Arise and take the childe and his mother, & go into the land of Israel: for they are dead which soght the childes lyfe. [21] Then he arose vp, and toke the childe and his mother, and came into the land of Israel. [22] But when he heard that Archelaus dyd raygne in Iewrie, in the roume of his father Herode, he was afrayed to go thyther. Notwithstanding, after he was warned of God in a dreame, he turned asyde into the parties of Galile, [23] And went and dwelt in a citie called Nazaret, to fulfyl that which was spoken by the Prophetes: *which was,* that he shulde be called a Nazarite.

3. AND in those daies, Iohn the Baptiste came and preached in the wildernes of Iewrie, [2] Saying, Repent, for the kyng-

RHEIMS—1582.

to Ioseph, saying: Arise, & take the childe & his mother, & flee into Ægypt: and be there vntil I shal tel the. For it vvil come to passe that Herod vvil seeke the childe to destroy him. [14] Who arose, & tooke the childe and his mother by night, and retyred into Ægypt: and he vvas there vntil the death of Herod: [15] that it might be fulfilled vvhich vvas spoken of our Lord by the Prophet, saying, *Out of Aegypt haue I called my sonne.* [16] Then Herod perceauing that he vvas deluded by the Sages, Was exceding angrie: and sending murdered al the men children that vvere in Bethlehem, & in al the borders therof, from tvvo yere old & vnder, according to the time vvhich he had diligently sought out of the Sages. [17] Then was fulfilled that vvhich vvas spoken by Ieremie the Prophet saying, [18] *A voice in Rama vvas heard, crying out & much vvayling: Rachel bevvayling her children, & vvould not be comforted, because they are not.*

[19] But vvhen Herod vvas dead, behold an Angel of our Lord appeared in sleepe to Ioseph in Ægypt, [20] saying, Arise, and take the childe & his mother, & goe into the land of Israel. for they are dead that sought the life of the childe. [21] Who arose, & tooke the childe & his mother, and came into the land of Israel. [22] But hearing that Archelaus reigned in Ievvrie for Herod his father, he feared to goe thither: and being vvarned in sleepe retyred into the quarters of Galilee. [23] And coming he dvvelt in a citie called Nazareth: that it might be fulfilled vvhich vvas sayd by the Prophetes: That he shal be called a Nazarite.

3. AND in those dayes cometh Iohn the Baptist preaching in the desert of Ievvrie, [2] & saying, Doe penance: for the King-

AUTHORISED—1611.

Ioseph in a dreame, saying, Arise and take the yong childe, and his mother, and flee into Egypt, and bee thou there vntill I bring thee word: for Herode will seeke the yong childe, to destroy him. [14] When he arose, he tooke the yong childe and his mother by night, and departed into Egypt: [15] And was there vntill the death of Herode, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my Sonne.

[16] Then Herode, when hee saw that he was mocked of the Wise men, was exceeding wroth, and sent foorth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two yeeres olde and vnder, according to the time, which he had diligently enquired of the Wise men. [17] Then was fulfilled that which was spoken by Ieremie the Prophet, saying, [18] In Rama was there a voyce heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

[19] But when Herode was dead, behold, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt, [20] Saying, Arise, and take the yong child and his mother, and goe into the land of Israel: for they are dead which sought the yong childes life. [21] And he arose, and tooke the yong childe and his mother, and came into the land of Israel. [22] But when he heard that Archelaus did reigne in Iudea in the roume of his father Herod, hee was afraid to goe thither: notwithstanding, beeing warned of God in a dreame, he turned aside into the parts of Galilee: [23] And he came and dwelt in a citie called Nazareth, that it might be fulfilled which was spoken by the Prophets, He shalbe called a Nazarene.

3. IN those daies came Iohn the Baptist, preaching in the wildernesse of Iudea, [2] And saying, Repent yee: for the king-

'σιλεία τῶν οὐρανῶν.' 3 Οὗτος γάρ ἐστιν ὁ ῥηθεὶς [u]ὑπὸ| Ἡσαΐου τοῦ προφήτου, λέγοντος, "Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας "ποιεῖτε τὰς τρίβους αὐτοῦ." 4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ· ἡ δὲ τροφὴ αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.

5 Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου· 6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ [v]ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. 7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς, 'Γεννήματα ἐχιδνῶν, τίς 'ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; 8 ποιήσατε οὖν [w]καρπὸν ἄξιον| 'τῆς μετανοίας· 9 καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ·

[u] Alex. διά. [v] Alex. + ποταμῷ. [w] Rec. καρποὺς ἀξίους.

WICLIF—1380.

heuenes schal ny3, 3 for this is he of whom it is seid bi Isaie the profete seiynge, a vois of a crier in desert, make 3e redi the weyes of the lord: make 3e ri3t the pathis of hym, 4 and this Ioon hadde clothing of camels heris: and a girdil of skyn aboute his leendis, & his mete was hony soukis and hony of the wode.

5 Thanne ierusalem wente out to hym and al iudee, & al the cuntre aboute iordan: 6 & thei werun waischen of hym in iordan, & knowlechiden her synnes.

7 But he si3 many of farisies & of saduces comynge to his baptem: and seide to hem, generaciouns of eddris: who schewid to 3ou to fle fro wrath that is to come, 8 therfor do 3e worthi fruytis of penaunce: 9 & nyle 3e seie with ynne 3ou: we han abraham to fadir, for I seie to 3ou that god is my3ti to reise up of thes stones the sones of abraham, 10 & now the axe is putte to the root of the tre, therfor euery tre that makith not good fruyt: schal be kutte doun, & schal be cast in to the fire,

11 I waisch 3ou in watyr: in to penaunce, but he that schal come aftir me, is stronger than I whos schoon I am not worthi to bere, he schal baptise 3ou in the holi goost and fier, 12 whos wenewynge clooth is in his hond, and he schal fulli clense his corn floor, and schal gadere his whete in to his berne: but the chaf he schal brenne with fier that mai not be quenchid.

13 Thanne ihesus cam fro galilee in to iordan to Ioon: to be baptisid of him, 14 & Ion forbede hym and seide, I owe to be baptisid of thee: & thou comest to me? 15 but ihesus answerid: & seide to hym, suffre now, for thus it fallith to us to fulfille alle ri3tfulnesse, than ioon suffrid

ny3, *nigh*, or *draw near*. ri3t, *right*. leendis, *loins*. soukis, *suckles*. her, *their*. si3, *saw*. eddris, *adders*. nyle 3e seie, *say not*. my3ti, *mighty*. wenewynge, *winnowing*. owe, *ought*. ri3tfulnesse, *righteousness*.

TYNDALE—1534.

is at honde. 3 This is he of whom it is spoken by the Prophet Esay, which sayeth: The voyce of a cryer in wyldernes, prepare the Lordes waye, and make hys pathes strayght.

4 This Ihon had hys garment of camels heer and a gerdell of a skynne aboute his loynes. Hys meate was locustes and wylde hony. 5 Then went oute to hym Ierusalem, and all Iury, and all the region rounde aboute Iordan, 6 and were baptised of him in Iordan, confessynge their synnes.

7 When he saw many of the Pharises and of the Saduces come to hys baptim, he sayde vnto them: O generacion of vipers, who hath taught you to fle from the vengeaunce to come? 8 Brynge forth therfore the frutes belongynge to repentaunce. 9 And se that ye ons thynke not to saye in your selues, we haue Abraham to oure father. For I saye vnto you, that God is able of these stones to rayse up chyldern vnto Abraham. 10 Euen nowe is the axe put vnto the rote of the trees: soo that every tree which bringeth not forthe goode frute, is hewen doune and cast into the fyre.

11 I baptise you in water in token of repentaunce: but he that cometh after me, is myghtier then I, whose shues I am not worthy to beare. He shall baptise you with the holy gost and with fyre: 12 which hath also his fan in his hond, and will pourge his floure, and gadre the wheet into his garner, and will burne the chaffe with unquencheable fyre.

13 Then cam Iesus from Galile to Iordan, unto Ihon, to be baptised of hym. 14 But Ihon forbade hym, saynge: I ought to be baptysed of the: and commest thou to me? 15 Iesus answered and sayd to hym: Let it be so now. For thus it becommeth vs to fulfyll all rightwesnes. Then he suffred

CRANMER—1539.

the kyngdome of heauen is at hande 3 For thys is he, of whom the Prophet Esay spake, which sayeth The voyce of a cryer in the wyldernes, prepare ye the waye of the lorde: & make hys pathes strayght. 4 Thys Iohn had hys garment of camels heer And a gyrdell of a skynne aboute hys loynes. His meate was locustes and wylde hony.

5 Then went out to hym Ierusalem and all Iewry, and all the regyon rounde aboute Iordan, 6 and were baptysed of hym in Iordan, confessyng theyr synnes.

7 But when he saw many of the Pharises and Saduces come to his baptyme, he sayd vnto them: O generacyon of vypers: who hath taught you to fle from the vengeaunce to come? 8 Brynge forth therfore the frutes that belong to repentaunce. 9 And be not of soch mynde that ye wolde saye with in youre selues: we haue Abraham to oure father. For I saye vnto you, that God is able to bring to passe, that of these stones ther shall ryse vp chyldren vnto Abraham. 10 Euen now is the axe also put vnto the rote of the trees: so that euery tree which bryngeth not forth good frute, is hewen downe, and cast into the fyre.

11 I baptise you in water vnto repentaunce. but he that shall come after me is mightier then I, whose shoes I am not worthy to beare. He shall baptyse you with the holy goost and with fyre: 12 whose fan is in his hand, and he will purge his floore, and gether his wheet into the barne, but wyll burne the chaffe with vnquencheable fyre.

13 Then commeth Iesus from Galile to Iordan vnto Iohn to be baptised of hym. 14 But Iohn forbade him, sayinge: I haue nede to be baptised of the: and commest thou to me? 15 Iesus answered and sayde vnto him: Let it be so now. For thus it becommeth vs to fulfyll all rightewesnes. Then he suffred hym.

'λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.
'[10] ἤδη δὲ [x]καὶ | ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ
'ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται. [11] Ἐγὼ μὲν βαπτίζω ὑμᾶς
'ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστὶν, οὗ
'οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ
'[y]καὶ πυρί. | [12] οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, καὶ
'συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.'
[13] Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν
Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. [14] ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν, λέγων,
'Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με;' [15] Ἀποκριθεὶς
δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, 'Ἄφες ἄρτι· οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι

[x] Alex. = καὶ. [y] Const. = καὶ πυρί.

GENEVA—1557.

dome of heauen is at hand. [3] For this is he of whome it hath bene spoken by the Prophet Esaie, who saieth, The voyce of him that crieth in wildernes is, Prepare the way of the Lord, make his pathes strayght. [4] This Iohn had his garment of Camels heare, and a gyrdle of a skyn about his loynes. His meat was locustes and wilde hony. [5] Then went out to him Ierusalem & all Iewrie, & all the region round about Iordan. [6] And were baptized of him in Iordan, confessing their synnes.

[7] When he sawe many of the Pharises & of the Sadduces come to his baptisme, he sayd vnto them, O generations of vipers, who hath taught you before to flee from the vengeance to come? [8] Bring forth therfore the fruites belongyng to amendement of life. [9] And presume not to say with your selues, we haue Abraham to our father: For I say vnto you, that God is able euen of these stones to raise vp children vnto Abraham. [10] Euen now is the axe put to the rote of the trees: so that euery tree which bryngeth not forth good fruit, is hewen downe, and cast into the fyre.

[11] In deed I baptize you with water to amendement of life: but he that commeth after me, is myghtier then I, whose shoes I am not worthy to beare: He shall baptize you wyth the holy Gost and wyth fyre, [12] Whych hath his fanne in his hand, & wil make cleane his floore, and gather the wheate into his garner, but will burne vp the chaffe with vnquencheable fyre.

[13] Then came Iesus from Galile to Iordan vnto Iohn, to be baptized of him. [14] But Iohn put him backe, saying, I haue neede to be baptized of thee, and commest thou to me?

[15] Iesus answering, saied to him, Let it be so nowe: For thus it becometh vs to fulfil all rightuousnes. Then he suffred

RHEIMS—1582.

dom of heauen is at hand. [3] For this is he that vvas spoken of by Esay the Prophet, saying, *A voyce of one crying in the desert, prepare ye the way of our Lord, make straight his pathes.* [4] And the sayd Iohn had his garment of camels heare, & a girdle of a skinne about his loynes: and his meate was locustes & vvilde honie.

[5] Then vvent forth to him Hierusalem & al Ievvrie, and al the countrey about Iordan: [6] & vvere baptized of him in Iordan, confessing their sinnes.

[7] And seeing many of the Pharisees & Sadducées coming to his baptisme, he sayd to them. Ye vipers brood, vvho hath shevved you to flee from the vvrath to come? [8] Yeld therfore fruite vvorthie of penance. [9] And delite not to say vvithin your selues, vve haue Abraham to our father. for I tel you that God is able of these stones to raise vp children to Abraham. [10] For novv the axe is put to the roote of the trees. Euery tree therefore that doth not yeld good fruite, shal be cut dovvne, & cast into the fyre.

[11] I in deede baptize you in vvater vnto penance. but he that shal come after me, is stronger then I, vvhose shoes I am not vvorthie to beare, he shal baptize you in the Holy Ghost & fire. [12] Whose fanne is in his hand, and he shal cleane purge his floore: and he vvil gather his vvheate into the barne, but the chaffe he vvil burne vvith vnquencheable fire.

[13] Then cometh Iesvs from Galilee to Iordan, vnto Iohn, to be baptized of him. [14] But Iohn stayed him, saying, I ought to be baptized of thee, and comest thou to me?

[15] And Iesvs ansvvering, sayd to him, Suffer me for this time. for so it becommeth vs to fulfil al iustice. Then he suffered him.

AUTHORISED—1611.

dome of heauen is at hand. [3] For this is he that was spoken of by the Prophet Esaias, saying, The voyce of one crying in the wildernesse, Prepare ye the way of the Lord, make his paths straight. [4] And the same Iohn had his raiment of camels haire, and a leatherne girdle about his loynes, and his meate was locusts and wilde honie. [5] Then went out to him Hierusalem, and all Iudea, and all the region round about Iordane, [6] And were baptized of him in Iordane, confessing their sinnes.

[7] But when he saw many of the Pharisees and Sadducees come to his Baptisme, he said vnto them, O generation of vipers, who hath warned you to flee from the wrath to come? [8] Bring forth therefore fruits [a] meete for repentance. [9] And thinke not to say within your selues, Wee haue Abraham to *our* father: For I say vnto you, that God is able of these stones to raise vp children vnto Abraham. [10] And now also the axe is layd vnto the roote of the trees: Therfore euery tree which bringeth not foorth good fruite, is hewen downe, and cast into the fire.

[11] I indeed baptize you with water vnto repentance: but he that commeth after mee, is mightier then I, whose shooes I am not worthy to beare, hee shall baptize you with the holy Ghost, and with fire. [12] Whose fanne is in his hand, and he will throughly purge his floore, and gather his wheate into the garner: but wil burne vp the chaffe with vnquenchable fire. [13] Then commeth Iesus from Galilee to Iordane, vnto Iohn, to be baptized of him: [14] But Iohn forbade him, saying, I haue need to bee baptized of thee, and commest thou to me?

[15] And Iesus answering, said vnto him, Suffer it to be so now: for thus it becommeth vs to fulfill all righteousnesse. Then

[a] *Or*, answerable to amendment of life.

'πᾶσαν δικαιοσύνην.' Τότε ἀφίησιν αὐτόν. 16 *Καὶ βαπτισθεὶς ὁ Ἰησοῦς* z *ἀνέβη εὐθὺς| ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ, ἀνεῴχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστερὰν, καὶ ἐρχόμενον ἐπ' αὐτόν.* 17 *καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, 'Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ 'εὐδόκησα.'*

IV. *Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου.* 2 *καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπείνασε.* 3 *καὶ προσελθὼν* a *αὐτῷ ὁ πειράζων εἶπεν,| 'Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ, ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.'* 4 *'Ο δὲ ἀποκριθεὶς εἶπε, 'Γέγραπται, "Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται* b *ἄνθρωπος, ἀλλ' ἐπὶ παντὶ "ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ."'* 5 *Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ* c *ἵστησιν| αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,* 6 *καὶ λέγει*

z Alex. *εὐθὺς ἀνέβη.* a Alex. *ὁ πειράζων εἶπεν αὐτῷ.* b Alex. + *ὁ.* c Alex. *ἔστησεν.*

WICLIF—1380.

hym/ 16 ¶ whanne ihesus was baptisid: anoon he wente up fro the watir/ ¶ lo heuenes weren opened to hym: and he say the spirit of god comynge doun as a dowue, ¶ comynge on him/ 17 ¶ lo a vois fro heuenes: seiynge/ this is my loued sone in whiche I haue plesid to me.

4. THANNE ihesus was ledde of a spirit in to desert to be temptid of the fende/ 2 ¶ whanne he hadde fastid fourti dayes and fourti nyȝtis: aftirward he hungrid/

3 ¶ the tempter cam nyȝe: and seide to hym/ if thou art goddis sone: seye that thes stones be made looues/ 4 whiche answerid and seide to hym/ it is writun/ not oonli in breed lyueth man, but in euery word that cometh of goddis mouth/ 5 thanne the fend took him in to the holi citee: ¶ settid him on the pynacle of the temple 6 and seid to him/ if thou art goddis sone: sende thee adoun/ for it is writun/ that to hise aungels he comaundid of thee: ¶ thei schuln take thee in hondis, leest parauenture thou hurt thi foot at a stoon/ 7 eftesones ihesus seide to hym/ it is writun thou schal not tempte thi lord god/

8 eftsoone the fend took hym in to a ful hiȝ hille, ¶ schewid to hym al the rewmes of the world ¶ the ioie of hem: 9 and seide to hym/ alle these I schal ȝeue to thee, if thou falle doun ¶ worschip me/ 10 thanne ihesus seide to hym/ go sathanas/ for it is writun/ thou schalt worschip thi lord god: ¶ to hym aloone thou schalt serue/ 11 thanne the fende lefte hym/ ¶ lo aungels camen nyȝ: and serueden to hym.

12 But whanne ihesus hadde herde that ioon was takun: he wente in to galilee/ 13 ¶ he lefte the citee of nazareth: and cam ¶ dwelte in the cite of cafernaum

say, *saw.* dowue, *dove.* nyȝtis, *nights.* nyȝe or nyȝ, *nigh.* eftesones, or eftsoone, *again, or presently.* hiȝ, *high.* rewmes, *realms.* ȝeue, *give.*

TYNDALE—1534.

hym. 16 And Iesus assone as he was baptised/ came strayght out of the water. And lo heuen was open over hym: and Ihon sawe the spirite of God descende lyke a doue/ and lyght vpon hym. 17 And lo there came a voyce from heven sayng: Thys ys that my beloved sonne in whom is my delyte.

4. THEN was Iesus ledd awaye of the spirite into wildernes/ to be tempted of the devyll. 2 And when he had fasted fourtye dayes and fourtye nightes/ he was afterward an hungred. 3 Then came to hym the tempter/ and sayde: yf thou be the sonne of God/ commaunde that these stones be made breed. 4 He answered and sayde: yt is wrytten/ man shall not lyve by brede onlye/ but by every worde that proceadeth out of the mouth of God.

5 Then the devyll tooke hym vp into the holy cite/ and set hym on a pynacle of the temple/ 6 and sayd vnto hym: yf thou be the sonne of God/ cast thysylfe doune. For it is wrytten/ he shall geve his angels charge over the/ and with their handes they shall holde the vp/ that thou dashe not thy fote agaynst a stone. 7 And Iesus sayde to hym/ it ys wrytten also: Thou shalt not tempte thy Lorde God.

8 The devyll toke hym vp agayne and ledde hym in to an excedynge hye mountayne/ and shewed hym all the kyngdomes of the world/ and all the glorie of them/ 9 and sayde to hym: all these will I geve the/ if thou wilt faull doune and worship me. 10 Then sayde Iesus vnto hym. Avoyd Satan. For it is written/ thou shalt worshyp the Lorde thy God/ and hym only shalt thou serve. 11 Then the dyvell left hym/ and beholde/ the angels came and ministred vnto hym.

12 When Iesus had hearde that Ihon was taken/ he departed into Galile 13 and left Nazareth/ and went and dwelte in Capernáum/

CRANMER—1539.

16 And Iesus whan he was baptised, came strayght waye out of the water. And lo heauen was open vnto hym: and he sawe the spirite of God descending lyke a doue, and lighting vpon him. 17 And loo. there came a voyce from heauen sayynge. This is my beloued sonne, in whom I am well pleased.

4. THEN was Iesus led awaye of the spirite into wyldernes: to be tempted of the deuyll. 2 And when he had fasted fourty dayes and fourtye nyghtes, he was at the last an hungred. 3 And whan the tempter came to him, he sayde: yf thou be the sonne of God commaunde, that these stones be made bread. 4 But he answered and sayde: it is wrytten man shall not lyue by bread onlye, but by euery worde that proceadeth out of the mouth of God. 5 Then the deuyll taketh hym vp into the holy citie, ¶ setteth hym on a pinacle of the temple, 6 and sayeth vnto hym: yf thou be the sonne of God, cast thy selfe downe headling. For it is wrytten he shall geue his angels charge ouer the, ¶ wyth their handes they shall holde the vp, lest at anye tyme thou dashe thy fote agaynst a stone. 7 And Iesus saide to hym: it is wrytten agayne Thou shalt not tempte the Lorde thy God.

8 Agayne, the deuyll taketh hym vp in to an exceadynge hye mountayne, and sheweth him all the kingdomes of the worlde, and the glorye of them, 9 and sayeth vnto hym: all these wyll I geue the, yf thou wilt fall downe, and worship me. 10 Then sayeth Iesus vnto him: Auoyde Satan. For it is written Thou shalt worshyp the Lorde thy God, and hym onely shalt thou serue. 11 Then the deuyll leaueth him and beholde the angels came, ¶ ministred vnto hym. 12 When Iesus had hearde that Iohn was taken, he departed into Galile, 13 and left Nazareth, and went and dwelt in Capernaum, whych is a citie vpon the see

αὐτῷ, ‘ Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ, “ [d]Ὅτι τοῖς ἀγ-
“ γέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς
“ πρὸς λίθον τὸν πόδα σου.” ’ 7 [d]Ἔφη αὐτῷ ὁ Ἰησοῦς, ‘ Πάλιν γέγραπται, “ Οὐκ
“ ἐκπειράσεις Κύριον τὸν Θεόν σου.” ’ 8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος
εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ
τὴν δόξαν αὐτῶν, 9 καὶ [d]λέγει| αὐτῷ, ‘ Ταῦτα [e]πάντα σοι| δώσω, ἐὰν πεσὼν
‘ προσκυνήσῃς μοι.’ 10 Τότε λέγει αὐτῷ ὁ Ἰησοῦς, ‘“Υπαγε, [f]ὀπίσω μου,| Σατανᾶ·
‘ γέγραπται γὰρ, “ Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύ-
“ σεις.” ’ 11 Τότε ἀφίησιν αὐτὸν ὁ διάβολος· καὶ ἰδοὺ, ἄγγελοι προσῆλθον καὶ διη-
κόνουν αὐτῷ.

12 Ἀκούσας δὲ [g]ὁ Ἰησοῦς| ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν·
13 καὶ καταλιπὼν τὴν [h]Ναζαρὲτ,| ἐλθὼν κατῴκησεν εἰς [i]Καπερναοὺμ| τὴν παρα-

[d] Alex. εἶπεν. [e] Alex. σοι πάντα. [f] Rec. = ὀπίσω μου. [g] Alex. = ὁ Ἰησοῦς. [h] Alex. Ναζαρὲθ. [i] Alex. Καφαρναοὺμ.

GENEVA — 1557.

him. 16 And Iesus as sone as he was baptized, came straight out of the water: and lo, the heauens were open vnto him: and Iohn saw the Sprite of God descending like a doue, and lighting vpon him. 17 And lo, there came a voice from heauen, saying, This is my beloued Sonne, in whome I am wel pleased.

4. THEN was Iesus led asyde of the Spirit into the wildernes, to be tempted of the deuil. 2 And when he had fasted forty dayes and forty nightes, he was afterward an hongred. 3 Then came to him the tempter, & saied, if thou be the Sonne of God, commande that these stones be made bread. 4 But he answering, sayd, It is written, Man shal not liue by bread onely, but by euery worde that proceadeth out of the mouth of God. 5 Then the deuil toke him vp into the holy Citie, and set him on a pinacle of the temple. 6 And sayd vnto him, If thou be the Sonne of God, cast thy self downe: For it is written, that he shal geue his Angels charge ouer thee, and with their handes they shal hold thee vp, lest at any time thou shouldest dashe thy fote against a stone.

7 Iesus said vnto him, It is written also, Thou shalt not tempt the Lord thy God. 8 The deuil toke him vp againe vnto an exceading hye mountaine, and shewed him all the kingdomes of the worlde, and the glorie of them. 9 And said to him, Al these wil I geue thee, if thou fallyng downe wilt worship me. 10 Then said Iesus vnto him, Auoyde Satan, For it is written, Thou shalt worship the Lord thy God, & him onely shalt thou serue. 11 Then the deuil left him: and beholde the Angels came and ministred vnto him. 12 And when Iesus had heard that Iohn was taken, he retourned into Galile. 13 And leauing Nazareth, went and dwelt in Capernaum, which is nere the sea in the

RHEIMS — 1582.

16 And IESVS being baptized, forthvvith came out of the vvater: and loe the heauens vvere opened to him: and he savv the Spirit of God descending as a doue, & coming vpon him. 17 And behold a voyce from heauen saying, This is my beloued sonne, in vvhom I am vvel pleased.

4. THEN IESVS was ledde of the Spirit into the desert, to be tempted of the Deuil. 2 And vvhen he had fasted fourtie daies and fourtie nightes, aftervvard he vvas hungrie. 3 And the tempter approched & sayd to him, If thou be the sonne of God, commaund that these stones be made bread. 4 Who ansvvered & said, It is vvritten, *Not in bread alone doth man liue, but in euery word that procedeth from the mouth of God.* 5 Then the Deuil tooke him vp into the holy citie, and set him vpon the pinnacle of the Temple, 6 and sayd to him, If thou be the sonne of God, cast thy self dovvne, for it is vvritten. *That he wil giue his Angels charge of thee, & in their hands shal they hold thee vp, lest perhaps thou knocke they foote agaynst a stone.*

7 IESVS sayd to him againe, It is vvritten, *Thou shalt not tempt the Lord thy God.* 8 Againe the Deuil tooke him vp into a very high mountaine: and he shevved him al the Kingdoms of the vvorld, and the glorie of them, 9 and sayd to him, Al these vvil I giue thee, if falling dovvne thou vvilt adore me. 10 Then IESVS sayth to him, Auant Satan: for it is vvritten, *The Lord thy God shalt thou adore, & him onely shalt thou serue.* 11 Then the Deuil left him: and behold Angels came, and ministred to him. 12 And vvhen IESVS had heard that Iohn vvas deliuered vp, he retyred into Galilee: 13 and leauing the citie Nazareth, came & dvvelt in Capharnaum a sea tovvne,

AUTHORISED — 1611.

he suffered him. 16 And Iesus, when hee was baptized, went vp straightway out of the water: and loe, the heauens were opened vnto him, and he saw the Spirit of God descending like a doue, and lighting vpon him. 17 And loe, a voice from heauen, saying, This is my beloued Sonne, in whom I am well pleased.

4. THEN was Iesus led vp of the Spirit into the wildernesse, to bee tempted of the deuill. 2 And when hee had fasted forty dayes and forty nights, hee was afterward an hungred. 3 And when the tempter came to him, he sayd, If thou be the sonne of God, commaund that these stones be made bread. 4 But he answered, and said, It is written, Man shall not liue by bread alone, but by euery word that proceedeth out of the mouth of God. 5 Then the deuill taketh him vp into the holy Citie, and setteth him on a pinacle of the Temple, 6 And saith vnto him, If thou bee the Sonne of God, cast thy selfe downe: For it is written, He shall giue his Angels charge concerning thee, and in their hands they shall beare thee vp, lest at any time thou dash thy foote against a stone. 7 Iesus said vnto him, It is written againe, Thou shalt not tempt the Lord thy God. 8 Againe the deuill taketh him vp into an exceeding high mountaine, and sheweth him all the kingdomes of the world, and the glory of them: 9 And sayth vnto him, All these things will I giue thee, if thou wilt fall downe and worship me. 10 Then saith Iesus vnto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. 11 Then the deuill leaueth him, and behold, Angels came and ministred vnto him. 12 Now when Iesus had heard that Iohn was [a] cast into prison, he departed into Galilee. 13 And leauing Nazareth, he came and dwelt in Capernaum,

[a] *Or*, deliuered vp.

θαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ, [14] ἵνα πληρωθῇ τὸ ῥηθὲν διὰ
Ἡσαΐου τοῦ προφήτου, λέγοντος, [15] " Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ, ὁδὸν θα-
" λάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, [16] ὁ λαὸς ὁ καθήμενος ἐν
" σκότει εἶδε φῶς μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς ἀνέ-
" τειλεν αὐτοῖς."

[17] Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, ' Μετανοεῖτε· ἤγγικε γὰρ
' ἡ βασιλεία τῶν οὐρανῶν.' [18] Περιπατῶν δὲ [k]παρὰ τὴν θάλασσαν τῆς Γαλιλαίας
εἶδε δύο ἀδελφοὺς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ,
βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἁλιεῖς. [19] καὶ λέγει αὐτοῖς,
' Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων.' [20] Οἱ δὲ εὐθέως ἀφέντες
τὰ δίκτυα ἠκολούθησαν αὐτῷ. [21] Καὶ προβὰς ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφοὺς,

[k] Rec. + ὁ Ἰησοῦς.

WICLIF—1380.

bisidis the see, in the coostis of sabulon and neptalym, [14] that it schuld be fulfillid that was seide bi Isaye the profete seiynge, [15] the lond of sabulon ⁊ the lond of neptalym, the wey of the see ouer Iordan of galile of hethen men, [16] the puple that walkid in derknessis: say greet liȝt, ⁊ while men saten in the cuntre of schadewe of deeth: liȝt aroos to hem,

[17] fro that tyme ihesus bi gan to preche ⁊ seye, do ȝe penaunce: for the kingdom of heuenes schal come nyȝ. [18] And ihesus walkid bisidis the see of galilee: ⁊ saȝ twei britheren, Symount that is clepid petir: ⁊ andrew his brother casting nettis in to the see, for thei werun fischers, [19] ⁊ he seide to hem, come ȝe aftir me: ⁊ I schal make ȝou to be made fischers of men, [20] ⁊ anoon thei leften the nettis: ⁊ sueden hym,
[21] ⁊ he ȝede forth fro that place, ⁊ he saie tweȝ other britheren, Iames of ȝebede ⁊ Ioon his brother, in a schip with ȝebede her fadir, amendinge her nettis, and he clepid hem, [22] ⁊ anoon thei leften the nettis and the fadir: ⁊ sueden hym.

[23] And ihesus ȝede aboute al galilee: techinge in the synagogis of hem and prechynge the gospel of the kingdom, ⁊ heelynge eueri languor ⁊ eche sikenesse amonge the puple, [24] ⁊ his fame: wente in to al sirie, ⁊ thei brouȝten to hym alle that werun at male ese ⁊ that werun takun with dyuers languoris ⁊ turmentis, ⁊ hem that hadden fendis, ⁊ lunatik men, ⁊ men in palsi: and he heelid hem. [25] ⁊ there sueden hym myche puple, of galile, ⁊ of decapoli, ⁊ of ierusalem, and of iude ⁊ of biȝonde iordan.

5. AND ihesus seynge the puple: wente up in to an hil, ⁊ whan he was sette:

say, saȝ, or saie, *saw*. liȝt, *light*. nyȝ, *nigh*. twei, or tweȝ, *two*. clepid, *called*. sueden, *followed*. ȝede, *went*. her, *their*. male ese, *diseased*.

TYNDALE—1534.

which is a cite apon the see, in the coostes of zabulon and Neptalim, [14] to fulfill that whiche was spoken by Esay the Prophet, sayinge: [15] The londe of zabulon and Neptalim, the waye of the see beyonde Iordan, Galile of the Gentyls, [16] the people which sat in darknes, sawe greate lyght, and to them which sate in the region and shadowe of deeth, lyght is begone to shyne.
[17] From that tyme Iesus beganne to preache, and to saye: repent, for the kingdome of heven is at honde.
[18] As Iesus walked by the see of Galile, he sawe two brethren: Simon which was called Peter, and Andrew his brother, castynge a neet into the see, for they were fisshers, [19] and he sayde vnto them, folowe me, and I will make you fisshers of men. [20] And they strayght waye lefte their nettes, and folowed hym.
[21] And he went forthe from thence, and sawe other twoo brethren, Iames the sonne of zebede, and Ihon his brother, in the shippe with zebede their father, mendynge their nettes, and called them. [22] And they with out taryinge lefte the shyp and their father and folowed hym.

[23] And Iesus went aboute all Galile, teachyng in their synagoges, and preachynge the gospell of the kyngdome, and healed all maner of sicknes, and all maner dyseases amonge the people. [24] And his fame spreed abroode throughoute all Siria. And they brought vnto hym all sicke people that were taken with divers diseases and gripinges, and them that were possessed with devils, and those which were lunatyke, and those that had the palsie: and he healed them. [25] And ther folowed hym a greate nombre of people, from Galile, and from the ten cyties, and from Ierusalem, and from Iury, and from the regions that lye beyonde Iordan.

5. WHEN he sawe the people, he went vp into a mountayne, and when he was set,

CRANMER—1539.

coast, in the borders of zabulon ⁊ Neptalim: [14] that it might be fulfilled which was spoken by Esay the Prophet, sayinge:
[15] The lande of zabulon ⁊ Nephtalim, by the waye of the see beyonde Iordan, Galile of the Gentyls: [16] the people whych sat in darkenes ⁊ in the shadow of death, sawe great lyght: ⁊ to them which sat in the region ⁊ shadowe of death, is the light sprong vp.
[17] From that tyme, Iesus beganne to preache, and to saye: repent, for the kyngdome of heauen his at hande.
[18] As Iesus walked by the see of Galilee he sawe two brethren: Simon, whych was called Peter, ⁊ Andrew his brother, castinge a neet into the see (for they were fisshers) [19] ⁊ he sayeth vnto them: folowe me, and I wyll make you (*to become*) fysshers of men. [20] And they streyght waye lefte the nettes, and folowed hym.

[21] And whan he was gone forth from thence, he sawe other two brethren, Iames the sonne of zebede, ⁊ Iohn his brother, in the shyp wyth zebede their father, mendinge their nettes, ⁊ he called them. [22] And they ymediatley lefte the shyp and their father, and folowed him.
[23] And Iesus went aboute all Galile, teachyng in their synagoges, ⁊ preachynge the gospell of the kyngdome, ⁊ healing all maner of sycknes, ⁊ all maner of dysease amonge the people. [24] And his fame spreed abroade throughout all Siria. And they brought vnto him all sycke people that were taken with diuers dyseases and gripinges, and them that were possessed with deuyls: and those which were lunatyke, ⁊ those that had the palsye: ⁊ he healed them [25] And ther folowed him greate multitudes of people, from Galile, and from the ten cities, and from Ierusalem, and from Iewry, and from the regions that lye beyonde Iordan.

5. WHEN he sawe the people, he went vp into a mountayne, and when he was

Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς. [22] οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

[23] Καὶ περιῆγεν [l] ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. [24] καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. [25] καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου.

V. Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ, προσῆλθον

[l] Alex. ὁ Ἰησοῦς ὅλην τὴν Γαλιλαίαν.

GENEVA — 1557.

borders of Zabulon, and Nephtalim. [14] That it might be fulfilled which was spoken by Esaie the Prophet, saying,

[15] The land of Zabulon and the land of Nephtalim the waie of the sea beyond Iordan, Galile of the Gentiles: [16] The people which sate in darknes sawe great light: and to them which sate in the region and shadowe of death, ligth is begone to shyne. [17] From that time Iesus began to preache, and to saie, Amende your lyues, for the kingdome of heauen is at hand. [18] And Iesus walkyng by the sea of Galile, sawe two brethern, Simon which was called Peter, and Andrew his brother, castinge a net into the sea: for they were fyshers. [19] And he said vnto them, Folowe me, & I will make you fishers of men. [20] And they strayght way leauing their nettes, folowed him.

[21] And when he was gone forth from thence, he sawe other two brethern, Iames the sonne of Zebede, and Iohn his brother in a ship wyth Zebede theyr father, mending their nettes: and he called them.

[22] And they without tariyng leauing the ship and their father, folowed him. [23] And Iesus went about all Galile, teaching in their Synagoges, and preaching the gospel of the kingdome, and healing all maner of sicknesses, and all maner of diseases among the people. [24] And his fame spred abroad through all Siria: and they broght vnto him al sycke people, that were taken wyth diuers diseases and grypinges, and them that were possessed with deuils, & those which were lunatike, and those that had the palsey: and he healed them. [25] And there folowed him great numbres of people from Galile, and from Decapolis, and from Ierusalem, and from Iurie, and from the regions that lye beyond Iordan.

5. AND seeing the presse of the people, he went vp into a mountayne: & when he

RHEIMS — 1582.

in the borders of Zabulon & Nephthali, [14] that it might be fulfilled vvhich vvas sayd by Esay the Prophet.

[15] *Land of Zabulon & land of Nephthali, the way of the sea beyond Iordan of Galilee, of the Gentils:* [16] *the people that sate in darknesse, hath seen great light: and to them that sate in a countrey of the shadow of death, light is risen to them.*

[17] From that time IESVS began to preach, and to say, Doe penance, for the Kingdom of heauen is at hand. [18] And IESVS vvalking by the sea of Galilee, savv tvvo brethren, Simon vvho is called Peter, & Andrevv his brother, casting a nette into the sea (for they vvere fishers) [19] & he sayth to them, Come ye after me, and I vvil make you to be fishers of men. [20] But they incontinent leauing the nettes, folovved him.

[21] And going forvvard from thence, he savv other tvvo brethren, Iames of Zebedee & Iohn his brother in a shippe vvith Zebedee their father, repayring their nettes: and he called them. [22] And they furthvvith left their nettes & father and folovved him.

[23] And IESVS vvent round about all Galilee, teaching in their Synagogs, & preaching the Gospel of the Kingdom: and healing euery maladie and euery infirmitie in the people.

[24] And the bruite of him vvent into al Syria, and they presented to him al that vvere il at ease, diuersly taken vvith diseases and torments, and such as vvere possest, and lunatikes, and sicke of the palsey, and he cured them: [25] And much people folovved him from Galilee and Decapolis, and Hierusalem, and from beyond Iordan.

5. AND seeing the multitudes, he vvent vp into a mountaine: and vvhen he vvas

AUTHORISED — 1611.

which is vpon the Sea coast, in the borders of Zabulon and Nephthali, [14] That it might be fulfilled which was spoken by Esaias the Prophet, saying,

[15] The land of Zabulon, and the land of Nephthali, by the way of the Sea beyond Iordane, Galilee of the Gentiles: [16] The people which sate in darkenesse, saw great light: and to them which sate in the region and shadow of death, light is sprung vp.

[17] From that time Iesus began to preach, and to say, Repent, for the kingdome of heauen is at hand. [18] And Iesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea (for they were fishers) [19] And he saith vnto them, Follow mee: and I will make you fishers of men. [20] And they straightway left their nets, and followed him.

[21] And going on from thence, hee sawe other two brethren, Iames the sonne of Zebedee, and Iohn his brother, in a ship with Zebedee their father, mending their nets: and he called them. [22] And they immediatly left the ship and their father, and followed him. [23] And Iesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing all maner of sickenesse, and all maner of disease among the people. [24] And his fame went throughout all Syria: and they brought vnto him all sicke people that were taken with diuers diseases and torments, and those which were possessed with deuils, and those which were lunaticke, and those that had the palsie, and he healed them. [25] And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Hierusalem, and from Iudea, and from beyond Iordane.

5. AND seeing the multitudes, hee went vp into a mountaine: and when hee

αὐτῷ οἱ μαθηταὶ αὐτοῦ· [2] καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς, λέγων,
[3] Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.
[4] μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται. [5] μακάριοι οἱ πραεῖς· ὅτι
αὐτοὶ κληρονομήσουσι τὴν γῆν. [6] μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δι-
καιοσύνην· ὅτι αὐτοὶ χορτασθήσονται. [7] μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλε-
ηθήσονται. [8] μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.
[9] μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται. [10] μακάριοι οἱ δε-
διωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν. [11] μα-
κάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα
καθ' ὑμῶν ψευδόμενοι, ἕνεκεν ἐμοῦ. [12] χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς
ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς. οὕτω γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

WICLIF—1380.

hise disciplis camen to hym, [2] ȝ he opened his mouth ȝ tauȝte hem, and seide.
[3] Blessid be pore men in spirit: for the kyngdom of heuenes is hern, [4] Blessid be mylde men: for thei schulen weeld the erthe. [5] Blessid be thei that moornen: for thei schulen be counfortide. [6] Blessid ben thei that hungren and thirsten riȝtwisnesse: for thei schulen be fulfillid. [7] Blessid ben merciful men: for thei schulen gete merci. [8] Blessid ben thei that ben of clene herte: for thei schuln se god, [9] Blessid be pesible men: for thei schuln be clepid goddis children, [10] Blessid ben thei that suffren persecucioun for riȝtwisnesse: for the kyngdom of heuenis is hern, [11] ȝe schulen be blessid whanne men schuln curse ȝou, ȝ schuln pursue ȝou, ȝ schuln seye al yuel aȝens ȝou: liynge for me, [12] ioie ȝe and be ȝe gladde: for ȝoure mede is plentyuous in heuenes, for so thei han pursued profetis that weren also bifor ȝou.
[13] ȝe ben salte of the erthe, that if the salte vanysch awey: where ynne schal it be saltid, to no thing it is worthe ouere: no but that it be caste out and ben defoulid of men, [14] ȝe ben liȝt of the world, a citee set on an hil may not be hidde. [15] ne me[n] teendith not a lanterne ȝ puttith it vndir a buyschel: but on a candilstik that it ȝeue liȝt to alle that ben in the hous, [16] so, schyne ȝoure liȝt bifor men: that thei se ȝoure good werkis: ȝ glorifie ȝoure fadir that is in heuenes,
[17] nyle ȝe deme that I cam to vndo the lawe or the profetis, I cam not to vndo the lawe but to fulfille, [18] forsothe I sey to ȝou til heuene ȝ erthe passe, o lettir, or o titil, schal not passe fro the lawe: til alle thingis ben doon, [19] therfor he that brekith oon of thes leest maundementis, ȝ techith thus men, schal be clepid leest in the rewme of heuenes, but

hern, *theirs*. liȝt, *light*. pesible, *peacrable*. clepid, *called*. aȝens, *against*. ne me, *nobody*. teendith, *lighteth*, or *kindleth*. ȝeue, *give*. nyle ȝe deme, *deem ye not*. o, *one*.

TYNDALE—1534.

his disciples came to hym, [2] and he opened hys mouthe, and taught them sayinge: [3] Blessed are the povre in sprete: for theirs is the kyngdome of heven. [4] Blessed are they that morne: for they shalbe conforted. [5] Blessed are the meke: for they shall inheret the erth. [6] Blessed are they which honger and thurst for rightewesnes: for they shal be filled. [7] Blessed are the mercifull: for they shall obteyne mercy. [8] Blessed are the pure in herte: for they shall se God. [9] Blessed are the peacemakers: for they shalbe called the chyldren of God. [10] Blessed are they which suffre persecucion for rightwesnes sake: for theirs ys the kyngdome of heuen. [11] Blessed are ye when men reuyle you, and persecute you, and shall falsly say all manner of yvell saynges agaynst you for my sake. [12] Reioyce and be glad, for greate is youre rewarde in heven. For so persecuted they the Prophetes which were before youre dayes.
[13] ye are the salt of the erthe: but and yf the salt have lost hir saltnes, what can be salted therwith? It is thence forthe good for nothynge, but to be cast oute, and to be troaden vnder fote of men. [14] ye are the light of the worlde. A cite that is set on an hill, cannot be hid,
[15] nether do men lyght a candell and put it vnder a busshell, but on a candelstick, and it lighteth all that are in the house. [16] Let your light so shyne before men, that they maye se your good workes, and glorify youre father which is in heven.
[17] Thinke not that I am come to destroye the lawe, or the Prophets: no I am nott come to destroye them, but to fulfyll them. [18] For truely I saye vnto you, till heven and erth perisshe, one iott or one tytle of the lawe shall not scape, tyll all be fulfilled.
[19] Whosoever breaketh one of these lest commaundmentes, and teacheth men so, he shalbe called the leest in the kyngdome of heven. But whosoever obserueth and

CRANMER—1539.

set, his disciples came to hym: [2] and after that he had opened hys mouth, he taught them, sayinge [3] blessed are the poore in sprete, for theirs is the kyngdom of heauen [4] Blessed are they that mourne: for they shall receaue comforte. [5] Blessed are the meke: for they shall receaue the inheritaunce of the erth. [6] Blessed are they whych honger and thyrst after ryghtewesnes: for they shalbe satisfied. [7] Blessed are the mercyfull: for they shall obteyne mercy. [8] Blessed are the pure in herte: for they shall se God. [9] Blessed are the peace makers: for they shalbe called the chyldren of God.
[10] Blessed are they whych suffre persecution for ryghtwesnes sake: for theirs is the kyngedom of heauen. [11] Blessed are ye, when men reuyle you, and persecute you, and shall falesy say all maner of euyll sayings agaynst you, for my sake [12] Reioyce ȝ be glad, for greate is youre rewarde in heuen. For so persecuted they the Prophetes, whych were before you. [13] Ye are the salt of the erthe: But yf the salt haue lost the saltnes, what shalbe seasoned therwith? It is thence forth good for nothinge, but to be cast out, and to be troaden downe of men. [14] ye are the lyght of the worlde. A cite that is set on an hyll, cannot be hyd, [15] nether do men lyght a candell, and put it vnder a busshell, but on a candelstyck, and it geueth light vnto all that are in the house. [16] Let youre lyght so shyne before men That they maye se youre good worckes, ȝ gloryfy youre father which is in heauen.
[17] Thinke not that I am come to destroye the lawe, or the Prophetes: no, I am not come to destroye, but to fulfyll. [18] For truely I saye vnto you tyll heauen and erth passe, one iott or one tytle of the lawe shall not scape, tyll all be fulfylled. [19] Whosoeuer therfore breaketh one of these leest commaundementes, and teacheth men so, he shalbe called the leest in the kyngdom of heuen. But whosoeuer

13 ‘Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἁλισθήσεται;
‘εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώ-
‘πων. 14 Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους
‘κειμένη· 15 οὐδὲ καίουσι λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ’ ἐπὶ τὴν
‘λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. 16 οὕτω λαμψάτω τὸ φῶς ὑμῶν
‘ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν
‘πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. 17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν
‘νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. 18 ἀμὴν γὰρ
‘λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ
‘παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. 19 ὃς ἐὰν οὖν λύσῃ μίαν τῶν
‘ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος

GENEVA—1557.

was set, his disciples came to him. 2 And he opened his mouthe and taught them, saying, 3 Blessed are the poore in spirit, for theirs is the kingdome of heauen. 4 Blessed are they that morne: for they shalbe conforted. 5 Blessed are the meke: for they shal enherit the earth. 6 Blessed are they which honger & thirst for righteousnes: for they shal be filled. 7 Blessed are the merciful: for they shal obteine mercy. 8 Blessed are the pure in heart: for they shal see God. 9 Blessed are the peace makers: for they shalbe called the children of God. 10 Blessed are they which suffer persecution for righteousnes sake: for theirs is the kingdome of heauen.

11 Blessed are ye when men reuile you, and persecute you, and say all maner of euil against you for my sake, falsely. 12 Reioyce and be glad, for great is your reward in heauen: For so persecuted they the prophetes which were before you. 13 Ye are the salte of the earth: but if the salte haue lost his sauour wher with shal one salt? It is thence forthe good for nothing, but to be cast out, and to be troden vnder fote of men. 14 Ye are the light of the worlde. A citie that is set on an hyll, can not be hyd. 15 Nether do men light a candel, and put it vnder a bushel, but on a candelstyke: and it lyghteth all that are in the house. 16 Let your lyght so shyne before men, that they may see your good workes, and glorifie your father whych is in heauen. 17 Thinke not that I am come to destroye the lawe, or the Prophetes: I am not come to destroie them, but to fulfyl them. 18 For truly I say vnto you, Tyl heauen and earth perishe, one iote, or one title of the law shal not scape, til all thinges be fulfilled.

19 Whosoeuer therfore shal breake one of these least commandementes, and teache men so, he shalbe called the least in the kingdome of heauen: But whosoeuer

RHEIMS—1582.

set, his Disciples came vnto him, 2 and opening his mouth he taught them, saying. 3 Blessed are the poore in Spirit: for theirs is the Kingdom of heauen. 4 Blessed are the meeke: for they shal possesse the land. 5 Blessed are they that mourne: for they shal be comforted. 6 Blessed are they that hunger & thirst after iustice: for they shal haue their fil. 7 Blessed are the merciful: for they shal obtayne mercie. 8 Blessed are the cleane of hart: for they shal see God. 9 Blessed are the peace-makers: for they shal be called the children of God. 10 Blessed are they that suffer persecution for iustice: for theirs is the Kingdom of heauen.

11 Blessed are ye vvhen they shal reuile you, and persecute you, & speake al that naught is agaynst you, vntruely, for my sake: 12 be glad & reioyce, for your revvard is very great in heauen. For so they persecuted the Prophets, that vvere before you. 13 You are the salt of the earth. 14 But if the salt leese his vertue, vvherevvith shal it be salted? It is good for nothing any more but to be cast forth, and to be troden of men. 15 You are the light of the vvorld. A citie cannot be hid, situated on a mountaine. 16 Neither do men light a candel and put it vnder a bushel, but vpon a candlesticke, that it may shine to al that are in the house.

17 So let your light shine before men: that they may see your good vvorkes, and glorifie your father vvhich is in heauen. 18 Do not thinke that I am come to breake the Lavv or the Prophets. I am not come to breake: but to fulfil. 19 For assuredly I say vnto you, til heauen and earth passe, one iote or one tittle shal not passe of the Lavv: til al be fulfilled.

20 He therfore that shal breake one of these least commaundementes, & shal so teach men: shal be called the least in the Kingdom of heauen. But he that shal

AUTHORISED—1611.

was set, his disciples came vnto him. 2 And he opened his mouth, and taught them, saying, 3 Blessed *are* the poore in spirit: for theirs is the kingdome of heauen. 4 Blessed *are* they that mourne: for they shall be comforted. 5 Blessed *are* the meeke: for they shall inherit the earth. 6 Blessed *are* they which doe hunger & thirst after righteousnesse: for they shall be filled. 7 Blessed *are* the mercifull: for they shall obtaine mercie. 8 Blessed *are* the pure in heart: for they shall see God. 9 Blessed *are* the peacemakers: for they shall bee called the children of God. 10 Blessed *are* they which are persecuted for righteousnesse sake: for theirs is the kingdome of heauen.

11 Blessed *are* ye, when men shall reuile you, and persecute you, and shal say all manner of euil against you [a] falsely for my sake. 12 Reioyce, and be exceeding glad: for great is your reward in heauen: For so persecuted they the Prophets which were before you. 13 Yee are the salt of the earth: But if the salt haue lost his sauour, wherewith shall it bee salted? It is thenceforth good for nothing, but to be cast out, and to be troden vnder foote of men. 14 Yee are the light of the world. A citie that is set on an hill, cannot be hid. 15 Neither doe men light a candle, and put it vnder a bushell: but on a candlesticke, and it giueth light vnto all that are in the house. 16 Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen. 17 Thinke not that I am come to destroy the lawe or the Prophets. I am not come to destroy, but to fulfill. 18 For verily I say vnto you, Till heauen and earth passe, one iote or one title, shall in no wise passe from the law, till all be fulfilled.

19 Whosoeuer therfore shall breake one of these least commaundements, and shall teach men so, he shall be called the least in the kingdome of heauen: but whoso-

[a] Gr. lying.

κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος
μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. [20] λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ
περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ
εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. [21] Ἠκούσατε ὅτι ἐῤῥέθη τοῖς ἀρ-
χαίοις, Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει· [22] ἐγὼ δὲ λέγω
ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, ἔνοχος ἔσται τῇ κρίσει· ὃς
δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ,
Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. [23] Ἐὰν οὖν προσφέρῃς τὸ δῶρόν
σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ,
[24] ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε, πρῶτον διαλ-
λάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. [25] ἴσθι εὐνοῶν

[m] Alex. μετ' αὐτοῦ ἐν τῇ ὁδῷ. [n] Rec. + τοῖς ἀρχαίοις.

WICLIF—1380.

he that doth ȝ techith: schal be clepid greet in the kingdom of heuenes. [20] And I seie to ȝou that but ȝoure riȝtfulnesse be more plenteuous, thanne of scribis ȝ of farisees: ȝe schulen not entre in to the kyngdom of heuenes, [21] ȝe han herd that it was seid to eld men, thou schalt not sle, ȝ he that sleeth: schal be gilti to doom, [22] but I seie to ȝou that ech man that is wrooth to his brothir: schal be gilti to doom, ȝ he that seith to his brothir fy: schal be gilti to the counceil, but he that seith, fool schal be gilti to the fier of helle, [23] therfor if thou offrist thi ȝift at the auter, ȝ there thou bithenkist that thi brother hath sumwhat aȝens thee: [24] leeue there thi ȝifte bifor the auter, ȝ go first to be recounceilid to thi brother, ȝ thanne thou schalt come: and schalt offre thi ȝifte.

[25] Be thou consentynge to thin aduersarie sone while thou art in the weye with hym: leest perauenture thin aduersarie take thee to the domesman, ȝ the domesman take the to the mynystre and thou be sent in to prisoun, [26] truli I sei to thee, thou schalt not go out fro thens: til thou ȝilde the lest ferthinge, [27] ȝe han herd that it was seid to eld men, thou schalt not do leccherie, [28] but I seie to ȝou that eueri man that seeth a womman to coueite hir, hath now don leccherie by hir in his herte,

[29] that if thi riȝt iȝe sclaundre thee: pull hym out ȝ cast fro thee, for it spedith to thee, that oon of thi membris perisch: thanne that al thi bodi go in to helle,

[30] ȝ if thi riȝthond sclaundre thee: kitte hym aweye ȝ cast fro thee, for it spedith to thee that oon of thi membris perische: thanne that al thi bodi go in to helle, [31] and it hath be seid who euere leeueth his wiif, ȝeue he to hir a libel of forsakynge, [32] but

clepid, *called*. doom, *judgement*. aȝens, *against*. domesman, *judge*. ȝilde, *yield or pay*. iȝe, *eye*.

TYNDALE—1534.

teacheth, the same shalbe called greate in the kyngdome of heven. [20] For I saye vnto you, except youre rightewesnes excede, the rightewesnes of the Scribes and Pharises, ye cannot entre into the kyngdome of heven.

[21] ye have herde howe it was sayd vnto them of the olde tyme: Thou shalt not kyll. For whosoever kylleth, shall be in daunger of iudgement. [22] But I say vnto you, whosoever is angre with hys brother, shalbe in daunger of iudgement. Whosoeuer sayeth vnto his brother Racha, shalbe in daunger of a counsell. But whosoeuer sayeth thou fole, shalbe in daunger of hell fyre.

[23] Therfore when thou offrest thy gifte at the altare, and their remembrest that thy brother hath ought against the: [24] leue there thyne offrynge before the altre, and go thy waye first and be reconcyled to thy brother, and then come and offre thy gyfte. [25] Agre with thyne adversary quicklye, whyles thou arte in the waye with hym, lest that adversary deliver the to the iudge, and the iudge delivre the to the minister, and then thou be cast into preson. [26] I say vnto the verely: thou shalt not come out thence till thou have payed the vtmost farthinge. [27] ye haue hearde howe it was sayde to them of olde tyme: Thou shalt not committ advoutrie. [28] But I say vnto you, that whosoeuer looketh on a wyfe, lustynge after her, hathe committed advoutrie with hir alredy in his hert.

[29] Wherfore yf thy right eye offende the, plucke hym out, and caste him from the. Better it is for the that one of thy membres perisshe, then that thy hole bodye shuld be cast into hell. [30] Also if thy right honde offend the, cut hym of and caste hym from the. Better yt ys that one of thy membres perisshe, then that all thy body shulde be caste into hell.

[31] It ys sayd, whosoever put awaye his wyfe, let hym geve her a testymonyall also of the devorcement. [32] But I say

CRANMER—1539.

doeth ȝ teacheth, the same shalbe called greate in the kyngdom of heauen. [20] For I saye vnto you: except your rightwesnes exceade the ryghtewesnes of the Scribes and Pharises, ye cannot entre into the kyngdom of heauen.

[21] ye haue heard that it was sayd vnto them of the olde tyme: Thou shalt not kyll: whosoeuer kylleth, shall be in daunger of iudgement. [22] But I say vnto you: that whosoeuer is angrye wyth hys brother (vnaduisedly) shalbe in daunger of iudgement. And whosouer saye vnto his brother Racha, shalbe in daunger of a counsell. But whosoeuer sayeth thou fole, shalbe in daunger of hell fyre. [23] Therfore, yf thou offrest thy gyfte at the aultare, and there remembrest that thy brother hath ought agaynst the: [24] leaue there thyne offrynge before the aultre and go thy waye fyrst, and be reconcyled to thy brother, and then come, and offre thy gyfte. [25] Agree with thyne aduersary quicklye, whyles thou art in the waye with him, lest at any tyme the aduersary delyuer the to the iudge, and the iudge delyuer the to the mynyster, and then thou be cast into preson. [26] Uerely I say vnto the: thou shalt not come out thence, tyll thou haue payed the vtmost farthinge. [27] ye haue heard that it was sayde to them of olde tyme Thou shal not commit aduoutrye. [28] But I say vnto you that whosoeuer loketh on another mans wyfe to lust after her, hath committed aduoutrie with her already in his hert.

[29] yf thy ryght eye hynder the, plucke him out, and cast him from the. For better it is vnto the, that one of thy membres perisshe, then that thy hole body shuld be cast into hell. [30] And yf thy ryght hande hynder the, cut hym of, and cast him from the. For better it is vnto the, that one of thy membres perysshe, then that all thy body shulde be cast in to hell. [31] It is sayd, whosoeuer putteth awaye his wife let him geue her a lettre of the deuorcement [32] But I saye vnto

‘ τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἶ [m]ἐν τῇ ὁδῷ μετ᾽ αὐτοῦ·| μήποτέ σε παραδῷ
‘ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτής σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν
‘ βληθήσῃ. [26] ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν ἔσχατον
‘ κοδράντην. [27] Ἠκούσατε ὅτι ἐῤῥέθη[n], Οὐ μοιχεύσεις· [28] ἐγὼ δὲ λέγω ὑμῖν, ὅτι
‘ πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι [o]αὐτὴν| ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ
‘ καρδίᾳ αὐτοῦ. [29] εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν
‘ καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ
‘ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. [30] καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει
‘ σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν
‘ μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου [p]βληθῇ εἰς γέενναν.| [31] Ἐῤῥέθη δὲ, [q]ὅτι|
‘ ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον· [32] ἐγὼ δὲ λέγω ὑμῖν,

[o] Rec. αὐτῆς. [p] Alex. εἰς γέενναν ἀπέλθῃ. [q] Alex. = ὅτι.

GENEVA—1557.

shal obserue and teache them, the same shal be called great in the kyngdome of heauen. [20] For I say vnto you, except your righteousnes exceade the righteousnes of the Scribes and Pharises, ye shal not enter in to the kingdome of heauen. [21] Ye haue heard how it was said vnto them of the olde time, Thou shalt not kil: For whosoeuer killeth, shal be culpable of iudgement. [22] But I say vnto you, whosoeuer is angry with his brother vnaduisedly shal be culpable of iudgemente. And whosoeuer saieth vnto his brother Racha, shal be worthie to be ponished by the Council: And whosoeuer shal say, thou Foole, shal be worthy to be ponished with hel fire.

[23] Yf then thou bringe thy gyft to the aultare, and there remembrest that thy brother hath oght against thee, [24] Leaue there thine offerings before the aultar, and go thy way: first be reconciled to thy brother, and then come and offer thy gyft. [25] Agre with thin aduersarie quickely, whiles thou art in the way with him, least thy aduersarie deliuer thee to the iudge, and thy iudge deliuer thee to the sargeant, and then thou be cast into prison. [26] Verely I say vnto thee, thou shalt not come out thence, tyl thou hast paied the vtmost farthyng. [27] Ye haue heard that it was sayd to them of olde time: Thou shalt not commit aduoutrie. [28] But I say vnto you, that whosoeuer loketh on a woman to lust after her, hath committed aduoutrie with her already in his hart. [29] Wherfore if thy right eye cause thee to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body sholde be cast into hel. [30] Also if thy right hand make thee to offend, cut it of, and cast it from thee: better it is that one of thy membres perish, then that all thy body should be cast into hel. [31] It is sayd, whosoeuer shal put away his wife, let him geue her a testimonial of diuorcement. [32] But I say vnto you, who-

RHEIMS—1582.

doe and teach: he shal be called great in the Kingdom of heauen. [21] For I tel you, that vnles your iustice abound more then that of the Scribes and Pharisees, you shal not enter into the Kingdom of heauen. [22] You haue heard that it vvas sayd to them of old. Thou shalt not kil. and vvhoso killeth, shal be in danger of iudgement. [23] But I say to you, that vvhosoeuer is angrie vvith his brother, shal be in danger of iudgment. And vvhosoeuer shal say to his brother, Raca: shal be in danger of a councel. And whosoeuer shal say, Thou foole: shal be guilty of the hel of fyre.

[24] If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath ought agaynst the: [25] leaue there thy offering before the altar, and goe first to be reconciled to thy brother: and then coming thou shalt offer thy gift. [26] Be at agreement vvith thy aduersarie betimes vvhiles thou art in the vvay vvith him: lest perhaps the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the officer, and thou be cast into prison. [27] Amen I say to thee, thou shalt not goe out from thence til thou repay the last farthing. [28] You haue heard that it vvas sayd to them of old, Thou shalt not committe aduoutrie. [29] But I say to you, that vvhosoeuer shal see a vvoman to lust after her, hath already committed aduoutrie vvith her in his hart.

[30] And if thy right eie scandalize thee, plucke it out, & cast it from thee. for it is expedient for thee that one of thy limmes perish, rather then thy vvhole body be cast into hel. [31] And if thy right hand scandalize thee, cut it of, and cast it from thee: for it is expedient for thee that one of thy limmes perish, rather then that thy vvhole body goe into hel. [32] It vvas sayd also, vvhosoeuer shal dimisse his vvife, let him giue her a bil of diuorcement. [33] But I say to you, vvho-

AUTHORISED—1611.

euer shall doe, and teach *them*, the same shall be called great in the kingdome of heauen. [20] For I say vnto you, That except your righteousnesse shall exceede the righteousnesse of the Scribes and Pharises, yee shall in no case enter into the kingdome of heauen. [21] Yee haue heard, that it was saide[α] by them of old time, Thou shalt not kill: and, Whosoeuer shall kill, shalbe in danger of the iudgment. [22] But I say vnto you, that whosoeuer is angry with his brother without a cause, shall be in danger of the Iudgement: and whosoeuer shall say to his brother, Racha, shal be in danger of the counsel: but whosoeuer shall say, *Thou* foole, shalbe in danger of hell fire. [23] Therefore if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee: [24] Leaue there thy gift before the altar, and goe thy way, first be reconciled to thy brother, and then come and offer thy gift. [25] Agree with thine aduersarie quickly, whiles thou art in the way with him: least at any time the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the officer, and thou be cast into prison. [26] Uerily I say vnto thee, thou shalt by no meanes come out thence, till thou hast payed the vttermost farthing. [27] Yee haue heard that it was said by them of old time, Thou shalt not commit adulterie. [28] But I say vnto you, That whosoeuer looketh on a woman to lust after her, hath committed adultery with her already in his heart. [29] And if thy right eye[β] offend thee, plucke it out, and cast it from thee. For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. [30] And if thy right hand offend thee, cut it off, and cast it from thee. For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. [31] It hath beene said, Whosoeuer shall put away his wife, let him giue her a writing of diuorcement. [32] But I

[α] *Or*, to them. [β] *Or*, do cause thee to offend.

'ὅτι [r] ὃς ἂν ἀπολύσῃ| τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν
'[s] μοιχᾶσθαι,| καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται. [33] Πάλιν ἠκούσατε ὅτι
'ἐῤῥέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου·
'[34] ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ
'Θεοῦ· [35] μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱερο-
'σόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως· [36] μήτε ἐν τῇ κεφαλῇ σου
'ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. [37] ἔστω δὲ ὁ
'λόγος ὑμῶν, ναὶ ναὶ, οὒ οὔ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν.
'[38] Ἠκούσατε ὅτι ἐῤῥέθη, Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος·
'[39] ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν
'δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· [40] καὶ τῷ θέλοντί σοι κρι-

[r] Alex. πᾶς ὁ ἀπολύων. [s] Alex. μοιχευθῆναι.

WICLIF—1380.

I seie to ȝou that eueri man that leueth his wiif, outakun cause of fornycacioun: makith hir to do leccheri, & he that weddyth the forsaken wiif doith auoutrie. [33] Eftsone ȝe han herd, that it was seid to oold men, thou schal not forswere, but thou schalt ȝilde thin othis to the lord,

[34] but I seye to ȝou: that ȝe swere not for ony thing, nether bi heuene: for it is the trone of god, [35] nether bi erthe: for it is the stool of hise feet, nether bi ierusalem: for it is the citee of a greet kyng, [36] nether thou schalt swere bi thin heed: for thou maist not make oon heere whiȝt ne blak, [37] but be ȝoure word, ȝe ȝe, nay nay, & that that is more thanne these is of yuel, [38] ȝe han herd that it hath be seid iȝe for iȝe, and tooth for tooth, [39] but I seie to ȝou that ȝe aȝenstonde not an yuel man, but if ony man smyte thee in the riȝt cheke: schewe to hym the tother, [40] & to hym that wole stryue with thee in dom, and take awey thi coote: leue thou to hym also thi mantil, [41] and who euer constreyneth thee a thousand pacis: go thou with hym other tweyne, [42] ȝeue thou to hym that axith of the: and turne not aweye fro hym that wol borowe of thee.

[43] ȝe han herd that it was seid, thou schalt loue thi neiȝbore, & hate thin enemy, [44] but I sei to ȝou, loue ȝe ȝoure enemyes, do ȝe wel to hem that haten ȝou, and preie ȝe for hem that pursuen ȝou & sclaundre, [45] that ȝe ben the sones of ȝoure fadir that is in heuenes, that makith his sunne to rise up on good & yuel men: & reyneth on iust men and uniust, [46] for if ȝe louen hem that louen ȝou: what mede shulen ȝe haue? whether pupplicans don not this? [47] and if ȝe greten ȝoure britheren oonli: what schulen ȝe do more? ne don not hethen men this? [48] therfore

outakun, *except*. eftsone, *again*. ȝilde, *yield or pay*. iȝe, *eye*. aȝenstonde, *resist, withstand*. dom, *judgment*. ȝeue, *give*. mede, *reward*.

TYNDALE—1534.

vnto you: whosoever put awaye his wyfe, (except it be for fornicacion), causeth her to breake matrymony. And whosoever maryeth her that is devorsed, breaketh wedlocke.

[33] Agayne ye haue hearde how it was sayd to them of olde tyme, thou shalt not forswere thy selfe, but shalt performe thyne othe to God. [34] But I saye vnto you, swere not at all: nether by heuen, for it ys Goddes seate: [35] nor yet by the erth, for it is his fote stole: nether by Ierusalem, for it ys the cyte of that greate kynge: [36] nether shalt thou sweare by thy heed, because thou canst not make one white heer, or blacke: [37] But your communicacion shalbe, ye, ye: nay, nay. For what soeuer is more then that, commeth of yvell.

[38] ye have hearde how it ys sayd, an eye for an eye: a tothe for a tothe. [39] But I saye to you, that ye resist not wronge. But whosoever geve the a blowe on thy right cheke, tourne to him the other. [40] And yf eny man will sue the at the lawe, and take away thy coote, let hym have thy cloocke also. [41] And whosoever wyll compell the to goo a myle, goo wyth him twayne. [42] Geve to him that axeth, and from him that wolde borowe tourne not awaye.

[43] Ye have hearde how it is sayde: thou shalt love thyne neghbour, and hate thine enimy. [44] But I saye vnto you, loveyoure enimies. Blesse them that coursse you. Do good to them that hate you. Praye for them which doo you wronge and persecute you, [45] that ye maye be the chyldern of youre father that is in heauen: for he maketh his sunne to aryse on the yvell, and on the good, and sendeth his reyn on the iuste and vniuste. [46] For yf ye love them, which love you: what rewarde shall ye have? Doo not the Publicans euen so? [47] And yf ye be frendly to youre brethren onlye: what singuler thynge doo ye? Do not the Publicans lyke wyse? [48] ye

CRANMER—1539.

you: that whosoeuer doth put awaye his wyfe (except it be for fornycacyon) causeth her to breake matrymony. And whosoeuer maryeth her that is deuorsed, commiteth aduoutrye. [33] Agayne, ye haue heard how it was sayed to them of olde tyme: thou shalt not forsweare thy selfe, but shalt perfourme vnto the lorde those thinges that thou swearest. [34] But I saye vnto you. sweare not at all: nether by heauen for it is Goddesseate, [35] nor by the erth, for it is hys fote stole: nether by Ierusalem: for it is the cyte of the great kynge: [36] nether shalt thou swere by thy head, because thou canst not make one heare whyte or blacke. [37] But youre communication, shalbe, ye, ye: nay nay. For what soeuer is added more then these, it commeth of euyll. [38] Ye haue hearde that it is sayde: an eye for an eye: and a toth for a toth. [39] But I saye vnto you, that ye resist not euell. But whosoeuer geue the a blowe on the right cheke, turne to hym the other also. [40] And yf eny man wyll sue the at the law, and take awaye thy coate, let him haue thy clooke also. [41] And whosoeuer will compell the to go a myle, go with him twayne. [42] Geue to him that asketh the: and from him that wolde borowe, turne not thou awaye.

[43] Ye haue heard that it is sayde thou shalt loue thine neyghbour, and hate thyne enemy. [44] But I saye vnto you, loue youre enymyes. Blesse them that cursse you Do good to them that hate you. Praye for them whych hurt you and persecute you, [45] that ye maye be the children of youre father which is in heauen: for he maketh hys sonne to aryse on the euell, & on the good, & sendeth rayne on the iuste & vniuste. [46] For yf ye loue them, which loue you: what rewarde haue ye? Do not the publicans also euen the same? [47] And yf ye make moche of youre brethren onlye, what singuler thynge do ye? Do not also the Publicans lykewyse? [48] ye shal therfore be perfecte, euen as

ʿ θῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· [41] καὶ ὅστις σε
ʿ ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ᾽ αὐτοῦ δύο. [42] τῷ αἰτοῦντί σε δίδου· καὶ τὸν
ʿ θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῇς. [43] Ἠκούσατε ὅτι ἐρρέθη, Ἀγα-
ʿ πήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου· [44] ἐγὼ δὲ λέγω ὑμῖν,
ʿ ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε
ʿ [t] τοῖς μισοῦσιν | ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ διωκόν-
ʿ των ὑμᾶς· [45] ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον
ʿ αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.
ʿ [46] ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ
ʿ τελῶναι τὸ αὐτὸ ποιοῦσι; [47] καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί
ʿ περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ [u] τελῶναι | [v] οὕτω | ποιοῦσιν; [48] ἔσεσθε οὖν ὑμεῖς

[t] Rec. τοὺς μισοῦντας. [u] Alex. ἐθνικοὶ. [v] Alex. τὸ αὐτὸ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
soeuer shal put away his wife (except it be for fornication) causeth her to be an aduouterer, And whosoeuer shal marie her that is deuorced, committeth aduoutrie.	soeuer shal dimisse his vvife, excepting the cause of fornication, maketh her to committe aduoutrie: And he that shal marie her that is dimissed, committeth aduoutrie.	say vnto you, that whosoeuer shall put away his wife, sauing for the cause of fornication, causeth her to commit adultery: and whosoeuer shall marie her that is diuorced, committeth adulterie. [33] Againe, ye haue heard that it hath beene said by them of old time, Thou shalt not forsweare thy selfe, but shalt performe vnto the Lord thine othes. [34] But I say vnto you, Sweare not at all, neither by heauen, for it is Gods throne: [35] Nor by the earth, for it is his footstoole: neither by Hierusalem, for it is the citie of the great king. [36] Neither shalt thou sweare by thy head, because thou canst not make one haire white or blacke. [37] But let your communication bee Yea, yea: Nay, nay: For whatsoeuer is more then these, commeth of euill.
[33] Againe, ye haue heard that it was sayd to them of olde time, Thou shalt not forsweare thy self, but shalt perfourme thine othe to God. [34] But I say vnto you, sweare not at all, nether by heauen, for it is Goddes seat. [35] Nor yet by the earth, for it is his fote stole: nether by Ierusalem, for it is the citie of the great king. [36] Nether shalt thou swere by thy heade, bicause thou canst not make one heare white or blacke. [37] But let your communication be, Yea, yea: Nay nay. For what soeuer is more then these, commeth of euil. [38] Ye haue heard that it hath bene sayed An eye, for & eye: & a tooth, for a tooth. [39] But I say vnto you, Resist not wrong: but whoso euer shall smite thee on thy right cheke, turne to him the other. [40] And if any man wil sue thee at the law, and take away thy coate, let him haue thy cloke also. [41] And whoseuer wil compel thee to go a myle, go wyth him twaine. [42] Geue to him that asketh, and from him that would borow, turne not away.	[34] Agayne you haue heard that it vvas sayd to them of old, Thou shalt not committe periurie: but thou shalt performe thy othes to our Lord. [35] But I say to you not to svveare at al: neither by heauen, because it is the throne of God: neither by the earth, because it is the foote-stole of his feete: neither by Hierusalem, because it is the citie of the great King. [36] Neither shalt thou svveare by thy head, because thou canst not make one heare vvhite or blacke. [37] Let your talke be, yea, yea: no, no: and that vvhich is ouer & aboue these, is of euil.	[38] Yee haue heard that it hath been said, An eye for an eye, and a tooth for a tooth. [39] But I say vnto you, that yee resist not euill: but whosoeuer shall smite thee on thy right cheeke, turne to him the other also. [40] And if any man will sue thee at the law, and take away thy coate, let him haue thy cloake also. [41] And whosoeuer shall compell thee to goe a mile, goe with him twaine. [42] Giue to him that asketh thee: and from him that would borrow of thee, turne not thou away.
[43] Ye haue heard that it hath bene said, Thou shalt loue thy neighbour, and hate thyne enemy. [44] But I say vnto you, Loue your enemies, blesse them that curse you, do good to them that hate you, praye for them which hurt you, and persecute you: [45] That ye may be the children of your father that is in heauen: for he maketh his sunne to arise on the euil and on the good, and sendeth his raine on the iust, and vniust. [46] For if ye loue them, which loue you, what reward shal you haue? Do not the Publicans euen the same? [47] And if ye be frendly to your brethern onely: what singuler thing do ye? do not the Publicans likewise? [48] Ye shal therfore be perfect,	[42] He that asketh of thee, giue to him: and to him that vvould borovv of thee, turne not avvay. [43] You haue heard that it vvas sayd, Thou shalt loue thy neighbour, and hate thine enemie. [44] But I say to you, loue your enemies, doe good to them that hate you: and pray for them that persecute and abuse you: [45] that you may be the children of your father vvhich is in heauen, vvho maketh his sunne to rise vpon good & bad, and rayneth vpon iust & vniust. [46] For if you loue them that loue you, vvhat revvard shal you haue? do not also the Publicans this? [47] And if you salute your brethren only, vvhat do you more? do not also the heathen this? [48] Be	[43] Yee haue heard, that it hath beene said, Thou shalt loue thy neighbour, and hate thine enemie: [44] But I say vnto you, Loue your enemies, blesse them that curse you, doe good to them that hate you, and pray for them which despitefully vse you, and persecute you: [45] That yee may be the children of your father which is in heauen: for he maketh his sunne to rise on the euill and on the good, and sendeth raine on the iust, and on the vniust. [46] For if ye loue them which loue you, what reward haue yee? Doe not euen the Publicans the same? [47] And if yee salute your brethren only, what do you more *then others?* Doe not euen the Publicans so? [48] Be

‘ τέλειοι, [w] ὥσπερ | ὁ πατὴρ ὑμῶν [x] ὁ ἐν τοῖς οὐρανοῖς | τέλειός ἐστι.

VI. ‘ Προσέχετε [y] τὴν [z] ἐλεημοσύνην | ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώ-
‘ πων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ
‘ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. [2] ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπρος-
‘ θέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις,
‘ ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν
‘ αὐτῶν. [3] σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ
‘ δεξιά σου, [4] ὅπως ᾖ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέ-
‘ πων ἐν τῷ κρυπτῷ [a] αὐτὸς | ἀποδώσει σοι [b] ἐν τῷ φανερῷ.| [5] Καὶ ὅταν [c] προ-
‘ σεύχῃ, οὐκ ἔσῃ | ὥσπερ οἱ ὑποκριταὶ, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν
‘ ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως [d] ἂν | φανῶσι τοῖς ἀν-

[w] Alex. ὡς. [x] Alex. ὁ οὐράνιος. [y] Alex. + δὲ. [z] Alex. δικαιοσύνην. [a] Alex. = αὐτὸς. [b] Alex. = ἐν τῷ φανερῷ.

WICLIF—1380.

be ȝe parfiȝt: as ȝoure heuenli fadir is perfiȝt.

6. TAKITH heede that ȝe don not ȝoure riȝtwisnesse bifore men to be seyn of hem, ellis ȝe schuln haue no mede at ȝoure fadir that is in heuenes, [2] therfor whanne thou doist almesse, nyle thou trumpe bifor thee as ypocritis don in synagogis and stretis that thei be worschipid of men, sothli I seie to ȝou: thei han resceyued her mede,

[3] but whanne thou doist almesse: knowe not thy lefthond, what thi riȝthond doth, [4] that thin almesse be in hidlis, ℭ thi fadir that seeth in hiddelis schal quyte thee.

[5] And whanne ȝe preien: ȝe schuln not be as ypocritis, that louen to preye stondynge in synagogis and corneris of stretis to be seen of men, treuli I seye to ȝou thei han resceyued her mede, [6] but whan thou schalt preie: entre in to thi couch, ℭ whan the dore is schit, preie thi fadir in hidlis, and thi fadir that seeth in hidlis: schal ȝilde to thee,

[7] but in preiynge nyle ȝe speke moche as hethen men don, for thei gessen that thei be herd in her moche speche,

[8] therfor nyle ȝe be made like to hem, for ȝoure fadir woot what is nede to ȝou: bifor that ye axen hym,

[9] ℭ thus ȝe schulen preye. Oure fadir that art in heuenes halowid be thi name, [10] thi kyngdom come to, be thi wille don in erthe as in heuene, [11] ȝeue to us this day oure breed *ouir other substaunce*, [12] ℭ forȝeue to vs oure dettis, as we forȝeuen to oure dettouris, [13] ℭ lede us not in to temptacioun: but delyuer us from yuel amen, ... [14] For if ȝe

mede, *reward*. nyle, *not*. sothli, *truly*. hidlis, or hiddelis, *private*. quyte, *requite*. couch, *bed-room*. ȝilde, *yield or pay*. woot, *knowest*.

TYNDALE—1534.

shall therfore be perfecte, even as youre father which is in heauen, is perfecte.

6. TAKE hede to youre almes. That ye geve it not in the syght of men, to the intent that ye wolde be sene of them. Or els ye get no rewarde of youre father which is in heven. [2] When soever therfore thou gevest thine almes, thou shalt not make a trompet to be blowen before the, as the ypocrites do in the synagogis and in the stretis, for to be preysed of men. Verely I say vnto you, they have their rewarde. [3] But when thou doest thine almes, let not thy lyfte hand knowe, what thy righte hand doth, [4] that thine almes may be secret: and thy father which seith in secret, shall rewarde the openly.

[5] And when thou prayest, thou shalt not be as the ypocrites are. For they love to stond and praye in the synagogee, and in the corners of the stretes, because they wolde be sene of men. Verely I saye vnto you, they haue their rewarde. [6] But when thou prayest, entre into thy chamber, and shut thy dore to the, and praye to thy father which ys in secrete: and thy father which seith in secret, shall rewarde the openly.

[7] And when ye praye, bable not moche, as the hethen do: for they thincke that they shalbe herde, for their moche bablynges sake. [8] Be ye not lyke them therfore. For youre father knoweth wherof ye haue neade, before ye axe of him. [9] After thys maner therfore praye ye.

O oure father which arte in heven, halowed be thy name. [10] Let thy kyngdome come. Thy wyll be fulfilled, as well in erth, as it ys in heven. [11] Geve vs this daye oure dayly breede. [12] And forgeve vs oure treaspases, even as we forgeve oure trespacers. [13] And leade vs not into temptacion: but delyver vs from evell. For thyne is the kyngedome

CRANMER—1539.

youre father which is in heauen, is perfecte.

6. TAKE hede, that ye geue not youre almose in the syght of men, to the intent that ye wolde be sene of them. Or els ye haue no rewarde with youre father which is in heauen. [2] Therfore, whan thou geuest thyne almes, let not trompetes be blowen before the, as the ypocrites do in the synagoges and in the streates, for to be praysed of men. Uerely I say vnto you: they haue their rewarde.

[3] But when thou wilt geue almes, let not thy lyft hand knowe what thy righte hand doth, [4] that thyne almes may be in secrete: and thy father whych seeth in secret, shall rewarde the openly.

[5] And when thou prayest thou shalt not be as the ypocrytes are. For they vse to stand prayeng in the synagoges, ℭ in the corners of the stretes, that they maye be sene of men. Uerely I saye vnto you: they haue their rewarde. [6] But when thou prayest entre into thy chamber, ℭ whan thou hast shut thy dore praye to thy father whych is in secrete: ℭ thy father whych seeth in secrete, shall rewarde the openly.

[7] But when ye praye bable not moche, as the hethen do: for they thincke it wyll come to passe, that they shalbe heard for their moch bablynges sake: [8] Be not ye therfore lyke vnto them. For youre father knoweth what thinges ye haue neade of before ye aske of him: [9] after this maner therfore praye ye.

Oure father which art in heauen, halowed be thy name. [10] Let thy kingdome come. Thy will be fulfilled, as well in erth, as it is in heuen. [11] Geue vs this daye oure dayly bred. [12] And forgeue vs oure dettes, as we forgeue oure detters. [13] And leade vs not into temptation: but delyuer vs from euyll. For thyne is the kyngdom and the

‘ θρώποις· ἀμὴν λέγω ὑμῖν, [e] ὅτι | ἀπέχουσι τὸν μισθὸν αὐτῶν. [6] σὺ δὲ, ὅταν
‘ προσεύχῃ, εἴσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ
‘ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀπο-
‘ δώσει σοι [f] ἐν τῷ φανερῷ.| [7] Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ
‘ ἐθνικοί· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. [8] μὴ οὖν
‘ ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆ-
‘ σαι αὐτόν. [9] οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,
‘ ἁγιασθήτω τὸ ὄνομά σου, [10] ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου,
‘ ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· [11] τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμε-
‘ ρον· [12] καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις
‘ ἡμῶν· [13] καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονη-

[c] Alex. προσεύχεσθε, οὐκ ἔσεσθε. [d] Alex. = ἂν. [e] Alex. = ὅτι. [f] Alex. = ἐν τῷ φανερῷ.

GENEVA—1557.

euen as your father which is in heauen is perfect.

6. TAKE hede that ye geue not your almes in the syght of men, to the intent ye might be looked at of theim: Or els ye get no reward of your father whych is in heauen.

2 Whensoeuer therefore thou geuest thyne almes, thou shalt not make a trumpet to be blowen before thee, as the hypocrites do in the Synagoges and in the stretes, for to be praysed of men. Verely I say vnto you, they haue their reward.

3 But when thou doest thine almes, let not thy left hand knowe what thy right hand doth. 4 That thyne almes may be secret: and thy father seyng it in secret, shal rewarde thee openly.

5 And when thou prayest, be not as the hypocrites are: for they loue to pray standyng in the Synagoges and in the corners of the stretes, bicause they would be sene of mene. verely I say vnto you, they haue theyr rewarde. 6 But when thou prayest, enter into thy chamber, and when thou hast shut thy dore, pray thou to thy father which is in secret: and thy father which seeth in secret, shal rewarde thee openly. 7 Also when ye pray, bable not much as the heathen do: for they thyncke to be heard for their much babling sake.

8 Be ye not like them therfore: For your father knoweth wherof ye haue nede, before ye aske of him. 9 After this maner therfore pray ye, Our father which art in heauen, halowed be thy name. 10 Let thy kingdome come. Thy wil be done euen in earth, as it is in heauen. 11 Geue vs thys day our dayly bread. 12 And forgeue vs our debtes, euen as we forgiue our debters. 13 And lead vs not into tentation, but deliuer vs from euil. For thyne

RHEIMS—1582.

you perfect therfore, as also your heauenly father is perfect.

6. TAKE good heede that you doe not your iustice before men, to be seen of them: otherwise reward you shall not haue with your father which is in heauen.

2 Therfore when thou doest an almes-deede, sound not a trompet before thee, as the hypocrites doe in the Synagogues and in the streetes, that they may be honoured of men: Amen I say to you, they haue receiued their reward.

3 But when thou doest an almes-deede, let not thy left hand know vvhat thy right hand doeth: 4 that thy almes-deede may be in secrete, and thy father vvhich seeth in secrete, vvil repay the. 5 And vvhen ye pray, you shal not be as the hypocrites, that loue to stand & pray in the Synagogs and corners of the streetes, that they may be seen of men: Amen I say to you, they haue receiued their revvard.

6 But thou vvhen thou shalt pray, enter into thy chamber, & hauing shut the doore, pray to thy father in secrete: and thy father vvhich seeth in secrete, vvil repay thee.

7 And vvhen you are praying, speake not much, as the heathen. For they thinke that in their much-speaking they may be heard. 8 Be not you therefore like to them, for your father knovveth vvhat is needeful for you, before you aske him.

9 Thus therefore shal you pray. OVR FATHER *which art in heauen, sanctified be thy name.* 10 *Let thy Kingdom come. Thy wil be done, as in heauen, in earth also.* 11 *Giue vs to day our supersubstantial bread.* 12 *And forgiue vs our dettes, as we also forgiue our detters.* 13 *And leade vs not into tentation. But deliuer*

AUTHORISED—1611.

yee therefore perfect, euen as your father, which is in heauen, is perfect.

6. TAKE heed that ye doe not your almes before men, to bee seene of them: otherwise yee haue no reward [α] of your father which is in heauen. 2 Therefore, when thou doest thine almes, [β] doe not sound a trumpet before thee, as the hypocrites doe, in the Synagogues, and in the streetes, that they may haue glory of men. Uerily, I say vnto you, they haue their reward. 3 But when thou doest almes, let not thy left hand know, what thy right doeth: 4 That thine almes may be in secret: And thy father which seeth in secret, himselfe shall reward thee openly.

5 And when thou prayest, thou shalt not bee as the hypocrites are: for they loue to pray standing in the Synagogues, and in the corners of the streets, that they may be seene of men. Uerily I say vnto you, they haue their reward. 6 But thou when thou prayest, enter into thy closet, and when thou hast shut thy doore, pray to thy father which is in secret, and thy father which seeth in secret, shall reward thee openly. 7 But when yee pray, vse not vaine repetitions, as the heathen doe. For they thinke that they shall be heard for their much speaking. 8 Be not yee therefore like vnto them: For your father knoweth what things yee haue neede of, before yee aske him. 9 After this maner therefore pray yee: Our father which art in heauen, hallowed be thy Name. 10 Thy kingdome come. Thy will be done, in earth, as it is in heauen. 11 Giue vs this day our dayly bread. 12 And forgiue vs our debts, as we forgiue our debters.

13 And leade vs not into temptation, but deliuer vs from euill: For thine is the kingdome, and the power, and the glory,

[α] *Or*, with.
[β] *Or*, cause not a trumpet to bee sounded.

‘ ροῦ.[g] 14 Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ
‘ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· 15 ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώ-
‘ ματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. 16 Ὅταν δὲ
‘ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ σκυθρωποί· ἀφανίζουσι γὰρ τὰ πρό-
‘ σωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ὅτι
‘ ἀπέχουσι τὸν μισθὸν αὐτῶν. 17 σὺ δὲ νηστεύων, ἄλειψαί σου τὴν κεφαλὴν, καὶ
‘ τὸ πρόσωπόν σου νίψαι· 18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ
‘ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀπο-
‘ δώσει σοι[h].
‘ 19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει,
‘ καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι· 20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς

[g] Rec. et fam. Const. + ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν. [h] Rec. + ἐν τῷ φανερῷ.

WICLIF—1380.

forȝeuen to men her synnes: ȝoure heuenli fadir, schal forȝeue to ȝou ȝoure trespassis/ 15 sothli if ȝe forȝeuen not to men: nether ȝoure fadir schal forȝeue to ȝou ȝoure trespassis.

16 But whanne ȝe fasten: nyle ȝe be made as ypocritis sorowful/ for thei defacen hem silf to seme fastynge to men/ truli I seie to ȝou: thei han resceyued her mede/ 17 but whanne thou fastist anoynte thin hede, and waisch thi face/ 18 that thou be not seen fastynge to men/ but to thi fadir that is in hidlis/ and thi fadir that seeth in pryuy schal ȝilde to thee/ 19 Nile ȝe tresoure to ȝou tresouris in erthe: where rust and mouȝte distrieth, and where theues deluen out and stelen/ 20 but gadir to ȝou tresouris in heuene: where nether rust ne mouȝte distrieth, and where theues deluen not out ne stelen/ 21 for where thi tresoure is: there also thin herte is/

22 the lanterne of thi bodi: is thin iȝe/ if thin iȝe be symple: al thi bodi schal be liȝtful/ 23 but if thin iȝe be weiward: al thi bodi schal be derk/ if thanne the liȝt that is in thee, be derknessis: how greet schuln thilke derknessis be?

24 No man mai serue twei lordis/ for ether he schal hate the toon and loue the tother: eithere he schal susteyne the toon, and dispise the tother/ ȝe moun not serue god and ricchesse/ 25 therefor I seie to ȝou, that ȝe ben not bisie to ȝoure liif, what ȝe schuln ete, nether to ȝoure bodi with what ȝe schuln be clothid/ where liif is not more thanne mete: and the bodi more thanne clothe? 26 biholde ȝe the foulis of the eir, for thei sowen not nether repen nether gaderen in to bernes: and ȝoure fadir of heuene fedith hem/

sothli, *truly*. nyle ȝe be, *be ye not*. hidlis, *private*. nile ȝe tresoure, *treasure ye not*. mouȝte, *moth*. deluen, *dig*. iȝe, *eye*. thilke, *that*. moun, *may*. eir, *air*.

TYNDALE—1534.

and the power/ and the glorye for ever. Amen.

14 For and yf ye shall forgeve other men their treaspases/ youre hevenly father shall also forgeve you. 15 But and ye wyll not forgeve men their trespases/ nomore shall youre father forgeve youre treaspases.

16 Moreoure when ye faste/ be not sad as the ypocrytes are. For they desfigure their faces/ that they myght be sene of men how they faste. Verely I say vnto you/ they have their rewarde. 17 But thou/ when thou fastest/ annoynte thyne heed/ and washe thy face/ 18 that it appere not vnto men howe that thou fastest: but vnto thy father which is in secrete: and thy father which seeth in secret/ shall rewarde the openly.

19 Se that ye gaddre you not treasure vpon the erth/ where rust and mothes corrupte/ and where theves breake through and steale. 20 But gaddre ye treasure togeder in heven/ where nether rust nor mothes corrupte/ and where theves nether breake vp nor yet steale. 21 For where soever youre treasure ys/ there will youre hertes be also.

22 The light of the body is thyne eye. Wherfore if thyne eye besyngle/ all thy body shalbe full of light. 23 But and if thyne eye be wycked then all thy body shalbe full of derckenes. Wherfore yf the light that is in the/ be darckenes: how greate is that darckenes.

24 No man can serve two masters. For ether he shall hate the one and love the other: or els he shall lene to the one and despise the other: ye can not serve God and mammon. 25 Therfore I saye vnto you/ be not carefull for your lyfe/ what ye shall eate/ or what ye shall drincke/ nor yet for youre body/ what ye shall put on. ys not the lyfe more worth then meate/ and the body more of value then rayment? 26 Beholde the foules of the ayer: for they sowe not/ nether reepe/ nor yet cary in to the barnes: and yet youre

CRANMER—1539.

power, and the glorye for euer. Amen. 14 Therfore yf ye forgeue other men their trespases, youre heuenly father shall forgeue you (*your trespasses*) 15 But yf yee wyll not forgeue men their trespases, no more shal youre father forgeue you youre trespases.

16 Moreouer when ye fast, be not sad as the ypocrites are. For they disfigure their faces that it maye appeare vnto men, how that they fast. Uerely I say vnto you: they haue their rewarde. 17 But thou, when thou fastest, annoynte thyne head, and wash thy face, 18 that it appere not vnto men, how that thou fastest: but vnto thy father, whych is in secrete: ⁊ thy father whych seeth in secrete, shall rewarde the openly.

19 Laye not vp for your selues treasure vpon earth, where the rust ⁊ mothe doth corrupte, and where theues breake through, ⁊ steale 20 But laye vp for you treasures in heauen, where nether rust nor mothe doth corrupte, and where theues do not breake thorow nor steale. 21 For where youre treasure is, there wyll youre hert be also.

22 The light of the body is the eye. Wherfore yf thyne eye be syngle, all thy body shalbe full of lyght. 23 But and yf thyne eye be wycked, all thy body shalbe full of darcknes. Wherfore, if the light that is in the be dercknes, how great is that darcknes.

24 No man can serue two masters. For ether he shall hate the one and loue the other, or elles leane to the one, and despise the other: ye cannot serue God and Mammon, 25 Therfore I saye vnto you: be not carefull for youre lyfe, what ye shall eate, or drincke nor yet for youre body, what rayment ye shall put on. Is not the lyfe more worth then meat, and the body more of value then rayment?

26 Beholde the foules of the ayer: for they sowe not, nether do they reepe, nor cary into the barnes: and youre heuenly father

ʻ ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσ-
ʻ σουσιν οὐδὲ κλέπτουσιν. [21] ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ
ʻ καρδία ὑμῶν. [22] Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός
ʻ σου ἁπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· [23] ἐὰν δὲ ὁ ὀφθαλμός σου πο-
ʻ νηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος
ʻ ἐστὶ, τὸ σκότος πόσον; [24] Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα
ʻ μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονή-
ʻ σει. οὐ δύνασθε Θεῷ δουλεύειν καὶ [i]μαμωνᾷ. | [25] διὰ τοῦτο λέγω ὑμῖν, μὴ με-
ʻ ριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε, καὶ τί πίητε· μηδὲ τῷ σώματι ὑμῶν, τί
ʻ ἐνδύσησθε. οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος;
ʻ [26] ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ

[i] Rec. *μαμωνᾷ*.

GENEVA—1557.

is the kingdome, and the power, and the glorie for euer, Amen. [14] For if ye do forgeue other men their trespaces, your heauenly father shal also forgeue you. [15] But if ye do not forgeue men their trespaces, no more shal your father forgeue yours.

[16] Moreouer, when ye fast, loke not sowre as the hypocrites do: for they disfigure their faces, that they might be sene of men how they fast. Verely I say vnto you that they haue their rewarde. [17] But thou when thou fastest, anoynt thyne head, and washe thy face. [18] That thou seme not vnto men to fast but vnto thy father which is in secret: and thy father which seeth in secret, shal reward thee openly. [19] Se that ye gather you not treasure vpon the earth, wher the mothe and kanker corrupt, and where theues digge through, and steale. [20] But gather vp your treasures in heauen, where nether the mothes nor kanker corrupt, and where theues nether perce through, nor yet steale. [21] For where soeuer your treasure is, there wil your harte be also. [22] The light of the body is the eye. Then if thyne eye be cleare, all thy body shalbe ful of lyght. [23] But if thyne eye be wycked, then all thy body shalbe ful of darknes. Wherfore if the lyght that is in thee be darknes how great is that darknes?

[24] No man can serue two maisters: for either he shal hate the one, and loue the other: or els he shal leane to the one, and despise the other. Ye can not serue God and riches. [25] Therfore I say vnto you, be not careful for your life, what ye shal eat, or what ye shal dryncke: nor yet for your body, what ye shal put on. Is not the life more worth then meat, and the body more of value then rayment? [26] Beholde the fowles of the ayre: for they sowe not, neither reape, nor yet cary into the barnes: and yet your heauenly father

RHEIMS—1582.

vs from euil. Amen. . . . . . [14] For if you vvil forgiue men their offenses, your heauenly father vvil forgiue you also your offenses. [15] But if you vvil not forgiue men, neither vvil your father forgiue you your offenses.

[16] And vvhen you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appeare vnto men to fast. Amen I say to you, that they haue receiued their revvard. [17] But thou vvhen thou doest fast, anoynte thy head, and vvash thy face: [18] that thou appeare not to men to fast, but to thy father vvhich is in secrete: and thy father vvhich seeth in secrete, vvil repay thee.

[19] Heape not vp to your selues treasures on the earth: vvhere the rust & mothe do corrupt, & vvhere theeues digge through & steale.

[20] But heape vp to your selues treasures in heauen: vvhere neither the rust nor mothe doth corrupt, and vvhere theeues do not digge through nor steale.

[21] For vvhere thy treasure is, there is thy hart also. [22] The candel of thy body is thine eye. If thine eye be simple, thy vvhole body shal be lightsome. [23] But if thine eye be naught: thy vvhole body shal be darkesome. If then the light that is in thee, be darkenes: the darkenes it self hovv great shal it be? [24] No man can serue tvvo masters. For either he vvil hate the one, and loue the other: or he vvil sustayne the one, and contemne the other. You cannot serue God and Mammon.

[25] Therfore I say to you, be not careful for your life vvhat you shal eate, neither for your body vvhat rayment you shal put on. Is not the life more then the meate: and the body more then the rayment? [26] Behold the foules of the ayre, that they sovv not, neither reape, nor gather into barnes: and your heauenly

AUTHORISED—1611.

for euer, Amen. [14] For, if ye forgiue men their trespasses, your heauenly Father will also forgiue you. [15] But, if yee forgiue not men their trespasses, neither will your Father forgiue your trespasses.

[16] Moreouer, when yee fast, bee not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appeare vnto men to fast: Uerily I say vnto you, they haue their reward. [17] But thou, when thou fastest, anoint thine head, and wash thy face: [18] That thou appeare not vnto men to fast, but vnto thy father which is in secret: and thy father which seeth in secret, shall reward thee openly.

[19] Lay not vp for your selues treasures vpon earth, where moth and rust doth corrupt, and where theeues breake thorow, and steale. [20] But lay vp for your selues treasures in heauen, where neither moth nor rust doth corrupt, ¶ where theeues doe not breake thorow, nor steale.

[21] For where your treasure is, there will your heart be also. [22] The light of the body is the eye: If therefore thine eye bee single, thy whole body shalbe full of light. [23] But if thine eye be euil. thy whole body shalbe full of darkenes. If therefore the light that is in thee be darkenesse, how great is that darkenesse?

[24] No man can serue two masters: for either he wil hate the one and loue the other, or else he will hold to the one, and despise the other. Ye cannot serue God and Mammon. [25] Therfore I say vnto you, Take no thought for your life, what ye shall eate, or what ye shall drinke, nor yet for your body, what ye shall put on: Is not the life more then meate? and the body then raiment? [26] Behold the foules of the aire: for they sow not, neither do they reape, nor gather into barnes, yet your heauenly Father

‘ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς
‘ μᾶλλον διαφέρετε αὐτῶν; [27] τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν
‘ ἡλικίαν αὐτοῦ πῆχυν ἕνα; [28] καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ
‘ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· [29] λέγω δὲ ὑμῖν, ὅτι οὐδὲ
‘ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων. [30] εἰ δὲ τὸν χόρτον
‘ τοῦ ἀγροῦ, σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως
‘ ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; [31] μὴ οὖν μεριμνήσητε, λέ-
‘ γοντες, Τί φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλώμεθα; [32] πάντα γὰρ ταῦτα τὰ
‘ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε τούτων ἁπάντων·
‘ [33] ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ
‘ ταῦτα πάντα προστεθήσεται ὑμῖν· [34] μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ

WICLIF—1380.

wher ȝe ben not more worthi thanne thei? [27] but who of ȝou thenking, mai putte to hys stature o cubit? [28] and of clothinge what ben ȝe bisie? biholde ȝe the lilies of the feld hou thei wexen, thei traueilen not: nether spynnen, [29] and I seye to ȝou that salomon in al his glorie: was not keuerid as oon of thes, [30] and if god clothith thus the heye of the feeld, that to dai is and to morewe is cast in to an ouene: hou myche more ȝou of litil feith?

[31] therfor nyle ȝe be bisie seiynge, what schuln we ete or what schuln we drinke or with what thing schuln we be keuerid? [32] for hethen men sechen alle these thingis, and ȝour fadir woot that ȝe han nede to alle these thingis, [33] therfor seke ȝe first the kyngdom of god and his riȝtfulnesse: and alle these thingis schuln be cast to ȝou,

[34] therfor nyle ȝe be bisie in to the morewe for the morewe schal be bisie to hym silf, for it sufficith to the dai, his owne malice.

7. Nyle ȝe deme ꝛ ȝe schulen not be demed, [2] for in what dome ȝe demen: ȝe schuln be demed, and in what mesure ȝe meten: it schal be metun aȝen to ȝou, [3] but what seest thou a litil mote, in the iȝe of thi brothir: and seest not a beem in thin owne iȝe? [4] or hou seiest thou to thi brother, brother suffre I schal do out a moot fro thin iȝe: and lo a beem is in thin owne iȝe? [5] Ipocrite do out first the beem of thin iȝe: and thanne thou schalt se to do out the moot of the iȝe of thi brother,

[6] Nile ȝe ȝeue holi thing to houndis, nether cast ȝe ȝoure margaritis bifor swyne: leest parauenture thei defoule hem with her feet, and the houndis be turned: ꝛ al to tere ȝou.

[7] Axe ȝe and it schal be ȝouun to ȝou, seke ȝe, and ȝe schuln fynde: knocke ȝe, and it schal be opened to ȝou, [8] for eche

wexen, *grow*. keuered, *covered*. traueilen, *travail*. nyle ȝe be, *be ye not* woot, *knoweth*. deme, demen, *judge*. demed, *judged*. iȝe, *eye*. ȝeue, *give*. margaritis, *pearls*. ȝouun, *given*.

TYNDALE—1534.

hevenly father fedeth them. Are ye not moche better then they?

[27] Which of you (though he toke thought therfore) coulde put one cubit vnto his stature? [28] And why care ye then for rayment? Considre the lylies of the felde, how they growe. They labour not nether spynne. [29] And yet for all that I saye vnto you, that euen Salomon in all his royalte was not arayed lyke vnto one of these. [30] Wherfore yf God so clothe the grasse, which ys to daye in the felde, and to morowe shalbe caste into the fournace: shall he not moche more do the same vnto you, o ye of lytle fayth?

[31] Therfore take no thought sayinge: what shall we eate, or what shall we drincke, or wherwith shall we be clothed? [32] After all these thynges seke the gentyls. For youre hevenly father knoweth that ye have neade of all these thynges. [33] But rather seke ye fyrst the kyngdome of heuen and the rightwisnes therof, and all these thynges shalbe ministred vnto you.

[34] Care not then for the morow, but let the morow care for it selfe: for the daye present hath ever ynough of his awne trouble.

7. IVDGE not, that ye be not iudged. [2] For as ye iudge so shall ye be iudged. And with what mesure ye mete, with the same shall it be mesured to you agayne. [3] Why seist thou a moote in thy brothers eye, and perceavest not the beame that ys yn thyne awne eye. [4] Or why sayest thou to thy brother: suffre me to plucke oute the moote oute of thyne eye, and behold a beame is in thyne awne eye. [5] ypocryte, fyrst cast oute the beame oute of thyne awne eye, and then shalte thou se clearly to plucke oute the moote out of thy brothers eye.

[6] Geve not that which is holy, todogges, nether cast ye youre pearles before swyne, lest they treade them vnder their fete, and the other tourne agayne and all to rent you.

[7] Axe and it shalbe geven you. Seke and ye shall fynd. knocke and it shalbe opened vnto you. [8] For whosoever axeth receaveth

CRANMER—1539.

fedeth them. Are ye not moche better then they? [27] Whych of you (by taking carefull thought) can adde one cubit vnto hys stature? [28] And why care ye for rayment? Consydre the lylies of the felde, how they growe. They labour not, nether do they spynne. [29] And yet I saye vnto you, that euen Salomon in all hys royalte was not arayed lyke unto one of these. [30] Wherfore, yf God so cloth the grass of the felde (which though it stand to daye, is to morowe cast into the fournasse) shall he not moche more do the same for you, O ye of lytle fayth? [31] Therfore, take no thought, sayinge: what shall we eate, or what shall we drynck, or wher with shal we be clothed? [32] after all these thinges do the gentyls seke. For youre heuenly father knoweth, that ye haue nede of all these thinges. [33] But rather seke ye fyrst the kingdome of God, and the rightwisnes therof, and all these thinges shalbe mynistred vnto you. [34] Care not then for the morow, for to morowe day shall care for it selfe: sufficient vnto the daye, is the trauayle therof.

7. IUDGE not, that ye be not iudged. (*condemne not and ye shal not and be condemned*) [2] For as ye iudge, so shall ye be iudged. And with what mesure ye meete, with the same shall other men mesure to you. [3] Why seest thou a mote in thy brothers eye, but considrest not the beame that is in thyne awne eye? [4] Or how sayest thou to thy brother (*Brother*) suffre me, I will plucke out a moate out of thyne eye, and beholde a beame is in thyne awne eye: [5] Thou ypocrite, fyrst cast oute the beame out of thine awne eye, and then shalt thou se clearly to plucke out the mote out of thy brothers eye. [6] Geue not ye that which is holy vnto dogges, nether cast ye youre pearles before swyne, lest they treade them vnder their fete and the other turne against you, and all to rent you.

[7] Aske, and it shalbe geuen you Seke, ꝛ ye shall fynd: Knocke, and it shalbe opened vnto you. [8] For whosoeuer asketh,

ʿ αὔριον μεριμνήσει τὰ ἑαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

VII. ʿ Μὴ κρίνετε, ἵνα μὴ κριθῆτε· [2] ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε·
ʿ καὶ ἐν ᾧ μέτρῳ μετρεῖτε, [k]μετρηθήσεται| ὑμῖν. [3] Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν
ʿ τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;
ʿ [4] ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου·
ʿ καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; [5] ὑποκριτὰ, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ
ʿ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ
ʿ τοῦ ἀδελφοῦ σου. [6] Μὴ δῶτε τὸ ἅγιον τοῖς κυσί· μηδὲ βάλητε τοὺς μαργαρίτας
ʿ ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν
ʿ αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς. [7] Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε,
ʿ καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. [8] πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ

[k] Rec. ἀντιμετρηθήσεται.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
feedeth them. Are ye not muche better then they? [27] Which of you by takinge careful thoght, is able to put one cubit vnto his stature? [28] And why care ye for rayment? Learne, therfore of the lilies of the fielde, how they growe: They laboure not, nether spinne. [29] And yet for al that I say vnto you, that euen Solomon in all his royalty, was not arayed lyke one of these. [30] Wherfore if God so clothe the grasse, of the fielde which standeth to daye, and to morowe is cast into the ouen, shal he not muche more do the same vnto you, O ye of litle faith? [31] Therfore take no thoght, saying, What shal we eat? or what shal we drincke? or wherwith shal we be clothed? [32] For after all these thynges seke the Gentiles. For your heauenly father knoweth that ye haue nede of all these things. [33] But seke ye first the kyngdome of heauen, and the righteousnes therof, and all these thinges shalbe ministred vnto you. [34] Care not then for the morow: for the morow shal care for it selfe: The day present hath euer inough to do with it owne grief.	father feedeth them. Are not you much more of price then they? [27] And vvhich of you by caring, can adde to his stature one cubite? [28] And for rayment vvhy are you careful? Consider the lilies of the field hovv they grovv: they labour not, neither do they spinne. [29] But I say to you, that neither Salomon in al his glorie vvas arayed as one of these. [30] And if the grasse of the field, vvhich to day is, and to morovv is cast into the ouen, God doth so clothe: hovv much more you O ye of very smal fayth? [31] Be not careful therefore, saying, vvhat shal vve eate, or vvhat shal vve drinke, or vvherevvith shal vve be couered? [32] for al these thinges the Heathen do seeke after. For your father knovveth that you neede al these things. [33] Seeke therefore first the Kingdom of God, & the iustice of him: and al these things shall be giuen you besides. [34] Be not careful therfore for the morovv. For the morovv day shal be careful for it self. sufficient for the day is the euil thereof.	feedeth them. Are yee not much better then they? [27] Which of you by taking thought, can adde one cubite vnto his stature? [28] And why take ye thought for raiment? Consider the lillies of the field, how they grow: they toile not, neither doe they spinne. [29] And yet I say vnto you, that euen Solomon in all his glory, was not arayed like one of these. [30] Wherefore, if God so clothe the grasse of the field, which to day is, and to morrow is cast into the ouen: shall he not much more clothe you, O yee of litle faith? [31] Therefore take no thought, saying, What shall we eate? or, what shall we drinke? or wherewithall shall wee be clothed? [32] (For after all these things doe the Gentiles seeke:) for your heauenly father knoweth that ye haue neede of all these things. [33] But seeke ye first the kingdome of God, and his righteousnesse, and all these things shalbe added vnto you. [34] Take therefore no thought for the morrow: for the morrow shall take thought for the things of it selfe: sufficient vnto the day is the euill thereof.
7. IVDGE not, that ye be not iudged. [2] For as ye iudge, so shal ye be iudged: And wyth what measure ye meate, with the same shal it be measured to you againe. [3] And why seest thou a mote in thy brothers eye, and perceauest not the beame that is in thyne owne eye? [4] Or how sayest thou to thy brother: suffer me to cast out the mote out of thyne eye, and behold a beame is in thine own eye? [5] Hypocrite, first cast out the beame out of thine own eye, and then shalt thou se clearely to cast out the mote out of thy brothers eye. [6] Geue not that which is holy to dogges, nether cast ye your pearles before swyne: lest they treade them vnder their fete, and turnyng agayne, all to rent you. [7] Aske, and it shalbe geuen you: Seke, & ye shal fynde: Knocke and it shalbe opened vnto you. [8] For whosoeuer asketh	7. IVDGE not, that you be not iudged. [2] For in what iudgment you iudge, you shal be iudged: and in what measure you mete, it shal be measured to you agayne. [3] And why seest thou the mote that is in thy brothers eye: and the beame that is in thine ovvne eye thou seest not? [4] Or how sayest thou to thy brother, Let me cast out the mote of thine eye: and behold a beame is in thine owne eye? [5] Hypocrite, cast out first the beame out of thine owne eye, and then shalt thou see to cast out the mote out of thy brothers eye. [6] Giue not that which is holy to dogges: neither cast ye your pearles before swine, lest perhaps they treade them with their feete, and turning, al to teare you. [7] Aske, and it shal be giuen you: seeke, and you shal finde, knocke, and it shal be opened to you. [8] For euery one that	7. IVDGE not, that ye be not iudged. [2] For with what iudgment ye iudge, ye shall be iudged: and with what measure ye mete, it shall be measured to you againe. [3] And why beholdest thou the mote that is in thy brothers eye, but considerest not the beame that is in thine owne eye? [4] Or how wilt thou say to thy brother, Let mee pull out the mote out of thine eye, and beholde, a beame is in thine owne eye? [5] Thou hypocrite, first cast out the beame out of thine owne eye: and then shalt thou see clearely to cast out the mote out of thy brothers eye. [6] Giue not that which is holy vnto the dogges, neither cast yee your pearles before swine: lest they trample them vnder their feet, and turne againe and rent you. [7] Aske, and it shalbe giuen you: seeke, and ye shall finde: knocke, and it shalbe opened vnto you. [8] For euery one that

‘ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται. 9 ἢ τίς ἔστιν ἐξ ὑμῶν ἄνθρω-
‘ πος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; 10 [l]καὶ| [m]ἐὰν|
‘ ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; 11 εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε
‘ δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς
‘ οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν; 12 Πάντα οὖν ὅσα ἂν θέλητε ἵνα
‘ ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ
‘ νόμος καὶ οἱ προφῆται. 13 Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη,
‘ καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοί εἰσιν οἱ εἰσερχό-
‘ μενοι δι᾽ αὐτῆς· 14 [n]Τί| στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς
‘ τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν. 15 Προσέχετε δὲ ἀπὸ τῶν ψευ-
‘ δοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δέ εἰσι

[l] Alex. ἢ καὶ. [m] Alex. = ἐὰν. [n] Rec. ὅτι.

WICLIF — 1380.

that axith: takith, and he that sekith: fyndith, and it schal be opened to hym that knockith. 9 what man of 3ou is that, if his sone axe hym breed: whether he wole take hym a stone? 10 or if he axe a fisch, whether he wole take hym an eddre? 11 therfor if 3e whanne 3e ben yuel men, kunnen 3eue good 3iftis to 3oure sones: hou myche more 3oure fadir that is in heuenes schal 3eue gode thingis to men that axen hym?

12 therfor alle thingis what euer thingis 3e wole that men don to 3ou: do 3e to hem, for this is the lawe, & profetis,

13 entre 3e bi the streiʒte 3ate, for the 3ate that ledith to perdicioun is large and the weie is brood: and there ben many that entren bi it, 14 hou streite is the 3ate, and naruʒ the weye that ledith to liif, and ther ben fewe that fynden it.

15 Be 3e ware of fals profetis that comen to 3ou in clothingis of scheep: but withynne forth thei ben as wolues of raueyn, 16 of her fruytis 3e schuln knowe hem, whether men gaderen grapis of thornes: or figis of breris? 17 so eueri good tree: makith good fruytis, but an yuel tree: makith yuel fruytis, 18 a good tre mai not make yuel fruytis: nether an yuel tree make good fruytis, 19 eueri tree that makith not good fruyt: schal be kitte doun and schal be cast in to the fier, 20 therfor of her fruytis 3e schuln knowe hem,

21 Not eche man that seith to me lord lord, schal entre in to the kyngdom of heuenes, but he that doith the wille of *the* [my] fadir that is in heuenes: he schal entre in to the kingdom of heuenes, 22 Many schuln seie to me in that dai lord lord, whether we han not profecied in thi name, & han cast out fendis in thi name, & han don many vertues in thi name? 23 & thanne I schal knowleche to hem that I knewe 3ou neuer, departe awei fro me 3e that worchen wickidnesse,

eddre, *adder*. kunnen, *knowingly*. 3eue, *give*. raueyn, *ravin*.

TYNDALE — 1534.

and he that seketh fyndeth, and to hym that knocketh, it shalbe opened. 9 Ys there eny man amonge you which if his sonne axed hym bread, wolde offer him a stone? 10 Or if he axed fysshe, wolde he proffer hym a serpent? 11 yf ye then which are evyll, cane geve to youre chyldren good gyftes: how moche moore shall youre father which is in heven, geve good thynges to them that axe hym?

12 Therfore whatsoever ye wolde that men shulde do to you, even so do ye to them. This ys the lawe and the Prophettes.

13 Enter in at the strayte gate: for wyde is the gate, and broade is the waye that leadeth to destruccion: and many ther be which goo yn therat. 14 But strayte is the gate, and narowe ys the waye which leadeth vnto lyfe: and feawe there be that fynde it.

15 Beware of false Prophetes, which come to you in shepes clothinge, but inwardly they are ravenynge wolves. 16 Ye shall knowe them by their frutes. Do men gaddre grapes of thornes? or figges of bryres? 17 Euen soo every good tree bryngeth forthe good frute. But a corrupte tree, bryngethe forthe evyll frute. 18 A good tree cannot bryngeforthe bad frute: nor yet a bad tree can bringe forthe good frute. 19 Every tree that bryngethe not forthe good frute, shalbe hewen doune, and cast into the fyre. 20 Wherfore by their frutes ye shall knowe them.

21 Not all they that saye vnto me, Master, Master, shall enter in to the kyngdome of heven: but he that dothe my fathers will which ys in heven. 22 Many will saye to me in that daye, Master, master, have we not in thy name prophesied? And in thy name have caste oute devyls? And in thy name have done many miracles? 23 And then will I knowlege vnto them, that I never knewe them. Departe from me, ye workers of iniquite.

CRANMER — 1539.

receaueth and whosoeuer seketh findeth: and to him that knocketh, it shalbe opened. 9 Is there any man amonge you, which (yf his sonne aske bred) wil offer him a stone? 10 Or yf he aske fysshe, will he profer him a serpent? 11 If ye then (whan ye are euill) can geue youre children good giftes, how moch more shall youre father which is in heauen, geue good thynges, yf ye aske of him? 12 Therfore whatsoeuer ye wolde that men shuld do to you: do ye euenso to them also. For thys is the lawe and the Prophetes. 13 Enter in at the straite gate: for wide is the gate, and broade is the waye that leadeth to destruction: and many ther be which go in therat. 14 For straite is the gate, and narowe is the waye, which leadeth vnto life: & fewe ther be that fynde it.

15 Beware of false prophetes, which come to you in shepes clothinge, but inwardly they are rauening wolues 16 Ye shall knowe them by their frutes. Do men gather grapes of thornes? or figgis of thistles: 17 Euen so euery good tree bringeth forth good frutes. But a corrupte tree, bryngeth forth euyll frutes. 18 A good tree cannot bring forth bad frute: nether can a bad tree bring forth good frutes. 19 Euery tree that bryngeth not forth good frute, is hewen downe, and cast into the fyre. 20 Wherfore, by their frutes ye shall knowe them.

21 Not euery one that sayeth vnto me Lorde, Lorde, shall enter into the kyngdome of heauen: but he that doth the will of my father whych is in heauen. (*He shall entre in to the kyngdome of heauen*)

22 Many wyll saye to me in that daye: Lorde, Lorde, haue we not prophesyed thorow thy name? And thorow thy name haue cast out deuyls? And done many miracles, thorow thy name? 23 And then will I knowledge vnto them: I neuer knew you. Departe from me, ye that worke iniquite.

ʻ λύκοι ἅρπαγες. [16] ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγου-
ʻ σιν ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σῦκα; [17] οὕτω πᾶν δένδρον ἀγαθὸν
ʻ καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. [18] οὐ δύναται
ʻ δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς
ʻ ποιεῖν. [19] πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.
ʻ [20] ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. [21] Οὐ πᾶς ὁ λέγων μοι, Κύριε,
ʻ Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ
ʻ πατρός μου τοῦ ἐν οὐρανοῖς. [22] πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε,
ʻ Κύριε, οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβά-
ʻ λομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; [23] καὶ τότε ὁμολογήσω
ʻ αὐτοῖς, ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν

GENEVA — 1557.

receaueth, & he that seeketh findeth, & to him that knocketh, it shalbe opened. 9 For what man is there amonge you, which if is sonne aske him bread, would geue hym a stone? 10 Or if he aske fyshe, wil he profer hym a serpent? 11 If ye then which are euil can geue to your children good gyftes, how much more shal your Father whych is in heauen, geue good thinges to them that aske him?

12 Therfore what so euer ye would that men should do to you, euen so do ye to them: for this is the lawe and the Prophetes. 13 Enter in at the streict gate: for it is the wide gate, and broad way that leadeth to destruction: and many there be which go in ther at. 14 Because the gate is streict, and the way narowe which leadeth vnto lyfe: and fewe there be that finde it.

15 Beware of false prophetes, whych come to you in shepes clothyng, but inwardly they are rauening wolues. 16 Ye shal know them by their fruites. Do men gather grapes of thornes? or figges of thystels? 17 Euen so euery good tre bringeth forth good fruit: and a corrupt tre bringeth forth euyl fruit. 18 A good tre, can not bryng forth bad fruit: nor yet a bad tre, can bryng forth good fruit. 19 Euery tre not bringing forth good fruit, is hewen down, & cast into the fyre. 20 Then, by their fruites ye shal know them.

21 Not al they that say vnto me, Lord, Lord, shal enter into the kingdome of heauen: but he that doth my fathers wyl whych is in heauen.

22 Many wyl say to me in that day, Lord, Lord, haue we not by thy name prophecied? and by thy name haue cast out deuilles? And by thy name haue done many miracles? 23 And then wil I professe to them, I neuer knewe you. Departe from me ye that worke iniquitie.

RHEIMS — 1582.

asketh, receiueth: and that seeketh, findeth: and to him that knocketh, it shal be opened. 9 Or vvhat man is there of you, vvhom if his childe shal aske bread, vvil he reach him a stone? 10 Or if he shal aske him fish, vvil he reach him a serpent? 11 If you then being naught, knovv hovv to giue good giftes to your children: hovv much more vvil your father vvhich is in heauen, giue good things to them that aske him? 12 Al things therfore vvhatsoeuer you vvil that men doe to you doe you also to them. For this is the Lavv and the Prophets.

13 Enter ye by the narrovv gate: because brode is the gate, and large is the vvay that leadeth to perdition, and many there be that enter by it. 14 Hovv narrovv is the gate, and straite is the vvay that leadeth to life: and fevv there are that finde it! 15 Take ye great heede of false Prophets, vvhich come to you in the clothing of sheepe, but invvardly are rauening vvolues. 16 By their fruites you shal knovv them. Do men gather grapes of thornes, or figges of thistels? 17 Euen so euery good tree yeldeth good fruites, and the euil tree yeldeth euil fruites. 18 A good tree can not yeld euil fruites, neither an euil tree yeld good fruites. 19 Euery tree that yeldeth not good fruite, shal be cut dovvne, and shal be cast into fyre. 20 Therfore by their fruites you shal knovv them.

21 Not euery one that sayth to me, *Lord, Lord,* shal enter into the Kingdom of heauen: but he that doeth the vvil of my father vvhich is in heauen, he shal enter into the kingdom of heauen. 22 Many shal say to me in that day, *Lord, Lord,* haue not vve prophecied in thy name, and in thy name cast out diuels, and in thy name vvrought many miracles? 23 And then I vvil confesse vnto them, That I neuer knevv you. depart from me you that vvorke iniquitie.

AUTHORISED — 1611.

asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened. 9 Or what man is there of you, whom if his sonne aske bread, will hee giue him a stone? 10 Or if hee aske a fish, will hee giue him a serpent? 11 If ye then being euill, know how to giue good gifts vnto your children, how much more shall your Father which is in heauen, giue good things to them that aske him? 12 Therefore all things whatsoeuer ye would that men should doe to you, doe ye euen so to them: for this is the Law and the Prophets.

13 Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which goe in thereat: 14 [a] Because strait is the gate, and narrow is the way which leadeth vnto life, and few there be that finde it. 15 Beware of false prophets which come to you in sheepes clothing, but inwardly they are rauening wolues. 16 Yee shall know them by their fruits: Doe men gather grapes of thornes, or figges of thistles? 17 Euen so, euery good tree bringeth forth good fruit: but a corrupt tree bringeth foorth euill fruit. 18 A good tree cannot bring foorth euil fruit, neither can a corrupt tree bring foorth good fruit. 19 Euery tree that bringeth not foorth good fruit, is hewen downe, and cast into the fire. 20 Wherefore by their fruits ye shall know them.

21 Not euery one that saith vnto mee, Lord, Lord, shall enter into the kingdome of heauen: but he that doeth the wil of my father which is in heauen. 22 Many will say to me in that day, Lord, Lord, haue we not prophecied in thy Name? and in thy Name haue cast out deuils? and in thy Name done many wonderfull workes? 23 And then will I professe vnto them, I neuer knew you: Depart from me, ye that worke iniquitie.

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[a] *Or*, how.

'ἀνομίαν. [24] Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐτοὺς,
'[o] ὁμοιώσω αὐτὸν| ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν·
'[25] καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ [p] προσέ-
'πεσον| τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. [26] καὶ
'πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς, ὁμοιωθήσεται
'ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον· [27] καὶ κατέβη ἡ
'βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ
'ἐκείνῃ, καὶ ἔπεσε· καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.'

[28] Καὶ ἐγένετο ὅτε [q] συνετέλεσεν| ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο
οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· [29] ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ
οὐχ ὡς οἱ γραμματεῖς [r].

[o] Alex. ὁμοιωθήσεται. [p] Alex. προσέπεσαν. [q] Alex. ἐτέλεσεν. [r] Alex. + αὐτῶν.

WICLIF—1380.

[24] therfor ech man that herith thes my wordis, ȝ doth hem: schal be made like to a wise man that hath bildid his hous on a stoon, [25] ȝ reyn fildoun, ȝ flodis camen, ȝ wyndis blewen, ȝ russchiden in to that hous, ȝ it fil not doun for it was foundid on a stoon, [26] ȝ euery man that herith these my wordis ȝ doith hem not: is like to a fool, that hath bildid his hous on grauel, [27] ȝ reyn cam doun and flodis camen, and wyndis blewen ȝ thei hurleden aȝen that hous, and it fill doun, and the fallinge doun therof was grete.

[28] And it was don whanne ihesus had endid thes wordis: the puple wondrid on his techynge, [29] for he tauȝte hem as he that hadde power: ȝ not as the scribis of hem and the farisies.

8. BUT whanne ihesus was come doun of the hille: moch puple sued hym, [2] and lo a leprous man cam, ȝ worschipid him and seide, lord if thou wilt: thou maist make me clene, [3] and ihesus heeld forth the hond: and touchid hym and seide, I wole: be thou made clene, and anoon the lepre of hym was clensid, [4] and ihesus seide to hym, se, seie thou to no man: but go schewe thee to preestis, and offre the ȝifte that Moises comaundid in witnessynge to hem.

[5] And whanne he hadde entrid in to cafernaum: the centurien nyȝed to hym, and preied him [6] and seid, lord my child lithe in the hous, sike on the palsie: and is yuel turmentid, [7] and ihesus seide to hym I schal come ȝ schal hele him,

[8] and the centurien answerid and seide to hym, lord I am not worthi that thou entre vndir my roof, but oonli seie thou bi word: and my child schal be heelid,

fildoun, *fell down*. russchiden, *rushed*. grauel, *sea beach*, or *sand*. sue, sued, *follow*, *followed*. seie, *say*, or *tell*. nyȝed, *drew near*.

TYNDALE—1534.

[24] Whosoever heareth of me these sayinges and doethe the same, I wyll lyken hym vnto a wyse man which bylt hys housse on a rocke: [25] and aboundance of rayne descended, and the fluddes came, and the wyndes blewe and bet vpon that same housse, and it fell not, because it was grounded on the rocke. [26] And whosoever heareth of me these sayinges and doth them not, shalbe lykened vnto a folysh man which bilt hys housse apon the sonde: [27] and abundaunce of rayne descended, and the fluddes came, and the wyndes blewe and beet vpon that housse, and it fell, and great was the fall of it.

[28] And it came to passe, that when Iesus had ended these saynges, the people were astonnyed at hys doctryne. [29] For he taught them as one havynge power, and not as the Scribes.

8. WHEN he was come downe from the mountayne, moch people folowed him. [2] And lo, ther came a lepre and worsheped him sayinge: Master, if thou wylt, thou canst make me clene. [3] And Iesus put forthe hys hond and touched hym, sayinge: I wyll, be thou clene, and immediatly hys leprosie was clensed. [4] And Iesus sayde vnto him. Se thou tell no man, but go and shewe thy selfe to the preste, and offer the gyfte that Moses commaunded, in witnes to them.

[5] When Iesus was entred into Capernaum ther came vnto him a certayne Centurion, and besought hym [6] sayinge: Master my seruaunt lyeth sicke at home of the palsye, and ys greuously payned. [7] And Iesus sayd vnto hym: I will come and heale him. [8] The Centurion answered and sayde: Syr I am not worthy that thou shuldest come vnder my rofe, but speake the worde only and my servaunt shalbe healed.

CRANMER—1539.

[24] For whosoeuer heareth of me these wordes, ȝ doth the same, I will liken him vnto a wise man, which built his house vpon a rocke: [25] and a shower of rayne descended, ȝ the flouddes came, ȝ the wyndes blewe, and bet vpon that house, ȝ it fell not, because it was grounded on the rocke.

[26] And euery one that heareth of me these wordes, ȝ doth them not shalbe lykened vnto a folysh man, whych buylt hys house vpon sande: [27] and a shower of rayne descended, and the flouddes came, ȝ the wyndes blew, ȝ bet vpon that house and it fell, and great was the fall of it.

[28] And it came to passe, that when Iesus had ended these sayinges, the people were astonnyed at hys doctryne. [29] For he taught them as one hauinge power, ȝ not as the scrybes. (*of them, and the Pharises.*)

8. WHEN he was come downe from the mountayne, moche people folowed him. [2] And beholde ther came a leper, ȝ worshipped him sayinge: Master, yf thou wylt, thou canst make me cleane. [3] And Iesus put forth his hand and touched him sayinge: I will, be thou cleane, and immediatly hys leprosye was clensed. [4] And Iesus sayth vnto him: se thou tell no man but go ȝ shewe thy selfe to the preast, and offer the gyfte (that Moses commaunded to be offred) for a wytnes vnto them.

[5] And when Iesus was entred into Capernaum, ther came vnto hym a Centurion, and besought hym, sayinge: [6] Master, my seruaunt lyeth at home sicke of the palsye, ȝ is greuously payned. [7] And Iesus sayeth: whan I come vnto hym, I wyll heale hym. [8] The Centurion answered, ȝ sayde: Syr, I am not worthy, that thou shuldest come vnder my rofe: but speake the worde only, and my seruaunt shalbe healed.

VIII. [8] *Καταβάντι δὲ αὐτῷ| ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.*
[2] *καὶ ἰδοὺ, λεπρὸς ἐλθὼν προσεκύνει αὐτῷ λέγων, 'Κύριε, ἐὰν θέλῃς, δύνασαί*
'με καθαρίσαι.' [3] *Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ [t] ὁ Ἰησοῦς,| λέγων,*
'Θέλω, καθαρίσθητι.' Καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. [4] *καὶ λέγει αὐτῷ*
ὁ Ἰησοῦς, 'Ὅρα μηδενὶ εἴπῃς· ἀλλὰ ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσ-
'ένεγκε τὸ δῶρον ὃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.'

[5] *[u] Εἰσελθόντι δὲ αὐτῷ| εἰς Καπερναοὺμ, προσῆλθεν αὐτῷ ἑκατόνταρχος παρα-*
καλῶν αὐτὸν, [6] *καὶ λέγων, 'Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικὸς,*
'δεινῶς βασανιζόμενος.' [7] *Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, 'Ἐγὼ ἐλθὼν θεραπεύσω*
'αὐτόν.' [8] *Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη, 'Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου*
'ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ [v] λόγῳ,| καὶ ἰαθήσεται ὁ παῖς μου.

[t] Alex. *καταβάντος αὐτοῦ.* [t] Alex. = *ὁ Ἰησοῦς.* [u] Rec. *Εἰσελθόντι δὲ τῷ Ἰησοῦ.* Alex. *εἰσελθόντος δὲ αὐτοῦ.* [v] Rec. *λόγον.*

GENEVA—1557.

[24] Whosoeuer then heareth of me these sayinges, & doth the same, I wil liken him to a wise man, which hath builded his house on a rocke: [25] And the rayne fel, and the floudes came, and the wyndes blew, & beat vpon that same house, and it fel not: for it was grounded on a rocke.

[26] But whosoeuer heareth these woordes which I speake, and doth them not: shalbe lykened vnto a folyshe man, whych hath buylded his house vpon the sand: [27] And the rayne fel, and the floudes came, and the windes blewe, and beat vpon that house, and it fel, and great was the fall of it. [28] And it came to passe, when Iesus had ended these sayinges, the people were astonied at his doctrine. [29] For he taught them as one hauyng autoritie, and not as the Scribes.

8. VVHEN he was come downe from the mountayne, great presse of people folowed him. [2] And lo, there came a leper and worshipped him, saying, Maister, If thou wylt, thou canst make me cleane. [3] And Iesus putting forth his hand, touched him, saiyng, I wil, be thou cleane: and immediatly his leprosie was clensed. [4] And Iesus sayed vnto him, se thou tel no man, but go, and shewe thy self vnto the Priest, and offer the gift that Moses commanded, for a witnes to them.

[5] When Iesus was entred into Capernaum, there came vnto him a Centurion, beseching him. [6] And said, Master, my seruant lieth sycke at home of the palsy, and is greuously payned.

[7] And Iesus sayed vnto him, I wil come and heale him. [8] And the Centurion answered, saying, Syr, I am not worthy that thou sholdest come vnder my rofe: but speake the worde only, and my seruant shalbe healed.

RHEIMS—1582.

[24] Euery one therfore that heareth these my vvordes, and doeth them: shal be likened to a vvise man that built his house vpon a rocke, [25] and the rayne fel, and the fluddes came, & the vvindes blevve, and they beate agaynst that house, and it fel not, for it vvas founded vpon a rocke.

[26] And euery one that heareth these my vvordes, & doeth them not, shal be like a foolish man that built his house vpon the sand, [27] and the rayne fel, and the fluddes came, and the vvindes blevve, and they beate agaynst that house, and it fel, & the fall thereof vvas great.

[28] And it came to passe, vvhen IESVS had fully ended these vvordes, the multitude vvere in admiration vpon his doctrine. [29] For he vvas teaching them as hauing povver, and not as their Scribes and Pharisees.

8. AND vvhen he vvas come dovvne from the mountaine, great multitudes folovved him: [2] And behold a leper came and adored him saying, Lord, if thou vvilt, thou canst make me cleane. [3] And IESVS stretching forth his hand, touched him, saying. I vvil. be thou made cleane. And forthvvith, his leprosy vvas made cleane. [4] And IESVS sayth to him, See thou tel no body: but goe, shevv thy self to the priest, & offer the gift vvhich Moyses commaunded for a testimonie to them.

[5] And vvhen he vvas entred into Capharnaum, there came to him a Centurion, beseeching him, [6] & saying, Lord my boy lieth at home sicke of the palsey, & is sore tormented. [7] And IESVS sayth to him, I vvil come, & cure him.

[8] And the Centurion making ansvver, sayd, Lord I am not vvorthie that thou shouldest enter vnder my roofe: but only say the vvord, and my boy shal be healed.

AUTHORISED—1611.

[24] Therefore, whosoeuer heareth these sayings of mine, and doeth them, I wil liken him vnto a wise man, which built his house vpon a rocke: [25] And the raine descended, and the floods came, and the windes blew, and beat vpon that house: and it fell not, for it was founded vpon a rocke.

[26] And euery one that heareth these sayings of mine, and doeth them not, shall bee likened vnto a foolish man, which built his house vpon the sand: [27] And the raine descended, and the floods came, and the windes blew, and beat vpon that house, and it fell, and great was the fall of it. [28] And it came to passe, when Iesus had ended these sayings, the people were astonished at his doctrine. [29] For he taught them as one hauing authority, and not as the Scribes.

8. WHEN he was come downe from the Mountaine, great multitudes followed him. [2] And behold, there came a Leper, and worshipped him, saying, Lord, If thou wilt, thou canst make me cleane. [3] And Iesus put foorth his hand, and touched him, saying, I will, be thou cleane. And immediatly his leprosie was cleansed. [4] And Iesus saith vnto him, See thou tell no man, but go thy way, shew thy selfe to the Priest, and offer the gift that Moses commanded, for a testimonie vnto them.

[5] And when Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him, [6] And saying, Lord, my seruant lieth at home sicke of the palsie, grieuously tormented. [7] And Iesus saith vnto him, I wil come, and heale him.

[8] The Centurion answered, and said, Lord, I am not worthy that thou shouldest come vnder my roofe: but speake the word onely, and my seruant shalbe healed.

'[9] καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ
'λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ
'δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.' [10] Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασε, καὶ
εἶπε τοῖς ἀκολουθοῦσιν, 'Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν
'εὗρον. [11] λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσι, καὶ ἀνα-
'κλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
'[12] οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται
'ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.' [13] Καὶ εἶπεν ὁ Ἰησοῦς τῷ [w] ἑκατοντάρχῃ,|
'Ὕπαγε, καὶ ὡς ἐπίστευσας γενηθήτω σοι.' Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ
ἐκείνῃ.[x]

[14] Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδε τὴν πενθερὰν αὐτοῦ βεβλη-

[w] Rec. ἑκατοντάρχῳ. [x] Alex. + καὶ ὑποστρέψας ὁ ἑκατόνταρχος εἰς τὸν οἶκον αὐτοῦ ἐν αὐτῇ τῇ ὥρᾳ εὗρε τὸν παῖδα ὑγιαίνοντα.

WICLIF—1380.

9 For why I am a man ordeyned vndir power and haue knyȝtis vndir me/ and I seie to this go: and he goith/ and to another come: and he cometh/ and to my seruaunt do this: and he doith it/

10 and ihesus herd these thingis, and wondrid ȶ seide to men that sueden hym/ truly I seie to ȝou: I foond not so greet feith in israel/ 11 and I seie to ȝou, that many schulen come fro the eest, and the west: and schuln reste with abraham Isaac and Iacob in the kyngdom of heuenes/ 12 but the sones of the rewme schuln be cast out in to uttner derknessis/ there schal be wepinge and gryntinge of teeth/ 13 and ihesus seide to the centurien go: and as thou hast bileued, be it don to thee/ and the child was heelid fro that our/

14 and whanne ihesus was come in to the hous of Symound Petre: he saie his wyues modir liggynge and schakun with feuers/ 15 and he touchid hir hond, and the feuer lefte hir/ and sche roos and serued hem/

16 and whanne it was euen thei brouȝten to hym many that hadden deuelis/ and he castid out spiritis bi word, and heelid al that weren yuel at ese: 17 that it were fulfillid, that was seide bi Isaie the profete seiynge/ he took oure in firmytes, and bare oure sikenessis/

18 And ihesus saie moch puple aboute hym: and bade hise disciplis go ouer the watir/ 19 and a scribe nyȝed: and seide to hym/ Maister I schal sue thee whidir euer thou schalt go/ 20 and ihesus seide to hym/ foxis han dennes, and briddis of heuene han nestis: but mannes sone hath not where he schal reste his heed/ 21 another of hise disciplis seide to him/ lord suffre me to go first/ and birie my fadir/ 22 but ihesus seide to hym/ sue thou

knyȝtis, *soldiers*. sueden, *followed*. rewme, *realm, or kingdom*. liggynge, *lying*. yuel at ese, *diseased* nyȝed, *drew near*.

TYNDALE—1534.

9 For I also myselfe am a man vndre power/ and have sowdiers vndre me/ and I saye to one/ go/ and he goeth/ and to anothre come/ and he cometh: and to my seruaunt/ do this/ and he doeth it.

10 When Iesus hearde that/ he marveled and sayd to them that folowed hym. Verely I say vnto you/ I have not founde so great fayth: no/ not in Israel. 11 I say therfore vnto you that many shall come from the eest and weest/ and shall rest with Abraham/ Isaac and Iacob in the kingdome of heven: 12 and the chyldren of the kyngdome shalbe cast out in to vtter darcknes: there shalbe wepinge and gnasshing of tethe. 13 Then Iesus sayd vnto the Centurion/ go thy waye/ and as thou belevest so be it vnto the. And his servaunt was healed the selfe houre.

14 And then Iesus went to Peters housse/ and sawe hys wyves mother lyinge sicke of a fevre/ 15 and touched her hande/ and the fevre left hir: and she arose/ and ministred vnto them.

16 When the euen was come/ they brought vnto him many that were possessed with devyllis. And he cast out the spirites with a worde/ and healed all that were sicke/ 17 to fulfill that which was spoken by Esayas the Prophet sayinge. He toke on him oure infirmities/ ȶ bare oure sickneses.

18 When Iesus sawe moche people about him/ he commaunded to go over the water. 19 And ther came a scribe and sayd vnto hym: master/ I wyll folowe the whyther so ever thou goest. 20 And Iesus sayd vnto him: the foxes have holes/ and the bryddes of the ayer have nestes/ but the sonne of the man hath not wheron to rest his heede. 21 A nothre that was one of hys disciples sayd vnto hym: master/ suffre me fyrst/ to go and burye my father. 22 But Iesus sayd vnto

CRANMER—1539.

9 For I also my selfe am a man subiect to the aucthoryte of another, and haue soudiers vnder me, and I saye to this man, go, ȶ he goeth: ȶ to another come, and he cometh, and to my seruaunt do this, and he doeth it. 10 When Iesus heard these wordes, he marueled and sayd to them that folowed hym: Uerely I saye vnto you I haue not founde so great fayth in Israel. 11 I saye vnto you that many shal come from the eest and west, and shall rest with Abraham and Isaac and Iacob in the kyngdome of heauen: 12 but the chyldren of the kyngdome shalbe cast out into vtter darcknes: there shalbe wepynge ȶ gnaschyng of teth. 13 And Iesus sayde vnto the Centurion: go thy waye, and as thou beleuest, so be it vnto the. And hys seruaunt was healed in the selfe same houre.

14 And when Iesus was come in to Peters housse, he sawe his wyues mother lyinge in bed, and sycke of a feuer. 15 And he touched her hande, and the feuer left hir: and she arose, ȶ mynystred vnto them.

16 When the euen drue on, they brought vnto hym many that were possessed with deuyls. And he cast out the sprites with a worde, ȶ healed all that were sycke, 17 that it might be fulfilled, which was spoken by Esay the Prophet, when he saieth: He toke on him oure infyrmities, and bare oure sycknesses.

18 When Iesus sawe moche people about hym, he commaunded that they shulde go vnto the other syde of the water. 19 And a certayne scrybe (whan he was come) sayd vnto him: Master: I wyll folowe the whyther soeuer thou goest. 20 And Iesus sayeth vnto hym: the foxes haue holes, and the byrdes of the ayer haue nestes, but the sonne of man hath not wher to rest hys heed. 21 Another of the nomber of hys Disciples sayde vnto hym: Master, suffre me fyrst to go and burye my father. 22 But Iesus sayde vnto

μένην καὶ πυρέσσουσαν, [15] καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ διηκόνει [y] αὐτῷ.| [16] Ὀψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· [17] ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος, "Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν."

[18] Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. [19] καὶ προσελθὼν εἷς γραμματεὺς εἶπεν αὐτῷ, 'Διδάσκαλε, ἀκολουθήσω 'σοι, ὅπου ἐὰν ἀπέρχῃ.' [20] Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, 'Αἱ ἀλώπεκες φωλεοὺς 'ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ 'ἔχει, ποῦ τὴν κεφαλὴν κλίνῃ.' [21] Ἕτερος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ, 'Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.' [22] Ὁ δὲ Ἰησοῦς

[y] Rec. αὐτοῖς.

GENEVA—1557.

[9] For I am a man subiect to the autoritie of another, and haue souldiers vnder me: and I say to one, Go: and he goeth, and to an other, Come: and he commeth, and to my seruant, Do this: and he doeth it. [10] When Iesus heard that, he merueiled, and said to them that folowed him, Verely I say vnto you, I haue not founde so great fayeth: no, not in Israel. [11] I say therfore vnto you, that many shal come from the east and west, and shal sitt doune with Abraham, Isaac, and Iacob in the kingdome of heauen. [12] And the children of the kingdome shal be cast out into vtter darknes: there shalbe weping and gnashing of teeth. [13] Then Iesus said vnto the Centurion, Go thy way, and as thou hast beleued, so be it vnto thee. And his seruant was healed the self same houre.

[14] And Iesus comming to Peters house, sawe his wyues mother liyng, and sycke of a feuer. [15] And he touched her hand, & the feuer left her: so she arose, & ministred vnto them. [16] When that euen was come, they broght vnto him many that were possessed with deuils: And he cast out the spirites with a worde and healed all that were sicke.

[17] To fulfil that which was spoken by Esai the Prophet, saying, He toke on him our infirmities, and bare our sicknesses.

[18] And when Iesus saw much people about him, he commanded them to go ouer the water. [19] And there came a certayne Scribe and sayed vnto him, Master, I wil folow thee whether soeuer thou goest. [20] And Iesus saied vnto him: The foxes haue holes, & the byrdes of the ayre haue neastes, but the sonne of man hath not where on to rest his head. [21] And another that was of his disciples sayed vnto him: master, suffer me first to go and bury my father. [22] But Iesus sayed vnto him,

RHEIMS—1582.

[9] For I also am a man subiect to authoritie, hauing vnder me souldiars: and I say to this, goe, and he goeth: and to an other, come, & he cometh: and to my seruant, doe this, & he doeth it. [10] And IESVS hearing this, marueiled: and sayd to them that folovved him, Amen I say to you, I haue not found so great faith in Israel.

[11] And I say to you, that many shal come from the East and West, and shal sitte dovvne vvith Abraham & Isaac & Iacob in the kingdom of heauen: [12] but the children of the kingdom shal be cast out into the exteriour darknesse: there shal be vveeping & gnashing of teeth.

[13] And IESVS said to the Centurion, Goe: and as thou hast beleeued, be it done to thee. And the boy vvas healed in the same houre.

[14] And vvhen IESVS was come into Peters house, he savv his vviues mother layde, & was in a fitte of a feuer: [15] and he touched her hand, and the feuer left her, and she arose, and ministred to him. [16] And vvhen euening vvas come, they brought to him many that had diuels: and he cast out the spirites vvith a vvord: and al that vvere il at ease he cured: [17] that it might be fulfilled vvich vvas spoken by Esay the Prophete saying, *He tooke our infirmities, and bare our diseases.*

[18] And IESVS seeing great multitudes about him, commaunded to goe beyond the vvater. [19] And a certaine Scribe came, and sayd to him, Master, I vvil folovv thee vvithersoeuer thou shalt goe. [20] And IESVS sayth to him, the foxes haue holes, and the foules of the ayre nestes: but the sonne of man hath not vvhere to lay his head. [21] And an other of his Disciples sayd to him, Lord permit me first to goe & burie my father. [22] But IESVS sayd to

AUTHORISED—1611.

[9] For I am a man vnder authority, hauing souldiers vnder me: and I say to this man, Goe, and he goeth: and to another, Come, and he commeth: and to my seruant, Doe this, and he doth it. [10] When Iesus heard it, he marueiled, and said to them that followed, Uerely, I say vnto you, I haue not found so great faith, no not in Israel. [11] And I say vnto you, that many shall come from the East and West, and shal sit downe with Abraham, and Isaac, ¶ Iacob, in the kingdome of heauen: [12] But the children of the kingdome shall bee cast out into outer darkenesse: there shall be weeping and gnashing of teeth. [13] And Iesus said vnto the Centurion, Go thy way, and as thou hast beleeued, so be it done vnto thee. And his seruant was healed in the self-same houre.

[14] And when Iesus was come into Peters house, he saw his wiues mother layd, and sicke of a feuer: [15] And he touched her hand, and the feuer left her: and she arose, and ministred vnto them.

[16] When the Euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirits with his word, and healed all that were sicke, [17] That it might bee fulfilled which was spoken by Esaias the Prophet, saying, Himselfe tooke our infirmities, and bare our sicknesses.

[18] Now when Iesus saw great multitudes about him, hee gaue commandement to depart vnto the other side. [19] And a certaine Scribe came, and said vnto him, Master, I will follow thee whithersoeuer thou goest. [20] And Iesus saith vnto him, The foxes haue holes, and the birds of the aire haue nests: but the Sonne of man hath not where to lay his head. [21] And another of his disciples said vnto him, Lord, suffer me first to goe, and bury my father. [22] But Iesus said vnto him,

εἶπεν αὐτῷ, ‘ Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.’
23 Καὶ ἐμβάντι αὐτῷ εἰς [y] τὸ | πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.
24 καὶ ἰδοὺ, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι
ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε. 25 καὶ προσελθόντες οἱ μαθηταὶ [z] ἤγειραν
αὐτὸν, λέγοντες, ‘ Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα.’ 26 Καὶ λέγει αὐτοῖς, ‘Τι
‘ δειλοί ἐστε, ὀλιγόπιστοι;’ Τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ,
καὶ ἐγένετο γαλήνη μεγάλη. 27 οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες, ‘ Ποταπός
‘ ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;’
28 Καὶ [a] ἐλθόντι αὐτῷ | εἰς τὸ πέραν εἰς τὴν χώραν τῶν [b] Γαδαρηνῶν,| ὑπήν-
τησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε
μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης· 29 καὶ ἰδοὺ, ἔκραξαν, λέγοντες,

[y] Alex. = τὸ. [z] Rec. + αὐτοῦ. [a] Alex. ἐλθόντος αὐτοῦ. [b] Rec. Γεργεσηνῶν.

WICLIF—1380.

me: and lete deed men birie her deed men.

23 And whanne he was gon up, in to a litil schep: his disciplis sueden him/ 24 and lo a greet stiringe was made in the see: so that the litil schip was hilid with wawis/ but he slepte/ 25 And hise disciplis camen ny3 to him: and reiseden hym and seiden/ lord saue us: we perischen/ 26 and ihesus seide to hem/ what ben 3e of litil feith agast? thanne he roos ꝯ comaundid to the wyndis ꝯ the see: and a greet pesiblenesse was made/ 27 ꝯ men wondriden and seiden/ what maner man is he this? for the wyndis and the see obeischen to hym?

28 ꝯ whan ihesus was come ouer the watir in to the cuntrey of men of gerasa: two men metten him that hadden deuelis ꝯ camen out of graues ful wood, so that no man my3te go bi that weye/ 29 ꝯ lo thei crieden ꝯ seiden/ what to us ꝯ to thee thou ihesus the sone of god? art thou comen hider bifor the tyme to turmente us? 30 ꝯ not fer from hem was a flok of many swyne lesewinge/ 31 ꝯ the deuels preieden him ꝯ seiden/ if thou castist us out fro hennes: sende us in to the droue of swyne/ 32 ꝯ he seide to hem/ go 3e/ and thei 3eden out and wenten in to the swyne/ ꝯ lo in a greet birre, al the droue wente heedlinge in to the see: ꝯ thei werun deed in the watris/ 33 ꝯ the heerdis fledden awei: ꝯ camen in to the citee and teelden alle thes thingis, and of hem that hadden the fendis/ 34 ꝯ lo al the citee wente out a3ens ihesus/ and whanne thei hadden seen him, thei preieden that he wolde passe fro her coostis.

9. AND ihesus wente up in to a boot ꝯ passid ouer the watir, ꝯ cam in to his citee:

hilid, *covered*. ny3, *near*. agast, *afraid*. obeischen, *obey*. ful wood, *very mad*. lesewinge, *grazing* or *pasturing*. birre, *hurry* or *confusion*. a3ens, *against*.

TYNDALE—1534.

him: folowe me/ and let the deed burie their deed.

23 And he entred in to a shyppe/ and his disciples folowed him. 24 And beholde there arose a greate tempest in the see/ in so moche that the shippe was covered with waves/ and he was a slepe. 25 And his disciples came vn to him/ and awoke hym sayinge: master save vs/ we perishe. 26 And he sayd vnto them: why are ye fearfull/ o ye of lytell faithe? Then he arose/ and rebuked the wyndes and the see/ and ther folowed a greate calme. 27 And the men marveyled and sayd: what man is this/ that bothe wyndes and see obey hym?

28 And when he was come to the other syde/ in to the countre of the Gergesites/ ther met him two possessed of devylles/ which came out of the graves/ and were out of measure fearce/ so that no man myght go by that waye. 29 And behold they cryed out sayinge: O Iesu the sonne of God/ what have we to do with the? Art thou come hyther to torment vs before the tyme be come? 30 And ther was a good waye of from them a greate heerd of swyne fedinge. 31 Then the devyles besought him sayinge: if thou cast vs out/ suffre vs to go oure waye in to the heerd of swyne. 32 And he sayd vnto them: go youre wayes. Then went they out/ and departed into the heerd of swyne And beholde the whoale heerd of swyne was caryed with violence hedlinge in to the see/ and perisshed in the water. 33 Then the heerdmen fleed and went their ways in to the cyte/ and tolde every thinge/ and what had fortuned vnto the possessed of the devyls. 34 And beholde all the cyte came out and met Iesus. And when they sawe hym/ they besought hym to departe oute of their costes.

9. THEN he entred in to a shippe and passed over and came in to his awne cite.

CRANMER—1539.

him: folowe me, and let the deed burye theyr deed.

23 And whan he entred into a shyppe, his Disciples folowed hym. 24 And beholde there arose a great tempest in the see, in so moch that the shippe was couered with waues, but he was a slepe. 25 And hys Discyples came to hym, and awoke him sayinge: Master, saue vs, we perysshe. 26 And he sayth vnto them: why are ye fearfull, O ye of lytell fayth? Then he arose and rebuked the wyndes and the see, and ther folowed a great calme. 27 But the men marueyled sayeng: what maner of man is thys, that both wyndes and see obey hym?

28 And when he was come to the other syde, in to the countre of the Gergesites, ther met him two possessed of deuylles, whych came out of the graues, and were out of measure fearce, so that no man myght go by that waye. And beholde, they cryed out saying: 29 O Iesu thou sonne of God what haue we to do with the? Art thou come hither to torment vs before the tyme? 30 And ther was a good waye of from them a heerd of many swyne, fedyng.

31 So, the deuyls besought him, sayinge: yf thou cast vs out, suffre vs to go oure waye into the heerd of swyne. 32 And he sayde vnto them: go youre wayes. Then went they out, and departed into the heerd of swyne. And behold, the whole heerd of swyne was caryed headlynge into the see, and perisshed in the waters. 33 Then they that kepte them, fledd, and went their wayes in to the cytie, and tolde euery thynge, and what had fortuned vnto the possessed of the deuyls: 34 And beholde, the whole cytie came out to mete Iesus: ꝯ when they sawe hym, they besought hym that he wolde departe out of their coastes.

9. HE entred also in to a shyppe, and passed ouer, and came into his awne cytie.

'Τί ἡμῖν καὶ σοὶ, [c] Ἰησοῦ,| υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι 'ἡμᾶς;' [30] Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. [31] οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες, 'Εἰ ἐκβάλλεις ἡμᾶς, [d] ἐπίτρεψον ἡμῖν| 'ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων.' [32] Καὶ εἶπεν αὐτοῖς, 'Ὑπάγετε.' Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς [e] τὴν ἀγέλην τῶν χοίρων·| καὶ ἰδοὺ, ὥρμησε πᾶσα ἡ ἀγέλη [f] τῶν χοίρων| κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. [33] οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. [34] καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν, παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

IX. *Καὶ ἐμβὰς εἰς [g] τὸ | πλοῖον διεπέρασε καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.*

[c] Alex. = Ἰησοῦ. [d] Alex. ἀπόστειλον ἡμᾶς. [e] Alex. τοὺς χοίρους. [f] Alex. = τῶν χοίρων. [g] Alex. = τὸ.

GENEVA — 1557.

Folow me, & let the dead bury their dead. [23] And when he was entred into the shyp, his disciples folowed him. [24] And beholde, there arose a great tempest in the sea, in so much that the shyp was couered with waues, but he was a slepe. [25] And his disciples came, and awoke him, saying, Master saue vs, we peryshe. [26] And he said vnto them, Why are ye fearefull, O ye of litle fayeth. Then he arose, and rebuked the windes and the sea: & there folowed a great calme. [27] And the men marueyled, saying, What man is this, that both windes and seas obey him?

[28] And when he was come to the other syde, into the countrey of the Gergesites, there met him two possessed of deuills which came out of the graues, and were out of measure fearce: so that no man myght go by that same way. [29] And behold, they cryed out, saying, O Iesu thou Sonne of God, what haue we to do with thee? Art thou come hyther to torment vs before the tyme? [30] And there was a good way of from them, a great heard of swyne feedyng. [31] Then the deuyls besoght him, sayng, if thou cast vs out, suffer vs to go our way into the heard of swyne. [32] And he sayd vnto them go your wayes. Then they went out, and departed into the heard of swine. And beholde, the whole heard of swyne was caried with violence frome a stiepe downe place into the sea, and died in the water.

[33] Then the heardmen fled, and went their wayes into the citie, and tolde euerything, and what had fortuned vnto the possessed of the deuyls. [34] And beholde all the citie came out, and met Iesus, and when they saw him, they besoght him to departe out of their coastes.

9. THEN he entred into a shyp, and passed ouer and came into his own citie.

RHEIMS — 1582.

him, Folovv me, and let the dead burie their dead. [23] And vvhen he entered into the boate, his Disciples folovved him: [24] and loe a great tempest arose in the sea, so that the boate vvas couered vvith vvaues, but he slept. [25] And they came to him, and raised him, saying, Lord, saue vs, vve perish. [26] And he saith to them, Why are you fearful O ye of litle faith? Then rising vp he commaunded the vvindes & the sea, and there ensued a great calme. [27] Moreouer the men marueled saying, What an one is this, for the vvindes and the sea obey him?

[28] And vvhen he vvas come beyond the vvater into the countrey of the Gerasens, there mette him tvvo that had diuels, coming forth out of the sepulcres, exceding fierce, so that none could passe by that vvay.

[29] And behold they cried saying, What is betvvene vs and thee IESV the sonne of God? art thou come hither to torment vs before the time? [30] And there vvas not farre frome them an heard of many svvine feeding. [31] And the diuels besought him saying, If thou cast vs out, send vs into the heard of svvine. [32] And he said to them, Goe. But they going forth vvent into the svvine, and behold the vvhole heard vvent vvith a violence headlong into the sea: and they dyed in the vvaters.

[33] And the svvineheardes fled: and comming into the citie, told al, and of them that had been possessed of diuels. [34] And behold the vvhole citie vvent out to meete IESVS, and vvhen they savv him, they besought him that he vvould passe from their quarters.

9. AND entring into a boate, he passed ouer the vvater, and came into his ovvne citie.

AUTHORISED — 1611.

Follow me, ¶ let the dead bury their dead.

[23] And when he was entred into a ship, his disciples followed him. [24] And behold, there arose a great tempest in the Sea, insomuch that the ship was couered with the waues: but he was asleepe. [25] And his disciples came to him, and awoke him, saying, Lord, saue vs: we perish. [26] And he saith vnto them, Why are ye fearefull, O ye of litle faith? Then he arose, and rebuked the winds and the Sea, and there was a great calme. [27] But the men marueiled, saying, What maner of man is this, that euen the winds and the Sea obey him?

[28] And when hee was come to the other side, into the countrey of the Gergesenes, there met him two possessed with deuils, comming out of the tombes, exceeding fierce, so that no man might passe by that way. [29] And behold, they cryed out, saying, What haue wee to doe with thee, Iesus thou Sonne of God? Art thou come hither to torment vs before the time?

[30] And there was a good way off from them, an herd of many swine, feeding. [31] So the deuils besought him, saying, If thou cast vs out, suffer vs to goe away into the herd of swine. [32] And he said vnto them, Goe. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ranne violently downe a steepe place into the Sea, and perished in the waters. [33] And they that kept them, fled, and went their waies into the citie, and told euery thing, and what was befallen to the possessed of the deuils. [34] And behold, the whole citie came out to meet Iesus: and when they saw him, they besought him that hee would depart out of their coasts.

9. AND hee entred into a ship, and passed ouer, and came into his owne citie.

[2] καὶ ἰδοὺ, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπε τῷ παραλυτικῷ, ‘Θάρσει, τέκνον, ἀφέωνταί [h] σοι ‘αἱ ἁμαρτίαι σου.’ [3] Καὶ ἰδοὺ, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς, ‘Οὗτος ‘βλασφημεῖ.’ [4] Καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν, ‘Ἵνα τί [i] ὑμεῖς ‘ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; [5] τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν, ‘Ἀφέωνταί [k] σου αἱ ἁμαρτίαι· ἢ εἰπεῖν, [l] Ἔγειρε καὶ περιπάτει; [6] ἵνα δὲ εἰδῆτε, ‘ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας,’ (τότε λέγει τῷ παραλυτικῷ,) ‘Ἐγερθεὶς ἆρόν σου τὴν κλίνην, καὶ ὕπαγε εἰς τὸν οἶκόν ‘σου.’ [7] Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. [8] ἰδόντες δὲ οἱ ὄχλοι [m] ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεὸν, τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. [9] Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώ-

[h] Alex. *σου αἱ ἁμαρτίαι.* [i] Alex. = *ὑμεῖς.* [k] Rec. *σοι.* [l] Rec. *ἔγειραι.* [m] Alex. *ἐφοβήθησαν.*

WICLIF—1380.

[2] ℭ lo thei brouȝten to him a man sike in palsie, ligginge in a bedde, ℭ ihesus saie the feith of hem: ℭ seid to the man sike in palsie, sone haue thou trist? thi synnes ben forȝouun to thee, [3] ℭ lo summe of the scribis: seiden with ynne hem silf, this blasfemeth, [4] ℭ whanne ihesus hadde seen her thouȝtis: he seide, wherto thenke ȝe yuel thingis in ȝoure hertis? [5] what is it liȝter to seye thi synnes ben forȝouun to thee, ether to seye, rise thou ℭ walke? [6] but that ȝe wite that mannes sone hath power to forȝeue synnes in erthe, thanne he seide to the sike man in palsie: rise up, ℭ take thi bed ℭ go in to thin hous, [7] and he roos ℭ wente in to his hous, [8] and the puple seynge dredde ℭ glorified god that ȝaf suche power to men,

[9] And whanne ihesus passid fro thens: he saie a man matheu bi name sittinge in a tolbothe, and he seide to hym, sue thou me, and he roos ℭ folowid him, [10] ℭ it was don the while he satte at the mete in the hous, lo many pupplicans ℭ synful men camen ℭ saten at the mete with ihesus ℭ hise disciplis,

[11] and farisies saien: ℭ seiden to hise disciplis, whi etith ȝour maister with pupplicans ℭ synful men? [12] ℭ ihesus herd and seide, a leche is not nedeful to men that faren wel: but to men that ben yuel at eese, [13] but go ȝe and lerne what it is. I wole merci ℭ not sacrifice, for I cam not to clepe riȝtful men: but synful men.

[14] Thanne the disciplis of Ion camen to hym: ℭ seiden, whi we and farisies fasten ofte? but thi disciplis fasten not? [15] ℭ ihesus seid to hem, whether the sones of the spouse moun moorne: as long as the spouse is with hem? but daies schuln come, Whanne the spouse schal be takun

ligginge, *lying*. trist, *trust* or *confidence*. wite, *know*. tolbothe, *a booth to receive tolls* or *duties*. sue, *follow*. leche, *a physician*. yuel at eese, *diseased*. clepe, *call*. moun, *may*.

TYNDALE—1534.

[2] And lo, they brought to him a man sicke of the palsie, lyinge in his bed. And when Iesus sawe the faith of them, he sayd to the sicke of the palsie: sonne be of good chere, thy sinnes be forgeven the. [3] And beholde certeyne of the scribes sayd in them selves, this man blasphemeth. [4] And when Iesus sawe their thoughtes, he sayd: wherfore thinke ye evill in youre hertes? [5] Whether ys esyer to saye, thy synnes be forgeven the, or to saye: arise and walke? [6] That ye maye knowe that the sonne of man hath power to forgeve sinnes in erth, then sayd he vnto the sicke of the palsye: arise, take vp thy beed, and go home to thine housse. [7] And he arose and departed to his awne housse. [8] And when the people sawe it, they marveyled and glorified god which had geven suche power to men.

[9] And as Iesus passed forth from thence, he sawe a man syt a receyuinge of custome, named Mathew, and sayd to him: folowe me. And he arose and folowed him. [10] And it came to passe, as he sat at meate in the housse: beholde many publicans and synners came and sate downe also with Iesus and hys disciples.

[11] When the Pharises sawe that, they sayd to hys disciples: why eateth youre master with publicans and synners? [12] When Iesus herde that, he sayde vnto them: The whole neade not the phisicion, but they that are sicke. [13] Goo and learne, what that meaneth: I have pleasure in mercy, and not in offerynge. For I am not come to call the rightewes, but the synners to repentaunce.

[14] Then came the disciples of Ihon to hym sayinge: why do we and the Pharises fast ofte: but thy disciples fast not? [15] And Iesus sayde vnto them: Can the weddynge chyldren morne as longe as the bridegrome is with them? The tyme will come when the bridegrome shalbe

CRANMER—1539.

[2] and beholde, they brought to hym a man sycke of the palsye, lyinge in a bed. And when Iesus sawe the fayth of them, he sayde vnto the sycke of the palsye: sonne, be of good cheare, thy sinnes be forgeuen the. [3] And beholde: certayne of the Scribes sayde with in them selues: this man blasphemeth. [4] And when Iesus sawe their thoughtes, he sayde: Wherfore thyncke ye euyll in youre heartes? [5] Whether is easyer to saye, thy synnes be forgeuen the, or to saye, aryse and walke? [6] But that ye maye knowe, that the sonne of man hath power to forgeue synnes in erth, Then saieth he vnto the sicke of the palsie: arise, take vp thy bed, and go vnto thyne house. [7] And he arose, ℭ departed to his house. [8] But the people that sawe it, marueyled, and gloryfyed God, whych had geuen soch power vnto men.

[9] And as Iesus passed forth from thence, he sawe a man (named Mathew) syttyng at the receate of custome, and he sayeth vnto hym: folowe me. And he arose, ℭ folowed hym. [10] And it came to passe as Iesus sat at meate in his housse: beholde, many Publycans also and synners that came, sat downe with Iesus and hys discyples.

[11] And when the Pharises sawe it, they sayd vnto hys discyples: why eateth youre master with publycans and synners? [12] But when Iesus heard that, he sayde vnto them: They that be stronge, neade not the phisycyon, but they that are sicke. [13] Goo ye rather and learne what that meaneth. I will haue mercy, and not sacrifice. For I am not come to call the ryghtewes, but synners to repentaunce.

[14] Then came the Discyples of Iohn vnto him, saying: why do we and the Pharises fast, for the most parte: but thy disciples fast not? [15] And Iesus sayd vnto them: can the brydegromes chyldren mourne, as longe as the brydegrome is with them? But the dayes wyll come, when the bryde-

νιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, ‘ Ἀκολούθει μοι.’ καὶ ἀναστὰς
ἠκολούθησεν αὐτῷ. [10] *Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ,*
πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς
αὐτοῦ. [11] *καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ, ‘ Διὰ τί μετὰ τῶν*
‘ τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;’ [12] *‘Ο δὲ Ἰησοῦς ἀκούσας*
εἶπεν [n] *αὐτοῖς,| ‘ Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ’ οἱ κακῶς ἔχοντες.*
‘ [13] *πορευθέντες δὲ μάθετε τί ἐστιν, “* [o] *Ἔλεον| θέλω, καὶ οὐ θυσίαν·” οὐ γὰρ*
‘ ἦλθον καλέσαι δικαίους, ἀλλ’ ἁμαρτωλοὺς [p] *εἰς μετάνοιαν.’|* [14] *Τότε προσέρχον-*
ται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες, ‘ Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύ-
‘ ομεν πολλὰ, οἱ δὲ μαθηταί σου οὐ νηστεύουσι;’ [15] *Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς,*
‘ Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ’ ὅσον μετ’ αὐτῶν ἐστιν ὁ νυμ-

[n] Alex. = *αὐτοῖς.* [o] Alex. *ἔλεος.* [p] Alex. = *εἰς μετάνοιαν.*

GENEVA — 1557.

[2] And lo, they broght to him a man sycke of the palsy, lying in his bed. And Iesus seyng their fayeth, sayed to the sicke of the palsie: sonne be of good cheare, thy synnes be forgeuen thee. [3] And beholde, certaine of the Scribes sayed with them selues, this man blasphemeth. [4] And when Iesus saw their thoghtes, he sayed, Wherfore thynke ye euil thinges in your hartes?

[5] For whether is it easier to say,thy synnes are forgeuen thee: or to say, arise and walke? [6] And that ye may know that the sonne of man hath power to forgeue synnes in earth: (then sayed he vnto the sycke of the palsy), Arise, take vp thy bed, and go home to thyne house. [7] And he arose, and departed to his own house. [8] And when the people saw it they marueyled, and glorified God whych had geuen such power to men. [9] And as Iesus passed forth from thence, he saw a man syttyng at the receyte of custome named Matthew, and said to him Folow me. And he arose, and folowed hym.

[10] And it came to passe as Iesus sate at meat in his house, beholde many Publicans & sinners that came thither, sate down also wyth Iesus and his disciples. [11] When the Pharises saw that, they sayed to his disciples, Why eateth your master with Publicans and sinners? [12] And when Iesus heard that, he saied vnto them, The whole nede not a physition, but they that are sicke. [13] Go ye rather and learne what that meaneth: I wil haue mercie, and not sacrifice. For I am not come to call the righteous but the sinners to repentance.

[14] Then came the disciples of Iohn to him, saying, Why do we and the Pharises fast oft: and thy disciples fast not? [15] And Iesus sayed vnto them, can the wedding children mourne as long as the brydegrome is with them? But the dayes wil

RHEIMS — 1582.

[2] And behold they brought to him one sicke of the palsey lying in bedde. And IESVS seeing their faith, said to the sicke of the palsey, Haue a good hart sonne, thy sinnes are forgiuen thee.

[3] And behold certaine of the Scribes sayd vvithin them selues, He blasphemeth. [4] And IESVS seeing their thoughtes, said. Wherfore thinke you euil in your hartes? [5] Whether is easier, to say, thy sinnes are forgiuen thee: or to say, Arise and vvalke? [6] But that you may knovv that the Sonne of man hath povver in earth to forgiue sinnes, (then sayd he to the sicke of the palsey), Arise, take up thy bedde, and goe into thy house. [7] And he arose, and vvent into his house. [8] And the multitudes seeing it, vvere afrayd, and glorified God that gaue such povver to men.

[9] And vvhen IESVS passed forth from thence, he savv a man sitting in the custome-house, named Matthevv: And he sayth to him, Folovv me. And he arose vp, and folovved him. [10] And it came to passe as he vvas sitting at meate in the house, behold many Publicans and sinners came, and sate dovvne vvith IESVS and his Disciples. [11] And the Pharisees seeing it, sayd to his Disciples: vvhy doth your Master eate vvith Publicans & sinners? [12] But IESVS hearing it, sayd: They that are in health, neede not a physicion, but they that are il at ease. [13] But go your vvayes and learne vvhat it is, *I vvil mercie, and not sacrifice*. For I am not come to cal the iust, but sinners.

[14] Then came to him the Disciples of Iohn, saying, vvhy do vve and the Pharisees fast often, but thy Disciples do not fast? [15] And IESVS sayd to them, Can the children of the bridegrome mourne, as long as the bridegrome is vvith them? But the days vvil come vvhen the bride-

AUTHORISED — 1611.

[2] And behold, they brought to him a man sick of the palsey, lying on a bed: and Iesus seeing their faith, said vnto the sicke of the palsey, Son, be of good cheere, thy sinnes be forgiuen thee. [3] And behold, certain of the Scribes said within themselues, This man blasphemeth. [4] And Iesus knowing their thoughts, said, Wherefore thinke yee euill in your hearts? [5] For whether is easier to say, Thy sinnes be forgiuen thee: or to say, Arise, and walke? [6] But that yee may know that the sonne of man hath power on earth to forgiue sinnes, (Then saith hee to the sicke of the palsie) Arise, take vp thy bed, and goe vnto thine house. [7] And he arose, and departed to his house. [8] But when the multitudes saw it, they marueiled, & glorified God, which had giuen such power vnto men.

[9] And as Iesus passed foorth from thence, he saw a man named Matthew, sitting at the receit of custome: and he saith vnto him, Follow me. And he arose and followed him.

[10] And it came to passe, as Iesus sate at meate in the house, behold, many publicanes and sinners, came and sate downe with him and his Disciples.

[11] And when the Pharisees saw *it*, they said vnto his disciples, Why eateth your master with publicanes & sinners? [12] But when Iesus heard *that*, hee said vnto them, They that bee whole neede not a Physician, but they that are sicke. [13] But goe ye and learne what that meaneth, I will haue mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

[14] Then came to him the disciples of Iohn, saying, Why doe we and the Pharisees fast oft, but thy disciples fast not? [15] And Iesus sayd vnto them, Can the children of the bride-chamber mourne, as long as the bridegrome is with them? But the dayes will come when the bridegrome

‘ φίος ; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος, καὶ τότε νη-
‘ στεύσουσιν. [16] οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ.
‘ αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.
‘ [17] οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ
‘ ἀσκοὶ, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ βάλλουσιν οἶνον
‘ νέον εἰς ἀσκοὺς καινοὺς, καὶ [q] ἀμφότεροι| συντηροῦνται.’ [18] Ταῦτα αὐτοῦ λα-
λοῦντος αὐτοῖς, ἰδοὺ, ἄρχων [r] εἷς ἐλθὼν| προσεκύνει αὐτῷ λέγων, ‘ Ὅτι ἡ θυγά-
‘ τηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ᾽ αὐτὴν, καὶ
‘ ζήσεται.’ [19] Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.
[20] Καὶ ἰδοὺ, γυνὴ αἱμορῥοοῦσα δώδεκα ἔτη, προσελθοῦσα ὄπισθεν, ἥψατο τοῦ
κρασπέδου τοῦ ἱματίου αὐτοῦ· [21] ἔλεγε γὰρ ἐν ἑαυτῇ, ‘ Ἐὰν μόνον ἅψωμαι τοῦ

[q] Rec. *ἀμφότερα.* [r] Rec. *ἐλθών.*

WICLIF—1380.

aweie fro hem : ȝ thanne thei schuln faste/ [16] and no man puttith a cloute of boistous clooth in to an oold clothing/ for it doith awei the fulnes of the clothe, and a worse brekynge is made/ [17] nether men putte newe wyne in to olde botels/ els the botels ben to brokun ȝ destried, and the wyne schedde out/ but men putten newe wyne in to newe botels : and bothe ben kepte.

[18] Whilis that ihesus spake these thingis to hem : lo a prince came, ȝ worschipid hym and seide/ lord my douȝtir is now deed : but come thou and putte thin hond on hir : and sche schal lyue/ [19] and ihesus roos ȝ hise disciplis : ȝ sueden hym/ [20] and lo a womman that had the blodi fluxe twelue ȝeer : nyȝed bihynde and touchid the hemme of his clothe/ [21] for sche seide with ynne hir silf/ if I touche oonli the cloth of him : I schal be saaf/ [22] and ihesus turned ȝ saie hir and seide/ douȝtir haue thou trist, thi feith hath made the saaf/ and the womman was hool fro that our/

[23] and whanne ihesus cam in to the hous of the prince and saie mynystrelis and the puple makynge noise : [24] he seide/ go ȝe awei/ for the damysel is not deed : but slepith/ and thei scorneden hym/ [25] and whanne the folk was putte out : he wente in ȝ heeld hir hond/ and the damysel roos/ [26] and this fame wente out in to al that lond.

[27] And whanne ihesus passid fro thennes, two blinde men criynge sueden hym and seiden/ thou sone of dauith haue merci on us ? [28] and whanne he cam in to the hous : the blynde men camen to hym/ and ihesus seid to hem/ what wolen ȝe that I do to ȝou ? and thei seiden/ lord : that oure iȝen ben opened/ and ihesus seide/ bileuen ȝe, that I mai do this thing to ȝou ? thei seiden to hym, ȝhe lord/ [29] thanne he touchid her iȝen/ and seide/

TYNDALE—1534.

taken from them/ and then shall they faste. [16] Noo man peceth and olde garment with a pece of newe cloothe. For then taketh he awaye the pece agayne from the garment/ and the rent ys made greater. [17] Nether do men put newe wyne into olde vessels/ for then the vessels breake/ and the wyne runneth oute/ and the vessels perysshe. But they powre newe wyne into newe vessels/ and so are both saved togeder.

[18] Whyls he thus spake vnto them/ beholde ther came a certayne ruler/ and worshipped him sayinge : my doghter is euen now deceased/ but come and lay thy honde on her/ and she shall live. [19] And Iesus arose and folowed hym with hys disciples. [20] And beholde/ a woman which was diseased with an yssue of bloude .xii. yeres/ came behynde hym and toched the hem of hys vesture. [21] For she sayd in her silfe : yf I maye toche but even his vesture only/ I shalbe safe. [22] Then Iesus tourned him about/ and behelde her sayinge : Doughter be of good conforte/ thy faith hath made the safe. And she was made whole even that same houre.

[23] And when Iesus came into the rulers housse/ and sawe the minstrels and the people raginge/ [24] he sayde vnto them : Get you hence/ for the mayde is not deed/ but slepeth. And they laughed hym to scorne. [25] Assone as the people were put forthe/ he went in and toke her by the hond/ and the mayde arose. [26] And this was noysed through out all that lande.

[27] And as Iesus departed thence/ two blynde men folowed hym crying and saying : O thou sonne of David/ have mercy on vs. [28] And when he was come to housse/ the blynd came to hym And Iesus sayde vnto them : Beleve ye that I am able to do thys ? And they sayde vnto hym : ye Lorde. [29] Then touched he their eyes/ saying : acordynge to youre faythe/

CRANMER—1539.

grome shalbe taken from them, and then shall they fast. [16] No man putteth a pece of new cloth in an olde garment. For then taketh he awaye the pece from the garment, and the rent is made worse. [17] Nether do men put new wyne in to olde bottels : els the bottels breake, and the wyne runneth out, and the bottels perysh. But they putt new wyne into new bottels, and both are saued together.

[18] Whyle he thus spake vnto them, beholde, ther came a certayne ruler, and worshipped him, saying : my daughter is euen now diseased, but come and laye thy hand vpon her, ȝ she shall lyue. [19] And Iesus arose, and folowed him, and (so dyd) his discyples. [20] and beholde, a woman whych was diseased with an yssue of bloude twelue yeres, came behynde him, and touched the hemme of his vesture. [21] For she sayd within her selfe : yf I may touche but euen hys vesture onely, I shalbe safe. [22] But Iesus tourned hym aboute, and whan he sawe her, he sayde : Daughter, be of good comforte, thy fayth hath made the safe. And the woman was made whole, euen that same tyme.

[23] And when Iesus came into the rulers house, and sawe the minstrels, and the people makyng a noyse, [24] he sayde vnto them : get you hence, for the mayde is not deed but slepeth. And they laughed him to scorne. [25] But whan the people were put forth, he went in, ȝ toke her by the hande, (*and sayde : damsell, aryse.*) and the damsell arose. [26] And this noyse went abroade into all that lande.

[27] And whan Iesus departed thence, two blynde men folowed hym, cryinge ȝ sayinge : O thou sonne of Dauid, haue mercy on vs. [28] And when he was come into the house, the blynde came to him. And Iesus sayeth vnto them : Beleue ye, that I am able to do this ? They saye vnto hym : Lorde, we beleue. [29] Then touched he their eyes, sayinge : accordinge to

cloute, *a piece.* boistous, *rough* or *hard.* sueden, *followed.* nyȝed, *came nigh.* iȝen, *eyes.* trist, *confidence.*

'ἱματίου αὐτοῦ, σωθήσομαι.' [22] Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτὴν εἶπε, 'Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέ σε.' Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. [23] Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον, [24] ˢ λέγει αὐτοῖς, 'Ἀναχωρεῖτε· οὐ γὰρ 'ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει.' Καὶ κατεγέλων αὐτοῦ. [25] Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. [26] καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην. [27] Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοὶ, κράζοντες καὶ λέγοντες, 'Ἐλέησον 'ἡμᾶς, υἱὲ Δαυίδ.' [28] Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, 'Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι;' Λέγουσιν αὐτῷ, 'Ναὶ, Κύριε.' [29] Τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων, 'Κατὰ τὴν πίστιν

ˢ Alex. ἔλεγεν.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
come when the brydegrome shalbe taken from them, and then shal they fast. [16] No man peceth an olde garment with a pece of new clothe and vndressed. For that same piece taketh away something from the garment, and the cutte is made worse. [17] Nether do men put new wine into olde vessels: for then the vessels breake, and the wyne runneth out, and the vessels perishe: but they powre new wine into new vessels, and so are both preserued together.	grome shal be taken avvay from them, and then they shal fast. [16] And no body putteth a peece of ravv cloth to an old garment. For he taketh avvay the peecing therof from the garment, and there is made a greater rent. [17] Neither do they put nevv vvine into old bottels. Othervvise the bottels breake, and the vvine runneth out, and the bottels perish. But nevv vvine they put into nevv bottels: and both are preserued together.	shall bee taken from them, and then shall they fast. [16] No man putteth a piece of [α] new cloth vnto an olde garment: for that which is put in to fill it vp, taketh from the garment, ⁊ the rent is made worse. [17] Neither doe men put new wine into old bottels: else the bottels breake, and the wine runneth out, and the bottels perish: but they put new wine into new bottels, and both are preserued.
[18] While he thus spake vnto them, behold ther came a certaine ruler, and worshipped him, saying, my daughter is euen now deceased, but come and lay thy hand on her, and she shal lyue. [19] And Iesus arose and folowed him and his disciples.	[18] As he vvas speaking this vnto them, behold a certaine Gouernour approched, and adored him, saying, Lord, my daughter is euen novv dead: but come, lay thy hand vpon her, and she shal liue. [19] And Iesvs rysing vp folovved him, and his Disciples.	[18] While hee spake these things vnto them, beholde, there came a certaine ruler and worshipped him, saying, My daughter is euen now dead: but come, and lay thy hand vpon her, and she shall liue. [19] And Jesus arose, and followed him, and *so did* his disciples.
[20] (And behold a woman which was diseased wyth an issue of bloud. 12. yeres, came behind him, and touched the heme of his vesture. [21] For she sayd in her selfe, If I may touche but euen his vesture onely, I shalbe safe. [22] Then Iesus turned him about, and seeyng her, did say, Daughter, be of good confort, thy faith hath made thee safe. And the woman was made whole euen that same houre.) [23] Now when Iesus came into the rulers house, and saw the mynstrels and the people making noyse, [24] He sayed vnto them, Get you hense, the mayde is not dead, but sleapeth. And they laughed him to scorne, [25] And when the people were put forth he went in, and toke her by the hand, and the mayde arose. [26] And this was noysed through out all that lande.	[20] And behold a vvoman vvhich vvas troubled vvith an issue of bloud tvvelve yeres, came behind him, and touched the hemme of his garment. [21] For she sayd vvithin her self, If I shal touch only his garment: I shal be safe. [22] But Iesvs turning and seeing her, sayd, Haue a good hart daughter, thy faith hath made the safe. And the vvoman became vvhole from that houre. [23] And vvhen Iesvs vvas come into the house of the Gouernour, & savv minstrels and the multitude keeping a sturre, [24] he sayd, Depart: for the vvenche is not dead, but sleepeth. And they laughed him to skorne. [25] And vvhen the multitude vvas put forth, he entred in, and held her hand. And the mayde arose. [26] And this bruite vvent forth into al that countrie.	[20] (And behold, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hemme of his garment. [21] For she said within her selfe, If I may but touch his garment, I shall be whole. [22] But Iesus turned him about, and when he saw her, he said, Daughter, bee of good comfort, thy faith hath made thee whole. And the woman was made whole from that houre.) [23] And when Iesus came into the rulers house, and saw the minstrels and the people making a noise, [24] He said vnto them, Giue place, for the mayd is not dead, but sleepeth. And they laughed him to scorne. [25] But when the people were put foorth, he went in, and tooke her by the hand, and the mayd arose. [26] And [β] the fame hereof went abroad into all that land.
[27] As Iesus departed thence, two blynd men folowed him crying, and saying, O thou sonne of Dauid, haue mercie vpon vs.	[27] And as Iesvs passed forth from thence, there folovved him tvvo blinde men crying and saying, Haue mercie on vs, O sonne of Dauid.	[27] And when Iesus departed thence, two blinde men followed him, crying, and saying, Thou sonne of Dauid, haue mercy on vs.
[28] And when he was come into the house, the blynde came to him: and Iesus said vnto them, Beleue ye that I am able to do this? And they sayd vnto him, yea Lord, [29] Then touched he their eyes, saying, According to your fayth be it vnto	[28] And vvhen he vvas come to the house, the blinde came to him. And Iesvs sayth to them, Do you beleeue, that I can doe this vnto you? They say to him, Yea, Lord. [29] Then he touched their eyes, saying, According	[28] And when he was come into the house, the blinde men came to him: and Iesus saith vnto them, Beleeue ye that I am able to doe this? They said vnto him, Yea, Lord. [29] Then touched he their eyes, saying, According to your faith, bee

[α] *Or*, raw, or vnwrought cloth. [β] *Or*, this fame.

'ὑμῶν γενηθήτω ὑμῖν.' [30] Καὶ ἀνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων, 'Ὁρᾶτε μηδεὶς γινωσκέτω.' [31] Οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

[32] Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον. [33] καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφὸς· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες, 'Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ.' [34] Οἱ δὲ Φαρισαῖοι ἔλεγον, 'Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.'

[35] Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν[u]. [36] ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν [v] ἐσκυλμένοι| καὶ ἐῤῥιμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα

[t] Rec. + ὅτι. [u] Rec. et Const. + ἐν τῷ λαῷ. [v] Rec. ἐκλελυμένοι.

WICLIF—1380.

aftir ȝoure feith: be it don to ȝou/ [30] and the iȝen of hem weren opened/ and ihesus thretened hem: and seide/ se ȝe that no man wite. [31] but thei ȝeden out and defameden hym thoruȝ al that lond/

[32] ℭ whan thei werun gon out: lo thei brouȝten to hym a doumbe man hauynge a deuel/ [33] and whanne the deuel was cast out: the doumbe man spak/ ℭ the puple wondrid and seide/ it hath not be seen thus in Israel/ [34] but the farisies seiden/ in the prince of deuels he castith out deuelis.

[35] And ihesus wente aboute alle the citees and castels: techinge in synagogis of hem/ and prechynge the gospel of the kyngdom: and helynge eueri languor, and euery sikenesse/ [36] and he saie the puple/ and hadde ruthe on hem: for thei weren traueilid and liggynge as schep not hauynge a scheperd/ [37] thanne he seide to hise disciplis/ sothli there is myche ripe corne/ but fewe werke men/

[38] therfor preie ȝe the lord of the ripe corne: that he sende werkmen in to his ripe corne.

10. AND whanne hes twelue disciplis werun clepid togidre: he ȝaf to hem power of vnclene spiritis: to cast hem out of men, and to hele eueri languore and sikenesse.

[2] And thes ben the names of the twelue apostlis/ the first symound that is named Petir ℭ Andrewe, his brother/ Iames of ȝebede: [3] and Iohnn his brother/ philip and Bartilmew, thomas and mathew puplican, and Iames alfeye ℭ thaddee, [4] Symound canane, and Iudas scarioth, that bitraied crist/

iȝen, *eyes.* wite, *know.* ȝeden, *went.* defameden, *spread abroad his fame.* castels, *towns.* ruthe, *pity.* liggynge, *lying.* sothli, *truly.* clepid, *called.*

TYNDALE—1534.

be it vnto you. [30] And their eyes were opened. And Iesus charged them saying: Se that no man knowe of it. [31] But they assone as they were departed/ spreed abroade his name through oute all the londe.

[32] As they went out/ beholde/ they brought to hym a dome man possessed af a devyll. [33] And as sone as the devyll was cast oute/ the domme spake: And the people merveled/ sayinge: it was never so sene in Israel. [34] But the Pharises sayde: he casteth oute devyls/ by the power of the chefe devyll.

[35] And Iesus went about all cities and tounes/ teachynge in their synagoges and preachyng the glad tidinges of the kyngdome/ and healinge all maner sicknes and desease amonge the people. [36] But when he sawe the people/ he had compassion on them/ because they were pyned awaye/ and scattered abroade/ even as shepe havinge no shepherd.

[37] Then sayde he to hys disciples: the hervest is greate/ but the laborers are feawe. [38] Wherfore praye the Lorde of the harvest/ to sende forthe laborers into hys harvest.

10. AND he called his .xii. disciples vnto hym/ and gave them power over vnclene sprites/ to cast them oute/ and to heale all maner of sicknesses/ and all maner of deseases.

[2] The names of the .xii. Apostles are these. The fyrst/ Simon called also Peter: and Andrew his brother. Iames the sonne of zebede/ and Ihon his brother. [3] Philip and Bartlemew. Thomas and Mathew the Publican. Iames the sonne of Alphe/ and Lebbeus otherwyse called Taddeus. [4] Simon of Cane/ and Iudas Iscarioth/ which also betrayed hym.

CRANMER—1539.

youre fayth be it vnto you. [30] And their eyes were opened. And Iesus charged them, sayinge: Se that no man knowe of it? [31] But they, whan they were departed, spreed abroade his name in all that lande.

[32] As they went out, beholde they brought to him a domme man possessed of a deuyll. [33] And whan the deuyll was cast out, the domme spake. And the people merueyled, sayinge: it was neuer so sene in Israel. [34] But the Pharises sayde: he casteth out deuyls, thorow the prynce of deuels.

[35] And Iesus went about all cyties and townes, teachyng in their synagoges: and preaching the glad tydinges of the kyngdome, and healyng euery sycknes and euery dysease amonge the people. [36] But when he sawe the people: he was moued with compassion on them, because they were destitute, and scattered abroade, euen as shepe hauynge no shepherd.

[37] Then sayeth he vnto his disciples, the heruest truly is plenteous, but the labourers are feaw. [38] Praye ye therfore the lorde of the haruest, that he will sende labourers into his haruest.

10. AND whan his xii. disciples were called vnto him, he gaue them power agaynst vncleane spretes, to cast them out, ℭ to heale all maner of sickenesse, and all maner of dysease.

[2] The names of the: xii. Apostles are these: The fyrst, Simon whych is called Peter: ℭ Andrew his brother: Iames the sonne of zebedee, ℭ Iohn his brother:

[3] Philip ℭ Bartholomew: Thomas and Mathew, whych had bene a Publican. Iames the sonne of Alphe, and Lebbeus (whose syrname was Taddeus) [4] Simon of Canaan, and Iudas Iscarioth, whych also betrayed him.

ποιμένα. [37] τότε λέγει τοῖς μαθηταῖς αὐτοῦ, 'Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ 'ἐργάται ὀλίγοι· [38] δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς 'τὸν θερισμὸν αὐτοῦ.'

X. Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. [2] Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· [3] Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἁλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος· [4] Σίμων ὁ [w] Κανανίτης, | καὶ Ἰούδας [x] ὁ | Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.

[w] Alex. Κανναῖος. [x] Alex. = ὁ.

GENEVA—1557.

you. [30] And their eyes were opened: and Iesus charged them, saying, See that no man knowe of it.

[31] But they as sone as they were departed, spred abroad his name throughout all the lande.

[32] As they went out, beholde, they broght to him a domme man possessed of a deuyl. [33] And as sone as the deuyl was cast out, the domme spake: then the people marueyled, saying, The like was neuer sene in Israel. [34] But the Pharises sayd, he casteth out deuiles, through the prince of deuiles. [35] And Iesus went about al cities and townes, teaching in their Synagoges, and preaching the glad tidynges of the kyngdome, and healyng all maner of sycknes and disease among the people.

[36] But when he saw the people, he had compassion vpon them, bicause they were destitute and scatered abrod, euen as sheepe hauing no shepherde.

[37] Then saied he to his disciples, The haruest is great, but the labourers are fewe. [38] Wherefore, pray the Lord of the haruest to send forth labourers into his haruest.

10. AND he called his twelue disciples, & gaue them power agaynst vncleane spirites, to cast them out, and to heale all maner of sicknesse, and disease.

[2] The names of the twelue Apostles are these. The first is Simon called Peter, and Andrew his brother: Iames the sonne of Zebede, and Iohn his brother. [3] Philip and Bartlemew: Thomas, and Matthew which had bene a Publican: Iames the sonne of Alphe, and Lebbeus whose surname was Thaddeus: [4] Simon of Canan, and Iudas Iscariote, which also betrayed him.

RHEIMS—1582.

to your faith, be it done to you. [30] And their eyes vvere opened, and IESVS threatened them, saying, See that no man knovv it. [31] But they vvent forth, & bruited him in al that countrey.

[32] And vvhen they vvere gone forth, behold they brought him a dumme man, possessed vvith a diuel. [33] And after the diuel vvas cast out, the dumme man spake, and the multitudes marueled saying, Neuer vvas the like seene in Israel. [34] But the Pharisees sayd, In the prince of diuels he casteth out diuels.

[35] And IESVS vvent about al the cities, and tovvnes, teaching in their synagogs, and preaching the Gospel of the kingdom, and curing euery disease, and euery infirmitie.

[36] And seing the multitudes, he pitied them because they vvere vexed, and lay like sheepe that haue not a shepheard.

[37] Then he sayth to his Disciples, The haruest surely is great, but the vvorkemen are fevv. [38] Pray therfore the Lord of the haruest, that he send forth vvorkemen into his haruest.

10. AND hauing called his tvvelue Disciples together, he gaue them povver ouer vncleane spirites, that they should cast them out, and should cure al maner of disease, and al maner of infirmitie.

[2] And the names of the tvvelve Apostles be these: the first, Simon vvho is called Peter, and Andrevv his brother, [3] Iames of Zebedee, and Iohn his brother, Philip and Barthlemevv, Thomas and Matthevv the publican, and Iames of Alphæus, and Thaddæus, [4] Simon Cananæus, and Iudas Iscariote, vvho also betrayed him.

AUTHORISED—1611.

it vnto you. [30] And their eyes were opened: and Iesus straitly charged them, saying, See that no man know it. [31] But they, when they were departed, spread abroad his fame in all that countrey.

[32] As they went out, beholde, they brought to him a dumbe man possessed with a deuill. [33] And when the deuil was cast out, the dumbe spake, and the multitudes marueiled, saying, It was neuer so seene in Israel. [34] But the Pharisees said, He casteth out the deuils through the prince of the deuils.

[35] And Iesus went about all the cities and villages, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing euery sicknesse, and euery disease among the people. [36] But when he saw the multitudes, he was moued with compassion on them, because they [α] fainted, and were scattered abroad, as sheepe hauing no shepherd.

[37] Then saith he vnto his disciples, The haruest truely is plenteous, but the labourers are few. [38] Pray ye therefore the Lord of the haruest, that hee will send foorth labourers into his haruest.

10. AND when hee had called vnto him his twelue disciples, he gaue them power [β] *against* vncleane spirits, to cast them out, and to heale all maner of sicknesse, and all maner of disease. [2] Now the names of the twelue Apostles are these: The first, Simon, who is called Peter, and Andrew his brother, Iames the sonne of Zebedee, and Iohn his brother:

[3] Philip, and Bartholomew, Thomas, and Matthew the Publicane, Iames the sonne of Alpheus, and Lebbeus, whose surname was Thaddeus: [4] Simon the Canaanite, and Iudas Iscariot, who also betrayed him.

[α] *Or*, were tyred and lay downe. [β] *Or*, ouer.

[5] Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας αὐτοῖς, λέγων, Εἰς
ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε· [6] πορεύεσθε
δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. [7] πορευόμενοι δὲ
κηρύσσετε, λέγοντες, Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. [8] ἀσθενοῦντας
θεραπεύετε, [y] λεπροὺς καθαρίζετε, | δαιμόνια ἐκβάλλετε. δωρεὰν ἐλάβετε, δωρεὰν
δότε. [9] Μὴ κτήσησθε χρυσὸν, μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν.
[10] μὴ πήραν εἰς ὁδὸν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ [z] ῥάβδους· | ἄξιος
γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ [a] ἐστιν. | [11] Εἰς ἣν δ' ἂν πόλιν ἢ κώμην
εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι· κἀκεῖ μείνατε, ἕως ἂν ἐξέλθητε.
[12] εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν. [b] [13] καὶ ἐὰν μὲν ᾖ ἡ οἰκία
ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς

[y] Rec. λεπροὺς καθαρίζετε, νεκροὺς ἐγείρετε. Alex. νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε. [z] Rec. ῥάβδον. [a] Alex. = ἐστιν.

WICLIF — 1380.

[5] Ihesus sente these twelue: & comaundid hem and seide, go ȝe not in to the weye of hethen men: and entre ȝe not in to the citees of samaritans: [6] but rather go ȝe to the schepe of the hous of israel that han perischid. [7] And go ȝe, and preche ȝe and seie that the kingdom of heuenes schal nyȝ, [8] hele ȝe sike men, reise ȝe deed men clense ȝe mysels, cast ȝe out deuelis, freli ȝe han takun: freli ȝeue ȝe, [9] Nile ȝe weeld gold ne siluer ne money in ȝoure girdlis, [10] not a scrippe in the weye, nether two cootis, nether schon nether a ȝerd, for a werk man is worthi his mete, [11] in to what euer cite or castel ȝe schuln entre: axe ȝe who therynne is worthi, & there dwelle ȝe til ȝe gon out, [12] and whanne ȝe goen in to an hous, grete ȝe it, and seien: pees to this hous, [13] and if thilke hous be worthi: ȝoure pees schal come on it, but if that hous be not worthi, ȝoure pees schal turne aȝen to ȝou,

[14] and who euer resceyueth not ȝou nether heerith ȝoure wordis: go ȝe fro that hous or citee, and sprynge of the dust of ȝoure feet, [15] truli I seie to ȝou, it schal be more suffrable to the lond of men of sodom and of Gommor, In the dai of Iugement: thanne to thilke cite,

[16] lo I sende ȝou as scheep in the myddil of wolues, therfor be ȝe sliȝe as serpentis: and symple as dowues, [17] but be ȝe ware of men, for thei schuln take ȝou in counceilis: and thei schuln bete ȝou in her synagogis, [18] & to meyiris or precidentis & to kyngis ȝe schuln be led for me, in witnessynge to hem, and to hethen men:

[19] but whanne thei taken ȝou, nyle ȝe thenke hou or what thing ȝe schuln speke, for it schal be ȝouun to ȝou in that our what ȝe schuln speke. [20] for it ben not ȝe that speken: but the spirit of ȝoure fadir that spekith in ȝou. [21] & the

nyȝ, *draw near*. mysels, *lepers*. ȝeue, *give*. nile, *not*. weeld, *possess*. scrippe, *a small bag* or *satchel*. schon, *shoes*. a ȝerd, *a stick to assist in walking* or *for defence*. castel, *town*. thilke, *that*. sliȝe, *sly* or *cunning*. dowues, *doves*. meyiris, *mayors*. ȝouuen, *given*.

TYNDALE — 1534.

[5] These .xii. sent Iesus, and commaunded them sayinge: Go not in to the wayes that leade to the gentyls, and in to the cities of the Samaritans enter ye not. [6] But go rather to the lost shepe of the housse of Israel. [7] Go and preach sayinge: that the kyngdome of heven is at hande. [8] Heale the sicke, clense the lepers, rayse the deed, caste oute the devils. Frely ye have receved, frely geve agayne. [9] Posses not golde, nor silver, nor brasse yn youre gerdels, [10] nor yet scrip towardes your iorney: nether two cotes, nether shues, nor yet a staffe. For the workman is worthy to have his meate. [11] In to whatsoever cite or toune ye shall come, enquyre who ys worthy yn it, and there abyde till ye goo thence.

[12] And when ye come in to an housse salute the same. [13] And yf the housse be worthy, youre peace shall come apon it. But yf it be not worthy, youre peace shall retourne to you agayne.

[14] And whosoever shall not receave you, nor will heare youre preachynge: when ye departe oute of that housse or that cite, shake of the duste of youre fete. [15] Truly I say vnto you: it shalbe easier for the londe of zodoma and Gomorra in the daye of iudgement, then for that cite.

[16] Beholde I sende you forthe as shepe amonge wolves. Be ye therfore wyse as serpentes, and innocent as doves. [17] Beware of men, for they shall deliver you vp to the counsels, and shall scourge you in their synagoges. [18] And ye shall be brought to the heed rulers and kynges for my sake, in witnes to them and to the gentyls.

[19] But when they delyver you vp, take no thought how or what ye shall speake, for yt shalbe geven you, even in that same houre, what ye shall saye. [20] For it is not ye that speke, but the sprite of your father which speaketh in you.

CRANMER — 1539.

[5] Iesus sent forth these twelue in nombre, whom he commaunded, sayinge. Go not into the waye of the gentyls, and into the cytie of the Samaritans enter ye not. [6] But goo rather to the lost shepe of the house of Israel. [7] Go and preache, saying: The kyngdome of heauen is at hand: [8] Heale the sycke, clense the lepers, rayse the deed, cast out deuyls. Frely ye haue receaued: geue frely. [9] Possesse not golde nor syluer, nor brasse in youre purses, [10] nor yet scrip towardes your iorney: nether two cotes, nether shoes, nor yet a rodde.

For the worckman is worthy of his meate. [11] But to whatsoeuer citie or towne ye shall come, enquyre who is worthy in it, and there abyde tyll ye go thence. [12] And when ye come into an house, salute the same. [13] And yf the house be worthy, let youre peace come vpon it. But yf it be not worthy, let youre peace retourne to you agayne.

[14] And whosoeuer shal not receaue you, nor will heare youre preachynge: when ye departe oute of the house or that cytie shake of the duste of youre fete. [15] Uerely I saye vnto you: it shalbe easyer for the land of zodoma and Gomorra in the daye of iudgement, then for that cytie.

[16] Beholde, I sende you forth, as shepe amonge wolues. Be ye therfore wyse as serpentes and innocent as doues. [17] But be ware of men, for they shall delyuer you vp to the councels, and shall scourge you in their synagoges. [18] And ye shall be brought to the heed rulers, and kynges, for my sake, in witnes to them and to the Gentyls.

[19] But when they delyuer you vp, take ye no thought, how or what ye shall speake: for it shalbe geuen you, euen in that same houre, what ye shall speake. [20] For it is not ye that speke, but the spryte of youre father whych speaketh in you. [21] The brother shall delyuer vp the

‘ ὑμᾶς ἐπιστραφήτω. [14] καὶ ὃς ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους
‘ ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ἐκτινάξατε τὸν κονιορτὸν
‘ τῶν ποδῶν ὑμῶν. [15] ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ [c] Γο-
‘ μόῤῥων| ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ. [16] Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς
‘ πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ
‘ περιστεραί. [17] προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς
‘ συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· [18] καὶ ἐπὶ ἡγε-
‘ μόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς
‘ ἔθνεσιν. [19] ὅταν δὲ [d] παραδιδῶσιν| ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε·
‘ δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε· [20] οὐ γὰρ ὑμεῖς ἐστε οἱ λα-
‘ λοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. [21] Παραδώσει

[b] Alex. + Λέγοντες, Εἰρήνη τῷ οἴκῳ τούτῳ. [c] Alex. Γομόῤῥας. [d] Alex. παραδώσουσιν.

GENEVA—1557.

[5] These twelue did Iesus send, and commanded them, saying, [6] Go not into the way of the Gentils, and into the cities of the Samaritans, enter ye not: But go rather to the lost shepe of the house of Israel. [7] Go and preach, saying, the kyngdome of heauen is at hand. [8] Heale the sycke, clense the lepers, rayse the dead, cast out the deuiles: Freely ye haue receaued, freely geue. [9] Possesse not golde, nor siluer, nor brasse in your gyrdels [10] Nor yet scrip toward your iorney, nether two cotes, nether shoes, nor a staffe. For the workman is worthy to haue his meat.

[11] And into what so euer citie or towne ye shal come, enquyre who is worthy in it, and there abide tyl ye go thence. [12] And when ye come into an house, salute the same. [13] And if the house be worthy, let your peace come vpon it. But if it be not worthy, let your peace returne to you againe. [14] And whosoeuer shal not receaue you, nor wil heare your preachyng: When ye departe out of that house, or that citie, shake of the dust of your fete. [15] Truely I say vnto you, it shalbe easier for the land of Sodoma and Gomorrha in the day of iudgment, then for that citie.

[16] Beholde I send you as shepe among wolues: Be ye therfore wise as serpentes, and innocent as doues. [17] But beware of men, for they shal deliuer you vp to the Councils, & shal scourge you in their Synagoges. [18] And ye shal be broght to the head rulers and kynges for my sake, in wytnes to them, and to the Gentils.

[19] But when they deliuer you vp, take no thoght how or what ye shal speake: for it shalbe geuen you, euen in that same houre, what ye shal say. [20] For it is not ye that speake, but the spirit of your father which speaketh in you. [21] And the brother shal betray the brother to death,

RHEIMS—1582.

[5] These tvvelue did Iesvs send: commaunding them, saying, Into the vvay of the Gentiles goe ye not, and into the cities of the Samaritans enter ye not: [6] but goe rather to the sheepe that are perished of the house of Israel. [7] And going preache, saying, That the kingdom of heauen is at hand. [8] Cure the sicke, raise the dead, cleanse the lepers, cast out diuels: gratis you haue receiued, gratis giue ye. [9] Do not possesse gold, nor siluer, nor money in your purses: [10] not a skrippe for the vvay, neither two coates, neither shoes, neither rodde. for the vvorkeman is vvorthie of his meate.

[11] And into vvhatsoeuer citie or tovvne you shal enter, inquire vvho in it is vvorthie: and there tarie til you goe forth. [12] And vvhen ye enter into the house, salute it, saying, Peace be to this house. [13] And if so be that house be vvorthie, your peace shal come vpon it. but if it be not vvorthie: your peace shal returne to you.

[14] And vvhosoever shal not receiue you, nor heare your vvordes: going forth out of the house or the citie shake of the dust from your feete. [15] Amen I say to you, it shal be more tolerable for the land of the Sodomites and Gomorrheans in the day of iudgement, then for that citie.

[16] Behold I send you as sheepe in the middes of vvolues. Be ye therfore vvise as serpents, and simple as dooues. [17] And take heede of men. For they vvil deliuer you vp in Councels, and in their synagogs they vvil scourge you. [18] And to Presidents and to Kings shal you be ledde for my sake, in testimonie to them and the Gentiles. [19] But vvhen they shal deliuer you vp, take no thought hovv or vvhat to speake: for it shal be giuen you in that houre vvhat to speake. [20] For it is not you that speake, but the spirit of your father that speaketh in you. [21] The brother also shal deliuer vp the brother

AUTHORISED—1611.

[5] These twelue Iesus sent foorth, and commanded them, saying, Goe not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: [6] But go rather to the lost sheepe of the house of Israel. [7] And as yee goe, preach, saying, The kingdome of heauen is at hand: [8] Heale the sicke, cleanse the lepers, raise the dead, cast out deuils: freely yee haue receiued, freely giue. [9] [α] Prouide neither gold, nor siluer, nor brasse in your purses: [10] Nor scrippe for your iourney, neither two coats, neither shooes, nor yet staues: (for the workeman is worthy of his meat.)

[11] And into whatsoeuer citie or towne ye shall enter, inquire who in it is worthy, and there abide till ye goe thence. [12] And when ye come into an house, salute it. [13] And if the house be worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you. [14] And whosoeuer shall not receiue you, nor heare your words: when ye depart out of that house, or citie, shake off the dust of your feet. [15] Uerely I say vnto you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of iudgment, then for that citie.

[16] Behold, I send you foorth as sheepe in the middest of wolues: be yee therefore wise as serpents, and [β] harmelesse as doues. [17] But beware of men: for they wil deliuer you vp to the Councils, and they will scourge you in their Synagogues. [18] And ye shall be brought before Gouernours and Kings for my sake, for a testimony against them, and the Gentiles.

[19] But when they deliuer you vp, take no thought, how or what ye shall speake, for it shall be giuen you in that same houre what ye shall speake. [20] For it is not ye that speake, but the Spirit of your Father, which speaketh in you. [21] And the brother shall deliuer vp the brother to death,

[α] *Or*, get. [β] *Or*, simple.

‘ δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα
‘ ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. [22] καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων
‘ διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. [23] ὅταν δὲ διώ-
‘ κωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην. ἀμὴν [e] γὰρ| λέγω ὑμῖν,
‘ οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.
‘ [24] Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ.
‘ [25] ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ
‘ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ [f] ἐπεκάλεσαν,| πόσῳ μᾶλλον
‘ τοὺς οἰκιακοὺς αὐτοῦ; [26] Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστι κεκαλυμ-
‘ μένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται. [27] ὃ λέγω
‘ ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ

[e] Alex. = γὰρ. [f] Rec. ἐκάλεσαν.

WICLIF—1380.

brother schal take the brother in to deeth: and the fadir the sone, and sones schuln rise aȝens fadir and modir: ¶ schuln turmente hem bi deeth. [22] and ȝe schuln be in hate to alle men for my name, but he that schal dwelle stille in to the ende: schal be saaf.

[23] And whanne thei persue ȝou in this citee, fle ȝe in to an other, truli I seie to ȝou, ȝe schuln not ende the citees of Israel: to for that mannes sone come: [24] the disciple is not aboue the maistir, ne the seruaunt aboue his lord: [25] it is Inow to the disciple, that he be as his maistir, ¶ to the seruaunt as his lord: if thei han clepid the housbonde man belsabub: hou myche more his housshoold meynee? [26] Therfor drede ȝe not hem, for nothing is hid that schal not be schewid and nothing is priuy that schal not be wist:

[27] that thing that I seye to ȝou in derknessis, seie ȝe in the liȝt: and preche ȝe on housis: that thing that ȝe heren in the eere:

[28] ¶ nyle ȝe drede hem that sleen the bodi: for thei moun not sle the soule but rather drede ȝe hym that mai lese bothe bodi and soule in to helle: [29] whethir two sparowis ben not seeld for oon halpeny: and oon of hem schal not falle on the erthe without ȝour fadir? [30] and al the heris of ȝoure heed ben noumbrid: [31] therfor nyle ȝe drede, ȝe ben better thanne many sparowis:

[32] therfor eueri man that schal knowleche me bifor men: I schal knowleche him bifor my fadir that is in heuenes: [33] but he that schal denye me bifor men: I schal denye hym bifor my fadir that is in heuenes. [34] Nile ȝe deme that I cam to sende pees in to the erthe: I came not to sende pees: but swerde: [35] for I cam to departe a man aȝens his fadir:

aȝens, *against*. Inow, *enough*. meynee, *servants* or *family*. nile, *not*. wist, *known*. lese, *destroy*. deme, *judge*.

TYNDALE—1534.

[21] The brother shall betraye the brother to deeth, and the father the sonne. And the chyldren shall aryse agaynste their fathers and mothers, and shall put them to deethe: [22] and ye shall be hated of all men for my name. But he that endureth to the ende, shalbe saved.

[23] When they persecute you in one cite, flye in to another. I tell you for a treuth, ye shall not fynysshe all the cities of Israel, tyll the sonne of man be come. [24] The disciple ys not above hys master: nor yet the servaunt above his lorde. [25] It is ynough for the disciple to be as hys master ys, and that the servaunt be as his lorde ys. yf they have called the lorde of the housse beelzebub: how moche more shall they call them of his housholde so? [26] Feare them not therfore.

There is no thinge so close, that shall not be openned, and no thinge so hyd, that shall not be knowen.

[27] What I tell you in dercknes, that speake ye in lyght. And what ye heare in the eare, that preache ye on the housse toppes.

[28] And feare ye not them which kyll the body, and be not able to kyll the soule. But rather feare hym, which is able to destroye bothe soule and body into hell. [29] Are not two sparowes solde for a farthinge? And none of them dothe lyght on the grounde, with out youre father. [30] And now are all the heeris of youre heedis numbred. [31] Feare ye not therfore: ye are of more value then many sparowes.

[32] Who soever therfore shall knowledge me before men, hym will I knowledge also before my father which is in heuen. [33] But whoso ever shall denye me before men, hym will I also denye before my father which is in heven.

[34] Thynke not, that I am come to sende peace into the erth. I came not to send peace, but a swearde. [35] For I am come to set a man at varyaunce ageynst hys father, and the doughter ageynst hyr

CRANMER—1539.

brother to deeth, ¶ the father the sonne. And the chyldren shall aryse agaynst their fathers and mothers, and shall put them to deeth: [22] ¶ ye shall be hated of all men for my name sake. But he that endureth to the ende, shalbe saued.

[23] But when they persecute you in this cytie, flye ye into another. For verely I saye vnto you: ye shall not go thorow all the cyties of Israel, tyll the sonne of man be come. [24] The discyple is not aboue the master: nor the seruaunt aboue his Lord. [25] It is ynough for the disciple, that he be as his master is, ¶ that the seruaunt be as his Lorde is. If they haue called the Lord of the house, Beelzebub: how moche more shall they call them of his housholde so? [26] Feare them not therfore. For there is nothyng closse, that shall not be opened: and nothynge hyd, that shall not be knowen.

[27] What I tel you in darknes, that speake ye in lyght. And what ye heare in the eare, that preache ye on the house toppes.

[28] And feare ye not them which kyll the body, but are not able to kill the soule. But rather feare him, which is able to destroye both soule and body into hell. [29] Are not two litle sparowes sold for a farthyng? And one of them shall not lyght on the ground with out youre father: [30] Yee, euen all the heeres of your head are nombred. [31] Feare ye not therfore: ye are of more value then many sparowes.

[32] Euery one therfore that shall knowledge me before men, him will I knowledge also before my father which is in heauen. [33] But whosoeuer shall denye me before men, him will I also denye before my father, whych is in heauen.

[34] Thinke not that I am come to sende peace into the erth. I came not to send peace, but a sweard. [35] For I am come to set a man at varyaunce agaynst his father, ¶ the daughter agaynst her mother,

ʿ τῶν δωμάτων. [28] καὶ μὴ [g] φοβεῖσθε| ἀπὸ τῶν [h] ἀποκτενόντων| τὸ σῶμα, τὴν δὲ
ʿ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ [i] ψυ-
ʿ χὴν καὶ σῶμα| ἀπολέσαι ἐν γεέννῃ. [29] οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται;
ʿ καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν· [30] ὑμῶν δὲ καὶ
ʿ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσί. [31] μὴ οὖν [k] φοβηθῆτε·| πολλῶν
ʿ στρουθίων διαφέρετε ὑμεῖς. [32] Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν
ʿ τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν
ʿ οὐρανοῖς. [33] ὅστις δ' ἂν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι
ʿ αὐτὸν κἀγὼ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. [34] Μὴ νομίσητε ὅτι
ʿ ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν.
ʿ [35] ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς

[g] Rec. φοβηθῆτε. [h] Rec. ἀποκτεινόντων. [i] Const. τὴν ψυχὴν καὶ τὸ σῶμα. [k] Alex. φοβεῖσθε.

GENEVA — 1557.

and the father the sonne, and the children shal arise against their fathers and mothers, and shal cause them to dye. [22] And ye shalbe hated of al men for my name: but he that endureth to the ende, shalbe saued.

[23] When they persecute you in one citie, flye into an other: for verely I say vnto you, ye shal not finish all the cities of Israel, tyl the sonne of man become. [24] The disciple is not aboue his master: nor yet the seruant aboue his lord.

[25] It is inough for the disciple to be as his master is, and that the seruant be as his Lord is. If they haue called the Lord of the house Beelzebub, how muche more them of his houshold? [26] Fear them not therfore: for there is nothynge so hid, that shal not be disclosed, and nothing so secret, that shal not be knowen.

[27] What I tel you in darknes, that speake ye in lyght. And what ye heare in the eare, that preach ye on the house toppes. [28] And feare ye not them whych kil the body, but are not able to kyl the soule: but rather feare hym, which is able to destroy both soule and body in hel. [29] Are not two sparrowes solde for an halfe pennye? and one of them shal not fall on the ground without your father. [30] Yea, and al the heares of your heade are numbred. [31] Feare ye not therfore, ye are of more value then many sparrowes. [32] Whosoeuer therfore shal confesse me before men, him will I confesse also before my father which is in heauen. [33] But whosoeuer shal deny me before men, him wil I also deny before my father which is in heauen.

[34] Thinke not that I am come to send peace into the earth. I came [not] to send peace, but the sword. [35] For I am come to set a man at variance against his father, and the daughter agaynst her mother,

RHEIMS — 1582.

to death, and the father the sonne: and the children shal rise vp agaynst the parents, and shal vvorke their death, [22] and you shal be odious to al men for my name. but he that shal perseuere vnto the end, he shal be saued.

[23] And vvhen they shal persecute you in this citie, flee into an other. Amen I say to you, you shal not finish al the cities of Israel, til the sonne of man come.

[24] The Disciple is not aboue the maister, nor the seruant aboue his lord. [25] It suffiseth the disciple that he be as his maister: and the seruant as his lord. If they haue called the goodman of the house Beelzebub, hovv much more them of his houshold? [26] Therfore feare ye not them. For nothing is hid, that shal not be reuealed: and secrete, that shal not be knovven.

[27] That vvhich I speake to you in the darke, speake ye in the light: and that vvhich you heare in the eare, preache ye vpon the house toppes. [28] And feare ye not them that kil the body, and are not able to kil the soul: but rather feare him that can destroy both soul and body into hel.

[29] Are not tvvo sparovves sold for a farthing: and not one of them shal fall vpon the ground vvithout your father? [30] But your very heares of the head are al numbered. [31] Feare not therfore: better are you then many sparovves. [32] Euery one therfore that shal confesse me before men, I also vvil confesse him before my father vvhich is in heauen. [33] But he that shal denie me before men, I also vvil denie him before my father vvhich is in heauen. [34] Do not ye thinke that I came to send peace into the earth: I came not to send peace, but the svvord. [35] For I came to separate man agaynst his father, and the daughter agaynst her

AUTHORISED — 1611.

and the father the childe: and the children shall rise vp against their parents, and cause them to be put to death. [22] And ye shall be hated of all men for my Names sake: but he that endureth to the end, shalbe saued. [23] But when they persecute you in this citie, flee ye into another: for verely I say vnto you, ye shall not [a] haue gone ouer the cities of Israel, till the Sonne of man be come.

[24] The disciple is not aboue his master, nor the seruant aboue his lord. [25] It is enough for the disciple that he be as his master, and the seruant as his Lord: If they haue called the Master of the house Beelzebub, how much more shall they call them of his household? [26] Feare them not therefore: for there is nothing couered, that shall not be reueiled; and hidde, that shall not be knowen. [27] What I tell you in darkenesse, *that* speake ye in light: and what ye heare in the eare, that preach ye vpon the house tops.

[28] And feare not them which kill the body, but are not able to kill the soule: but rather feare him which is able to destroy both soule and body in hell. [29] Are not two Sparrowes solde for a farthing? And one of them shall not fall on the ground without your Father. [30] But the very haires of your head are all numbred. [31] Feare ye not therefore, ye are of more value then many Sparrowes.

[32] Whosoeuer therefore shall confesse me before men, him will I confesse also before my Father which is in heauen. [33] But whosoeuer shall deny me before men, him will I also deny before my Father which is in heauen. [34] Thinke not that I am come to send peace on earth: I came not to send peace, but a sword. [35] For I am come to set a man at variance against his Father, ¶ the daughter against her mother,

[a] *Or*, end or finish.

‘ μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς· [36] καὶ ἐχθροὶ τοῦ ἀνθρώπου
‘ οἱ οἰκιακοὶ αὐτοῦ. [37] ‘Ο φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ, οὐκ ἔστί μου ἄξιος·
‘ καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ, οὐκ ἔστί μου ἄξιος· [38] καὶ ὃς οὐ λαμβάνει
‘ τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστί μου ἄξιος. [39] ὁ εὑρὼν
‘ τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν
‘ ἐμοῦ εὑρήσει αὐτήν. [40] ‘Ο δεχόμενος ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος
‘ δέχεται τὸν ἀποστείλαντά με. [41] ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου
‘ μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν
‘ δικαίου λήψεται· [42] καὶ ὃς ἐὰν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυ-
‘ χροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν
‘ αὐτοῦ.’

WICLIF—1380.

and the dou3tir a3ens hir modir: and the sones wyf a3ens the housbondis modir: [36] and the enemyes of a man, ben thei that ben homeli with hym.

[37] He that loueth fadir or modir more thanne me is not worthi to me, and he that loueth sone or dou3ter ouer me: is not worthi to me: [38] and he that takith not his cros and sueth me: is not worthi to me. [39] he that fyndith his Li3f, schal lese it: ¶ he that lesith his li3f for me: schal fynde it: [40] he that resceyueth 3ou resceyueth me, and he that resceyueth me, resceyueth him that sente me: [41] he that resceyueth a profete in the name of a profete: schal take the mede of a profete: and he that resceyueth a iust man in the name of a iust man: schal take the mede of a iust man. [42] and who euer 3eueth drinke to oon of these leest a cupp of coold water oonli in the name of a disciple: truly I seie to 3ou he schal not lese his mede.

11. AND it was don whanne ihesus hadde endid: he comaundid to his twelue dissciplis ¶ passid fro thens to preche and teche in the citees of hem. [2] But whan Ioon in boondis hadde herde the werkis of crist: he sente tweyne of hise disciplis, [3] and seide to hym, art thou he that schal come: or we abiden an other? [4] and ihesus answerid and seide to hem, go 3e and telle a3en to Ion thoo thingis that 3e han herd and seyn: [5] blinde men seen, crokid men gon, mysels ben made clene, deef men heren: deed men risen a3en, pore men ben taken to prechynge of the gospel: [6] and he is blessid that schal not be sclaundrid in me: [7] ¶ whanne thei weren gon aweye: ihesus bigan to seie of Ion to the puple, what thing wenten 3e out in to desert to se? a reed wawid with the wynde? [8] or what thing wenten 3e out to se, a man clothid with softe clothis? lo thei that ben clothid with

a3ens, *against*. homeli, *familiar*. sueth, *followeth*. mede, *reward*. a3en, *again*. mysels, *lepers*.

TYNDALE—1534.

mother, and the doughterlawe ageynst her motherlawe: [36] And a mannes fooes shalbe they of hys owne housholde.

[37] He that lovith hys father, or mother more then me, is not mete for me. And he that loveth his sonne, or doughter more then me, is not mete for me. [38] And he that taketh not his crosse and foloweth me, ys not mete for me. [39] He that fyndeth hys lyfe, shall lose it: and he that losith hys lyfe for my sake, shall fynde it.

[40] He that receavith you, receavith me: and he that receavith me, receavith him that sent me. [41] He that receavith a prophet in the name of a prophet, shall receave a prophetes rewarde. And he that receavith a righteous man in the name of a righteous man, shall receave the rewarde of a righteous man. [42] And whosoever shall geve vnto one of these lytle ones to drincke, a cuppe of colde water only, in the name of a disciple: I tel you of a trueth, he shall not lose his rewarde.

11. AND it came to passe when Iesus had made an ende of commaundinge his .xii. disciples, that he departed thence, to teache and to preache in their cities.

[2] When Ihon beinge in preson hearde the workes of Christ, he sent two of his disciples [3] and sayde vnto him. Arte thou he that shall come: or shall we loke for another. [4] Iesus answered and sayde vnto them. Go and shewe Ihon what ye have hearde and sene. [5] The blynd se, the halt goo, the lepers are clensed: the deef heare, the ded ryse ageyne, and the glad tidinges is preached to the povre. [6] And happy is he that is not offended by me.

[7] And as they departed Iesus begane to speake vnto the people of Iohn. What for to se went ye out in to the wyldernes? went ye out to se a rede shaken with the wynde? [8] other what went ye out for to se? A man clothed in soofte rayment? Beholde they that weare soofte clothing,

CRANMER—1539.

¶ the daughter in lawe agaynst her mother in lawe: [36] And a mannes foes shalbe they that are of his awne houshold.

[37] He that loueth father, or mother more then me, is not worthy of me. And he that loueth sonne or daughter more then me, is not worthy of me. [38] And he that taketh not hys crosse and foloweth me, is not worthy of me [39] He that fyndeth hys lyfe, shall lose it: and he that losyth his lyfe for my sake, shall fynde it.

[40] He that receaueth you, receaueth me: ¶ he that receaueth me, receaueth hym that sent me. [41] He that receaueth a prophet in the name of a prophet, shall receaue a prophetes rewarde, And he that receaueth a ryghteous man, in the name of a ryghteous man, shall receaue a ryghteous mans rewarde: [42] And whosoeuer shall geue vnto one of these lytle ones to dryncke, a cuppe of colde water onely (in the name of a disciple) verely I saye vnto you: he shall not lose hys rewarde.

11. AND it came to passe, that when Iesus had made an ende of commaundynge hys twelue discyples, he departed thence, to teache and to preache in their cyties.

[2] When Iohn beynge in preson hearde the workes of Christ, he sent two of hys discyples, [3] ¶ sayde vnto him: Art thou he that shall come: or do we loke for another. [4] Iesus answered ¶ sayde vnto them. Go, and shewe Iohn agayne, what ye haue heard and sene. [5] The blynd receaue their sight: the lame walke, the lepers are clensed: ¶ the deef heare, the deed are raysed vp, ¶ the poore receaue the glad tidinges of the gospell. [6] And happy is he, that is not offended by me.

[7] And as they departed, Iesus beganne to saye vnto the people concerning Iohn. What went ye out in to the wylderners to se? A rede that is shaken wyth the wynde? [8] Or what went ye out for to se? A man clothed in softe rayment? Beholde: they

XI. *Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.*

[2] Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας [l] δύο| τῶν μαθητῶν αὐτοῦ, [3] εἶπεν αὐτῷ, ‘Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶ-‘μεν;’ [4] Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, ‘Πορευθέντες ἀπαγγείλατε Ἰω-‘άννῃ, ἃ ἀκούετε καὶ βλέπετε· [5] τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περιπατοῦσι· ‘λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι· [m] νεκροὶ ἐγείρονται, καὶ πτωχοὶ ‘εὐαγγελίζονται· [6] καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.’ [7] Τού-των δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, ‘Τι ‘[n] ἐξήλθετε| εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; ‘[8] ἀλλὰ τί [o] ἐξήλθετε| ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ,

[l] Alex. διὰ. [m] Alex. + καὶ. [n] Alex. ἐξήλθατε. [o] Alex. ἐξήλθατε.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
and the daughter in lawe against her mother in lawe. [36] And a mans foes, shalbe they of his own housholde. [37] He that loueth his father or mother more then me, is not mete for me. And he that loueth his sonne, or daughter more them me, is not mete for me. [38] And he that taketh not is crosse and foloweth after me, is not mete for me. [39] He that will saue his life, shall lose it: and he that loseth this life for my sake, shall saue it.	mother, and the daughter in lavv agaynst her mother in lavv. [36] And a mans enemies, they of his ovvne household. [37] He that loueth father or mother more then me, is not vvorthy of me: and he that loueth sonne or daughter aboue me, is not vvorthy of me. [38] And he that taketh not his crosse, and folovveth me, is not vvorthy of me. [39] He that hath found his life, shal lose it: and he that hath lost his life for me, shal finde it.	and the daughter in law against her mother in law. [36] And a mans foes *shalbe* they of his owne houshold. [37] He that loueth father or mother more then me, is not worthy of me: and he that loueth sonne or daughter more then me, is not worthy of me. [38] And he that taketh not his crosse, and followeth after me, is not worthy of me. [39] He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.
[40] He that receaueth you, receaueth me: and he that receaueth me, receaueth him that sent me. [41] He that receaueth a prophet in the name of a prophet, shal receaue a prophetes rewarde: and he that receaueth a ryghteous man, in the name of a righteous man shal receaue the reward of a righteous man. [42] And who so euer shal geue vnto one of these litle ons to drincke a cup of colde water onely, in the name of a Disciple: verely I say vnto you, he shal not lose his rewarde.	[40] He that receiueth you, receiuth me: and he that receiuth me, receiueth him that sent me. [41] He that receiueth a Prophet in the name of a Prophet, shal receiue the revvard of a prophet. and he that receiueth a iust man in the name of a iust man, shal receiue the revvard of a iust man. [42] And vvhosoeuer shal giue drinke to one of these litle ones a cuppe of cold vvater, only in the name of a disciple, amen I say to you, he shal not lose his revvard.	[40] He that receiueth you, receiueth me: and he that receiueth me, receiueth him that sent me. [41] He that receiueth a Prophet in the name of a Prophet, shall receiue a Prophets reward: and he that receiueth a righteous man, in the name of a righteous man, shal receiue a righteous mans reward. [42] And whosoeuer shall giue to drinke vnto one of these litle ones, a cup of cold water onely, in the name of a disciple, verely I say vnto you, he shall in no wise lose his reward.
11. AND it came to passe that when Iesus had made an ende of commanding his twelue disciples, he departed thence to teach and to preach in their cities. [2] And when Iohn beyng in pryson heard the workes of Christe, he sent two of his disciples, [3] To saie vnto him, Art thou he that oght to come, or shall we loke for another? [4] And Iesus answeryng, sayed vnto them, Go and shewe Iohn what ye haue heard, and sene. [5] The blinde see, the halt go, the lepers are clensed, and the deafe heare, the dead ryse agayne, and the poore receaue the Gospell. [6] And blessed is he that shal not be offended in me.	11. AND it came to passe: vvhen IESVS had done commaunding his tvvelue Disciples, he passed from thence, to teach & preach in their cities. [2] And vvhen Iohn had heard in prison the vvorkes of Christ: sending tvvo of his disciples, he said to him, [3] Art thou he that art to come, or looke vve for an other? [4] And IESVS making answver said to them, Goe and report to Iohn vvhat you haue heard and seen. [5] The blinde see, the lame vvalke, the lepers are made cleane, the deafe heare, the dead rise againe, to the poore the Gospel is preached: [6] and blessed is he that shal not be scandalized in me.	11. AND it came to passe, when Iesus had made an end of commaunding his twelue Disciples, he departed thence to teach and to preach in their cities. [2] Now when Iohn had heard in the prison the workes of Christ, he sent two of his disciples, [3] And said vnto him, Art thou he that should come? Or doe we looke for another? [4] Iesus answered and said vnto them, Go and shew Iohn againe those things which ye doe heare and see: [5] The blind receiue their sight, and the lame walke, the lepers are clensed, and the deafe heare, the dead are raised vp, and the poore haue the Gospel preached to them. [6] And blessed is he, whosoeuer shal not be offended in me.
[7] And as they departed, Iesus began to speake vnto the people of Iohn: What went ye out into the wildernes to see? A reede shaken with the wynde? [8] But what went ye out for to see? A man clothed in soft rayment? Behold, they	[7] And vvhen they vvent their vvay, IESVS began to say to the multitudes of Iohn, What vvent you out into the desert to see? a reede shaken vvith the vvinde? [8] But vvhat vvent you out to see? a man clothed in soft garments? Behold they that are	[7] And as they departed, Iesus began to say vnto the multitudes concerning Iohn, what went ye out into the wildernesse to see? a reede shaken with the wind? [8] But what went ye out for to see? A man clothed in soft raiment? Behold,

ʻ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν [p] βασιλείων| εἰσίν· [9] ἀλλὰ τί ἐξήλ-
ʻ θετε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου· [10] οὗτος
ʻ γάρ ἐστι περὶ οὗ γέγραπται, "Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ
" προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου." [11] Ἀμὴν λέγω
ʻ ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ
ʻ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν. [12] ἀπὸ δὲ τῶν
ʻ ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία τῶν οὐρανῶν βιάζεται,
ʻ καὶ βιασταὶ ἁρπάζουσιν αὐτήν. [13] πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως
ʻ Ἰωάννου προεφήτευσαν· [14] καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων
ʻ ἔρχεσθαι. [15] ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω. [16] Τίνι δὲ ὁμοιώσω τὴν γενεὰν
ʻ ταύτην; ὁμοία ἐστὶ [q] παιδίοις| [r] ἐν ἀγοραῖς καθημένοις,| [s] καὶ προσφωνοῦσι

[p] Rec. βασιλέων. [q] Rec. παιδαρίοις. [r] Alex. καθημένοις ἐν ἀγ. [s] Alex. ἃ προσφωνοῦντα τοῖς ἑτέροις αὐτῶν λέγουσιν.

WICLIF—1380.

softe clothis: ben in the housis of kyngis: [9] but what thing wenten ȝe out to se: a profete? ȝhe I seie to ȝou? ⁊ more thanne a profete, [10] for this is he of whom it is writun, lo I sende myn aungel bifor thi face, that schal make redi thi weye bifor thee.

[11] truli I seie to ȝou: there roos noon more thanne Iohnn Baptist among the children of wommen, but he that is lesse in the kyngdom of heuenes: is more thanne he, [12] and fro the daies of Ioon Baptist til now: the kyngdom of heuenes suffrith violence, ⁊ violent men rauyschen it, [13] for alle profetis and the lawe til to Ion profecieden, [14] and if ȝe wolen resceyue: he is elie that is to come, [15] he that hath eeris of herynge: here he.

[16] But to whom schal I gesse this generacioun like? it is like to children sittynge in chepynge, that crien to her peeris [17] and seien, we han sungun to ȝou: ⁊ ȝe han not dauncid, we han moorned to ȝou: and ȝe han not weilid, [18] for Ioon cam nether etynge ne drinkynge: and thei seien he hath a deuel, [19] the sone of man cam etynge ⁊ drinkinge: and thei seien, lo a man a glotoun and a drynker of wyne, ⁊ a frende of pupplicans and of synful men: and wisdom is iustified of her sones.

[20] thanne iesus bigan to seie repreef to citees in whiche ful many vertues of hym weren don: for thei diden not penaunce, [21] wo to thee coraȝayin, wo to thee bethsaida, for if the vertues that ben don in ȝou hadde ben don in tire ⁊ sidon: sum tyme thei hadden don penaunce in heire ⁊ aisch, [22] netheles I seie to ȝou it schal be lesse peyne to tire and sidon, in the dai of doom, than to ȝou, [23] and thou cafernaum whether thou schalt be arerid up in to heuene? thou schalt go doun in to helle, for if the vertues that ben

ȝhe, *yea*. chepynge, *the market*. peeris, *fellows* or *equals*. vertues, *powers* or *miracles*.

TYNDALE—1534.

are in kynges howses. [9] But what went ye oute for to se? A prophete? Ye I saye to you, and more then a prophete. [10] For this is he of whom it is wrytten. Beholde, I sende my messenger before thy face, which shall prepare thy waye before the.

[11] Verely I saye vnto you, amonge the chyldren of wemen arose there not a gretter then Ihon the baptist. Notwithstondinge he that ys lesse in the kyngdome of heven, ys gretter then he. [12] From the tyme of Iohn Baptist hytherto, the kyngdome of heven suffreth violence, and they that go to it with violence pluck it vnto them. [13] For all the prophetes and the lawe prophesyed vnto to the tyme of Ihon. [14] Also yf ye wyll receave it, this is Helyas which shuld come. [15] He that hathe eares to heare let him heare.

[16] But wher vnto shall I lyken this generacion? It ys lyke vnto chyldren which syt in the market and call vnto their felowes, [17] and saye: we have pyped vnto you, and ye have not daunsed? We have morned vnto you, and ye have not sorowed. [18] For Ihon came nether eatinge nor drinkinge, and they saye, he hath the devyll. [19] The sonne of man came eatinge and drinkinge, and they saye, beholde a glutton and drynker of wyne, and a frend vnto publicans and synners. Neverthelater wysdome ys iustified of hir children.

[20] Then began he to vpbrayd the cities, in which most of his miracles were done, because they mended not. [21] Wo be to the Chorasin. Wo be to the Betzaida: for if the miracles which were shewd in you, had bene done in Tyre and Sidon, they had repented longe agone in sackcloth and asshes. [22] Neverthelesse I say to you: it shall be esier for Tyre and Sidon at the day of iudgement, then for you. [23] And thou Capernaum which art lift vp vnto heven, shalt be brought doune to hell. For if the miracles which have

CRANMER—1539.

that weare softe clothing: are in kynges houses. [9] But what went ye out for to se? A prophete: Uerely I saye vnto you: and more then a Prophete. [10] For thys is he, of whom it is wrytten. Beholde, I sende my messenger before thy face, whych shall prepare thy waye before the.

[11] Uerely I saye vnto you: amonge them that are borne of wemen, arose not a greater then Iohn the Baptist. Notwithstandyng he that is lesse: in the kyngdonge of heauen is gretter then he. [12] From the dayes of Iohn Baptist vntill this daye, the kyngedom of heuen suffreth vyolence, and the violent pluck it vnto them. [13] For all the prophetes, and the lawe it selfe prophesyed vnto Iohn. [14] And yf ye wyll receaue it thys is Helyas, which was for to come. [15] He that hath eares to heare: let him heare.

[16] But wher vnto shall I liken this generacion? It is like vnto chyldren, which syt in the market places, and call vnto their felowes, [17] and saye: we haue pyped vnto you, and ye haue not daunsed? We haue mourned vnto you, ⁊ ye haue not sorowed. [18] For Iohn came nether eatynge nor drynkynge, ⁊ they saye, he hath the deuyll. [19] The sonne of man came eatynge and drynckynge, and they saye, beholde a glutton, ⁊ an vnmeasurable dryncker of wyne, and a frende vnto publicans ⁊ synners. And wysdome is iustifyed of her chyldren.

[20] Then began he to vpbrayd the cyties, which most of hys myracles were done in, because they repented not of their sines. [21] Wo vnto the Chorasin. Wo vnto the Bethsaida: for yf the myracles which were shewed in you, had bene done in the citie of Tyre or Sidon, they had repented of their synnes longe agon in sack cloth ⁊ asshes. [22] Neuerthelesse I saye vnto you: it shall be easier for Tyre ⁊ Sidon at the daye of iudgement, then for you. [23] And thou Capernaum, which art lyft vp vnto heuen, shalt be brought downe to hell. For yf the myracles which haue bene

‘ τοῖς ἑταίροις αὐτῶν, [17] καὶ λέγουσιν,| *Ηὐλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε·*
‘ *ἐθρηνήσαμεν* [t] *ὑμῖν,| καὶ οὐκ ἐκόψασθε.* [18] *Ἦλθε γὰρ Ἰωάννης μήτε ἐσθίων*
‘ *μήτε πίνων, καὶ λέγουσι, Δαιμόνιον ἔχει.* [19] *ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων*
‘ *καὶ πίνων, καὶ λέγουσιν, Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος*
‘ *καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς.*’ [20] *Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν.* ‘ [21] *Οὐαί σοι, Χοραζίν· οὐαί σοι,* [u] *Βηθσαϊδάν·| ὅτι εἰ ἐν Τύρῳ καὶ*
‘ *Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ*
‘ *μετενόησαν.* [22] *πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ*
‘ *κρίσεως, ἢ ὑμῖν.* [23] *Καὶ σὺ, Καπερναοὺμ,* [v] *ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως|*
‘ *ᾅδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν*

[t] Alex. = *ὑμῖν.* [u] Alex. Βηθσαϊδά. [v] Const. *ἢ ἕως τοῦ οὐρανοῦ ὑψώθης, ἕως . . .* Alex. *μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως . . .*

GENEVA—1557.

that weare softe clothing are in kinges houses.

9 But what went ye out for to see? A Prophet? Yea, I say vnto you, and more then a Prophet. 10 For this is he of whom it is written, Beholde, I send my messenger before thy face, which shal prepare thy way before thee. 11 Verily I say vnto you, among them which are begotten of women, arose ther not a greater then Iohn the Baptist: Notwithstandyng, he that is lesse in the kingdome of heauen, is greater then he. 12 From the tyme of Iohn Baptist hitherto, the kingdome of heauen suffreth violence, and the violent plucke it vnto them. 13 For all the Prophetes and the law, prophecied vnto the time of Ihon. 14 And if ye wil receaue him, this is Elias which was to come. 15 He that hath eares to heare let him heare. But wher vnto shal I lyken this generation? 16 It is lyke vnto children which syt in the markets, and call vnto their felowes saying, 17 We haue pyped vnto you, and ye haue not daunced: We haue songe mourning songes vnto you, and ye haue not wept.

18 For Ihon came nether eatyng nor dryncking, and they say, he hath the deuyl. 19 The sonne of man came eatyng and drynckyng and they say, Behold a glotton and drincker of wine, a friende vnto publicans and synners, not with standing wysedome is iustified of her children. 20 Then began he to vpbrayde the cities, in which moste of his miracles were done, because they repented not. 21 Wo be to thee Chorazin: Wo be to thee Bethsaida: for if the miracles which were shewed in you, had ben done in Tyre and Sidon, they had repented longe agone in sackcloth and asshes. 22 Neuertheles I say to you: It shalbe easier for Tyre and Sidon at the day of iudgement, then for you.

23 And thou Capernaum, which art lyfted vp vnto heauen, shalt be broght downe to hel: For yf the miracles which haue

RHEIMS—1582.

clothed in soft garments, are in Kinges houses. 9 But vvhat vvent you out to see? a Prophet? yea I tel you and more then a Prophet. 10 For this is he of vvhom it is vvritten, *Behold I send mine angel before thy face, vvhich shal prepare thy vvay before thee.*

11 Amen I say to you, there hath not risen among the borne of vvomen a greater then Iohn the Baptist: yet he that is the lesser in the kingdom of heauen, is greater then he. 12 And from the dayes of Iohn the Baptist vntil novv, the kingdom of heauen suffereth violence, and the violent beare it avvay. 13 For al the Prophets and the Lavv prophecied vnto Iohn: 14 and if you vvil receiue it, he is Elias that is for to come. 15 He that hath eares to heare, let him heare.

16 And vvherevnto shal I esteeme this generation to be like? It is like to children sitting in the market place: vvhich crying to their companions, 17 say, We haue piped to you, and you haue not daunced: vve haue lamented, and you haue not mourned. 18 For Iohn came neither eating nor drinking: and they say, He hath a diuel. 19 The Sonne of man came eating and drinking, and they say, Behold a man that is a glotton and a vvinedrinker, a frende of Publicans and sinners. And vvisedom is iustified of her children.

20 Then began he to vpbraide the cities, vvherein vvere done the most of his miracles, for that they had not done penance.

21 Wo be to thee Corozain, vvo be to thee Beth-saida: for if in Tyre & Sidon had been vvrought the miracles that haue been vvrought in you, they had done penance in hearecloth and ashes long agoe. 22 But neuerthelesse, I say to you, it shall be more tolerable for Tyre and Sidon in the day of iudgement, then for you. 23 And thou Capharnaum, shalt thou be exalted vp to heauen? thou shalt come dovvne euen vnto hel. for if in Sodom had been vvrought the miracles that haue been

AUTHORISED—1611.

they that weare soft cloathing, are in kings houses. 9 But what went ye out for to see? A Prophet? yea, I say vnto you, and more then a Prophet. 10 For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11 Uerely I say vnto you, Among them that are borne of women, there hath not risen a greater then Iohn the Baptist: notwithstanding, he that is least in the kingdom of heauen, is greater then he. 12 And from the dayes of Iohn the Baptist, vntill now, the kingdome of heauen [a]suffereth violence, and the violent take it by force. 13 For al the Prophets, and the Law prophesied vntill Iohn. 14 And if ye wil receiue *it*, this is Elias which was for to come. 15 He that hath eares to heare, let him heare.

16 But whereunto shall I liken this generation? It is like vnto children, sitting in the markets, and calling vnto their fellowes, 17 And saying, we haue piped vnto you, and ye haue not danced: we haue mourned vnto you, and ye haue not lamented. 18 For Iohn came neither eating nor drinking, and they say, He hath a deuill. 19 The sonne of man came eating and drinking, and they say, Behold a man gluttonous, and a wine bibber, a friend of publicanes and sinners: but wisdom is iustified of her children.

20 Then began he to vpbraid the cities wherein most of his mighty works were done, because they repented not. 21 Woe vnto thee Chorazin, woe vnto thee Bethsaida: for if the mighty workes which were done in you, had beene done in Tyre and Sidon, they would haue repented long agoe in sackcloth and ashes. 22 But I say vnto you, It shall bee more tolerable for Tyre and Sidon at the day of iudgement, then for you. 23 And thou Capernaum, which art exalted vnto heauen, shalt bee brought downe to hell: For if the mighty works which haue bene done in thee,

[a] *Or*, is gotten by force, and they that thrust men.

‘ σοὶ, ἔμειναν ἂν μέχρι τῆς σήμερον. [24] πλὴν λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκ-
‘ τότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί.’ [25] Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ
Ἰησοῦς εἶπεν, ‘ Ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι
‘ ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις.
‘ [26] ναὶ, ὁ πατὴρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. [27] Πάντα μοι παρε-
‘ δόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν, εἰ μὴ ὁ πατήρ· οὐδὲ
‘ τὸν πατέρα τὶς ἐπιγινώσκει, εἰ μὴ ὁ υἱὸς, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκα-
‘ λύψαι. [28] Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ· ἀνα-
‘ παύσω ὑμᾶς. [29] ἄρατε τὸν ζυγόν μου ἐφ’ ὑμᾶς, καὶ μάθετε ἀπ’ ἐμοῦ, ὅτι
‘ πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.
‘ [30] ὁ γὰρ ζυγός μου χρηστὸς, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.’

WICLIF—1380.

don in thee hadde be doon in sodom: perauenture thei schulden haue dwellid in to this dai, [24] netheles I seie to ȝou that to the lond of sodom it schal be lesse peyne in the dai of dome, thanne to thee.

[25] In that tyme ihesus answerid ¶ seide, I knowleche to the fadir, lord of heuene ¶ of erthe for thou hast hidde these thingis fro wise men ¶ prudent: and hast schewid hem to litil children, [26] so fadir: for so it was plesinge to fore thee, [27] alle thingis ben gouun to me of my fadir, ¶ no man knewe the sone: but the fadir, nether ony man knewe the fadir, but the sone, ¶ to whom the sone wolde schewe,

[28] alle ȝe that traueilen ¶ ben chargid come to me: ¶ I schal fulfille ȝou. [29] take ȝe my ȝok on ȝou ¶ lerne ȝe of me for I am mylde and meke in herte: and ȝe schulen finde rest to ȝoure soulis, [30] for my ȝok is softe ¶ my charge liȝt.

12. IN that tyme ihesus wente bi cornes in the saboth dai, ¶ hise disciplis hungriden, ¶ bigunnen to pluk eeris of corne ¶ to eete, [2] ¶ farisies seynge, seiden to hym, lo thi disciplis don that thing that is not leful to hem to do in sabotis,

[3] and he seide to hem, whether ȝe han not red: what dauith dide whanne he hungrid, ¶ thei that weren with hym? [4] hou he entrid in to the hous of god, and ete looues of proposicioun, whiche loues it was not leeful to hym to ete, nether to hem that weren with him: but to preestis aloone, [5] or whether ȝe han not redde in the lawe that in sabotis, preestis in the temple defoulen the sabotis: and thei ben with out blame? [6] ¶ I seye to ȝou that here is a gretter thanne the temple, [7] and if ȝe wisten what it is I wole merci ¶ not sacrifice: ȝe schulden neuer haue condempned innocentis, [8] for mannes sone is lord, ȝhe of the saboth,

gouun, *giuen*. wisten, *knew*. ȝhe, *yea*.

TYNDALE—1534.

bene done in the, had bene shewed in zodom: they had remayned to this daye. [24] Neverthelesse I saye vnto you: it shalbe easiar for the londe of zodom in the daye of iudgement, then for the.

[25] At that tyme Iesus answered and sayd: I prayse the o father lorde of heven and erth, because thou hast hid these things from the wyse and prudent, and hast opened them vnto babes: [26] even so father, for so it pleased the. [27] All things are geven vnto me of my father. And noman knoweth the sonne but the father: nether knoweth eny man the father, save the sonne, and he to whome the sonne will open him.

[28] Come vnto me all ye that laboure and are laden, and I wyll ease you. [29] Take my yoke on you and lerne of me, for I am meke and lowly in herte: and ye shall fynd rest vnto youre soules. [30] For my yoke is easy, and my burden is light.

12. IN that tyme went Iesus on the Sabot dayes thorow the corne and his disciples were an hongred, and begane to plucke the eares of coorne, and to eate. [2] When the pharises sawe that, they sayde vnto him: Beholde, thy disciples do that which is not lawfull to do apon the saboth daye. [3] He sayde vnto them: Haue ye not reed what David did, when he was anhoungered, and they also which were with him? [4] How he entred into the housse of God, and ate the halowed loves, which were not lawfull, for him to eate, nether for them which were with him but only for the prestes. [5] Or have ye not reed in the lawe, how that the prestes in the temple breake the saboth daye, and yet are blamlesse? [6] But I saye vnto you: that here is one greater then the temple. [7] Wherfore yf ye had wist what this sayinge meneth: I require mercy and not sacrifice: ye wold never have condemned innocentes. [8] For the sonne of man is lord even of the saboth daye.

CRANMER—1539.

done in the, had bene shewed in zodom: they had remayned vntil thys daye. [24] Neuerthelesse, I saye vnto you: that it shalbe easier for the land of zodom in the daye of iudgement, then for the.

[25] At that tyme Iesus answered ¶ sayde: I thanke the O father, Lord of heauen and erth, because thou hast hid these thinges from the wyse and prudent, and hast shewed them vnto babes, [26] verely father, euen so was it thy good pleasure. [27] All thynges are geuen ouer vnto me of my father. And noman knoweth the sonne but the father: nether knoweth eny man the father, saue the sonne, and he to whomsoeuer the sonne wyll open him. [28] Come vnto me all ye that laboure: and are laden, and I will ease you. [29] Take my yocke vpon you, and lerne of me, for I am meke ¶ lowly in herte: and ye shall fynde rest vnto youre soules. [30] For my yocke is easy, and my burden is light.

12. AT that tyme Iesus went on the Sabboth dayes thorow the corne, and hys discyples were an hongred, and beganne to plucke the eares of corne, and to eate. [2] But when the Pharises sawe it, they sayde vnto him: Beholde, thy discyples do that which is not lawfull (*for them*) to do vpon the Saboth daye. [3] But he sayde vnto them: Haue ye not read what Dauid did, when he was an hongred, and they that were with him? [4] How he entred into the house of God, and dyd eate the shew breades whych were not lawfull for hym to eate, nether for them whych were with hym, but onely for the prestes? [5] Or haue ye not read in the lawe, how that (on the Sabath dayes) the preastes in the temple breake the Saboth, ¶ are blamelesse? [6] But I saye vnto you: that in this place is one greater then the temple. [7] Wherfore, yf ye wyst what thys meaneth I require mercy, ¶ not sacrifice: ye wold not haue condemned innocentes. [8] For the sonne of man also, is lord euen of the Saboth daye.

XII. Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασι διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν. [2] οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ, 'Ἰδοὺ, οἱ μαθηταί σου ποιοῦσιν, ὃ οὐκ 'ἔξεστι ποιεῖν ἐν σαββάτῳ.' [3] Ὁ δὲ εἶπεν αὐτοῖς, 'Οὐκ ἀνέγνωτε τί ἐποίησε 'Δαυὶδ, ὅτε ἐπείνασε[w] καὶ οἱ μετ' αὐτοῦ; [4] πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ 'Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν, 'οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις; [5] Ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, 'ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοί 'εἰσι; [6] λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ [x] μεῖζον| ἐστὶν ὧδε. [7] εἰ δὲ ἐγνώκειτε τί ἐστιν, '"Ἔλεον θέλω καὶ οὐ θυσίαν," οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους. [8] κύριος γάρ 'ἐστι [y] τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.'

[w] Rec. + αὐτὸς. [x] Rec. μεῖζων. [y] Rec. + καὶ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
bin done in thee, had bin shewed in Sodome, they had remayned to this day. [24] Neuertheles I say vnto you, that it shalbe easier for the land of Sodome in the day of iudgement, then for thee. [25] At that tyme Iesus answered, and sayed, I prayse thee O father, Lorde of heauen and earth, because thou hast hid these thynges from the wise and men of vnderstanding and hast opened them vnto babes. [26] Verely father, euen so it was thy good pleasure. [27] All thynges are geuen vnto me of my father: And no man knoweth the sonne but the father: nether knoweth any man the father, saue the sonne, and he to whome the sonne wil open him. [28] Come vnto me all ye that are wearie and laden, and I wil ease you. [29] Take my yoke on you, and learne of me that I am meke and lowly in heart: and ye shal finde rest vnto your soules. [30] For my yoke is easy, & my burden is lyght.	wrought in thee, perhaps it had remained vnto this day. [24] But notvvithstanding I say to you, that it shal be more tolerable for the land of Sodom in the day of iudgement, then for thee. [25] At that time IESVS ansvvered and said. I confesse to thee O Father lord of heauen and earth, because thou hast hid these things from the vvise and prudent, and hast reuealed them to litle ones. [26] Yea Father: for so hath it vvel pleased thee. [27] Al things are deliuered me of my Father. And no man knovveth the Sonne but the Father: neither doth any knovv the Father, but the Sonne, and to vvhom it shal please the Sonne to reueale. [28] Come ye to me al that labour, and are burdened, and I vvil refresh you. [29] Take vp my yoke vpon you, and learne of me, because I am meeke, and humble of hart: and you shal finde rest to your soules. [30] For my yoke is svveete, and my burden light.	had bene done in Sodome, it would haue remained vntill this day. [24] But I say vnto you, that it shall bee more tolerable for the land of Sodom, in the day of iudgment, then for thee. [25] At that time Iesus answered, and said, I thanke thee, O Father, Lord of heauen and earth, because thou hast hid these things from the wise & prudent, & hast reueiled them vnto babes. [26] Euen so, Father, for so it seemed good in thy sight. [27] All things are deliuered vnto me of my Father: and no man knoweth the Sonne but the father: neither knoweth any man the Father, saue the Sonne, and hee to whomsoeuer the Sonne will reueile him. [28] Come vnto mee all ye that labour, and are heauie laden, and I will giue you rest. [29] Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart: and ye shall find rest vnto your soules. [30] For my yoke is easie, and my burden is light.
12. AT that tyme Iesus went on the Sabbath daye through the corne, and his disciples were an hongred, and began to plucke the eares of corne and to eate. [2] But when the Pharises sawe that, they sayed vnto him, Beholde, thy disciples do that which is not lawful to do vpon the Sabbath day. [3] And he sayed vnto them, Haue ye not read what Dauid did when he was an hongred, and they also which were with him? [4] How he entred into the house of God, & ate the shewe loues, which were not lawful for him to eate, nether for them which were with him, but only for the priestes. [5] Or haue ye not read in the lawe how that on the Sabbath dayes the prestes in the temple break the Sabbath, and are blamelesse? [6] But I say vnto you, that here is one greater then the temple. [7] Wherfor if ye wist what this meaneth, I require mercie and not sacrifice: ye would not haue comdempned innocentes. [8] For the sonne of man is Lord euen of the Sabbath day.	12. AT that time IESVS vvent through the corne on the Sabboth: and his Disciples being hungrie, began to plucke the eares, and to eate. [2] And the Pharisees seeing them, said to him. Loe, thy Disciples doe that vvhich is not lavvful for them to doe on the Sabboth-dayes. [3] But he sayd to them, Haue you not read vvhat Dauid did vvhen he vvas an hungred, and they that vvere vvith him: [4] hovv he entred into the house of God, and did eate the loaues of proposition, vvhich it vvas not lavvful for him to eate, nor for them that vvere vvith him, but for priestes only? [5] Or haue ye not read in the Lavv, that on Sabboth-dayes the priestes in the temple do breake the Sabboth, and are vvithout blame? [6] but I tel you that there is here a greater then the temple. [7] And if you did knovv vvhat it is, *I wil mercie, and not sacrifice:* you vvould neuer haue condemned the innocentes. [8] For the Sonne of man is lord of the Sabboth also.	12. AT that time, Iesus went on the Sabbath day thorow the corne, and his disciples were an hungred, and beganne to plucke the eares of corne, and to eate. [2] But when the Pharisees saw it, they said vnto him, Behold, thy disciples doe that which is not lawfull to doe vpon the Sabbath day. [3] But hee said vnto them, Haue yee not read what Dauid did when hee was an hungred, and they that were with him, [4] How hee entred into the house of God, and did eate the Shew-bread, which was not lawfull for him to eate, neither for them which were with him, but onely for the Priests? [5] Or haue ye not read in the Law, how that on the Sabbath dayes the Priests in the Temple prophane the Sabbath, and are blamelesse? [6] But I say vnto you, that in this place is *one* greater then the Temple. [7] But if yee had knowen what this meaneth, I will haue mercie, and not sacrifice, ye would not haue condemned the guiltlesse. [8] For the Sonne of man is Lord euen of the Sabbath day.

9 Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. 10 καὶ ἰδοὺ, ἄνθρωπος
ἦν τὴν χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, Εἰ ἔξεστι τοῖς
σάββασι θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. 11 Ὁ δὲ εἶπεν αὐτοῖς, Τίς
ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἕξει πρόβατον ἕν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάβ-
βασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ; 12 πόσῳ οὖν διαφέρει ἄνθρω-
πος προβάτου; ὥστε ἔξεστι τοῖς σάββασι καλῶς ποιεῖν. 13 Τότε λέγει τῷ
ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρά σου. Καὶ ἐξέτεινε, καὶ [z] ἀπεκατεστάθη| ὑγιὴς
ὡς ἡ ἄλλη. [a] 14 Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες,| ὅπως
αὐτὸν ἀπολέσωσιν. 15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν
αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας· 16 καὶ ἐπετίμησεν αὐτοῖς,
ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν· 17 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ

[z] Rec. ἀποκατεστάθη. [a] Alex. Ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ.

WICLIF—1380.

9 ¶ whanne he passid fro thennes, he cam in to the synagoge of hem/ 10 ¶ lo a man that hadde a drie hond/ and thei axeden hym ¶ seiden/ wher it be leful to heele in the saboth? that thei schulden accuse hym/ 11 ¶ he seid to hem/ what man of ȝou schal be that hath oo scheep, and if it falle in to a diche in the sabotis: where he schal not hold ¶ lifte it vp/ 12 hou myche more is a man better thanne a scheep? therfor it is leeful to do good in the sabotis/ 13 thanne he seide to the man/ strecche forth thin hond/ and he strauȝte forth: and it was restorid to helthe as the tother/

14 And the farisies wenten out/ and maden a councel aȝens hym: hou thei schulden distrie hym/ 15 and ihesus knewe it: and wente awey fro thennes/ and many suden him: and he heelid hem alle 16 and he comaundide to hem: that thei schulden not make hym knowun/ 17 that that thing were fulfillid: that was seid bi Isaye the profete seiynge/ 18 lo my child whom I haue chosun: my derlyng in whom it hath wel plesid to my soule/ I schal putte my spirit on hym: and he schal telle doom to hethen men/ 19 he schal not stryue ne crie: nether ony man schal here his vois in stretis/ 20 a brisid reed he schal not breke/ ¶ he schal not quenche smokynge flexe, til he cast out dome to victorye, 21 and hethen men schuln hope in his name.

22 thanne a man blynde and doumbe that hadde a fende: was brouȝte to hym/ and he heelid hym: so that he spake and seie/ 23 and al the puple wondrid and seide/ whether this be the sone of dauith? 24 but the farisies herden and seiden/ he this castith not out fendis: but in belsabub prince of fendis/

25 and ihesus witynge her thouȝtis: seid

oo, *one*. strauȝte, *stretched*. aȝens, *against*. suden, *followed*. doom, *judgment*. witynge, *knowing*. her, *their*.

TYNDALE—1534.

9 And he departed thence/ and went into their synagoge: 10 and beholde ther was a man/ whiche had his hande dryed vp. And they axed him sayinge: ys it lawfull to heale apon the saboth dayes? because they myght acuse him. 11 And he sayde vnto them: whiche of you wolde it be/ yf he had a shepe fallen into a pitte on the saboth daye/ that wolde not take him and lyft him out? 12 And how moche is a man better then a shepe? Wherfore it is lefull to do a good dede on the saboth dayes. 13 Then sayde he to the man: stretch forth thy hand And he stretched it forthe. And it was made whole agayne lyke vnto the other.

14 Then the Pharyses went out/ and helde a counsell agaynst hym/ how they myght destroye hym. 15 When Iesus knewe that/ he departed thence/ and moche people folowed him/ and he healed them all/ 16 and charged them/ that they shuld not make him knowen: 17 to fulfyll that which was spoken by Esay the Prophet/ which sayeth. 18 Beholde my chylde/ whom I have chosen/ my beloved/ in whom my soule deliteth. I wyll put my sprete on hym/ and he shall shewe iudgement to the gentyls. 19 He shall not stryve/ he shall not crye/ nether shall eny man heare his voyce in the streetes/ 20 a brosed rede shall he not breacke/ and flaxe that begynneth to burne/ he shall not quenche/ tyll he sende forth iudgement vnto victory/ 21 and in hys name shall the gentyls truste.

22 Then was brought to hym/ one possessed with a devyll which was both blynde and domme: and he healed hym/ insomoch that he which was blynd and domme/ both spake and sawe. 23 And all the people were amased/ and sayde: Ys not this that sonne of David? 24 But when the Pharises hearde that/ they sayde: This felow dryveth the devyls no nother wyse oute but by the helpe of Belzebub the chefe of the devyls.

25 But Iesus knewe their thoughtes/ and

CRANMER—1539.

9 And he departed thence and went into their synagoge: 10 and beholde, ther was a man which had his hande dryed vp. And they asked hym, sayinge is it lawfull to heale vpon the Saboth dayes? that they myght accuse him. 11 And he saide vnto them: whych of you will it be, that shall haue a shepe, and if it fall into a pytte on the Saboth daye, wylhe not take it and lyft it out? 12 Howe moch more then is a man better then a shepe? Wherfore, it is lefull to do a good dede on the Saboth dayes. 13 Then sayeth he to the man: stretch forth thy hand. And he stretched it forth. And it was restored vnto health, like as the other.

14 Then the Pharises went out, and helde a counsell agaynst hym, how they might destroye him. 15 But when Iesus knewe it, he departed thence, and moche people folowed him, and he healed them all, 16 and charged them, that they shuld not make him knowen: 17 that it might be fulfilled which was spoken by Esay the Prophet, which sayeth: 18 Beholde, my childe, whom I haue chosen, my beloued, in whom my soule delyteth. I will put my sprete vpon him, and he shall shewe iudgement to the gentyls. 19 He shal not stryue ner crye, nether shall eny man heare hys voyce in the stretes, 20 a brosed rede shall he not breake, and smokyng flax shall he not quenche, till he sende forth iudgement vnto victorie, 21 ¶ in his name shall the gentyls trust,

22 Then was brought to hym a blynd ¶ domme man, that was vexed with a deuyll: and he healed hym, insomoch, that the blynde and domme, both spake ¶ sawe. 23 And all the people were amased, and sayde: Is not this that sonne of Dauid? 24 But when the Pharises hearde it, they sayd: This felow dryueth the deuyls no nother wyse out, but by the helpe of Belzebub the chefe of the deuyls.

25 But whan Iesus knewe their thoughtes,

προφήτου, λέγοντος, " [18] Ἰδοὺ, ὁ παῖς μου, ὃν ᾑρέτισα· ὁ ἀγαπητός μου, εἰς
" ὃν εὐδόκησεν ἡ ψυχή μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς
" ἔθνεσιν ἀπαγγελεῖ· [19] οὐκ ἐρίσει, οὐδὲ κραυγάσει· οὐδὲ ἀκούσει τις ἐν ταῖς
" πλατείαις τὴν φωνὴν αὐτοῦ. [20] καλαμον συντετριμμένον οὐ κατεάξει, καὶ λῖνον
" τυφόμενον οὐ σβέσει· ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν. [21] καὶ [b] τῷ ὀνόματι
" αὐτοῦ ἔθνη ἐλπιοῦσι."

[22] Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτὸν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν. [23] καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον, ' Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυΐδ;' [24] Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, ' Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζε-
' βοὺλ ἄρχοντι τῶν δαιμονίων.' [25] Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν

[b] Rec. + ἐν.

GENEVA—1557.

[9] And he departed thence, and went in to their Synagoge: [10] And behold there was a man which had his hand dryed vp. And they asked him, saying, Is it lawful to heale vpon the Sabbath dayes? that they myght accuse him. [11] And he sayed vnto them, What man shalbe among you, that shal haue a shepe, and if it fall on the Sabbath day into a pyt, wil not he take it and lift it out?

[12] How much more then is a man better then a shepe? Wherfore, it is lawful to do a good dede on the Sabbath dayes. [13] Then sayed he to the man, Stretch forth thy hand: And he stretched it forth, and it was made whole agayne as the other. [14] Then the Phariseis went out, and consulted against hym, how they myght destroy him. [15] But when Iesus knewe that, he departed thence, and moche people folowed hym, and he healed them all. [16] And charged them that they should not make hym knowen. [17] That it myght be fulfylled, which was spoken by Esai the Prophet, which sayeth. [18] Beholde my seruant whome I haue chosen, my beloued in whom my soule delyteth: I wyl put my Spirit on hym, and he shal shewe iudgement to the Gentils. [19] He shal not stryue, nor cry, nether shal any man heare his voyce in the streates. [20] A brused rede shal he not breake, & smokyng flaxe he shal not quenche, til he bring forth iudgement vnto victorie. [21] And in his name shal the Gentiles trust. [22] Then was broght to hym, one possessed with a deuyl, which was both blynde, and domme, and he healed hym, in so moche that he which was blynde and domme, both spake and sawe. [23] And all the people were amased, and sayd, Is not this the sonne of Dauid? [24] But when the Pharises heard that, they sayd, This felow dryueth the deuils no otherwyse out, but through Beelzebub the prince of the deuyls.

[25] But when Iesus knewe theyr thoghtes,

RHEIMS—1582.

[9] And vvhen he had passed from thence, he came into their synagogue. [10] And behold there vvas a man vvhich had a vvithered hand, and they asked him saying, Whether is it lavvful to cure on the Sabboths? that they might accuse him. [11] But he sayd to them, what man shal there be of you, that shal haue one sheepe: and if the same fall into a ditche on the Sabboths, vvil he not take hold and lift it vp? [12] Hovv much better is a man more then a sheepe? therfore it is lavvful on the Sabboths to doe a good deede. [13] Then he sayth to the man, Stretch forth thy hand. and he stretched it forth, and it vvas restored to health euen as the other.

[14] And the Pharisees going forth made a consultation agaynst him, hovv they might destroy him. [15] But IESVS knovving it, retired from thence: and many folovved him, and he cured them all. [16] and he charged them that they should not disclose him. [17] That it might be fulfilled vvhich vvas spoken by Esay the Prophete, saying. [18] *Behold my seruant vvhom I haue chosen, my beloued in vvhom my soul hath vvel liked. I vvil put my spirit vpon him, and iudgement to the Gentiles shal he shew.* [19] *He shal not contend, nor crie out, neither shal any man heare in the streetes his voyce.* [20] *The reede bruised he shal not breake, and smoking flaxe he shal not extinguish: til he cast forth iudgement vnto victorie.* [21] *And in his name the Gentiles shal hope.*

[22] Then vvas offered to him one possessed vvith a deuil, blinde and dumme: and he cured him, so that he spake & saw. [23] And al the multitudes vvere amased, and sayd, Whether this be the Sonne of Dauid? [24] But the Pharisees hearing it, sayd. This felovv casteth not out diuels but in Beelzebub the Prince of the diuels. [25] And IESVS knovving their cogitations, said to them.

AUTHORISED—1611.

[9] And when hee was departed thence, he went into their Synagogue.

[10] And behold, there was a man which had his hand withered, and they asked him, saying, Is it lawful to heale on the Sabbath daies? that they might accuse him. [11] And hee saide vnto them, What man shall there bee among you, that shall haue one sheepe: and if it fall into a pit on the Sabbath day, will hee not lay hold on it, and lift it out? [12] How much then is a man better then a sheepe? Wherefore it is lawfull to doe well on the Sabbath dayes. [13] Then saith he to the man, Stretch foorth thine hand: and hee stretched it foorth, and it was restored whole, like as the other.

[14] Then the Pharisees went out, and [a] helde a counsell against him, how they might destroy him. [15] But when Iesus knew it, hee withdrew himselfe from thence: and great multitudes followed him, and he healed them all, [16] and charged them that they should not make him knowen: [17] That it might be fulfilled which was spoken by Esaias the Prophet, saying, [18] Beholde, my seruant whom I haue chosen, my beloued in whom my soule is well pleased: I will put my spirit vpon him, and hee shall shew iudgement to the Gentiles. [19] He shall not striue, nor cry, neither shall any man heare his voyce in the streets. [20] A bruised reed shal he not breake, and smoking flaxe shall he not quench, til he send forth iudgment vnto victory. [21] And in his Name shall the Gentiles trust.

[22] Then was brought vnto him one possessed with a deuill, blinde, and dumbe: and hee healed him, insomuch that the blinde and dumbe both spake and saw. [23] And all the people were amazed, and sayd, Is this the sonne of Dauid? [24] But when the Pharisees heard it, they sayd, This *fellow* doeth not cast out deuils, but by Beelzebub the prince of the deuils. [25] And Iesus knew their thoughts, and

[a] *Or*, tooke counsell.

‘ εἶπεν αὐτοῖς, ‘ Πᾶσα βασιλεία μερισθεῖσα καθ᾽ ἑαυτῆς ἐρημοῦται· καὶ πᾶσα
‘ πόλις ἢ οἰκία μερισθεῖσα καθ᾽ ἑαυτῆς οὐ σταθήσεται. [26] καὶ εἰ ὁ Σατανᾶς τὸν
‘ Σατανᾶν ἐκβάλει, ἐφ᾽ ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;
‘ [27] καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλ-
‘ λουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. [28] εἰ δὲ [c] ἐν Πνεύματι Θεοῦ ἐγὼ|
‘ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. [29] ἢ πῶς
‘ δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ διαρπάσαι,
‘ ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρὸν, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει; [30] ὁ
‘ μὴ ὢν μετ᾽ ἐμοῦ, κατ᾽ ἐμοῦ ἐστι· καὶ ὁ μὴ συνάγων μετ᾽ ἐμοῦ, σκορπίζει.
‘ [31] Διὰ τοῦτο λέγω ὑμῖν, Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀν-
‘ θρώποις· ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις.

[c] Rec. ἐγὼ ἐν Πνεύματι Θεοῦ.

WICLIF — 1380.

to hem, eche kyngdom departid aȝens it silf, schal be desolat, and eche cite or hous departid aȝens it silf: schal not stonde, [26] ¶ if sathanas cast out sathanas, he is departid aȝens hym silf, therfor hou schal his kyngdom stonde?

[27] And if I in belsabub caste out deuelis: in whom ȝour sones casten out? therfor thei schuln be ȝoure domesmen, [28] but if I in spirit of god cast out fendis: thanne the kyngdom of god is comun in to ȝou,

[29] ether hou mai ony man entre in to the hous of a strong man, and take aweye hise vessels: but first he bynde the stronge man, and thanne he schal spuyle his hous.

[30] He that is not with me: is aȝens me, and he that gaderith not to gidre with me: scaterith abrood, [31] therfor I seie to ȝou, al synne ¶ blasfemy schal be forȝouun to men: but the sperit of blasfemye schal not be forȝouun, [32] and who euer seith a word aȝens mannes sone, it schal be forȝouen to hym, but who that seith a word aȝens the holi goost: it schal not be forȝouun to hym, nether in this world ne in that other,

[33] ether make ȝe the tree good and his fruyt good: ether make ȝe the tree yuel, and his fruyt yuel, for a tree is knowun of the fruyt, [34] ȝe generaciouns of eddris: hou moun ȝe speke good thingis, whan ȝe ben yuel? for the mouth spekith of the plente of the herte, [35] a gode man bringith forth gode thingis of good tresoure, ¶ an yuel man bringith forth yuel thingis of yuel tresour, [36] ¶ I sei to ȝou, that of euery idil word that men speken: thei schulen ȝild resoun thereof in the dai of doom, [37] for of thi wordis thou schalt be iustified: and of thi wordis thou schalt be dampned.

aȝens, *against*. domesmen, *judges*. yuel, *evil*. eddris, *adders*. moun, *may*. ȝild, *yield*.

TYNDALE — 1534.

sayde to them. Every kingdome devided with in it sylfe, shalbe brought to naught. Nether shall eny cite or housholde devyded agenst it sylfe, contynue. [26] So if satan cast out satan, then is he devyded agenst him sylfe. How shall then his kyngdome endure? [27] Also if I by the helpe of Belzebub cast oute devyls: by whose helpe do youre chyldren cast them out? Therfore they shalbe youre iudges. [28] But if I cast out the devyls by the sprite of God: then is the kyngdome of god come on you?

[29] Ether how can a man enter into a stronge mannes housse, and violently take awaye his goodes: excepte he fyrst binde the stronge man, and then spoyle his housse? [30] He that is not with me, is agaynst me. And he that gaddereth not with me, scattereth abrode. [31] Wherfore I say vnto you, all maner of synne and blasphemy shalbe forgeven vnto men: but the blasphemy of the sprite, shall not be forgeven vnto men. [32] And whosoever speaketh a worde agaynst the sonne of man, it shalbe forgeven him. But whosoever speaketh agaynst the holy goost, it shall not be forgeven hym: no, nether in this worlde, nether in the worlde to come.

[33] Ether make the tree good, and his frute good also: or els make the tree evyll, and his frute evyll also. For the tree is knowen by his frute. [34] O generacion of viperes, how can ye saye well, when ye youre selves are evyll? For of the aboundance of the hert, the mouthe speaketh. [35] A good man oute of the good treasure of his hert, bringeth forth good thynges. And an evyll man out of his evyll treasure, bringeth forth evyll thynges. [36] But I say vnto you, that of every ydell worde that men shall have spoken: they shall geve acountes at the daye of iudgement. [37] For by thy wordes thou shalt be iustifyed: and by thy wordes thou shalt be condemned.

CRANMER — 1539.

he sayde vnto them: Euery kingdome deuided agaynst it selfe, shalbe brought to naught. And euery cytie or house deuyded agaynst it selfe shall not stande. [26] And yf Satan cast out Satan, then is he deuyded agaynst hym selfe How shall then his kingdome endure? [27] Also, yf I by the helpe of Belzebub cast out deuyls, by whose helpe do youre chyldren cast them out? Therfore, they shalbe your iudges. [28] But yf I cast out the deuyls by the spryte of God: then is the kyngdome of God come vnto you:

[29] Or els how can one enter into a stronge mannes house, and spoyle hys Iewels, excepte he fyrst bynde the stronge man, and then spoyle his house? [30] He that is not with me, is agaynst me. And he that gathereth not with me, scattereth abrode. [31] Wherfore, I saye vnto you, all maner of synne and blasphemy shalbe forgeuen vnto men but the blasphemy agaynst the sprete, shall not be forgeuen vnto men. [32] And whosoeuer speaketh a worde agaynst the sonne of man, it shalbe forgeuen hym. But whosoeuer speaketh agaynst the holy gost, it shall not be forgeuen him, nether in this worlde, nether in the worlde to come:

[33] Ether make the tree good, and his frute good, or els make the tree euyll, and his frute euyll. For the tree is knowen by his frute.

[34] O generacyon of vypers, how can ye speake good thinges, when ye youre selues are euyll? For out of the aboundance of the hert, the mouth speaketh. [35] A good man out of the good treasure of the hert, bringeth forth good thynges. And an euyll man, out of euyll treasure, bryngeth forth euyll thynges. [36] But I say vnto you, of euery ydell worde that men shall haue spoken, they shall geue acountes in the daye of iudgement. [37] For out of thy wordes thou shalt be iustifyed: ¶ out of thy wordes thou shalt be condemned.

'[32] καὶ ὃς ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς
'δ' ἂν εἴπῃ κατὰ τοῦ Πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν
'[d] τῷ νῦν| αἰῶνι οὔτε ἐν τῷ μέλλοντι. [33] ἢ ποιήσατε τὸ δένδρον καλὸν, καὶ
'τὸν καρπὸν αὐτοῦ καλὸν, ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν
'αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. [34] Γεννήματα
'ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύ-
'ματος τῆς καρδίας τὸ στόμα λαλεῖ. [35] ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ
'θησαυροῦ [e] ἐκβάλλει [f] ἀγαθά·| καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ
'θησαυροῦ ἐκβάλλει πονηρά. [36] λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργὸν, ὃ ἐὰν
'λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. [37] ἐκ
'γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.'

[d] Rec. τούτῳ τῷ. [e] Rec. + τῆς καρδίας. [f] Rec. τὰ ἀγαθά.

GENEVA—1557.

he sayd to them, Euery kyngdome deuided agaynst it selfe, shalbe broght to naught: And euery citie or house, deuided agaynst it self, shal not stand. [26] If Satan cast out Satan, then he is deuided agaynst him self: How shal then his kingdome endure? [27] Also if I through Beelzebub cast out deuyls, by whose helpe do your chyldren cast them out? Therfore they shalbe your iudges. [28] But if I cast out the deuyls by the Spirite of God, then is the kyngdome of God come to you. [29] Or els, how can a man enter into a stronge mans house, & spoyle his iewels, except he fyrst bynd the stronge man, and then spoyle his house. [30] He that is not with me, is against me: and he that gathereth not with me, scatthereth abrode. [31] Wherfore I say vnto you, all maner of synne and blasphemie shalbe forgeuen vnto men: but the blasphemie against the holy Gost, shal not be forgeuen vnto men.

[32] And whosoeuer shal speake agaynst the Sonne of man, it shalbe forgeuen him. But whosoeuer shal speake agaynst the holy Gost, it shal not be forgeuen him, nether in this world, nether in the world to come.

[33] Ether make the tree good, and hys fruit good: or els make the tree euyl, and his fruit euyl. For the tree is knowen by his fruyte. [34] O generations of vipers, how can you speake good thynges, when ye your selues are euyl? For of the abundance of the hart, the mouth speaketh. [35] A good man out of the good treasure of his hart, bryngeth forth good thynges. And an euyl man out of his euyl treasure, bryngeth forth euyl thynges.

[36] But I say vnto you, that of euery ydel worde that men shal speake, they shal geue acounte, at the day of iudgement. [37] For by thy wordes thou shalt be iustified: and by thy wordes thou shalt be condemned.

RHEIMS—1582.

Euery kingdom deuided against it self shal be made desolate: and euery citie or house deuided agaynst it self, shal not stand. [26] And if Satan cast out Satan, he is deuided against him self: hovv then shal his kingdom stand? [27] And if I in Beelzebub cast out deuils: your children in vvhom do they cast out? Therfore they shal be your iudges. [28] But if I in the Spirit of God do cast out deuils, then is the kingdom of God come vpon you.

[29] Or hovv can a man enter into the house of the strong, and rifle his vessel, vnles he first binde the strong? and then he vvil rifle his house.

[30] He that is not with me, is agaynst me: and he that gathereth not vvith me, scattereth. [31] Therfore I say to you, euery sinne and blasphemie shal be forgiuen men, but the blasphemie of the Spirit shal not be forgiuen.

[32] And vvhosoeuer shal speake a vvord agaynst the Sonne of man, it shal be forgiuen him: but he that shal speake against the Holy Ghost, it shal not be forgiuen him neither in this vvorld, nor in the vvorld to come.

[33] Either make the tree good, and his fruite good: or make the tree euil, and his fruite euil. for of the fruite the tree is knowen.

[34] You vipers broodes, hovv can you speake good things, vvhereas you are euil? for of the aboundance of the hart the mouth speaketh. [35] A good man out of a good treasure bringeth forth good things: and an euil man out of an euil treasure bringeth forth euil things. [36] But I say vnto you, that euery idle vvord that men shal speake, they shal render an account for it in the day of iudgement. [37] For of thy wordes thou shalt be iustified, and of thy vvordes thou shalt be condemned.

AUTHORISED—1611.

said vnto them, Euery kingdome diuided against it selfe, is brought to desolation: and euery citie or house diuided against it selfe, shall not stand. [26] And if Satan cast out Satan, he is diuided against himselfe; how shall then his kingdome stand? [27] And if I by Beelzebub cast out deuils, by whom doe your children cast them out? Therefore they shall be your Iudges. [28] But if I cast out deuils by the Spirit of God, then the kingdome of God is come vnto you. [29] Or else, how can one enter into a strong mans house, & spoile his goods, except hee first binde the strong man, and then he will spoile his house.

[30] He that is not with me, is against me: and hee that gathereth not with me, scattereth abroad.

[31] Wherefore I say vnto you, All maner of sinne and blasphemie shall be forgiuen vnto men: but the blasphemie against the *holy* Ghost, shall not be forgiuen vnto men. [32] And whosoeuer speaketh a word against the sonne of man, it shall be forgiuen him: but whosoeuer speaketh against the holy Ghost, it shall not be forgiuen him, neither in this world, neither in the world to come. [33] Either make the tree good, and his fruit good: Or else make the tree corrupt, and his fruit corrupt: For the tree is knowen by his fruit.

[34] O generation of vipers, how can ye, being euil, speake good things? For out of the abundance of the heart the mouth speaketh. [35] A good man out of the good treasure of the heart, bringeth foorth good things: and an euill man out of the euill treasure, bringeth foorth euill things.

[36] But I say vnto you, That euery idle word that men shall speake, they shall giue accompt thereof in the day of Iudgement. [37] For by thy words thou shalt bee iustified, and by thy wordes thou shalt be condemned.

38 Τότε ἀπεκρίθησάν[g] τινες τῶν γραμματέων καὶ Φαρισαίων, λέγοντες, ‘Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.’ 39 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, ‘Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, ‘εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. 40 ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ ‘τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν ‘τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. 41 Ἄνδρες Νινευῖται ἀνασ‘τήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι ‘μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε. 42 Βασίλισσα ‘νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν· ‘ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν [h]Σολομῶνος· | καὶ ἰδοὺ, ‘πλεῖον [h]Σολομῶνος | ὧδε. 43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ

[g] Alex. + αὐτῷ. [h] Rec. Σολομῶντος.

WICLIF—1380.

38 thanne summe of the farisies ȝ of the scribis: answereden to him ȝ seiden, Maistir we wolen se a token of thee, 39 which answerid ȝ seide to hem, an yuel kynrede ȝ a spouse breker: sekith a tokene, ȝ a token schal not be ȝouun to it: but the token of Ionas the profete, 40 for as Ionas was in the wombe of a whaal thre daies ȝ thre nyȝtis, so mannes sone schal be in the herte of the erthe thre daies and thre nyȝtis, 41 ȝ men of nynyue schulen rise in doom with this generacioun and schulen condempne it: for thei diden penaunce in the prechynge of Ionas, and lo here a gretter than Ionas,

42 the qwene of the south schal rise in doom with this generacioun ȝ schal condempne it: for sche cam fro the endis of the erthe to here the wisdom of salomon, ȝ lo here a gretter than salomon,

43 whann an vnclene spirit goith out from a man: he goith bi drie placis ȝ sekith reste ȝ findith not, 44 than he seith, I schal turne aȝen in to myn hous fro whens I wente out, ȝ he cometh ȝ fyndith it uoide, ȝ clensid with bisoms ȝ made faire,

45 than he goith ȝ takith with hym seuen other spiritis wors than him silf: ȝ thei entren ȝ dwellen there, ȝ the last thingis of that man, ben made worse thanne the former, so it schal be to this worst generacioun.

46 ȝit while he spake to the puple: lo his modir ȝ hise britheren stoden without forth sekinge to speke with hym, 47 ȝ a man seid to him, lo thi modir ȝ thi britheren stonden with out forth: sekinge thee, 48 he answerid to the man that spake to hym: and seide, who is my modir, ȝ who ben my britheren? 49 ȝ he heeld forth his hond in to his disciplis ȝ

yuel, *evil*. spouse breker, *adulterer*. ȝouun, *given*. nynyue, *Niniveh*. aȝen, *again*. uoide, *void*. bisoms, *brooms*. ȝit, *yet*.

TYNDALE—1534.

38 Then answered certeyne of the scribes and of the Pharises sayinge: Master, we wolde fayne se a sygne of the. 39 He answered and sayde to them: The evyll and advoutrous generacion seketh a signe, but ther shall no signe be geven to them, saue the signe of the Prophete Ionas.

40 For as Ionas was thre dayes and thre nyghtes in the whales belly: soo shall the sonne of man be thre dayes and thre nyghtes in the hert of the erth. 41 The men of Ninivie shall rise at the daye of iudgement with this nacion, and condemne them: for they amended at the preachinge of Ionas. And beholde, a greater then Ionas is here. 42 The quene of the south shall ryse at the daye of iudgement with this generacion, and shall condemne them: for she came from the vtmost parties of the worlde to heare the wysdome of Salomon. And beholde a greater then Salomon is here.

43 When the vnclene sprite is gone out of a man, he walketh throughout dry places, seking reest and fyndeth none. 44 Then he sayeth: I will retourne ageyne into my housse, from whence I came oute. And when he is come, he fyndeth the housse empty and swepte and garnisshed. 45 Then he goeth his waye, and taketh vnto him seven other spretes worsse then him silfe, and so entre they in and dwell there. And the ende of that man is worsse then the beginning. Even so shall it be with this evell nacion.

46 Whill he yet talked to the people: beholde his mother and his brethren stode without, desyringe to speake with him. 47 Then one sayde vnto hym: beholde thy mother and thy brethren stonde without, desiringe to speke with the. 48 He answered and sayd to him that tolde hym: Who is my mother? or who are my brethren? 49 And he stretched forth his hond over his disciples and sayd:

CRANMER—1539.

38 Then certayne of the Scribes and of the Pharises asked him saying. Master, we wyl se a sygne of the. 39 But he answered ȝ sayde to them. The euyll and aduouterous generacyon seketh a sygne and ther shall no sygne be geuen to them, but the sygne of the Prophet Ionas. 40 For as Ionas was thre dayes and thre nyghtes in the whales belly: so shall the sonne of man be thre dayes and thre nyghtes in the herte of the erth: 41 The men of niniue shall ryse in the iudgement with thys nacyon, ȝ condemne it, because they amended at the preachynge of Ionas. Behold, here is one greater then Ionas.

42 The quene of the south shall ryse in the iudgement, with thys generacyon, and shall condemne it: for she came from the vtmost partes of the worlde to heare the wysdome of Salomon. And beholde, in this place is one greater then Salomon.

43 When the vnclene spryte is gone out of a man, he walketh throughout dry places, sekyng rest, and fyndeth none. 44 Then he sayeth: I wyll retourne into my house, from whence I came out. And when he is come, he fyndeth it empty, and swepte, and garnished. 45 Then goeth he, ȝ taketh vnto him seuen other spretes worse then hym selfe, and so entreth he in, and dwelleth there. And the ende of that man is worse then the beginning. Euen so shall it be also, vnto this froward generacyon.

46 Whyl he yet talked to the people: beholde his mother and his brethren stode without, desyringe to speake with him. 47 Then one sayd vnto him: beholde, thy mother and thy brethren stande without, desyringe to speake with the.

48 But he answered, ȝ saide vnto hym that had tolde him: Who is my mother? or who are my brethren? 49 And he stretched forth his hand towarde his

ʻ ἀνθρώπου, διέρχεται δι᾽ ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὑρίσκει.
ʻ [44] τότε λέγει, Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον· καὶ ἐλθὸν εὑρίσκει
ʻ σχολάζοντα, σεσαρωμένον καὶ κεκοσμημένον. [45] τότε πορεύεται καὶ παρα-
ʻ λαμβάνει μεθ᾽ ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα
ʻ κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.
ʻ οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.ʼ

[46] Ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἱστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλῆσαι. [47] εἶπε δέ τις αὐτῷ, ʻ Ἰδοὺ, ἡ μήτηρ
ʻ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασι, ζητοῦντές σοι λαλῆσαι.ʼ [48] Ὁ δὲ ἀπο-
κριθεὶς εἶπε τῷ εἰπόντι αὐτῷ, ʻ Τίς ἐστιν ἡ μήτηρ μου; καὶ τίνες εἰσὶν οἱ
ʻ ἀδελφοί μου;ʼ [49] Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν,

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GENEVA — 1557.

[38] Then answered certayne of the Scribes and of the Pharises, saying, Master, we wil see a sygne of thee.

[39] But he answered, and said to them, The euil and aduouterous generation seketh a signe, but there shal no sygne be geuen to them, saue the signe of the Prophet Ionas. [40] For as Ionas was three dayes, & three nyghtes in the whales belly: so shal the Sonne of man be three dayes and three nightes in the hart of the earth.

[41] The Niniuites shal ryse in iudgement with this nation, and condemne them: for they amended at the preaching of Ionas. And behold, a greater then Ionas is here. [42] The Quene of the south shal ryse in iudgement with this generation, and shal condemne it: for she came, from the vtmost parties of the world to heare the wysedome of Solomon. And beholde a greater then Solomon is here.

[43] When the vnclene sprite is gone out of a man, he walketh throughout dry places, seekyng rest, and findeth none. [44] Then he sayeth, I wil returne into my house, from whence I came out. And when he is come, he fyndeth it empty, swept, & garnyshed.

[45] Then he goeth hys way, & taketh vnto hym seuen other spirites worse then hym selfe, and so entre they in, and dwel there: and the ende of that man is worse then the begynnyng. Euen so shal it be with this euil nation. [46] Whyle he yet talked to the people, beholde his mother, and his brethren stode without, desyryng to speake with him. [47] Then one said vnto hym, Beholde thy mother and thy brethren stand without, desyring to speake with thee. [48] But he answered, and said to hym that told him, Who is my mother? And who are my brethren? [49] And he stretched forth his hand

RHEIMS — 1582.

[38] Then ansvvered him certaine of the Scribes and Pharisees, saying, Maister, vve vvould see a signe from thee. [39] who ansvvered, and said to them,

The vvicked and aduouterous generation seeketh a signe: and a signe shal not be giuen it, but the signe of Ionas the Prophet. [40] For as Ionas vvas in the vvhales belly three dayes and three nightes: so shal the Sonne of man be in the hart of the earth three dayes and three nightes.

[41] The men of Niniuee shal rise in the iudgement vvith this generation, and shal condemne it: because they did penance at the preaching of Ionas. And behold more then Ionas here. [42] The Queene of the South shal rise in the iudgement vvith this generation, and shal condemne it: because she came from the endes of the earth to heare the vvisedom of Salomon, and behold more then Salomon here.

[43] And vvhen an vncleane spirit shal goe out of a man, he vvalketh through dry places, seeking rest, and findeth not. [44] Then he saith, I vvil returne into my house vvhence I came out. And coming he findeth it vacant, svvept vvith besoms, and trimmed.

[45] Then goeth he, and taketh vvith him seuen other spirites more vvicked then him self, and they enter in and dvvel there: and the last of that man be made vvorse then the first. So shal it be also to this vvicked generation.

[46] As he vvas yet speaking to the multitudes, behold his mother and his brethren stoode vvithout, seeking to speake to him. [47] And one said vnto him, Behold thy mother and thy brethren stand without, seeking thee. [48] But he ansvvering him that told him, said, Who is my mother, and vvho are my brethren? [49] And stretching forth his hand vpon his Disciples, he

AUTHORISED — 1611.

[38] Then certaine of the Scribes, and of the Pharisees, answered, saying, Master, we would see a signe from thee. [39] But hee answered, and saide to them, An euill and adulterous generation seeketh after a signe, and there shal no signe be giuen to it, but the signe of the Prophet Ionas.

[40] For as Ionas was three dayes and three nights in the whales belly: so shal the Son of man be three dayes and three nights in the heart of the earth. [41] The men of Nineue shall rise in iudgement with this generation, and shall condemne it, because they repented at the preaching of Ionas, and behold, a greater then Ionas is here.

[42] The Queene of the South shall rise vp in the iudgement with this generation, and shall condemne it: for she came from the vttermost parts of the earth to heare the wisedome of Solomon, and behold, a greater then Solomon is here. [43] When the vncleane spirit is gone out of a man, hee walketh thorow dry places, seeking rest, and findeth none. [44] Then he saith, I wil returne into my house from whence I came out; And when he is come, he findeth it emptie, swept, and garnished.

[45] Then goeth he, and taketh with himselfe seuen other spirits more wicked then himselfe, and they enter in and dwell there: And the last state of that man is worse then the first. Euen so shal it be also vnto this wicked generation.

[46] While he yet talked to the people, beholde,his mother and his brethren stood without, desiring to speake with him. [47] Then one saide vnto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee. [48] But he answered, and said vnto him that told him, Who is my mother? And who are my brethren? [49] And he stretched forth his hand toward his disciples, and said,

'Ιδοὺ, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. [50] *ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα*
τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ
ἐστίν.'

XIII. *Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας ἐκάθητο*
παρὰ τὴν θάλασσαν· [2] *καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοὶ, ὥστε αὐτὸν*
εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἱστήκει.
[3] *καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, 'Ιδοὺ, ἐξῆλθεν ὁ σπείρων*
τοῦ [i] σπείρειν.| [4] καὶ ἐν τῷ σπείρειν αὐτὸν, ἃ μὲν ἔπεσε παρὰ τὴν ὁδόν· καὶ
[k] ἦλθε| τὰ πετεινὰ, καὶ κατέφαγεν αὐτά. [5] *ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη,*
ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς·
[6] *ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη.*

[i] Alex. *σπεῖραι.* [k] Alex. *ἦλθον.*

WICLIF—1380.

seide, lo my modir and my britheren, [50] For who euer doith the wille of my fadir that is in heuenes: he is my brothir & sistir & modir.

13. IN that dai ihesus ȝede out of the hous: & sate bisidis the see, [2] & moche puple was gaderid to hym: so that he wente up in to a boot & sat, & al the puple stood on the brinke: [3] & he spake to hem many thingis in parablis & seide, lo he that sowith ȝede out to sowe his seed,

[4] and while he sowith: sum seedis fillen bisidis the wey, and briddis of the eir camen: and eten hem, [5] but othir sedis fillen in to stony placis: where thei hadden not moch erthe, & anoon thei sprungun vp, for thei hadden not depnes of erthe, [6] but whan the sunne was risen: thei swaliden, & for thei hadden not roote thei dried up, [7] & other sedis fillen among thornes: & thornes woxen up: & strangliden hem, [8] but other seedis fillen in to good lond: and ȝauen fruyt, sum an hundride foold, another sixti foold, an other thritti foold, [9] he that hath eeris of heringe: here he,

[10] & the disciplis camen nyȝ, & seiden to him, whi spekist thou in parablis to hem, [11] & he answeride & seid to hem, for to ȝou it is ȝouun to knowe the priuytees of the kingdom of heuenes: but it is not ȝouun to hem, [12] for it schal be ȝouun to hym that hath, & he schal haue plente, but if a man hath not, also that thing that he hath, schal be taken awey fro him, [13] therfor I speke to hem in parablis, for thei seinge: se not, & thei heringe heren not, nether vndirstonden: [14] that the profecie of Isaie seiynge be fulfillid in hem, with heringe ȝe schulen here & ȝe schulen not vndirstond and ȝe seynge: schulen se: and ȝe schuln not se, [15] for the herte of this puple is greetli fattid: and thei

ȝede, *went.* swaliden, *withered.* ȝauen, *gave.* nyȝ, *nigh.* ȝouun, *given.* priuytees, *secrets.*

TYNDALE—1534.

behold my mother and my brethren. [50] For whosoever dothe my fathers will which is in heven, the same is my brother, suster and mother.

13. THE same daye went Iesus out of the house, and sat by the see syde, [2] and moch people resorted vnto him, so gretly that he went and sat in a shippe, and all the people stode on the shoore. [3] And he spake many thynges to them in similitudes, sayinge: Beholde, the sower went forth to sowe. [4] And as he sowed, some fell by the wayes syde, and the fowlls came and devoured it vp. [5] Some fell apon stony grounde where it had not moche erth, and a nonne it spronge vp, because it had no depth of erth: [6] and when the sunne was vp, it cauht heet, and for lake of rotynge wyddred awaye. [7] Some fell amonge thornes, & the thornes spronge vp and chooked it. [8] Parte fell in good ground, & brought forth good frute: some an hundred fold, some sixtie fold, some thyrty folde. [9] Whosoever hath eares to heare, let him heare.

[10] And the disciples came and sayde to him: Why speakest thou to them in parables? [11] He answered and sayde vnto them: it is geven vnto you to knowe the secrets of the kyngdome of heven, but to them it is not geven. [12] For whosoever hath to him shall be geven: and he shall have aboundance. But whosoever hath not: from hym shal be takyn a waye even that he hath. [13] Therfore speake I to them in similitudes: for though they se, they se not: & hearinge they heare not: nether vnderstonde. [14] And in them is fulfilled the Prophesie of Esayas, which prophesie sayth: with the eares ye shall heare and shall not vnderstonde, and with the eyes ye shall se, and shall not perceave. [15] For this peoples hertes are wexed grosse, & their eares were dull of herynge,

CRANMER—1539.

disciples, & sayd: beholde, my mother and my brethren. [50] For whosoeuer doth the will of my father which is in heauen, the same is my brother, syster, and mother.

13. THE same daye went Iesus out of the house, & sat by the see side, [2] and moch people were gathered together vnto hym, so gretly that he went, and sat in a shippe, and all the people stode on the shore. [3] And he spake many thynges to them by symilytudes, saying: Beholde, the sower went forth to sowe. [4] And whan he sowed, some sedes fell by the wayes syde, and the fowles came, and deuoured them vp. [5] Some fell vpon stony places, where they had not moche erth, and anone they spronge vp, because they had no depnesse of erth: [6] & when the sonne was vp, they caught heat, & because they had no rote, they wyddred awaye. [7] Againe, som fell amonge thornes, and the thornes spronge vp and chooked them. [8] But some fell into good ground, & brought forth frute: some an hundred fold, some syxtie folde, some thirtie folde. [9] Whosoeuer hath eares to heare, let him eare.

[10] And the disciples came, & sayde vnto hym: Why speakest thou to them by parables? [11] He answered and sayde vnto them: it is geuen vnto you to knowe the secretes of the kyngdome of heuen, but to them it is not geuen. [12] For whosoeuer hath, to him shall be geuen: and he shall haue aboundance. But whosoeuer hath not: from him shalbe taken a waye euen that also which he hath. [13] Therfore speake I to them by symilitude: for they seing, se not: and hearinge, they heare not: nother do they vnderstand. [14] And in them is fulfylled the prophecye of Esaias, which sayth: with the eares ye shall heare, and shall not vnderstand, and seinge ye shall se, and shall not perceaue. [15] For these peoples herts is wexed grosse, & their eares are dull of

'[7] ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ ἀπέπνιξαν
'αὐτά. [8] ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν, ὃ μὲν
'ἑκατὸν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα. [9] ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.' [10] Καὶ
προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, 'Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;'
[11] 'Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, "Οτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς
'βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. [12] ὅστις γὰρ ἔχει, δοθήσεται
'αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.
'[13] διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ
'ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιοῦσι. [14] καὶ ἀναπληροῦται [l] αὐτοῖς ἡ προ-
'φητεία Ἡσαΐου, ἡ λέγουσα, "Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέ-
"ποντες βλέψετε, καὶ οὐ μὴ ἴδητε. [15] ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ

[l] Rec. + ἐπ'.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
towarde his disciples, and sayd, Beholde my mother and my brethren. [50] For whosoeuer shal do my fathers wyl which is in heauen, the same is my brother and syster, and mother.	said, Behold my mother and my brethren. [50] For vvhosoeuer shal doe the vvil of my father, that is in heauen: he is my brother, and sister, and mother.	Behold, my mother and my brethren. [50] For whosoeuer shall doe the will of my Father which is in heauen, the same is my brother, and sister, and mother.
13. THE same day went Iesus out of the house, and sate by the sea side. [2] And muche people resorted vnto him, so that he went, and sate in a ship, and al the people stode on the shore. [3] And he spake many thynges to them in similitudes, saying, Beholde, a sower went forth to sowe. [4] And as he sowed, some fel by the wayes syde, and the foules came and deuoured them vp. [5] And some fel vpon stony grounde, where they had not much earth, & a none they sprong vp, because they had no depth of earthe. [6] And when the sonne was vp, they were parched, and for lacke of rotynge, wythred away. [7] And some fel among thornes, and the thornes sprong vp, and choked them. [8] Some agayne fel in good ground, and broght forth frute: one corne an hundred folde, some syxty folde, and another thyrty folde. [9] Whosoeuer hath eares to heare, let hym heare.	13. THE same day Iesvs going out of the house, sate by the sea side. [2] And great multitudes vvere gathered together vnto him, in so much that he vvent vp into a boate & sate: and al the multitude stoode in the shore, [3] and he spake to them many things in parables, saying, Behold the sovver vvent forth to sovv. [4] And vvhiles he sovveth, some fell by the vvay side, and the foules of the aire did come and eate it. [5] Othersome also fell vpon rockie places, where they had not much earth: and they shot vp incontinent, because they had not deepenes of earth, [6] and after the sunne vvas vp, they parched: and because they had not roote, they vvithered. [7] And other fell among thornes: and the thornes grevve and choked them. [8] And othersome fell vpon good ground: and they yelded fruite, the one an hundredfold, the other threescore, and an other thirtie. [9] He that hath eares to heare, let him heare.	13. THE same day went Iesus out of the house, and sate by the sea side. [2] And great multitudes were gathered together vnto him, *so* that hee went into a ship, and sate, and the whole multitude stood on the shore. [3] And hee spake many things vnto them in parables, saying, Behold, a sower went foorth to sow. [4] And when he sowed, some *seedes* fell by the way side, and the foules came, and deuoured them vp. [5] Some fell vpon stony places, where they had not much earth: and foorthwith they sprung vp, because they had no deepenesse of earth. [6] And when the Sunne was vp, they were scorched: and because they had not root, they withered away. [7] And some fell among thorns: and the thornes sprung vp, & choked them. [8] But other fell into good ground, and brought foorth fruit, some an hundred folde, some sixtie folde, some thirty folde. [9] Who hath eares to heare, let him heare.
[10] And the disciples came, and sayd to hym, Why speakest thou to them in parables? [11] He answered and sayd vnto them, because it is geuen vnto you, to knowe the secretes of the kyngdome of heauen, but to them it is not geuen. [12] For whosoeuer hath, to hym shalbe geuen, and he shal haue abundance. But whosoeuer hath not, from hym shalbe taken away, euen that he hath. [13] Therfore speake I to them in similitudes, because they seiyng, do not see: & hearing, they heare not, nether vnderstand. [14] And in them is fulfilled the Prophecie of Esai, which prophecie sayth: with the eares ye shal heare, and shal not vnderstand: and with the eyes ye shal see, & shal not perceaue. [15] For this peoples hart is waxed fatt, and their	[10] And his Disciples came and said to him. Why speakest thou to them in parables? [11] Who ansvvered and said vnto them, Because to you it is giuen to knovv the mysteries of the kingdom of heauen: but to them it is not giuen. [12] For he that hath, to him shal be giuen, and he shal abound: but he that hath not, from him shal be taken avvay that also vvhich he hath. [13] Therfore in parables I speake to them: because seeing they see not, and hearing they heare not, neither do they vnderstand: [14] and the prophecie of Esay is fulfilled in them, vvhich saith, *With hearing shal you heare, and you shal not vnderstand: and seeing shal you see, and you shal not see.* [15] *For the hart of this people is vvaxed grosse, and vvith*	[10] And the disciples came, and sayd vnto him, Why speakest thou vnto them in parables? [11] He answered, and sayd vnto them, Because it is giuen vnto you to know the mysteries of the kingdome of heauen, but to them it is not giuen. [12] For whosoeuer hath, to him shall be giuen, and he shall haue more abundance: but whosoeuer hath not, from him shall be taken away, euen that hee hath. [13] Therefore speake I to them in parables: because they seeing, see not: and hearing, they heare not, neither doe they vnderstand. [14] And in them is fulfilled the prophecie of Esaias, which saith, By hearing ye shall heare, and shall not vnderstand: and seeing yee shall see, and shall not perceiue. [15] For this peoples heart is waxed grosse, and their eares are dull of

" τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν·
" μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνιῶσι,
" καὶ ἐπιστρέψωσι, καὶ [m] ἰάσωμαι| αὐτούς." [16] Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ,
' ὅτι βλέπουσι· καὶ τὰ ὦτα ὑμῶν, ὅτι [n] ἀκούει.| [17] ἀμὴν γὰρ λέγω ὑμῖν, ὅτι
' πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ
' ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. [18] Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν
' τοῦ σπείροντος. [19] Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος,
' ἔρχεται ὁ πονηρὸς, καὶ ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν
' ὁ παρὰ τὴν ὁδὸν σπαρείς. [20] Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεὶς, οὗτός ἐστιν ὁ τὸν
' λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· [21] οὐκ ἔχει δὲ ῥίζαν ἐν
' ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον,

[m] Alex. *ἰάσομαι.* [n] Alex. *ἀκούουσιν.*

WICLIF—1380.

herden heuyli with eris: and thei han closid her iʒen, leest sumtyme thei seen with iʒen and heren with eeris ⁊ vndirstonden in herte, ⁊ thei ben conuertid ⁊ I heele hem,

16 but ʒoure iʒen that seen ben blessid: ⁊ ʒoure eeris that heren. 17 forsothe I sey to ʒou, that many profetis ⁊ iust men, coueitiden to se tho thingis that ʒe seen: ⁊ thei saien not, ⁊ to here tho thingis that ʒe heren: ⁊ thei herden not, 18 therfor here ʒe the parable of the sowere, 19 eche that herith the word of the rewme, and vndirstondith not: the yuel spirit cometh ⁊ rauyschith that, that is sowen in his herte, this it is that is sowun bisidis the weye, 20 but this that is sowun on the stony lond: this it is that herith the word of god, and anoon with ioie takith it, 21 and he hath not root in hym silf: but is temperal, for whan tribulacioun ⁊ persecucioun is made for the word: anoon he is schlaundrid,

22 but he that is sowen in thornes: is this that herith the word, and the bisynes of this world, and the fallace of richessis strangith the word: and it is made without fruyt, 23 but he that is sowun in to good lond: is this that herith the word and vndirstondith, and bryngith forth fruyt, and summe makith an hundrid fold, truli another sixti foold: ⁊ another thritti folde.

24 Another parable ihesus puttid forth to hem and seide, the kyngdom of heuenes is made like to a man that sewe good seed in his feeld, 25 and whanne men slepten: his enemy cam and sewe aboue taris in the myddil of whete, ⁊ wente awei, 26 but whanne the erbe was growun ⁊ made fruyt: thanne the taris appereden, 27 ⁊ the seruauntis of the housbonde man camen and seiden to him, lord where thou hast not sowun good seed in thin feeld:

iʒen, *eyes.* coueitiden, *coveted.* rewme, *kingdom.* yuel, *evil.* rauyschith, *ravisheth.*

TYNDALE—1534.

⁊ their eyes have they closed, lest they shulde se with their eyes, and heare with their eares, and shuld vnderstonde with their herts, ⁊ shuld tourne, that I myght heale them.

16 But blessed are youre eyes, for they se: ⁊ youre eares, for they heare. 17 Verely I say vnto you, that many Prophets ⁊ perfaicte men have desired to se tho things which ye se, ⁊ have not sene them: ⁊ to heare tho things which ye heare, ⁊ have not herde them. 18 Heare ye therfore the similitude of the sower. 19 Whosoever heareth the worde of the kingdome, ⁊ vnderstondeth it not, ther cometh the evyll man and catcheth awaye that which was sowne in his hert. And this is he which was sowne by the waye syde. 20 But he that was sowne in the stony grounde, is he which heareth the worde of God, ⁊ anonne with ioye receaveth it, 21 yet hath he no rotts in him selfe, ⁊ therfore dureth but a season: for assone as tribulacion or persecucion aryseth because of the worde, by ⁊ by he falleth. 22 He that was sowne amonge thornes, is he that heareth the worde of God: but the care of this worlde, ⁊ the dissaytfulnes of ryches choke the worde, ⁊ so is he made vnfrutfull. 23 He which is sowne in the good grounde, is he that heareth the worde ⁊ vnderstondeth it, which also bereth frute ⁊ bringeth forth, some an .C. folde, some sixtie folde, and some .xxx. folde.

24 Another similitude put he forth vnto them sayinge: The kyngdome of heven is lyke vnto a man which sowed good seed in his felde. 25 But whyll men slepte, ther came his foo ⁊ sowed tares amonge the wheate, ⁊ went his waye. 26 When the blade was spronge vp ⁊ had brought forth frute, then appered the tares also. 27 The servaunts came to the housholder, ⁊ sayde vnto him: Syr sowedest not thou good seed in thy closse, from whence

CRANMER—1539.

hearyng, and their eyes haue they closed, lest at any tyme they shuld se with their eyes, and heare with their eares, ⁊ shuld vnderstand with their herte, ⁊ be conuerted, that I also myght heale them.

16 But blessed are youre eyes, for they se: ⁊ youre eares, for they heare. 17 Uerely I saye vnto you, that many prophetes ⁊ righteous men haue desyred to se those thynges which ye se, ⁊ haue noth sene them: ⁊ to heare those thynges which ye heare, and haue not hearde them. 18 Heare ye therfore the symilitude of the sower. 19 Whan one heareth the word of the kyngdom, ⁊ vnderstandeth it not, then commeth the euyll man, ⁊ taketh a waye that whych was sowne in his hert: this is he, which was sowne by the waye syde. 20 But he that receaued the sede which was cast into stony places, the same is he that heareth the worde, ⁊ anone wyth ioye receaueth it, 21 yet hath he no rote in him selfe, but dureth for a season: for whan trybulacyon or persecutcyon happeneth because of the worde, by and by he falleth. 22 He also that reccyued sede into the thornes, is he that heareth the worde: and the care of this worlde, and the dissaytfulnes of riches, choke vp the worde, and so is he made vnfrutefull. 23 But he that receaued sede in to the good grounde, is he that heareth the worde, and vnderstandeth it: whych also bereth frute, ⁊ bryngeth forth, some an hundred folde, some syxtye folde, some thirtye folde.

24 Another symilitude put he forth vnto them, sayinge: The kyngdome of heauen is lykened vnto a man, which sowed good seed in his feld. 25 But whyll men slept, his enemye came, ⁊ sowed tares amonge the wheate, ⁊ went hys waye. 26 But when the blade was spronge vp, ⁊ had brought forth frute, then appeared the tares also. 27 So the seruauntes of the housholder came, and sayde vnto him Syr, dyddest not thou sowe good seed in thy felde? from whence then hath it

'εὐθὺς σκανδαλίζεται. [22] 'Ο δὲ εἰς τὰς ἀκάνθας σπαρεὶς, οὗτός ἐστιν ὁ τὸν
'λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλούτου
'συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. [23] 'Ο δὲ ἐπὶ τὴν γῆν τὴν καλὴν
'σπαρεὶς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιών· ὃς δὴ καρποφορεῖ, καὶ
'ποιεῖ ὁ μὲν ἑκατὸν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.'

[24] Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, 'Ὡμοιώθη ἡ βασιλεία τῶν
'οὐρανῶν ἀνθρώπῳ °σπείροντι| καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· [25] ἐν δὲ τῷ
'καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον
'τοῦ σίτου, καὶ ἀπῆλθεν. [26] ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν ἐποίησε,
'τότε ἐφάνη καὶ τὰ ζιζάνια. [27] προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον
'αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει

° Alex. σπείραντι.

GENEVA—1557.

eares are dul of hearyng, and with their eies they haue wynked, lest they shuld see, with theyr eyes, and heare with theyr eares, and shuld vnderstand with their hartes, & shulde returne, that I myght heale them.

16 But blessed are your eyes, for they see: and your eares, for they heare. 17 Verely I say vnto you, that many Prophetes, and perfect men haue desired to see those thynges which ye see & haue not seene them: and to heare those thynges which ye heare, & haue not heard them. 18 Heare ye therfore the similitude of the sower. 19 When soeuer a man heareth the worde of the kyngdome, and vnderstandeth it not, there commeth that euyl one, and catcheth away that which was sowen in his heart. And this is the corne which was sowen by the way syde. 20 But he that was sowen in the stony grounde, is he which heareth the worde, and anone with ioye receaueth it. 21 Yet hath he no rotes in hym selfe, and therfore dureth but a season: for as sone as tribulation or persecution ariseth because of the worde, by & by he is offended. 22 And the *corne* that was sowen among thornes, is he that heareth the worde: but the care of thys world, and the deceitfulnes of riches choke the worde, and so is he made vnfruteful. 23 But he which is sowen in the good grounde, is he that heareth the worde, & vnderstandeth it: which also beareth frute, & bringeth forth, some an hundred folde, some syxty folde, and some thyrtye fold. 24 Another similitude put he forth vnto them, saying, The kyngdome of heauen is like vnto a man which sowed good seed in his field. 25 But while men slept, there came his fo, & sowed tares among the wheat, and went his way. 26 And when the blade was sprong vp, & broght forth frute, then appeared the tares also.

27 Then came the seruantes of the householder, & sayd vnto him, Syr soweddest not thou good seed in thy close, from

RHEIMS—1582.

their eares they haue heauily heard, and their eies they haue shut: lest at any time they may see with their eies, and heare with their eares, and vnderstand vvith their hart and be conuerted, and I may heale them. 16 But blessed are your eyes because they doe see, and your eares because they doe heare. 17 For amen I say to you, that many Prophets and iust men haue desired to see the things that you see, and haue not seen them: and to heare the things that you heare, and haue not heard them. 18 Heare you therfore the parable of the sovver.

19 Euery one that heareth the vvord of the kingdom and vnderstandeth not, there cometh the vvicked one, and catcheth avvay that vvhich vvas sovven in his hart: this is he that vvas sovven by the vvay side. 20 And he that vvas sovven vpon rockie places: this is he that heareth the vvord, and incontinent receiueth it vvith ioy, 21 yet hath he not roote in him self, but is for a time: and vvhen there falleth tribulation and persecution for the vvord, he is by and by scandalized. 22 And he that vvas sovven among thornes, this is he that heareth the vvord, and the carefulnes of this vvorld and the deceitfulnes of riches choketh vp the vvord, and he becometh fruitles.

23 But he that vvas sovven vpon good ground: this is he that heareth the vvord, and vnderstandeth, and bringeth fruite, and yeldeth some an hundred-fold, and other threescore, and an other thirtie.

24 An other parable he proposed to them, saying, The kingdom of heauen is resembled to a man that sovved good seede in his field. 25 But vvhen men vvere a sleepe, his enemy came and ouersovved cockle among the vvheate, and vvent his vvay. 26 And vvhen the blade vvas shot vp, and had brought forth fruite, then appeared also the cockle. 27 And the seruants of the goodman of the house comming said to him, Sir, didst thou not sovv good seede in thy field? Whence then hath it

AUTHORISED—1611.

hearing, and their eyes they haue closed, lest at any time they should see with their eyes, and heare with their eares, and should vnderstand with their heart, and should be conuerted, and I should heale them. 16 But blessed are your eyes, for they see: and your eares, for they heare. 17 For verily I say vnto you, that many Prophets, and righteous men haue desired to see those things which yee see, and haue not seene them: and to heare those things which ye heare, and haue not heard them.

18 Heare ye therefore the parable of the sower. 19 When any one heareth the word of the kingdome, and vnderstandeth it not, then commeth the wicked one, and catcheth away that which was sowen in his heart: this is hee which receiued seede by the way side. 20 But he that receiued the seed into stony places, the same is he that heareth the word, ¶ anon with ioy receiueth it: 21 Yet hath hee not root in himselfe, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. 22 He also that receiued seed among the thorns, is he that heareth the word, and the care of this world, and the deceitfulnesse of riches choke the word, and he becommeth vnfruitfull. 23 But he that receiued seed into the good ground, is hee that heareth the word, and vnderstandeth it, which also beareth fruit, and bringeth foorth, some an hundred fold, some sixty, some thirty.

24 Another parable put he forth vnto them, saying; The kingdome of heauen is likened vnto a man which sowed good seed in his field: 25 But while men slept, his enemy came ¶ sowed tares among the wheat, and went his way. 26 But when the blade was sprung vp, and brought forth fruit, then appeared the tares also. 27 So the seruants of the housholder came, and said vnto him, Sir, didst not thou sow good seede in thy field? from whence

'[p] ζιζάνια; [28] 'Ο δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι
'εἶπον αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; [29] 'Ο δὲ ἔφη, Οὔ· μήποτε
'συλλέγοντες τὰ ζιζάνια, ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον. [30] ἄφετε συναυξά-
'νεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ· καὶ ἐν [q] καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς
'θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ
'κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.' [31] Ἄλλην
παραβολὴν παρέθηκεν αὐτοῖς, λέγων, 'Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
'κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· [32] ὃ μικρό-
'τερον μέν ἐστι πάντων τῶν σπερμάτων· ὅταν δὲ αὐξηθῇ, μεῖζον τῶν λαχάνων
'ἐστὶ, καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατασκη-
'νοῦν ἐν τοῖς κλάδοις αὐτοῦ.' [33] Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς·[r] 'Ὁμοία

[p] Rec. + τὰ. [q] Rec. + τῷ. [r] Alex. + λέγων.

WICLIF—1380.

wherof thanne hath it taris? [28] ℭ he seide to hem, an enemy hath don this thing, ℭ the seruauntis seiden to him, wolt thou we gon ℭ gadre hem? [29] ℭ he seide, nai, lest perauenture ȝe in gaderinge taris: drawen vp with hem the whete bi the root, [30] suffre ȝe hem bothe wexe in to repynge tyme: ℭ in the tyme of ripe corne, I schal seie to the repers, first, gadere ȝe to gidre the taaris, ℭ bynde hem togidre in knycchis to be brente: but gadre ȝe the whete in to my berne,

[31] Another parable ihesus putte forth to hem and seide, the kyngdom of heuenes is like to a corne of syneuey: whiche a man took ℭ sewe in his feeld: [32] whiche is the leest of alle sedis, but whanne it hath woxen: it is the moste of alle wortis: ℭ is made a tree, so that briddis of the eir, comen ℭ dwellen in the bowis therof.

[33] Another parable ihesus spak to hem, the kyngdom of heuene is like to sourdouȝ, which a womman took ℭ hid in thre mesuris of mele: til it were al sourid.

[34] ihesus spak alle these thingis in parablis to the puple: ℭ he spak not to hem without parablis [35] that it schuld be fulfild that is seid bi the profete seiynge, I schal opene my mouth in parablis: ℭ I schal tel out hidde thingis fro the makinge of the world.

[36] thanne he left the puple ℭ came in to an hous, ℭ hise disciplis camen to hym: ℭ seiden, Expowne to vs the parable of taris of the felde, [37] which answerid ℭ seide, he that sowith good seed: is mannes sone, [38] the felde is the world, but the good seed, these ben sones of the kyngdom, but taris these ben yuel children, [39] the enemye that sowith hem, is the fend, and the ripe corn: is the endynge of the world, the ripers ben

knycchis, *bundles*. syneuey, sinapis, *mustard seed*. wortis, *herbs*. sourdouȝ, *leaven*. yuel, *evil*.

TYNDALE—1534.

then hath it tares? [28] He sayde to them, the envious man hath done this. Then the servaunts sayde vnto him: wilt thou then that we go and gader them? [29] But he sayde, nay, lest whill ye go aboute to wede out the tares, ye plucke vppe also with them the wheate by the rotts: [30] let bothe growe to gether tyll harvest come, and in tyme of harvest, I wyll saye to the repers, gather ye fyrst the tares, and bind them in sheves to be brent: but gather the wheete into my barne.

[31] Another parable he put forthe vnto them sayinge. The kyngdome of heven is lyke vnto a grayne of mustard seed, which a man taketh ℭ soweth in his felde, [32] which is the leest of all seedes. But when it is groune, it is the greatest amonge yerbes, ℭ it is a tree: so that the bryddes of the ayer come ℭ bylde in the braunches of it.

[33] Another similitude sayde he to them. The kyngdome of heven is lyke vnto leven which a woman taketh and hydeth in .iii. peckes of meele, tyll all be levended.

[34] All these thyngs spake Iesus vnto the people by similitudes, and with oute similitudes spake he nothinge to them, [35] to fulfyll that which was spoken by the Prophet sayinge: I wyll open my mouth in similituds, and wyll speake forth thinges which have bene kepte secrete from the begynninge of the worlde.

[36] Then sent Iesus the people awaye, and came to housse. And his disciples came vnto him, sayinge: declare vnto vs the similitude of the tares of the felde. [37] Then answered he and sayde to them. He that soweth the good seed, is the sonne of man. [38] And the felde is the worlde. And the chyldren of the kingdome, they are the good seed. And the tares are the chyldren of the wicked. [39] And the enemye that soweth them, is the devell. The harvest is the end of the worlde. And the repers be the

CRANMER—1539.

tares? [28] He sayde vnto them: the enuious man hath done this. The seruauntes sayde vnto him: wylt thou then that we go, and wede them vp? [29] But he sayd, nay, lest whill ye gather vp the tares, ye plucke vp also the wheate with them [30] let bothe growe together vntyll the haruest ℭ in tyme of haruest, I wyll saye to the repers: gather ye fyrst the tares, and bynde them together in sheues to be brent: but gather the wheete into my barne.

[31] Another parable put he forth vnto them, sayinge: The kyngdome of heauen is lyke vnto a grayne of mustard seed, which a man toke and sowed in his felde, [32] which is the leest of all seedes. But when it is growne, it is the greatest amonge herbes, and is a tree: so that the birdes of the ayer come, and make their nestes in the braunches therof.

[33] Another symylitude spake he vnto them: The kyngdom of heauen is lyke vnto leuen, which a woman taketh and hydeth in .iij. peckes of meele, tyll all be leuened.

[34] All these thinges spake Iesus vnto the people by symilitudes, ℭ with out a parable spake he nothynge vnto them: [35] that it might be fulfilled, which was spoken by the prophet, that saith I wyll open my mouth in parables: I wyll speake forth thynges which haue bene kepte secrete from the begynninge of the worlde.

[36] When the people were sent awaye, then came Iesus into the housse. And hys dyscyples came vnto hym, sayinge: declare vnto vs the parable of the tares of the felde. [37] He answered and sayd vnto them: He that soweth the good seed, is the sonne of man. [38] The felde is the worlde. And the chyldren of the kyngdome, they are the good seed: the tares are the children of the wycked: [39] the enemye that soweth them, is the deuyll: The haruest is the ende of the worlde: the reapers be the

'ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου
'σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.' [34] Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν
παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς· [35] ὅπως
πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, "Ἀνοίξω ἐν παραβολαῖς τὸ
" στόμα μου· ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου."

[36] Τότε ἀφεὶς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ προσῆλθον
αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, 'Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων
'τοῦ ἀγροῦ.' [37] Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, 'Ὁ σπείρων τὸ καλὸν σπέρμα
'ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· [38] ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα,
'οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνιά εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· [39] ὁ
'δὲ ἐχθρὸς ὁ σπείρας αὐτά ἐστιν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνός

GENEVA—1557.

whence then hath it tares? [28] And he sayd to them, the enuious man hath done this. Then the seruantes sayd vnto hym, Wylt thou then that we go and wede them out? [29] But he said, Nay, lest while ye go about to wede out the tares, ye plucke vp also with them the wheat. [30] Let both growe together tyl haruest come, and in tyme of haruest, I wyl say to the repers, gather ye fyrst the tares, & bynd them in sheues to be burned: but gather the wheat into my barne. [31] Another parable he put forth vnto them, saying, The kyngdome of heauen is lyke vnto a grayne of mustard seed, which a man taketh and soweth in his field: [32] Which in deed is the least of al seedes. But when it is growen, it is the greatest amonge herbes, and it is a tree, so that the byrdes of the ayre come & buylde in the branches of it.

[33] Another similitude sayd he to them, The kyngdome of heauen is lyke vnto leuen which a woman taketh and hydeth in three peckes of meale, til all be leuenned. [34] All these thynges spake Iesus vnto the people by similitudes, & without similitudes spake he nothyng to them. [35] That it might be fulfilled, which was spoken by the Prophet, saying, I wil open my mouth in similitudes, and wil speake of the thynges whych haue ben kept secrete from the begynning of the world. [36] Then sent Iesus the people away, and came home: And his disciples came vnto him saying, Declare vnto vs the similitude of the tares of the fielde. [37] Then answered he, and sayd to them, He that soweth the good seed, is the sonne of man. [38] And the feilde is the world. And the chyldren of the kyngdome, they are the good seed.

[39] And the tares are the chyldren of the wycked. And the ennemie that soweth them, is the deuil. The haruest is the ende of the world. And the repers be

RHEIMS—1582.

cockle? [28] And he said to them, The enemy man hath done this. And the seruants said to him, Wilt tho vve goe and gather it vp?

[29] And he said, No: lest perhaps gathering vp the cockle, you may roote vp the vvheate also together vvith it. [30] Suffer both to grovv vntil the haruest, and in the time of haruest I vvil say to the reapers, Gather vp first the cockle, and binde it into bundels to burne, but the vvheate gather ye into my barne.

[31] An other parable he proposed vnto them, saying, The kingdom of heauen is like to a mustard-seede, vvhich a man tooke and sovved in his field. [32] Which is the least surely of al seedes: but vvhen it is grovven, it is greater then al herbes, and is made a tree, so that the foules of the aire come, and dvvel in the branches thereof.

[33] An other parable he spake to them, The kingdom of heauen is like to leauen, vvhich a vvoman tooke and hid in three measures of meale, vntil the vvhole vvas leauened.

[34] Al these things IESVS spake in parables to the multitudes, and vvithout parables he did not speake to them: [35] that it might be fulfilled vvhich vvas spoken by the Prophet, saying, *I wil open my mouth in parables, I wil vtter things hidden from the foundation of the vvorld.*

[36] Then hauing dimissed the multitudes, he came into the house, and his Disciples came vnto him, saying, Expound vs the parable of the cockle of the field. [37] Who made ansvver and said to them, He that soweth the good seede, is the Sonne of man. [38] And the field, is the vvorld. And the good seede: these are the children of the kingdom. And the cockle: are the children of the vvicked one. [39] And the enemie that sovved them, is the deuil. But the haruest, is the ende of the vvorld.

AUTHORISED—1611.

then hath it tares? [28] He said vnto them, An enemy hath done this. The seruants said vnto him, Wilt thou then that we goe and gather them vp? [29] But he said, Nay: lest while yee gather vp the tares, ye root vp also the wheat with them. [30] Let both grow together vntil the haruest: and in the time of haruest, I will say to the reapers, Gather ye together first the tares, and binde them in bundels to burne them: but gather the wheat into my barne.

[31] Another parable put he foorth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard seed, which a man tooke, and sowed in his field. [32] Which indeed is the least of al seeds: but when it is growen, it is the greatest among herbes, and becommeth a tree: so that the birds of the aire come and lodge in the branches thereof.

[33] Another parable spake he vnto them, The kingdome of heauen is like vnto leauen, which a woman tooke, and hid in three measures of meale, till the whole was leauened. [34] Al these things spake Iesus vnto the multitude in parables, and without a parable spake he not vnto them: [35] That it might bee fulfilled which was spoken by the Prophet, saying, I will open my mouth in parables, I wil vtter things which haue bin kept secret from the foundation of the world. [36] Then Iesus sent the multitude away, and went into the house: and his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the field. [37] He answered, and said vnto them, Hee that soweth the good seede, is the sonne of man.

[38] The field is the world. The good seed, are the children of the kingdome: but the tares are the children of the wicked one. [39] The enemie that sowed them, is the deuill. The haruest, is the ende of the world. And the reapers are

ʻ ἐστιν· οἱ δὲ θερισταὶ ἄγγελοί εἰσιν. [40] ὥσπερ οὖν συλλέγεται τὰ ζιζάνια, καὶ
ʻ πυρὶ [s] καίεται,| οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος [t] τούτου.| [41] ἀποστελεῖ
ʻ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας
ʻ αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, [42] καὶ βαλοῦσιν
ʻ αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
ʻ ὀδόντων. [43] τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς
ʻ αὐτῶν. Ὁ ἔχων ὦτα ἀκούειν ἀκούετω. [44] Πάλιν, ὁμοία ἐστὶν ἡ βασιλεία τῶν
ʻ οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὑρὼν ἄνθρωπος ἔκρυψε· καὶ ἀπὸ
ʻ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν
ʻ ἐκεῖνον. [45] Πάλιν, ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ,
ʻ ζητοῦντι καλοὺς μαργαρίτας· [46] [u] εὑρὼν δὲ| ἕνα πολύτιμον μαργαρίτην, ἀπελθὼν

[s] Rec. κατακαίεται. [t] Alex. = τούτου. [u] Rec. & Alex. ὃς εὑρών.

WICLIF—1380.

aungelis/ [40] therfore as taris ben gadderide togidre ȝ ben brent in fier: so it schal be in the endynge of the world/ [41] mannes sone schal sende hise aungelis, ȝ thei schulen gadere fro his rewme alle sclaundris ȝ hem that doon wickidnesse/ [42] ȝ thei schulen sende hem, in to the chemenei of fier/ there schal be wepynge ȝ betynge to gidre of teeth/ [43] thanne iust men schulen schyne as the sunne: in the rewme of her fadir/ he that hath eris of herynge here he.

[44] the kingdom of heuenes is liyk to tresour hid in a felde/ whiche a man that fyndith: hidith/ and for ioie of it: he goith and sillith alle thingis that he hath: ȝ bieth thilke feld.

[45] eftsones the kyngdom of heuenes is like to a marchaunte: that sekith gode margeritis/ [46] but whanne he hath founden, o, precious margarite: he wente ȝ selde alle thingis that he hadde: ȝ bouȝte it/

[47] efte the kyngdom of heuenes is like to a nette cast in to the see: ȝ that gaderith togidere of alle kinde of fischis/ [48] whiche whanne it was ful, thei drowen vp: and saten bi the brynke/ ȝ chosen the good in to her vessels: but the yuel thei casten out/ [49] so it schal be in the endynge of the world/ aungelis schulen goen out, ȝ schulen departen yuel men, fro the myddil of iust men/ [50] and thei schulen sende hem in to the chymeney of fier/ there schal be wepynge ȝ gryntynge of teeth/

[51] han ȝe vndirstonden alle these thingis? thei seyn to hym/ ȝhe/ [52] he seith to hem/ therfore euery wise man of lawe in the kyngdom of heuenes is like to an housbonde man that bryngith forth of his tresour, newe thingis and oolde/ [53] ȝ it was doon whanne ihesus hadde endid these parablis: he passid fro thennes.

rewme, *kingdom*. thilke, *that*. margeritis, *pearls*. eft and eftsones, *again*. o, *one*. ȝhe, *yea*.

TYNDALE—1534.

angels. [40] For even as the tares are gaddred and brent in the fyre: so shall it be in the ende of this worlde. [41] The sonne of man shall send forth his angels/ and they shall gather out of his kyngdome all things that offende/ and them which do iniquite/ [42] and shall cast them into a furnes of fyre. There shalbe waylynge and gnasshing of teth. [43] Then shall the iuste men shyne as bryght as the sunne in the kyngdome of their father. Whosoever hath eares to heare/ let him heare.

[44] Agayne the kyngdome of heven is lyke vnto treasure hidde in the felde/ the which a man fyndeth and hideth: and for ioy therof goeth ȝ selleth all that he hath/ and byeth that felde.

[45] Agayne the kyngdome of heven is lyke vnto a marchaunt that seketh good pearles/ [46] which when he had founde one precious pearle/ went and solde all that he had/ and bought it.

[47] Agayne the kyngdome of heven is lyke vnto a neet cast into the see/ that gadereth of all kynds of fysshes: [48] which when it is full/ men drawe to londe/ ȝ sitte ȝ gadre the good in to vessels/ ȝ cast the bad awaye. [49] So shall it be at the ende of the worlde. The angels shall come oute/ ȝ sever the bad from the good/ [50] ȝ shall cast them in to a furnes of fyre: there shalbe waylinge and gnasshynge of teth.

[51] Iesus sayde vnto them: vnderstonde ye all these thyngs? They sayde/ ye Lorde. [52] Then sayde he vnto them: Therfore every scribe which is taught vnto the kyngdome of heven/ is lyke an housholder/ which bryngeth forth/ out of hys treasure/ thyngs bothe new and olde.

[53] And it came to passe when Iesus had finisshed these similituds/ that he departed thence.

CRANMER—1539.

Angels. [40] Euen as the tares therfore, are gathered ȝ brent in the fyre: so shall it be in the ende of thys worlde. [41] The sonne of man shall sende forth his Angels, ȝ they shall gather out of his kyngdome all thynges that offende, ȝ them which do iniquite: [42] and shall cast them into a furnes of fyre. There shalbe waylinge ȝ gnasshyng of teth. [43] Then shall the righteous shine as the Sonne in the kyngdom of their father. Whosoeuer hath eares to heare, let him heare.

[44] Againe, the kyngdom of heauen is lyke vnto treasure hyd in the felde, the whych a man hath found and hydd: and for ioye therof goeth ȝ selleth all that he hath, ȝ byeth the felde.

[45] Agayne, the kyngdome of heauen is lyke vnto a marchaunt man, sekyng goodly pearles, [46] which (when he founde one precious pearle) went ȝ solde all that he had, ȝ bought it.

[47] Agayne, the kyngdom of heauen is lyke vnto a nett, that was cast into the see ȝ geathered of all kynde (*of fisshes*) [48] which when it was full men drew to lande, ȝ sat downe ȝ geathered the good into vessels, but cast the bad awaye. [49] So shall it be at the ende of the worlde. The angelles shall come ȝ seuer the bad from among the good, [50] ȝ shall cast them into a furnace of fyre: there shalbe waylinge and gnasshinge of teth.

[51] Iesus sayeth vnto them: haue ye vnderstande all these thynges? They saye vnto him: ye Lorde. [52] Then sayde he vnto them: Therfore euery Scribe whych is taught vnto the kyngedome of heauen, is lyke vnto a man that is an housholder, whych bringeth forth out of his treasure, thinges newe and olde.

[53] And it came to passe that when Iesus had finisshed these similitudes, he departed thence.

'πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν. [47] Πάλιν, ὁμοία ἐστὶν ἡ βασιλεία
'τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγα-
'γούσῃ· [48] ἣν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν, καὶ καθίσαντες,
'συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον. [49] οὕτως ἔσται ἐν τῇ
'συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ
'μέσου τῶν δικαίων. [50] καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται
'ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.' [51] Λέγει αὐτοῖς ὁ Ἰησοῦς, 'Συνήκατε ταῦτα
'πάντα;' Λέγουσιν αὐτῷ, 'Ναὶ, [v] κύριε.' | [52] 'Ο δὲ εἶπεν αὐτοῖς, 'Διὰ τοῦτο πᾶς
'γραμματεὺς μαθητευθεὶς [w] εἰς τὴν βασιλείαν | τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ
'οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.' [53] Καὶ
ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν·

[v] Alex. = κύριε. [w] Alex. ἐν τῇ βασιλείᾳ.

GENEVA — 1557.

the Angels. [40] For euen as the tares are gathered & burned in the fyre, so shal it be in the ende of this world.

[41] The sonne of man shal send forth his Angels, and they shal gather out of his kyngdome all thynges that offend, and them which do iniquitie. [42] And shal cast them into a furnesse of fyre. There shalbe waylyng & gnasshyng of teeth. [43] Then shal the iust men shyne as the sunne in the kyngdome of theyr father. Whosoeuer hath eares to heare, let hym heare.

[44] Agayne, the kyngdome of heauen is lyke vnto a treasure hyd in the fielde, the which a man fyndeth and hideth and for ioye therof, departeth and selleth al that he hath, and byeth that fielde. [45] Agayn, the kyngdome of heauen is like to a marchant that seeketh good pearles. [46] Which when he had found one of great price, went and solde all that he had, and boght it.

[47] Agayn, the kyngdome of heauen is like vnto a drawe nette cast into the sea, that gathereth of all kindes of thinges.

[48] Which when it is ful, men drawe to land, and syt & gather the good into vessels, and cast the bad awaye. [49] So shal it be at the ende of the world. The Angels shal go forth, & seuer the bad from the good. [50] And shal cast them into a furnes of fyre, there shal be wayling, and gnashyng of teeth:

[51] Iesus sayd vnto them, Vnderstand ye all these thynges? They sayd vnto him, ye Lord. Then sayd he vnto them, [52] Therfore euery Scribe which is taught vnto the kyngdome of heauen, is like vnto an householder, which bringeth forth out of his treasure, thynges both newe and olde. [53] And it came to passe, when Iesus had ended these similitudes, that he departed thence.

RHEIMS — 1582.

And the reapers, are the Angels. [40] Euen as cockle therfore is gathered vp, and burnt vvith fire: so shal it be in the ende of the vvorld.

[41] The Sonne of man shal send his Angels, and they shal gather out of his kingdom al scandals, and them that vvorke iniquitie: [42] and shal cast them into the furnace of fire, There shal be vveeping and gnashing of teeth. [43] Then shal the iust shine as the sunne, in the kingdom of their father. He that hath eares to heare, let him heare.

[44] The kingdom of heauen is like a treasure hidden in a field. vvhich a man hauing found, did hide it, and for ioy thereof goeth, and selleth al that he hath, and byeth that field.

[45] Againe the kingdom of heauen is like to a marchant man, seeking good pearles. [46] And hauing found one precious pearle, he vvent his vvay, and sold al that he had, and bought it.

[47] Againe the kingdom of heauen is like to a nette cast into the sea, and gathering together of al kind of fishes. [48] Which, vvhen it vvas filled, dravving it forth, and sitting by the shore, they chose out the good into vessels, but the bad they did cast out. [49] So shal it be in the consummation of the vvorld. The Angels shal goe forth, and shal separate the euil from among the iust, [50] and shal cast them into the furnace of fire. there shal be vveeping and gnashing of teeth.

[51] Haue ye vnderstoode al these things? They say to him, Yea. [52] He said vnto them, Therfore euery Scribe instructed in the kingdom of heauen, is like to a man that is an housholder, vvhich bringeth forth out of his treasure nevv things and old.

[53] And it came to passe: vvhen IESVS had ended these parables, he passed from thence.

AUTHORISED — 1611.

the Angels. [40] As therefore the tares are gathered and burnt in the fire: so shal it be in the end of this world. [41] The Sonne of man shall send forth his Angels, and they shall gather out of his kingdome all [a] things that offend, and them which doe iniquitie: [42] And shal cast them into a furnace of fire: there shall be wailing and gnashing of teeth. [43] Then shall the righteous shine foorth as the Sunne, in the kingdome of their father. Who hath eares to heare, let him heare.

[44] Againe, the kingdome of heauen is like vnto treasure hid in a field: the which when a man hath found, hee hideth, and for ioy thereof goeth and selleth all that hee hath, and buyeth that field.

[45] Againe, the kingdome of heauen is like vnto a marchant man, seeking good pearles: [46] Who when he had found one pearle of great price, he went and solde all that he had, and bought it.

[47] Againe, the kingdome of heauen is like vnto a net that was cast into the sea, and gathered of euery kind, [48] Which, when it was full, they drew to shore, and sate downe, and gathered the good into vessels, but cast the bad away. [49] So shall it be at the end of the world: the Angels shal come forth, and seuer the wicked from among the iust, [50] And shal cast them into the furnace of fire: there shall bee wailing, and gnashing of teeth. [51] Iesus saith vnto them, Haue ye vnderstood all these things? They say vnto him, Yea, Lord. [52] Then said he vnto them, Therefore euery Scribe which is instructed vnto the kingdome of heauen, is like vnto a man that is an housholder, which bringeth foorth out of his treasure things new and old.

[53] And it came to passe, that when Iesus had finished these parables, hee departed thence.

[a] *Or*, scandales.

54 *Καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν,*
ὥστε ἐκπλήττεσθαι αὐτοὺς καὶ λέγειν, 'Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ
'δυνάμεις; 55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται
'Μαριὰμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς καὶ Σίμων καὶ Ἰούδας; 56 καὶ
'αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; πόθεν οὖν τούτῳ ταῦτα πάντα;'
57 *Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, 'Οὐκ ἔστι προφήτης*
'ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.' 58 Καὶ οὐκ ἐποίησεν
ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν ἀπιστίαν αὐτῶν.

XIV. *Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν Ἰησοῦ,*
2 *καὶ εἶπε τοῖς παισὶν αὐτοῦ, 'Οὗτός ἐστιν Ἰωάννης ὁ Βαπτιστής· αὐτὸς ἠγέρθη*
'ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.' 3 Ὁ γὰρ Ἡρώδης

WICLIF—1380.

54 And he came in to his cuntrey, ȝ tauȝte hem in her synagogis, so that thei wondriden ȝ seiden, Fro whennes this wisdom ȝ vertues comen to this? 55 whether is not this the sone of a carpenter? wher his modir be not seide marie ȝ hise britheren Iames ȝ Ioseph? and symound ȝ Iudas? 56 ȝ hise sustris, where thei alle be not among vs? fro whennes thanne alle these thingis comen to this? 57 ȝ so thei weren slaundrid in him, but ihesus seide to hem, a profete is not with oute worschip: but in his owne cuntre, ȝ in his owne hous, 58 and he dide not there many vertues: for the vnbileue of hem.

14. IN that tyme eroude titrarke, *prynce of the fourthe parte,* herde the fame of ihesus, 2 ȝ seide to hise children, this is Ioon Baptist, he is rison fro deeth: and therfor vertues worchyn in hym,

3 for eroude hadde holden ioon: ȝ bounden hym, ȝ puttid hym in to prisoun, for erodias the wiif of his brother, 4 for Ioon seide to hym, it is not leueful to thee: to haue hir, 5 ȝ he willynge to sle hym: dredde the peple: for thei hadden hym as a profete,

6 but in the day of eroudis birthe, the douȝtir of erodias dauncide in the myddil: ȝ plesid eroude, 7 wherfor with an ooth he bihiȝte to ȝeue to hir: What euer thing sche askid of hym, 8 ȝ sche bifore warned of her modir: seide, ȝeue thou to me here the heed of Ioon Baptist in a disch, 9 and the kyng was sorwful, but for the ooth, ȝ for hem that saten to gidre at the mete: he comaundid to be ȝouun, 10 and he sente: ȝ bihedid Ioon in the prisoun, 11 and his heed was brouȝte in a disch, ȝ it was ȝouun to the damesel, ȝ sche bare it to hir modir,

12 and hise disciplis camen ȝ token his

seide, *called.* bihiȝte, *promised.* ȝeue, *give.* ȝouun, *given.*

TYNDALE—1534.

54 and came in to his awne countre, and taught them in their synagogs, in so moche that they were astonyed and sayde: whence cometh all this wysdome and power vnto him? 55 Is not this the carpenters sonne? Is not his mother called Mary? and his brethren be called Iames and Ioses and Simon and Iudas? 56 And are not his susters all here with vs? Whence hath he all these thyngs. 57 And they were offended by him. Then Iesus sayd to them a Prophet is not with out honoure, save in hys awne countre, and amonge his awne kynne. 58 And he dyd not many miracles there, for there vnbelefes sake.

14. AT that tyme Herod the tetrarcha hearde of the fame of Iesu, 2 and sayde vnto his servauntes: This is Ihon the baptist. He is risen agayne from deeth, and therfore are soche myracles wrought by him. 3 For Herod had taken Ihon and bounde him and put him in preson for Herodias sake, his brother Philips wyfe. 4 For Ihon sayde vnto him: Yt is not lawfull for the to have her. 5 And when he wold have put him to deeth, he feared the people, because they counted him as a prophet.

6 But when Herods birth daye was come, the doughter of Herodias daunsed before them, and pleased Herod. 7 Wherfore he promised with an oth, that he wolde geve hir what soever she wolde axe. 8 And she beinge informed of her mother before, sayde: geve me here Ihon baptists heed in a platter. 9 And the kynge sorowed. Neverthelesse for his othes sake, and for their sakis which sate also at the table, he commaunded yt to be geven hir: 10 and sent and beheeded Ihon in the preson, 11 and his heed was brought in a platter and geven to the damsell, and she brought it to her mother. 12 And his disciples

CRANMER—1539.

54 And whan he came into his awne countre, he taught them in their synagoges, in so moch, that they were astonnyed and sayde: whence commeth thys wysdome and powers vnto him? 55 is not this the carpenters sonne? Is not his mother called Mary? and hys brethren, Iames and Ioses and Simon and Iudas? 56 And are not all his systers with vs? Whence hath he then all these thynges? 57 And they were offended at hym. Iesus sayde vnto them: A prophete is not wythout honoure, saue in hys awne countre, and in hys awne house. 58 And he did not many myracles there, because of their vnbelefe.

14. AT that tyme Herode the Tetrarcha heard of the fame of Iesu, 2 and sayde vnto his seruauntes: this is Iohn the Baptist. He is rysen from the deed, and therfore are myracles wrought by him. 3 For Herode had taken Iohn, and bound him, and put him in preson because of Herodias, hys brother Philips wyfe. 4 For Iohn sayd vnto him: it is not lawfull for the to haue her. 5 And when he wold haue put hym to deeth, he feared the people, because they counted him as a prophet.

6 But when Herodes byrthdaye was kepte, the daughter of Herodias daunsed before them, and pleased Herode: 7 Wherfore he promysed with an othe, that he wolde geue her whatsoeuer she wolde aske: 8 And she beynge instructe of her mother before, saide: geue me here Iohn Baptistes heed in a platter: 9 And the Kynge was sory. Neuerthelesse, for the othes sake, and them which sate also at the table, he commaunded it to be geuen her: 10 and sent tourmentours, and behedded Iohn in the preson, 11 and his heed was brought in a platter, and geuen to the damsell, and she brought it to her mother. 12 And his disciples came and toke vp his

κρατήσας τὸν Ἰωάννην ἔδησεν αὐτὸν καὶ ἔθετο [x] ἐν φυλακῇ,| διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. [4] ἔλεγε γὰρ αὐτῷ ὁ Ἰωάννης, Οὐκ ἐξεστι σοι ἔχειν αὐτήν. [5] Καὶ θέλων αὐτὸν ἀποκτεῖναι, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον. [6] γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρεσε τῷ Ἡρώδῃ· [7] ὅθεν μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσηται. [8] Ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησὶν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ. [9] Καὶ ἐλυπήθη ὁ βασιλεὺς· διὰ δὲ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσε δοθῆναι· [10] καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. [11] καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς. [12] καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ [y] σῶμα,| καὶ ἔθαψαν αὐτό· καὶ

[x] Alex. ἐν τῇ φυλακῇ. [y] Alex. πτῶμα.

GENEVA — 1557.

54 And came into his own country, and taught them in theyr Synagoge, in so muche that they were astonyed, and sayd, whence commeth this wysedome and power vnto this man? 55 Is not this the Carpenters sonne? Is not his mother called Marie? and his brethren be called Iames and Ioses, and Simon and Iudas? 56 And are not his systers al here with vs Whence then hath he al these thynges? 57 And they were offended by hym. Then Iesus sayd to them, a Prophet is not without honour, saue in his own country, and in his own house. 58 And he did not many miracles there, for theyr vnbeleifes sake.

14. AT that tyme Herode the Tetrarche heard of the fame of Jesu, 2 And sayed vnto his seruantes, this is Iohn the Baptist. He is rysen agayne from death, & therfore are miracles wroght by hym.

3 For Herode had taken Iohn, and bonde him, and put hym in pryson for Herodias sake, his brother Philips wyfe. 4 For Iohn sayd vnto hym, it is not lawful for thee to haue her. 5 And when he wolde haue put hym to death, he feared the people, because they counted hym a Prophet.

6 But when Herodes byrth day was kept, the daughter of Herodias daunced before them, and pleased Herode. 7 Wherfore he promised with an othe, that he wolde geue her what soeuer she woulde aske. 8 And she beyng before instructed of her mother, sayed, geue me here Iohn Baptist head in a platter.

9 And the kyng sorowed: neuertheles for his othes sake, and for theyr sakes which sate also at the table, he commanded it to be geuen her. 10 And sent, and beheaded Iohn in the prison.

11 And his head was broght in a platter and geuen to the mayde, & she broght it vnto her mother.

12 And his disciples came, and toke

RHEIMS — 1582.

54 And coming into his ovvne countrie, he taught them in their synagogues, so that they marueled, and said, Hovv came this fellovv by this vvisedom and vertues? 55 Is not this the carpenters sonne? Is not his mother called MARIE, and his brethren, Iames and Ioseph, and Simon and Iude: 56 and his sisters, are they not al vvith vs? Whence therefore hath he al these things? 57 And they vvere scandalized in him. But IESVS said to them, There is not a Prophet vvithout honour but in his ovvne countrie, and in his ovvne house. 58 And he vvrought not many miracles there because of their incredulity.

14. AT that time Herod the Tetrach heard the fame of IESVS: 2 and said to his seruants, This is Iohn the Baptist: he is risen from the dead, and therfore vertues vvorke in him. 3 For Herod apprehended Iohn and bound him, and put him into prison because of Herodias, his brothers' vvife. 4 For Iohn said vnto him, It is not lavvful for thee to haue her. 5 And vvilling to put him to death, he feared the people: because they esteemed him as a Prophet.

6 But on Herods birth-day, the daughter of Herodias daunced before them: and pleased Herod. 7 Wherevpon he promised with an othe, to giue her vvhatsoeuer she vvould aske of him. 8 But she being instructed before of her mother saith, Giue me here in a dish the head of Iohn the Baptist.

9 And the king vvas stroken sad: yet because of his othe and for them that sate vvith him at table, he commaunded it to be giuen. 10 And he sent, and beheaded Iohn in the prison.

11 And his head vvas brought in a dish: and it vvas giuen to the damsel, and she brought it to her mother.

12 And his Disciples came and tooke the

AUTHORISED — 1611.

54 And when he was come into his owne countrey, he taught them in their Synagogue, insomuch that they were astonished, and said, Whence hath this man this wisedome, and these mighty workes? 55 Is not this the Carpenters sonne? Is not his mother called Marie? and his brethren, Iames, and Ioses, and Simon, and Iudas? 56 And his sisters are they not all with vs? whence then hath this man all these things? 57 And they were offended in him. But Iesus said vnto them, A Prophet is not without honour, saue in his owne countrey, and in his owne house. 58 And hee did not many mighty works there, because of their vnbeliefe.

14. AT that time Herod the Tetrarch heard of the fame of Iesus, 2 And said vnto his seruants, This is Iohn the Baptist, hee is risen from the dead, and therfore mighty workes [a] do shew foorth themselues in him.

3 For Herode had layd hold on Iohn, and bound him, and put him in prison for Herodias sake, his brother Philips wife. 4 For Iohn said vnto him, It is not lawfull for thee to haue her. 5 And when he would haue put him to death, hee feared the multitude, because they counted him as a Prophet. 6 But when Herods birth day was kept, the daughter of Herodias daunced before them, and pleased Herod. 7 Whereupon he promised with an oath, to giue her whatsoeuer she would aske. 8 And she, being before instructed of her mother, said, Giue me heere Iohn Baptists head in a charger. 9 And the king was sorie: neuerthelesse for the othes sake, and them which sate with him at meate, he commanded it to bee giuen her. 10 And he sent, and beheaded Iohn in the prison. 11 And his head was brought in a charger, and giuen to the Damsell: and she brought it to her mother.

12 And his Disciples came, and took vp

[a] *Or*, are wrought by him.

ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. 13 [z] καὶ ἀκούσας| ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν. καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.

14 Καὶ ἐξελθὼν [a] ὁ Ἰησοῦς| εἶδε πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' [b] αὐτοῖς| καὶ ἐθεράπευσε τοὺς ἀῤῥώστους αὐτῶν. 15 Ὀψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, 'Ἔρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρῆλθεν· ἀπό-'λυσον [c] τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα.' 16 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, 'Οὐ χρείαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς 'φαγεῖν.' 17 Οἱ δὲ λέγουσιν αὐτῷ, 'Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο 'ἰχθύας.' 18 Ὁ δὲ εἶπε, 'Φέρετέ μοι αὐτοὺς ὧδε.' 19 Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, [d] λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας,

[z] Alex. Ἀκούσας δὲ. [a] Alex. = ὁ Ἰησοῦς. [b] Rec. αὐτοὺς. [c] Alex. + οὖν. [d] Rec. + καὶ.

WICLIF—1380.

bodi, ȝ birieden it, ȝ thei camen ȝ telden to ihesus,

13 and whanne ihesus hadde herde this thing: he wente fro thennes in a boot in to desert place bisidis, ȝ whanne the puple hadde herd: thei foloweden hym on her feet fro citees, 14 and ihesus ȝede out ȝ say a greet peple: ȝ hadde reuthe on hem: ȝ heelid the sike men of hem, 15 but whanne the euentide was come: hise disciplis camen to hym ȝ seiden, the place is desert: ȝ the tyme is now passid, let the puple go in to townes to bie hem mete,

16 ihesus seide to hem, thei han not nede to go, ȝeue ȝe hem sumwhat to ete, 17 thei answerden, we han not here: but fyue looues ȝ tweye fischis, 18 and he seide to hem, bryng ȝe hem hidir to me, 19 ȝ whanne he hadde comaundid the puple to sitte to mete on the hey: he took fyue loues ȝ twey fischis, ȝ he biheld in to heuene ȝ blessid ȝ brak ȝ ȝaf to hise disciplis, and the disciplis ȝauen to the peple, 20 and alle eten ȝ weren fulfillid, ȝ thei token the relefis of brokun gobeitis. XII. cofyns ful, 21 ȝ the noumbre of men that eten: was fyue thousand of men outaken wymmen and litle children.

22 And anoon ihesus conpellid the disciplis to go vp in to a boot, ȝ go bifore hym ouer the see: while he left the puple, 23 ȝ whanne the peple was left: he stied alone in to an hil to preie: but whanne the euenynge was come: he was there alone, 24 and the boot in the myddil of the see: was schoggid with wawis, for the wynde was contrarie to hem, 25 but in the fourthe wakynge of the nyȝt: he came to hem walkynge aboue the see, 26 And thei seynge hym walkynge on the see: weren distrublid ȝ seiden, that it is a

boot, *boat*. her, *their*. ȝede, *went*. say, *saw*. reuthe, *pity*. ȝeue, *give*. ȝaf, *gave*. relefis, *relicks*. gobeitis, *bits*. cofyns, κοφίνοι, *baskets*. outaken, *except*. stied, *ascended*. schoggid, *tossed*. nyȝt, *night*.

TYNDALE—1534.

came and toke vp his body, and buryed it: and went and tolde Iesus.

13 When Iesus hearde that, he departed thence by shippe in to a desert place out of the waye. And when the people had hearde ther of, they folowed him a fote out of their cities. 14 And Iesus went forth and sawe moche people, and his herte did melte vpon them, and he healed of them those that were sicke. 15 When even was come, his disciples came to him sayinge. This is a deserte place, and the daye is spent: let the people departe, that they maye go in to the tounes, and bye them vytayllis. 16 But Iesus sayde vnto them. They have no neade to go awaye. Geve ye them to eate. 17 Then sayde they vnto him: we have here but .v. loves and two fysshes. 18 And he sayde: bringe them hyther to me. 19 And he commaunded the people to syt downe on the grasse: and toke the .v. loves, and the ii. fysshes and loked vp to heven and blessed, and brake and gave the loves to his disciples, and the disciples gave them to the people. 20 And they dyd all eate, and were suffised. And they gadered vp of the gobbets that remayned .xii. baskets full. 21 And they that ate, werein nombre about .v. M. men, besyde wemen and chyldren.

22 And strayght waye Iesus made his disciples enter into a shippe, and to goo over before him, whill he sent the people awaye. 23 And assone as he had sent the people awaye, he went vp into a mountayne alone to praye. And when nyght was come, he was there him silf alone. 24 And the shippe was now in the middes of the see, and was toost with waves, for it was a contrary wynde. 25 In the fourthe watche of the night Iesus came vnto them walkynge on the see. 26 And when his disciples sawe him walkynge on the see, they were troubled, sayinge: it is some spirite,

CRANMER—1539.

body, and buryed it: and went, and tolde Iesus.

13 When Iesus hearde of it, he departed thence in a shyppe vnto a desert place, out of the waye. And when the people had harde therof, they folowed hym on fote and left the cyties. 14 And Iesus went forth, ȝ sawe moche people, and was moued with mercy toward them, and he healed of them those that were sycke. 15 And when the euen drew on, his disciples came to him, saying: thys is a deserte place, ȝ the houre is now past, let the people departe, that they maye go in to the townes, and bye them vytaylles. 16 But Iesus sayde vnto them: They haue no nede to go awaye. Geue ye them to eate. 17 They saye vnto him: we haue here but v. loues and two fysshes. 18 He saide: brynge them hyther to me. 19 And he commaunded the people to syt downe on the grasse, ȝ he toke the v. loues ȝ the .ij. fysshes, and lift vp his eyes toward heauen and blessed: And whan he had broken them, he gaue the loaues to his disciples, ȝ his disciples gaue them to the people. 20 And they dyd all eate, and were suffised. And they gathered vp (of the fragmentes that remayned) .xij. basketes full. 21 And they that dyd eate, were aboute. v.M. men, besyde wemen and chyldren.

22 And streyght waye Iesus made his disciples to get vp into a shippe, ȝ to goo before him vnto the other syde whill he sent the people a waye. 23 And when the people were sent a waye, he went vp into a mountayne to praye alone. And when night was come, he was there him selfe alone. 24 But the shyppe was now in the middes of the see, ȝ was toost wyth waues, for it was a contrary wynde. 25 And in the fourth watche of the night. Iesus went vnto them walkyng on the see. 26 And when the disciples sawe hym walkynge on the see, they were troubled, saying: it is some sprite, and they cryed

ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε· καὶ κλάσας, ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. [20] καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις. [21] οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.

[22] Καὶ εὐθέως ἠνάγκασεν[e] τοὺς μαθητὰς[f] ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. [23] καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. Ὀψίας δὲ γενομένης, μόνος ἦν ἐκεῖ. [24] τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος. [25] Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς[g] περιπατῶν ἐπὶ [h]τῆς θαλάσσης.| [26] καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ [i]ἐπὶ τὴν θάλασσαν περιπατοῦντα| ἐταράχθησαν, λέγοντες, ‘[d]Ὅτι φάντασμά ἐστι.’

[e] Rec. et Const. + ὁ Ἰησοῦς. [f] Rec. et Const. + αὐτοῦ. [g] Rec. + ὁ Ἰησοῦς. [h] Alex. τὴν θάλασσαν. [i] Alex. ἐπὶ τῆς θαλάσσης περιπατοῦντα.

GENEVA — 1557.

vp his body, and buried it: and went & tolde Iesus. 13 And when Iesus heard that, he departed thence by shyp into a desert place out of the way. And when the people had heard therof, they followed him a fote out of the cities.

14 And Iesus went forth and saw much people, and was moued wyth compassion vpon them, and he healed their sycke.

15 When euen was come, his Disciples came to him, saying, This is a deserte place, and the houre is already paste: let the people departe, that they may go into the townes, and bye them vitayles. 16 But Iesus sayed to them, They haue no nede to go away: Geue ye them to eat. 17 Then sayed they vnto him: we haue here but fiue loues, and two fyshes. 18 And he sayed, bring them hyther to me. 19 And he commanded the people to syt downe on the grasse, & toke the fiue loues and the two fyshes, and loked vp to heauen and blessed, and brake, and gaue the loues to his disciples, and the disciples gaue them to the people. 20 And they did all eat, and were suffised. And they gathered vp of the fragmentes that remained twelue baskets ful. 21 And they that did eate, were in number about, fiue thowsand men, beside women and yong children. 22 And straygh way Iesus compelled his disciples to enter into ashyp, and to go ouer before him, while he sent the people away. 23 And as sone as he had sent the people away, he went vp into a mountayne alone to pray. And when the euening was come, he was there alone. 24 And the shipe was now in the middes of the sea, and was tossed with waues: for it was a contrary wynde.

25 And in the fourth watche of the night, Iesus came vnto them walkyng on the sea. 26 And when his disciples sawe him walkyng on the sea, they were troubled, saying, It is some spirite, and cryed out

RHEIMS — 1582.

body, and buried it: and came and told IESVS.

13 Which vvhen IESVS had heard, he retired from thence by boate, into a desert place apart, and the multitudes hauing heard of it, folovved him on foote out of the cities. 14 And he coming forth savv a great multitude, and pitied them, and cured their diseased. 15 And vvhen it vvas euening, his Disciples came vnto him, saying, It is a desert place, and the houre is novv past: dimisse the multitudes that going into the tovvnes, they may bye them selues victuals. 16 But IESVS said to them, They haue no neede to goe: giue ye them to eate. 17 They ansvvered him. We haue not here, but fiue loaues, and tvvo fishes. 18 Who said to them, Bring them hither to me. 19 And vvhen he had commaunded the multitude to sitte dovvne vpon the grasse, he tooke the fiue loaues and the tvvo fishes, and looking vp vnto heauen he blessed and brake, and gaue the loaues to his Disciples, and the Disciples to the multitudes.

20 And they did al eate, and had their fil. And they tooke the leauings, twelue ful baskettes of the fragments. 21 And the number of them that did eate vvas, fiue thousand men, beside vvomen and children.

22 And forth vvith IESVS commaunded his Disciples to goe vp into the boate, and to goe before him ouer the vvater, til he dimissed the multitudes. 23 And hauing dimissed the multitude, he ascended into a mountaine alone to praye. And vvhen it vvas euening, he vvas there alone. 24 But the boate in the middes of the sea vvas tossed vvith vvaues. for the vvinde vvas contrarie. 25 And in the fourth vvatch of the night, he came vnto them vvalking vpon the sea. 26 And seeing him vpon the sea vvalking, they vvere troubled saying, That it is a ghost. and

AUTHORISED — 1611.

the body, and buried it, and went and told Iesus.

13 When Iesus heard of it, he departed thence by ship, into a desert place apart: and when the people had heard thereof, they followed him on foote, out of the cities. 14 And Iesus went forth, and saw a great multitude, and was moued with compassion toward them, and hee healed their sicke.

15 And when it was euening, his Disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may goe into the villages, and buy themselues victuals. 16 But Iesus said vnto them, They needе not depart; giue yee them to eate. 17 And they say vnto him, We haue here but fiue loaues, and two fishes. 18 He said, Bring them hither to me. 19 And hee commanded the multitude to sit downe on the grasse, & tooke the fiue loaues, and the two fishes, and looking vp to heauen, hee blessed, and brake, and gaue the loues to his Disciples, and the Disciples to the multitude. 20 And they did all eat, & were filled: and they tooke vp of the fragments that remained twelue baskets full. 21 And they that had eaten, were about fiue thousand men, beside women and children.

22 And straightway Iesus constrained his Disciples to get into a ship, and to goe before him vnto the other side, while he sent the multitudes away. 23 And when he had sent the multitudes away, hee went vp into a mountaine apart to pray: and when the euening was come, he was there alone: 24 But the ship was now in the midst of the Sea, tossed with waues: for the wind was contrary. 25 And in the fourth watch of the night, Iesus went vnto them, walking on the Sea. 26 And when the Disciples saw him walking on the Sea, they were troubled, saying, It is

καὶ ἀπὸ τοῦ φόβου ἔκραξαν. [27] εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων, ‘Θαρσεῖτε· ἐγώ εἰμι, μὴ φοβεῖσθε.’ [28] Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε, ‘Κύριε, ‘εἰ σὺ εἶ, κέλευσόν με [k] πρός σε ἐλθεῖν| ἐπὶ τὰ ὕδατα.’ [29] Ὁ δὲ εἶπεν, ‘Ἐλθέ.’ καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν. [30] βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη· καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξε, λέγων, ‘Κύριε, σῶσόν με.’ [31] Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ, ‘Ὀλιγόπιστε, εἰς τί ἐδίστασας;’ [32] Καὶ [l] ἐμβάντων| αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος· [33] οἱ δὲ ἐν τῷ πλοίῳ [m] ἐλθόντες| προσεκύνησαν αὐτῷ, λέγοντες, ‘Ἀληθῶς Θεοῦ υἱὸς εἶ.’

[34] Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ. [35] καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην,

[k] Alex. ἐλθεῖν πρός σε. [l] Alex. ἀναβάντων. [m] Alex. = ἐλθόντες.

WICLIF—1380.

fantum, ȝ for drede thei crieden, [27] ȝ anoon ihesus spak to hem: and seide, haue ȝe trust I am: nyle ȝe drede,

[28] and petir answerid ȝ seide, lord if thou art: comaunde me to come to thee on the watris,

[29] and he seide, come thou, ȝ petir ȝede doun fro the boot, and walkid on the watris to come to ihesus, [30] but he siȝe the wynde strong, ȝ was aferd, ȝ whanne he bigan to drenche: he cried ȝ seide, lord make me saaf, [31] ȝ anoon ihesus held forth his hond: ȝ toke petir ȝ seide to hym, thou of litil feith: whi hast thou doutid, [32] and whanne he hadde stied in to the boot: the wynde ceside, [33] and thei that weren in the boot: camen and worschipiden hym ȝ seiden, verrili thou art goddis sone.

[34] And whanne thei hadden passid ouer the see: thei camen in to the lond of genaser, [35] ȝ whanne men of that place hadden knowen hym: thei senten in to alle the cuntre, ȝ thei brouȝten to hym alle that hadden sikenessis, [36] ȝ thei preieden hym that thei schulden touche the hemme of his clothing, ȝ who euere touchiden: weren made saaf.

15. THANNE the scribis and the phariseis camen to hym fro ierusalem: ȝ seiden, [2] whi breken thi disciplis the tradiciouns of eldre men? for thei waischen not there hondis: whanne thei eten brede,

[3] he answerid ȝ seide to hem, whi breken ȝe the comaundement of god for ȝoure tradiciouns? [4] for god seide, onoure thi fadir ȝ thi modir, and he that cursith fadir or modir: die bi deeth, [5] but ȝe seien, who euer seith to fadir or modir, what euer ȝifte is of me, it schal profite to thee, [6] ȝ he hath not worschipid his

nyle ȝe drede, *dread not*. ȝede, *went*. boot, *boat*. siȝe, *see*. stied, *ascended*. seien, *say*.

TYNDALE—1534.

and cryed out for feare. [27] And streyght waye Iesus spake vnto them sayinge: be of god cheare, it is I, be not a frayed.

[28] Peter answered him, and sayde: master, if thou be he, bid me come vnto the on the water. [29] And he sayde, come. And when Peter was come doune out of the shippe, he walked on the water, to go to Iesus. [30] But when he sawe a myghty wynde, he was afrayed. And as he beganne to synke, he cryed sayinge: master save me. [31] And immediatly Iesus stretched forth his honde, and caught him, and sayde to him: O thou of lytell faith, wherfore diddest thou dout? [32] And assone as they were come in to the shippe, the wynde ceased. [33] Then they that were in the shippe, came and worshipped him, sayinge: of a truth thou arte the sonne of God. [34] And when they were come over, they went in to the londe of Genazareth. [35] And when the men of that place had knowledge of him, they sent out in to all that countre rounde about, and brought vnto him all that were sicke, [36] and besought him, that they myght touche the hemme of his vesture only. And as many as touched it were made safe.

15. THEN came to Iesus scribes and pharises from Ierusalem, sayinge: [2] why do thy disciples transgresse the tradicions of the elders? for they wesshe not their honds, when they eate breed. [3] He answered, and sayde vnto them: why do ye also transgresse the commaundment of God, thorowe youre tradicions? [4] For God commaunded, sayinge: honoure thy father ȝ mother, ȝ he that cursseth father or mother, shall suffer deeth. [5] But ye saye, every man shall saye to his father or mother: That which thou desyrest of me to helpe the with: is geven God: [6] and so shall he not honoure his father or his

CRANMER—1539.

out for feare. [27] But streyght waye, Iesus spake vnto them, sayinge: be of good cheare, it is I, be not a frayed.

[28] Peter answered him, and sayde: lorde, yf it be thou, byd me come vnto thee on the water. [29] And he sayd, come. And when Peter was come doune out of the shippe, he walked on the water, to go to Iesus. [30] But when he sawe a myghty wynde, he was a frayed. And when he beganne to syncke, he cryed sayinge: lorde saue me. [31] And immediatly Iesus stretched forth his hand, ȝ caught him, ȝ sayd vnto him: O thou of lytell fayth, wherfore diddest thou dout? [32] And whan they were come into the shippe, the wynde ceased. [33] Then they that were in the shyppe, came and worshypped hym, saying: of a truthe thou art the sonne of God. [34] And when they were gone ouer, they came into the lande of Genesareth. [35] And when the men of the place had knowledge of him, they sent out messaungers into all that countre rounde about the coast ȝ brought vnto him all that were sycke, [36] ȝ besought him, that they myght touche the hemme of his vesture only. And as many as touched it, were made safe.

15. THEN came to Iesus Scribes and Pharises (which were come from Jerusalem) saying: [2] Why do thy disciples transgresse the tradicion of the elders? for they washe not their handes when they eate bread. [3] But he answered ȝ saide vnto them: why do ye also transgresse the commaundement of God, because of your awne tradition: [4] For God commaundeth saying, honoure father and mother and he that cursseth father or mother: let him dye the deeth. [5] But ye saye: eueri one shall saye to his father and mother what gift so euer shulde haue come of me, the same is turned vnto thy profit: [6] and so shall he not honoure his

καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας· [36] καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἥψαντο, διεσώθησαν.

XV. Τότε προσέρχονται τῷ Ἰησοῦ [n] οἱ| ἀπὸ Ἱεροσολύμων [o] γραμματεῖς καὶ Φαρισαῖοι,| λέγοντες, [2] Διὰ τί οἱ μαθηταί σου παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. [3] Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; [4] Ὁ γὰρ Θεὸς [p] ἐνετείλατο, λέγων,| Τίμα τὸν πατέρα [q] καὶ τὴν μητέρα· καί, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω· [5] ὑμεῖς δὲ λέγετε, Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, [r] καὶ| οὐ μὴ [s] τιμήσῃ| τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ· [6] καὶ

[n] Alex. = οἱ. [o] Alex. Φαρισ. καὶ γραμμ. [p] Alex. εἶπε. [q] Rec. + σου. [r] Alex. = καὶ. [s] Alex. τιμήσει.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
for feare. [27] And streyght way Iesus spake vnto them, saying, Be of good chere: It is I, be not afrayed. [28] Peter answered hym, and sayd, Master, yf thou be he, byd me come vnto thee on the water. [29] And he said, comme. And when Peter was come downe out of the shype, he walked on the water, to go to Iesus.	for feare they cried out. [27] And immediatly IESVS spake vnto them, saying, Haue confidence: it is I, feare ye not.	a spirit: and they cried out for feare. [27] But straightway Iesus spake vnto them, saying, Be of good cheere: it is I, be not afraid. [28] And Peter answered him, and said, Lord, if it be thou, bid me come vnto thee on the water. [29] And he said, Come. And when Peter was come downe out of the ship, he walked on the water, to go to Iesus.
[30] But when he saw a myghty wynde, he was afrayde. And as he begane to syncke, he cryed, saying, Master saue me. [31] And immediatly Iesus stretched forth his hand, & caught hym, and sayd to him, O thou of lytle fayth, wherfore dyddest thou dout? [32] And assone as they were come into the shyppe, the wynde ceased. [33] Then they that were in the shyp, came and worshypped him, saying, Of a truth thou art the Sonne of God.	[28] And Peter making ansvver said, Lord if it be thou, bid me come to thee vpon the vvaters. [29] And he said, Come. And Peter descending out of the boate, vvalked vpon the vvater to come to IESVS. [30] But seeing the vvinde rough, he vvas afraid: and vvhen he began to be drovvned, he cried out saying, Lord, saue me. [31] And incontinent IESVS stretching forth his hand tooke hold of him, and said vnto him, O thou of litle faith, vvhy didst thou doubt? [32] And vvhen they were gone vp into the boate, the vvinde ceased. [33] And they that vvere in the boate, came and adored him, saying, In deede thou art the sonne of God.	[30] But when he saw the wind [a] boysterous, he was afraid: and beginning to sinke, he cried, saying, Lord saue me. [31] And immediately Iesus stretched foorth his hand, and caught him, and said vnto him, O thou of little faith, wherefore didst thou doubt? [32] And when they were come into the ship, the wind ceased. [33] Then they that were in the ship, came and worshipped him, saying, Of a trueth thou art the Sonne of God.
[34] And when they were come ouer, they went into the land of Gennezareth [35] And when the men of that place had knowledge of him, they sent out into al that country rounde about, and broght vnto hym all that were sycke. [36] And besoght hym, that they myght touche the hemme of his vesture only: and as many as touched it, were made whole.	[34] And hauing passed the vvater, they came into the countrie of Genesar. [35] And vvhen the men of that place vnderstoode of him, they sent into al that countrie, and brought vnto him al that vvere il at ease: [36] and they besought him that they might touche but the hemme of his garment, and vvhosoeuer did touche, vvere made hole.	[34] And when they were gone ouer, they came into the land of Genesaret. [35] And when the men of that place had knowledge of him, they sent out into all that countrey round about, and brought vnto him al that were diseased, [36] And besought him, that they might onely touch the hemme of his garment; and as many as touched, were made perfectly whole.
15. THEN come to Iesus certeyn Scribes & Phariseis of Ierusalem, saying, [2] Why do thy Disciples transgresse the tradition of the Elders? for they washe not their handes when they eat bread.	15. THEN came to him from Hierusalem Scribes and Pharisees, saying, [2] Why do thy Disciples transgresse the tradition of the Auncientes? For they wash not their hands When they eate bread.	15. THEN came to Iesus Scribes and Pharisees, which were of Hierusalem, saying, [2] Why do thy disciples transgresse the tradition of the Elders? for they wash not their handes when they eat bread.
[3] But he answered, and sayd vnto them, Why do ye also transgresse the commandement of God, through your traditions? [4] For God hath commanded, saying, Honour thy father and mother, And he that curseth father or mother, let him die the death. [5] But ye say whosoeuer shal say to his father or mother: by euery gyft that *procedeth* from me, thou shalt be holpen: [6] Though he honour not	[3] But he ansvvering said to them: Why do you also transgresse the commaundement of God for your tradition? For God said, [4] *Honour father and mother*. and, *He that shal curse father or mother, dying let him dye*. [5] But you say, Whosoeuer shal say to father or mother, The gift vvhatsoeuer procedeth from me, shal profite the: [6] and shal not	[3] But he answered, and said vnto them, Why doe you also transgresse the Commaundement of God by your tradition? [4] For God commaunded, saying, Honour thy father and mother: And he that curseth father or mother, let him die the death. [5] But yee say, Whosoeuer shall say to his father or his mother, It is a gift by whatsoeuer thou mightest be profited by me, [6] And honour not his

[a] *Or*, strong.

ˊ ἠκυρώσατε ᵗ τὴν ἐντολὴν| τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν. [7] ˊΥποκριταὶ, καλῶς
ˊ προεφήτευσε περὶ ὑμῶν Ἡσαΐας, λέγων, "[8] ᵘ Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι
" αὐτῶν, καὶ| τοῖς χείλεσί με τιμᾷ· ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.
" [9] μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων."' [10] Καὶ
προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς, ˊ Ἀκούετε καὶ συνίετε. [11] οὐ τὸ εἰσερ-
ˊ χόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στό-
ˊ ματος, τοῦτο κοινοῖ τὸν ἄνθρωπον.' [12] Τότε προσελθόντες οἱ μαθηταὶ ᵛ αὐτοῦ|
[10] εἶπον| αὐτῷ, ˊ Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;'
[13] ˊΟ δὲ ἀποκριθεὶς εἶπε, ˊ Πᾶσα φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος,
ˊ ἐκριζωθήσεται. [14] ἄφετε αὐτούς· ὁδηγοί εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν
ˊ ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.' [15] Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ,

ᵗ Alex. *τὸν νόμον.* ˢ *τὸν λόγον.* ᵘ Alex. = *Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ.* ᵛ Alex. = *αὐτοῦ.* ʷ Alex. *λέγουσιν.*

WICLIF—1380.

fadir or his modir, ¶ ȝe han made the maundement of god voide: for ȝoure tradicioun, [7] Ipocritis, Isaye the profete profeciede weel of ȝou ¶ seide, [8] this peple onourith me with lippis: but her herte is fer fro me, [9] ¶ thei worschipen me with out cause: techynge the doctrynes and maundementis of men,

[10] ¶ whanne the peple weren clepid togidre to him: he seide to hem, here ȝe ¶ vndirstonde ȝe, [11] that thing that entrith in to the mouth: defoulith not a man, but that thing that cometh out of the mouth: defoulith a man,

[12] Thanne hise disciplis camen ¶ seiden to hym, thou knowist that if this word be herde the pharisees ben sclaundrid! [13] ¶ he answerid ¶ seide, euery plauntynge that my fadir of heuene hath not plauntid: schal be drawen vp bi the rote, [14] suffre ȝe hem: thei ben blynde ¶ ledris of blynde men, ¶ if a blynde man lede a blynde man: bothe fallen doun in to the diche,

[15] Petir answerid: ¶ seide to hym, expounne to us this parable, [16] ¶ he seide ȝit ȝe ben also with oute vndirstondynge? [17] vndirstonde ȝe not that alle thing that entrith in to the mouth! goith in to the wombe, ¶ is sente out in to the goinge awey, [18] but tho thingis that comen forth fro the mouth: goen out of the herte ¶ tho thingis defoulen a man, [19] for of the herte goen out yuel thouȝtis, mansleyngis, auoutries, fornycaciouns, theftis, fals witnessyngis, blasfemyes, [20] these thingis it ben: that defoulen a man, but to ete with hondis not waischen: defoulith not a man.

[21] And ihesus ȝede out fro thennes: ¶ wente in to the coostis of tire ¶ of sidon, [22] and lo a womman of canane ȝede out of tho coostis: and cried ¶ seide to hym, lord the sone of dauith: haue merci on me, my douȝtir is yuel traueilid of a fend, [23] and he answerid not to hir a word, and hise disciplis camen: ¶ preieden hym ¶

clepid, *called*. ȝede, *went*. yuel, *evil*. traueilid, *troubled*.

TYNDALE—1534.

mother. And thus haue ye made, that the commaundment of God is with out effecte, through youre tradicions. [7] Ypocrits well prophesyed of you Esay sayinge: [8] This people draweth nye vnto me with their mouthes, and honoureth me with their lippes, howbe it their hertes are farre from me: [9] but in vayne they worshippe me teachinge doctrines, whiche are nothing but mens precepts.

[10] And he called the people vnto him, and sayde to them: heare and vnderstande. [11] That which goeth in to the mouth, defyleth not the man: but that which commeth out of the mouth, defyleth the man.

[12] Then came his disciples, and sayde vnto him. Perceavest thou not, how that the pharises are offended in hearinge thys sayinge? [13] He answered, and sayde: all plantes which my hevenly father hath not planted, shalbe plucked vp by the rotes. [14] Let them alone, they be the blynde leaders of the blynde. If the blynde leede the blynde, boothe shall fall in to the dyche.

[15] Then answered Peter and sayd to him: declare vnto vs this parable. [16] Then sayde Iesus: are ye yet with oute vnderstondinge? [17] perceave ye not, that what soever goeth in at the mouth, descendeth doune in to the bely, and is cast out in to the draught? [18] But those thingis which procede out of the mouth, come from the herte, and they defyle the man. [19] For out of the herte come evyll thoughtis, murder, breakyng of wedlocke, whordom, theefte, falce witnes berynge, blasphemye. [20] These are the thingis which defyle a man. But to eate with vnwesshen hondes, defyleth not a man.

[21] And Iesus went thence, ¶ departed in to the costis of Tyre and Sidon. [22] And beholde a woman which was a Cananite came out of the same coostis, ¶ cryed vnto him, sayinge: have mercy on me Lorde the sonne of David, my doughter is pytiously vexed with a devyll. [23] And he gave her never a worde to answer. Then came to

CRANMER—1539.

father or his mother. And thus haue ye made the commaundement of God of none effecte, because of youre awne tradicyon. [7] Ypocrites, full well dyd Esaye prophesye of you, saying: [8] This people draweth nye vnto me with their mouth, and honoureth me with lyppes, howbeit, their hertes are farre from me: [9] but in vayne do they serue me, teachynge the doctrines and preceptes of men.

[10] And he called the people to him, and sayd vnto them: heare and vnderstande. [11] That whych goeth into the mouth, defyleth not the man: but that which commeth out of the mouth, defyleth the man.

[12] Then came his disciples, and sayde vnto him: knowest thou not, that the Pharises were offended at this saying? [13] But he answered and sayd. Euery plante which my heauenly father hath not planted, shalbe plucked vp by the rotes. [14] Let them alone, they be the blynde leaders of the blynde. If the blynde leade the blynde, both shall fall into the dyche.

[15] Then answered Peter ¶ sayd vnto him: declare vnto vs this parable. [16] Iesus sayde: are ye also yet without vnderstandinge? [17] do not ye yet vnderstande, that whatsoeuer entreth in at the mouth, goeth into the bely, ¶ is cast out into the draught? [18] But those thynges whych procede out of the mouth, come forth from the hert, ¶ they defyle the man. [19] For out of the herte proceade euill thoughtes, murders, breakynge of wedlocke, whordoms, theftes, false witnesse, blasphemyes. [20] These are the thinges, which defyle a man. But to take meate with vnwasshen handes, defileth not a man.

[21] And Iesus went thence, ¶ departed into the coastes of Tyre and Sydon, [22] ¶ beholde, a woman of Canaan (which cam out of the same coastes) cryed vnto hym, sayinge: haue mercy on me o Lorde, thou sonne of Dauid: My daughter is pyteously vexed wyth a deuyll. [23] But he answered her nothing at all, ¶ his disciples

'Φράσον ἡμῖν τὴν παραβολὴν ταύτην.' [16]'Ο δὲ [x]'Ιησοῦς| εἶπεν, 'Ἀκμὴν καὶ ὑμεῖς
'ἀσύνετοί ἐστε; [17 y]οὔπω| νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν
'κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; [18] τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στό-
'ματος ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν ἄνθρωπον. [19] ἐκ γὰρ τῆς
'καρδίας ἐξέρχονται διαλογισμοὶ πονηροὶ, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαὶ, ψευδο-
'μαρτυρίαι, βλασφημίαι. [20] ταῦτά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις
'χερσὶ φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.'

[21] Καὶ ἐξελθὼν ἐκεῖθεν ὁ 'Ιησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.
[22] καὶ ἰδοὺ, γυνὴ Χαναναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα ἐκραύγασεν [z]αὐτῷ,|
λέγουσα, 'Ἐλέησόν με, κύριε, υἱὲ Δαυίδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.'
[23]'Ο δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτων

[x] Alex. = 'Ιησοῦς. [y] Alex. οὐ. [z] Alex. = αὐτῷ.

GENEVA — 1557.

his father, or his mother: and thus haue ye made, that the commandement of God is without effect, through your traditions. 7 Hypocrites, wel prophecied of you Esai, saying, 8 This people draweth nye vnto me with their mouthes, and honoureth me with theyr lyppes, how be it, their hartes are farre from me: 9 But in vayne they worshyp me, teachyng *for* doctrines, *which are but* mens precepts

10 And he called the people vnto him, and sayd to them, Heare and vnderstand. 11 That which goeth into the mouth, defileth not the man: but that which cometh out of the mouth, defileth the man. 12 Then came his disciples, and sayd vnto him, Perceiuest thou not, that the Pharises are offended in hearing this saying? 13 But he answered and sayd, Al plantes which my heauenly, father hath not planted, shalbe plucked vp by the rootes. 14 Let them alone, they be the blynde leaders of the blynde. If the blynde lead the blynde, both shal fall into the ditche. 15 Then answered Peter, and sayd to hym, Declare vnto vs this parable. 16 Then sayd Iesus, Are ye yet without vnderstandyng?

17 Perceiue ye not, that what soeuer goeth in at the mouth, descendeth downe into the belly, and is cast out into the draught? 18 But those thynges which procede out of the mouth, come from the hart, & they defile the man. 19 For out of the hart come euyl thogtes, murder, breakyng of wedloke whoredome, thefte, false wytnes bearing, slanders. These are the thynges which defyle a man. 20 But to eat with vnwashen handes, defyleth not a man. 21 And Iesus went thence, and departed into the coastes of Tyre and Sidon. 22 And beholde a woman whych was a Cananite came out of the same coastes, & cryed, saying vnto him, Haue mercie on me Lord, thou sonne of Dauid, my daughter is piteously vexed with a deuil. 23 And he answered her neuer a worde. Then came to him his

RHEIMS — 1582.

honour his father or his mother: and you haue made frustrate the commaundement of God for your ovvne tradition. 7 Hypocrites, vvel hath Esay Prophecied of you, saying, 8 *This people honoureth me vvith their lippes: but their hart is farre from me.* 9 *And in vaine do they vvorshippe me, teaching doctrines and commaundements of men.*

10 And hauing called together the multitudes vnto him, he said to them, Heare ye and vnderstand. 11 Not that vvhich entreth into the mouth, defileth a man: but that vvhich procedeth out of the mouth, that defileth a man. 12 Then came his Disciples, and said to him, Doest thou knovv that the Pharisees, vvhen they heard his vvord, vvere scandalized? 13 But he ansvvering sayd: All planting vvhich my heauenly father hath not planted, shal be rooted vp. 14 Let them alone: blinde they are, guides of the blinde. And if the blinde be guide to the blinde, both fall into the ditch. 15 And Peter ansvvering sayd to him, Expound vs this parable.

16 But he sayd, Are you also as yet vvithout vnderstanding? 17 Do you not vnderstand, that al that entreth into the mouth, goeth into the belly, and is cast forth into the priuy? 18 But the things that proceede out of the mouth, come forth from the hart, and those things defile a man. 19 For from the hart come forth euil cogitations, murders, aduoutries, fornications, thefts, false testimonies, blasphemies. 20 These are the things that defile a man. but to eate vvith vnvvashen hands, doeth not defile a man.

21 And Iesvs vvent forth from thence and retired into the quarters of Tyre and Sidon. 22 And behold a vvoman of Chanaan came forth out of those coastes, and crying out, sayd to him, Haue mercie vpon me, O lord the Sonne of Dauid: my daughter is sore vexed of a Deuil. 23 Who ansvvered her not a vvord. And his Disciples came and besought him

AUTHORISED — 1611.

father or his mother, *hee shall bee free.* Thus haue ye made the Commaundement of God of none effect by your tradition. 7 Ye hypocrites, well did Esaias prophesie of you, saying, 8 This people draweth nigh vnto me with their mouth, and honoureth me with their lips: but their heart is farre from me. 9 But in vaine they do worship me, teaching for doctrines, the commandements of men.

10 And he called the multitude, and said vnto them, Heare and vnderstand. 11 Not that which goeth into the mouth defileth a man: but that which commeth out of the mouth, this defileth a man. 12 Then came his disciples, and said vnto him, Knowest thou that the Pharisees were offended after they heard this saying? 13 But he answered, and said, Euery plant which my heauenly Father hath not planted, shalbe rooted vp. 14 Let them alone: they be blind leaders of the blind. And if the blind lead the blinde, both shall fall into the ditch. 15 Then answered Peter, and said vnto him, Declare vnto vs this parable. 16 And Iesus said, Are ye also yet without vnderstanding? 17 Doe not ye yet vnderstand, that whatsoeuer entreth in at the mouth, goeth into the belly, and is cast out into the draught? 18 But those things which proceed out of the mouth, come foorth from the heart, and they defile the man. 19 For out of the heart proceed euill thoughts, murders, adulteries, fornications, thefts, false witnes, blasphemies. 20 These are the things which defile a man: But to eate with vnwashen hands, defileth not a man.

21 Then Iesus went thence, and departed into the coastes of Tyre and Sidon. 22 And behold, a woman of Canaan came out of the same coasts, ¶ cryed vnto him, saying, Haue mercy on me, O Lord, thou Son of Dauid, my daughter is grieuously vexed with a deuill. 23 But he answered her not a word. And his disciples came, and

αὐτὸν, λέγοντες, ‘Ἀπόλυσον αὐτὴν, ὅτι κράζει ὄπισθεν ἡμῶν.’ [24] Ὁ δὲ ἀποκριθεὶς εἶπεν, ‘Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.’ [25] Ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα, ‘Κύριε, βοήθει μοι.’ [26] Ὁ δὲ ἀποκριθεὶς εἶπεν, ‘Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς ‘κυναρίοις.’ [27] Ἡ δὲ εἶπε, ‘Ναὶ, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων ‘τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.’ [28] Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, ‘Ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις.’ Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

[29] Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθε παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ. [30] καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ, ἔχοντες μεθ’ ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἑτέρους πολλούς, καὶ ἔῤῥιψαν

[a] Alex. αὐτοῦ. [b] Alex. κυλλοῦς ὑγιεῖς καὶ. [c] Rec. ἡμέρας.

WICLIF—1380.

seiden, leue thou hir: for sche crieth aftir vs, [24] he answerid ℭ seide, I am not sente but to the scheep of the hous of Israel that perischiden, [25] ℭ sche came and worschipid hym ℭ seide, lorde help me, [26] whiche answerede ℭ seide, it is not good to take the breed of children: and caste to houndis?

[27] and sche seide, ȝhis lord, for whelpis eten of the crommys, that fallen doun fro the bord of her lordis, [28] thanne ihesus answeride: ℭ seide to hir, a womman, thi feith is greet, be it doon to thee: as thou wilt, ℭ hir douȝtir was hilid fro that our.

[29] And whanne ihesus hadde passid fro thennes: he came bisidis the see of galale, and he ȝede vp in to an hil: ℭ sat there, [30] and myche peple came to hym: and hadden with hem doumbe men, ℭ crokid, ℭ feble and blynde ℭ many other: and castiden doun hem at his feet, ℭ he helide hem, [31] so that the puple wondride: seynge doumbe men spekynge: ℭ crokide men goynge blynde men seynge: ℭ thei magnyfieden god of israel,

[32] and ihesus whanne hise disciplis weren clepid to gidre, seide to hem, I haue reuthe of the puple, for thei han abiden now thre dayes with me ℭ han no thing to ete, and I wole not leue hem fastynge: leste thei failen in the weye, [33] and the disciplis seiden to hym, wher of thanne so many loouys among vs in desert: to fulfille so greet a peple? [34] and ihesus seide to hem, hou many loouys han ȝe? ℭ thei seiden, seuene, ℭ a fewe smale fischis, [35] ℭ he comaundid to the puple to sitte to mete on the erthe, [36] and he took seuene looues ℭ fyue fischis ℭ dide thankyngis ℭ brak ℭ ȝaf to hise disciplis, and the disciplis ȝauen to the puple, [37] ℭ alle eten

ȝhis, *yes.* ȝede, *went.* clepid, *called.*
reuthe, *pity.* ȝaf, ȝeuen, *gave.*

TYNDALE—1534.

him his disciples, and besought him sayinge: sende her awaye, for she foloweth vs cryinge. [24] He answered, and sayde: I am not sent, but vnto the loost shepe of the housse of Israel. [25] Then she came and worshipped him, sayinge: master helpe me. [26] He answered and sayde: it is not good, to take the chyldrens breed, and to cast it to whelpes. [27] She answered and sayde: truthe Lorde: neverthelesse the whelpes eate of the crommes, which fall from their masters table. [28] Then Iesus answered and sayde vnto her. O woman greate is thy faith, be it to the, even as thou desyrest. And her doughter was made whole even at that same houre.

[29] Then Iesus went awaye from thence and came nye vnto the see of Galile, and went vp in to a mountayne and sat doune there. [30] And moche people came vnto him, havinge with them, halt, blynde, domme, maymed, and other many: and cast them doune at Iesus fete. And he healed them, [31] in so moche that the people wondred, to se the domme speake, the maymed whole, the halt to go, and the blynde to se. And they glorified the God of Israel.

[32] Then Iesus called his disciples to him, and sayde: I have compassion on the people, because they have contynued with me now .iii. dayes, and have nought to eate: and I wyll not let them departe fastinge, leste they perisshe in the waye. [33] And his disciples sayd vnto him: whence shuld we get somoche breed in the wildernes, as shuld suffise so greate a multitude? [34] And Iesus sayde vnto them: how many loves have ye? And they sayde: seven, and a feawe litle fysshes. [35] And he commaunded the people to syt doune on the grounde: [36] and toke the seven loves, and the fysshes, and gave thankes, and brake them, and gave to his disciples, and the disciples gave them to the people. [37] And

CRANMER—1539.

came, and besought him, sayinge: sende her awaye, for she crieth after vs: [24] But he answered, ℭ sayde: I am not sent but vnto the lost shepe of the housse of Israel. [25] Then cam she, and worshipped him, sayinge: lorde, helpe me. [26] He answered and said: it is not mete, to take the chyldrens bread, and to cast it to dogges.

[27] She answered and sayde: truthe Lorde, for the dogges eate of the crommes, which fall from their masters table. [28] Then Iesus answered and sayde vnto her. O woman, greate is thy faith, be it vnto the, euen as thou wilt. And her daughter was made whole euen at that same tyme.

[29] And Iesus went awaye from thence, and cam nye vnto the see of Galile, and went vp into a mountayne, and sat doune there. [30] And moche people came vnto him, bringing with them those that were lame, blind, deafe, maymed, and other many: ℭ cast them downe at Iesus fete And he healed them: [31] in so moch, that the people wondered, whan they sawe the domme speake, the maymed to be whole, the lame to walke, and the blynde to se. And they glorifyed the God of Israel.

[32] Then Iesus called his disciples vnto him, ℭ sayde: I haue compassyon on the people, because they continue with me now. iij. dayes, and haue nothing to eate: and I will not let them departe fastynge, lest they myscary by the waye. [33] And his disciples saye vnto him whence shulde we get so moche bread in the wyldernes, as to suffyse so greate a multitude? [34] And Iesus sayeth vnto them: how many loaues haue ye? And they saye seuen, ℭ a few lytle fysshes. [35] And he commaunded the people to syt doune on the grounde: [36] and toke the seuen loaues, and the fysshes: ℭ after that he had geuen thankes, he brake them, ℭ gaue to his disciples, ℭ the discyples gaue them to the people. [37] And

αὐτοὺς παρὰ τοὺς πόδας [a]τοῦ Ἰησοῦ· | καὶ ἐθεράπευσεν αὐτούς· [31] ὥστε τοὺς ὄχλους θαυμάσαι, βλέποντας κωφοὺς λαλοῦντας, [b]κυλλοὺς ὑγιεῖς, | χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραήλ. [32] Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπε, 'Σπλαγχνίζομαι ἐπὶ τὸν 'ὄχλον, ὅτι ἤδη [c]ἡμέραι | τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι. καὶ 'ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.' [33] Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, 'Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι, ὥστε χορτάσαι 'ὄχλον τοσοῦτον;' [34] Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, 'Πόσους ἄρτους ἔχετε;' Οἱ δὲ εἶπον, 'Ἑπτὰ, καὶ ὀλίγα ἰχθύδια.' [35] Καὶ [d]ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν· [36] καὶ λαβὼν | τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας, εὐχαριστήσας ἔκλασε, καὶ [e]ἔδωκε | τοῖς μαθηταῖς [f]αὐτοῦ, | οἱ δὲ μαθηταὶ τῷ ὄχλῳ. [37] Καὶ ἔφαγον

[d] Alex. παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν γῆν, ἔλαβε. [e] Alex. ἐδίδου. [f] Alex. = αὐτοῦ.

GENEVA—1557.

disciples, & besoght him, saying, Send her away, for she crieth after vs. [24] But he answered, and sayed, I am not sent but vnto the lost shepe of the house of Israel. [25] Then she came and worshypped him, saying, Lord helpe me. [26] But he answered, and sayed, It is not good to take the childrens bread, and to cast it to whelpes. [27] And she saied, Trueth Lord, for in deed the whelpes eat of the crommes, which fall from their masters table.

[28] Then Iesus answered, and sayed vnto her, O woman great is thy faith, be it to thee, euen as thou desirest. And her daughter was made whole euen at that same houre.

[29] Then Iesus went away from thence, & came nye vnto the sea of Galile, & went vp into a mountayne & sate downe there. [30] And muche people came vnto him, hauyng broght with them, halt, blynde, domme, maymed, and many other, and cast them downe at Iesus fete, and he healed them. [31] In so muche that the people wondred, to see the domme speake, the maymed whole, the halt to go, & the blynde to see: And they glorified the God of Israel. [32] Then Iesus called his disciples, and sayd, I haue compassion on the people, because they haue continued with me already three dayes, and haue noght to eat: and I wil not let them depart fastyng, lest they faynt in the way.

[33] And his disciples sayed vnto him, whence should we get somuche bread in the wildernes, as should suffice so great a multitude? [34] And Iesus sayd vnto them, how many loues haue ye? And they sayd, Seuen, and a fewe lytel fishes. [35] And he commanded the people to sit downe on the ground. [36] And toke the seuen loues, and the fyshes, and gaue thankes, brake them, and gaue to his disciples, and the disciples gaue them to the people. [37] And

RHEIMS—1582.

saying, Dimisse her: because she crieth out after vs: [24] And he ansvvering said: I vvas not sent but to the sheepe that are lost of the house of Israel.

[25] But she came and adored him, saying, Lord, help me. [26] Who ansvvering, said: It is not good to take the bread of the Children, and to cast it to the dogges.

[27] But she said, Yea lord: for the vvhelpes also eate of the crummes that fal from the table of their maisters. [28] Then IESVS ansvvering said to her, O vvoman, great is thy faith: be it done to thee as thou vvilt: and her daughter vvas made hole from that houre.

[29] And vvhen IESVS vvas passed from thence, he came beside the sea of Galilee: and ascending into the mountaine, sate there. [30] And there came to him great multitudes, hauing vvith them dumme persons, blinde, lame, feeble, and many others: and they cast them dovvne at his feete, and he cured them: [31] so that the multitudes marueled seeing the dumme speake, the lame vvalke, the blinde see: and they magnified the God of Israel.

[32] And IESVS called together his Disciples, and said: I pitie the multitude: because three dayes novv they continue vvith me, and haue not vvhat to eate: and dimisse them fasting I vvil not, lest they fainte in the vvay. [33] And the disciples say vnto him: vvhence then may vve gette so many loaues in the desert as to fil so great a multitude? [34] And IESVS sayd to them, Hovv many loaues haue you? but they sayd, Seuen, & a fevv litle fishes.

[35] And he commaunded the multitude to sit dovvne vpon the ground. [36] And taking the seuen loaues & the fishes, and geuing thankes, he brake, & gaue to his disciples, and the disciples gaue to the people. [37] And

AUTHORISED—1611.

besought him, saying, Send her away, for she crieth after vs. [24] But he answered, and said, I am not sent, but vnto the lost sheepe of the house of Israel. [25] Then came she, and worshipped him, saying, Lord, helpe me. [26] But he answered, and said, It is not meete to take the childrens bread, and to cast it to dogs. [27] And she said, Trueth Lord: yet the dogs eat of the crumbes which fall from their masters table. [28] Then Iesus answered, and said vnto her, O woman, great is thy faith: bee it vnto thee euen as thou wilt. And her daughter was made whole from that very houre.

[29] And Iesus departed from thence, and came nigh vnto the sea of Galilee, and went vp into a mountaine, and sate downe there. [30] And great multitudes came vnto him, hauing with them those that were lame, blinde, dumbe, maimed, and many others, and cast them downe at Iesus feet, and he healed them: [31] Insomuch that the multitude wondred, when they saw the dumbe to speake, the maimed to be whole, the lame to walke, and the blind to see: and they glorified the God of Israel.

[32] Then Iesus called his disciples vnto him, and sayd, I haue compassion on the multitude, because they continue with me now three dayes, and haue nothing to eate: and I will not send them away fasting, lest they faint in the way.

[33] And his disciples say vnto him, Whence should we haue so much bread in the wildernesse, as to fill so great a multitude?

[34] And Iesus saith vnto them, how many loaues haue yee? And they sayd, Seuen, and a few little fishes. [35] And hee commaunded the multitude to sit downe on the ground. [36] And he tooke the seuen loaues and the fishes, and gaue thankes, and brake them, and gaue to his disciples and the disciples to the multitude. [37] And

πάντες, καὶ ἐχορτάσθησαν· καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων, ἑπτὰ σπυρίδας πλήρεις. [38] οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων. [39] Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὅρια Μαγδαλά.

XVI. Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς. [2] ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, 'Οψίας γενομένης λέγετε, Εὐδία· πυρράζει γὰρ ὁ οὐρανός. [3] καὶ πρωΐ, 'Σήμερον χειμών· πυρράζει γὰρ στυγνάζων ὁ οὐρανός. [g] ὑποκριταὶ,| τὸ μὲν 'πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; '[4] γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, 'εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.' Καὶ καταλιπὼν αὐτοὺς, ἀπῆλθε.

[g] Alex. = ὑποκριταί.

WICLIF—1380.

ȝ weren fulfillid/ and thei token that that was lefte of relefis: seuene lepus full/ [38] and thei that etun/ weren foure thousand of men: withouten litil children ȝ wymmen/ [39] ȝ whanne he hadde lefte the puple: he wente vp in to a boot: ȝ cam in to the costis of magidan.

16. AND the pharisees and the saduceis camen to hym temptynge, ȝ preiden him to schewe hem a tokene fro heuene/ [2] ȝ he answerid ȝ seide to hem/ whanne the euentide is come, ȝe seien: it schal be cleer/ for heuene is rody/ [3] and the morwtide: to day tempest/ for heuene schyneth heuyly/ thanne ȝe cunnen demen the face of heuene: but ȝe moun not wite the tooknes of tymes/ [4] an yuel generacioun ȝ avoutresse sekith a token/ and a tokene schal not be ȝouun to it, but the tokene of Ionas the profete/ ȝ whanne he hadde lefte hem: he wente forth/

[5] and whanne hise disciplis camen ouer the see: thei forȝaten to take looues/ [6] ȝ he seide to hem/ bihold ȝe ȝ be ware of sourdouȝ of Pharisees ȝ saduceis/ [7] ȝ thei thouȝten among hem: ȝ seiden/ for we han not take looues, [8] but ihesus witynge seide to hem/ what thenke ȝe among ȝou of litil feith: for ȝe han not loues? [9] ȝit vndirstonden not ȝe nether han mynde of fyue loues in to fyue thousand of men? ȝ hou many cofyns ȝe token? [10] nether of seuene looues in foure thousand of men: and hou many lepus ȝe token? [11] Whi vndirstonde ȝe not/ for I seide not to ȝou of breed: be ȝe ware of the sourdouȝ of Pharisees ȝ saduceis? [12] thanne thei vndirstoden: that he seide not be ware of sourdouȝ of loues: but of the techynge of farisees ȝ saduceis.

[13] And ihesus cam in to the partis of

relefis, *relicks*. lepus, *baskets*. seien, *say*. rody, *ruddy*. cunnen demen, *can judge*. moun, *may*. wite, *know*. yuel, *evil*. avoutresse, *adulterous*. ȝouun, *given*. sourdouȝ, *leaven*. witynge, *knowing*. cofyns, *baskets*.

TYNDALE—1534.

they dyd all eate and were suffised. And they toke vp of the broken meate that was lefte .vii. baskets full. [38] And yet they that ate were .iiii.M. men/ besyde wemen and chyldren. [39] And he sent awaye the people/ and toke shippe and came into the parties of Magdala.

16. THEN came the pharises and saduces/ and did tempte him/ desyringe him to shewe them some signe from heven. [2] He answered and sayde vnto them. At even ye saye/ we shall have fayre wedder/ and that because the skye is reed: [3] and in the morninge ye saye/ to daye shalbe foule wedder/ and that because the skye is cloudy and reed. O ye ypocrites/ ye can discerne the fassion of the skye: and can ye not discerne the signes of the tymes? [4] The frowarde nacion and advoutrous seketh a signe/ and there shall nonother signe be geven vnto them/ but the signe of the prophet Ionas. So lefte he them and departed.

[5] And when his disciples were come to the other side of the water/ they had forgotten to take breed with them. [6] Then Iesus sayd vnto them: Take hede and beware of the leven of the Pharises and of the Saduces. [7] And they thought in them selves sayinge: because we have brought no breed with vs. [8] When Iesus vnderstode that/ he sayd vnto them. O ye of lytell faith/ why are youre mindes cumbred because ye have brought no breed? [9] Do ye not yet perceave/ nether remember those .v. loves when there were .v.M. men/ and how many basketts toke ye vp? [10] Nether the .vii. loves/ when there were .iiiii.M. and how many baskettes toke ye vp? [11] Why perceave ye not then/ that I spake not vnto you of breed/ when I sayde/ beware of the leven of the Pharises and of the Saduces? [12] Then vnderstode they/ how that he bad not them beware of the leven of breed: but of the doctrine of the Pharises/ and of the Saduces.

[13] When Iesus cam in to the costs of the

CRANMER—1539.

they dyd all eate, and were suffysed. [38] And they toke vp (of the broken meate that was lefte) seuen baskettes full. And yet, they that dyd eate were. iiij. M. men, besyde wemen ȝ chyldren. [39] And he sent awaye the people, and toke shyppe, ȝ came into the parties of Magdala.

16. THE Pharises also with the Saduces, came and tempted him ȝ desyred him that he wolde shewe them a sygne from heuen. [2] He answered and sayde vnto them: whan it begynneth to draw toward euen, ye saye, it wylbe fayre wether, for the skye is reed? [3] And in the mornyng: It wilbe foule wether to daye, for the skye is glowmyng reed. O ye ypocrites, ye can discerne the outward appearaunce of the skye: but can ye not discerne the signes of the tymes? [4] The frowarde ȝ aduoutrous nacyon requyreth a sygne, and there shall no sygne be geuen vnto it, but the sygne of the Prophet Ionas. And he lefte them, and departed.

[5] And when his disciples were come to the other syde of the water, they had forgotten to take breed with them. [6] Then Iesus sayde vnto them. Take hede and beware of the leuen of the Pharises and of the Saduces. [7] And they thought in them selues saying: we haue taken no breed with vs. [8] Which whan Iesus vnderstode, he sayd vnto them: O ye of lytell faith, why take ye thought within your selues, because ye haue brought no breed? [9] Do ye not yet perceaue, nether remember those. v. loaues, when there were. v. M. men, ȝ how many baskettes toke ye vp? [10] Nether the. vij. loues when there were. iiij. M. men: and how many baskettes toke ye vp? [11] how happeneth it that ye do not vnderstande, that I spake it not vnto you concernyng breed, that ye shulde beware of the leuen of the Pharises ȝ of the Saduces? [12] Then vnderstode they, how that he bad not them beware of the leuen of breed: but of the doctrine of the Pharises, and of the Saduces.

[13] When Iesus cam into the coastes of

[5] Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. [6] ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, 'Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ 'Σαδδουκαίων.' [7] Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες, 'Ὅτι ἄρτους οὐκ ἐλά-'βομεν.' [8] Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν[h], 'Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, 'ὅτι ἄρτους οὐκ [i]ἐλάβετε;| [9] οὔπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους 'τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε; [10] οὐδὲ τοὺς ἑπτὰ ἄρτους 'τῶν τετρακισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε; [11] πῶς οὐ νοεῖτε, ὅτι οὐ περὶ '[k]ἄρτων| εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων;' [12] Τότε συνῆκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ' ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

[13] Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς

[h] Rec. + αὐτοῖς. [i] Alex. ἔχετε. [k] Rec. ἄρτου.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
they dyd all eat, and were suffised: and they toke vp the broken meat that was left seuen baskets ful. [38] And yet they that dyd eat, were foure thousand men, beside women, and children. [39] And Iesus sent away the people, and toke shyp, and came into the partes of Magdala.	they did al eate, and had their fill. And that vvhich vvas left of the fragments they tooke vp, seuen baskets ful. [38] And there vvere that did eate, foure thousand men, beside children & vvomen. [39] And hauing dimissed the multitude, he vvent vp into a boate, and came into the coastes of Magedan.	they did all eate, and were filled: and they tooke vp of the broken meat that was left, seuen baskets full. [38] And they that did eat, were foure thousand men, beside women and children. [39] And he sent away the multitude, and tooke ship, and came into the coasts of Magdala.
16. THEN came the Pharises and Sadduces, and dyd tempt hym, desiring him to shewe them some signe from heauen. [2] But he answered and sayd vnto them, At euen ye say, Fayre wether: for the skye is red. [3] And in the mornyng ye say, To day shal be a tempeste, because the skye is red and cloudy. O ye hypocrites, ye can discerne the fashion of the skye, and can ye not discerne the signes of the tymes? [4] The frowarde nation, and aduouterous seketh a signe, and ther shal no signe be geuen vnto them, but that signe of the Prophet Ionas. And he leuyng them, departed.	16. AND there came to him the Pharisees and Sadducees tempting: and they demaunded him to shevv them a signe from heauen. [2] But he ansvvered & said to them, When it is euening, you say, It vvil be faire-vvether, for the element is redde. [3] And in the morning, This day there vvil be a tempest, for the element doth glovve and lovvre. The face therfore of the element you haue skil to discerne: and the signes of times can you not? [4] The naughtie and aduouterous generation seeketh for a signe: and there shal not a signe be giuen it, but the signe of Ionas the Prophet. And he left them and vvent avvay.	16. THE Pharisees also, with the Sadduces, came, and tempting, desired him that he would shew them a signe from heauen. [2] He answered, and said vnto them When it is euening, ye say, *it will be* faire weather: for the skie is red. [3] And in the morning, *It will be* foule weather to day: for the skie is red and lowring. O ye hypocrites, yee can discerne the face of the skie, but can ye not discerne the signes of the times? [4] A wicked and adulterous generation seeketh after a signe, and there shall no signe be giuen vnto it, but the signe of the Prophet Ionas. And hee left them, and departed. [5] And when his disciples were come to the other side, they had forgotten to take bread.
[5] And when his disciples were come to the other syde of the water, they had forgotten to take bread with them. [6] Then Iesus sayd vnto them, Take hede and beware of the leuen of the Pharises and Sadduces. [7] And they reasoned with them selues, saying, It is because we haue broght no breade with vs. [8] When Iesus vnderstode that, he sayd vnto them, O ye of litle fayth, why are your myndes cumbred because ye haue broght no bread? [9] Do ye not yet perceaue, nether remember fiue loues, when there were fiue thousand men, and how many baskettes toke ye vp? [10] Nether the seuen loues when there weer fyue thousand men, and how many baskettes toke ye vp? [11] Why perceaue ye not then that I spake not vnto you of bread, when I sayd, be ware of the leuen of the Pharises, and Sadduces? [12] Then vnderstode they, how that he bad not them beware of the leuen of bread: but of the doctrine of the Pharises, and Sadduces.	[5] And vvhen his disciples vvere come ouer the vvater, they forgot to take bread. [6] Who said to them, Looke vvel and bevvare of the leauen of the Pharisees & Sadducees. [7] But they thought vvithin them selues saying, Because vve tooke not bread. [8] And IESVS knovving it, said, Why do you thinke vvithin your selues O ye of litle faith, for that you haue not bread? [9] Do you not yet vnderstand, neither do you remember the fiue loaues among fiue thousand men, and hovv many baskets you took vp? [10] neither the seuen loaues, among foure thousand men, and hovv many maundes you tooke vp? [11] Why do you not vnderstand that I said not of bread to you, Bevvare of the leauen of the Pharisees & Sadducees? [12] Then they vnderstoode that he said not they should bevvare of the leauen of bread, but of the doctrine of the Pharisees and Sadducees.	[6] Then Iesus said vnto them, Take heed and beware of the leauen of the Pharisees, and of the Sadduces. [7] And they reasoned among themselues, saying, *It is* because wee haue taken no bread. [8] Which when Iesus perceiued, he said vnto them, O ye of little faith, why reason ye among your selues, because ye haue brought no bread? [9] Doe ye not yet vnderstand, neither remember the fiue loaues of the fiue thousand, and how many baskets ye tooke vp? [10] Neither the seuen loaues of the foure thousand, and how many baskets ye tooke vp? [11] How is it that ye doe not vnderstand, that I spake it not to you concerning bread, that ye should beware of the leauen of the Pharisees, and of the Sadduces? [12] Then vnderstood they how that he bad them not beware of the leauen of bread: but of the doctrine of the Pharisees, and of the Sadduces.
[13] When Iesus came into the coastes of	[13] And IESVS came into the quarters of	[13] When Iesus came into the coasts of

μαθητὰς αὐτοῦ, λέγων, ‘Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ
‘ἀνθρώπου;’ [14] Οἱ δὲ εἶπον, ‘Οἱ μὲν Ἰωάννην τὸν Βαπτιστήν· ἄλλοι δὲ Ἠλίαν·
‘ἕτεροι δὲ Ἱερεμίαν, ἢ ἕνα τῶν προφητῶν.’ [15] Λέγει αὐτοῖς, ‘Ὑμεῖς δὲ τίνα με
‘λέγετε εἶναι;’ [16] Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε, ‘Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ
‘Θεοῦ τοῦ ζῶντος.’ [17] [l] Καὶ ἀποκριθεὶς| ὁ Ἰησοῦς εἶπεν αὐτῷ, ‘Μακάριος εἶ, Σίμων
‘Βὰρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ’ ὁ πατήρ μου ὁ ἐν τοῖς
‘οὐρανοῖς. [18] Κἀγὼ δὲ σοὶ λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκο-
‘δομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς. [19] καὶ
‘δώσω σοὶ τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς,
‘ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον
‘ἐν τοῖς οὐρανοῖς.’ [20] Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδενὶ εἴπωσιν,

[l] Alex. Ἀποκριθεὶς δέ.

WICLIF—1380.

cesarie of philip: ȝ axed hise disciplis and seide, whom seien men to be mannes sone? [14] and thei seiden, summe ion Baptist, other elie: ȝ other ieremy, or oon of the profetis, [15] ihesus seide to hem, but whom seien ȝe me to be? [16] Symount Petir answeride ȝ seide, thou art crist the sone of god lyuynge, [17] ihesus answeride ȝ seide to hym, blessid art thou Symount bariona: *that is sone of culuer:* for fleisch ȝ blode schewid not to thee, but my fadir that is in heuene, [18] ȝ I seye to thee that thou art petir, ȝ on this ston I schal bilde my chirche, and the ȝatis of helle schulen not haue myȝht aȝens it, [19] ȝ to the I schal ȝeue the keies of the kyngdom of heuenes ȝ what euer thou schalt bynde on erthe: schal be bounden also in heuenes, ȝ what euere thou schalt vnbynde on erthe: schal be vnbounden also in heuenes.

[20] thanne he comaundid to hise disciplis, that thei schulde sey to no man, that he was crist, [21] fro that tyme ihesus bigan to schewe hise disciplis: that it bihoued him to go to Ierusalem, ȝ suffre many thingis: of the elder men, ȝ of scribis ȝ pryncis of preestis, and be slayn, ȝ the thridde day to rise aȝen, [22] ȝ petir took him: and bigan to blame hym and seide, fer be it fro thee lord this thing schal not be to thee, [23] ȝ he turned ȝ seide to Petir, sathanas go aftir me, thou art a sclandre to me, for thou sauerist not tho thingis that ben of god: but tho thingis that ben of men,

[24] thanne ihesus seide to hise disciplis, if ony o man wole come aftir me: denye he hym silf: and take he his cros ȝ sue me,
[25] for he that wole make his liif saaf: schal lese it, ȝ he that schal lese his liif for me: schal fynde it, [26] for what profetith it to a man, if he wynne alle the world: ȝ suffre peiringe of his soule? or

seien, *say.* culuer, *dove.* sue, *follow.*
peiringe, *impairing* or *damage.*

TYNDALE—1534.

cite which is called Cesarea Philippi, he axed his disciples sayinge: whom do men saye that I the sonne of man am? [14] They saide, some saye that thou arte Ihon Baptist, some Helias, some Ieremias, or one of the prophets. [15] He sayde vnto them: but whom saye ye that I am? [16] Simon Peter answered and sayde: Thou arte Christ the sonne of the lyvinge God. [17] And Iesus answered and sayde to him: happy arte thou Simon the sonne of Ionas, for fleshe and bloud hath not opened vnto the that, but my father which is in heven. [18] And I saye also vnto the, that thou arte Peter: and vpon this rocke I wyll bylde my congregacion. And the gates of hell shall not prevayle ageynst it. [19] And I wyll geve vnto the, the keyes of the kyngdom of heven: and what soever thou byndest vpon erth, shall be bounde in heven: and what soever thou lowsest on erthe, shalbe lowsed in heven.

[20] Then he charged his disciples, that they shulde tell no man, that he was Iesus Christ. [21] From that tyme forth, Iesus began to shewe vnto his disciples, how that he must go vnto Ierusalem, and suffer many things of the Elders, and of the hye prestes, and of the scribes, and must be killed, and ryse agayne the thirde daye. [22] But Peter toke him a syde, and began to rebuke him sayinge: master faver thy selfe this shall not come vnto the. [23] Then tourned he aboute, and sayde vnto Peter: come after me Satan, thou offendest me, because thou sauourest not godly things, but worldly things.

[24] Iesus then sayde to his disciples. If eny man wyll folowe me, leet him forsake him sylfe, and take vp his crosse and folowe me. [25] For who soever wyll save his lyfe, shall loose it. And whosoever shall loose his lyfe for my sake, shall fynde it. [26] What shall it proffet a man, though he shulde wynne all the whoole worlde: yf he loose his owne soule? Or els what

CRANMER—1539.

the cite which is called Cesarea Philippi, he asked his disciples sayinge whom do men saye that I the sonne of man am? [14] They sayde: some saye that thou art Iohn Baptist, some Helyas, some Ieremias, or one of the nombre of the prophetes. [15] He sayeth vnto them: but whom saye ye that I am? [16] Simon Peter answered and sayde: Thou art Christ the sone of the lyuynge God. [17] And Iesus answered, ȝ sayde vnto hym: happy art thou Simon the sonne of Ionas, for fleshe and bloud hath not opened that vnto the but my father which is in heuen. [18] And I saye also vnto the, that thou art Peter: and vpon this rocke I wil bylde my congregacion. And the gates of hell shal not preuayle agaynst it. [19] And I wil geue vnto the, the keyes of the kyngdom of heuen: And whatsoeuer thou byndest in erth, shall be bounde in heuen: ȝ whatsoeuer thou loosest in erth, shalbe lowsed in heuen.

[20] Then charged he hys discyples, that they shulde tell no man, that he was Iesus Christ [21] From that tyme forth beganne Iesus to shewe vnto his disciples, how that he must go vnto Ierusalem, and suffer many thinges of the elders, ȝ hye Prestes, and Scribes, and must be kylled, and be raysed agayne the thyrde daye [22] And when Peter had taken him asyde, he began to rebuke him, saying: master, fauer thy selfe, this shal not happen vnto the: [23] but he turned him aboute, and sayde vnto Peter: go after me Satan, thou hyndrest me: for thou sauourest not the thinges that be of God, but those that be of men.

[24] Then sayde Iesus vnto his disciples: If eny man wil folowe me, let him forsake him selfe and take vp his crosse, ȝ folowe me For whoso wil saue hys lyfe, shall loose it. [25] Agayne, whoso doth lose his life for my sake, shall fynde it. For what doth it proffet a man, yf he wynne all the whole worlde: and lose his awne soul? [26] Or what

ὅτι αὐτός ἐστιν [m] ὁ Χριστός. [21] Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς
αὐτοῦ, ὅτι δεῖ αὐτὸν [n] ἀπελθεῖν εἰς Ἱεροσόλυμα,| καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσ-
βυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ
ἐγερθῆναι. [22] καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ, λέγων,
‘Ἵλεώς σοι, κύριε· οὐ μὴ ἔσταί σοι τοῦτο.’ [23] Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ,
‘Ὕπαγε ὀπίσω μου, Σατανᾶ, σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ
‘ τὰ τῶν ἀνθρώπων.’ [24] Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, ‘Εἴ τις θέλει
‘ ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ
‘ ἀκολουθείτω μοι. [25] ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς
‘ δ’ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὑρήσει αὐτήν. [26] τί γὰρ [o] ὠφελεῖται|
‘ ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί

[m] Rec. + Ἰησοῦς. [n] Rec. & Alex. εἰς Ἱεροσόλυμα ἀπελθεῖν. [o] Alex. ὠφεληθήσεται.

GENEVA—1557.

Cesarea Philippi, he asked his disciples, saying, Whome do men say that I am the Sonne of man? [14] And they sayed, Some say that thou art Iohn Baptist: and some Elias: and some Ieremias, or one of the Prophetes. [15] He sayd vnto them, But whome say ye that I am? [16] Simon Peter answered, and sayd, Thou art Christe the Sonne of the lyuyng God. [17] And Iesus answered, and sayd to him, happy art thou Simon the sonne of Ionas, for flesh & bloud hath not opened vnto thee that, but my father which is in heauen.

[18] And I say also vnto thee, that thou art Peter, and vpon this rocke I wil builde my congregation. And the gates of hel shal not ouercome it. [19] And I wil geue vnto thee, the keyes of the kyngdome of heauen: & what soeuer thou shalt bynde vpon earth, shalbe bound in heauen: and what soeuer thou shalt lowse on earth, shalbe lowsed in heauen. [20] Then he sharpelye charged his disciples, that they shuld tel no man that he was Iesus the Christ. [21] From that tyme forth Iesus began to shew vnto his disciples, how that he most go vnto Ierusalem, and suffer many thynges of the Elders, and of the hye Priestes, and Scribes, and must be killed, and ryse agayn the thyrd day. [22] But Peter toke hym asyde, and began to rebuke him, saying, Master looke to thy self, this shal not be vnto thee. [23] Then turned he about, and sayd vnto Peter, Away from me Satan: thou offendest me: because thou sauourest not the thynges that are of God, but the thynges that are of men.

[24] Iesus then sayd to his disciples, If any man wyl folow me, let him forsake hym self, and take vp his crosse, and folowe me. [25] For whosoeuer wil saue his lyfe, shal lose it. And whosoeuer shal lose his lyfe for my sake, shal fynde it. [26] For what is a man the better thogh he should wynne all the whole worlde, if he be condemnede to paye his soule? Or els what

RHEIMS—1582.

Cæsarea Philippi: and he asked his disciples, saying, Whom say men that the Sonne of man is? [14] But they said, Some Iohn the Baptist, & othersome Elias, and others Hieremie, or one of the Prophets.

[15] IESVS saith to them, But vvhom do you say that I am? [16] Simon Peter answered & said, *Thou art Christ the sonne of the liuing God.* [17] And IESVS answering, said to him, Blessed art thou Simon bar-Iona: because flesh & bloud hath not reuealed it to thee, but my father vvhich is in heauen. [18] And I say to thee, *That thou art* Peter: *and vpon this* Rocke *vvil I build my Church, and the gates of hel shal not preuaile against it.* [19] *And I vvil giue to thee the keies of the kingdom of heauen. And vvhatsoeuer thou shalt binde vpon earth, it shal be bound also in the heauens: and vvhatsoeuer thou shalt loose in earth, it shall be loosed also in the heauens.*

[20] Then he commaunded his disciples that they should tel no body that he vvas IESVS CHRIST.

[21] From that time IESVS began to shevv his disciples, that he must goe to Hierusalem, & suffer many things of the Ancients & Scribes & cheefe-Priestes, and be killed, and the third day rise againe. [22] And Peter taking him vnto him, began to rebuke him, saying, Lord, be it farre from thee, this shal not be vnto thee.

[23] Who turning said to Peter, Goe after me Satan, thou art a scandal vnto me: because thou sauourest not the things that are of God, but the things that are of men. [24] Then IESVS said to his disciples, If any man wil come after me, let him denie him self, and take vp his crosse, and follow me. [25] For he that will saue his life, shal lose it. and he that shal lose his life for me, shal finde it. [26] For what doth it profite a man, if he gaine the vvhole vvorld, and sustaine the damage of his soule? Or vvhat permutation shal a man

AUTHORISED—1611.

Cesarea Philippi, he asked his disciples, saying, Whom doe men say, that I the sonne of man, am? [14] And they said, Some *say that thou art* Iohn the Baptist, some Elias, and others Ieremias, or one of the Prophets. [15] He saith vnto them, But whom say ye that I am? [16] And Simon Peter answered, and said, Thou art Christ the sonne of the liuing God. [17] And Iesus answered, and said vnto him, Blessed art thou Simon Bar Iona: for flesh and blood hath not reueiled it vnto thee, but my Father which is in heauen. [18] And I say also vnto thee, that thou art Peter, and vpon this rocke I will build my Church: and the gates of hell shall not preuaile against it. [19] And I will giue vnto thee the keyes of the kingdome of heauen: and whatsoeuer thou shalt binde on earth, shall be bound in heauen: whatsoeuer thou shalt loose on earth, shall be loosed in heauen. [20] Then charged hee his disciples that they should tell no man that hee was Iesus the Christ.

[21] From that time foorth began Iesus to shew vnto his disciples, how that he must goe vnto Hierusalem, and suffer many things of the Elders and chiefe Priests & Scribes, and bee killed, and be raised againe the third day. [22] Then Peter tooke him, and began to rebuke him, saying, Be it farre from thee Lord: This shall not be vnto thee. [23] But he turned, and said vnto Peter, Get thee behinde me, Satan, thou art an offence vnto me: for thou sauourest not the things that *bee* of God, but those that *be* of men.

[24] Then saide Iesus vnto his disciples, If any man will come after me, let him denie himselfe, and take vp his crosse, and follow me. [25] For whosoeuer will saue his life, shall lose it: and whosoeuer wil lose his life for my sake, shall finde it. [26] For what is a man profited, if he shall gaine the whole world, and lose his owne soule? Or what shall a man giue

‘ δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; [27] μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώ-
‘ που ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε
‘ ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. [28] Ἀμὴν λέγω ὑμῖν, εἰσί τινες [p] ὧδε
‘ ἑστῶτες,| οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου
‘ ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.’

XVII. *Καὶ μεθ’ ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ’ ἰδίαν.* [2] *καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς.* [3] *καὶ ἰδοὺ, ὤφθησαν αὐτοῖς Μωσῆς καὶ Ἠλίας, μετ’ αὐτοῦ συλλαλοῦντες.* [4] *ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ,*
‘ Κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνὰς, σοὶ

[p] Alex. *τῶν ὧδε ἑστώτων.* Const. *ὧδε ἑστῶτες.* Rec. *τῶν ὧδε ἑστηκότων.*

WICLIF—1380.

what chaungynge schal a man ȝeue for his soule?

27 For mannes sone schal come in glorie of his fadir, with hise aungelis: ȣ thanne he schal ȝelde to euery man aftir hise werkis, 28 treuli I seye to ȝou there ben summe of hem that stonden here: whiche schulen not taste deeth: til thei se mannes sone comynge in his kyngdom.

17. AND aftir sixe dayes Ihesus took petir Iames ȣ Ioon his brother: ȣ ledde hem asidis in to an hiȝe hil, 2 ȣ was turned in to an other lickenes biforn hem, ȣ his face schon as the sunne: ȣ hise clothis weren made whiȝt as snowe, 3 ȣ lo moises ȣ elie aperid to hem: ȣ spaken with hym

4 ȣ petir answeride ȣ seide to ihesus, lord it is goode: vs to be here, if thou wilte: make we here thre tabernacles: to thee oon, to moises oon, ȣ to elie oon, 5 ȝhit the while he spake: lo a briȝt cloude ouer schadewid hem, and lo a vois came out of the cloude that seide, this is my deerworthe sone in whom I haue weel plesid to me: here ȝe hym, 6 ȣ the disciplis herden ȣ felden doun on her face, ȣ dredden greetli,

7 ȣ ihesus cam ȣ touchid hem: ȣ seide to hem, rise ȝe up ȣ nyle ȝe drede, 8 and thei leftiden vp her iȝen ȣ saien no man: but ihesus alone, 9 ȣ as thei camen doun of the hil: ihesus comaundide to hem, ȣ seide, seye ȝe to no man the visioun: til mannes sone ryse aȝen fro deeth. 10 And hise disciplis axeden hym: ȣ seiden, what thanne seien the scribis, that it bihoueth that elie come first, 11 he answeride ȣ seide to hem, elie schal come: ȣ he schal restore alle thingis, 12 and I seye to ȝou, that elie is now comen ȣ thei knowen hym

hiȝe, *high.* ȝhit, *yet.* dereworthe, *beloved.* nyle ȝe drede, *dread not.* iȝen, *eyes.* ȝeue, *give.* ȝelde, *yield.*

TYNDALE—1534.

shall a man geve to redeme his soule agayne with all? 27 For the sonne of man shall come in the glory of his father, with his angels: and then shall he reward every man accordinge to his dedes. 28 Verely I saye vnto you, some ther be amonge them that here stonde, which shall not taste of deeth, tyll they shall have sene the sonne of man come in his kyngdomen.

17. AND after .vi. dayes Iesus toke Peter and Iames and Ihon his brother, and brought them vp into an hye mountayne out of the waye, 2 and was transfygured before them: and his face did shyne as the sunne, and his clothes were as whyte as the light. 3 And beholde ther appered vnto them, Moses and Helyas, talkinge with him. 4 Then answered Peter, and sayde to Iesus: master here is good beinge for vs. If thou wylt, leet vs make here . iii . tabernacles, one for the, and one for Moses, and one for Helyas. 5 Whyll he yet spake, beholde a bright cloude shadowed them. And beholde there came avoyce out of the cloude sayinge: this is my deare sonne, in whom I delite, heare him. 6 And when the disciples hearde that, they fell on their faces, and were soore afrayed. 7 And Iesus came and touched them, and sayde: aryse and be not afrayed. 8 And when they looked vp, they saw no man, saue Iesus onely.

9 And as they came doune from the mountayne, Iesus charged them sayinge: se that ye shewe the vision to no man, vntyll the sonne of man be rysen ageyne from deeth. 10 And his disciples axed of him, sayinge: Why then saye the scribes, that Helyas muste fyrst come? 11 Iesus answered, and sayd vnto them: Helyas shall fyrst come, and restore all things. 12 And I saye vnto you that Helyas is come alredy, and they knewe him

CRANMER—1539.

shal a man geue to redeme his soule agayne with all? 27 For the sonne of man shall come in the glory of his father, with hys angels: ȣ then shall he rewarde euery man accordinge to his dedes. 28 Uerely I saye vnto you, ther be stondynge here, whych shall not tast of deeth, tyll they se the sonne of man come in hys kyngdome.

17. AND after .vj. dayes, Iesus taketh Peter, James and John his brother, and bringeth them vp into an hye mountayne out of the waye, 2 and was transfygured before them and his face dyd shyne as the sonne, and hys clothes were as whyte as the lyght. 3 And beholde, there apered vnto them Moses and Elias talkyng with him. 4 Then answered Peter, and sayd vnto Iesus, Lorde, here is good beinge for vs. If thou wylt, let vs make here .iii. tabernacles: one for the, and one for Moses, and one for Helias. 5 Whyle he yet spake, behold, a bright cloude shadowed them.

And beholde, there came a voyce out of the cloude which sayde this is my beloued sonne in whom I delyte heare him. 6 And when the disciples hearde these thinges, they fell on their faces and were sore afrayed. 7 And Iesus came and touched them, and sayde: aryse, ȣ be not afrayd. 8 And when they had lift vp their eyes they sawe no man saue Iesus onely.

9 And whan they came downe from the mountayne, Iesus charged them saying: shew the vision to no man, vntyll the sonne of man be rysen agayne from the deed. 10 And his disciples asked him, saying. Whi then saye the Scribes, that Helias muste fyrst come? 11 Iesus answered, and sayde vnto them Helias trulye shall fyrst come, and restore all thinges. 12 But I saye vnto you, that Helias is come already, and they knewe him not: but haue done vnto him what-

‘ μίαν, καὶ Μωσῇ μίαν, καὶ [q] μίαν Ἠλίᾳ.|’ [5] Ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης, λέγουσα, ‘ Οὗτός ‘ ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε.’ [6] Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. [7] καὶ προσελθὼν ὁ Ἰησοῦς ἥψατο αὐτῶν, καὶ εἶπεν, ‘ Ἐγέρθητε καὶ μὴ φοβεῖσθε.’ [8] Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον. [9] Καὶ καταβαινόντων αὐτῶν [r] ἐκ| τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων, ‘ Μηδενὶ εἴπητε τὸ ὅραμα, ‘ ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.’ [10] Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, ‘ Τί οὖν οἱ γραμματεῖς λέγουσιν, ὅτι Ἠλίαν δεῖ ἐλθεῖν ‘ πρῶτον;’ [11] ‘Ο δὲ [s] Ἰησοῦς| ἀποκριθεὶς εἶπεν αὐτοῖς, ‘ Ἠλίας μὲν ἔρχεται [t] πρῶτον,| ‘ καὶ ἀποκαταστήσει πάντα· [12] λέγω δὲ ὑμῖν, ὅτι Ἠλίας ἤδη ἦλθε, καὶ οὐκ

[q] Alex. Ἠλίᾳ μίαν. [r] Rec. ἀπὸ. [s] Alex. = Ἰησοῦς. [t] Alex. = πρῶτον.

GENEVA—1557.

shal a man geue to redeme his soule agayn with all? [27] For the Sonne of man shal come in the glorie of his father, with his Angels: and then shal he reward euery man accordyng to his deedes. [28] Verely I say vnto you some there be standing here, which shal not tast of death, tyl they shal see the Sonne of man come in his kyngdome.

17. AND after six dayes, Iesus toke Peter, & Iames, and Iohn his brother, & broght them vp into an hye mountayne out of the way. [2] And was transfigured before them: and his face dyd shyne as the sunne, and his clothes were as whyte as the light. [3] And behold they saw Moses, and Elias, talking with hym. [4] Then answered Peter, and sayd to Iesus, Master, here is good beyng for vs: If thou wylt, let vs make here three tabernacles, one for thee, and one for Moses, and one for Elias.

[5] Whyle he yet spake, behold a bright cloude shadowed them: And beholde, there came a voyce out of that cloude, saying, This is my deare sonne, in whome I delyte, Heare him. [6] And when the disciples heard that, they fel on theyr faces and were afrayed. [7] But Iesus came and touched them, and sayd, Arise and be not afrayd. [8] And when they loked vp, they saw no man, saue Iesus onely.

[9] And as they came downe from the mountayne, Iesus charged them, saying, See that ye shewe the vision to no man, vntil the Sonne of man be rysen agayne from death.

[10] And his disciples asked hym, saying, Why then say the Scribes, that Elias must fyrst come? [11] Iesus answered, and sayd vnto them, Certeynly Elias must fyrst come, and restore all thynges. [12] But I say vnto you, that Elias is come already, and they knewe him not, but haue done

RHEIMS—1582.

giue for his soule? [27] For the Sonne of man shal come in the glorie of his father vvith his Angels: and then vvil he render to euery man according to his vvorkes.

[28] Amen I say to you, there be some of them that stand here, that shal not taste death, til they see the Sonne of man comming in his kingdom.

17. AND after six dayes IESVS taketh vnto him Peter and Iames and Iohn his brother, and bringeth them into a high mountaine apart: [2] And he vvas transfigured before them. And his face did shine as the sunne: & his garments became vvhite as snovv. [3] And behold there appeared to them Moyses and Elias talking vvith him. [4] And Peter ansvvering, said to IESVS, Lord, it is good for vs to be here: if thou vvilt, let vs make here three tabernacles, one for thee, and one for Moyses, and one for Elias.

[5] And as he vvas yet speaking, behold a bright cloude ouershadovved them. And loe a voice out of the cloude, saying. This is my vvelbeloued sonne, in whom I am vvel pleased: heare ye him. [6] And the disciples hearing it, fel vpon their face, and vvere sore afraid. [7] And IESVS came and touched them: and he said to them, Arise, and feare not. [8] And they lifting vp their eyes, savv no body, but only IESVS.

[9] And as they descended from the mount, IESVS commaunded them, saying, Tel the vision to no body, til the Sonne of man be risen from the dead.

[10] And his Disciples asked him, saying, What say the Scribes then, that Elias must come first? [11] But he ansvvering, said to them, Elias in deede shal come, and restore al things. [12] And I say to you, that Elias is already come, and they did not knovv him, but vvrought on him

AUTHORISED—1611.

in exchange for his soule? [27] For the Sonne of man shall come in the glory of his Father, with his Angels: and then he shall reward euery man according to his workes.

[28] Uerely I say vnto you, There be some standing here, which shall not taste of death, till they see the Sonne of man comming in his Kingdome.

17. AND after sixe dayes, Iesus taketh Peter, Iames, and Iohn his brother, and bringeth them vp into an high mountaine apart, [2] And was transfigured before them, and his face did shine as the Sunne, and his raiment was white as the light.

[3] And behold, there appeared vnto them Moses, and Elias, talking with him. [4] Then answered Peter, and said vnto Iesus, Lord, it is good for vs to be here: If thou wilt, let vs make here three Tabernacles: one for thee, and one for Moses, and one for Elias. [5] While he yet spake, behold, a bright cloud ouershadowed them: and behold a voyce out of the cloude, which saide, This is my beloued Sonne, in whom I am well pleased: heare ye him.

[6] And when the disciples heard it, they fell on their face, and were sore afraid. [7] And Iesus came and touched them, and said, Arise, and be not afraid. [8] And when they had lift vp their eies, they saw no man, saue Iesus only. [9] And as they came downe from the mountaine, Iesus charged them, saying, Tell the vision to no man, vntill the Sonne of man be risen againe from the dead. [10] And his disciples asked him, saying, Why then say the Scribes that Elias must first come? [11] And Iesus answered, and saide vnto them, Elias truely shall first come, and restore all things:

[12] But I say vnto you, that Elias is come already, and they knew him not, but haue

'ἐπέγνωσαν αὐτὸν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώ-
'που μέλλει πάσχειν ὑπ' αὐτῶν.' 13 Τότε συνῆκαν οἱ μαθηταὶ, ὅτι περὶ Ἰωάννου
τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς.

14 Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν
[u] αὐτὸν,| 15 καὶ λέγων, 'Κύριε, ἐλέησόν μου τὸν υἱὸν, ὅτι σεληνιάζεται καὶ κακῶς
'πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ. 16 καὶ προσ-
'ήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.'
17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, 'Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε
'[v] ἔσομαι μεθ' ὑμῶν;| ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.' 18 Καὶ
ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη
ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. 19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ'
ἰδίαν εἶπον, 'Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;' 20 'Ο δὲ [w] Ἰησοῦς| εἶπεν

[u] Rec. *αὐτῷ.* [v] Alex. *μεθ' ὑμῶν ἔσομαι.* [w] Alex. = *Ἰησοῦς.*

WICLIF—1380.

not: but thei diden in hym what euer thingis thei wolden, & so mannes sone schal suffre of hem, 13 Thanne the disciplis vndirstonden that he seide to hem of Ioon the baptist,

14 & whanne he came to the puple: a man came to hym & fil doun on knees bifore hym & seide, 15 lord haue thou merci on my sone, for he is lunatik and suffreth yuel, for ofte tymes he fallith in to the fier, & ofte times in to the watir, 16 and I brou3te hym to thin disciplis: and thei my3te not hele hym, 17 ihesus answerid & seide, a thou generacioun vnbileueful & weyward: hou longe schal I be with 3ou, hou longe schal I suffre 3ou, brynge 3e hym hidir to me, 18 & ihesus blamede hym: & the deuel wente out fro hym, & the child was helid fro that our.

19 Thanne the disciplis camen to ihesus pryueli: & seiden to hym whi my3te not we casten hym out? 20 ihesus seith to hem, for 3oure vnbileue, treuli I sey to 3ou, if 3e han feith as a corn of senuey, 3e schulen sey to this hil, passe thou hennes, and it schal passe, and no thing schal be inpossible to 3ou, 21 but this kynde is not cast out: but bi preiynge & fastynge,

22 and whilis thei weren abidynge to gidre in galile: ihesus seide to hem, mannes sone schal be bitraiede in to the hondis of men, 23 & thei schulen sle hym: & the thridde day he schal rise a3en to liif, and thei weren ful sori.

24 And whanne thei camen to cafarnaum: thei that token tribuit camen to petir & seiden to him, 3oure maistir paieth not tribute? 25 & he seide, 3his, & whanne he was comen in to the hous: ihesus came bifore him and seide, symount: what semeth to thee? kyngis of erthe of whom taken thei tribute? of her sones ether of aliens? 26 & he seide, of aliens, ihesus

yuel, *evil.* senuey, *mustard.* 3his, *yes.*

TYNDALE—1534.

not: but have done vnto him what soever they lusted. In lyke wyse shall also the sonne of man suffre of them. 13 Then the disciples perceaved that he spake vnto them of Iohn baptist.

14 And when they were come to the people, ther cam to him a certayne man, and kneled doune to him, and sayde: 15 Master have mercy on my sonne for he is franticke: and is sore vexed. And oft tymes he falleth into the fyre, and oft into the water. 16 And I brought him to thy disciples, and they coulde not heale him. 17 Iesus answered and sayde: O generacion faythles and croked: how longe shall I be with you? how longe shall I suffre you? bring him hidder to me. 18 And Iesus rebuked the devyll, and he cam out of him. And the child was healed even that same houre 19 Then came the disciples to Iesus secretly and sayde: Why could not we cast him out? 20 Iesus sayd vnto them: Because of youre vnbelefe For I saye veryly vnto you: yf ye had faythe as a grayne of musterd seed, ye shuld saye vnto this mountayne, remove hence to yonder place, and he shuld remove: nether shuld eny thinge be vnpossible for you to do. 21 How be it this kynde goeth not oute, but by prayer and fastinge.

22 As they passed the tyme in Galile, Iesus sayde vnto them: the sonne of man shalbe betrayed into the hondes of men, 23 and they shall kill him, and the thyrd daye he shall ryse agayne. And they sorowed greatly.

24 And when they were come to Capernaum, they that were wont to gadre poll money, came to Peter and sayde: Doth youre master paye tribute? 25 He sayd: ye. And when he was come into the house, Iesus spake fyrst to him, saying What thinkest thou Simon? of whome do the kyngs of the erth take tribute or poll money? of their chyldren, or of straungers? 26 Peter sayde vnto him: of

CRANMER—1539.

soeuer they lusted. In lykewyse shall also the sonne of man suffre of them. 13 Then the disciples vnderstode, that he spake vnto them of Iohn Baptist.

14 And when they were come to the people, ther came to him a certayne man kneling downe to him, and sayeng: 15 Master, haue mercy on my sonne, for he is lunatike and sore vexed, for oft tymes he falleth into the fyre, and oft into the water, 16 And I brought him to thy disciples, & they coulde not heale him. 17 Iesus answered and sayd: O faythles and croked nacion: how longe shall I be wyth you? how longe shall I suffre you? bring him hyther. 18 And Iesus rebuked the deuyll, and he departed out of him. And the childe was healed euen that same tyme.

19 Then came the disciples to Iesus secretly and sayde: why could not we cast him out: 20 Iesus sayd vnto them: Because of your vnbelefe. For verely I saye vnto you: yf ye haue fayth as a grayne of musterd seed, ye shall saye vnto this mountayne: remoue hence to yonder place, and it shal remoue: nether shal eny thinge be vnpossible vnto you. 21 Howbeit this kynde goeth not out, but by prayer and fastinge. 22 While they were occupied in Galile Iesus sayde vnto them: it wyll come to passe that the sonne of man shalbe betrayed into the handes of men, 23 and they shall kyll him and the thyrd daye shall he ryse agayne. And they were exceadyng sorye.

24 And when they were come to the citie of Capernaum, they that vse to receaue tribute money, cam to Peter, and sayd: Doth your master paye tribute? 25 He sayeth: yee. And when he was come into the house, Iesus preuented him saying: What thinkest thou Simon? of whom do the kynges of the erth take trybute or toll, of their chyldren, or of straungers? 26 Peter sayeth vnto him: of

αὐτοῖς, 'Διὰ τὴν [z] ἀπιστίαν| ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς
'κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μετα-
'βήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν. [21] τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν
'προσευχῇ καὶ νηστείᾳ.'

[22] 'Αναστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς, 'Μέλλει
'ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, [23] καὶ ἀποκτενοῦσιν αὐτὸν,
'καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.' Καὶ ἐλυπήθησαν σφόδρα.

[24] Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ, προσῆλθον οἱ τὰ δίδραχμα λαμβά-
νοντες τῷ Πέτρῳ, καὶ εἶπον, ''Ο διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;' [25] Λέγει,
'Ναί.' Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων, 'Τί
'σοὶ δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ κῆνσον;
'ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;' [26] Λέγει αὐτῷ ὁ Πέτρος, ''Απὸ τῶν

[z] Alex. ὀλιγοπιστίαν.

GENEVA—1557.

vnto hym what soeuer they lusted: In like wyse shal also the Sonne of man souffer of them.

13 Then the disciples perceaued that he spake vnto them of Iohn Baptist. 14 And when they were come to the people, there came to him a certayne man, & kneled downe to him, 15 And sayd, Master haue mercie on my sonne, for he is lunatike, and is sore vexed: For oft tymes he falleth into the fyre, and oft into the water. 16 And I broght him to thy disciples, and they could not heale hym. 17 Iesus answered and sayd O generation faithles & croked: How longe shal I be with you, how longe shal I suffre you? Bring hym hyther to me. 18 And Iesus rebuked the deuyl, and he came out of hym. And the childe was healed euen that same houre. 19 Then came the disciples to Iesus secretly, and sayd, Why could not we cast him out?

20 Iesus sayd vnto them, Because of your vnbeliefe. For verely I say vnto you, if ye had fayth as muche as is a grayne of mustard seed, ye should say vnto this mountayne, Remoue hence to yonder place, and it should remoue: neither should any thyng be vnpossible for you to do. 21 How be it this kynde goeth not out, but by prayer and fastyng.

22 As they passed the tyme in Galile, Iesus sayd vnto them, The sonne of man shal be betrayed into the handes of men. 23 And they shal kyl hym, and the thyrd day shal he ryse agayne. And they sorowed greatly.

24 And when they were come to Capernaum, they that were wont to gather polle money, came to Peter, and sayd, Doth not your master pay tribute? 25 He sayd, yeas. And when he was come into ỹ house, Iesus spake fyrst to hym, saying, What thinkest thou Simon? Of whom do the kynges of the earth take tribute, or polle mony? of their chyldren, or of strangers? 26 Peter sayd vnto hym,

RHEIMS—1582.

vvhatsoeuer they vvould. So also the Sonne of man shal suffer of them.

13 Then the Disciples vnderstoode, that of Iohn the Baptist he had spoken to them.

14 And vvhen he vvas come vnto the multitude, there came to him a man falling dovvne vpon his knees before him, 15 saying, Lord haue mercie vpon my sonne, for he is lunatike, and sore vexed: for he falleth often into the fire, and often into the vvater. 16 and I offered him to thy Disciples: and they could not cure him. 17 IESVS ansvvered and said, O faithles and peruerse generation, hovv long shal I be vvith you? Hovv long shal I suffer you? bring him hither to me.

18 And IESVS rebuked him, and the deuil vvent out of him, and the ladde vvas cured from that houre. 19 Then came the Disciples to IESVS secretely, and said, Why could not vve cast him out? 20 IESVS said to them, because of your incredulity. for, amen I say to you, if you haue faith as a mustard seede, you shal say to this mountaine, Remoue from hence thither: and it shal remoue, and nothing shal be impossible to you. 21 But this kinde is not cast out but by prayer and fasting.

22 And vvhen they conuersed in Galilee, IESVS said to them, The Sonne of man is to be betraied into the hands of men: 23 and they shal kil him, and the third day he shal rise againe. And they vvere stroken sadde excedingly.

24 And vvhen they vvere come to Capharnaum, there came they that receiued the didrachmes, vnto Peter, and said to him, Your maister doth he not pay the didrachmes? 25 He saith, Yes. And vvhen he vvas entered into the house, IESVS preuented him, saying, What is thy opinion Simon? The kings of the earth of vvhom receiue they tribute or cense? of their children, or of strangers? 26 And

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done vnto him whatsoeuer they listed: Likewise shall also the Son of man suffer of them. 13 Then the disciples vnderstood that he spake vnto them of Iohn the Baptist.

14 And when they were come to the multitude, there came to him a certaine man, kneeling downe to him, and saying, 15 Lord, haue mercie on my sonne, for he is lunatike, and sore vexed: for oft times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him. 17 Then Iesus answered, and said, O faithlesse and peruerse generation, how long shall I be with you? howe long shal I suffer you? bring him hither to me. 18 And Iesus rebuked the deuill, and hee departed out of him: and the childe was cured from that very houre.

19 Then came the Disciples to Iesus apart, and said, Why could not we cast him out? 20 And Iesus said vnto them, Because of your vnbeliefe: for verely I say vnto you, If ye haue faith as a graine of mustard seed, yee shall say vnto this mountaine; Remoue hence to yonder place: and it shall remoue, and nothing shal be vnpossible vnto you. 21 Howbeit, this kind goeth not out, but by prayer and fasting.

22 And while they abode in Galilee Iesus said vnto them, The sonne of man shall be betrayed into the hands of men: 23 And they shall kill him, and the third day he shall be raised againe: And they were exceeding sory.

24 And when they were come to Capernaum, they that receiued tribute money, came to Peter, and said, Doeth not your master pay tribute? 25 Hee saith, Yes. And when hee was come into the house, Iesus preuented him, saying, What thinkest thou, Simon? of whom doe the kings of the earth take custome or tribute? of their owne children, or of strangers? 26 Peter saith vnto him, Of strangers.

'ἀλλοτρίων.' Ἔφη αὐτῷ ὁ Ἰησοῦς, 'Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί. [27] ἵνα δὲ μὴ
'σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς [y] τὴν| θάλασσαν, βάλε ἄγκιστρον, καὶ τὸν
'ἀναβάντα πρῶτον ἰχθὺν ἆρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὑρήσεις στατῆρα·
'ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.'

XVIII. Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες, 'Τίς
'ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;' [2] Καὶ προσκαλεσάμενος ὁ Ἰησοῦς
παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, [3] καὶ εἶπεν, 'Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ
'στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν
'οὐρανῶν. [4] ὅστις οὖν [z] ταπεινώσει| ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ
'μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. [5] καὶ ὃς ἐὰν δέξηται παιδίον τοιοῦτον ἓν ἐπὶ
'τῷ ὀνόματί μου, ἐμὲ δέχεται· [6] ὃς δ' ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν

[y] Alex. = τὴν. [z] Rec. ταπεινώσῃ.

WICLIF—1380.

seide to hym/ thanne sones ben fre/ [27] but that we sclaundren hem not: go thou to the see, ȝ cast an hook, ȝ take thilke fische that first cometh vp/ ȝ whanne his mouth is opened thou schal fynde a statir ȝ ȝeue for thee ȝ for me.

18. IN that oure the disciplis camen to ihesus ȝ seiden/ who gossest thou is gretter in the kyngdom of heuenes? [2] ȝ ihesus clepid a litil child: ȝ put hem in the myddil of hem, [3] and seide/ I seye treuthe to ȝou, but ȝe be turned ȝ made as litil children: ȝe schulen not entre in to the kyndom of heuenes/ [4] therfor who euer mekith him as this litil child: he is gretter in the kyngdom of heuenes/ [5] ȝ he that resceyueth oon suche litil child in my name: resceyueth me/ [6] but who so sclaundreth oon of these smale that bileuen in me it spedith to hym, that a mylle stoon of assis be hangid in his necke ȝ he be drenchid in the depnesse of the see/ [7] wo to the world for sclaundris/ For it is nede: that sclaundris come/ netheles wo to thilke man: bi whom a sclaundre cometh/

[8] ȝ if thin hond or thi foot sclaundrith thee: kit it of ȝ cast awey fro thee/ it is betir to thee to entre to liif, feble ether crokid: than hauynge two hondis, or tweyne feet to be sente in to euerlastinge fier/

[9] ȝ if thin ize sclaundre thee: pulle it out ȝ caste aweye fro thee/ it is beter to thee with oon ize to entre in to liif, thanne hauynge tweye izen to be sente in to the fier of helle/

[10] se ȝe that ȝe dispise not oon of these of litil/ for I sey to ȝou, that the angelis of hem in heuenes: seen euermore the face of my fadir that is in heuenes/ [11] for mannes sone cam to saue that thing that

thilke, *that*. ȝeue, *give*. clepid, *called*. ether, *or*. ize, *eye*.

TYNDALE—1534.

straungers. Then sayd Iesus vnto him agayne: Then are the chyldren fre. [27] Neverthelesse/ lest we shuld offende them: goo to the see and cast in thyne angle/ and take the fysshe that fyrst cometh vp: and when thou hast opened his mouthe/ thou shalt fynde a pece of twentie pence: that take and paye for me and the.

18. THE same tyme the disciples came vnto Iesus saying: who is the greatest in the kyngdome of heven? [2] Iesus called a chylde vnto him/ and set him in the middes of them: [3] and sayd. Verely I say vnto you: except ye tourne/ and become as chyldren/ ye cannot enter into the kyngdom of heven. [4] Whosoever therfore humble him sylfe as this chylde/ the same is the greatest in the kyngdome of heven. [5] And whosoever receaveth suche a chylde in my name/ receaveth me. [6] But whosoever offende one of these lytelons/ which beleve in me: it were better for him/ that a milstone were hanged aboute his necke/ and that he were drouned in the depth of the see. [7] Wo be vnto the world because of offences. How be it/ it cannot be avoided but that offences shalbe geven. Neverthelesse woo be to the man/ by whom the offence commeth.

[8] Wherfore yf thy honde or thy fote offende the/ cut him of and cast him from the. It ys better for the to enter into lyfe halt or maymed/ rather then thou shuldest havinge two hondes or two fete/ be cast into everlasting fyre. [9] And yf also thyne eye offende the/ plucke him oute and caste him from the. It is better for the to enter into lyfe with one eye/ then havyng two eyes to be cast into hell fyre.

[10] Se that ye despise not one of these litelons. For I saye vnto you/ that in heven their angels alwayes behold the face of my father/ which is in heven. [11] Ye and the sonne of man is come to

CRANMER—1539.

straungers. Iesus sayeth vnto him: Then are the children fre: [27] Notwythstonding, lest we shuld offende them, go thou to the see, and cast an angle, and take the fish that fyrst commeth vp: and when thou hast opened his mouth, thou shalt finde a pece of twentie pence: that take, and geue it vnto them for me and the.

18. AT the same tyme came the disciples vnto Iesus, sayinge: who is the greatest in the kyngdom of heauen? [2] Iesus called a chylde vnto him, and set him in the myddes of them, [3] and sayde: Uerely I saye vnto you except ye turne, ȝ become as chyldren, ye shall not enter in to the kyngdom of heauen. [4] Whosoeuer therfore humbleth him selfe, as this childe, the same is the greatest in the kingdom of heauen. [5] And whoso receaueth such a chyld in my name, receaueth me [6] But whoso doth offende one of these lytelons which beleue in me: it were better for him, that a mylstone were hanged aboute his necke, and that he were drowned in the depth of the see. [7] Wo vnto the worlde because of offenses. Necessary it is that offences come: But wo vnto the man, by whom the offence commeth.

[8] Wherfore yf thy hande or thy fote hinder the, cut him of and cast it from the. It is better for the to enter into lyfe halt or maymed, rather then thou shuldest (hauinge two handes or two fete) be cast into euerlasting fyre. [9] And yf thyne eye offende the, plucke it oute, and caste it from the. It is better for the to enter into lyfe with one eye, rather then (hauing two eyes) to be cast into hell fyre. [10] Take hede: that ye despyse not one of these lytelones. For I saye vnto you, that in heauen their angels do alwayes behold the face of my father, which is in heauen. [11] For the sonne of man is come to saue

'πιστευόντων εἰς ἐμὲ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος ὀνικὸς [a] εἰς| τὸν τρά-
'χηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. [7] Οὐαὶ τῷ κόσμῳ
'ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ [b] ἐστιν| ἐλθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ
'ἀνθρώπῳ [c] ἐκείνῳ,| δι' οὗ τὸ σκάνδαλον ἔρχεται. [8] Εἰ δὲ ἡ χείρ σου ἢ ὁ πούς σοῦ
'σκανδαλίζει σε, ἔκκοψον [d] αὐτὰ| καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν εἰσελθεῖν εἰς
'τὴν ζωὴν χωλὸν ἢ κυλλὸν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ
'τὸ αἰώνιον. [9] καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ
'σοῦ· καλόν σοι ἐστὶ μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς
'ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός. [10] 'Ορᾶτε μὴ καταφρονήσητε ἑνὸς
'τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς
'βλέπουσι τὸ πρόσωπον τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. [11] [e] ἦλθε γὰρ ὁ υἱὸς τοῦ

[a] Const. εἰς. Rec. ἐπὶ. Alex. περὶ. [b] Alex. = ἐστιν. [c] Alex. = ἐκείνῳ. [d] Alex. αὐτὸν. [e] Alex. = vs. 11.

GENEVA—1557.

of strangers. Then sayd Iesus vnto hym: Then are the children free. [27] Neuerthelesse, lest we should offend them: go to the sea, and cast in thyne angle, and take the fyshe that fyrst commeth vp, and when thou hast opened his mouth, thou shalt fynd a pece of twenty pence, that take, and pay for me and thee.

18. THE same tyme the disciples came vnto Iesus saing, Who is the greatest in the kyngdome of heauen? [2] Iesus called a younge childe vnto hym, and set him in the middes of them. [3] And sayd, Verely I say vnto you, except ye turne, and become as litel children, ye shal not enter into the kyngdome of heauen. [4] Whosoeuer therefore shal humble him selfe as this litel childe, the same is the greatest in the kyngdome of heauen. [5] And whosoeuer shal receaue such a litel child in my name, receaueth me. [6] But whosoeuer shal offende one of these lytelons which beleue in me: it were better for hym, that a mylstone were hanged about his necke, and that he were drowned in the depth of the sea. [7] Wo be vnto the woorld because of offences. For it can not be auoyded but that offences shalbe geuen, Neuerthelesse wo be to that man, by whom the offence cometh.

[8] Wherefore, if thy hand or thy fote cause thee to offende, cut them of, and cast them from thee. It is better for thee to enter into lyfe, halt, or maymed, rather then thou shouldest, hauing two handes or two fete, be cast into euerlastyng fyre.

[9] And if thyne eye cause thee to offende plucke it out, and cast it from thee. It is better for thee to enter into lyfe with one eye, then hauing two eyes, to be cast into hel fyre. [10] See that ye despice not one of these lytleones, for I say vnto you, That in heauen their Angels alwayes beholde the face of my father which is in heauen. [11] For the sonne of man is come to saue

RHEIMS—1582.

he said, Of strangers. Iesvs said to him, Then the children are free. [27] But that vve may not scandalize them, goe thy vvaies to the sea, and cast a hooke: and that fish vvhich shal first come vp, take: and vvhen thou hast opened his mouth, thou shalt find a stater: take that, and giue it to them for me and thee.

18. AT that houre the Disciples came to Iesvs, saying. Who, thinkest thou, is the greater in the kingdom of heauen? [2] And Iesvs calling vnto him a litle childe, set him in the middes of them, [3] and said, Amen I say to you, vnles you be conuerted, and become as litle children, you shal not enter into the kingdom of heauen.

[4] Whosoeuer therfore shal humble him self as this litle childe, he is the greater in the kingdom of heauen. [5] And he that shal receiue one such litle childe in my name, receiueth me. [6] And he that shal scandalize one of these litle ones that beleeue in me, it is expedient for him that a milstone be hanged about his necke, and that he be drovvned in the depth of the sea.

[7] Vvo be to the vvorld for scandals. for it is necessary that scandals do come: but neuerthelesse vvo to that man by vvhom the scandall commeth. [8] And if thy hand, or thy foote scandalize thee: cut it of, and cast it from thee. It is good for thee to goe in to life maimed or lame, rather then hauing tvvo hands or tvvo feete to be cast into euerlasting fire. [9] And if thine eye scandalize thee, plucke him out, and cast him from thee: It is good for thee hauing one eye to enter into life, rather then hauing tvvo eyes to be cast into the hel of fire.

[10] See that you despise not one of these litle ones: for I say to you that their Angels, in heauen alvvaies do see the face of my father vvhich is in heauen. [11] For the Sonne of man is come to saue that vvhich

AUTHORISED—1611.

Iesus saith vnto him, Then are the children free. [27] Notwithstanding, least wee should offend them, goe thou to the Sea, and cast an hooke, and take vp the fish that first commeth vp: and when thou hast opened his mouth, thou shalt finde [a] a piece of money: that take, and giue vnto them for me, and thee.

18. AT the same time came the Disciples vnto Iesus, saying, Who is the greatest in the Kingdome of heauen? [2] And Iesus called a little child vnto him, and set him in the midst of them, [3] And said, Uerely I say vnto you, Except yee be conuerted, and become as little children, ye shall not enter into the kingdome of heauen. [4] Whosoeuer therefore shall humble himselfe as this little childe, the same is greatest in the kingdome of heauen. [5] And who so shall receiue one such litle child in my name, receiueth me. [6] But who so shall offend one of these little ones which beleeue in me, it were better for him that a milstone were hanged about his necke, and that hee were drowned in the depth of the Sea.

[7] Woe vnto the world because of offences: for it must needs be that offences come: but wo to that man by whom the offence commeth. [8] Wherefore if thy hand or thy foote offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather then hauing two hands or two feete, to be cast into euerlasting fire. [9] And if thine eye offend thee, plucke it out, and cast it from thee: it is better for thee to enter into life with one eie, rather then hauing two eies, to be cast into hell fire.

[10] Take heed that ye despise not one of these little ones: for I say vnto you, that in heauen their Angels do alwaies behold the face of my father which is in heauen. [11] For the sonne of man is come to saue that which was lost.

[a] *Or*, a stater.

ʻ ἀνθρώπου σῶσαι τὸ ἀπολωλός.| [12] Τί ὑμῖν δοκεῖ; ἐὰν γένηταί τινι ἀνθρώπῳ
ʻ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἓν ἐξ αὐτῶν· οὐχὶ ἀφεὶς τὰ ἐννενηκονταεννέα, ἐπὶ
ʻ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον; [13] καὶ ἐὰν γένηται εὑρεῖν αὐτὸ, ἀμὴν
ʻ λέγω ὑμῖν, ὅτι χαίρει ἐπ᾽ αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐννενηκονταεννέα τοῖς μὴ
ʻ πεπλανημένοις. [14] οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν
ʻ οὐρανοῖς, ἵνα ἀπόληται [f] εἷς| τῶν μικρῶν τούτων. [15] Ἐὰν δὲ ἁμαρτήσῃ εἰς σὲ ὁ
ʻ ἀδελφός σοῦ, ὕπαγε [g] καὶ| ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ἐάν σου
ʻ ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου· [16] ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ
ʻ ἔτι ἕνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. [17] ἐὰν δὲ
ʻ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ,
ʻ ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. [18] Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσητε

[f] Alex. ἓν. [g] Alex. = καὶ.

WICLIF—1380.

perischid, [12] what semeth to ȝou, if there weren to sum man an hundrid scheep ℭ oon of hem hath errid: where he schal not leue nynti ℭ nyne in desert, and schal go to seche that, that errid? [13] ℭ if it falle that he fynde it: truli I sey to ȝou that he schal haue ioie theron more thanne on nynti ℭ nyne that erriden not, [14] so it is not the wille bifore ȝoure fadir that is in heuenes, that oon of these litil perische.

[15] But if thy brother synneth aȝens thee go thou ℭ repreue hym, bitwixe thee ℭ hym aloone, if he herith thee thou hast wonne thi brother, [16] ℭ if he herith not thee, take with thee oon or tweyne, that euery word stonde in the mouth of tweyne or thre witnessis, [17] ℭ if he herith not hem: sey thou to the chirche, but if he here not the chirche: be he as an hethen man ℭ a pupplican to thee, [18] I seye to ȝou truli what euer thing ȝe bynden on erthe: tho schulen ben bounde also in heuene, ℭ what euer thing ȝe vnbynden on erthe: tho schulen ben vnbounden also in heuene,

[19] eftsone I seye to ȝou: that if tweyne of ȝou consenten on the erthe; of euery thing what euer thei axen it schal be doen to hem of my fadir that is in heuenes, [20] for where tweyne or .iii. ben gaderid in my name there I am in the myddil of hem,

[21] thanne petir cam to hym ℭ seide, lord hou ofte schal my brother synne aȝens me: ℭ I schal forȝeue hym? whether til seuene tymes, [22] ihesus seith to hym, I seye not to thee til seuene sithis: but til seventi sithis seuene sithis: [23] therfore the kingdom of heuenes is likenede to a man kyng: that wolde rikene with hise seruauntis, [24] ℭ whanne he bigan to rikene: oon that ouȝt ten thousand talentis: was brouȝte to hym, [25] ℭ whan he hadde not

aȝens, *against*. eftsone, *again*. sithis, *times* or *turns*. ouȝt, *owed*.

TYNDALE—1534.

saue that which is lost. [12] How thinke ye? Yf a man have an hondred shepe, and one of them be gone astray, dothe he not leve nynty and nyne in the mountains, and go and seke that one which is gone astray? [13] If it happen that he fynd him, veryly I say vnto you: he reioyseth more of that shepe, then of the nynty and nyne which went not astray. [14] Even so it is not the wyll of youre father in heven, that one of these lytelons shulde perishe.

[15] Moreover yf thy brother treaspace agenst the. Go and tell him his faute betwene him and the alone. Yf he heare the, thou hast wone thy brother: [16] But yf he heare the not, then take yet with the one or two, that in the mouth of two or thre witnesses, all thinges maye be stablisshed. [17] If he heare not them, tell it vnto the congregacion. If he heare not the congregacion, take him as an hethen man, and as a publican. [18] Verely I say vnto you, what soever ye bynde on erth, shalbe bounde in heven. And what soever ye lowse on erth, shalbe lowsed in heven.

[19] Agayn I say vnto you, that yf two of you shall agre in erth apon eny maner thynge, what soever they shall desyre: it shalbe geven them of my father which is in heven. [20] For where two or thre are gathered togedder in my name, there am I in the myddes of them.

[21] Then came Peter to him, and sayde: master howe ofte shall I forgeve my brother, yf he synne agaynst me, seven tymes? [22] Iesus sayd vnto him: I saye not vnto the seven tymes: but seventy tymes seventymes. [23] Therfore is the kingdome of heven lykened vnto a certayne kynge, which wolde take a countis of his servauntis. [24] And when he had begone to recken, one was broughte vnto him, whiche ought him ten thousande talentis: [25] whome because he had nought

CRANMER—1539.

that which was lost. [12] How thinke ye If a man haue an hundred shepe, and one of them be gone astray, doth he not leaue nynty and nyne in the mountains, and goeth and seketh that was gone astraye? [13] And If it happen that he fynd it, verely I saye vnto you: he reioyseth more of that shepe then of the nynti and nyne which went not astray. [14] Euen so it is not the wyll of youre father in heauen, that one of these lytel ons shulde perysshe.

[15] Moreouer if thy brother treaspace agaynst the, go and tell him his faute betwene him ℭ the alone. If he heare the, thou hast wonne thy brother: [16] But yf he heare the not, then take yet with the one or two, that in the mouth of two or .iii. witnesses, euery mater may be stablysshed. [17] If he heare not them, tell it vnto the congregacion. If he heare not the congregacion let him be vnto the as an hethen man and as a publican. [18] Uerely I saye vnto you: whatsoeuer ye bynde on erth, shalbe bounde in heauen. And whatsoeuer ye lose on erth, shalbe lowsed in heauen. [19] Againe I saye vnto you that yf two of you agree in erthe vpon eny maner of thinge, whatsoeuer they desyre: they shal haue it of my father which is in heauen. [20] For where two or thre are gathered to gether in my name, there am I in the myddes of them.

[21] Then came Peter to him, and sayde: Lorde howe oft shall I forgeue my brother, yf he synne agaynst me: Tyll seuen tymes? [22] Iesus sayeth vnto him: I saye not vnto the vntill seuen tymes: but seuenty times seuentymes.

[23] Therfore is the kyngdom of heauen lykened vnto a certaine man that was a kyng, which wolde take acountes of his seruauntes. [24] And when he had begone to recken, one was brought vnto him, which ought him ten thousand talentes, [25] but forasmoch as he was not able to

'ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς,
'ἔσται λελυμένα ἐν τῷ οὐρανῷ. 19 πάλιν [h] λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφω-
'νήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς
'παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. 20 οὗ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ
'ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.'

21 Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε, 'Κύριε, ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ
'ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις;' 22 Λέγει αὐτῷ ὁ Ἰησοῦς, 'Οὐ,
'λέγω σοι, ἕως ἑπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά. 23 Διὰ τοῦτο ὡμοιώθη ἡ
'βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συνᾶραι λόγον μετὰ τῶν
'δούλων αὐτοῦ. 24 ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἷς ὀφειλέτης
'μυρίων ταλάντων. 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος

[h] Alex. et Const. + ἀμὴν.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
that which was lost. 12 How thinke ye? If a man haue an hundred shepe, and one of them be gone astray, doth he not leue nynty and nyne in the mountaynes, and go and seke that one which is gone astray? 13 If it happen that he finde it, verely I say vnto you: he reioyceth more of that shepe, then of the nynty and nyne which went not astray. 14 Euen so it is not the wil of your father in heauen, that one of these lytle ones should perishe.	vvas perished. 12 Hovv thinke you? If a man haue an hundred sheepe, and one of them shal goe astray: doth he not leaue ninetie nine in the mountaines, and goeth to seeke that which is straied? 13 And if it chaunce that he finde it: amen I say to you, that he reioyceth more fore that, then for the ninetie nine that vvent not astray. 14 Euen so it is not the vvil of your father, vvhich is in heauen, that one perish of these litle ones.	12 How thinke yee? if a man haue an hundred sheepe, and one of them be gone astray, doth he not leaue the ninetie and nine, and goeth into the mountaines, and seeketh that which is gone astray? 13 And if so be that he find it, Uerely I say vnto you, he reioyceth more of that sheepe, then of the ninetie and nine which went not astray. 14 Euen so, it is not the will of your father which is in heauen, that one of these little ones should perish.
15 Moreouer, if thy brother trespace agaynst thee. Go and tel him his faut betwene him & thee alone. If he heare thee, thou hast wonne thy brother. 16 But if he heare thee not, then take yet with thee one or, two: That by the mouth of two or three witnesses, all the matter may be confirmed. 17 And if he wil not vouchesaue to heare them, tel it vnto the congregation. And if he refuse to heare the congregation, let him be vnto thee as an heathen man, and as a Publican. 18 Verely I say vnto you, whatsoeuer ye bynde on earth, shalbe bound in heauen. And whatsoeuer ye lowse on earth, shalbe lowsed in heauen. 19 Agayne, verely I say vnto you, that if two of you shal agre in earth vpon any maner thyng, whatsoeuer they shal desire, it shal be geuen them of my father which is in heauen. 20 For where two or three are gathered together in my name, there am I in the myddes of them.	15 But if thy brother shal offend against thee, goe, and rebuke him betvvene thee and him alone. If he shal heare thee, thou shalt gaine thy brother. 16 And if he vvil not heare thee, ioyne vvith thee besides, one or tvvo: that in the mouth of tvvo or three vvitnesses euery vvord may stand. 17 And if he vvil not heare them, tel the Church. *And if he vvil not heare the Church, let him be to thee as the heathen and the Publican.* 18 Amen I say to you, whatsoeuer you shal binde vpon earth, shal be bound also in heauen: and vvhatsoeuer you shal loose vpon earth, shal be loosed also in heauen. 19 Againe I say to you, that if tvvo of you shal consent vpon earth, concerning euery thing vvhatsoeuer they shal aske, it shal be done to them of my father vvhich is in heauen. 20 For vvhere there be tvvo or three gathered in my name, there am I in the middes of them.	15 Moreouer, if thy brother shall trespasse against thee, goe and tell him his fault betweene thee and him alone: if he shall heare thee, thou hast gained thy brother. 16 But if he wil not heare thee, then take with thee one or two more, that in the mouth of two or three witnesses, euery word may be established. 17 And if hee shall neglect to heare them, tell it vnto the Church: But if he neglect to heare the Church, let him be vnto thee as an heathen man, and a Publicane. 18 Uerely I say vnto you, Whatsoeuer ye shall binde on earth, shall be bound in heauen: and whatsoeuer yee shall loose on earth, shall be loosed in heauen. 19 Againe I say vnto you, that if two of you shall agree on earth as touching any thing that they shall aske, it shall be done for them of my Father which is in heauen. 20 For where two or three are gathered together in my Name, there am I in the midst of them.
21 Then came Peter to hym, and sayed, Master how oft shal I forgeue my brother if he sinne against me? shal I euen seuen times? 22 Iesus sayd vnto him: I say not vnto thee seuen tymes, but seuenty tymes seuen tymes. 23 Therfore is the kyngdome of heauen lykened vnto a certayne kyng, which would take acountes of his seruantes. 24 And when he had begon to recken, one was brogth vnto him, which oght hym ten thousand talentes. 25 Whom because he	21 Then came Peter vnto him and said, Lord, how often shal my brother offend against me, and I forgiue him? vntil seuen times? 22 Iesvs said to him, I say not to thee vntil seuen times: but vntil seuentie times seuen times: 23 Therfore is the kingdom of heauen likened to a man being a king, that vvould make an account vvith his seruants. 24 And vvhen he began to make the account, there vvas one presented vnto him that ovved him ten thousand talents. 25 And hauing not	21 Then came Peter to him, and said, Lord, how oft shall my brother sinne against mee, and I forgiue him? till seuen times? 22 Iesus saith vnto him, I say not vnto thee, Untill seuen times: but, Untill seuenty times seuen. 23 Therefore is the kingdome of heauen likened vnto a certaine king, which would take account of his seruants. 24 And when he had begun to reckon, one was brought vnto him which ought him ten thousand talents. 25 But forasmuch as

ʿ αὐτοῦ πραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ
ʿ ἀποδοθῆναι. [26] πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ, λέγων, Κύριε, μακροθύμησον
ʿ ἐπ᾽ ἐμοὶ, καὶ πάντά [i] σοι ἀποδώσω.| [27] σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου
ʿ ἐκείνου ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. [28] Ἐξελθὼν δὲ ὁ δοῦλος
ʿ ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ
ʿ κρατήσας αὐτὸν ἔπνιγε, λέγων, Ἀπόδος [k] μοι| [l] εἴ τι| ὀφείλεις. [29] πεσὼν οὖν ὁ
ʿ σύνδουλος αὐτοῦ [m] εἰς τοὺς πόδας αὐτοῦ| παρεκάλει αὐτὸν, λέγων, Μακροθύ-
ʿ μησον ἐπ᾽ ἐμοὶ, καὶ [n] ἀποδώσω σοι. [30] ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν
ʿ αὐτὸν εἰς φυλακὴν, ἕως οὗ ἀποδῷ τὸ ὀφειλόμενον. [31] ἰδόντες δὲ οἱ σύνδουλοι
ʿ αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ
ʿ αὐτῶν πάντα τὰ γενόμενα. [32] Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ

[i] Alex. *ἀποδώσω σοι.* [k] Alex. = *μοι.* [l] Rec. *ὅ τι.* [m] Alex. = *εἰς τοὺς πόδας αὐτοῦ.* [n] Rec. + *πάντα.*

WICLIF—1380.

wherof to ȝilde: his lord comaundid hym to be sold, ⁊ his wiif, ⁊ children, and alle thingis that he hadde, ⁊ to be paied/

[26] but thilk servaunt fil doun: ⁊ preied hym ⁊ seide/ haue pacience in me: ⁊ I schal ȝelde to thee alle thingis/ [27] and the lord hadde merci on that seruaunt: and suffrid hym go ⁊ forȝaf to hym the dette/

[28] but thilke seruaunt ȝede out: ⁊ fond oon of his euene seruauntis, that ouȝte hym an hundrid pens/ and he held hym, and strangelid hym ⁊ seide/ ȝelde that that thou owist/ [29] and his euen seruaunte fil doun: ⁊ preied hym seide/ haue pacience in me: and I schal quite alle thingis to thee/ [30] but he wolde not: but wente out and putte hym in to prisoun til he paied al the dette/ [31] ⁊ his euen seruauntis seynge the thingis: that weren doen, sorweden greetli/ and thei camen ⁊ telden to her lord: alle the thingis that weren don/ [32] thanne his lord clepid hym/ and seide to hym/ wickid seruaunt I forȝaf to thee al the dette: for thou preiedist me/ [33] therfore where it bihoveth not also thee, to haue merci on thin euen seruaunt as I hadde merci on thee? [34] ⁊ his lord was wroth ⁊ took hym to turmentouris til he paied al the dette/ [35] so my fadir of heuene schal do to ȝou/ if ȝe forȝeue not euery man to his brother of ȝoure hertis.

19. AND it was doen whanne ihesus hadde endid these wordis: he passid fro galilee ⁊ cam in to the costis of iude ouer iordan/ [2] ⁊ myche puple sued hym: ⁊ he helide hem there.

[3] And Pharisees camen to hym: temptynge hym ⁊ seiden: wher it be leeful to a man to leue his wiif for ony cause? [4] whiche answerid ⁊ seide to hem/ haue

ȝilde, *yield.* ȝede, *went.* thilke, *that.* clepid, *called.* sued, *followed.*

TYNDALE—1534.

to paye his master commaunded him to be solde/ and his wyfe/ and his chyldren/ and all that he had/ and payment to be made. [26] The servaunt fell doune and besought him sayinge: Sir/ geve me respyte/ and I wyll paye it every whit. [27] Then had the Lorde pytie on that servaunt/ and lowsed him/ and forgave him the det.

[28] And the sayde servaunt went oute and founde one of his felowes/ which ought him an hundred pence/ and leyed hondes on him/ and toke him by the throote/ sayinge: paye me that thou owest. [29] And his felowe fell doune and besought him sayinge: have pacience with me/ and I wyll paye the all. [30] And he wolde not/ but went and cast him into preson/ tyll he shulde paye the det. [31] When his other felowes sawe what was done/ they were very sory/ and came and tolde vnto their lorde all that had happened. [32] Then his lorde called him/ and sayde vnto him. O evyll servaunt I forgave the all that det/ because thou prayedst me: [33] was it not mete also that thou shuldest have had compassion on thy felow/ even as I had pitie on the?

[34] And his lorde was wrooth/ and delyuered him to the iaylers/ tyll he shuld paye all that was due to him. [35] So lyke wyse shall my hevenly father do vnto you/ except ye forgeve with youre herts/ eache one to his brother their treaspases.

19. AND it came to passe/ when Iesus had fynisshed those sayinges/ he gat him from Galile, and came into the coostes of Iewry beyonde Iordan/ [2] and moche people folowed him/ and he healed them theare.

[3] Then came vnto him the pharises temtinge him/ and sayinge to him: Ys it lawfull for a man to put a waye his wyfe for all maner of causes? [4] He answered

CRANMER—1539.

paye, his lorde commaunded him to be solde, and his wyfe and chyldren, and all that he had, and payment to be made. [26] The seruaunt fell doune, and besought him, saying: Sir, haue pacience with me, and I will paye the all. [27] Then had the Lorde pytie on that seruaunt, and lowsed him and forgaue him the det.

[28] So the same seruaunt, went out, and founde one of his felowes which ought him an hundred pence: and he layed handes on him, and toke him by the throote, saying: paye that thou owest.

[29] And his felowe fell downe, and besought him saying: haue pacience wyth me, and I wyll paye the all. [30] And he wolde not, but went, and cast him into preson, tyll he shulde paye the det. [31] So, when his felowes sawe what was done, they were very sory, and came, and tolde vnto their Lorde all that had happened. [32] Then his Lord called him and sayd vnto him: O thou vngracious seruaunt, I forgaue the all that det, whan thou desyredst me: [33] shuldest not thou also haue had compassion on thy felow, euen as I had pytie on the? [34] And his lorde was wrooth, and delyuered him to the iaylers, tyll he shuld paye all that was due vnto him. [35] So lyke wyse shall my heauenly father do also vnto you yf ye from youre hertes, forgeue not (euery one his brother) their trespases.

19. AND it came to passe that when Iesus had fynisshed these sayinges, he gat him from Galile, and came into the coostes of Iewry beyonde Iordan, [2] and moche people folowed him, and he healed them there.

[3] The Pharises also came vnto him temptinge him, and saying vnto him: Is it lawfull for a man to make a deuorcement wyth his wyfe for any maner of cause? [4] He answered and sayd vnto

ʻ λέγει αὐτῷ, Δοῦλε πονηρὲ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρε-
ʻ κάλεσάς με· [33] οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγώ σε
ʻ ἠλέησα ; [34] καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως
ʻ οὗ ἀποδῷ πᾶν τὸ ὀφειλόμενον αὐτῷ. [35] Οὕτω καὶ ὁ πατήρ μου ὁ [o] ἐπουράνιος|
ʻ ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν
ʻ [p] τὰ παραπτώματα αὐτῶν.|ʼ

XIX. *Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. [2] καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ. [3] Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν, καὶ λέγοντες [q] αὐτῷ,| ʻ Εἰ ἔξεστιν ἀνθρώπῳ*
ʻ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν ;ʼ [4] ʻΟ δὲ ἀποκριθεὶς εἶπεν

[o] Alex. *οὐράνιος.* [p] Alex. = *τὰ παραπτώματα αὐτῶν.* [q] Alex. = *αὐτῷ.*

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
had noght to paye, his maister commanded to be solde, & his wyfe, and his children, and all that he had and payement to be made. [26] The seruant, therfore fel downe and besoght hym, saying, Syr appease thine anger towards me and I wyl pay it euery whyt, [27] Then had the Lord pitie on that seruant, and lowsed him, and forgaue hym the dette. [28] And the sayd seruant went out, and founde one of his felowes which oght him an hundred pence, and layed handes on hym, and toke hym by the throte, saying, Pay me that thou owest. [29] And his felow therfore fel downe at his fete, and besoght hym, saying, Appease thyn anger towards me, and I wyl pay thee all thinges. [30] And he would not, but went and cast hym into prison, tyl he should pay the dette.	vvhence to repay it, his lord commaunded that he should be sold, and his Wife and children, and all that he had, and it to be repayed. [26] But that seruant falling dovvne, besought him, saying, Haue patience tovvard me, and I vvil repay thee all.	he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and paiment to be made. [26] The seruant therfore fel downe, and [a] worshipped him, saying, Lord, haue patience with me, and I will pay thee all.
[31] And when his other felowes saw what was done, they were very sory, and came & tolde plainely vnto theyr Lord that had hapened. [32] Then his Lord called him, and sayid to hym, O euil seruant, I forgaue thee all that dette, because thou prayedst me [33] Was it not mete also that thou shouldest haue had compassion on thy felow, euen as I had pitie on thee? [34] And his Lord was wroth, and deliuered hym to the iaylers, til he should pay al that was due to hym. [35] So lykewise shall my heauenly father do vnto you, except ye forgeue with your hartes, eche one to his brother their trespaces.	[27] And the lord of that seruant moued vvith pitie, dimissed him, and the dette he forgaue him. [28] And vvhen that seruant vvas gone forth, he found one of his felovv seruants that did ovve him an hundred pence: and laying hands vpon him thratled him, saying, Repay that thou ovvest. [29] And his felovv seruant falling dovvne, besought him, saying, Haue patience tovvard me, and I vvil repay the all. [30] And he vvould not: but vvent his vvay, and cast him into prison, til he repayed the dette. [31] And his felovv-seruants seeing vvhat vvas done, vvere very sorie, and they came, and told their lord al that vvas done. [32] Then his lord called him: and he said vnto him, Thou vngratious seruant, I forgaue thee al the dette because thou besoughtest me: oughtest not thou therfore also to haue mercie vpon thy felovv-seruant, euen as I had mercie vpon thee? [33] And his lord being angrie deliuered him to the tormenters, vntil he repayed al the dette. [34] So also shal my heauenly father doe to you, if you forgiue not euery one his brother from your hartes.	he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and paiment to be made. [26] The seruant therfore fel downe, and [a] worshipped him, saying, Lord, haue patience with me, and I will pay thee all. [27] Then the Lord of that seruant was moued with compassion, and loosed him, and forgaue him the debt. [28] But the same seruant went out, and found one of his fellow-seruants, which ought him an hundred pence: and he layd handes on him, and tooke him by the throte, saying, Pay me that thou owest. [29] And his fellow seruant fell downe at his feet, and besought him, saying, Haue patience with me, and I will pay thee all. [30] And he would not: but went out and cast him into prison, till he should pay the debt. [31] So when his fellow-seruants saw what was done, they were very sorie, and came, and told vnto their lord all that was done. [32] Then his lord, after that he had called him, said vnto him, O thou wicked seruant, I forgaue thee all that debt because thou desiredst me: [33] Shouldest not thou also haue had compassion on thy fellow-seruant, euen as I had pity on thee? [34] And his lord was wroth, and deliuered him to the tormentors, till he should pay all that was due vnto him. [35] So likewise shall my heauenly Father doe also vnto you, if ye from your hearts forgiue not euery one his brother their trespasses.
19. AND it came to passe, when Iesus had finished those sayinges, he gate him from Galile, and came into the coastes of Iewrie beyond Iordan. [2] And much people folowed hym, and he healed them there.	19. AND it came to passe, vvhen IESVS had ended these vvordes, he departed from Galilee, & came into the coastes of Ievvrie beyond Iordan, [2] and great multitudes folovved him: and he cured them there.	19. AND it came to passe, that when Iesus had finished these sayings, he departed from Galilee, and came into the coastes of Iudea, beyond Iordane. [2] And great multitudes followed him, and he healed them there.
[3] Then came vnto him the Pharisies tempting him, and saying to hym, Is it lawful for a man to put away his wife for euerie faute? [4] And he answered and	[3] And there came to him the Pharisees tempting him, and saying, Is it lavvful for a man to dimisse his vvife, for euery cause? [4] Who ansvvering, said to them,	[3] The Pharisees also came vnto him, tempting him, and saying vnto him, Is it lawfull for a man to put away his wife for euery cause? [4] And he answered, and

[a] *Or*, besought him.

*[r] αὐτοῖς,| ‘ Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ᾽ ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς,
‘ [5] καὶ εἶπεν, “ Ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα·
“ καὶ [s] κολληθήσεται| τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν ;”
‘ [6] ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· ὃ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ
‘ χωριζέτω.’ [7] Λέγουσιν αὐτῷ, ‘ Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποσ-
‘ τασίου, καὶ ἀπολῦσαι [t] αὐτήν ;’| Λέγει αὐτοῖς, [8] ‘ “ Ὅτι Μωσῆς πρὸς τὴν σκληρο-
‘ καρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ᾽ ἀρχῆς δὲ οὐ
‘ γέγονεν οὕτω. [9] λέγω δὲ ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, [u] εἰ μὴ ἐπὶ
‘ πορνείᾳ,| καὶ γαμήσῃ ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.’
[10] Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, ‘ Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ
‘ τῆς γυναικὸς, οὐ συμφέρει γαμῆσαι.’ [11] Ὁ δὲ εἶπεν αὐτοῖς, ‘ Οὐ πάντες χωροῦσι*

[r] Alex. = αὐτοῖς. [s] Rec. προσκολληθήσεται. [t] Alex. = αὐτήν. [u] Const. μὴ ἐπὶ πορνείᾳ. Alex. παρεκτὸς λόγου πορνείας.

WICLIF—1380.

not ȝe red for he that made men at the bigynnynge made hem male ¶ female? [5] and he seide, for this thing a man schal leue fadir ¶ modir, ¶ he schal drawe to his wiif: ¶ thei schulen be tweyne in o fleisch, [6] ¶ so thei ben not now tweyne but o fleische, therfore a man departe not that thing that god hath ioyned,

[7] thei seien to him, what thanne comaundid moises to ȝeue a libel of forsakynge: and to leue of? [8] ¶ he seide to hem, for moises, for the hardenesse of ȝoure herte suffrid ȝou to leue ȝoure wyues, but fro the bigynnynge it was not so, [9] ¶ I sey to ȝou that who euer leue his wiif but for fornycacioun, ¶ weddith another: doith leccherie, ¶ he that weddith the forsaken wiif doith leccherie,

[10] hise disciplis seiden to hym, if the cause of a man with a wiif is so: it speddith not to be weddid, [11] and he seide to hem, not alle men taken this word, but to whiche it is ȝouun, [12] for there ben gildyngis: whiche ben thus borun of the modris wombe, ¶ there ben gildyngis: that ben mad of men, ¶ ther ben gildyngis: that han gildid hemsilf for the rewme of heuenes, he that may take: take he,

[13] thanne litil children weren brouȝte to hym: that he schulde putte hondis to hem ¶ preye, ¶ the disciplis blameden hem, [14] but ihesus seide to hem, suffre ȝe litil children come to me: ¶ nyle ȝe forbede hem, for of suche is the kyngdom of heuenes, [15] ¶ whanne he hadde putte to hem hondis: he wente fro thennes,

[16] ¶ lo oon cam ¶ seyde to hym, good maistir, what good schal I do: that I haue euerlastinge liif? [17] whiche seith to hym, what axest thou me of good thinge? there is oon good god, but if thou wilte

o, *one*. ȝeue, *give*. leue of, *leave off*. ȝouun, *given*. gildyngis, *eunuchs*. rewme, *realm* or *kingdom*. nyle, *not*.

TYNDALE—1534.

and sayd vnto them: Have ye not redde, how that he which made man at the beginninge, made them man and woman [5] and sayde: for this thinge, shall a man leve father and mother and cleve vnto his wyfe, and they twayne shalbe one flesshe. [6] Wherfore now are they not twayne, but one flesshe. Let not man therfore put a sunder, that which God hath cuppled to gedder.

[7] Then sayde they to him: why did Moses commaunde to geve a testimoniall of divorsement and to put hyr awaye? [8] He sayde vnto them: Moses because of the hardnes of youre hertes suffred you to put awaye youre wyfes: But from the beginnynge it was not so. [9] I saye therfore vnto you, whosoever putteth awaye his wyfe (except it be for fornicacion) and maryeth another, breaketh wedlocke. And whosoever maryeth her which is divorsed, doeth commyt advoutry.

[10] Then sayde his disciples to him: yf the mater be so betwene man and wyfe, then is it not good to mary? [11] He sayde vnto them: all men can not awaye with that sayinge save they to whom it is geven. [12] Ther are chaste, which were so borne out of their mothers belly. And ther are chaste, which be made of men. And ther be chaste, which have made them selves chaste for the kyngdome of hevens sake. He that can take it, let him take it.

[13] Then were brought to him yonge chyldren, that he shuld put his honds on them and praye. And the disciples rebuked them. [14] But Iesus sayde: suffre the chyldren and forbid them not to come to me: for of suche is the kyngdome of heven. [15] And when he had put his hondes on them he departed thence.

[16] And beholde one came and sayde vnto him: good master, what good thinge shall I do, that I maye have eternall lyfe? [17] He sayde vnto him: why callest thou me good? there is none good but one,

CRANMER—1539.

them: Haue ye not red, how that he which made man at the begynninge made them man and woman: [5] and sayd for this, cause shall a man leaue father and mother, and shall cleue vnto hys wyfe, ¶ they twayne shalbe one flesshe. [6] Wherfore now, they are not twayne, but one flesshe. Let not man therfore put a sunder, that which God hath coupled together. [7] They saye vnto him: why dyd Moses then commaunde to geue a testimoniall of dyuorsement, and to put her awaye? [8] He sayde vnto them: Moses (because of the hardnes of youre hertes suffered you to put awaye youre wyfes: But from the beginning it was not so. [9] I saye vnto you: whosoeuer putteth awaye his wyfe (except it be for fornicacion) and marieth another, breaketh wedlocke. And whoso marieth her which is deuorsed, doeth commyt aduoutry.

[10] His disciples saye vnto him: yf the mater be so betwene man and wyfe, then is it not good to mary. [11] He sayde vnto them: all men cannot comprehend this saying saue they to whom it is geuen: for ther are some chaste which are so borne out of their mothers wombe. [12] And ther are some chaste, which be made chaste of men. And ther be chaste, which haue made themselues chaste for the kyngdome of heuens sake. He that can comprehende it, let him comprehend it. [13] Then were there brought vnto him yonge children, that he shuld put hys handes on them, ¶ praye. And the disciples rebuked them. [14] But Iesus sayde vnto them: suffre the children and forbid them not to come vnto me: for of soch is the kyngdom of heauen. [15] And when he had put hys handes on them, he departed thence.

[16] And beholde, one came, and sayde vnto him: good master, what good thinge shall I do that I maye haue eternall lyfe? [17] He sayd vnto him: why callest thou me good(there is none good but one, and that is God. But yf thou wilt entre into

'τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται. [12] εἰσὶ γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας
'μητρὸς ἐγεννήθησαν οὕτω· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ τῶν
'ἀνθρώπων· καί εἰσιν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς, διὰ τὴν βασιλείαν
'τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρείτω.'

[13] Τότε [v] προσηνέχθη | αὐτῷ [w] παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσεύξηται·
οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς· [14] ὁ δὲ Ἰησοῦς εἶπεν [10], 'Ἄφετε τὰ παιδία, καὶ
'μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν
'οὐρανῶν.' [15] Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.

[16] Καὶ ἰδοὺ, εἷς προσελθὼν εἶπεν αὐτῷ, 'Διδάσκαλε [x] ἀγαθὲ,| τί ἀγαθὸν ποιήσω,
'ἵνα ἔχω ζωὴν αἰώνιον;' Ὁ δὲ εἶπεν αὐτῷ, [17] '[y] Τί με λέγεις ἀγαθόν;| [z] οὐδεὶς
'ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεός.| εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς

[v] Alex. προσηνέχθησαν. [w] Alex. + αὐτοῖς. [x] Alex. = ἀγαθέ. [y] Alex. τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ. [z] Alex. εἷς ἐστιν ὁ ἀγαθὸς.

GENEVA—1557.

sayed vnto them Haue ye not reade, how that he which made man at the begynning, made them man and woman? [5] And sayd, for this thyng, shal a man leaue father and mother, and cleue vnto his wyfe, and they twayne shalbe made one flesshe. [6] Wherfore they are no more twayn, but one flesshe. Let not man therfore put a sundre, that which God hath coupled together. [7] Then sayd they to hym, Why did then Moses command to geue a testimonial of diuorcement, and to put her away? [8] He sayd vnto them, Moyses because of the hardnes of your heartes, suffered you to put away your wyues: But from the begynnyng it was not so. [9] I say therfore vnto you, that whosoeuer shal put away his wyfe (except it be for whoredome) and marye another, committeth aduoutrie. And whosoeuer marieth her which is diuorced, doth commit aduoutry.

[10] Then sayd his disciples to him, If the matter be so betwene man & wyfe, then is it not good to mary. [11] And he sayd vnto them, All men receyue not this speeche, saue they to whome it is geuen. [12] For ther are some chaste, which were so borne of their mothers belly. And there be some chaste, which be made of men. And there be some chaste, which haue made them selues chaste, for the kingdome of heauens sake. He that can take this, let hym take it. [13] Then were broght to hym yonge chyldren, that he shoulde put his handes on them, and pray: And the disciples rebuked them. [14] But Iesus sayd, Suffre the litle chyldren, and forbyd them not to come to me: for of suche is the kingdome of heauen. [15] And when he had put his handes on them, he departed thence.

[16] And beholde one came, and sayd vnto hym, Good Master what good thyng shal I do, that I may haue eternal lyfe? [17] He sayd vnto him, Why callest thou me good? there is none good but one, and that is

RHEIMS—1582.

Haue ye not read, that he which did make from the beginning, *made them male and femal?* And he said. [5] *For this cause, man shal leaue father and mother, and shal cleaue to his vvife: and they tvvo shal be in one flesh.* [6] Therfore novv they are not tvvo, but one flesh. That therfore vvhich God hath ioyned together, let not man separate. [7] They say to him, Why then did Moyses commaund to giue a bil of diuorce, and to dimisse her? [8] He saith to them, Because Moyses for the hardnes of your hart permitted you to dimisse your vviues: but from the beginning it vvas not so.

[9] And I say to you, that whosoeuer shal dimisse his vvife, but for fornication, and shal mary an other, doth committe aduoutrie: and he that shal mary her that is dimissed, committeth aduoutrie. [10] His disciples say vnto him, If the case of a man vvith his vvife be so, it is not expedient to mary. [11] Who said to them, Not al take this vvord, but they to vvhom it is giuen. [12] For there are eunuches which vvere borne so from their mothers vvombe: and there are eunuches vvhich were made by men: and there are eunuches, vvhich haue gelded them selues for the kingdom of heauen. He that can take, let him take.

[13] Then were litle children presented to him, that he should impose hands vpon them & pray. And the disciples rebuked them. [14] But IESVS said to them, Suffer the litle children, and stay them not from comming vnto me: for the kingdom of heauen is for such. [15] And when he had imposed hands vpon them, he departed from thence.

[16] And behold one came and said to him, Good Maister, vvhat good shal I doe that I may haue life euerlasting? [17] Who said to him, What askest thou me of good? One is good, God. But if thou vvilt

AUTHORISED—1611.

said vnto them, Haue ye not read, that he which made them at the beginning, made them male and female? [5] And said, For this cause shall a man leaue father and mother, and shall cleaue to his wife: and they twaine shalbe one flesh. [6] Wherefore, they are no more twaine, but one flesh. What therefore God hath ioyned together, let not man put asunder. [7] They say vnto him, Why did Moses then command to giue a writing of diuorcement, and to put her away? [8] He sayth vnto them, Moses, because of the hardnesse of your hearts, suffered you to put away your wiues: but from the beginning it was not so. [9] And I say vnto you, Whosoeuer shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.

[10] His disciples say vnto him, If the case of the man be so with his wife, it is not good to marry. [11] But hee said vnto them, All men cannot receiue this saying, saue they to whom it is giuen. [12] For there are some Eunuches, which were so borne from their mothers wombe: and there are some Eunuches, which were made Eunuches of men: and there be Eunuches, which haue made themselues Eunuches for the kingdome of heauens sake. He that is able to receiue *it*, let him receiue *it*.

[13] Then were there brought vnto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. [14] But Iesus said, Suffer little children, and forbid them not to come vnto me: for of such is the kingdome of heauen. [15] And he layd his hands on them, and departed thence.

[16] And behold, one came and said vnto him, Good master, what good thing shall I do, that I may haue eternall life? [17] And he said vnto him, Why callest thou me good? there is none good but one, *that is*

'ἐντολάς.' [18] Λέγει αὐτῷ, 'Ποίας;' Ὁ δὲ Ἰησοῦς εἶπε, 'Τό, "Οὐ φονεύσεις· Οὐ
"μοιχεύσεις· Οὐ κλέψεις· Οὐ ψευδομαρτυρήσεις· [19] Τίμα τὸν πατέρα [a] καὶ τὴν μη-
"τέρα·" καὶ, "'Αγαπήσεις τὸν πλησίον σου ὡς σεαυτόν."' [20] Λέγει αὐτῷ ὁ νεανίσκος,
'[b] Πάντα ταῦτα| [c] ἐφυλαξάμην| ἐκ νεότητός μου· τί ἔτι ὑστερῶ;' [21] Ἔφη αὐτῷ ὁ
Ἰησοῦς, 'Εἰ θέλεις τέλειος εἶναι, ὕπαγε, πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς
'πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.' [22] Ἀκούσας δὲ
ὁ νεανίσκος τὸν λόγον ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά. [23] Ὁ δὲ
Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, 'Ἀμὴν λέγω ὑμῖν, ὅτι [d] δυσκόλως πλούσιος,|
'εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. [24] πάλιν δὲ λέγω ὑμῖν, εὐκοπώ-
'τερόν ἐστι κάμηλον διὰ [e] τρυπήματος| ῥαφίδος [f] εἰσελθεῖν,| ἢ πλούσιον εἰς τὴν
'βασιλείαν τοῦ Θεοῦ [g] εἰσελθεῖν.|' [25] Ἀκούσαντες δὲ οἱ μαθηταὶ [h] ἐξεπλήσσοντο

[a] Rec. + σου. [b] Alex. ταῦτα πάντα. [c] Alex. ἐφύλαξα. [d] Alex. πλούσιος δυσκόλως. [e] Alex. τρυμαλιᾶς. [f] Rec. διελθεῖν.

WICLIF—1380.

entre in to liif: kepe the comaundementis/ [18] he seith to hym/ whiche/ ȝ ihesus seide/ thou schalt not do mansleynge: thou schalt not do auoutrie, thou schalt not do thefte/ thou schal not seye fals witnessynge/ [19] worschip thi fadir ȝ thi modir: ȝ thou schalt loue thi neiȝbore as thi silf/ [20] the ȝounge man seith to hym/ I haue kept alle these thingis fro my ȝouthe/ what ȝit failith to me/ [21] ihesus seide to hym/ if thou wilt be parfiȝt: go ȝ sille alle thingis that thou hast, ȝ ȝeue to pore men, and thou schalt haue tresore in heuene, ȝ come ȝ sue me/ [22] ȝ whanne the ȝong man hadde herde these wordis: he wente awey sorwful, for he hadde many possessiouns/

[23] ȝ ihesus seide to hise disciplis/ I seye to ȝou truthe, for a riche man of hard schal entre in to the kyngdom of heuenes/ [24] ȝ eft sone I seye to ȝou/ it is liȝter a camele to passe thoruȝ an nedlis iȝe: thanne a riche man to entre in to the kingdom of heuenes/ [25] whanne these thingis weren herd: the disciple wondrid greetli ȝ seiden/ who thanne may be saaf? [26] ihesus biheld ȝ seide to hem/ anentis men this thing is in possible: but anentis god alle thingis ben possible:

[27] thanne Petir answerid ȝ seide to hym/ lo we han forsaken alle thingis: ȝ we han sued thee/ what thanne schal be to us? [28] ihesus seide to hem/ truli I seye to ȝou, that ȝe that han forsaken alle thingis/ ȝ han sued me: in regeneracioun/ whanne mannes sone schal sitte in the sete of his maieste: ȝe schulen sitte on twelue seetis, demynge the twelue kynredis of Israel/ [29] and euery man that forsakith hous britheren or sustren, fadir or modir, wiif eether children or feldis for my name: he schal take an hundrid fold, and schal welde euerlasting liif/ [30] but many schulen be the first: the last/ ȝ the laste: the firste.

20. THE kyngdom of heuenes is lic

ȝit, *yet*. ȝeue, *give*. eft sone, *again*. liȝter, *easier*. iȝe, *eye*. anentis, *with* or *according to*. sued, *followed*. demynge, *judging*. feldis, *fields*. welde, *possess*. lic, *like*.

TYNDALE—1534.

and that is God. But yf thou wylt entre in to lyfe, kepe the commaundementes.

[18] Theother sayde to him/ Which? And Iesus sayde: breake no wedloke/ kill not/ steale not: beare not falce witnes: [19] honoure father and mother: and love thyne neighbour as thy sylfe. [20] And the younge man sayde vnto him: I have observed all these thingis from my youth/ what lacke I yet? [21] And Iesus sayde vnto him yf thou wylt be perfecte/ goo and sell that thou hast/ and geve it to the povre/ and thou shalt have treasure in heven/ and come and folowe me. [22] When the younge man hearde that sayinge/ he went awaye mourninge. For he had greate possessions.

[23] Then Iesus sayde vnto his disciples: Verely I saye vnto you: yt is harde for a ryche man to enter into the kyngdome of heaven. [24] And moreover I saye vnto you: it is easier for a camell to go through the eye of a nedle/ then for a ryche man to enter into the kyngdome of God. [25] When his disciples hearde that/ they were excedingly amased/ sayinge: who then can besaved? [26] Iesus behelde them/ and sayde vnto them: with men this is vnpossible/ but with God all thinges are possible.

[27] Then answered Peter/ and sayde to him: Beholde/ we have forsaken all and folowed the/ what shall we have? [28] Iesus sayde vnto them: verely I saye to you: when the sonne of man shall syt in the seate of his maieste/ ye which folowe me in the seconde generacion shall syt also vpon .xii. seats/ and iudge the .xii. tribs of Israel. [29] And whosoever forsaketh housses/ or brethren/ or systers/ other father/ or mother/ or wyfe/ or chyldren/ or landes/ for my names sake/ the same shall receave an hundred folde/ and shall inheret everlastynge lyfe. [30] Many that are fyrste shalbe laste/ and the laste shalbe fyrste.

20. FOR the kyngdome of heven ys

CRANMER—1539.

lyfe kepe the commaundementes. [18] He sayeth vnto him. Which? Iesus sayd Thou shalt not commit manslaughter. Thou shalt not commyt aduoutrye: Thou shalt not steal: Thou shalt not beare false witnesse: [19] honoure father and mother: and thou shalt loue thyne neybour as thy selfe. [20] The younge man sayeth vnto him: All these thinges haue I kepte from my youth vp: what lacke I yet? [21] Iesus sayde vnto him, yf thou wylt be perfecte go and sell (*all*) that thou hast, and geue to the poore, and thou shall haue treasure in heauen, and come and folowe me. [22] But when the younge man herde that saying, he went awaye sorye. For he had greate possessions.

[23] Then Iesus sayd vnto his disciples: Uerely I say vnto you: it shalbe harde for the ryche to enter into the kyngdom of heauen. [24] And agayne I saye vnto you: it is easyer for a camell to go through the eye of a nedle, then for the ryche to enter into the kyngdom of God. [25] When the disciples hearde this, they were excedingly amased, saying: who than can be saued? [26] But Iesus behelde them, ȝ sayd vnto them: with men this is vnpossible but with God all thynges are possible.

[27] Then answered Peter, and sayd vnto him: Beholde we haue forsaken all, and folowed the, what shall we haue therfore? [28] Iesus sayde vnto them: verely I saye vnto you: that when the sonne of man shall syt in the seate of his maieste, ye that haue folowed me in the regeneration shall syt also vpon .xii. seates, and iudge the .xii. trybes of Israel [29] And eueri one that forsaketh house, or brethren, or systers, or father, or mother, or wyfe, or chyldren, or landes for my names sake, shal receaue an hundred folde, and shall inheret euerlastynge lyfe. [30] But many that are fyrst, shalbe last and the last shalbe fyrst.

20. FOR the kyngdom of heauen is

σφόδρα, λέγοντες, 'Τίς ἄρα δύναται σωθῆναι;' [26] Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν
αὐτοῖς, 'Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά.[i]'
[27] Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, 'Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ
'ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν;' [28] Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, 'Ἀμὴν
'λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν
'καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς
'ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. [29] καὶ πᾶς ὃς[k]
'ἀφῆκεν οἰκίας, ἢ ἀδελφοὺς, ἢ ἀδελφὰς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ
'τέκνα, ἢ ἀγροὺς, ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ
'ζωὴν αἰώνιον κληρονομήσει. [30] πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι
'πρῶτοι. XX. Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ,

[g] Alex. = εἰσελθεῖν. [h] Rec. + αὐτοῦ. [i] Rec. + ἐστι. [k] Alex. + τις.

GENEVA—1557.

God. But if thou wylt entre into life, kepe the commandementes. [18] He sayd to hym, Which? And Iesus sayd, Kil not: Breake not wedlocke: Steale not: Beare not false wytnes: [19] Honour father and mother, and loue thy neyghbour as thy selfe.

[20] The yonge man sayd vnto him, I haue obserued al these thinges from my youth: what lacke I yet? [21] And Iesus sayd vnto him, yf thou wylt be perfecte, go, sel that thou hast, and gyue it to the poore, and thou shalt haue treasure in heauen, and come and folowe me. [22] And when the yonge man heard that saying, he went away mourning: For he had great possessions. [23] Then Iesus sayd vnto his disciples, Verely I say vnto you, that it shalbe hard for a ryche man, to enter into the kyngdome of heauen. [24] And moreouer I say vnto you, It is easyer for a camell to go throgh the eye of a nedle, then for a riche man to entre into the kyngdome of God. [25] And when his disciples heard that, they were exceedingly amased, saying, Who then can be saued? [26] Iesus behelde them, and sayd vnto them, With men this is vnpossible, but with God al thynges are possible.

[27] Then answered Peter, & sayd to hym, Beholde, we haue forsaken al, and folowed thee, what shal we haue?

[28] Iesus sayd vnto them, Verely I say to you, when the sonne of man shal syt in the throne of his maiestie, ye which folowed me, in the regeneration, shal syt also vpon twelue seates, and iudge the twelue tribes of Israel. [29] And whosoeuer shal forsake houses, or brethren, or systers, or father, or mother, or wyfe, or children, or landes, for my names sake, the same shal receaue an hundreth folde, and shal inherite euerlasting life. [30] And many that are fyrst, shalbe last, and the last shalbe fyrst.

20. FOR the kyngdome of heauen is

RHEIMS—1582.

enter into life, keepe the commaundements. [18] He saith to him, Which? And IESVS said, *Thou shalt not murder, Thou shalt not committe aduoutrie, Thou shalt not steale, Thou shalt not beare false vvitnes,* [19] *Honour thy father and thy mother, Thou shalt loue thy neighbour as thyself.* [20] The yong man saith to him, Al these haue I kept from my youth: vvhat is yet vvanting vnto me? [21] IESVS said to him, If thou vvilt be perfect, goe, sel the things that thou hast, & giue to the poore, and thou shalt haue treasure in heauen: and come, folovv me. [22] And vvhen the yong man had heard this vvord, he vvent avvay sad: for he had many possessions. [23] And IESVS said to his disciples, Amen I say to you, that a rich man shal hardely enter into the kingdom of heauen. [24] And againe I say to you, it is easier for a camel to passe through the eye of a nedle, then for a rich man to enter into the kingdom of heauen. [25] And vvhen they had heard this, the disciples marueled very much, saying, Who then can be saued? [26] And IESVS beholding, said to them. With men this is impossible: but vvith God al things are possible.

[27] Then Peter ansvvering, said to him, Behold vve haue left al things, and haue folovved thee: vvhat therfore shal vve haue?

[28] And IESVS said to them, Amen I say to you, that you which haue folovved me, in the regeneration, when the Sonne of man shal sitte in the seate of his maiestie, you also shal sitte vpon tvvelue seates, iudging the tvvelue tribes of Israel. [29] And euery one that hath left house, or brethren, or sisters, or father, or mother, or vvife, or children, or landes for my names sake: shal receiue an hundred fold, and shal possesse life euerlasting. [30] And many shal be first, that are last: and last, that are first.

20. THE kingdom of heauen is like to

AUTHORISED—1611.

God: but if thou wilt enter into life, keep the commandements. [18] He saith vnto him, Which? Iesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steale, Thou shalt not beare false witnesse, [19] Honour thy father and thy mother: and, Thou shalt loue thy neighbour as thy selfe. [20] The young man saith vnto him, All these things haue I kept from my youth vp: what lacke I yet? [21] Iesus said vnto him, If thou wilt be perfect, goe and sell that thou hast, and giue to the poore, and thou shalt haue treasure in heauen: and come and follow me. [22] But when the yong man heard that saying, he went away sorrowfull: for he had great possessions.

[23] Then said Iesus vnto his disciples, Uerily I say vnto you, that a rich man shall hardly enter into the kingdome of heauen. [24] And againe I say vnto you, It is easier for a camel to goe thorow the eye of a needle, than for a rich man to enter into the kingdome of God. [25] When his disciples heard it, they were exceedingly amazed, saying, Who then can be saued? [26] But Iesus beheld them, and said vnto them, With men this is vnpossible, but with God al things are possible.

[27] Then answered Peter, and said vnto him, Behold, we haue forsaken all, and followed thee, what shall we haue therefore? [28] And Iesus sayd vnto them, Uerily I say vnto you, that ye which haue followed me, in the regeneration when the Sonne of man shal sit in the throne of his glory, ye also shal sit vpon twelue thrones, iudging the twelue tribes of Israel. [29] And euery one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receiue an hundred fold, and shall inherite euerlasting life. [30] But many that are first, shall be last, and the last shall be first.

20. FOR the kingdome of heauen is

‘ ὅστις ἐξῆλθεν ἅμα πρωῒ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. [2] [l]συμ-
‘ φωνήσας δὲ| μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς
‘ τὸν ἀμπελῶνα αὐτοῦ. [3] Καὶ ἐξελθὼν περὶ [m] τρίτην ὥραν, εἶδεν ἄλλους ἑστῶτας
‘ ἐν τῇ ἀγορᾷ ἀργούς· [4] [n] κἀκείνοις| εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα,
‘ καὶ ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν. [5] οἱ δὲ ἀπῆλθον. Πάλιν [o] ἐξελθὼν περὶ ἕκτην καὶ
‘ [p] ἐννάτην| ὥραν, ἐποίησεν ὡσαύτως. [6] Περὶ δὲ τὴν ἑνδεκάτην [q] ὥραν| ἐξελθὼν,
‘ εὗρεν ἄλλους ἑστῶτας [r] ἀργοὺς,| καὶ λέγει αὐτοῖς, Τί ὧδε ἑστήκατε ὅλην τὴν
‘ ἡμέραν ἀργοί; [7] λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς,
‘ Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα[s], [t] καὶ ὃ ἐὰν ᾖ δίκαιον λήψεσθε.| [8] Ὀψίας
‘ δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς
‘ ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθὸν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν

[l] Const. *καὶ συμφωνήσας.* [m] Rec. + *τὴν.* [n] Const. *καὶ ἐκείνοις.* [o] Alex. + *δὲ.* [p] Alex. *ἑνάτην.* [q] Alex. = *ὥραν.* [r] Alex. = *ἀργοὺς.*

WICLIF—1380.

to an housbonde man: that wente out first bi the morwen to hire werkmen to his vyneȝerd, [2] ¶ whanne couenaunt was made with werkmen of a penye for the day: he sente hem in to his vynȝerd, [3] ¶ he ȝede out aboute the thridde oure: ¶ siȝe othere stondynge idil in the cheping, [4] and he seide to hem, go ȝe also in to my vyneȝerd: ¶ that, that schal be riȝtful, I schal ȝeue to ȝou, ¶ thei wenten forȝt, [5] eftsones he wente out aboute the sixe our, ¶ the nynthe: ¶ dide on licke maner, [6] but aboute the .xj. our he wente out, ¶ fonde other stondynge ¶ he seide to hem, what stonden ȝe idil here al day? [7] thei seiden to hym, for no man hath hirid us, he seide to hem, go ȝe also in to my vyneȝerd,

[8] ¶ whanne euenynge was comen: the lord of the vyneȝerd seide to his procuratour, clepe the werkmen: and ȝelde to hem her hire, and bigynne thou at the laste til to the first, [9] ¶ so whanne thei weren comen that camen aboute the .xi. our': also thei tooken eueryche of hem a peny, [10] but the first camen ¶ demeden that thei schulden take more, but thei token eche oon bi hym silf a peny, [11] ¶ in the takynge grucchiden aȝens the housbonde man: [12] and seiden these laste wrouȝten oon our: ¶ thou hast made hem euene to us, that han born the charge of the day ¶ the hete?

[13] ¶ he answerid to oon of hem: ¶ seide, frend I do thee no wrong, where thou hast not acordid with me for a peny, [14] take thou that that is thin ¶ go, for I wole ȝeue to this laste man as to thee, [15] wher it is not leful to me, to do that I wole? where thin iȝe is wickid: for I am good? [16] so the laste schulen be the friste, ¶ the first the laste, for many ben clepid: but fewe ben chosen.

[17] And ihesus wente vp to ierusalem: ¶ toke hise .xij. disciplis in pryuyte, ¶

ȝede, *went.* siȝe, *saw.* cheping, *market.* ȝeue, *give.* eftsones, *again.* procuratour, *steward.* clepe, *call.* ȝelde, *give.* eueryche, *every one.* grucchiden *grudged.* aȝens, *against.* leful, *lawful.* iȝe, *eye.* clepid, *called.*

TYNDALE—1534.

lyke vnto an houssholder, which went out erly in the morninge to hyre labourers into hys vyneyarde. [2] And he agreed with the labourers for a peny a daye, and sent them into his vyneyarde. [3] And he went out about the thyrde houre, and sawe other stonding ydell in the market place, [4] and sayd vnto them, go ye also into my vyneyarde: and whatsoever is right, I will geve you. And they went there waye. [5] Agayne he went out about the sixte and nynthe houre, and dyd lyke wyse. [6] And he went out aboute the eleventhe houre and founde other stondynge ydell, and sayde vnto them: Why stonde ye here all the daye ydell? [7] They sayde vnto hym: because noman hath hyred vs. He sayde to them: goo ye alsoo into my vyneyarde, and what so ever is right, that shall ye receave.

[8] When even was come, the lorde of the vyneyarde sayde vnto hys steward: call the labourers, and geve them their hyre, beginnyng at the laste, tyll thou come to the fyrste. [9] And they whiche were hyred aboute the eleventhe houre, came and receaved every man a peny. [10] Then came the fyrst, supposyng that they shuld receave moare: and they like wyse receaved every man a peny. [11] And when they had receaved it, they murmured agaynst the good man of the housse [12] saying: These laste have wrought but one houre, and thou hast made them equall vnto vs which have born the burthen and heet of the daye.

[13] He answered to one of them sayinge: frende I do the no wronge: dyddest thou not agre with me for a penny? [14] Take that which is thy duty, and go thy waye. I will geve vnto this last, as moche as to the. [15] Ys it not lawfull for me to do as me listeth with myne awne? Ys thyne eye evyll because I am good? [16] Soo the laste shalbe fyrste, and the fyrste shalbe laste. For many are called and feawe be chosen.

[17] And Iesus ascended to Ierusalem, and toke the .xii. disciples a parte in the

CRANMER—1539.

lyke vnto a man that is an housholder, which went out early in the mornyng to hyer labourers in to his vyneyard. [2] And whan the agrement was made with the labourers for a peny a daye, he sent them into his vineyarde. [3] And he went out about the thirde houre and sawe other standyng ydell in the market place, [4] and sayd vnto them: go ye also into the vineyarde: and whatsoeuer is ryght, I will geue you. And they went their waye, [5] Agayne, he went out about the syxte and nynthe houre, and dyd lykewyse. [6] And aboute the eleuenth houre he went out, and founde other standynge ydell, and sayde vnto them: why stand ye here all the daye ydell? [7] They saye vnto him: because no man hath hyred vs. He sayeth vnto them: go ye also into the vineyarde: and whatsoeuer is ryght, that shall ye receaue. [8] So, when euen was come, the Lorde of the vineyarde sayeth vnto his steward: call the labourers, and geue them their hyer, begynninge at the laste vntill the fyrst. [9] And whan they did come, that cam about the eleuenth houre, they receaued euery man a peny. [10] But whan the fyrst came also, they supposed that they shuld haue receaued more, and they likewyse receaued euery man a peny. [11] And when they had receaued it, they murmured agaynst the good man of the house, [12] sayinge: These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burthen and heat of the day.

[13] But he answered unto one of them and sayde: frende, I do the no wronge: dydest thou not agre with me fore a penny? [14] Take that thine is, and go thi waye: I wil geue vnto this last, euen as vnto the. [15] Is it not lawfull for me to do as me lysteth with myne awne goodes? Is thyne eye euyll, because I am good? [16] So the last shalbe fyrst, and the fyrste shalbe last. For many be called, but few be chosen.

[17] And Iesus going vp to Ierusalem, toke the .xii. disciples asyde in the waye, and

‘ πρώτων. [9] καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον.
‘ [10 u] ἐλθόντες δὲ| οἱ πρῶτοι ἐνόμισαν ὅτι [v] πλείονα| λήψονται· καὶ ἔλαβον καὶ αὐτοὶ
‘ ἀνὰ δηνάριον. [11] λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου, [12] λέγοντες, Ὅτι
‘ οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς
‘ βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. [13] ὁ δὲ ἀποκριθεὶς εἶπεν ἑνὶ
‘ αὐτῶν, Ἑταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; [14] ἆρον τὸ σὸν
‘ καὶ ὕπαγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί· [15] ἢ οὐκ ἔξεστί μοι
‘ [w] ποιῆσαι ὃ θέλω| ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ
‘ ἀγαθός εἰμι; [16] οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι·
‘ πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.’
[17] Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἰεροσόλυμα παρέλαβε τοὺς δώδεκα μαθητὰς

[s] Alex. + μου. [t] Alex. = καὶ ὃ ἐὰν ᾖ δίκαιον, λήψεσθε. [u] Alex. Καὶ ἐλθόντες. [v] Alex. πλεῖον. [w] Alex. ὃ θέλω ποιῆσαι.

GENEVA—1557.

like vnto an house holder, which went out at the dawning of the day to hyer labourers into his vineyard. [2] And he agreed with the labourers for a peny a day, and sent them into his vineyard. [3] And he went out about the third houre, & sawe other standing ydle in the market place. [4] And sayd vnto them, Go ye also into my vineyard, and whatsoeuer is ryght, I wyl geue you: And they went theyr way. [5] Agayne he went out about the syxt, and nynth houre, and dyd likewyse. [6] And he went out about the eleuenth houre, and found other standyng ydle, & sayd vnto them, Why stand ye here all the day ydel? They sayd vnto hym, because no man hath hyred vs. [7] He sayd to them, go ye also into my vineyard, and whatsoeuer is ryght, that shal ye receaue. [8] And when euen was come, the Lord of the vineyard sayd vnto his steward, Call the labourers, and geue them theyr hyer, begynnyng at the last, tyl thou come to the fyrst.

[9] And they which were hyred about the eleuenth houre, came and receaued euery man a peny. [10] Then came the fyrst, supposyng that they should receaue more, and they lykewyse receaued euery man a peny. [11] And when they hadd receaued it, they murmured agaynst the good man of the house. [12] Saying, These last haue wroght but one houre, and thou hast made them equal vnto vs, which haue borne the burthen, & heate of the day.

[13] And he answered to one of them, saying, Friend I do thee no wrong: Dyddest thou not agre with me for a peny? [14] Take that which is thy duety, and go thy way, I will geue vnto this last, as much as to thee.

[15] Is it not lawful for me to do as me lysteth with mine own goods? Is thyne eye euyl because I am good? [16] So the last shalbe fyrst, and the fyrst shalbe last. For many are called, and fewe be chosen.

[17] And Iesus ascended to Ierusalem, & toke the twelue disciples aparte in

RHEIMS—1582.

a man that is an housholder vvhich vvent forth early in the morning to hire vvorkemen into his vineyard. [2] And hauing made couenant vvith the workemen for a penie a day, he sent them into his vineyard.

[3] And going forth about the third houre, he savv other standing in the market place idle, [4] and he said to them, Goe you also into the vineyard: and that vvhich shal be iust, I vvil giue you. [5] And they vvent their vvay. And againe he vvent forth about the sixt and the ninth houre: and did likevvise. [6] But about the eleuenth houre he vvent forth and found other standing, and he saith to them, What stand you here al the day idle? [7] They say to him, Because no man hath hired vs. He saith to them, Goe you also into the vineyard.

[8] And vvhen euening vvas come, the lord of the vineyard saith to his bailife, Call the vvorkemen, and pay them their hire, beginning from the last euen to the first. [9] Therfore vvhen they vvere come that came about the eleuenth houre, they receiued euery one a penie. [10] But vvhen the first also came, they thought that they should receiue more: and they also receiued euery one a penie. [11] And receiuing it they murmured against the good man of the house, [12] saying, These last haue continued one houre: and thou hast made them equal to vs that haue borne the burden of the day and the heates.

[13] But he ansvvering said to one of them, Frende, I doe the no vvrong: didst thou not couenant vvith me for a penie? [14] Take that is thine, and goe: I vvil also giue to this last euen as to thee also. [15] Or, is it not lavvful for me to do that I vvil? is thine eye naught, because I am good? [16] So shal the last, be first: and the first, last. For many be called, but fevv elect.

[17] And IESVS going vp to Hierusalem, tooke the tvvelue disciples secretly, and

AUTHORISED—1611.

like vnto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. [2] And when hee had agreed with the labourers for a peny a day, he sent them into his vineyard. [3] And hee went out about the third houre, and saw others standing idle in the market place, [4] And said vnto them, Go ye also into the vineyard, ¶ whatsoeuer is right, I will giue you. And they went their way. [5] Againe he went out about the sixth and ninth houre, and did likewise. [6] And about the eleuenth houre, he went out, and found others standing idle, and saith vnto them, Why stand ye here all the day idle? [7] They say vnto him, Because no man hath hired vs. He saith vnto them, Go ye also into the vineyard: and whatsoeuer is right, that shall ye receiue. [8] So when euen was come, the lord of the Vineyard saith vnto his Steward, Call the labourers, and giue them their hire, beginning from the last, vnto the first. [9] And when they came that *were hired* about the eleuenth houre, they receiued euery man a penie. [10] But when the first came, they supposed that they should haue receiued more, and they likewise receiued euery man a penie. [11] And when they had receiued it, they murmured against the good man of the house, [12] Saying, These last [a] haue wrought *but* one houre, and thou hast made them equall vnto vs, which haue borne the burden, and heat of the day. [13] But he answered one of them and said, Friend, I do thee no wrong: didst not thou agree with me for a penie? [14] Take that thine is, and goe thy way, I will giue vnto this last, euen as vnto thee. [15] Is it not lawfull for mee to doe what I wil with mine owne? Is thine eye euill, because I am good? [16] So the last shall be first, and the first last: for many bee called, but few chosen.

[17] And Iesus going vp to Hierusalem, tooke the twelue disciples apart in the

[a] *Or*, haue continued one houre onely.

κατ᾽ ἰδίαν [x] ἐν τῇ ὁδῷ, καὶ| εἶπεν αὐτοῖς, [18] ‘Ἰδοὺ, ἀναβαίνομεν εἰς Ἰεροσόλυμα,
‘ καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι· καὶ
‘ κατακρινοῦσιν αὐτὸν θανάτῳ, [19] καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ
‘ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.’
[20] Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς, προσ-
κυνοῦσα καὶ αἰτοῦσά τι παρ᾽ αὐτοῦ. [21] ὁ δὲ εἶπεν αὐτῇ, ‘Τί θέλεις;’ Λέγει αὐτῷ,
‘ Εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου, εἷς ἐκ δεξιῶν σου, καὶ εἷς ἐξ εὐωνύμων
‘ [y] σου| ἐν τῇ βασιλείᾳ σου.’ [22] Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ‘Οὐκ οἴδατε τί
‘ αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν, [z] ἢ τὸ βάπτισμα, ὃ
‘ ἐγὼ βαπτίζομαι, βαπτισθῆναι;’| Λέγουσιν αὐτῷ, ‘Δυνάμεθα.’ [23] Καὶ λέγει
αὐτοῖς, ‘Τὸ μὲν ποτήριόν μου πίεσθε, [a] ἢ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπ-

[x] Alex. καὶ ἐν τῇ ὁδῷ. [y] Rec. = σου. [z] Rec. καὶ. Alex. = ἢ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι.

WICLIF—1380.

seide to hem, [18] lo we goen vp to ierusalem: ȝ mannes sone schal be bitaken to the prynces of preestis ȝ scribis ȝ thei schulen condempne hym to deeth, [19] ȝ thei schulen bitake hym to hethen men: for to be scorned, and scorgid, and crucifiede, ȝ the thridde day he schal rise aȝen to liif.

[20] thanne the modir of the sones of Zebidee: came to hym with her sones: onourynge ȝ axynge sum thing of hym, [21] ȝ he seide to hir what wilt thou? sche seide to hym, seye that these twey myn sones sitte: oon at thi riȝthalf, ȝ oon at thi lefthalfe in thi kyngdom,

[22] ihesus answerid ȝ seide, ȝe witen not what ȝe axen, moun ȝe drinke the cuppe: whiche I schal drynke? thei seiden to hym we moun, [23] he seith to hem, ȝe schulen drynke my cuppe: but to sitte at my riȝthalf or lefthalf, it is not myn to ȝeue to ȝou but to whiche it is made redi of my fadir.

[24] And the ten herynge hadden indignacioun of the twey britheren, [25] but ihesus clepid hem to him and seide, ȝe witen that princes of hethen men: ben lordis of hem, ȝ thei that ben greettre: vsen power on hem,

[26] it schal not be so among ȝou, but who euer wole be made gretter amonge ȝou: be he ȝoure mynistre, [27] ȝ who euer among ȝou wole be the first: he schal be ȝoure seruaunt, [28] as mannes sone cam not to be seruyd: but to serue, and to ȝeue his liif redempcioun for many,

[29] ȝ whanne thei ȝeden out of iericho: and myche puple sued him, [30] and lo .ij. blynde men saten bisidis the weye, ȝ herden that ihesus passide, ȝ thei crieden ȝ seiden, lord the sone of davith: haue merci on us, [31] ȝ the puple blamed hem:

aȝen, *agin*. witen, *know*. moun, *may* or *can*. ȝeue, *give*. ȝeden, *went*. sued, *followed*.

TYNDALE—1534.

waye, and sayde to them. [18] Beholde we goo vp to Ierusalem, and the sonne of man shalbe betrayed vnto the chefe prestes, and vnto the scribes, and they shall condemne him to deeth, [19] and shall delyvre him to the gentils, to be mocked, to be scourged, and to be crucified: and the thyrd daye he shall ryse agayne.

[20] Then came to hym the mother of zebedes chyldren with her sonnes, worshippynge him, and desyringe a certayne thinge of him. [21] And he sayd vnto her: what wilt thou have? She sayde vnto him: Gravnte that these my two sonnes may sit, the one on thy right hond, and the other on the lifte hond in thy kyngdome.

[22] Iesus answered and sayd: Ye wot not what ye axe. Are ye able to drynke of the cuppe that I shall drynke of, and to be baptised with the baptyme that I shalbe baptised with? They answered to him, that we are. [23] And he sayd vnto them: Ye shall drinke of my cvp, and shalbe baptised with the baptyme that I shalbe baptised with. But to syt on my ryght hond and on my lyft hond, is not myne to geve: but to them for whom it is prepared of my father.

[24] And when the ten hearde this, they disdayned at the two brethren: [25] But Jesus called them vnto him and sayde: Ye knowe that the lordes of the gentyls have dominacion over them. And they that are great, exercise power over them. [26] It shall not be so amonge you. But whosoever wyll be greate amonge you, let him be youre minister: [27] and whosoever wilbe chefe, let him be youre servaunt, [28] even as the sonne of man came, not to be ministred vnto, but to minister, and to geve his lyfe for the redempcion of many.

[29] And as they departed from Hierico, moche people folowed him. [30] And beholde two blinde men sittinge by the way syde, when they hearde Iesus passe by, cryed sayinge: Thou Lorde the sonne of David have mercy on vs. [31] And the

CRANMER—1539.

sayde vnto them: [18] Beholde, we go vp to Ierusalem, and the sonne of man shalbe betrayed vnto the chefe Prestes, and vnto the Scribes, and they shall condemne him to deeth, [19] and shall delyuer him to the gentyls, to be mocked and to be scourged, and to be crucifyed: and the thirde daye he shall ryse agayne.

[20] Then came to him the mother of zebedes chyldren, with her sonnes, worshippyng him and desyryng a certaine thynge of him. [21] And he sayeth vnto her, what wilt thou? She sayde vnto him: Graunte, that these my two sonnes may syt, the one on thy ryght hande and the other on the lefte, in thy kyngdome.

[22] But Iesus answered and sayde: Ye wot not what ye aske. Are ye able to drincke of the cuppe that I shall drinke of: and to be baptised with the baptyme, that I am baptised with? They saye vnto him: we are. [23] He sayde vnto them: ye shall drincke in dede of my cup: and be baptised with the baptime that I am baptised with. But to syt on my right hande and on my left, is not myne to geue: but it shall chaunce vnto them, that it is prepared for of my father.

[24] And when the ten heard this, they disdayned at the two brethren: [25] But Iesus called them vnto him, and sayde: ye knowe that the princes of the nacions haue dominion ouer them. And they that are great men, exercyse auctorite vpon them. [26] It shall not be so amonge you. [27] But whosoeuer wyll be greate amonge you, let him be your mynister: and who so wil be chefe a monge you, let him be youre seruaunt: [28] euen as the sonne of man cam, not to be ministred vnto, but to minister, and to geue his lyfe a redempcion for many.

[29] And as they departed from Hiericho, moch people folowed him. [30] And beholde, two blynd men syttynge by the way syde, when they hearde that Iesus passed by, they cryed sayinge: O lorde thou sonne of Dauid, haue mercy on vs. [31] And the

ʿ τισθήσεσθε·| τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων [b] μου,| οὐκ ἔστιν
ʿ ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου.' [24] [c] Καὶ ἀκούσαντες | οἱ
δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. [25] ὁ δὲ Ἰησοῦς προσκαλεσάμενος
αὐτοὺς εἶπεν, ʿ Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ
ʿ μεγάλοι κατεξουσιάζουσιν αὐτῶν. [26] οὐχ οὕτως [d] ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ
ʿ ἐν ὑμῖν μέγας γενέσθαι, [e] ἔστω| ὑμῶν διάκονος· [27] καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν
ʿ εἶναι πρῶτος, [e] ἔστω| ὑμῶν δοῦλος· [28] ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε
ʿ διακονηθῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.'
[29] Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχὼ, ἠκολούθησεν αὐτῷ ὄχλος πολύς.
[30] καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν, ἀκούσαντες ὅτι Ἰησοῦς παράγει,
ἔκραξαν, λέγοντες, [31] ʿ 'Ελέησον ἡμᾶς, κύριε, [f] υἱὸς| Δαυίδ.' ʿΟ δὲ ὄχλος ἐπετίμησεν

[a] Rec. *καὶ*. Alex.=*ἢ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε*. [b] Alex.=*μου*. [c] Alex. *Ἀκούσ. δὲ*. [d] Rec. + *δὲ*. [e] Alex. *ἔσται*. [f] Alex. *υἱὲ*.

GENEVA — 1557.

the way, and sayd to them. [18] Beholde we go vp to Ierusalem, and the Sonne of man shalbe betrayed vnto the chief Priestes, and vnto the Scribes, and they shal condemne him to death. [19] And shal deliuer hym to the Gentiles, to be mocked, to be scourged, and to be crucified: and the thyrd day he shal ryse agayne. [20] Then came to hym the mother of Zebedes chyldren with her sonnes, worshyppyng him, and desiryng a certayne thing of him. [21] And he sayd vnto her, what wylt thou haue? She sayd to him, Grant that these my two sonnes may syt, the one at thy ryght hand, & the other at thy lyft hand in thy kyngdome. [22] And Iesus answered and sayd, Ye wot not what ye aske. Are ye able to drincke of the cup that I shal drincke of: & to be baptized with the baptisme that I shalbe batized with? They sayd to hym, we are able. [23] And he sayd vnto them, Ye shal drynke in deed of my cup, and shalbe baptized with the baptisme, that I am baptized with. But to syt at my ryght hand, and at my lyft hand, is not myne to geue: but it shall be geuen to them for whome it is prepared of my father. [24] And when the other ten heard this, they disdayned at the two brethren. [25] But Iesus called them vnto him, and sayd, Ye know that the lordes of the Gentiles haue domination ouer them. [26] And they that are great, exercise power ouer them. It shal not be so among you. But whosoeuer wyl be great among you, let him be your minister. [27] And whosoeuer wyl be chief among you, let him be your seruant. [28] Euen as the Sonne of man came, not to be ministered vnto, but to minister, and to geue his lyfe for the redemption of many.

[29] And as they departed from Iericho, muche people folowed him. [30] And behold two blynde men syttyng by the way syde: When they heard Iesus passe by, cryed saying, Thou Lord the sonne of Dauid, haue mercie on vs. [31] And the

RHEIMS — 1582.

said to them, [18] Behold vve goe vp to Hierusalem, and the Sonne of man shal be deliuered to the cheefe priestes and to the Scribes, and they shal condemne him to death, [19] and shal deliuer him to the Gentiles to be mocked, and scourged, and crucified, and the third day he shal rise againe.

[20] Then came to him the mother of the sonnes of Zebedee vvith her sonnes, adoring and desiring some thing of him.

[21] Who said to her, What vvilt thou? She saith to him, Say that these my tvvo sonnes may sitte, one at thy right hand, and one at thy left hand in thy kingdom.

[22] And IESVS answering, said, You knovv not vvhat you desire. Can you drinke of the cuppe that I shal drinke of? They say to him, We can. [23] He saith to them, My cuppe in deede you shal drinke of: but to sitte at my right hand and left, is not mine to giue to you: but to vvhom it is prepared of my father. [24] And the ten hearing it, vvere displeased at the tvvo brethren.

[25] And IESVS called them vnto him, and said, You knovv that the princes of the gentiles ouerrule them: and they that are the greater, exercise povver against them. [26] It shal not be so among you. but vvhosoeuer vvil be the greater among you, let him be your minister: [27] and he that vvil be first among you, shal be your seruaut. [28] Euen as the Sonne of man is not come to be ministered vnto, but to minister, and to giue his life a redemption for many.

[29] And vvhen they vvent out from Iericho, a great multitude folovved him. [30] And beholde tvvo blinde men sitting by the vvay side, heard that IESVS passed by, and they cried out saying, Lord, haue mercie vpon vs, sonne of Dauid. [31] And

AUTHORISED — 1611.

way, and said vnto them, [18] Behold, we goe vp to Hierusalem, and the Sonne of man shall be betraied vnto the chiefe Priests, and vnto the Scribes, and they shall condemne him to death, [19] And shal deliuer him to the Gentiles to mocke, and to scourge, and to crucifie him: and the third day he shall rise againe.

[20] Then came to him the mother of Zebedees children, with her sonnes, worshipping him, and desiring a certaine thing of him. [21] And he said vnto her, What wilt thou? She saith vnto him, Grant, that these my two sonnes may sit, the one on thy right hand, and the other on the left in thy kingdome. [22] But Iesus answered, and said, Yee know not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to be baptized with the baptisme that I am baptized with? They say vnto him, We are able. [23] And he saith vnto them, Ye shall drinke indeed of my cup, and be baptized with the baptisme that I am baptized with: but to sit on my right hand, and on my left, is not mine to giue, but *it shalbe giuen* to them for whom it is prepared of my Father. [24] And when the ten heard it, they were moued with indignation against the two brethren. [25] But Iesus called them vnto him, and said, Ye know that the Princes of the Gentiles exercise dominion ouer them, and they that are great, exercise authoritie vpon them. [26] But it shall not be so among you: But whosoeuer will bee great among you, let him be your minister. [27] And whosoeuer will be chiefe among you, let him be your seruant. [28] Euen as the Sonne of man came not to bee ministred vnto, but to minister, and to giue his life a ransome for many.

[29] And as they departed from Hiericho, a great multitude followed him. [30] And behold, two blind men sitting by the way side, when they heard that Iesus passed by, cried out, saying, Haue mercie on vs, O Lord, thou sonne of Dauid. [31] And

αὐτοῖς ἵνα σιωπήσωσιν. οἱ δὲ μεῖζον [g] ἔκραζον,| λέγοντες, [h] 'Ἐλέησον ἡμᾶς, κύριε,| 'υἱὸς Δαυίδ.' [32] Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς, καὶ εἶπε, 'Τί θέλετε 'ποιήσω ὑμῖν;' [33] Λέγουσιν αὐτῷ, 'Κύριε, ἵνα [i] ἀνοιχθῶσιν| [k] ἡμῶν οἱ ὀφθαλμοί.'| [34] Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν [l] ὀφθαλμῶν| αὐτῶν· καὶ εὐθέως ἀνέβλεψαν [m] αὐτῶν οἱ ὀφθαλμοὶ,| καὶ ἠκολούθησαν αὐτῷ.

XXI. Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς [n] Βηθφαγῆ| πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητὰς, [2] λέγων αὐτοῖς, [o] 'Πο-'ρεύθητε| εἰς τὴν κώμην τὴν [p] ἀπέναντι| ὑμῶν· καὶ εὐθέως εὑρήσετε ὄνον δεδεμένην, 'καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. [3] καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε, '"Οτι ὁ Κύριος αὐτῶν χρείαν ἔχει· εὐθέως δὲ [q] ἀποστέλλει| αὐτούς.' [4] Τοῦτο δὲ [r] ὅλον| γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, [5] "Εἴπατε τῇ

[g] Alex. ἔκραξαν. [h] Alex. κύριε, ἐλέησον ἡμᾶς. [i] Alex. ἀνοιγῶσιν. [k] Alex. οἱ ὀφθ. ἡμῶν. [l] Alex. ὀμμάτων. [m] Alex. = αὐτῶν οἱ ὀφθαλμοί.

WICLIF—1380.

that thei schulden be stille, & thei crieden more & seiden, lord the sone of dauith haue merci on vs, [32] and ihesus stood & clepid hem & seide, what wolen ȝe that I do to ȝou? [33] & thei seiden to hym, lord that oure iȝen ben opened, [34] and ihesus hadde merci on hem and touchid her iȝen, and anoon thei saien: & sueden him,

21. AND whanne ihesus cam nyȝe to ierusalem, & came to bethfage at the mounte of oliuete, thanne sente he hise .ij. disciplis, [2] & seide to hem, go ȝe in to the castil that is aȝens ȝou: &, anoon ȝe schulen fynde an asse tied, & a colt with hir, vntie ȝe, & bryngith to me, [3] & if ony man seye to ȝou ony thing: seye ȝe that the lord hath nede to hem, and anoon he shal leue hem, [4] al this was doen, that that thing schulde be fulfillid that was seide bi the profete seiynge, [5] seye ȝe to the douȝtir of sion, lo thi kyng cometh to thee meke sittynge on an asse & a fole of an asse vndir ȝok, [6] and the disciplis ȝeden & didden as ihesus comaundid hem,

[7] & thei brouȝten an asse & the fole, & leiden her clothis on hem: & maden hym sitte aboue, [8] & ful myche puple streweden her clothis in the wey, other kittiden braunchis of trees, & strewen in the wey, [9] & the puple that wente bifore & that sueden: crieden and seiden, osanna to the sone of dauith, blessid is he that cometh in name of the lord: osanna in hiȝe thingis.

[10] And whanne he was entrid in to ierusalem: al the citee was stirid & seide, who is this? [11] but the puple seide, this is ihesus the profete of nazareth of galile, [12] & ihesus entride in to the temple of god: & castid out of the temple alle that

clepid, *called*. iȝen, *eyes*. saien, *saw*. sueden, *followed*. nyȝe, *nigh*. castil, *town*. aȝens, *against* or *before*. ȝeden, *went*. kittiden, *cut*. hiȝe, *high*.

TYNDALE—1534.

people rebuked them, be cause they shulde holde their peace. But they cryed the moare, sayinge: have mercy on vs thou Lorde which arte the sonne of David. [32] Then Iesus stode styll, and called them, and sayde: what will ye that I shulde do to you: [33] They sayd to him: Lorde that oure eyes maye be opened. [34] Iesus had compassion on them, and touched their eyes. And immediatly their eyes receaved syght. And they folowed him.

21. WHEN they drewe neye vnto Ierusalem, and were come to Betphage, vnto mounte olivete: then sent Iesus two of his disciples, [2] saiynge to them: Go in to the toune that lyeth over agaynste you, and anonne ye shall fynde an asse bounde, and her colte with her: lose them and bringe them vnto me. [3] And if eny man saye ought vnto you, saye ye ẏ the Lorde hath neade of them: and streyght waye he will let them go. [4] All this was done, to fulfyll that which was spoken by the Prophet, sayinge: [5] Tell ye the doughter of Sion: beholde thy kynge cometh vnto the meke, and sittinge vpon an asse and a colte, the fole of an asse vsed to the yooke. [6] The disciples went and dyd as Iesus commaunded them, [7] and brought the asse and the colte, and put on them their clothes, and set him theron. [8] And many of the people spreed their garments in the waye. Other cut doune braunches from the trees, and strawed them in the waye. [9] Moreover the people that went before, and they also that came after, cryed sayinge: Hosanna to the sonne of David. Blessed be he that cometh in the name of the Lorde, Hosanna in the hyest.

[10] And when he was come in to Ierusalem, all the cyte was moved sayinge: who is this? [11] And the people sayde: this is Iesus the Prophet of Nazareth a cyte of Galile. [12] And Iesus went in to the temple of God, and cast out all them that

CRANMER—1539.

people rebuked them, because they shulde holde their peace. But they cryed the more sayinge: haue mercy on vs O Lord thou sonne of Dauid. [32] And Iesus stode still, and called them, and sayde: what wyll ye that I shall do vnto you: [33] They saye vnto him: Lorde, that oure eyes maye be opened: [34] So Iesus had compassion on them, and touched their eyes, and immedialy their eyes receaued syght. And they folowed him.

21. AND whan they drew nye vnto Ierusalem, and were come to Bethphage, vnto mounte Olyuete: then sent Iesus two disciples, [2] saying vnto them: Go into the towne that lyeth ouer agaynst you, and anone ye shall fynde an asse bound, and a colte with her: loose them, and bringe them vnto me. [3] And yf eny man say ought vnto you, say ye: the Lorde hath neade of them: and streight waye he will let them go. [4] All this was done, that it might be fulfilled which was spoken by the prophete, saying. [5] Tell ye the daughter of Sion: beholde, thy kynge commeth vnto the, meke, syttinge vpon an asse and a colte, the fole of the asse vsed to the yocke. [6] The disciples went and dyd as Iesus commaunded them, [7] and brought the asse, and the colte, and put on them their clothes, and sett him theron. [8] And many of the people spred their garmentes in the waye. Other cut doune braunches from the trees, and strawed them in the waye. [9] Moreouer, the people that went before, and they that came after, cryed saying: Hosanna to the sonne of Dauid Blessed is he that commeth in the name of the Lorde Hosanna in the hyest.

[10] And when he was come to Ierusalem, all the citie was moued, saying: who is this? [11] And the people sayde: this is Iesus the Prophet of Nazareth (a cyte) of Galile [12] And Iesus went into the temple of God, and cast out all them that

" θυγατρὶ Σιὼν, Ἰδοὺ, ὁ βασιλεύς σου ἔρχεταί σοι, πραὺς καὶ ἐπιβεβηκὼς ἐπὶ " ὄνον καὶ πῶλον υἱὸν ὑποζυγίου." [6] Πορευθέντες δὲ οἱ μαθηταὶ, καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, [7] ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέ-θηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ [s] ἐπεκάθισεν | ἐπάνω αὐτῶν. [8] ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἐστρώννυον ἐν τῇ ὁδῷ. [9] οἱ δὲ ὄχλοι οἱ προάγοντες [t] καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, ' Ὡσαννὰ τῷ υἱῷ Δαυὶδ· εὐλογημένος ὁ ἐρχό-' μενος ἐν ὀνόματι Κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.' [10] Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη πᾶσα ἡ πόλις, λέγουσα, ' Τίς ἐστιν οὗτος;' [11] Οἱ δὲ ὄχλοι ἔλεγον, ' Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας.' [12] Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν [u] τοῦ Θεοῦ,| καὶ ἐξέβαλε πάντας τοὺς

[n] Alex. Βηθσφαγῆ. [o] Alex. πορεύεσθε. [p] Alex. κατέναντι. [q] Rec. ἀποστελεῖ. [r] Alex = ὅλον. [s] Rec. ἐπεκάθισαν. [t] Alex. + αὐτὸν. [u] Alex. = τοῦ Θεοῦ.

GENEVA — 1557.

people rebuked them, because they should holde their peace. But they cried the more saying, Haue mercie on vs thou Lord, which art the sonne of Dauid. [32] Then Iesus stode styl, and called them, and sayd, What wyl ye that I should do to you? [33] They sayd to hym, Lord that our eyes may be opened. [34] And Iesus had compassion on them, and touched their eyes, and immediatly their eyes receaued syght, and they folowed hym.

21. AND when they drew nye to Ierusalem, & were come to Bethphage, vnto the mount of the Oliues, then sent Iesus two of his disciples. [2] Saying to them, Go into the towne that lyeth ouer agaynst you, and anone ye shal fynde an asse bound, and her colt with her: lose them, and bryng them vnto me. [3] And if any man say oght vnto you, say ye, that the Lord hath nede of them: and streight way he wyl let them go. [4] All this was done to fulfil that which was spoken by the Prophet, saying, [5] Tel ye the daughter of Sion, Behold thy kyng cometh vnto thee, meke and sytting vpon an asse, and a colte, the fole of an asse vsed to the yocke. [6] The disciples went and dyd as Iesus commanded them. [7] And broght the asse and the colte, and put on them theyr clothes, and set him theron. [8] And many of the people spread theyr garmentes in the way: and other cutte doune branches from the trees, and strawed them in the way. [9] Moreouer, the people that went before, and they also that came after cryed, saying, Hosanna the sonne of Dauid. Blessed be he that commeth in the name of the Lord, Hosanna thou which art in the hiest *heauens*. [10] And when he was come into Ierusalem, all the citie was moued, saying, Who is this? [11] And the people sayd, this is IESVS the Prophet of Nazaret a citie of Galile.

[12] And Iesus went into the temple of God, and cast out all them that soulde

RHEIMS — 1582.

the multitude rebuked them that they should hold their peace. But they cried out the more, saying, Lord, haue mercie vpon vs, sonne of Dauid. [32] And IESVS stoode, and called them, and said, Vvhat vvil ye that I doe to you? [33] They say to him, Lord, that our eies may be opened. [34] And IESVS hauing compassion on them, touched their eies. And immediatly they savv, and folovved him.

21. AND vvhen they drevv nigh to Hierusalem, and vvere come to Bethphagee vnto Mount-oliuet, then IESVS sent tvvo disciples, [2] saying to them, Goe ye into the tovvne that is against you, and immediatly you shal finde an asse tied and a colt vvith her: loose them & bring them to me: [3] and if any man shal say ought vnto you, say ye, that our Lord hath neede of them: and forthvvith he vvil let them goe. [4] And this vvas done that it might be fulfilled vvhich vvas spoken by the Prophet, saying, [5] *Say ye to the daughter of Sion, Behold thy king commeth to thee, meeke, & sitting vpon an asse and a colt the fole of her that is vsed to the yoke.* [6] And the disciples going, did as IESVS commaunded them. [7] And they brought the asse and the colt: and laide their garments vpon them, and made him to sit thereon. [8] And a very great multitude spred their garments in the vvay: and others did cut boughes from the trees, and stravved them in the vvay: [9] and the multitudes that vvent before and that folovved, cried, saying, *Hosanna to the sonne of Dauid: blessed is he that commeth in the name of our Lord. Hosanna in the highest.* [10] And vvhen he vvas entred Hierusalem, the vvhole citie vvas moued, saying, Who is this? [11] And the people said, This is IESVS the Prophet, of Nazareth in Galilee.

[12] And IESVS entred into the temple of God, and cast out al that sold and bought

AUTHORISED — 1611.

the multitude rebuked them, because they should holde their peace: but they cried the more, saying, Haue mercy on vs, O Lord, thou Sonne of Dauid.

[32] And Iesus stood still, and called them, and said, What will yee that I shall doe vnto you? [33] They say vnto him, Lord, that our eyes may be opened. [34] So Iesus had compassion on them, and touched their eyes: and immediatly their eyes receiued sight, and they followed him.

21. AND when they drew nigh vnto Hierusalem, and were come to Bethphage, vnto the mount of Oliues, then sent Iesus two Disciples, [2] Saying vnto them, Goe into the village ouer against you, and straightway yee shall finde an Asse tied, and a colt with her: loose them, and bring them vnto me. [3] And if any man say ought vnto you, ye shall say, The Lord hath need of them, and straightway hee will send them. [4] All this was done, that it might bee fulfilled which was spoken by the Prophet, saying, [5] Tell yee the daughter of Sion, Behold, thy King commeth vnto thee, meeke, and sitting vpon an Asse, and a colt, the foale of an Asse. [6] And the Disciples went, and did as Iesus commanded them, [7] And brought the Asse, and the colt, and put on them their clothes, and they set him thereon. [8] And a very great multitude spread their garments in the way, others cut downe branches from the trees, and strawed them in the way. [9] And the multitudes that went before, and that followed, cried, saying, Hosanna to the Sonne of Dauid: Blessed is he that commeth in the Name of the Lord, Hosanna in the highest. [10] And when hee was come into Hierusalem, all the Citie was mooued, saying, Who is this? [11] And the multitude said, This is Iesus the Prophet of Nazareth of Galilee.

[12] And Iesus went into the temple of God, and cast out all them that sold and

πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς, [13] καὶ λέγει αὐτοῖς, ‘Γέγραπται, “Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε “σπήλαιον λῃστῶν.”’ [14] Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ· καὶ ἐθεράπευσεν αὐτούς. [15] Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε, καὶ τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας, ‘Ὡσαννὰ τῷ υἱῷ ‘Δαυΐδ,’ ἠγανάκτησαν, [16] καὶ εἶπον αὐτῷ, ‘Ἀκούεις τί οὗτοι λέγουσιν;’ Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, ‘Ναί· οὐδέποτε ἀνέγνωτε, “Ὅτι ἐκ στόματος νηπίων καὶ “θηλαζόντων κατηρτίσω αἶνον;”’ [17] καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ. [18] Πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπείνασε· [19] καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ᾽ αὐτὴν, καὶ οὐδὲν εὗρεν

WICLIF — 1380.

bouȝten ȶ selden, ȶ he turned vpso doun the bordis of chaungers, and the chaiers of men that selden culueris, [13] ȶ he seith to hem, it is writun, myn hous schal be clepid an hous of praier, but ȝe han made it a den of theuys, [14] ȶ blynde ȶ crokid camen to hym in the temple: ȶ he helid hem, [15] but the pryncis of preestis ȶ scribis, seynge the merueilous thingis that he dide, ȶ children criynge in the temple, and seiynge osanna to the sone of dauith: hadden indignacioun [16] ȶ seiden to hym, herist thou wat these seien, ȶ ihesus seide to hem, ȝhe, wher ȝe han neuer red that of the mouth of ȝounge children, and of soukynge children, thou hast made parfiȝt heriynge, [17] ȶ whanne he hadde lefte hem: he wente forth out of the cite in to bethanye, ȶ there he duelte: ȶ tauȝte hem of the kingdom of god.

[18] But on the morwe he turnynge aȝen in to the cite: hungrid, [19] And he siȝe a fige tree bisidis the weye: ȶ cam to it, ȶ fond no thing therynne: but leues oonli, ȶ he seide to it, neuer fruyt come forth of thee: in to withouten ende, ȶ anoon the fige tre was dried vp, [20] and the disciplis sien ȶ wondriden seiynge hou anoon it dried, [21] ȶ ihesus answerede and seide to hem, truli I seye to ȝou, if ȝe han feith ȶ douten not: not oonli ȝe schulen do of the fige tre, but also if ȝe seien to this hil, take ȶ cast the in to the see: it schal be doen so, [22] ȶ alle thingis whateuere ȝe bileuynge schule axe in preier: ȝe schuln take, [23] and whanne he came in to the temple: the pryncis of preestis, ȶ eldere men of the puple camen to him that tauȝte, ȶ seiden, in what power, doist thou these thingis? and who ȝaf thee this power? [24] ihesus answerid ȶ seide to hem, and I schal axe ȝou o word the whiche ȝif ȝe tellen to me: I schal seye to ȝou in what power I do these thingis, [25] of whennes was the baptym of ioon: of heuene or of

culueris, *doves* or *pigeons*. clepid, *called*. ȝhe, *yea*. heriynge (*laudem*) *praising* — probably *huzzaing*, or *tumultuous acclamation*. aȝen, *again*. siȝe, *see*. seien, *say*. ȝaf, *gave*. o, *one*.

TYNDALE — 1534.

soulde and bought in the temple, and overthrew the tables of the mony chaungers, and the seates of them that solde doves, [13] and sayde to them: It is wrytten, my housse shalbe called the housse of prayer. But ye have made it a denne of theves. [14] And the blinde and the halt came to him in the temple, and he healed them.

[15] When the chefe prests and scribes sawe the marveylles that he dyd, and the chyldren cryinge in the temple and sayinge, Hosanna to the sonne of David, they disdayned, [16] and sayde vnto him: hearest thou what these saye? Iesus sayde vnto them yee: have ye never redde, of the mouth of babes and suckelings thou haste ordeyned prayse? [17] And he lefte them, and went out of the cite vnto Bethanie, and had his abydinge there.

[18] In the mornynge as he returned in to the cyte ageyne, he hungred, [19] and spyed a fygge tree in the waye, and came to it, and founde nothinge ther on, but leves only, and sayd to it, never frute growe on the hence forwards. And anon the fygge tree wyddered awaye. [20] And when his disciples sawe that, they marveled sayinge: Howe sone is the fygge tree wyddered awaye: [21] Iesus answered, and sayde vnto them: Verely I saye vnto you, yf ye shall have faith and shall not dout, ye shall not only do that which I have done to the fygge tree: but also yf ye shall saye vnto this mountayne, take thy silfe awaye, and cast thy silfe into the see, it shalbe done. [22] And whatsoever ye shall axe in prayer (if ye beleve) ye shall receave it.

[23] And when he was come in to the temple, the chefe prestes and the elders of the people came vnto him as he was teachinge, and sayde: by what auctorite doest thou these things? and who gave the this power? [24] Iesus answered, and sayde vnto them: I also will axe of you a certayne question, which if ye assoyle me, I in lyke wyse wyll tell you by what auctorite I do these things. [25] The baptime of Iohn: whence was it? from

CRANMER — 1539.

solde and bought in the temple, and ouerthrew the tables of the mony chaungers, and the seates of them that solde doues, [13] and sayde vnto them: It is wrytten my house shalbe called the house of prayer. But ye haue made it a denne of theues. [14] And the blynde and the halt came to him in the temple, and he healed them.

[15] When the chefe Prestes and Scribes sawe the wonders that he dyd, and the chyldren cryinge in the temple (and sayinge: Hosanna to the sonne of Dauid) they disdained, [16] and sayd vnto him: hearest thou what these saye? But Iesus sayeth vnto them Why not? haue ye neuer redde Out of the mouth of babes and suckelynges thou haste ordeyned prayse? [17] And he lefte them, and went out of the citie vnto Bethanie, and had his abydinge there.

[18] In the mornynge as he returned into the citie agayne, he hungred: [19] and whan he had spyed a fygge tree in the waye, he came to it, and founde nothinge thereon, but leaues onely, and sayde vnto it: Neuer frute growe on the hence forwardes. And anon the fygge tree widdered awaye. [20] And when his disciples saw it, they marueled, saying. How soone is the fygge tree wydderd awaye? [21] Iesus answered, and sayd vnto them: Uerely I saye vnto you yf ye haue faith and dout not, ye shall not onely do this that is happened vnto that fygge tree: but also yf ye shall saye vnto this mountayne, remoue, and cast thy selfe into the see, it shalbe done [22] And all thinges whatsoeuer ye aske in prayer (yf ye beleue) ye shal receaue them.

[23] And when he was come in to the temple, the chefe Prestes and the elders of the people came vnto him (as he was teachinge) and sayde By what auctorite doest thou these thinges? and who gaue the this power? [24] Iesus answered and sayde vnto them: I also wyll aske of you a certaine thing, which yf ye tell me, I in lyke wyse will tell you by what auctorite I do these thinges. [25] The baptime of

ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ, ‘Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς
‘τὸν αἰῶνα.’ Καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ. [20] Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύ-
μασαν, λέγοντες, ‘Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ;’ [21] Ἀποκριθεὶς δὲ ὁ Ἰησοῦς
εἶπεν αὐτοῖς, ‘Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ διακριθῆτε, οὐ μόνον τὸ
‘τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε, Ἄρθητι καὶ βλήθητι εἰς τὴν
‘θάλασσαν, γενήσεται· [22] καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ, πιστεύ-
‘οντες, λήψεσθε.’ [23] Καὶ [v] ἐλθόντι αὐτῷ| εἰς τὸ ἱερὸν, προσῆλθον αὐτῷ διδάσκοντι
οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες, ‘Ἐν ποίᾳ ἐξουσίᾳ ταῦτα
‘ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην;’ [24] Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
αὐτοῖς, ‘Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα, ὃν ἐὰν εἴπητέ μοι, κἀγὼ ὑμῖν ἐρῶ ἐν
‘ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. [25] τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ

[v] Alex. ἐλθόντος αὐτοῦ.

GENEVA—1557.

& boght in the temple, and ouerthrew the tables of the mony changers, and the seates of them that solde doues. [13] And sayd to them, It is written, My house shalbe called the house of prayer. But ye haue made it a denne of theues. [14] And the blynd and the halt came to him in the temple, and he healed them. [15] And when the chiefe Priestes & Scribes saw the marueiles that he dyd, and the children crying in the temple, and saying, Hosanna the sonne of Dauid, they disdained. [16] And said vnto him, Hearest thou what these say? Iesus sayd vnto them, yea, read ye neuer, By the mouth of babes and sucklinges, thou hast made parfit the praise? [17] And he left them, and went out of the citie vnto Bethanie, and had his abyding there. [18] And in the morning as he returned into the citie agayne, he hungred. [19] And spyed a fygge tree in the way, and came to it, and founde nothyng theron, but leaues only, & sayd to it, Neuer frute grow on thee henceforwardes. And anone the fygge tree wythered away. [20] And when his disciples sawe that, they marueiled, saying, How sone is the fygge tree wythered away?

[21] Iesus answered and sayd vnto them, Verely I say vnto you, if ye shal haue fayth, and shal not doubt, ye shal not onely do that which I haue done to the fygge tree: but also If ye shal say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shalbe done. [22] And what soeuer ye shal aske in prayer, if ye beleue, ye shal receaue it. [23] And when he was come into the temple, the chiefe Priestes and the Elders of the people, came vnto him as he was teachyng, and sayd, By what auctoritie doest thou these thynges? and who gaue thee this power? [24] Iesus answered and sayd vnto them, I also wyl aske of you a certayne question, which if ye assoyle me, I in lyke wyse wyl tel you by what auctoritie I do these thinges. [25] The baptisme of Iohn whence was it, from heauen, or of men?

RHEIMS—1582.

in the temple, and the tables of the bankers, and the chaires of them that sold pigeons he ouerthrevve: [13] and he saith to them, It is vvritten, *My house shal be called the house of prayer: but you haue made it a denne of theeues.* [14] And there came to him the blinde, and the lame in the temple: and he healed them. [15] And the cheefe priestes & Scribes seeing the the maruelous things that he did, and the children crying in the temple, & saying, *Hosanna to the sonne of Dauid:* they had indignation, [16] and said to him, Hearest thou vvhat these say? And IESVS said to them, Very vvel. haue you neuer read, *That out of the mouth of infants and sucklings thou hast perfited praise?* [17] And leauing them, he vvent forth out of the citie into Bethania, and remained there.

[18] And in the morning returning into the citie, he vvas an hungred. [19] And seeing a certaine figtree by the vvay side, he came to it: and found nothing on it but leaues only, and he saith to it, Neuer grovv there fruite of thee for euer. And incontinent the figtree vvas vvithered. [20] And the disciples seeing it, marueled saying, Hovv is it vvithered incontinent? [21] And IESVS ansvvering said to them, Amen I say to you, if you shal haue faith, and stagger not, not only that of the figtree shal you doe, but and if you shal say to this mountaine, Take vp and throvv thy self into the sea, it shal be done. [22] And al things vvhatsoeuer you shal aske in prayer beleeuing, you shal receiue.

[23] And vvhen he vvas come into the temple, there came to him as he vvas teaching, the cheefe Priests and auncients of the people, saying, In vvhat povver doest thou these things? and vvho hath giuen thee this povver? [24] IESVS ansvvering said to them, I also vvil aske you one vvord: vvhich if you shal tell me, I also vvil tel you in vvhat povver I doe these things. [25] The Baptisme of Iohn vvhence vvas it? from heauen, or from men?

AUTHORISED—1611.

bought in the Temple, and ouerthrew the tables of the money changers, and the seats of them that solde doues, [13] And said vnto them, It is written, My house shall bee called the house of prayer, but ye haue made it a denne of theeues. [14] And the blind and the lame came to him in the temple, and he healed them. [15] And when the chiefe Priests and Scribes saw the wonderfull things that hee did, & the children crying in the temple, & saying, Hosanna to the Son of Dauid, they were sore displeased, [16] And said vnto him, Hearest thou what these say? And Iesus saith vnto them, Yea, haue ye neuer read, Out of the mouth of babes and sucklings thou hast perfected praise?

[17] And he left them, and went out of the citie into Bethany, and he lodged there. [18] Now in the morning, as hee returned into the citie, he hungred. [19] And when he saw a figge tree in the way, hee came to it, and found nothing thereon but leaues only, and said vnto it, Let no fruit growe on thee henceforward for euer. And presently the figge tree withered away. [20] And when the Disciples saw it, they marueiled, saying, How soone is the figge tree withered away? [21] Iesus answered, and said vnto them, Uerely I say vnto you, if ye haue faith, and doubt not, ye shall not onely doe this *which is done* to the figge tree, but also, if ye shall say vnto this mountaine, Be thou remoued, and be thou cast into the Sea, it shall be done. [22] And all things whatsoeuer yee shall aske in prayer, beleeuing, ye shall receiue.

[23] And when he was come into the temple, the chiefe Priests and the Elders of the people came vnto him as he was teaching, and sayd, By what authoritie doest thou these things? and who gaue thee this authoritie? [24] And Iesus answered, and said vnto them, I also will aske you one thing, which if ye tell me, I in like wise will tell you by what authoritie I doe these things. [25] The baptisme of Iohn, whence was it? from heauen, or of

ἀνθρώπων;' Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες, [26] 'Ἐὰν εἴπωμεν, ἐξ οὐ-
'ρανοῦ, ἐρεῖ ἡμῖν, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ἐὰν δὲ εἴπωμεν, ἐξ ἀνθρώπων,
'φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην.' [27] Καὶ
ἀποκριθέντες τῷ Ἰησοῦ εἶπον, 'Οὐκ οἴδαμεν.' Ἔφη αὐτοῖς καὶ αὐτὸς, 'Οὐδὲ ἐγὼ
'λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. [28] Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε
'τέκνα δύο, καὶ προσελθὼν τῷ πρώτῳ εἶπε, Τέκνον, ὕπαγε, σήμερον ἐργάζου ἐν
'τῷ ἀμπελῶνί [w] μου.| [29] 'Ο δὲ ἀποκριθεὶς εἶπεν, [x] Οὐ θέλω· ὕστερον δὲ μεταμελη-
'θεὶς, ἀπῆλθε.| [30] [y] Καὶ προσελθὼν| τῷ [z] ἑτέρῳ| εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς
'εἶπεν, Ἐγὼ, κύριε· καὶ οὐκ ἀπῆλθε. [31] Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ
'πατρός;' Λέγουσιν [a] αὐτῷ,| ''Ο πρῶτος.' Λέγει αὐτοῖς ὁ Ἰησοῦς, ''Αμὴν λέγω
'ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ.

[w] Alex. = μου. [x] Alex. ἐγὼ κύριε, καὶ οὐκ ἀπῆλθεν. [y] Alex. Προσελθὼν δὲ. [z] Rec. δευτέρῳ. [a] Alex. = αὐτῷ.

WICLIF — 1380.

men? and thei thou3ten withynne hem silf seiynge, if we seien of heuene: he schal seye to vs, whi thanne bileuen 3e not to hym, [26] if we seien of men: we dreden the puple, for alle hadden ioon as a profete, [27] & thei answereden to ihesus & seide, we witen not, & he seide to hem, nether I seye to 3ou: in what power I do thes thingis,

[28] but what semeth to 3ou? A man hadde .ij. sones and he came to the first & seide, sone go worche to day in my vyne3erd, [29] & he answerid and seide I nyle, but aftirwarde he for thou3t & wente forth, [30] but he came to the tother: and seide on like maner, & he answerid & seide, lord I go, & he wente not, [31] who of the tweyne dide the fadris wille? thei seyn to hym, the first, ihesus seide to hem, truli I sey to 3ou, for pupplicans & hooris, schulen go biforn 3ou in the kyngdom of god, [32] for ioon came to 3ou in the wey of ri3twisnesse: & 3e bileueden not to hym, but pupplicans & hooris: bileueden to hym, but 3e sien & hadden noo forthenkynge aftir that 3e bileueden to hym.

[33] Here 3e another parable, there was an housbondeman that plauntid a vyne-3erd, & heggid it aboute, & dalf a pressour therynne, & bildide a toure, & hired it to erthetiliers: and wente fer in pilgrymage, [34] but whanne the tyme of fruytis ny3ede: he sente hise seruauntis to the erthetiliers to take fruytis of it, [35] & the erthetiliers token hise seruauntis & betyn the oon, thei slowen another & stoneden another, [36] eftsones he sente othere seruauntis, mo thanne the first, & in liik maner they diden to hem, [37] & at the last he sente his sone to hem & seide, thei schulen drede my sone, [38] but the erthe tiliers seynge the sone, seiden with-

witen, *know*. nyle, *not*. dalf, [*fodit*,] *dug* or *delved*. pilgrymage, [*peregrè*,] *abroad, travelling in a foreign country not limited as it now is to a religious journey*. [Wiclif does not use this word to support the popish doctrine of pilgrimages.] ny3ede, *drew nigh*. eftsones, *again*.

TYNDALE — 1534.

heven or of men? Then they reasoned amonge them selves sayinge: yf we shall saye from heven, he will saye vnto vs: why dyd ye not then beleve hym? [26] But and if we shall saye of men, then feare we the people. For all men helde Iohn as a Prophet. [27] And they answered Iesus and sayde: we cannot tell. And he lyke wyse sayd vnto them: nether tell I you by what auctorite I do these thinges.

[28] What saye ye to this? A certayne man had two sonnes, and came to the elder and sayde: sonne go and worke to daye in my vineyarde. [29] He answered and sayde, I will not: but afterwarde repented and went. [30] Then came he to the second, and sayde lyke wyse. And he answered and sayde: I will syr: yet went not. [31] Whether of them twayne dyd the will of the father? And they sayde vnto hym: the fyrst. Iesus sayde vnto them: verely I saye vnto you, that the publicans and the harlotes shall come into the kyngdome of God before you. [32] For Iohn came vnto you in the waye of righte-wesnes, and ye beleved hym not. But the publicans and the harlotes beleved him. And yet ye (though ye sawe it) were not yet moved with repentaunce, that ye myght afterwarde have beleved hym.

[33] Herken another similitude. Ther was a certayne housholder, which planted a vineyarde, and hedged it rounde about, and made a wynpresse in it, and bilt a tower, and let it out to husbandmen, and went in to a straunge countre. [34] And when the tyme of the frute drewe neare, he sent his servaunts to the husbandmen, to receave the frutes of it. [35] And the husbandmen caught his servaunts and bet one, kylled another, and stoned another. [36] Agayne, he sent other servants, moo then the fyrst: and they served them lyke wyse. [37] But last of all, he sent vnto them his awne sonne sayinge: they will feare my sonne. [38] But when the husbandmen sawe the sonne, they sayde amonge

CRANMER — 1539.

Iohn: whence was it? from heauen or of men? And they thought amonge them selues saying: yf we saye from heauen, he will saye vnto vs: whi dyd ye not then beleue him? [26] But yf we shall saye of men, then feare we the people. For all men holde Iohn as a prophet. [27] And they answered vnto Iesus and sayd: we cannot tell. And he sayd vnto them: nether tell I you, by what auctorite I do these thynges. [28] What saye ye to this? A man had two sonnes, and cam to the fyrst, and sayde: sonne, go and worke to daye in my vyneyarde. [29] He answered and sayd, I will not but afterward, he repented, and went. [30] Then cam he to the seconde, and sayd likewise. And he answered, and sayde: I will syr, and went not. [31] Whether of them twayne dyd the will of the father? And they saye vnto him: the fyrst. Iesus sayeth vnto them; verely I saye vnto you, the publicans and harlotes go into the kyngdom of God before you. [32] For Iohn cam vnto you by the waye of righteweshes, and ye beleued him not: but publicans and harlottes beleued him. And ye (whan ye had sene it) were not moued afterwarde with repentaunce, that ye might haue beleued him.

[33] Herken another similitude. Ther was a certaine man an housholder, which planted a vyneyarde, and hedged it rounde about, and made a wynepresse in it, and bilt a tower, and let it out to husbandmen, and went into a straung countre. [34] And when the tyme of the frute drewe neare, he sent his seruauntes to the husbandmen that they might receaue the frutes of it. [35] And the husbandmen caught his seruauntes, and bet one, killed another, and stoned another. [36] Againe, he seet other seruauntes, moo then the fyrst: and they dyd vnto them lykewyse. [37] But last of all, he sent vnto them hys awne sonne, saying: they will stande in awe of my sonne. [38] But when the husbandmen sawe the sonne, they sayd amonge

‘ [32] ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ ουκ ἐπιστεύσατε αὐτῷ,
‘ οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες [b] οὐ| μετεμελή-
‘ θητε ὕστερον τοῦ πιστεῦσαι αὐτῷ· [33] Ἄλλην παραβολὴν ἀκούσατε. ἄνθρωπος [c]
‘ ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ
‘ ὤρυξεν ἐν αὐτῷ ληνὸν, καὶ ᾠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ
‘ ἀπεδήμησεν. [34] ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους
‘ αὐτοῦ πρὸς τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ· [35] καὶ λαβόντες οἱ γεωργοὶ
‘ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν.
‘ [36] πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς
‘ ὡσαύτως. [37] ὕστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων, Ἐντρα-
‘ πήσονται τὸν υἱόν μου. [38] Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, οὗτός

[b] Alex. οὐδὲ. [c] Rec. + τις.

GENEVA—1557.

Then they reasoned among them selues, saying, If we shal say from heauen, he wil say vnto vs: why did ye not then beleue him? [26] But & yf we shal say of men, then feare we the people. For all men held Iohn as a Prophet. [27] And they answered Iesus, and said, We can not tel. And he sayd vnto them, Nether tel I you, by what auctoritie I do these thynges.

[28] But what thinke ye? A certayne man had two sonnes, and came to the elder, & sayd, Sonne, go and worke to day in my vineyard. [29] He answered and sayd, I wil not: but afterward aduised him selfe, and went. [30] Then came he to the seconde, and sayd lykewise. And he answered, and sayd, I wyl syr, yet went not. [31] Whether of them twayne dyd the wyl of the father? They sayd vnto him, The fyrst. Iesus sayd vnto them, Verely I say vnto you, that the publicans and the harlotes shal come into the kyngdome of God before you. [32] For Iohn came vnto you in the way of righteousnes, & ye beleued him not. But the publicans, and the harlots beleued him. And yet ye, thogh ye sawe it, were not moued with repentance, that ye myght afterward haue beleued him.

[33] Herken another similitude. There was a certayne housholder, which planted a vineyard, and hedged it round about, and made a wynepresse in it, and buylt a tower, and let it out to housband men, and went into a strange countrey. [34] And when the tyme of the fruit drew nere, he sent his seruantes to the housbandmen to receaue the fruites of it. [35] And the housbandmen caught his seruantes, and beat one, killed another, and stoned another. [36] Againe he sent other seruantes, mo then the fyrst, and they serued them likewyse. [37] But last of all, he sent vnto them his owne sonne, saying, They wyl feare my sonne. [38] But when the housbandmen saw the sonne, they sayd among them

RHEIMS—1582.

But they thought vvithin them selues, saying, [26] If vve shal say from heauen, he vvil say to vs, vvhy then did you not beleeue him? but if vve shal say from men: vve feare the multitude. for al hold Iohn as a Prophet. [27] And ansvvering to IESVS they said, We knovv not. He also said to them, Neither do I tel you in vvhat povver I doe these things.

[28] But vvhat is your opinion? A certaine man had tvvo sonnes: and comming to the first, he said, Sonne, goe vvorke to day in my vineyard. [29] And he ansvvering, said, I vvil not. But aftervvard moued vvith repentance he vvent. [30] And comming to the other, he said likevvise. And he ansvvering, said, I goe Lord, and he vvent not. [31] Which of the tvvo did the fathers vvil? They say to him, The first. IESVS saith to them, Amen I say to you, that the Publicans and vvhoores goe before you into the kingdom of God. [32] For Iohn came to you in the vvay of iustice: and you did not beleeue him. but the publicans and vvhoores did beleeue him: but you seeing it, neither haue ye had repentance aftervvard, to beleeue him.

[33] An other parable heare ye: A man there vvas an housholder vvho planted a vineyard, and made a hedge round about it, and digged in it a presse, and builded a tovvre, and let it out to husbandmen: and vvent forth into a strange countrie. [34] And vvhen the time of fruites drevve nigh, he sent his seruants to the husbandmen, to receiue the fruites thereof. [35] And the husbandmen apprehending his seruants, one they beat, an other they killed, and an other they stoned. [36] Againe he sent other seruants moe then the former: and they did to them likevvise. [37] And last of al he sent to them his sonne, saying, They vvil reuerence my sonne. [38] But the husbandmen seeing the sonne, said vvithin them

AUTHORISED—1611.

men? and they reasoned with themselues saying, If we shall say, From heauen, hee will say vnto vs, Why did yee not then beleeue him? [26] But if we shall say, Of men, we feare the people, for all hold Iohn as a Prophet. [27] And they answered Iesus, and said, We cannot tell. And he said vnto them, Neither tell I you by what authoritie I doe these things.

[28] But what thinke you? A certaine man had two sonnes, and he came to the first, and said, Sonne, goe worke to day in my vineyard. [29] He answered, and said, I will not: but afterward he repented, and went.

[30] And hee came to the second, and said likewise: and hee answered, and said, I *goe* sir, and went not. [31] Whether of them twaine did the will of his father? They say vnto him, The first. Iesus saith vnto them, Uerely I say vnto you, that the Publicanes and the harlots go into the kingdome of God before you. [32] For Iohn came vnto you in the way of righteousnesse, and ye beleeued him not: but the Publicanes and the harlots beleeued him. And ye when ye had seene it, repented not afterward, that ye might beleeue him.

[33] Heare another parable. There was a certaine house-holder, which planted a Uineyard, and hedged it round about, and digged a wine-presse in it, and built a tower, and let it out to husbandmen, and went into a farre countrey. [34] And when the time of the fruit drew neere, he sent his seruants to the husbandmen, that they might receiue the fruits of it. [35] And the husbandmen tooke his seruants, and beat one, and killed another, and stoned another. [36] Againe hee sent other seruants, moe then the first, and they did vnto them likewise. [37] But last of all, he sent vnto them his sonne, saying, They will reuerence my sonne. [38] But when the husbandmen saw the sonne,

'ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ [d] κατάσχωμεν| τὴν κληρονο-
'μίαν αὐτοῦ. [39] καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν.
'[40] ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;'
[41] Λέγουσιν αὐτῷ, 'Κακοὺς κακῶς ἀπολέσει αὐτούς· καὶ τὸν ἀμπελῶνα ἐκδόσεται
'ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.'
[42] Λέγει αὐτοῖς ὁ Ἰησοῦς, 'Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, "Λίθον ὃν ἀπε-
"δοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. παρὰ Κυρίου
"ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;" [43] Διὰ τοῦτο λέγω ὑμῖν,
'ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς
'καρποὺς αὐτῆς. [44] καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ'
'ἂν πέσῃ, λικμήσει αὐτόν.' [45] Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς

[d] Alex. *σχῶμεν.* [e] Alex. *ἐπεὶ.* [f] Alex. *εἰς.* [g] Alex. *ἡτοίμακα.*

WICLIF—1380.

ynne hem silf, this is the eir come ȝe, sle we hym, ⁊ we schulen haue his eritage, [39] and thei tooken ⁊ castiden hym out of the vyneȝerd, ⁊ slowen him, [40] therfore whanne the lord of the vyneȝerd schal come: what schal he do to the erthetiliers? [41] and thei seyn to hym, he schal lese yuel the yuele men, ⁊ he schal sette to hire his vineȝerd to other erthetiliers: whiche schulen ȝelde fruytis to him in here tymes,

[42] ihesus seith to hem, redden ȝe neuer in scripturis, the stoon whiche the bilders repreueden: this is made in to the heed of the corner, of the lord this thing is doen: ⁊ it is meruelous biforn oure iȝen, [43] therfore I seye to ȝou that the kyngdom of god schal be taken fro ȝou ⁊ schal be ȝouun to a folk doynge fruitis of it, [44] and he that schal falle on this stoon, schal be brokun, but on whom it schal falle it schal al to brise him, and whann the pryncis of prestis ⁊ pharises hadden herd hise parablis, thei knewen that he seide of hem, [45] ⁊ thei souȝten to holde him, but thei dredden the peple, for thei hadden him as a profete,

22. AND ihesus answerde ⁊ spak eftsones in parablis to hem ⁊ seide. [2] The kyngdom of heuenes is made like to a kyng that made weddingis to his sone, [3] and he sente hise seruauntis for to clepe men that weren beden to the weddyngis: ⁊ thei wolden not come, [4] eftsones he sente other seruauntis: ⁊ seide, seye ȝe to the men that ben beden to the feest, lo I haue made redi my mete my bolis ⁊ my volatilis ben slayn, ⁊ alle thingis ben redi: come ȝe to the weddyngis, [5] but thei dispiseden, ⁊ wenten forth, oon in to his toun, another to his marchaundise, [6] but other helden hise seruauntis, ⁊ turmentiden hem ⁊ slowen, [7] but the king whanne he hadde herde: was wroth, and he sente hise oostis ⁊ he

lese yuel, *destroy miserably.* yuele, *evil.* ȝelde, *yield.* repreueden, *rejected.* iȝen, *eyes.* ȝouun, *given.* eftsones, *again.* clepe, *call.* bolis, *bulls or fat beasts.* volatilis, *fatted fowls.* slowen, *slew.*

TYNDALE—1534.

them selves: This is the heyre: come, let vs kyll him, and let vs take his inheritaunce to oure selves. [39] And they caught him and thrust him out of the vineyarde, and slewe him. [40] When the lorde of the vyneyarde commeth, what will he do with those husbandmen? [41] They sayde vnto him: he will cruellye destroye those evyll persons, and wyll let out his vyneyarde vnto other husbandmen which shall delyver him the frute at tymes convenient.

[42] Iesus sayde vnto them: dyd ye never redde in the scriptures? The stone which the bylders refused, the same is set in the principall parte of the corner: this was the lordes doinge, and yt is mervelous in oure eyes. [43] Therfore saye I vnto you, the kyngdome of God shalbe taken from you, and shalbe geven to the gentyls, which shall brynge forth the frutes of it. [44] And whosoever shall fall on this stone, he shalbe broken, but on whosoever it shall fall vpon, it will grynde him to powder. [45] And when the chefe prests and Pharises hearde these similitudes, they perceaved that he spake of them. [46] And they went about to laye honds on him, but they feared the people, because they tooke him as a Prophet.

22. AND Iesus answered and spake vnto them agayne, in similitudes sayinge. [2] The kingdome of heven is lyke vnto a certayne kynge, which maryed his sonne, [3] and sent forth his servants, to call them that were byd to the weddinge, and they wolde not come. [4] Ageyne he sent forth other servaunts, sayinge: Tell them which are bydden: beholde I have prepared my dynner, myne oxen and my fatlinges are kylled, and all thinges are redy, come vnto the mariage. [5] But they made light of it, and went their wayes: one to his ferme place, a nother about his marchaundise, [6] the remnaunt toke his seruantes and intreated them vngodly and slewe them. [7] When the kinge hearde that, he was wroth, and send forth his warryers and

CRANMER—1539.

them selues: This is the heyre: come, let vs kyll him, and let vs enioye his inheritaunce. [39] And they caught him, and thrust him out of the vineyarde, and slewe him. [40] When the Lord therfore of the vineyard commeth, what will he do vnto those husbandmen? [41] They sayd vnto him: For asmoch as they be euell, he will cruellye destroye them, and will let out his vineyard vnto other husbandmen, which shall delyuer him the frute in due seasons. [42] Iesus sayeth vnto them: did ye neuer reade in the scriptures The stone which the bylders refused, the same is become the heade of the corner: this is the Lordes doinge, and it is meruelous in youre eyes. [43] Therfore saye I vnto you, the kyngdom of God shalbe taken from you, and geuen to a nacion, which shall bringe forth the frutes therof. [44] And whosoeuer falleth on this stone, shalbe broken in peces: but on whomsoeuer it falleth it shal all to grynd him. [45] And when the chefe Prestes and Pharises had hearde his parables, they perceaued, that he spake of them [46] And they went about to laye handes on him but they feared the people, because they tooke him as a Prophet. And Iesus answered, and spake vnto them agayne by parables and saide.

22. THE kyngdome of heauen is lyke vnto a man that was a Kynge, which made a mariage for his sonne [3] and sent forth his seruauntes, to call them that were byd to the weddinge, and they wolde not come. [4] Agayne, he sent forth other seruauntes sayinge: Tell them which are bydden: beholde, I haue prepared my dynner: myne oxen and my fatlynges are kylled, and all thinges are ready, come vnto the mariage. [5] But they made lyght of it, and went their wayes: one to his ferme place, another to his marchaundise, [6] and the remnaunt toke his seruauntes, and intreated them shamefully and slewe them. [7] But when the kyng hearde therof, he was wroth, and sent forth his men of

παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· [46] καὶ ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους, [e] ἐπειδὴ| [f] ὡς| προφήτην αὐτὸν εἶχον.

XXII. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων, [2] Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ· [3] καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν. [4] Πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων, Εἴπατε τοῖς κεκλημένοις, Ἰδοὺ, τὸ ἄριστόν μου [g] ἡτοίμασα,| οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς γάμους. [5] Οἱ δὲ ἀμελήσαντες ἀπῆλθον, [h] ὁ| μὲν εἰς τὸν ἴδιον ἀγρὸν, [h] ὁ| δὲ [i] εἰς| τὴν ἐμπορίαν αὐτοῦ· [6] οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν. [7] [k] Καὶ ἀκούσας ὁ βασιλεὺς| [l] ἐκεῖνος| ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ

[h] Alex. ὃς. [i] Alex. ἐπὶ. [k] Const. Καὶ ἀκούσας ὁ βασιλεύς. Rec. Ἀκούσας δὲ ὁ β. Alex. ὁ δὲ βασιλεὺς alii + ἀκούσας. [l] Rec. = ἐκεῖνος.

GENEVA—1557.

selues, This is the heyre: come, let vs kyl hym, and let vs take his inheritance.

39 And they caught him, and thrust him out of the vineyard, and slewe him. 40 When therfore the Lord of the vineyard shal comme, what wil he do with those housbandmen? 41 They sayd vnto him, He wil cruely destroy those euil persons, and wyl let out his vineyard vnto other housbandmen, which shal deliuer him the fruit at tymes conuenient. 42 Iesus sayd vnto them, Red ye neuer in the Scriptures, The stone which the builders refused, the same, is made the head stone of the corner? This was the Lordes doing, and it is merueylous in our eyes. 43 Therfore say I vnto you, the kyngdome of God shalbe taken from you, & shalbe geuen to a people, which shal bryng forth the fruites of it. 44 And whosoeuer shal fal on this stone he shalbe broken: but on whom soeuer it shal fal vpon, it wyl grynde him to powder. 45 And when the chiefe Priestes and Pharises heard these similitudes, they perceaued that he spake of them. 46 And they seekyng to lay handes on him, feared the people, because they toke him as a Prophet.

22. AND Iesus answered, and spake vnto them agayne in similitudes, saying, 2 The kyngdome of heauen is like vnto a certayne kyng which maried his sonne. 3 And sent forth his seruantes, to call them that were byd to the weddyng, and they would not come. 4 Agayne he sent forth other seruantes, saying, Tel them which are bydden, Beholde I haue prepared my dinner, mine oxen and my fatlinges are killed, and all thinges are ready, come vnto the mariage. 5 But they made light of it, and went their wayes, one to his ferme place, another about his marchandise. 6 And the remnant toke his seruantes, and intreated them sharpely, and slewe them. 7 But when the king heard that, he was wroth: and sent forth

RHEIMS—1582.

selues, This is the heire, come, let vs kil him, and vve shal haue his inheritaunce. 39 And apprehending him they cast him forth out of the vineyard, and killed him. 40 When therfore the lord of the vineyard shal come, vvhat vvil he doe to those husbandmen? 41 They say to him, The naughtie men he vvil bring to naught: and his vineyard he vvil let out to other husbandmen, that shal render him the fruite in their seasons.

42 IESVS saith to them, Haue you neuer read in the Scriptures, *The stone which the builders rejected, the same is made into the head of the corner? By our lord was this done, and it is maruelous in our eyes.* 43 Therfore I say to you, that the kingdom of God shal be taken avvay from you, and shal be giuen to a nation yelding the fruites thereof. 44 And he that falleth vpon this stone, shal be broken: and on vvhom it falleth, it shal al to bruise him. 45 And vvhen the cheefe Priestes and Pharisees had heard his parables, they knevve that he spake of them. 46 And seeking to lay hands vpon him, they feared the multitudes: because they held him as a Prophet.

22. AND IESVS ansvvering, spake againe in parables to them, saying: 2 The kingdom of heauen is likened to a man being a king, vvhich made a mariage to his sonne. 3 And he sent his seruants to call them that vvere inuited to the mariage: and they vvould not come. 4 Againe he sent other seruants, saying, Tel them that vvere inuited, Behold I haue prepared my dinner: my beeues and fatlings are killed, and al things are ready: come ye to the mariage. 5 But they neglected: and vvent their vvaies, one to his farme, and an other to his merchandise: 6 and the rest laid hands vpon his seruants, and spitefully intreating them, murdered them. 7 But vvhen the king had heard of it, he vvas vvroth,

AUTHORISED—1611.

they said among themselues, This is the heire, come, let vs kill him, and let vs sease on his inheritance. 39 And they caught him, and cast him out of the Uineyard, and slew him. 40 When the Lord therefore of the Uineyard commeth, what will he doe vnto those husbandmen? 41 They say vnto him, He will miserably destroy those wicked men, and will let out his Uineyard vnto other husbandmen, which shall render him the fruits in their seasons. 42 Iesus saith vnto them, Did ye neuer reade in the Scriptures, The stone which the builders reiected, the same is become the head of the corner? This is the Lords doing, and it is marueilous in our eyes. 43 Therefore say I vnto you, the kingdome of God shall be taken from you, and giuen to a nation bringing foorth the fruits thereof. 44 And whosoeuer shall fall on this stone shalbe broken: but on whomsoeuer it shall fall, it will grinde him to powder. 45 And when the chiefe Priests and Pharisees had heard his parables, they perceiued that he spake of them. 46 But when they sought to lay hands on him, they feared the multitude, because they tooke him for a Prophet.

22. AND Iesus answered, and spake vnto them againe by parables, and said, 2 The Kingdome of heauen is like vnto a certaine King, which made a mariage for his sonne, 3 And sent forth his seruants to call them that were bidden to the wedding, and they would not come. 4 Againe, he sent foorth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner; my oxen, and my fatlings are killed, and all things are ready: come vnto the marriage. 5 But they made light of it, and went their wayes, one to his farme, another to his merchandize: 6 And the remnant tooke his seruants, and intreated them spitefully, and slew them. 7 But when the king heard *thereof*, he was

‘ ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. [8] Τότε λέγει τοῖς
‘ δούλοις αὐτοῦ, Ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι.
‘ [9] πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους [m] ἂν| εὕρητε, καλέσατε εἰς
‘ τοὺς γάμους. [10] Καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας
‘ ὅσους εὗρον, πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.
‘ [11] εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ
‘ ἐνδεδυμένον ἔνδυμα γάμου· [12] καὶ λέγει αὐτῷ, Ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ
‘ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφιμώθη. [13] τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις,
‘ Δήσαντες αὐτοῦ πόδας καὶ χεῖρας, [n] ἄρατε αὐτὸν καὶ| ἐκβάλετε εἰς τὸ σκότος
‘ τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. [14] πολλοὶ γάρ
‘ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.’ [15] Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον

[m] Alex. ἐὰν. [n] Alex. = ἄρατε αὐτὸν, καὶ.

WICLIF—1380.

distroiede the manquellers & brente her citees, [8] thanne he seide to hise seruauntis, the weddyngis ben redi: but thei that weren clepid to the feest wer not worthi, [9] therfore go ȝe in to the endis of weies: & whom euer ȝe fynden, clepe ȝe to the weddyngis, [10] & hise seruauntis ȝeden out in to weies: & gaderiden to gidre alle that thei founden good & yuel, and the bridale was fulfillid with men sitting at the mete, [11] and the kyng entrid to se men sittynge at the mete: and he siȝe there a man not clothid with bride clooth, [12] & he seide to hym, Frend hou entridist thou hidir, with out bride clothis, and he was doumbe, [13] thanne the kyng bade hise mynystris, bynde hym bothe hondis & feet: & sende ȝe him in to vttirmore derknessis, there schal be wepynge & grentynge of teeth, [14] for many ben clepid but fewe ben chosen.

[15] Thanne pharisees ȝeden awey & tooken a counceile: to take ihesus in word, [16] and thei senden to hym her disciplis with erodianes, & seiden, maistir we witen that thou art sothefast, & thou techist in treuthe the wey of god: & thou chargist not of ony man, for thou biholdist not the persone of men, [17] therfor seie to us: what it semith to thee, is it leueful that tribute be ȝouun to the emperour ether nay? [18] & whanne ihesus hadde knowen the wickidnesse of hem: he seide ipocritis what tempten ȝe me? [19] schewe ȝe to me the prynte of the monei, and thei brouȝten to hym a peny, [20] & ihesus seide to hem, whos is this ymage, & the writynge aboue? [21] thei seien to hym, the emperous, thanne he seith to hem, therfore ȝelde ȝe to the emperour: tho thingis that ben the emperouris, & to god: tho thingis that ben of god, [22] and thei herden & wondriden, and thei leften hym: & wenten aweye,

[23] In that day saduceis that seien there

manquellers, *murderers*. clepid, *called*. ȝeden, *went*. yuel, *evil*. witen, *know*. sothefast, *true*. chargist, [*respicis*] *regardest*. leueful, *lawful*. ȝouun, *given*. aȝen, *again*.

TYNDALE—1534.

distroyed those murtherers, and brent vp their cyte.

[8] Then sayde he to his servauntes: the weddinge was prepared. But they which were bydden, were not worthy. [9] Go ye therfore out into the hye wayes, and as many as ye finde, byd them to the mariage. [10] The seruauntes went out in to the hie wayes, and gaddered to gedder as many as they coulde fynde, both good and bad, and the weddinge was furnysshed with gestes. [11] Then the kynge came in, to viset the gestes, and spyed there a man which had not on a weddinge garment, [12] and sayde vnto him: frende, how fortuned it that thou camest in hither and hast not on a weddyng garment? And he was even spechlesse. [13] Then sayde the kynge to his ministers: take and bynde hym hand and fote, and caste hym into vtter darcknes, there shalbe wepinge and gnasshinge of teth. [14] For many are called and feawe be chosen.

[15] Then went the Pharises and toke counsell how they might tangle him in his wordes. [16] And they sent vnto him their disciples with Herodes servauntes sayinge: Master, we knowe that thou are true, and teachest the waye of god trulie, nether carest for eny man, for thou consydrest not mennes estate. [17] Tell vs therfore: how thynkest thou? Is it lawfull to geve tribute vnto Cesar or not? [18] Jesus perceaved their wikednes, and sayde: Why tempte ye me ye ypocrites? [19] Let me se the tribute money. And they toke hym a peny. [20] And he sayde vnto them: whose is this ymage and superscripcion? [21] They sayde vnto him: Cesars. Then sayde he vnto them. Geve therfore to Cesar, that which is Cesars: and geve vnto god, that which is goddes. [22] When they hearde that, they marveled, and lefte hym and went there waye.

[23] The same daye the Saduces came to him (which saye that there is no resurrec-

CRANMER—1539.

warre and destroyed those murtherers, and brent vp their cytie.

[8] Then sayde he to his seruauntes: the mariage in dede is prepared. But they which were bydden, were not worthy. [9] Goo ye therfore out into the hye wayes: and as many as ye finde byd them to the mariage. [10] And the seruauntes went out into the hye wayes, and gathered together all, as many as they coulde finde, both good and bad, and the weddinge was furnisshed with gestes. [11] Then the kynge came in, to se the gestes, and whan he spyed there a man, which had not on a weddinge garment, [12] he saide vnto him: frende, how camest thou in hyther not hauyng a weddynge garment? And he was euen spechlesse. [13] Then saide the kyng to the ministers: take and binde him hand and fote, and cast him into vtter darcknes there shal be wepynge and gnasshynge of teth. [14] For many be called but feaw are chosen:

[15] Then went the pharises, and toke counsell how they myght tangle him in his wordes. [16] And they sent out vnto him their disciples wyth Herodes seruauntes, sayinge: Master, we knowe that thou art true, and teachest the waye of God truely, nether carest thou for eny man, for thou regardest not the outward appearaunce of men. [17] Tell vs therfore: how thinkest thou? Is it lawfull that tribute be geuen vnto Cesar or not? [18] But Iesus perceauing their wyckednes, sayde: Why tempte ye me ye ypocrites? [19] Shewe me the tribute mony. And they toke him a peny. [20] And he saide vnto them: whose is this ymage and superscripcion? [21] They saye vnto him, Cesars. Then sayde he vnto them. Geue therfore vnto Cesar, the thinges which are Cesars: and vnto God, those thinges that are Gods [22] When they had hearde these wordes, they marueled, and left him, and went their waye. [23] The same daye came to him the Saduces (which saye that there is no resur-

ἔλαβον [o] ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. [16] καὶ ἀποστέλλουσιν αὐτῷ τοὺς
μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, λέγοντες, ‘Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς
‘εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός,
‘οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων. [17] εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστι
‘δοῦναι κῆνσον Καίσαρι, ἢ οὔ;’ [18] Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε,
‘Τί με πειράζετε, ὑποκριταί; [19] ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου.’ Οἱ δὲ
προσήνεγκαν αὐτῷ δηνάριον. [20] καὶ λέγει αὐτοῖς [p], ‘Τίνος ἡ εἰκὼν αὕτη καὶ ἡ
‘ἐπιγραφή;’ [21] λέγουσιν αὐτῷ, ‘Καίσαρος.’ τότε λέγει αὐτοῖς, ‘Ἀπόδοτε οὖν τὰ
‘Καίσαρος, Καίσαρι· καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ.’ [22] Καὶ ἀκούσαντες ἐθαύμασαν·
καὶ ἀφέντες αὐτὸν ἀπῆλθον.

[23] Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, [q] οἱ| λέγοντες μὴ εἶναι

[o] Alex. + κατὰ τοῦ Ἰησοῦ s. κατ' αὐτοῦ. [p] Alex. + ὁ Ἰησοῦς. [q] Alex. = οἱ.

GENEVA — 1557.

his warriers, and destroyed, those murtherers, and burnt vp their citie. [8] Then sayd he to his seruantes, Truly the weddynge is prepared: But they which were bidden, were not worthy. [9] Go ye therfore out into the hye wayes, and as many as ye fynde, byd them to the mariage.

[10] And the seruantes went out into the hie wayes and gathered to gether as many as they coulde fynd, both good and bad: and the weddyng was furnyshed with geastes.

[11] Then the king came in, to see the geastes, and spyed there a man which had not on a weddyng garment. [12] And sayd vnto hym, friend, how camest thou in hyther, and hast not on a wedding garment? And he was euen speachlesse. [13] Then sayd the king to the ministres, Take and bynde hym hand and fote, and cast hym into vtter darcknes, there shalbe wepyng and gnasshyng of teeth. [14] For many are called, & fewe be chosen.

[15] Then went the Pharises and toke counsel how they myght tangle him in hys wordes. [16] And they sent vnto hym their disciples with Herodes seruantes, saying, Master we knowe that thou art true, and teachest the way of God truly, nether carest for any man, for thou considrest not mennes estat. [17] Tel vs therfore, how thynkest thou? Is it lawful to geue tribute vnto Cesar or not? [18] Iesus perceaued theyr wyckednes, and sayd, Why tempte ye me ye hypocrites? [19] Let me see the tribute mony. And they broght him a peny. [20] And he sayd vnto them, whose is this Image and superscription? They sayd vnto him, Cesars. [21] Then sayd he vnto them, Geue therfore to Cesar, that which is Cesars, and geue vnto God, that which is Goddes. [22] When they heard that, they merueyled, and left him, and went theyr way.

[23] The same day the Sadduces came to him (which say that there is no resur-

RHEIMS — 1582.

and sending his hostes, destroied those murderers, and burnt their citie. [8] Then he saith to his seruants, The mariage in deede is ready: but they that vvere inuited, vvere not vvorthie. [9] Goe ye therfore into the high vvayes: and vvhosoeuer you shal finde, call to the mariage. [10] And his seruants going forth into the vvayes, gathered together al that they found, bad and good: and the mariage vvas filled vvith ghestes.

[11] And the king vvent in to see the ghestes: and he savv there a man not attired in a vvedding garment. [12] And he saith to him, Frende, hovv camest thou in hither not hauing a vvedding garment? But he vvas dumme. [13] Then the king said to the vvaiters, Binde his hands and feete, and cast him into the vtter darkenes: there shal be vveeping and gnashing of teeth. [14] For many be called, but fevv elect.

[15] Then the Pharisees departing, consulted among them selues for to entrappe him in his talke. [16] And they send to him their disciples vvith the Herodians, saying, Maister, vve knovv that thou art a true speaker, and teachest the vvay of God in truth, neither carest thou for any man. for thou doest not respect the person of men: [17] tel vs therfore vvhat is thy opinion, is it lavvful to giue tribute to Cæsar, or not? [18] But IESVS knovving their naughtines, said, What do you tempt me Hypocrites? [19] Shevv me the tribute coine. And they offred him a penie. [20] And IESVS saith to them, Whose is this image and superscription? [21] They say to him, Cæsars. Then he saith to them, Render therfore the things that are Cæsars, to Cæsar: and the things that are Gods, to God. [22] And hearing it they marueled, and leauing him vvent their vvaies.

[23] That day there came to him the Sadducees, that say there is no resurrection:

AUTHORISED — 1611.

wroth, and hee sent foorth his armies, and destroyed those murderers, and burnt vp their citie. [8] Then saith hee to his seruants, The wedding is ready, but they which were bidden, were not worthy. [9] Goe yee therefore into the high wayes, and as many as yee shall finde, bid to the mariage. [10] So those seruants went out into the high wayes, and gathered together all as many as they found, both bad and good, and the wedding was furnished with ghests.

[11] And when the king came in to see the guests, hee sawe there a man, which had not on a wedding garment, [12] And hee saith vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And hee was speechlesse. [13] Then said the king to the seruants, Binde him hand and foote, and take him away, and cast him into outer darknesse, there shall be weeping and gnashing of teeth. [14] For many are called, but few are chosen.

[15] Then went the Pharises, and tooke counsell, how they might intangle him in his talke. [16] And they sent out vnto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in trueth, neither carest thou for any man; for thou regardest not the person of men. [17] Tell vs therefore, what thinkest thou? Is it lawfull to giue tribute vnto Cesar, or not? [18] But Iesus perceiued their wickednesse, and said, Why tempt ye me, ye hypocrites? [19] Shew me the tribute money. And they brought vnto him a peny. [20] And he saith vnto them, Whose is this image and [a] superscription? [21] They say vnto him, Cesars. Then saith he vnto them, Render therefore vnto Cesar, the things which are Cesars: and vnto God, the things that are Gods. [22] When they had heard *these words*, they marueiled, and left him, and went their way.

[23] The same day came to him the Sadduces, which say that there is no resur-

[a] *Or*, inscription.

ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν, [24] λέγοντες, ‘ Διδάσκαλε, Μωσῆς εἶπεν, “ Ἐάν
“ τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα
“ αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.” [25] Ἦσαν δὲ παρ᾽ ἡμῖν ἑπτὰ
‘ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα, ἀφῆκε τὴν
‘ γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. [26] ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν
‘ ἑπτά. [27] ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. [28] ἐν τῇ οὖν ἀναστάσει, τίνος
‘ τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.’ [29] Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
αὐτοῖς, ‘ Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ. [30] ἐν γὰρ
‘ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε [r] ἐκγαμίζονται,| ἀλλ᾽ ὡς ἄγγελοι τοῦ Θεοῦ ἐν
‘ οὐρανῷ εἰσι. [31] περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν
‘ ὑπὸ τοῦ Θεοῦ, λέγοντος, [32] “ Ἐγώ εἰμι ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ

[r] Alex. γαμίζονται s. γαμίσκονται. [s] Alex. = Θεὸς.

WICLIF—1380.

is no risinge aȝen to liif, camen to him: and axiden hym [24] ¶ seiden, maistir, moises seide, if ony man is deed, not hauynge a sone: that his brother wedde his wiif ¶ reise seed to his brother, [25] and seuene britheren weren at us, and the first weddid a wiif ¶ is deed, ¶ he hadde no seed, ¶ lefte his wiif to his brother, [26] also the secunde ¶ the thridde til to the seuenthe, [27] but the laste of alle: the womman is deed also,

[28] in the risynge aȝen to liif, whos wiif of the seuene schal sche be? for al hadden hir, [29] ihesus answerid ¶ seide to hem, ȝe erren ¶ ȝe knowen not scripturis ne the vertues of god, [30] for in the risynge aȝen to liif, nether thei schulen wedde nether schulen be weddid: but thei ben as the aungelis of god in heuene,

[31] ¶ of the risynge aȝen of deed men ȝe han not redde, that is seide of the lord, that seith to ȝou, [32] I am god of Abraham, ¶ god of Isac, ¶ god of iacob, he is not god of deed men: but of lyuynge men, [33] and the puple heringe: wondriden in his techynge,

[34] And pharisees herde that he hadde putte scilence to saduceis camen to gidre, [35] ¶ oon of hem a techere of the lawe axed ihesus ¶ temptid hym, [36] maistir whiche is a greete maundement in the lawe?

[37] ihesus seide to hym, thou schalt loue thi lord god of al thin herte, ¶ in al thin soule ¶ in al thin mynde: [38] this is the first ¶ the moste maundemente, [39] ¶ the secunde is like to this, thou schalt loue thi neiȝbore as thi silf, [40] in these .ij. maundementis: hangith al the lawe ¶ the profetis,

[41] ¶ whanne the pharisees weren gaderid to gidre, ihesus axed to hem, [42] and seide, what semeth to ȝou of crist: whos sone

aȝen, *again*. vertues, *powers*.

TYNDALE—1534.

cion) and axed him [24] sayinge: Master, Moses bade, yf a man dye havinge no chyldren, that the brother mary his wyfe, and reyse vp seed vnto his brother. [25] Ther were with vs seven brethren, and the fyrste maried and deceased with oute yssue, and lefte his wyfe vnto his brother. [26] Lyke wise the seconde and the thryd, vnto the seventhe. [27] Laste of all the woman dyed also. [28] Now in the resurreccion, whose wyfe shall she be of the seven? For all had her. [29] Jesus answered and sayde vnto them: ye are deceaved, and vnderstonde not the scriptures, nor yet the power of God. [30] For in the resurreccion they nether mary nor are maryed: but are as the angels of God in heven.

[31] As touchynge the resurreccion of the deed: have ye not redde what is sayde vnto you of God, which sayeth: [32] I am Abrahams God, and Ysaacks God, and the God of Jacob? God is not the God of the deed: but of the lyvinge. [33] And when the people hearde that, they were astonyed at his doctrine.

[34] When the Pharises had hearde, how that he had put the Saduces to silence, they drewe to gedder, [35] and one of them which was a doctoure of lawe, axed a question temptinge him and sayinge: [36] Master which is the chefe commaundment in the lawe? [37] Iesus sayde vnto him: love the Lorde thy God with all thine herte, with all thy soule, and with all thy mynde. [38] This is the fyrst and the chefe commaundement. [39] And ther is another lyke vnto this. Love thyne neghbour as thy selfe. [40] In these two commaundementes hange all the lawe and the Prophetes.

[41] Whyll the Pharises were gaddered togeder, Iesus axed them [42] sayinge: what thinke ye of Christ? Whose sonne is he? They sayde vnto him: the sonne

CRANMER—1539.

reccion) and asked him [24] sayinge: Master, Moses sayde: that yf a man dye hauynge no chylde, his brother shulde mary his wyfe, and reyse vp seed vnto his brother.

[25] Ther were with vs seuen brethren: and the fyrste maried a wyfe, and deceased without yssue and lefte his wyfe vnto his brother. [26] Lykewyse, the seconde and the third, vnto the seuenth. [27] Laste of all the woman dyed also. [28] Therfore in the resurrecion, whose wyfe shall she be of the seuen? For they all had her. [29] Iesus answered and sayde vnto them: ye do erre, not knowinge the scriptures, nor the power of God. [30] For in the resurreccion, they nether mary, nor are maryed but are as the Angels in heauen.

[31] But as touchyng the resurreccion of the deed: haue ye not red that which is spoken vnto you of God, which sayth: [32] I am the God of Abraham and the God of Isaac, and the God of Iacob? God is not a God of deed, but of lyuinge. [33] And when the people heard this, they were astonnyed at his doctryne.

[34] But when the pharises had heard, that he had put the Saduces to sylence, they came together, [35] and one of them which was (a doctour of lawe) asked him a question, temptinge him, and saying: [36] Master, which is the greate commaundement in the lawe? [37] Iesus saide vnto him: Thou shalt loue the Lord thy God with all thy herte, and wyth all thy soule, and wyth all thy mynde [38] This is the fyrst and greate commaundement. [39] And the seconde is lyke vnto it Thou shalt loue thyne neyboure as thy selfe. [40] In these two commaundementes hange all the lawe and the Prophetes.

[41] Whyle the Pharises were gathered together, Iesus asked them, [42] saying: what thynke ye of Christ? Whose sonne is he? They saye vnto him: the sonne of

" ὁ Θεὸς Ἰακώβ;" Οὐκ ἔστιν ὁ Θεὸς [s] Θεὸς| νεκρῶν, ἀλλὰ ζώντων.' [33] Καὶ ἀκού-
σαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

[34] Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ
τὸ αὐτό· [35] καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς, πειράζων αὐτὸν [t] καὶ λέγων,|
' [36] Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;' [37] 'Ο δὲ [u] Ἰησοῦς| [v] ἔφη| αὐτῷ,
" Ἀγαπήσεις Κύριον τὸν Θεόν σου, [w] ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ| ἐν ὅλῃ τῇ ψυχῇ
" σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου." [38] αὕτη ἐστὶ [x] πρώτη καὶ μεγάλη| ἐντολή. [39] δευ-
' τέρα δὲ ὁμοία αὐτῇ, "Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν." [40] ἐν ταύταις ταῖς
' δυσὶν ἐντολαῖς ὅλος ὁ νόμος [y] καὶ οἱ προφῆται κρέμανται.|'

[41] Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς, [42] λέγων, ' Τί
' ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός ἐστι;' Λέγουσιν αὐτῷ, ' Τοῦ Δαυίδ.'

[t] Alex. = καὶ λέγ. [u] Alex.= Ἰησοῦς. [v] Rec. εἶπεν. [w] Const. ἐν ὅλῃ καρδίᾳ σου καὶ. [x] Alex. ἡ μεγάλη καὶ πρώτη. [y] Alex. κρέμαται καὶ οἱ προφῆται.

GENEVA — 1557.

rection) and asked hym, [24] Saying, Master, Moses bad, if a man dye, hauynge no chyldren, that his brother mary his wyfe, & rayse vp seede vnto his brother.

[25] There were with vs seuen brethren, & the fyrst maryed a wife, and deceassed without yssue, and left his wyfe vnto his brother. [26] Likewise also the second, and the thyrd, vnto the seuenth. [27] Last of all the woman dyed also. [28] Now in the resurrection, whose wyfe shal she be of the seuen? For all had her.

[29] Iesus answered and sayd vnto them, Ye are deceaued, not vnderstandyng the Scriptures, nor the power of God. [30] For in the resurrection, men nether mary wiues, nor wiues are bestowed in mariadge: but are as the Angels of God in heauen. [31] As touchyng the resurrection of the dead, haue ye not read what is sayd vnto you of God, which sayth, [32] I am Abrahams God, and Isaacs God, and the God of Iacob? God is not the God of the dead, but of the lyuing. [33] And when the people hearde that, they were astonied at his doctrine.

[34] When the Pharises had heard, how that he had put the Sadduces to silence, vpon that they drewe together, [35] And one of them which was an exponder of the lawe, asked him a question, temting him, and saying, [36] Master, which is the chiefe commandement in the law? [37] Iesus sayd to him, Loue the Lord thy God, with all thy hart, with all thy soule, and with all thy mynde. [38] This is the fyrst and the chiefe commandement. [39] And the second is like vnto this. Loue thine neyghbour as thy selfe. [40] In these two commandementes, hangeth all the Lawe and the Prophetes.

[41] While the Pharises were gathered together, Iesus asked them, [42] Saying, What thynke ye of Christe? Whose sonne is he? They sayd vnto him, the sonne of

RHEIMS — 1582.

and asked him, [24] saying, Maister, Moyses said, *If a man die not hauing a childe, that his brother marie his wife, and raise vp seede to his brother.*

[25] And there vvere vvith vs seuen brethren: and the first hauing maried a vvife, died: and not hauing issue, left his vvife to his brother. [26] In like maner the second and the third euen to the seuenth. [27] And last of al the vvoman died also. [28] In the resurrection therfore vvhose vvife of the seuen shal she be? for they al had her.

[29] And IESVS answering, said to them, You do erre, not knowing the Scriptures, nor the povver of God. [30] For in the resurrection neither shal they marie nor be maried: but are as the Angels of God in heauen. [31] And concerning the resurrection of the dead, haue you not read that vvich vvas spoken of God saying to you, [32] *I am the God of Abraham, and the God of Isaac, and the God of Iacob?* He is not God of the dead, but of the liuing. [33] And the multitudes hearing it, marueled at his doctrine.

[34] But the Pharisees hearing that he had put the Sadducees to silence, came together: [35] and one of them a doctor of lavv asked of him, tempting him, [36] Maister, vvhich is the great commaundement in the lavv? [37] IESVS said to him, *Thou shalt loue the lord thy God from thy whole hart, and with thy whole soul, and with thy whole minde.* [38] This is the greatest and the first commaundement. [39] And the second is like to this, *Thou shalt loue thy neighbour as thyself.* [40] On these tvvo commaundements dependeth the vvhole Lavv and the Prophets.

[41] And the Pharisees being assembled, IESVS asked them [42] saying, What is your opinion of Christ? Whose sonne is

AUTHORISED — 1611.

rection, and asked him, [24] Saying, Master, Moses said, If any man die, hauing no children, his brother shall marrie his wife, and raise vp seed vnto his brother.

[25] Now there were with vs seuen brethren, and the first when he had maried a wife, deceased, and hauing no issue, left his wife vnto his brother. [26] Likewise the second also, and the third, vnto the seuenth. [27] And last of al the woman died also. [28] Therefore, in the resurrection, whose wife shall she be of the seuen? for they all had her.

[29] Iesus answered, and said vnto them, Yee doe erre, not knowing the Scriptures, nor the power of God. [30] For in the resurrection they neither marry, nor are giuen in marriage, but are as the Angels of God in heauen. [31] But as touching the resurrection of the dead, haue ye not read that which was spoken vnto you by God, saying, [32] I am the God of Abraham, and the God of Isaac, and the God of Iacob? God is not the God of the dead, but of the liuing. [33] And when the multitude heard this, they were astonished at his doctrine.

[34] But when the Pharises had heard that he had put the Sadduces to silence, they were gathered together. [35] Then one of them, which was a Lawyer, asked *him* a question, tempting him, and saying, [36] Master, which is the great Commandement in the Law? [37] Iesus said vnto him, Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy minde. [38] This is the first and great Commandement. [39] And the second is like vnto it, Thou shalt loue thy neighbour as thy selfe. [40] On these two Commandements hang all the Law and the Prophets.

[41] While the Pharises were gathered together, Iesus asked them, [42] saying, What thinke yee of Christ? whose sonne is hee? They say vnto him, The sonne

43 Λέγει αὐτοῖς[z], ‘Πῶς οὖν Δαυὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ; λέγων,
“ 44 Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς
“ σου [a]ὑποπόδιον| τῶν ποδῶν σου.” 45 Εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς
‘ αὐτοῦ ἐστι;’ 46 Καὶ οὐδεὶς ἐδύνατο [b]αὐτῷ ἀποκριθῆναι| λόγον· οὐδὲ ἐτόλμησέ τις
ἀπ᾽ ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

XXIII. Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ, 2 λέγων,
‘Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι· 3 πάντα
‘ οὖν ὅσα ἂν εἴπωσιν ὑμῖν [c]τηρεῖν,| [d]τηρεῖτε καὶ ποιεῖτε·| κατὰ δὲ τὰ ἔργα αὐτῶν
‘ μὴ ποιεῖτε· λέγουσι γὰρ καὶ οὐ ποιοῦσι. 4 δεσμεύουσι [e]γὰρ| φορτία βαρέα καὶ
‘ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· [f]τῷ δὲ δακτύλῳ
‘ αὐτῶν| οὐ θέλουσι κινῆσαι αὐτά. 5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ

[z] Alex. + ὁ Ἰησοῦς. [a] Alex. ὑποκάτω. [b] Alex. ἀποκριθῆναι αὐτῷ. [c] Alex. = τηρεῖν. [d] Alex. ποιεῖτε s. ποιήσατε καὶ τηρεῖτε. [e] Alex. δὲ. [f] Alex. αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν.

WICLIF—1380.

is he? thei seiden to hym of dauith, 43 he seith to hem, hou thanne dauith in spirit clepith hym lord, ȝ seith? 44 the lord seide to my lorde: sitte on my riȝthalf, til I putte thin enemyes a stool of thi feet,

45 thanne if dauith clepith hym lord: hou is he his sone? 46 ȝ no man myȝte answere a word to hym: nether ony man was hardie fro that day, to axe hym more.

23. THANNE ihesus spak to the puple: ȝ to hise disciplis 2 ȝ seide, on the chaiere of moises: scribis ȝ pharisees han sette, 3 therfor kepe ȝe ȝ do ȝe alle thingis what euer thingis thei seien to ȝou, but nyle ȝe do aftir her werkis, for thei seien ȝ doen not, 4 ȝ thei bynden greuous chargis ȝ that moun not be born, ȝ putten on schuldris of men: but with her fynger thei wole not moue hem,

5 therfore thei doen alle her werkis, that thei be seien of men, for thei drawen abrood her filateries, ȝ magnyfien hemmes, 6 and thei louen the first sittynge placis in sopers, ȝ the first chaiers in synagogis: 7 ȝ salutaciouns in chepynge, ȝ to be clepid of men maistir,

8 but nyle ȝe be clepid maistir for oon is ȝoure maistir, ȝ alle ȝe ben britheren, 9 ȝ nyle ȝe clepe to ȝou a fadir on erthe, for oon is ȝoure fadir that is in heuenes,

10 nether be ȝe clepid maistris for oon is ȝoure maistir crist, 11 he that is grettist among ȝou: schal be ȝoure minystre, 12 for he that hiȝeth hym silf: schal be mekid, and he that mekith hym silf: schal be enhaunsid.

13 But wo to ȝou scribis ȝ pharisees ipocritis, that closen the kyngdom of heuenes bifore men, ȝ ȝe entre not: neither suffren

clepith, *calleth*. nyle, *not*. moun, *may* or *can*. hemmes, *borders*, *fringe* or *flounces*. chepynge, *market*. hiȝeth, *exalteth*. mekid, *humbled*.

TYNDALE—1534.

of David. 43 He sayde vnto them: how then doeth David in spirite, call him Lorde sayinge? 44 The Lorde sayde to my Lorde, syt on my right honde: tyll I make thyne enemyes thy fote stole. 45 Yf David call him Lorde: how is he then his sonne? 46 And none coulde answere him ageyne one worde: nether durste eny from that daye forth, axe him eny moo questions.

23. THEN spake Iesus to the people, and to his disciples 2 sayinge. The Scribes and the Pharises sit in Moses seate. 3 All therfore what soever they byd you observe, that observe and do: but after their workes do not: For they saye, and do not. 4 Ye and they bynde hevy burthens and grevous to be borne, and ley them on mennes shulders: but they them sylfes will not heave at them with one of their fyngers. 5 All their workes they do, for to be sene of men. They set abroade their philateries, and make large borders on there garmentes, 6 and love to sit vppermooste at feastes, and to have the chefe seates in the synagoges, 7 and gretinges in the marketes, and to be called of men Rabi.

8 But ye shall not suffre youre selves to be called Rabi. For one is youre master, that is to wyt Christ, and all ye are brethren. 9 And call no man youre father vpon the erth, for there is but one youre father, and he is in heven. 10 Be not called masters, for there is but one youre master, and he is Christ. 11 He that is greatest amonge you, shalbe youre seruaunte. 12 But whosoever exalteth him silfe, shalbe brought lowe. And he that humbleth him silfe, shalbe exalted.

13 Wo be vnto you Scribes and Pharises, ypocrites, for ye shutte vp the kyngdome of heven before men: ye youre selves goo not in, nether suffre ye them that

CRANMER—1539.

Dauid. 43 He sayde vnto them how then doeth Dauid in sprete, call him Lorde sayinge: 44 The Lorde sayde vnto my Lorde syt thou on my ryght hande tyll I make thyne enemyes thy foote stoole. 45 If Dauid then, call him Lord, how is he then his sonne? 46 And no man was able to answere him anye thing: nether durste eny man (from that daye forth) aske him any moo questions.

23. THEN spake Iesus to the people, and to his disciples, 2 saying: The Scribes and the Pharises syt in Moses seate. 3 All therfore whatsoeuer they bid you obserue, that obserue and do: but do not ye after their workes: for they saye, and do not. 4 yee they bynde together heuy burthens and greuous to be borne, and laye them on mennes shoulders: but they them selues will not heaue at them with one of their fyngers. 5 All their worckes do they for the intent, that they maie be sene of men. They set abroade their philateries, and make large the borders of their garmentes, 6 and loue the vppermoste seates at feastes, and to sytt in the chefe place in councels, 7 and gretynges in the markett, and to be called of men, Rabbi.

8 But be not ye called Rabbi. For one is youre master, euen Christ, and all ye are brethren. 9 And call no man youre father vpon the erth, for one is your father which is in heauen. 10 Nether be ye called masters, for one is youre master, euen Christ. 11 He that is greatest amonge you, shalbe youre seruaunt. 12 But whosoeuer exalteth him selfe shalbe brought lowe. And he that humbleth him selfe, shalbe exalted.

13 Wo vnto you Scribes and Pharises, ye ypocrites, for ye shutte vp the kyngdome of heauen before men ye nether go in your selues, nether suffre ye them that come, to enter in.

ʿ θεαθῆναι τοῖς ἀνθρώποις. πλατύνουσι [g] δὲ| τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι
ʿ τὰ κράσπεδα τῶν ἱματίων αὐτῶν· [6] φιλοῦσί [h] τε| τὴν πρωτοκλισίαν ἐν τοῖς
ʿ δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, [7] καὶ τοὺς ἀσπασμοὺς ἐν
ʿ ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, ῥαββὶ, [i] ῥαββί.| [8] ὑμεῖς δὲ μὴ
ʿ κληθῆτε, ῥαββί· εἷς γάρ ἐστιν ὑμῶν ὁ καθηγητὴς, [k] ὁ Χριστός·| πάντες δὲ ὑμεῖς
ʿ ἀδελφοί ἐστε. [9] καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γάρ ἐστιν ὁ
ʿ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς. [10] μηδὲ κληθῆτε καθηγηταί· [l] εἷς γὰρ ὑμῶν
ʿ ἐστιν ὁ καθηγητὴς,| ὁ Χριστός. [11] ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος.
ʿ [12] ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψω-
ʿ θήσεται. [13] [m] Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, [n] ὅτι κατεσθίετε
ʿ τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε

[f] Alex. γὰρ. [h] Alex. δὲ. [i] Alex. = ῥαββί. [k] Alex. = ὁ Χριστός. [l] Alex. ὅτι καθηγητὴς ὑμῶν ἐστιν εἷς. [m] Const. Οὐαὶ . . . . ὅτι κατεσθίετε . . . κρίμα pon. ante οὐαὶ . . . ὅτι κλείετε . . . εἰσελθεῖν. sed rec. pon. post. [n] Alex. = ὅτι κατεσθίετε usque ad ὑποκριταὶ.

GENEVA — 1557.

Dauid. [43] He sayd vnto them, How then doth Dauid in spirit cal him Lord, saying, [44] The Lord sayd to my Lord, syt on my right hand tyl, I make thyne enemyes thy fote stole? [45] If Dauid call hym Lord, how is he then his sonne? [46] And none could answere him agayne one worde, nether durst any from that day forth, aske him any mo questions.

23. THEN spake Iesus to the people, and to his disciples, [2] Saying, The Scribes and the Pharises syt in Moses seat. [3] All therfore what soeuer they byd you obserue, that obserue and do: but after their workes do not: For they say, and do not. [4] For they bynde heauy burthens, and greuous to be borne, and lay them on mens shoulders, but they them selues wyl not heaue at them with one of theyr fingers. [5] Al theyr workes they do for to be sene of men. For they make theyr Phylacteries broade, and make longe the skirtes of their garmentes. [6] And loue to syt in the worthiest place at feastes, and to haue the chiefe seates in the assembles. [7] And gretynges in the markettes, and to be called of men Rabbi, Rabbi. [8] But be not ye called masters: For one is your master, that is to wyt, Christe, and all ye are brethren. [9] And call noman your father, vpon the earth, for ther is but one your Father, and he is in heauen. [10] Be not called Doctors, for ther is but one your Doctor, and he is Christe. [11] But he that is greatest among you, let him be your seruant. [12] For whosoeuer will exalte hym selfe, shalbe broght low. And he that wil humble hym selfe, shalbe exalted.

[13] Wo therfore be vnto you Scribes and Pharises, hypocrites, because ye shut vp the kyngdome of heauen before men: for ye yourselues go not in, nether suffre ye them that enter in.

RHEIMS — 1582.

he? They say to him, Dauids. [43] He saith to them, Hovv then doth Dauid in spirit cal him Lord, saying, [44] *The Lord said to my Lord, sitte on my right hand, vntil I put thine enemies the foote stole of thy feete?* [45] If Dauid therfore call him Lord, hovv is he his sonne? [46] And no man could answer him a vvord: neither durst any man from that day aske him any more.

23. THEN Iesvs spake to the multitudes and to his disciples, [2] saying, Vpon the chaire of Moyses haue sitten the Scribes and the Pharisees. [3] Al things therfore vvhatsoeuer they shal say to you, obserue ye and doe ye: but according to their vvorkes doe ye not, for they say and doe not. [4] For they binde heauy burdens & importable: and put them vpon mens shoulders: but vvith a finger of their ovvne they vvil not moue them.

[5] But they doe al their vvorkes, for to be seen of men. for they make brode their phylacteries, and enlarge their fringes. [6] And they loue the first places at suppers, and the first chaires in the Synagogs, [7] and salutations in the market-place, and to be called of men, Rabbi. [8] But be not you called Rabbi. for one is your maister, and al you are brethren. [9] And call none father to your self vpon earth: for one is your father, he that is in heauen. [10] Neither be ye called maisters: for one is your maister, Christ. [11] He that is the greater of you, shal be your seruiteur. [12] And he that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted.

[13] But vvo to you Scribes & Pharisees, hypocrites: because you shut the kingdom of heauen before men. For your selues do not enter in: and those that are going in, you suffer not to enter.

AUTHORISED — 1611.

of Dauid. [43] He saith vnto them, How then doth Dauid in spirit call him Lord, saying, [44] The Lord said vnto my Lord, Sit thou on my right hand, till I make thine enemies thy footstoole? [45] If Dauid then call him Lord, how is he his sonne? [46] And no man was able to answere him a word, neither durst any man (from that day forth) aske him any mo questions.

23. THEN spake Iesus to the multitude, and to his disciples, [2] Saying, The Scribes and the Pharisees sit in Moses seate: [3] All therfore whatsoeuer they bid you obserue, that obserue and doe, but doe not ye after their workes: for they say, and doe not. [4] For they bind heauy burdens, and grieuous to be borne, and lay them on mens shoulders, but *they themselues* will not mooue them with *one* of their fingers. [5] But all their workes they doe, for to bee seene of men: they make broad their phylacteries, and enlarge the borders of their garments, [6] and loue the vppermost roumes at feasts, and the chiefe seats in the Synagogues, [7] And greetings in the markets, and to be called of men, Rabbi, Rabbi. [8] But be not ye called Rabbi: for one is your Master, *euen* Christ, and all ye are brethren. [9] And call no man your father vpon the earth: for one is your father which is in heauen. [10] Neither be ye called masters: for one is your Master, *euen* Christ. [11] But hee that is greatest among you, shall be your seruant. [12] And whosoeuer shall exalt himselfe, shall be abased: and he that shall humble himselfe, shall be exalted.

[13] But woe vnto you, Scribes and Pharisees, hypocrites; for yee shut vp the kingdom of heauen against men: For yee neither goe in your selues, neither suffer ye them that are entring, to goe

‘ περισσότερον κρίμα. [14] Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, | ὅτι
‘ κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ
‘ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. [15] Οὐαὶ ὑμῖν, γραμματεῖς
‘ καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν, ποιῆσαι
‘ ἕνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.
‘ [16] Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, οἱ λέγοντες, Ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν·
‘ ὃς δ᾽ ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. [17] μωροὶ καὶ τυφλοί· τίς γὰρ
‘ μείζων ἐστὶν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἁγιάζων τὸν χρυσόν; [18] καί, Ὃς [o] ἐὰν | ὀμόσῃ
‘ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν· ὃς δ᾽ ἂν ὀμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ,
‘ ὀφείλει. [19] μωροὶ καὶ τυφλοί· τί γὰρ μεῖζον, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἁγιάζον
‘ τὸ δῶρον; [20] ὁ οὖν ὀμόσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς

[o] Alex. ἂν.

WICLIF—1380.

men entrynge for to entre/ [14] wo to 3ou scribis & phariseis ipocritis: that eten the housis of widewis & preien bi long preier for this thing 3e schulen take more doom/

[15] Wo to 3ou scribis & phariseis ipocritis that goen aboute the see & the lond: to make a prosilite, *that is conuertid to 3oure ordre*, and whanne he is made: 3e maken hym a sone of helle double more thanne 3e ben/

[16] Wo to 3ou blynde leders that seien/ whoeuer swerith bi the temple of god: it is nothing/ but he that swerith in the gold of the temple is dettour/ [17] 3e folis & blynde/ for what is gretter: the gold or the temple that halewith the gold? [18] & who euer swerith in the autir, it is nothing/ but he that swerith in the 3ifte, that is on the autir: owith/ [19] blynde men, for what is more: the 3ifte or the autir that halowith the 3ifte? [20] therfore he that swerith in the auter: swerith in it/ & in alle thingis that ben theron/ [21] and he that swerith in the temple: swerith in it & in hym that dwellith in the temple/ [22] and he that swerith in heuene: swerith in the trone of god, & in hym that sittith theron/

[23] wo to 3ou scribis and phariseis ipocritis: that tithen mynte aness & comyne & han lefte tho thingis that ben of more charge of the lawe, doom & merci & feith/ and it bihouid to do these thingis & not to leue tho/ [24] blinde leders clensenge a gnat, but swolowynge a camel/

[25] wo to 3ou scribis & phariseis ipocritis that clensen the cuppe & plater with oute forth/ but withynne 3e ben ful of raueyne & vnclennesse/ [26] thou blynde pharisee clense thou the cuppe & the plater with ynne forth, that that is with oute forth, be made clene/

[27] wo to 3ou scribis and phariseis ipocritis: that ben like to sepulcris whitid/

doom, *judgment*.

TYNDALE—1534.

come/ to enter in. [14] Wo be vnto you Scribes and Pharises ypocrites: ye devoure widdowes houses/ and that vnder a coloure of praying longe prayers: wherfore ye shall receave greater damnacion.

[15] Wo be vnto you Scribes and Pharises ypocrites/ which compasse see and londe/ to bringe one in to youre belefe: and when he ys brought/ ye make him two folde more the chylde of hell/ then ye youre selves are.

[16] Wo be vnto you blynd gides/ which saye whosoever sweare by the temple/ it is no thinge: but whosoever sweare by the golde of the temple/ he offendeth. [17] Ye foles and blinde? whether is greater/ the golde/ or the temple that sanctifieth the golde. [18] And whosoever sweareth by the aulter/ it is nothinge: but whosoever sweareth by the offeringe that lyeth on the aultre/ offendeth. [19] Ye foles and blinde: whether is greater the offeringe/ or the aultre which sanctifieth the offeringe? [20] Whosoever therfore sweareth by the aultre/ sweareth by it/ and by all that there on is. [21] And whosoever sweareth by the temple/ sweareth by it/ and by hym that dwelleth therin. [22] And he that sweareth by heven/ swereth by the seate of God and by hym that sytteth ther on.

[23] Wo be to you Scribes and Pharises ypocrites/ which tythe mynt/ annyse and commen/ and leave the waygthtyer mattres of the lawe vndone: iudgement/ mercy/ and fayth. These ought ye to have done/ and not to have left the othre vndone. [24] Ye blinde gydes which strayne out a gnat and swalowe a cammyll.

[25] Wo be to you scribes and pharises ypocrites/ which make clene the vtter syde of the cuppe/ and of the platter: but within they are full of brybery and excesse. [26] Thou blinde Pharise/ clense fyrst/ the ynne side of the cup and platter/ that the out syde of them maye be clene also.

[27] Wo be to you Scribes and Pharises ypocrites/ for ye are lyke vnto paynted

CRANMER—1539.

[14] Wo vnto you Scribes and pharises, ye ypocrites: for ye deuoure widdowes houses: and that vnder a pretence of longe prayer: therfore shall ye be the sorer punisshed.

[15] Wo be vnto you Scribes and Pharises, ye ypocrites: for ye compasse see and lande, to make one proselyte: and when he is become one, ye make him two folde moare the chylde of hell, then ye youre selues are.

[16] Wo be vnto you ye blynde gydes, for ye saye: whosoeuer doth sweare by the temple: it is nothynge: but whosoeuer sweareth by the golde of the temple, he is giltye. [17] Ye fooles and blinde: For whether is greater: the gold, or the temple that sanctifieth the gold? [18] And whosoeuer sweareth by the aultre, it is nothinge, but whosoeuer sweareth by the gift that is vpon it, he is giltye. [19] ye foles and blind, for whether is greater? the gift: or the altare that sanctifieth the gift? [20] Whoso therfore sweareth by the aultre, sweareth by it, and by all thinges that are there on. [21] And whoso sweareth by the temple, sweareth by it, and by him that dwelleth therin. [22] And he that sweareth by heauen, sweareth by the seate of God, and by him that sytteth theron.

[23] Wo vnto you Scribes and Pharises, ye ypocrites: For ye tyth mynt, and anyse, and commyn, and haue leaft the waightier matters of the lawe: iudgement, mercy, and faith. These ought ye to haue done, and not to leaue the other vndone. [24] ye blynde gydes, which strayne out a gnat, and swalowe a Camell.

[25] Wo vnto you Scribes and pharises, ye ypocrites: for ye make cleane the vtter syde of the cuppe, and of the platter: but wythin thei are full of brybery and excesse. [26] Thou blynde Pharise, clense fyrst that which is within the cup and platter, that the outesyde of them maye be cleane also.

[27] Wo vnto you Scribes and Pharises, ye ypocrites: for ye are lyke vnto painted

ʿ ἐπάνω αὐτοῦ· [21] καὶ ὁ ὀμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ [p] κατοικήσαντι|
ʿ αὐτόν· [22] καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ
ʿ καθημένῳ ἐπάνω αὐτοῦ. [23] Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι
ʿ ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ
ʿ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ [q] τὸν ἔλεον| καὶ τὴν πίστιν· ταῦτα [r] ἔδει
ʿ ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι. [24] ὁδηγοὶ τυφλοὶ, οἱ διϋλίζοντες τὸν κώνωπα, τὴν
ʿ δὲ κάμηλον καταπίνοντες. [25] Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ,
ʿ ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν
ʿ ἐξ ἁρπαγῆς καὶ [s] ἀδικίας.| [26] Φαρισαῖε τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ
ʿ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς [t] αὐτῶν| καθαρόν. [27] Οὐαὶ
ʿ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι παρομοιάζετε τάφοις κεκονια-

[p] Rec. κατοικοῦντι. [q] Alex. τὸ ἔλεος. [r] Alex. + δὲ. [s] Const. ἀδικίας. Alex. & Rec. ἀκρασίας. [t] Alex. αὐτοῦ.

GENEVA—1557.

14 Wo be vnto you Scribes and Pharises, hypocrites: For ye deuour widowes houses, and that vnder a coloure of longe prayers. Wherfore ye shal receaue the greater damnation. 15 Wo be vnto you Scribes and Pharises, hypocrites, for ye compasse sea and land to bryng one into your beliefe: and when he is broght, ye make him two folde more the childe of hell, then ye your selues are.

16 Wo be vnto you blynde guydes, which say, Whosoeuer sweareth by the temple, it is nothyng: but whosoeuer sweareth by the golde of the temple, he offendeth. 17 Ye fooles and blynde, whether is greater, the gold, or the temple that sanctifieth the golde? 18 And whosoeuer sweareth by the aulter, it is nothing: but whosoeuer sweareth by the offering that lyeth on the aulter, offendeth. 19 Ye fooles and blynde: whether is greater, the offeryng, or the aulter which sanctifieth the offering? 20 Whosoeuer therfore sweareth by the aulter, sweareth by it, and by all that theron is. 21 And whosoeuer sweareth by the temple, sweareth by it, and by hym that dwelleth therin. 22 And he that sweareth by heauen, sweareth by the seate of God, and by hym that sytteth theron.

23 Wo be to you Scribes, and Pharises, Hypocrites, which tyeth mynt, annyse, and commyn, and leaue the wayghtyer matters of the lawe vndone: iudgement, mercie, and faith. These oght ye to haue done, and not to haue left the other vndone. 24 Ye blynde guydes, which strayne out a gnate, and swalow a cammel. 25 Wo be to you Scribes and Pharises, hypocrites, for ye make cleane the vtter side of the cup, & of the platter: but within they are ful of brybery and excesse. 26 Thou blynde Pharise, clense fyrst the insyde of the cup & platter, that the out syde of them may be cleane also. 27 Wo be to you Scribes, and Pharises, hypocrites, for ye are lyke vnto paynted tombes,

RHEIMS—1582.

14 Wo to you Scribes and Pharisees, hypocrites: because you deuoure vvidovves houses, praying long prayers. for this you shal receiue the greater iudgement.

15 Wo to you Scribes and Pharisees, hypocrites: because you goe round about the sea and the land, to make one proselyte: and vvhen he is made, you make him the childe of hel double more then your selues.

16 Wo to you blinde guides, that say, Whosoeuer shal svveare by the temple, it is nothing: but he that shal svveare by the gold of the temple, is bound. 17 Ye foolish and blinde, for vvhether is greater, the gold, or the temple that sanctifieth the gold? 18 And vvhosoeuer shal svveare by the altar, it is nothing: but vvhosoeuer shal svveare by the gift that is vpon it, is bound. 19 Ye blinde, for vvhether is greater, the gift, or the altar that sanctifieth the gift? 20 He therfore that svveareth by the altar, svveareth by it and by al things that are vpon it: 21 and vvhosoeuer shal svveare by the temple, svveareth by it and by him that dvvelleth in it: 22 and he that svveareth by heauen, svveareth by the throne of God and by him that sitteth thereon.

23 Wo to you Scribes and Pharisees, hypocrites: because you tithe mint, and anise, and cummin, and haue left the vveightier things of the lavv, iudgement, and mercie, and faith. these things you ought to haue done, & not to haue omitted those. 24 Blinde guides, that straine a gnat, and svvallovv a camel.

25 Wo to you Scribes and Pharisees, hypocrites: because you make cleane that on the outside of the cuppe and dish: but vvithin you are ful' of rapine and vncleannes. 26 Thou blinde Pharisee, first make cleane the inside of the cuppe and the dish, that the outside may become cleane.

27 Wo to you Scribes and Pharisees, hypocrites: because you are like to vvhited

AUTHORISED—1611.

in. 14 Woe vnto you Scribes and Pharisees, hypocrites; for yee deuoure widowes houses, and for a pretence make long prayer; therefore ye shall receiue the greater damnation. 15 Woe vnto you Scribes and Pharises, hypocrites; for ye compasse Sea and land to make one Proselyte, and when hee is made, yee make him two fold more the childe of hell then your selues. 16 Woe vnto you, yee blind guides, which say, Whosoeuer shall sweare by the Temple, it is nothing: but whosoeuer shal sweare by the gold of the Temple, he is a debter. 17 Ye fooles and blind: for whether is greater, the gold or the Temple that sanctifieth the gold? 18 And whosoeuer shall sweare by the Altar, it is nothing: but whosoeuer sweareth by the gift that is vpon it, he is [a] guilty. 19 Ye fooles and blind: for whether is greater, the gift, or the Altar that sanctifieth the gift? 20 Who so therefore shall sweare by the Altar, sweareth by it, and by all things thereon. 21 And who so shall sweare by the Temple, sweareth by it, and by him that dwelleth therein. 22 And hee that shall sweare by heauen, sweareth by the throne of God, and by him that sitteth thereon. 23 Woe vnto you Scribes and Pharisees, hypocrites; for yee pay tithe of mint, and annise, and cummine, and haue omitted the weightier matters of the Law, iudgement, mercie and faith: these ought ye to haue done, and not to leaue the other vndone. 24 Ye blind guides, which straine at a gnat, and swallow a camel. 25 Woe vnto you Scribes and Pharisees, hypocrites; for yee make cleane the outside of the cup, and of the platter, but within they are full of extortion and excesse. 26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may bee cleane also. 27 Woe vnto you Scribes and Pharisees, hypocrites, for yee are

[a] *Or*, a debter, or bound.

‘ μένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν
‘ καὶ πάσης ἀκαθαρσίας. [28] οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις
‘ δίκαιοι, ἔσωθεν δὲ [u] μεστοί ἐστε| ὑποκρίσεως καὶ ἀνομίας. [29] Οὐαὶ ὑμῖν, γραμ-
‘ ματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ
‘ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, [30] καὶ λέγετε, Εἰ [v] ἤμεθα| ἐν ταῖς ἡμέραις τῶν
‘ πατέρων ἡμῶν, οὐκ ἂν [v] ἤμεθα| κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν.
‘ [31] ὥστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοί ἐστε τῶν φονευσάντων τοὺς προφήτας· [32] καὶ
‘ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. [33] ὄφεις, γεννήματα ἐχιδνῶν,
‘ πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; [34] Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω
‘ πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ
‘ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε

[u] Alex. ἐστε μέστοι. [v] Rec. ἦμεν.

WICLIF—1380.

whiche with oute forth, semen faire to men: but withinne thei ben ful of boonis of deed men, & of al filthe. [28] so ȝe with out forth, semen iust to men: but with ynne ȝe ben ful of ipocrisie & wickidnesse,

[29] wo to ȝou scribis & phariseis ipocrites: that bilden sepulcris of profetis: & maken feire the birielis, of iust men [30] & seien, if we hadden be in the dayes of oure fadris: we schulden not haue be her felowis in the blood of profetis, [31] and so ȝe ben in witnessinge to ȝou silf: that ȝe ben the sones of hem that slowen the profetis, [32] & fulfille ȝe the mesure of ȝoure fadris, [33] ȝe eddris and eddris briddis: hou schulen ȝe fle fro the doom of helle?

[34] therfore lo I sende to ȝou profetis & wise men & scribis, & of hem ȝe schulen sle & crucifie & of hem ȝe schulen scorge in ȝoure synagogis, & schulen pursue fro cite in to citee: [35] that al the iust blood come on ȝou: that was sched on the erthe, fro the blood of iust abel, to the blood of Zacharie the sone of barachie: whom ȝe slowen bitwixe the temple and the auter, [36] truli I seye to ȝou, alle these thingis schulen come on this generacioun. [37] Ierusalem ierusalem that sleest profetis & stonest hem that ben sent to thee: hou ofte wolde I gadir togidre thi children as an henne gaderith to gidre hir chekenes vndir hir wengis, & thou woldist not, [38] lo ȝoure hous schal be leeft to ȝou desert, [39] and I seye to ȝou: ȝe schulen not se me fro hennes forthe til ȝe seien, blessid is he that cometh in the name of the lord.

24. AND ihesus wente out of the temple, and hise disciplis camen to hym: to schewe hym the bildyngis of the temple, [2] but he answerid & seide to hem,

birielis, *burial-places.* eddris briddis, *adders' broods, or offspring.* seien, *say.*

TYNDALE—1534.

tombes which appere beautyfull outwarde: but are with in full of deed bones and of all fylthynes. [28] So are ye, for outwarde ye appere righteous vnto men, when within, ye are full of ypocrisie and iniquite.

[29] Wo be vnto you Scribes and Pharises ypocrites: ye bylde the tombes of the Prophetes, and garnisshe the sepulchres of the righteous, [30] and saye: Yf we had bene in the dayes of oure fathers, we wolde not have bene parteners with them in the bloud of the Prophetes. [31] So then ye be witnesses vnto youre selfes, that ye are the chyldren of them which killed the prophetes. [32] Fulfill ye lyke wyse the measure of youre fathers. [33] Yee serpentes and generacion of vipers, how shuld ye scape the dampnacion of hell?

[34] Wherfore, beholde I sende vnto you, prophetes, wyse men and scribes, and of them ye shall kyll and crucifie: and of them ye shall scourge in youre synagoges, and persecute from cyte to cyte, [35] that vpon you maye come all the righteous bloude that was sheed vpon the erth, from the bloud of righteous Abell, vnto the bloud of zacharias the sonne of Barachias, whom ye slewe betwene the temple and the altre. [36] Verely I say vnto you, all these thinges shall light vpon this generacion. [37] Hierusalem, Hierusalem which kyllest prophetes, and stonest them which are sent to the: how often wolde I have gadered thy chyldren to gether, as the henne gadreth her chickens vnder her winges, but ye wolde not: [38] Beholde youre habitacion shalbe lefte vnto you desolate. [39] For I saye to you, ye shall not se me hence forthe, tyll that ye saye: blessed is he that commeth in the name of the Lorde.

24. AND Iesus went out and departed from the temple: and his disciples came to hym, for to shewe him the byldinge of the temple. [2] Iesus sayde vnto them:

CRANMER—1539.

sepulcres which in dede appeare beautifull outwarde but are within full of deed mens bones and of all fylthynes. [28] Euen so ye also: outward ye appere righteous vnto men: But within, ye are full of faynednesse and iniquyte.

[29] wo vnto you Scribes and Pharises, ye ypocrites: ye buylde the tombes of the Prophetes, and garnisshe the sepulchres of the ryghteous, [30] and saye: yf we had bene in the dayes of oure fathers, we wolde not haue bene parteners wyth them in the bloude of the prophetes. [31] And so ye be wytnesses vnto youre selues, that ye are the chyldren of them which kylled the prophetes. [32] Fulfill ye likewyse the measure of youre fathers. [33] ye serpentes, ye generacion of vipers, how will ye scape the damnacion of hell?

[34] Wherfore beholde I sende vnto you prophetes and wyse men, and scribes, and some of them ye shall kyll and crucifye: and some of them shal ye scourge in youre synagoges, and persecute them from cytie to cytie: [35] that vpon you maye come all the ryghteous bloude which hath bene shedd vpon the erthe, from the bloude of ryghteous Abel, vnto the bloude of zachary sonne of Barachias, whom ye slewe betwene the temple and the altare. [36] Uerely I saye vnto you: all these thynges shall come vpon this generacion. [37] O Ierusalem, Ierusalem, thou that kyllest the prophetes, and stonest them which are sent vnto the: how often wolde I haue gathered thy chyldren together, euen as the henne gathereth her chyckens vnder her wynges, and ye wolde not? [38] Beholde youre house is left vnto you desolate. [39] For I saye vnto you: ye shall not se me hence forth, tyll that ye saye blessed is he, that commeth in the name of the lorde.

24. AND Iesus went out, and departed from the temple: and his disciples came to him, for to shewe him the byldinges of the temple. [2] Iesus sayde vnto them: Se

*'ἀπὸ πόλεως εἰς πόλιν· [35] ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ
'τῆς γῆς, ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου, ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ
'Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. [36] ἀμὴν λέγω
'ὑμῖν, [w] ὅτι| ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. [37] Ἰερουσαλὴμ, Ἰερουσαλὴμ,
'ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν,
'ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον [x] ἐπισυνάγει ὄρνις| τὰ
'νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε; [38] ἰδοὺ, ἀφίεται ὑμῖν ὁ
'οἶκος ὑμῶν ἔρημος. [39] λέγω γὰρ ὑμῖν, Οὐ μή με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε,
'εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.'*

XXIV. *Καὶ ἐξελθὼν ὁ Ἰησοῦς [y] ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· | καὶ προσῆλθον οἱ
μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. [2] ὁ δὲ [z] Ἰησοῦς| εἶπεν*

[w] Rec. = ὅτι. [x] Alex. ὄρνις ἐπισυνάγει. [y] Alex. ἀπὸ τοῦ ἱεροῦ, ἐπορεύετο. [z] Alex. ἀποκριθεὶς.

GENEVA—1557.

which appeare beautiful outward: but are with in ful of dead mens bones, and of al fylthines. [28] So are ye, for outward ye appere ryghteous vnto men, when with in, ye are ful of hypocrisie and iniquitie.

[29] Wo be vnto you Scribes, and Pharises, hypocrites, For ye buylde the tombes of the Prophetes, & garnish the sepulchres of the righteous, [30] And sayd, If we had bene in the dayes of our fathers, we would not haue bene parteners with them, in the bloud of the Prophetes. [31] So then ye be wytnesses vnto your selues, that ye are the chyldren of them which kylled the Prophetes. [32] Fulfil ye lykewyse the measure of your fathers. [33] Ye serpentes, ye generations of vipers, how should ye escape the damnation of hel?

[34] Wherfore, behold I send vnto you Prophetes, & Wyse men, and Scribes, & of them ye shal kyl and crucifie: and of them shal ye scourge in your Synagoges, & persecute from citie to citie: [35] That vpon you may come all the righteous bloud that was shed vpon the earth, from the bloud of ryghteous Abel, vnto the bloud of Zacharias the sonne of Barachias, whome ye slew betwene the temple and the aulter. [36] Verely I say vnto you, all these thynges shal lyght vpon this generation. [37] Ierusalem, Ierusalem which kyllest the Prophetes, and stonest them which are sent to thee: How often would I haue gathered thy chyldren together, as the henne gathereth her chyckens vnder her wynges, and ye woulde not. [38] Beholde your habitation shalbe left vnto you desolate. [39] For I say vnto you, ye shal not see me henceforth til that ye say, Blessed is he that commeth in the name of the Lord.

24. AND Iesus went out and departed from the temple, & his disciples came to him, for to shewe him the buyldyng of the temple [2] And Iesus sayd vnto them,

RHEIMS—1582.

sepulchres, vvhich outvvardly appeare vnto men beautiful, but vvithin are ful of dead mens bones, and al filthines. [28] So you also outvvardly in deede appeare to men iust: but invvardly you are ful of hypocrisie and iniquitie.

[29] Wo to you Scribes and Pharisees, ye hypocrites: because you build the Prophets sepulchres, and garnish the moniments of iust men, [30] and say: If vve had been in our fathers dayes, vve had not been their felovves in the bloud of the Prophets. [31] Therefore you are a testimonie to your ovvne selues, that you are the sonnes of them that killed the Prophets. [32] And fil you vp the measure of your fathers. [33] You serpents, vipers broodes, hovv vvil you flee from the iudgement of hel? [34] Therfore behold I send vnto you Prophets and wise men and scribes, and of them you shal kil & crucifie, and of them you shal scourge in your Synagogs, and persecute from citie into citie: [35] that vpon you may come al the iust bloud that vvas shed vpon the earth, from the bloud of Abel the iust euen vnto the bloud of Zacharias the sonne of Barachias, vvhom you murdered betvvene the temple and the altar. [36] Amen I say to you, al these things shal come vpon this generation. [37] Hierusalem, Hierusalem, vvhich killest the Prophets, and stonest them that vvere sent to thee, hovv often vvould I gather together thy children as the henne doth gather together her chickens vnder her vvinges, and thou vvouldest not? [38] Behold, your house shal be left desert to you. [39] For I say to you, you shal not see me from hence forth til you say, Blessed is he that commeth in the name of our Lord.

24. AND IESVS being gone out of the temple, vvent. And his disciples came to shevv him the buildings of the temple. [2] And he ansvvering said to them, Do you

AUTHORISED—1611.

like vnto whited sepulchres, which indeed appeare beautifull outward, but are within full of dead mens bones, and of all vncleannesse. [28] Euen so, yee also outwardly appeare righteous vnto men, but within ye are full of hypocrisie and iniquitie. [29] Woe vnto you Scribes and Pharisees, hypocrites, because yee build the tombes of the Prophets, and garnish the sepulchres of the righteous, [30] And say, If wee had been in the dayes of our fathers, wee would not haue been partakers with them in the blood of the Prophets. [31] Wherefore yee be witnesses vnto your selues, that yee are the children of them which killed the Prophets. [32] Fill ye vp then the measure of your fathers. [33] Yee serpents, yee generation of vipers, How can ye escape the damnation of hell?

[34] Wherefore behold, I send vnto you Prophets, and wisemen, and Scribes, and some of them yee shall kill and crucifie, and some of them shall yee scourge in your synagogues, and persecute them from citie to citie: [35] That vpon you may come all the righteous blood shed vpon the earth, from the blood of righteous Abel, vnto the blood of Zacharias, sonne of Barachias, whom ye slew betweene the temple and the altar. [36] Uerily I say vnto you, All these things shal come vpon this generation. [37] O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as a hen gathereth her chickens vnder her wings, and yee would not? [38] Behold, your house is left vnto you desolate. [39] For I say vnto you, yee shall not see me henceforth, till ye shall say, Blessed is he that commeth in the Name of the Lord.

24. AND Iesus went out, and departed from the temple, and his Disciples came *to him,* for to shew him the buildings of the temple. [2] And Iesus said vnto them,

αὐτοῖς, ‘ [a] Οὐ| βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος
‘ ἐπὶ λίθον, ὃς οὐ [b] καταλυθήσεται.’ 3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν
ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ᾽ ἰδίαν, λέγοντες, ‘ Εἰπὲ ἡμῖν, πότε ταῦτα
‘ ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ [c] τῆς| συντελείας τοῦ αἰῶνος;’
4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, ‘ Βλέπετε, μή τις ὑμᾶς πλανήσῃ. 5 πολλοὶ
‘ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγώ εἰμι ὁ Χριστός· καὶ πολλοὺς
‘ πλανήσουσι. 6 Μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ
‘ θροεῖσθε· δεῖ γὰρ [d] πάντα| γενέσθαι. ἀλλ᾽ οὔπω ἐστὶ τὸ τέλος. 7 Ἐγερθήσεται
‘ γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ [e] καὶ λοιμοὶ|
‘ καὶ σεισμοὶ κατὰ τόπους. 8 πάντα δὲ ταῦτα ἀρχὴ ὠδίνων. 9 Τότε παραδώσουσιν
‘ ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων

[a] Alex. = οὐ. [b] Rec. + μὴ. [c] Alex. = τῆς. [d] Alex. = πάντα. [e] Alex. = καὶ λοιμοί.

WICLIF—1380.

seen ȝe alle these thingis? truli I seye to ȝou, a stoon schal not be left here on a stoon, that ne it schal be distroied,

3 And whanne he sate on the hil of olluete: hise disciplis camen to hym pryuyli ꝛ seiden, seie to us whanne these thingis schulen be: ꝛ what tokene of thi comynge, ꝛ of the endynge of the world, 4 and ihesus answeride and seide to hem, loke ȝe that no man disseyue ȝou, 5 for many schulen comen in my name ꝛ schulen seie, I am crist: and thei schulen disseyue many,

6 for ȝe schulen here batailis: ꝛ openyouns of batailis, se ȝe that ȝe be not disturblid, for it bihouith these thingis to be doen but not ȝit is the ende, 7 folk schulen rise togidre aȝens folk ꝛ rewme aȝens rewme ꝛ pestilencis ꝛ hungris, and the erthe mouyngis schulen be bi placis, 8 and alle these ben bigynnyngis of sorwis,

9 Thanne men schulen bitake ȝou in to tribulacioun ꝛ schulen sle ȝou, ꝛ ȝe schulen ben in hate to alle folk for my name, 10 ꝛ thanne many schulen ben sclaundrid, and bitraie ech other, and thei schulen hate ech other, 11 ꝛ many false profetis schulen rise: ꝛ disseyue many, 12 ꝛ for wickidnesse schal be plenteuous: the charite of many schal wexe cold, 13 but he that schal dwelle stable in to the outen ende schal be saaf. 14 And this gospel of the kyngdom schal be prechid in al the world, in witnessynge to alle folkis, ꝛ thanne the ende schal come,

15 therfore whanne ȝe seien the abhomynacioun of discumfort, that is seide of danyel the profete, stondynge in the holi place: he that redith vndirstonde he, 16 thanne thei that ben in iudee: fle to the mountaynes, 17 ꝛ he that is in the hous roof: come not doun, to take ony thing of his hous, 18 and he that is in the feld: turne not aȝen to take his cote, 19 but wo to hem that ben with childe, ꝛ norischen in tho dayes, 20 preie ȝe that

aȝens, *against*. rewme, *realm*. erthe mouyngis, *earthquakes*. outen ende, *uttermost*. aȝen, *again*.

TYNDALE—1534.

se ye not all these thinges? Verely I saye vnto you: ther shall not be here lefte one stone vpon another, that shall not be cast doune. 3 And as he sat vpon the mount Olivete, his disciples came vnto hym secretely sayinge. Tell vs when these thinges shalbe? and what signe shalbe of thy commynge, and of the ende of the worlde? 4 And Iesus answered, and sayde vnto them: take hede that no man deceave you. 5 For many shall come in my name sayinge: I am Christ, and shall deceave many. 6 Ye shall heare of warres, and of the fame of warres: but se that ye be not troubled. For all these thinges must come to passe, but the ende is not yet. 7 For nacion shall ryse ageynste nacion, and realme ageynste realme: and ther shalbe pestilence, honger and erth quakes in all quarters. 8 All these are the beginninge of sorowes.

9 Then shall they put you to trouble, and shall kyll you: and ye shalbe hated of all nacions for my names sake. 10 And then shall many be offended, and shall betraye one another, and shall hate one the other. 11 And many falce Prophetes shall aryse, and shall deceave many. 12 And because iniquite shall have the vpper hande, the love of many shall abate. 13 But he that endureth to the ende, the same shalbe safe. 14 And this gladtidingees of the kyngdome shalbe preached in all the worlde, for a witnes vnto all nacions: and then shall the ende come. 15 When ye therfore shall se the abhominacion that betokeneth desolacion, spoken of by Daniell the Prophet, stonde in the holy place: let him that redeth it, vnderstonde it. 16 Then let them which be in Iury, flye into the mountaynes. 17 And let him which is on the housse toppe, not come downe to fet eny thinge out of his housse. 18 Nether let him which is in the felde, returne backe to fetche his clothes. 19 Wo be in those dayes to them that are with chylde, and to them that geve sucke. 20 But praye that

CRANMER—1539.

ye not all these thinges? Uerely I saye vnto you ther shall not be here lefte one stone vpon another, that shall not be destroyed 3 And as he sat vpon mount Oliuete, his disciples came vnto him secretly, saying: Tell vs: when shall these thinges be: and what shalbe the token of thy commyng and of the ende of the world? 4 And Iesus answered, and sayd vnto them: take hede, that no man deceaue you. 5 For many shall come in my name, sayinge: I am christ: and shall deceaue many. 6 ye shall heare of warres, and tidinges of warres: be not troubled. 7 For all (*these thynges*) must come to passe, but the ende is not yet. Nation shall ryse agaynst nacion, and realme agaynst realme: and ther shalbe pestilence, and hunger, and erthquakes in all places. 8 All these are the begynnynges of sorowes.

9 Then shall they put you to trouble, and shall kyll you: and ye shalbe hated of all nacions for my names sake. 10 And then shall many be offended, and shall betraye one another, and shall hate one an other. 11 And many false prophetes shall aryse, and shall deceaue many. 12 And because iniquite shall haue the vpper hand, the loue of many shall abate. 13 But he that endureth to the ende, the same shalbe safe 14 And this gospell of the kyngdome shalbe preached in all the worlde, for a wytnes vnto all nacyons, and then shall the ende come.

15 When ye therfore shall se the abhominacion of desolacion (that was, spoken of by Daniel the prophet) stande in the holy place: whoso readeth it let him vnderstande. 16 Then lett them which be in Iewry, flye into the mountaynes. 17 And let him which is on the house toppe, not come downe to fet eny thinge out of hys house. 18 Nether let him which is in the felde, returne backe to fetche his clothes. 19 Wo shalbe in those dayes to them that are with childe, and to them that geue sucke. 20 But praye ye that youre flight

‘ [f]τῶν| ἐθνῶν διὰ τὸ ὄνομά μου. [10] καὶ τότε σκανδαλισθήσονται πολλοὶ, καὶ
‘ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους· [11] καὶ πολλοὶ ψευδοπροφῆται
‘ ἐγερθήσονται, καὶ πλανήσουσι πολλούς· [12] καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν,
‘ ψυγήσεται ἡ ἀγάπη τῶν πολλῶν· [13] ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.
‘ [14] καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς
‘ μαρτύριον πᾶσι τοῖς ἔθνεσι· καὶ τότε ἥξει τὸ τέλος. [15] Ὅταν οὖν ἴδητε τὸ
‘ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἑστὼς ἐν τόπῳ
‘ ἁγίῳ· (ὁ ἀναγινώσκων νοείτω·) [16] τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη·
‘ [17] ὁ ἐπὶ τοῦ δώματος μὴ [g]καταβαινέτω| ἆραι [h]τὰ| ἐκ τῆς οἰκίας αὐτοῦ· [18] καὶ ὁ
‘ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἆραι [i]τὰ ἱμάτια| αὐτοῦ. [19] οὐαὶ δὲ ταῖς ἐν
‘ γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. [20] προσεύχεσθε

[f] Rec. = τῶν. [g] Alex. καταβάτω. [h] Rec. τι. [i] Alex. τὸ ἱμάτιον.

GENEVA—1557.

See ye not all these thinges? Verely I say vnto you, there shal not be here left one stone vpon another, that shal not be cast downe. [3] And as he sate vpon the mount of Oliues, his disciples came vnto him them selues alone, saying, Tel vs when these thynges shalbe, & what signe shalbe of thy commyng, and of the ende of the worlde? [4] And Iesus answered, and sayd vnto them, Take hede that no man deceaue you. [5] For many shal come in my name, saying, I am Christe, and shal deceaue many. [6] And ye shal heare of warres, & of the rumors of warres: but see that ye be not troubled: For all these thynges must come to passe, but the ende is not yet.

[7] For nation shal ryse against nation, and realme against realme: & there shalbe pestilence, honger, and earthquakes, in certayne quarters. [8] All these are the begynnyng of sorowes. [9] Then shal they put you to trouble, & shal kyl you, and ye shalbe hated of all nations for my names sake. [10] And then shal many be offended, and shal betray one another, and shal hate one another. [11] And many false prophetes shal aryse, and shal deceaue many. [12] And because iniquitie shal haue the vpper hand, the loue of many shal abate. [13] But he that endureth to the ende, the same shalbe safe.

[14] And this glad tidinges of the kyngdome, shalbe preached through the whole world, for a witnes vnto all nations: & then shal the ende come. [15] When ye therfore shal see the abomination of desolation spoken of by Daniel the Prophet, standyng in the holy place: let him that readeth it, take hede. [16] Then let them which be in Iurie, flye into the mountaynes. [17] And let hym which is on the house top, not come downe to fet any thing out of his house. [18] Nether let him which is in the fielde, returne backe to fetche his clothes. [19] Wo shalbe in those dayes to them that are with chylde, and to them that geue sucke. [20] But pray that

RHEIMS—1582.

see al these things? Amen I say to you, there shal not be left here a stone vpon a stone that shal not be destroied.

[3] And vvhen he vvas sitting vpon Mount-oliuet, the disciples came to him secretly, saying: Tel vs, vvhen shal these things be? and vvhat shal be the signe of thy comming, and of the consummation of the vvorld? [4] And IESVS ansvvering, said to them, Bevvare that no man seduce you: [5] for many shal come in my name saying, I am Christ: and they shal seduce many. [6] For you shal heare of vvarres, & bruites of vvarres. Se that ye be not troubled. for these things must be done: but the end is not yet. [7] for nation shal rise against nation, and kingdom against kingdom: and there shal be pestilences, and famines, and earth-quakes in places, [8] and al these things are the beginnings of sorovves. [9] Then shal they deliuer you into tribulation, and shal kil you: and you shal be odious to al nations for my names sake. [10] And then many shal be scandalized: and they shal deliuer vp one an other: and they shal hate one an other. [11] And many falseprophets shal rise: and shal seduce many. [12] And because iniquitie shal abound: the charitie of many shal vvaxe cold. [13] But he that shal perseuére to the end, he shal be saued. [14] And this Gospel of the kingdom shal be preached in the vvhole vvorld, for a testimonie to al nations, and then shal come the consummation.

[15] Therfore vvhen you shal see *the abomination of desolation*, vvhich vvas spoken of by Daniel the Prophet, standing in the holy place (he that readeth, let him vnderstand) [16] then they that are in Ievvrie, let them flee to the mountaines: [17] and he that is on the house-toppe, let him not come dovvne to take any thing out of his house: [18] and he that is in the field, let him not goe backe to take his coate. [19] And vvo to them that are vvith childe, and that giue sucke in those dayes. [20] But

AUTHORISED—1611.

See yee not all these things? Uerily I say vnto you, there shall not be left heere one stone vpon another, that shall not be thrown downe.

[3] And as he sate vpon the mount of Oliues, the Disciples came vnto him priuately, saying, Tell vs, when shall these things be? and what *shall be* the signe of thy comming, and of the end of the world? [4] And Iesus answered, and said vnto them, Take heed that no man deceiue you. [5] For many shall come in my name, saying, I am Christ: and shall deceiue many. [6] And yee shall heare of warres, and rumors of warres: See that ye bee not troubled: for all *these things* must come to passe, but the end is not yet. [7] For nation shall rise against nation, and kingdome against kingdome, and there shall be famines, and pestilences, and earthquakes in diuers places. [8] All these are the beginning of sorrowes. [9] Then shall they deliuer you vp to be afflicted, and shall kill you: and yee shall bee hated of all nations for my names sake. [10] And then shall many be offended, and shall betray one another, and shall hate one another. [11] And many false Prophets shall rise, and shall deceiue many. [12] And because iniquitie shal abound, the loue of many shall waxe cold. [13] But he that shall endure vnto the end, the same shall be saued. [14] And this Gospell of the kingdome shall be preached in all the world, for a witnesse vnto al nations, and then shall the end come. [15] When yee therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place, (who so readeth, let him vnderstand.) [16] Then let them which be in Iudea flee into the mountaines. [17] Let him which is on the house top, not come downe, to take any thing out of his house: [18] Neither let him which is in the field, returne backe to take his clothes. [19] And woe vnto them that are with child, and to them that giue sucke in those dayes. [20] But pray yee that your flight bee not

δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ [k]σαββάτῳ. | [21] Ἔσται γὰρ τότε
θλῖψις μεγάλη, οἵα οὐ γέγονεν ἀπ᾽ ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ᾽ οὐ μὴ γένη-
ται. [22] καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ
δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι. [23] Τότε ἐάν τις ὑμῖν εἴπῃ,
Ἰδοὺ, ὧδε ὁ Χριστὸς, ἢ ὧδε, μὴ πιστεύσητε. [24] Ἐγερθήσονται γὰρ ψευδόχριστοι
καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ
δυνατὸν, καὶ τοὺς ἐκλεκτούς. [25] ἰδοὺ, προείρηκα ὑμῖν. [26] ἐὰν οὖν ε�ίπωσιν ὑμῖν,
Ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστὶ, μὴ ἐξέλθητε. Ἰδοὺ, ἐν τοῖς ταμείοις, μὴ πιστεύσητε.
[27] ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως
ἔσται [l]ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. [28] ὅπου [m]γὰρ | ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχ-
θήσονται οἱ ἀετοί. [29] Εὐθέως δὲ μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκο-

[k] Rec. ἐν σαββάτῳ. [l] Rec. + καὶ. [m] Alex. = γὰρ.

WICLIF—1380.

ȝoure fleynge be not made in winter, or in the sabot, [21] For thanne schal be greet tribulacioun: what maner hath not be fro the bigynnynge of the world til now, neither schal be made, [22] and but tho daies hadden be abriggid eche fleish schulden not be mad saaf, but tho daies schulen be made schort for the chosen men.

[23] thanne if ony man seye to ȝou, lo here is crist or there: nyle ȝe bileue, [24] For fals cristis & fals profetis, schulen rise and thei schulen ȝeue greet tokenesse & wondris, so that also the chosen be led in to errour: if it may be doon, [25] lo I haue bifore seide to ȝou, [26] therfore if thei seie to ȝou: lo he is in desert: nyle ȝe go out, lo in preuye places: nyle ȝe trowe, [27] for as leiyt goith out fro the est, & aperith in to the west: so schal be also the comynge of mannes sone, [28] where euere the bodi schal be: also the eglis schulen ben gaderid thidir.

[29] And anoon aftir the tribulacioun of tho dayes: the sunne schal be made derk: & the mone schal not ȝeue her liȝt, & the sterris schulen falle fro hevene, and the vertues of heuenes schulen be moeued, [30] & thanne the tokene of mannes sone schal apere in heuene: & thanne alle kynredis of the erthe schulen weile, & thei schulen se mannes sone comynge in the cloudis of heuene: with myche vertu & maieste, [31] & he schal sende hise aungelis with a trumpe & a greet voice: & thei schulen gadere hise chosen, fro foure wyndis, fro the hiȝest thingis of heuenes to the endis of hem,

[32] and lerne ȝe the parable of a fige tre, whanne his braunche is now tendere, & the leues ben sprongen: ȝe witen that somer is nyȝ, [33] so & ȝe whanne ȝe seen alle these thinges: wite ȝe that it is nyȝ in the ȝatis, [34] truli I sey to ȝou, for this generacioun schal not passe: til alle thingis ben doen, [35] heuene & erthe schule passe: but myn wordis schulen not passe,

nyle, *not*. ȝeue, *give*. trowe, *trust*. vertu, *power*. witen, *know*.

TYNDALE—1534.

youre flight be not in the winter, nether on the saboth daye. [21] For then shalbe greate tribulacion, suche as was not from the beginninge of the worlde to this tyme, ner shalbe. [22] Ye and except those dayes shuld be shortened, there shuld no fleshe be saved: but for the chosens sake, those dayes shalbe shortened.

[23] Then yf eny man shall saye vnto you: lo, here is Christ, or there is Christ: beleve it not. [24] For there shall arise false christes, and false prophetes, and shall do great myracles and wondres. In so moche that if it were possible, the verie electe shuld be deceaved. [25] Take hede, I have tolde you before. [26] Wherfore if they shall saye vnto you: beholde he is in the desert, go not forth: beholde he is in the secret places, beleve not. [27] For as the lightninge cometh out of the eest and shyneth vnto the weest: so shall the commynge of the sonne of man be. [28] For wheresoever a deed karkas is, even thyther will the egles resorte.

[29] Immediatly after the tribulacions of those dayes, shall the sunne be derkened: and the mone shall not geve hir light, and the starres shall fall from heven, and the powers of heven shall move. [30] And then shall appere the sygne of the sonne of man in heven. And then shall all the kynreddes of the erth morne, and they shall se the sonne of man come in the cloudes of heven with power and greate glorie. [31] And he shall sende his angeles with the greate voyce of a trompe, and they shall gader to gether his chosen, from the fower wyndes, and from the one ende of the worlde to the other.

[32] Learne a similitude of the fygge tree: when his braunches are yet tender & his leves sprynge, ye knowe that sommer is nye. [33] So lyke wyse ye, when ye see all these thynges, be ye sure that it is neare, even at the dores. [34] Verely I saye vnto you, that this generacion shall not passe tyll all these be fulfilled. [35] Heven & erth shall perisshe: but my wordes shall abyde.

CRANMER—1539.

be not in the winter, nether on the Saboth daye. [21] For then shalbe great tribulacions suche as was not sens the beginning of the worlde to this tyme, nor shalbe. [22] Ye and except those dayes shuld be shortened, there shulde no fleshe be saued: but for the chosens sake, those daies shalbe shortened.

[23] Then yf eny man saye vnto you: lo here is Christ, or there: beleue it not. [24] For there shall aryse false Christes, and false prophetes and shall shew great miracles, and wondres. In so moch (that yf it were possible) the verie electe shuld be deceaued: [25] beholde, I haue tolde you before. [26] Wherfore, yf they saye vnto you: beholde, he is in the desert, go not ye forth: behold, he is in the secret places, beleue it not. [27] For as the lightninge commeth out of the East, and appeareth into the west: so shall the commynge of the sonne of man be

[28] For wheresoeuer a deed karkas is, euen thether will the Egles also be gathered together. [29] Immediatly after the tribulacions of those dayes, shall the sonne be derkened: and the moone shal not geue her lyght, and the starres shall fall from heauen, and the powers of heauen shall be moued. [30] And then shall appeare the token of the sonne of man in heauen. And then shall all the kynredes of the earth mourne, and they shall se the sonne of man commyng in the cloudes of heauen, with power and greate glorie [31] And he shall sende his Angels with the greate voyce of a trompett, and they shall gather together his chosen, from the foure wyndes: euen from the hyghest partes of heauen, vntill the endes ther of.

[32] Learne a similitude of the fygge tree: when his braunche is yet tender, and the leaues sprong, ye knowe that sommer is nye. [33] So likewise ye, when ye se all these thinges, be ye sure that it is neare, euen at the dores. [34] Uerely I saye vnto you: this generacion shall not passe, tyll all these thinges ben fulfylled [35] Heauen

‘τισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ
‘τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. [30] καὶ τότε φανήσεται τὸ
‘σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς
‘γῆς, καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου, ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ
‘μετὰ δυνάμεως καὶ δόξης πολλῆς. [31] καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλ-
‘πιγγος φωνῆς μεγάλης, καὶ ἐπισυνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων
‘ἀνέμων, ἀπ᾽ ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν. [32] Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παρα-
‘βολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλὸς, καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι
‘ἐγγὺς τὸ θέρος· [33] οὕτω καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν
‘ἐπὶ θύραις. [34] ἀμὴν λέγω ὑμῖν, [n] οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν [o] πάντα ταῦτα|
‘γένηται. [35] Ὁ οὐρανὸς καὶ ἡ γῆ [p] παρελεύσονται,| οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

[n] Alex. + ὅτι. [o] Alex. ταῦτα πάντα. [p] Alex. παρελεύσεται.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
your flyght be not in the wynter, nether on the Sabbath day. [21] For then shal be great tribulation, such as was not from the begynning of the worlde to this tyme, nor shalbe. [22] Yea, and except those dayes should be shortened, there should no fleshe be saued, but for the chosens sake those dayes shalbe shortened. [23] Then if any man shal saye vnto you: Lo, here is Christe, or there is Christe: beleue it not. [24] For there shal aryse false Christes, & false prophetes, and shal do great miracles, and wonders: In so muche, that yf it were possible, the very electe should be deceaued. [25] Behold, I haue tolde you before. [26] Wherfore if they shal saye vnto you: Beholde he is in the desert, go not forth: Beholde he is in the secrete places, beleue not. [27] For as the lyghtnyng commeth out of the East, and shyneth in to the West: so shal the commyng of the Sonne of man be. [28] For where soeuer a dead carkas is, euen thyther wyl the Egles resort. [29] Immediatly after the tribulations of those dayes, shal the sunne be darkened: and the mone shal not geue her lyght, and the starres shal fal from heauen, and the powers of heauen shal be tossed. [30] And then shal appeare the signe of the Sonne of man in heauen. And then shal all the kynreds of the earth mourne, and they shal see the Sonne of man come in the cloudes of heauen with power and great glorie. [31] And he shal send his Angels with the great voyce of a trompet, & they shal gather together his chosen, from the four windes, and from the one ende of the world to the other. [32] Learne a similitude of the fygge tree, when her branches are yet tender, and her leaues sprong, ye knowe that sommer is nye. [33] So like wyse ye, when ye see all these thinges, be ye sure that *the kyngdome of God* is neare, euen at the dores. [34] Verely I say vnto you, that this generation shal not passe, tyl all these be fulfilled. [35] Heauen and earth shall passe awaye: but my wordes shal not passe awaye.	pray that your flight be not in the vvinter or on the Sabboth. [21] For there shal be then great tribulation, such as hath not been from the beginning of the vvorld vntil novv, neither shal be. [22] And vnles those daies had been shortened, no flesh should be saued: but for the elect the daies shal be shortened. [23] Then if any man shal say vnto you, Loe here is Christ, or there: do not beleeue him. [24] For there shal rise false-Christes and false-Prophets, and shal shevv great signes and vvonders, so that the elect also (if it be possible) may be induced into errour. [25] Loe I haue foretold you. [26] If therfore they shal say vnto you, Behold he is in the desert: goe ye not out: behold in the closets, beleeue it not. [27] For as lightening commeth out of the east, and appeareth euen into the vvest, so shal also the aduent of the sonne of man be. [28] Wheresoeuer the body is, thither shal the egles also be gathered together. [29] And immediatly after the tribulation of those dayes the sonne shal be darkened, and the moone shal not giue her light, and the starres shal fal from heauen, and the powers of heauen shal be moued: [30] and then shal appeare the signe of the Sonne of man in heauen: and then shal al tribes of the earth bevvaile: and they shal see the Sonne of man comming in the cloudes of heauen vvith much povver and maiestie. [31] And he shal send his Angels vvith a trumpet, and a great voyce: and they shal gather together his elect from the foure vvindes, from the furthest partes of heauen euen to the endes thereof. [32] And of the figtree learne a parable: When novv the bough thereof is tender, and the leaues come forth, you knovv that sommer is nigh. [33] So you also, vvhen you shal see these things, knovv ye that it is nigh euen at the doores. [34] Amen I say to you, that this generation shal not passe, til al these things be done. [35] Heauen and earth shal passe, but my vvordes shal not passe.	in the winter, neither on the Sabbath day: [21] For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor euer shall be. [22] And except those dayes should be shortned, there should no flesh be saued: but for the elects sake, those dayes shall be shortned. [23] Then if any man shall say vnto you, Loe, heere is Christ, or there: beleeue it not. [24] For there shall arise false Christs, and false prophets, and shal shew great signes and wonders: insomuch that (if it were possible,) they shall deceiue the very elect. [25] Behold, I haue told you before. [26] Wherefore, if they shall say vnto you, Behold, he is in the desert, goe not foorth: Behold, he is in the secret chambers, beleeue it not. [27] For as the lightning commeth out of the East, and shineth euen vnto the West: so shall also the comming of the Sonne of man be. [28] For wheresoeuer the carkeise is there will the Eagles bee gathered together. [29] Immediatly after the tribulation of those dayes, shall the Sunne be darkned, and the Moone shall not giue her light, and the starres shall fall from heauen, and the powers of the heauens shall be shaken. [30] And then shall appeare the signe of the Sonne of man in heauen: and then shall all the Tribes of the earth mourne, and they shall see the Sonne of man comming in the clouds of heauen, with power and great glory. [31] And hee shall send his Angels with [a] a great sound of a trumpet, and they shall gather together his Elect from the foure winds, from one end of heauen to the other. [32] Now learne a parable of the figtree: when his branch is yet tender, and putteth foorth leaues, yee know that Summer is nigh: [33] So likewise yee when ye shall see all these things, know that it is neere, *euen* at the doores. [34] Uerely I saye vnto you, this generation shall not passe, till all these things be fulfilled. [35] Heauen and earth shall passe away, but my wordes shall not passe away.

[a] *Or*, with a Trumpet and a great voice.

‘ [36] Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ [q] ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν
‘ οὐρανῶν, [r] εἰ μὴ ὁ πατήρ [s] μου| μόνος. [37] Ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως
‘ ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. [38] ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις
‘ ταῖς πρὸ τοῦ κατακλυσμοῦ, τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐκγαμίζοντες,
‘ ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, [39] καὶ οὐκ ἔγνωσαν, ἕως ἦλθεν ὁ
‘ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ
‘ ἀνθρώπου. [40] Τότε δύο ἔσονται ἐν τῷ ἀγρῷ [t] ὁ| εἷς παραλαμβάνεται, καὶ [t] ὁ| εἷς
‘ ἀφίεται. [41] δύο ἀλήθουσαι ἐν τῷ μύλωνι· μία παραλαμβάνεται, καὶ μία ἀφίεται.
‘ [42] Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ [u] ὥρᾳ| ὁ κύριος ὑμῶν ἔρχεται. [43] ἐκεῖνο δὲ
‘ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγό-
‘ ρησεν ἂν, καὶ οὐκ ἂν εἴασε διορυγῆναι τὴν οἰκίαν αὐτοῦ. [44] διὰ τοῦτο καὶ ὑμεῖς

[q] Rec. + τῆς. [r] Alex. + οὐδὲ ὁ υἱὸς. [s] Alex. = μου. [t] Alex. = ὁ. [u] Alex. ἡμέρᾳ.

WICLIF—1380.

[36] but of thilke day ⁊ our no man woot, nether aungelis of heuene: but the fadir alone,
[37] but as it was in the dayes of noe, so schal be the comynge of mannes sone, [38] for as in the dayes bifore the grete flood thei weren etynge and drynkynge, weddinge ⁊ takynge to weddynge til that day that noe entrid in to the schip, [39] and thei knewen not, til the greet flood cam and took alle men: so schal be the comynge of mannes sone, [40] thanne twey schulen ben in a feld, oon schal be taken another lefte, [41] tweine wymmen schulen ben gryndynge in o querne oon schal be taken ⁊ the tother lefte, twey in a bed the oon schal be taken ⁊ the other left,
[42] therfore wake ȝe, for ȝe witen not in what our the lord schal come, [43] but wite ȝe this, that if the housbonde man wiste in what our the theef were to come: certis he wolde wake and suffre not his hous to be vndirmynyde, [44] ⁊ therfore be ȝe redi, for in what our ȝe gesse not, mannes sone schal come. [45] Who gessist thou is a trewe seruaunt ⁊ a prudent: whom his lord ordeyned on his meyne to ȝeue hem mete in tyme? [46] blessid is that seruaunt: whom his lord whanne he schal come, schal fynde so doynge, [47] truli I seye to ȝou, for on alle hise goodis, he schal ordeyne hym, [48] but if thilke yuel seruaunt seie in his herte: my lord tarieth to come, [49] ⁊ bigynneth to smyte hise euene seruauntis, ⁊ ete ⁊ drynke with drunken men: [50] the lord of that seruaunt, schal come in the day whiche he hopith not, and in the our that he knowith not: [51] ⁊ schal departe him: and putte his part with ipocritis, there schal be wepinge ⁊ grentynge of teeth,

25. THANNE the kingdom of heuenes schal be like to ten virgyns, whiche token

thilke, *that*. woot, *knowest*. o, *one*. querne, *mill*. witen, *know*. wiste, *knew*. certis, *surely*. meyne, *servants*, or *family*. ȝeue, *give*. yuel, *evil*. euene, *fellow*. depart, *separate*.

TYNDALE—1534.

[36] But of that daye and houre knowith no man, no not the angels of heven, but my father only.
[37] As the tyme of Noe was, so lyke wyse shall the comminge of the sonne of man be. [38] For as in the dayes before the floud: they dyd eate and drynke, mary and were maried, even vnto the daye that Noe entred in to the shyppe, [39] and knewe of nothynge, tyll the floude came and toke them all awaye. So shall also the commynge of the sonne of man be. [40] Then two shalbe in the feldes, the one shalbe receaved, and the other shalbe refused, [41] two shalbe gryndinge at the myll the one shalbe receaved, and the other shalbe refused.

[42] Wake therfore, because ye knowe not what houre youre master wyll come. [43] Of this be sure, that yf the good man of the housse knewe what houre the thefe wolde come: he wolde suerly watche, and not suffre his housse to be broken vppe. [44] Therfore be ye also redy, for in the houre ye thinke he wolde not: wyll the sonne of man come. [45] If there be any faithfull servaunt and wyse, whome his master hath made ruler over his housholde to geve them meate in season convenient: [46] happy is that servaunt whom his master (when he cometh) shall finde so doinge. [47] Verely I saye vnto you, he shall make him ruler over all his goodes. [48] But and yf that evill servaunt shall saye in his herte, my master wyll defer his commynge, [49] and beginne to smyte his felowes, ye and to eate and to drinke with the dronken: [50] that servauntes master wyll come in adaye when he loketh not for him, and in an houre that he is not ware of, [51] and wyll devyde him, and geve him his reward with ypocrites. There shalbe wepinge and a nasshinge of tethe.

25. THEN the kyngdome of heven shalbe lykened vnto .x. virgins, which

CRANMER—1539.

and earth shall passe, but my wordes shall not passe. [36] But of that daye and houre knoweth no man, no not the angels of heauen, but my father onely.
[37] But as the dayes of Noe were, so shall also the commynge of the sonne of man be. [38] For as in the dayes (that went before the floud) they dyd eate and dryncke, mary, and were maried, euen vntill the daye that Noe entred into the shippe, [39] and knewe not, tyll the floud came and toke them all awaye: So shall also the comminge of the sonne of man be. [40] Then shall two be in the felde, the one receaued, and the other refused [41] two wemen shalbe gryndinge at the myll, the one receaued and the other refused (*Two in a bedd; the one shalbe receaued, and the other refused*) [42] Watch therfore, for ye knowe not what houre youre lord will come.
[43] Of this yet be sure, that yf the good man of the house knew what houre the thefe wolde come: he wolde surely watche, and not suffre his house to be broken vp. [44] Therfore, be ye also ready, for in soch an houre as ye thynke not: wyll the sonne of man come. [45] Who is a faithfull and wyse seruaunt, whom his lorde hath made ruler ouer his housholde, to geue them meate in season. [46] Blessed is that seruaunt whom his lord (when he cometh) shall finde so doynge [47] Uerely I saye vnto you, that he shall make him ruler ouer all hys goodes. [48] But and yf that euyll seruaunt saye in his herte, my lord will be long a commyng [49] (and so beginne to smyte his felowes, yee and to eate and dryncke with the droncken) [50] the same seruauntes lorde shall come in a daye when he loketh not for him, and in an houre that he is not ware of, [51] and shall hew him in peces, and geue him his porcion wyth ypocrites: there shalbe wepinge and gnasshynge of teth.

25. THEN shall the kyngdom of heauen be like vnto ten virgins, which toke their

‘ γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. [45] Τίς ἄρα
‘ ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος [v] αὐτοῦ| ἐπὶ τῆς
‘ θεραπείας αὐτοῦ, τοῦ [w] διδόναι| αὐτοῖς τὴν τροφὴν ἐν καιρῷ; [46] μακάριος ὁ
‘ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει [x] ποιοῦντα οὕτως.| [47] Ἀμὴν λέγω
‘ ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. [48] Ἐὰν δὲ εἴπῃ ὁ
‘ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει [y] ὁ κύριός μου| ἐλθεῖν, [49] καὶ
‘ ἄρξηται τύπτειν τοὺς συνδούλους [z] αὐτοῦ,| [a] ἐσθίῃ δὲ καὶ πίνῃ| μετὰ τῶν
‘ μεθυόντων, [50] ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν
‘ ὥρᾳ ᾗ οὐ γινώσκει, [51] καὶ διχοτομήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν
‘ ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
‘ XXV. Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες

[v] Alex. = αὐτοῦ. [w] Alex. δοῦναι. [x] Alex. οὕτως ποιοῦντα. [y] Alex. μου ὁ κύριος. [z] Rec. = αὐτοῦ. [a] Rec. ἐσθίειν δὲ καὶ πίνειν.

GENEVA—1557.

36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father only. 37 But as the tyme of Noe *was*, so like wyse shal the comming of the Sonne of man be. 38 For as in the dayes *before* the floud, they dyd eat and drinck, mary, and gyue in mariage, euen vnto that day that Noe entred into the Arke: 39 And knewe of nothing, tyl the floud came and toke them all away: So shal also the commyng of the Sonne of man be. 40 Then two men shalbe in the fieldes, the one shalbe receaued, and the other shalbe refused.

41 Two women shalbe grynding at the myl, the one shalbe receaued, and the other shalbe refused. 42 Wake therfore, because ye know not what houre your master wil come. 43 Of this be sure, that if the good man of the house knewe at what watche the thefe woulde come, he would surely watch, and not suffre his house to be broken vp. 44 Therfore be ye also ready, for in the houre that ye thinke not, wyl the Sonne of man come. 45 Who is a faythful seruant and wyse, whome his master hath made ruler ouer his householde, to geue them meat in season conuenient? 46 Happy is that seruant whome his master (when he commeth) shal fynde so doyng. 47 Verely I say vnto you, he shal make him ruler ouer al his goodes.

48 But and if that euyl seruant shal say in his hart, My master doth deferre his commyng, 49 And begyn to smyte his folowes, yea, and to eat and to drincke with the dronken, 50 That seruantes master wyl come in a day, when he loketh not for him, and in an houre that he is not ware of: 51 And wyl cut hym of, and geue hym his portion with hypocrites. there shalbe wepyng, and gnasshyng of teeth.

25. THEN the kingdome of heauen shalbe likened vnto ten virgins: which

RHEIMS—1582.

36 But of that day and houre no body knovveth, neither the Angels of heauen, but the Father alone. 37 And as in the dayes of Noe, so shal also the comming of the Sonne of man be. 38 For as they vvere in the dayes before the floud, eating and drinking, marying and giuing to mariage, euen vnto that day in vvhich Noe entred into the arke, 39 and knevve not til the floud came, and tooke them al: so also shal the comming of the Sonne of man be. 40 Then two shal be in the field: one shal be taken, and one shal be left. 41 tvvo vvomen grinding in the mill: one shal be taken, and one shal be left. 42 Watch therfore because you knovv not vvhat houre your Lord vvil come. 43 But this knovv ye, that if the good man of the house did knovv vvhat houre the theefe vvould come, he vvould surely vvatch, and vvould not suffer his house to be broken vp. 44 Therfore be you also ready, because at vvhat houre you knovv not, the Sonne of man vvil come.

45 Who, thinkest thou, is a faithful and vvise seruant, vvhom his lord hath appointed ouer his familie, to giue them meate in season? 46 Blessed is that seruant, vvhom vvhen his lord commeth, he shal finde so doing. 47 Amen I say to you, that ouer al his goods shal he appoint him.

48 But if that naughtie seruant shal say in his hart, My lord is long a comming: 49 and shal beginne to strike his fellovv-seruants, and eateth, and drinketh vvith drunkards: 50 the lord of that seruant shal come in a day that he hopeth not, and an houre that he knovveth not, 51 and shal deuide him, and appoint his portion vvith the hypocrites: there shal be vveeping and gnashing of teeth.

25. THEN shal the kingdom of heauen be like to ten virgins: vvhich taking their

AUTHORISED—1611.

36 But of that day and houre knoweth no man, no, not the Angels of heauen, but my Father onely. 37 But as the dayes of Noe were, so shall also the comming of the Sonne of man be. 38 For as in the dayes that were before the Flood, they were eating, and drinking, marrying and giuing in marriage, vntill the day that Noe entred into the Arke, 39 And knew not vntill the Flood came, and tooke them all away: so shall also the comming of the Sonne of man be. 40 Then shall two be in the field, the one shallbe taken, and the other left. 41 Two women shall be grinding at the mill: the one shall be taken, and the other left.

42 Watch therefore, for ye know not what houre your Lord doth come. 43 But know this, that if the good man of the house had knowen in what watch the thiefe would come, he would haue watched, and would not haue suffered his house to be broken vp. 44 Therefore be yee also ready: for in such an houre as you thinke not, the Sonne of man commeth. 45 Who then is a faithfull and wise seruant, whom his Lord hath made ruler ouer his household, to giue them meate in due season? 46 Blessed is that seruant, whome his Lord when he commeth shall finde so doing. 47 Uerely I say vnto you, that hee shal make him ruler ouer all his goods. 48 But and if that euil seruant shal say in his heart, My Lord delayeth his comming, 49 And shall begin to smite his fellow seruants, and to eate and drinke with the drunken: 50 The Lord of that seruant shall come in a day when hee looketh not for him, and in an houre that hee is not ware of: 51 And shall cut him [a] asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

25. THEN shall the kingdome of heauen be likened vnto ten virgins, which

[a] *Or*, cut him off.

‘ λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. [2] πέντε δὲ
‘ [b] ἦσαν ἐξ αὐτῶν| [c] φρόνιμοι, καὶ αἱ πέντε μωραί.| [3 d] αἵτινες| μωραὶ, λαβοῦσαι τὰς
‘ λαμπάδας [e] αὐτῶν,| οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· [4] αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον
‘ ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. [5] χρονίζοντος δὲ τοῦ νυμ-
‘ φίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. [6] μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἰδοὺ,
‘ ὁ νυμφίος [f] ἔρχεται,| ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. [7] τότε ἠγέρθησαν πᾶσαι
‘ αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. [8] αἱ δὲ μωραὶ ταῖς
‘ φρονίμοις εἶπον, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέν-
‘ νυνται. [9] Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι, Μήποτε [g] οὐ μὴ| ἀρκέσῃ ἡμῖν
‘ καὶ ὑμῖν· πορεύεσθε [h] μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς.
‘ [10] ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἕτοιμοι εἰσῆλθον

[b] Alex. ἐξ αὐτῶν ἦσαν. [c] Alex. μωραὶ καὶ πέντε φρόνιμοι. Rec.=αἱ. [d] Alex. αἱ γὰρ. [e] Rec. ἑαυτῶν. [f] Alex.=ἔρχεται. [g] Rec. οὐκ, [h] Rec. + δὲ

WICLIF—1380.

her lampis ȝ wenten out aȝen the housbonde ȝ the wiif: [2] ȝ fyue of hem weren folis, ȝ fyue prudent, [3] but the fyue folis token her lampis: ȝ token not oile with hem, [4] but the prudent token oile in her vessels with her lampis: [5] ȝ while the housbonde tariede, alle nappiden ȝ slepten, [6] but at myd nyȝt a crie was made, lo the spouse cometh, go ȝe out to mete with hym, [7] thanne alle the virgynes risen vp: ȝ araieden her lampis, [8] and the folis seiden to the wise ȝeue ȝe to us of ȝoure oile? for oure lampis ben quenchid, [9] the prudent answeriden ȝ seiden, leest perauenture it suffice not to us ȝ to ȝou, go ȝe rather to men that sellen, ȝ bien to ȝou,

[10] ȝ while thei wenten for to bie: the spouse cam, and tho that weren redi: entriden with hym to the weddingis, ȝ the ȝate was schit, [11] ȝ at the last the other virgynes camen ȝ seiden, lord lord: opene to us, [12] ȝ he answeride ȝ seide, truli I seye to ȝou ȝ I knowe not ȝou, [13] therfore wake ȝe, for ȝe witen not the day, ne the our.

[14] For as a man that goith in pilgirmage: clepid hise seruauntis ȝ bitook to hem hise godis, [15] to oon he ȝaf .v. talentis, to another tweyne, ȝ to another oon, to eche aftir his owne vertu: ȝ wente forth anoon, [16] ȝ he that hadde fyue besauntis wente forth and rouȝte in hem: ȝ wane othere fyue, [17] also ȝ he that hadde taken tweyne: wan other tweyne, [18] but he that hadde taken oon, ȝede forth ȝ dalf in to the erthe, ȝ hidde the money of his lord,

[19] but aftir long tyme the lord of tho seruauntis came: ȝ rikenede with hem, [20] ȝ he that hadde take fyue besauntis came ȝ brouȝte other fyue, ȝ seide,

aȝen, *against*. ȝeue, *give*. witen, *know*. in pilgirmage, *abroad*. clepid, *called*. vertu, *capacity*. besauntis, *talents*. rouȝte, *wrought*. ȝede, *went*. dalf, *delved* or *dug*.

TYNDALE—1534.

toke their lampes, and went to mete the brydgrome: [2] fyve of them were folysshe, and fyve were wyse. [3] The folysshe toke their lampes, but toke none oyle with them. [4] But the wyse tooke oyle with them in their vesselles with their lampes also. [5] Whill the brydgrome taryed, all slombred and slepte. [6] And even at mydnyght, there was a crye made: beholde, the brydgrome cometh, goo out against him. [7] Then all those virgins arose, and prepared their lampes. [8] And the folysshe sayde to the wyse: geve vs of youre oyle, for oure lampes goo out? [9] but the wyse answered sayinge. Not so, lest ther be not ynough for vs and you: but goo rather to them that sell, and by for youre selves.

[10] And whill they went to bye, the brydgrome came: and they that were redy, went in with him to the weddinge, and the gate was shett vp: [11] After wardes came also the other virgins sayinge: master master, open to vs. [12] But he answered and sayde: verely I saye vnto you: I knowe not you. [13] Watche therefore: for ye knowe nether the daye nor yet the houre, when the sonne of man shall come.

[14] Lykwyse as a certeyne man redy to take his iorney to a straunge countre, called his servauntes and delivered to them his gooddes. [15] And vnto one he gave .v. talentes, to another .ii. and to another one: to every man after his abilite, and streyght waye departed. [16] Then he that had receaved the fyve talentes, went and bestowed them, and wanne other fyve talentes. [17] Lykwyse he that receaved .ii. gayned other .ii. [18] But he that receaved the one, went and digged a pit in the erth and hyd his masters money. [19] After a longe season the lorde of those servauntes came and rekened with them. [20] Then came he that had receaved fyve talentes,

CRANMER—1539.

lampes, and went to mete the brydgrome (*and the bride*) [2] But fyue of them were foolysshe, and fyue were wyse. [3] They that were folysshe, toke their lampes, but toke none oyle with them. [4] But the wyse toke oyle with them in their vessels with the lampes also. [5] While the brydgrome taryed, they all slombred and slept. [6] And euen at midnyght, there was a crye made: behold, the brydgrome commeth, go out to mete him. [7] Then all those virgins arose, and prepared their lampes. [8] So the folysshe sayde vnto the wyse: geue vs of youre oyle: for oure lampes are gone out. [9] But the wyse answered, sayinge: not so, lest ther be not ynough for vs and you: but go ye rather to them that sell, and by for your selues. [10] And whyll they went to bye, the brydgrome came: and they that were ready, went in with him to the mariage, and the gate was shut vp. [11] Afterwarde came also the other virgins, saying: lord, lord, open to vs. [12] But he answered and sayde: verely I saye vnto you: I knowe you not. [13] Watche therfore: for ye know nether the daye nor yet the houre wher in the sonne of man shall come.

[14] Lykewise as a certeine man ready to take his iorney to a straunge countre, called his seruauntes, and delyuered vnto them his goodes. [15] And vnto one he gaue .v. talentes, to another .ii. and to another one: to euery man after his habilite, and streight waye departed.

[16] Then he that had receaued the fyue talentes, went, and occupied with the same, and wanne other fyue talentes. [17] Lykewyse also, he that receaued two, gayned other two. [18] But he that receaued that one, went and dygged in the erth, and hid his lordes money. [19] After a longe season, the Lorde of those seruauntes came, and rekened with them. [20] And so he that had receaued fyue talentes came, and brought other fiue talentes, sayinge: Sir,

‘ μετ᾽ αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. [11] ὕστερον δὲ ἔρχονται καὶ αἱ
‘ λοιπαὶ παρθένοι, λέγουσαι, Κύριε, κύριε, ἄνοιξον ἡμῖν. [12] Ὁ δὲ ἀποκριθεὶς εἶπεν,
‘ Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. [13] Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν
‘ οὐδὲ τὴν ὥραν[i]. [14] Ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους,
‘ καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ· [15] καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα,
‘ ᾧ δὲ δύο, ᾧ δὲ ἕν, ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν εὐθέως.
‘ [16] πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς, καὶ [k] ἐποίησεν|
‘ ἄλλα πέντε [l] τάλαντα.| [17] ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησε [m] καὶ αὐτὸς| ἄλλα δύο.
‘ [18] ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὤρυξεν ἐν τῇ γῇ, καὶ [n] ἀπέκρυψε| τὸ ἀργύριον τοῦ
‘ κυρίου αὐτοῦ. [19] Μετὰ δὲ [o] χρόνον πολὺν| ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων,
‘ καὶ συναίρει [p] μετ᾽ αὐτῶν λόγον.| [20] καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν

[i] Rec. + ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. [k] Alex. ἐκέρδησεν. [l] Alex. = τάλαντα. [m] Alex. = καὶ αὐτὸς. [n] Alex. ἔκρυψε. [o] Alex. πολὺν χρόνον. [p] Alex. λόγον μετ᾽ αὐτῶν.

GENEVA—1557.

toke their lampes & went to mete the brydegrome. [2] And fiue of them were folysh, and fiue were wyse. [3] The folyshe toke theyr lampes, but toke none oyle with them. [4] But the wise toke oyle in their vessels with their lampes. [5] Whyle the brydegrome taryed, all slombred and slepte. [6] And euen at mydnyght, there was a crye made: Beholde the bridegrome commeth, Go out against him. [7] Then all those virgins arose, & trymmed their lampes. [8] And the folysh sayd to the wyse, Geue vs of your oyle, for our lampes go out. [9] But the wise answered, saying, We feare least there wil not be ynough for vs and you: but go ye rather to them that sel, and bye for your selues.

[10] And whyle they went to bye, the brydegrome came: and they that were redie went in with him to the wedding, and the gate was shut vp. [11] Afterwardes came also the other virgins, saying, Master, Master, open to vs. [12] But he answered, and sayd, Verely I say vnto you, I know you not.

[13] Watche therfore: for ye knowe nether the day, nor yet the houre, when the Sonne of man wil come. [14] For certeynly the kyngdome of heauen is like as when a man taking his iorney to a strange countrey, called his seruantes, & deliuered to them his goodes. [15] And vnto one he gaue fiue talentes, to another two, & to another one, to euery man after his habilitie: & strayght way departed. [16] Then he that had receaued the fiue talentes, went and bestowed them, and gayned other fyue talentes, [17] Like wyse, he that receaued two, gayned other two. [18] But he that receaued that one, went & dygged in the earth, & hyd his masters monye.

[19] But after a longe season, the Lord of those seruantes came, and rekened with them. [20] Then came he that had receaued fiue talentes, and broght other fiue talentes

RHEIMS—1582.

lampes vvent forth to meete the bridegrome and the bride. [2] And fiue of them vvere foolish, and fiue vvise. [3] but the fiue foolish, hauing taken their lampes, did not take oile vvith them: [4] but the vvise did take oile in their vessels vvith the lampes. [5] And the bridegrome tarying long, they slumbered all and slept. [6] And at midnight there vvas a clamour made, Behold the bridegrome commeth, goe ye forth to meete him. [7] Then arose al those virgins: and they trimmed their lampes.

[8] And the foolish said to the vvise, Giue vs of your oile: because our lampes are going out. [9] The vvise ansvvered, saying, Lest peraduenture there suffise not for vs and you, goe rather to them that sel: and bie for your selues. [10] And vvhiles they vvent to bie, the bridegrome vvas come: and they that vvere ready, entred vvith him to the mariage, and the gate vvas shut. [11] But last of al come also the other virgins, saying: Lord, Lord, open to vs. [12] But he ansvvering said, Amen I say to you, I knovv you not. [13] Watch ye therfore, because you knovv not the day nor the houre.

[14] For euen as a man going into a strange countrie, called his seruants, and deliuered them his goods. [15] And to one he gaue fiue talents, and to an other tvvo, and to an other one, to euery one according to his propre facultie: and immediatly he tooke his iourney. [16] And he that had receiued the fiue talents, vvent his vvay, and occupied vvith the same, and gained other fiue. [17] Likevvise also he that had receiued the tvvo, gained other tvvo. [18] But he that had receiued the one, going his vvay digged into the earth, and hid his lords money. [19] But after much time the lord of those seruants commeth, and made a count vvith them. [20] And there came he that had receiued the fiue talents,

AUTHORISED—1611.

tooke their lamps, ¶ went forth to meet the bridegrome. [2] And fiue of them were wise, and fiue were foolish. [3] They that were foolish tooke their lampes, and tooke no oyle with them: [4] But the wise tooke oyle in their vessels with their lamps. [5] While the bridegrome taried, they all slumbred and slept. [6] And at midnight there was a cry made, Beholde, the bridegrome commeth, go ye out to meet him. [7] Then all those virgins arose, and trimmed their lamps. [8] And the foolish said vnto the wise, Giue vs of your oyle, for our lamps are [a]gone out. [9] But the wise answered, saying, *Not so,* lest there bee not enough for vs and you, but go ye rather to them that sell, and buy for your selues. [10] And while they went to buy, the bridegrome came, and they that were ready, went in with him to the marriage, and the doore was shut. [11] Afterward came also the other virgins, saying, Lord, Lord, open to vs. [12] But he answered, and said, Uerely I say vnto you, I know you not. [13] Watch therefore, for ye know neither the day nor the houre, wherein the Sonne of man commeth.

[14] For *the kingdome of heauen is* as a man trauailing into a farre countrey, who called his owne seruants, and deliuered vnto them his goods: [15] And vnto one he gaue fiue talents, to another two, and to another one, to euery man according to his seuerall abilitie, ¶ straightway tooke his iourney. [16] Then he that had receiued the fiue talents, went ¶ traded with the same, and made *them* other fiue talents. [17] And likewise he that had receiued two, he also gained other two. [18] But hee that had receiued one, went and digged in the earth, and hid his lords money. [19] After a long time the lord of those seruants commeth, and reckoneth with them. [20] And so he that had receiued fiue talents, came

[a] *Or,* going out.

‘ προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας·
‘ ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα [q]ἐπ᾽ αὐτοῖς.| [21] Ἔφη [r]αὐτῷ ὁ κύριος αὐτοῦ,
‘ Εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε καταστήσω·
‘ εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. [22] Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα
‘ [s]λαβὼν| εἶπε, Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρ-
‘ δησα ἐπ᾽ αὐτοῖς. [23] Ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ
‘ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου
‘ σου. [24] Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπε, Κύριε, ἔγνων σε ὅτι
‘ σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρ-
‘ πισας· [25] καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις
‘ τὸ σόν. [26] Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὀκνηρὲ,

[q] Alex. = ἐπ᾽ αὐτοῖς. [r] Rec. + δὲ. [s] Alex. = λαβὼν.

WICLIF—1380.

lord thou bitokiste to me fyue besauntis : lo I haue geten aboue othir fyue, [21] his lord seide to hym, weel be thou good seruaunte ȝ feithful, for on fewe thingis thou hast ben trewe : I schal ordeyne thee on many thingis, entre thou in to [the] ioie of thi lord, [22] ȝ he that hadde taken tweyne talentis, cam and seide, lord thou bitokiste to me tweyne besauntis : ȝ lo I haue wonnen ouer other tweyne, [23] his lord seide to hym, weel be thou gode seruaunt ȝ trewe, for on fewe thingis thou hast ben trewe I schal ordayne thee on many thingis, entre thou in to the ioie of thi lord. [24] But he that hadde take o besaunt, cam : ȝ seide, lord I woot that thou art an hard man, thou repist where thou hast not sowe, and thou gaderist togidre, where thou hast not sprad abrood, [25] and I dredynge wente ȝ hidde thi besaunt in the erthe : lo thou hast that that is thin, [26] his lord answeride ȝ seide, to hym, yuel seruaunt and slouȝ : wistist thou that I repe where I seew not : and gadere to gidre where I spradde not abrood, [27] therfore it bihoued thee to bitake my monei to chaungers that whanne I cam I schulde resceyue that that is myn with vsuris, [28] therfor take awey fro hym the besaunt : ȝ ȝeue to hym that hath ten besauntis, [29] for to euery man that hath, me schal ȝeue, ȝ he schal encrese, but fro hym that hath not, also that that he semeth to haue, schal be takun awey fro hym, [30] ȝ caste ȝe out the vnprofitable seruaunt in to vttirmore derknessis, there schal be wepynge ȝ gryntynge of teeth.

[31] Whanne mannes sone schal come in his maieste, ȝ alle hise aungelis with hym : thanne he schal sitte on the sege of his maieste, [32] ȝ alle folkis schal be gaderide bifore hym : ȝ he schal departe hem atwynne as a schepherde departith scheep fro kidus, [33] ȝ he schal sette the scheep on his riȝthalf : and the kidis on his lifthalf, [34] thanne the kyng schal seye to

besauntis, *talents*. o, *one*. woot, *know*. yuel, *evil*. wistist, *knewist*. vsuris, *usury*. sege, *seat*. atwynne, *in two*.

TYNDALE — 1534.

and brought other fyve talentes sayinge : master, thou deliveredst vnto me fyve talentes : beholde I have gayned with them fyve talentes moo. [21] Then his master sayde vnto him : well good servaunt and faithfull. Thou hast bene faithfull in lytell, I will make the ruler over moche : entre in into thy masters ioye. [22] Also he that receaved .ii. talentes, came and sayde : master, thou deliveredest vnto me .ii. talentes : beholde, I have wone .ii. other talentes with them. [23] And his master sayde vnto him, well good servaunt and faithful. Thou hast bene faithfull in lytell, I wyll make the ruler over moche : go in into thy masters ioye.

[24] Then he which had receaved the one talent, came, and sayd : master, I considered that thou wast an harde man, which repest where thou sowedst not, and gadderest where thou strawedst not, [25] and was therfore afrayde, and went and hyd thy talent in the erth : Beholde, thou hast thyn awne. [26] His master answered and sayde vnto him : thou evyll servaunt and slewthfull, thou knewest that I repe where I sowed not, and gaddre where I strawed not : [27] thou oughtest therfore to have had my money to the chaungers, and then at my comynge shulde I have receaved myne awne with vauntage. [28] Take therfore the talent from him, and geve it vnto him which hath .v. talentes. [29] For vnto every man that hath shalbe geven, and he shall have aboundance : and from him that hath not, shalbe taken awaye, even that he hath. [30] And cast that vnprofitable servaunt into vtter dercknes : there shalbe wepynge and gnasshinge of teeth.

[31] When the sonne of man cometh in his glorie, and all the holy angels with him, then shall he syt vpon the seate of his glorie, [32] and before him shalbe Gaddred all nacions. And he shall seperate them one from a nother, as a shepherde deuideth the shepe from the gootes. [33] And he shall set the shepe on his right honde, and the gotes on the lyfte. [34] Then shall

CRANMER—1539.

thou delyueredst vnto me fyue talentes : beholde, I haue gayned with them fyue talentes moo. [21] His lorde saide vnto him : well thou good and faithfull seruaunt. Thou hast bene faythfull ouer few thinges, I will make the ruler ouer many thinges : entre thou in to the ioye of thy lorde. [22] He also that had receaued two talentes, came and saide : Sir, thou delyueredst vnto me two talentes : beholde, I haue wone two other talentes with them : [23] his lorde saide vnto him : well good and faythfull seruaunt. Thou hast bene faithfull ouer fewe thinges. I wyll make the ruler ouer many thinges. Entre thou into the ioye of thy lorde.

[24] Then he which had receaued the one talent, came, and saide : Sir I knew the that thou art an harde man : reaping where thou hast not sowen, and gathering where thou hast not strawed, [25] and therfore was I afraide, and went, and hyd thy talent in the erth : lo, there thou hast that thine is. [26] His lord answered and saide vnto him thou euyll and slowthfull seruaunt, thou knewest, that I reape where I sowed not, and gather, where I haue not strawed: [27] thou oughtest therfore to haue delyuered my money to the exchaungers, and then at my comminge shulde I haue receaued myne awne wyth vauntage. [28] Take therfore the talent from him, and geue it vnto him which hath ten talentes. [29] For vnto eueri one that hath shalbe geuen, and he shall haue aboundance : But he that hath not, from him shalbe taken awaye, euen that which he hath. [30] And cast the vnprofitable seruaunt into vtter dercknes there shalbe wepinge and gnasshinge of teeth.

[31] When the sonne of man commeth in his glorie, and all the holy angels with him, then shall he syt vpon the seate of his glorie, [32] and before him shalbe gathered all nacions. And he shall separate them one from another, as a shepherde deuydeth the shepe from the goates : [33] and he shall set the shepe on his ryght hande, but the goates on the lyfte. [34] Then

‘ ἤδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα; [27] ἔδει οὖν
‘ σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ
‘ ἐμὸν σὺν τόκῳ. [28] ἄρατε οὖν ἀπ᾽ αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα
‘ τάλαντα. [29] Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ
‘ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ᾽ αὐτοῦ. [30] Καὶ τὸν ἀχρεῖον δοῦλον
‘ [t] ἐκβάλετε| εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
‘ ὀδόντων. [31] Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ
‘ [u] ἅγιοι| ἄγγελοι μετ᾽ αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, [32] καὶ [v] συναχ-
‘ θήσεται| ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐτοὺς ἀπ᾽ ἀλλήλων,
‘ ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, [33] καὶ στήσει τὰ μὲν
‘ πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων. [34] Τότε ἐρεῖ ὁ βασιλεὺς

[t] Rec. *ικβάλλετε.* [u] Alex. = *ἅγιοι.* [v] Alex. *συναχθήσονται.*

GENEVA—1557.

saying, Master, thou delyueredst vnto me fyue talentes: beholde I haue, gayned with them fiue talentes mo. [21] Then his master sayd vnto hym, It is wel done good seruant and faithful: Thou hast ben faithful in lytle, I wil make thee ruler ouer muche: Entre in, into thy masters ioye. [22] Also he that receaued two talentes, came & sayd, Master thou delyueredst vnto me two talentes: beholde, I haue wonne two other talents with them. [23] And his master sayd vnto him, Wel good seruant, and faithful. Thou hast ben faythful in lytle, I wyl make thee ruler ouer muche, Go in, into thy masters ioye.

[24] Then he which had receaued the one talent, came and sayd, Master, I considered that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not: [25] I was therfore afrayd, and went and hyd thy talent in the earth: beholde thou hast thyne owne. [26] And his master answered, & sayd vnto him, Thou euil seruant, and slothfull, Thou knewest that I reap where I sowed not, and gather where I strawed not: [27] Thou oghtest therfore to haue put my monye to the exchangers, and then at my commyng, should I haue receaued myne owne with vantage. [28] Take therfore the talent from him, & geue it vnto him which hath ten talentes. [29] For vnto euery man that hath shalbe geuen, and he shal haue abundance: and from him that hath not, shalbe taken away, euen that he hath. [30] And cast that vnprofitable seruant into vtter darcknesse, there shalbe wepyng, and gnasshing of teeth.

[31] When the Sonne of man commeth in his glorie, and all the holy Angels with him, then shal he syt vpon the throne of his glorie. [32] And before hym shalbe gathered all nations, and he shal separate them one from another, as a shepeherde deuideth the shepe from the goates. [33] And he shal set the shepe on his ryghthande, and the goates on the lift. [34] Then

RHEIMS—1582.

and offred other fiue talents, saying, Lord fiue talents thou didst deliuer me, behold I haue gained other fiue besides. [21] His lord said vnto him: Wel fare thee good and faithful seruant, because thou hast been faithful ouer a fevv things, I vvil place thee ouer many things: enter into the ioy of thy lord. [22] And there came also he that had receiued the tvvo talents, and said, Lord tvvo talents thou didst deliuer me: behold I haue gained other tvvo. [23] His lord said to him, Wel fare thee good and faithful seruant: because thou hast been faithful ouer a fevv things, I vvil place thee ouer many things, enter into the ioy of thy lord. [24] And he also that had receiued the one talent, came forth, and said, Lord, I knovv that thou art a hard man, thou reapest vvhere thou didst not sovv: and gatherest vvhere thou stravvedst not: [25] and being afraid I vvent, and hid thy talent in the earth: behold loe here thou hast that vvhich thine is. [26] And his lord ansvvering, said to him: Naughtie and sloughtful seruant, thou didst knovv that I reape vvhere I sovv not, & gather vvhere I stravved not: [27] thou oughtest therfore to haue committed my money to the bankers, and comming I might haue receiued mine ovvne vvith vsurie. [28] Take ye avvay therfore the talent from him, and giue it him that hath ten talents. [29] For to euery one that hath shal be giuen, and he shal abound: but from him that hath not, that also vvhich he seemeth to haue, shal be taken avvay from him. [30] And the vnprofitable seruant cast ye out into the vtter darknesse. There shal be vveeping and gnashing of teeth.

[31] And vvhen the sonne of man shal come in his maiestie, and al the Angels vvith him, then shal he sitte vpon the seate of his maiestie: [32] and al nations shal be gathered together before him, and he shal separate them one from an other, as the pastor separateth the sheepe from the goates: [33] & shal set the sheepe at his right hand, but the goates at his left. [34] Then

AUTHORISED—1611.

and brought other fiue talents, saying, Lord, thou deliueredst vnto mee fiue talents, behold, I haue gained besides them, fiue talents moe. [21] His lord said vnto him, Well done, thou good and faithfull seruant, thou hast bene faithfull ouer a few things, I wil make thee ruler ouer many things: enter thou into the ioy of thy lord. [22] He also that had receiued two talents, came and said, Lord, thou deliueredst vnto me two talents: behold, I haue gained two other talents besides them. [23] His lord said vnto him, Well done, good and faithfull seruant, thou hast bene faithfull ouer a few things, I will make thee ruler ouer many things: enter thou into the ioy of thy lord. [24] Then he which had receiued the one talent, came & said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sowen, & gathering where thou hast not strawed: [25] And I was afraid, and went and hidde thy talent in the earth: loe, there thou hast that is thine. [26] His lord answered, and said vnto him, Thou wicked and slouthfull seruant, thou knewest that I reape where I sowed not, and gather where I haue not strawed: [27] Thou oughtest therefore to haue put my money to the exchangers, and then at my comming I should haue receiued mine owne with vsury. [28] Take therefore the talent from him, and giue it vnto him which hath ten talents. [29] For vnto euery one that hath shall be giuen, and he shall haue abundance: but from him that hath not, shal be taken away, euen that which he hath. [30] And cast yee the vnprofitable seruant into outer darknes, there shall be weeping and gnashing of teeth.

[31] When the Sonne of man shall come in his glory, and all the holy Angels with him, then shal he sit vpon the throne of his glory: [32] And before him shall be gathered all nations, and he shall separate them one from another, as a shepheard diuideth his sheepe from the goats. [33] And he shall set the sheepe on his right hand, but the goats on the left.

‘ τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν
‘ ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. [35] ἐπείνασα γὰρ, καὶ
‘ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἤμην, καὶ συνηγάγετέ
‘ με· [36] γυμνὸς, καὶ περιεβάλετέ με· ἠσθένησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ
‘ ἤμην, καὶ [10] ἤλθετε| πρός με. [37] Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες,
‘ Κύριε, πότε σὲ εἴδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν;
‘ [38] πότε δέ σε εἴδομεν ξένον, καὶ συνηγάγομεν; ἢ γυμνὸν, καὶ περιεβάλομεν;
‘ [39] πότε δέ σε εἴδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρός σε; [40] Καὶ ἀποκ-
‘ ριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ’ ὅσον ἐποιήσατε ἑνὶ τούτων
‘ τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. [41] Τότε ἐρεῖ καὶ τοῖς ἐξ
‘ εὐωνύμων, Πορεύεσθε ἀπ’ ἐμοῦ, οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοι-

[10] Alex. ἦλθατε.

WICLIF—1380.

hem, that schulen be on his riȝthalfe, come ȝe the blessid of my fadir: take ȝe in possessioun the kyngdom: made redi to ȝou fro the makyng of the world, [35] for I hungride & ȝe ȝauen me to eten: I thristid & ȝe ȝauen me to drynke, I was herborwe lees: & ȝe herborweden me: [36] nakid: and ȝe helide me, seik & ȝe visitid me, I was in prisoun: & ȝe camen to me, [37] thanne iust men schulen answere to hym: and seie, lord whanne siȝen we thee hungride: and we fedden thee? thirsti: and we ȝauen to thee drynke? [38] & whanne saien we thee herborweles: & we herborwiden thee? or nakid: & we heleden thee? [39] or whanne seien we the sike or in prisoun: & we camen to thee? [40] & the kyng answerynge schal seye to hem, truli I seye to ȝou, as long as ȝe diden to oon of these my leest britheren: ȝe diden to me,

[41] thanne the kyng schal seye also to hem: that schulen be in his lefthond, departith fro me ȝe cursid in to euerlastynge fier: that is made redi to the deuel & hise aungelis, [42] for I hungride: & ȝe ȝauen not me to ete, I thristid & ȝe ȝauen not me to drynke, [43] & I was herborwles: & ȝe herborweden not me, nakid & ȝe keueriden not me, sike & in prisoun: & ȝe visitid not me,

[44] thanne & thei schulen answere to hym: & schulen seye, lord whanne seien we thee hungring or thristynge or herborweles, or nakid or sike or in prisoun: & we serueden not to thee, [45] thanne he schal answere to hem: & seye, truli I seye to ȝou: hou long ȝe diden not to oon of these leest: nether ȝe diden to me, [46] and these schulen go in to euerlastynge turmente, but the iust men schulen go in to euerlastynge liif.

26. AND it was doon whanne ihesus hadde endid alle thes wordis: he seide to hise disciplis, [2] ȝe witen that aftir .ij. dayes, paske schal be made & mannes sone schal be bitaken to be crucifiede, [3] thanne

ȝauen, *gave*. herborwe lees, *homeless*. helide, *covered*. siȝen, *saw*. witen, *know*.

TYNDALE—1534.

the kynge saye to them on his right honde: Come ye blessed chyldren of my father, inheret ye the kyngdom prepared for you from the beginninge of the worlde. [35] For I was anhongred, and ye gave me meate. I thursted, and ye gave me drinke. I was herbourlesse, and ye lodged me. [36] I was naked and ye clothed me. I was sicke and ye visited me. I was in preson and ye came vnto me. [37] Then shall the righteous answere him sayinge master, when sawe we the anhongred, and feed the? or a thurst, and gave the drinke? [38] when sawe we the herbourlesse, and lodged the? or naked and clothed the? [39] or when sawe we the sicke or in preson, and came vnto the? [40] And the kynge shall answere and saye vnto them: verely I saye vnto you: in as moche as ye have done it vnto one of the leest of these my brethren, ye have done it to me.

[41] Then shall the kynge saye vnto them that shalbe on the lyfte hande: departe from me ye coursed, into everlastinge fire, which is prepared for the devyll and his angels. [42] For I was an hungred, and ye gave me no meate. I thursted, and ye gave me no drinke. [43] I was herbourlesse, and ye lodged me not. I was naked, and ye clothed me not. I was sicke and in preson, and ye visited me not.

[44] Then shall they also answere him sayinge: master when sawe we the an hungred, or a thurst, or herbourlesse, or naked, or sicke, or in preson, and did not ministre vnto the? [45] Then shall he answere them and saye: Verely I saye vnto you, in as moche as ye did it not to one of the leest of these, ye did it not to me. [46] And these shall go into everlastinge payne: And the righteous into lyfe eternall.

26. AND it came to passe, when Iesus had fynisshed all these sayinges, he sayd vnto his disciples: [2] Ye knowe that after ii. dayes shalbe ester, and the sonne of man shalbe delyvered to be crucified. [3] Then

CRANMER—1539.

shall the Kynge saye to them that shalbe on his righte hande: Come ye blessed of my father, inheret the kyngdome prepared for you from the beginninge of the worlde. [35] For I was an hongred, and ye gaue me meate. I was thirstye, and ye gaue me drincke. I was herbourlesse, and ye toke me in: [36] Naked, and ye clothed me: Sicke and ye visited me. I was in preson, and ye came vnto me. [37] Then shall the ryghteous answere him saying: lorde, when sawe we the an hongred, and fedd the? or thirstye, and gaue the drinke? [38] when sawe we the herbarlesse, and tooke the in? or naked, and clothed the? [39] or when sawe we the sycke, or in preson, and came vnto the? [40] And the kyng shall answere, and saye vnto them: veryly I saye vnto you: in as moch as ye haue done it vnto one of the leest of these my brethren, ye haue done it to me.

[41] Then shall he saye also vnto them, that shalbe on the lyfte hand: departe from me ye cursed into euerlastynge fyre: which is prepared for the deuyll and his angels. [42] For I was an hungred, and ye gaue me no meate. I was thirstye, and ye gaue me no drinke. [43] I was harborlesse, and ye toke me not in. I was naked, and ye clothed me not. I was sycke and in preson, and ye visyted me not.

[44] Then shall they also answere him, saying, lorde, when sawe we the an hungred, or a thyrst, or herbourlesse, or naked, or sycke, or in preson, and dyd not minister vnto the? [45] Then shall he answere them sayeng: Uerely I saye vnto you, in as moche as ye dyd it not to one of the leest of these, ye dyd it not to me. [46] And these shall go into euerlastynge payne: the ryghteous into lyfe eternall.

26 AND it came to passe, when Iesus had finisshed all these sayinges he sayd vnto his disciples: ye knowe that after two dayes shalbe Easter, and the sonne of man shalbe deliuered ouer, to be crucified. [3] Then assembled together the

'μασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. [42] ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατέ
'μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· [43] ξένος ἤμην, καὶ οὐ συνηγάγετέ
'με· γυμνὸς, καὶ οὐ περιεβάλετέ με· ἀσθενὴς, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ
'με. [44] Τότε ἀποκριθήσονται [x] καὶ αὐτοὶ, λέγοντες, Κύριε, πότε σὲ εἴδομεν
'πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνὸν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διη-
'κονήσαμέν σοι; [45] Τότε ἀποκριθήσεται αὐτοῖς, λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον
'οὐκ ἐποιήσατε ἑνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. [46] Καὶ ἀπελεύ-
'σονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.'

XXVI. Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους,
εἶπε τοῖς μαθηταῖς αὐτοῦ, [2] 'Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ
'ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.' [3] Τότε συνήχθησαν οἱ

[x] Rec. + αὐτῷ.

GENEVA—1557.

shal the kyng say to them on his ryght hand, Come ye blessed of my Father, inherite ye the kingdome prepared for you from before the foundations of the world wer layed. [35] For I was an hungred, & ye gaue me meat. I thursted, and ye gaue me drincke. I was herbourlesse, and ye lodged me. [36] I was naked, and ye clothed me. I was sicke, and ye visited me. I was in prison, and ye came vnto me.

[37] Then shal the righteous answer him, saying, Lord, when sawe we thee an hungred, and nourished thee? or a thurst, and gaue thee drincke? [38] And when sawe we thee herbourlesse, and lodged thee? or naked, and clothed thee? [39] Or when sawe we thee sycke, or in pryson, and came vnto thee? [40] And the king shal answer and say vnto them, Verely I say vnto you, In as muche, as ye haue done it vnto one of the least of these my brethren, ye haue done it to me. [41] Then shal the king say vnto them that shalbe on the lyfte hand, Departe from me ye coursed, into euerlastyng fyre whych is prepared for the deuyl and his Angels. [42] For I was an hungred, and ye gaue me no meat. I thursted, and ye gaue me no drincke. [43] I was herbourlesse, and ye lodged me not. I was naked, and ye clothed me not. I was sycke & in prison, and ye visited me not. [44] Then shal they also answer hym saying, Sir, when sawe we thee an hungred, or a thurst, or herbourlesse, or naked, or syck, or in pryson, and dyd not minister vnto thee? [45] Then shal he answer them, and say, Verely I say vnto you, in as much as ye dyd it not to one of the least of these, ye dyd it not to me. [46] And these shal go into euerlastyng payne, & the ryghteous into life eternal.

26. AND it came to passe, when Iesus had finished all these sayinges, he sayd vnto his disciples, [2] Ye know that within two dayes is Easter, and the Sonne of man shalbe deliuered to be crucified. [3] Then assembled together the chief

RHEIMS—1582.

shal the king say to them that shal be at his right hand, Come ye blessed of my father, possesse you the kingdom prepared for you from the foundation of the vvorld. [35] for I vvas an hungred, and you gaue me to eate: I vvas a thirst, and you gaue me to drinke. [36] I vvas a stranger, and you tooke me in: naked, and you couered me: sicke, and you visited me. I vvas in prison, and you came to me. [37] Then shal the iust ansvver him, saying: Lord, vvhen did vve see thee an hungred, and fed thee: a thirst, and gaue thee drinke? [38] and vvhen did vve see thee a stranger, and tooke thee in? or naked, and couered thee? [39] or vvhen did vve see thee sicke or in prison: and came to thee? [40] And the king ansvvering, shall say to them, Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. [41] Then he shal say to them also that shal be at his left hand, Get ye avvay from me you cursed into fire euerlasting, vvhich vvas prepared for the Deuil and his angels. [42] for I vvas an hungred, and you gaue me not to eate: I vvas a thirst, and you gaue me not to drinke. [43] I was a stranger, and you tooke me not in: naked, and you couered me not: sicke, and in prison, and you did not visite me. [44] Then they also shall ansvver him, saying, Lord, vvhen did vve see thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison: and did not minister to thee? [45] Then he shal ansvver them, saying, Amen I say to you, as long as you did it not to one of these lesser, neither did you it to me. [46] And these shal goe into punishment euerlasting: but the iust, into life euerlasting.

26. AND it came to passe, when IESVS had ended al these vvordes, he said to his Disciples, [2] You knovv that after tvvo dayes shal be Pasche, and the Sonne of man shal be deliuered to be crucified. [3] Then vvere gathered together the cheefe

AUTHORISED—1611.

[34] Then shall the King say vnto them on his right hand, Come ye blessed of my Father, inherit the kingdome prepared for you from the foundation of the world. [35] For I was an hungred, and ye gaue me meat: I was thirstie, and ye gaue me drinke: I was a stranger, and ye tooke me in: [36] Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came vnto me. [37] Then shal the righteous answere him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gaue thee drinke? [38] When saw wee thee a stranger, and tooke thee in? or naked, and clothed thee? [39] Or when saw wee thee sicke, or in prison, and came vnto thee? [40] And the king shall answere, and say vnto them, Uerely I say vnto you, in as much as yee haue done it vnto one of the least of these my brethren, ye haue done it vnto me. [41] Then shall he say also vnto them on the left hand, Depart from mee, ye cursed into euerlasting fire, prepared for the deuill and his angels. [42] For I was an hungred, and ye gaue me no meat: I was thirstie, and ye gaue me no drinke: [43] I was a stranger, and ye tooke me not in: naked, and yee clothed mee not: sicke, and in prison, and yee visited me not. [44] Then shall they also answere him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

[45] Then shall he answere them, saying, Uerily, I say vnto you, in as much as yee did it not to one of the least of these, ye did it not to me. [46] And these shall go away into euerlasting punishment: but the righteous into life eternall.

26. AND it came to passe, when Iesus had finished al these sayings, he said vnto his disciples, [2] Ye know that after two dayes is the feast of the Passeouer, and the Sonne of man is betraied to be crucified. [3] Then assembled together the chiefe

ἀρχιερεῖς [y] καὶ οἱ γραμματεῖς| καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ
ἀρχιερέως τοῦ λεγομένου Καϊάφα, [4] καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν [z] δόλῳ
κρατήσωσι,| καὶ ἀποκτείνωσιν. [5] ἔλεγον δὲ, ‘Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος
‘γένηται ἐν τῷ λαῷ.’

[6] Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, [7] προσῆλθεν
αὐτῷ γυνὴ [a] ἀλάβαστρον μύρου ἔχουσα| [b] βαρυτίμου,| καὶ κατέχεεν ἐπὶ [c] τὴν
κεφαλὴν| αὐτοῦ ἀνακειμένου. [8] ἰδόντες δὲ οἱ μαθηταὶ [d] αὐτοῦ| ἠγανάκτησαν,
λέγοντες, ‘Εἰς τί ἡ ἀπώλεια αὕτη; [9] ἠδύνατο γὰρ τοῦτο [e] πραθῆναι πολλοῦ, καὶ
‘δοθῆναι [f] τοῖς| πτωχοῖς.’ [10] Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, ‘Τί κόπους παρέχετε
‘τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ. [11] πάντοτε γὰρ τοὺς πτωχοὺς
‘ἔχετε μεθ’ ἑαυτῶν· ἐμὲ δὲ οὐ πάντοτε ἔχετε. [12] βαλοῦσα γὰρ αὕτη τὸ μύρον

[y] Alex. = καὶ οἱ γραμματεῖς. [z] Rec. κρατήσωσι δόλῳ. [a] Alex. ἴχουσα ἀλάβαστρον μύρου. [b] Alex. πολυτίμου. [c] Alex. τῆς κεφαλῆς.

WICLIF—1380.

the pryncis of preestis, ¶ the eldere men of the puple weren gaderide in to the halle of *the* prynce of preestis, that was seide cayfas: [4] ¶ maden a counceil to holde ihesus with gile and sle him, [5] but thei seiden, not in the holi daye: leest perauenture noise were made in the puple,

[6] ¶ whanne ihesus was in bethanye in the hous of Symount the leprous: [7] A womman that hadde a boxe of alebastre of precious oynement cam to hym and schedde out on the heed of him restynge, [8] ¶ disciplis seynge hadden dedeyn, and seiden, wherto this los: [9] for it myȝte be sold, for myche, ¶ be ȝouen to pore men, [10] but ihesus knewe and seide to hem, what ben ȝe heuy to this womman, for sche hath wrouȝte in me a good werk, [11] for ȝe schulen euer haue pore men with ȝou, but ȝe schulen not algatis haue me, [12] this womman sendynge this oynement in to my body: dide to birie me, [13] truli I seye to ȝou, where euer this gospel schal be prechid in al the world, it schal be seide that sche dide this in mynde of hym.

[14] Thanne oon of the .xij. that was clepid iudas scarioth: wente forth to the pryncis of preestis, [15] ¶ seide to hem, what wolen ȝe ȝeue to me, ¶ I schal bitake hym to ȝou? ¶ thei ordeyneden to hym .xxx. pens of siluer, [16] ¶ fro that tyme he souȝt oportunyte to bitray hym,

[17] ¶ in the first dayes of therf looues the disciplis camen to ihesus ¶ seiden, where wilt thou we make redi to thee: to ete paske, [18] ihesus seide, go ȝe in to the cite to sum man: and seie to hym, the maister seith, my tyme is nyȝ: atte thee I make paske with my disciplis, [19] ¶ the disciplis diden as ihesus comaundid to hem: ¶ thei maden the paske redi,

[20] and whanne euentide was comen: he

seide, *named* or *called*. dedeyn, *disdain*. ȝouen, *given*. algatis, *always*. clepid, *called*. therf looues, *unleavened bread*.

TYNDALE—1534.

assembled togedder the chefe prestes and the scribes and the elders of the people to the palice of the hye preste, called Cayphas, [4] and heelde a counsell, how they myght take Iesus by suttelte and kyll him. [5] But they sayd, not on the holy daye, lest eny vproure aryse amonge the people.

[6] When Iesus was in Bethany, in the house of Symon the leper, [7] ther cam vnto him a woman, which had an alablaster boxe of precious oyntment, and powred it on his heed, as he sate at the bourde. [8] When his disciples sawe that, they had indignacion sayinge: what neded this wast? [9] This oyntment myght have bene well solde, and geven to the povre. When Iesus vnderstod that, he sayde vnto them: [10] why trouble ye the woman? She hath wrought a good worke apon me. [11] For ye shall have povre folcke alwayes with you: but me shall ye not have all wayes. [12] And in that she casted this oyntment on my bodye, she dyd it to burye me with all. [13] Verely I saye vnto you, wheresoever this gospell shalbe preached throughoute all the worlde, there shall also this that she hath done, be tolde for a memoriall of her.

[14] Then one of the twelve called Iudas Iscarioth, went vnto the chefe prestes, [15] and sayd: what will ye geve me, and I will deliver him vnto you? And they apoynted vnto him thirty peces of sylver. [16] And from that tyme he sought oportunite to betraye him.

[17] The fyrst daye of swete breed the disciples cam to Iesus sayinge vnto him: where wylt thou that we prepare for the to eate the paschall lambe? [18] And he sayd: Go into the cite, vnto soche a man, and saye to him: the master sayeth, my tyme is at hande, I will kepe myne ester at thy housse with my disciples. [19] And the disciples did as Iesus had apoynted them, and made redy the esterlambe.

[20] When the even was come, he sate

CRANMER—1539.

chefe prestes and the scrybes and the elders of the people vnto the palace of the hye preste, (which was called Cayphas) [4] and helde a counsell, that they myght take Iesus by suttelte, and kyll him. [5] But they sayd: not on the holy daye, lest there be an vproure amonge the people.

[6] When Iesus was in Bethany, in the house of Simon the leper, [7] ther came vnto hym a woman hauyng an alabaster boxe of precious oyntment, and powred it on his heed, as he sate at the bourde. [8] But when his disciples sawe it, they had indignacyon, sayinge. Wherto serueth this wast? [9] Thys oyntment myght haue bene well solde, and geuen to the poore. [10] When Iesus vnderstode that, he sayde vnto them: why trouble ye the woman? For she hath wrought a good worcke vpon me. [11] For ye haue the poore allwayes with you: But me shall ye not haue alwayes. [12] And in that she hath cast this oyntment on my bodye, she did it to burye me. [13] Uerely I saye vnto you: wheresoeuer this gospell shalbe preached in all the world, there shall also thys that she hath done, be tolde for a memoriall of her.

[14] Then one of the twelue (which was called Iudas Iscarioth) went vnto the chefe prestes, [15] and sayd vnto them: what will ye geue me, and I will delyuer him vnto you? And they apoynted vnto him thyrty peces of syluer. [16] And from that tyme forth, he sought oportunite to betraye hym.

[17] The fyrst daye of swete breed, the discyples came to Iesus, sayinge vnto him: where wilt thou that we prepare for the, to eate the passeouer? [18] And he sayd: go into the citie, to soche a man, and saye vnto him, the master sayeth: my tyme is at hand, I will kepe myne Easter by the, with my disciples: [19] And the discyples dyd as Iesus had apoynted them, and they made ready the passeouer.

[20] When the euen was come, he sate

‘ τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. [13] ἀμὴν λέγω ὑμῖν,
‘ ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ
‘ ἐποίησεν αὕτη, εἰς μνημόσυνον αὐτῆς.’ [14] Τότε πορευθεὶς εἷς τῶν δώδεκα, ὁ λεγό-
μενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, [15] εἶπε, ‘ Τί θέλετέ μοι δοῦναι, κἀγὼ
‘ ὑμῖν παραδώσω αὐτόν;’ Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια· [16] καὶ ἀπὸ τότε
ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

[17] Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες [g] αὐτῷ,|
‘ Ποῦ θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;’ [18] Ὁ δὲ εἶπεν, ‘ Ὑπάγετε εἰς
‘ τὴν πόλιν πρὸς τὸν δεῖνα, καὶ εἴπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρός μου
‘ ἐγγύς ἐστι· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.’ [19] Καὶ ἐποίησαν
οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα. [20] Ὀψίας δὲ

[g] Alex. = αὐτοῦ. [e] Rec. + τὸ μύρον. [f] Rec. = τοῖς. [g] Alex. = αὐτῷ.

GENEVA — 1557.

Priestes, and the Scribes, and the Elders of the people in to the hall of the hye Priest, called Caiáphas. 4 And consulted how they myght take Iesus by subteltie, and kyl hym. 5 But they sayd, Not on the feast day, lest any vprore aryse among the people. 6 And when Iesus was in Bethanie, in the house of Simon the leper, 7 There came vnto him a woman, which had an alabaster boxe of verie costely oyntment, and powred it on his head, as he sat at the bourd. 8 And when his disciples saw that, they had indignation, saying, What neded this waste? 9 For this ointment myght haue bene wel solde, and geuen to the poore. 10 And Iesus knowinge that, sayd vnto them, Why trouble ye the woman? She hath wroght a good worke vpon me. 11 For ye shal haue the poore alwayes with you: but me shal ye not haue alwayes. 12 For in that she powred thys oyntment on my body, she dyd it to bury me.

13 Verely I say vnto you, Wheresoeuer this Gospel shalbe preached throughout al the world, there shal also this that she hath done, be spoken of for a memorial of her.

14 Then one of the twelue called Iudas Iscariot, went vnto the chiefe priestes, 15 And sayd, What wil ye geue me and I wyl deliuer him vnto you? And they appoynted vnto him thyrty peeces of syluer 16 And from that tyme, he soght opportunitie to betraye hym.

17 Now on the fyrst day of the feast of vnleuened bread, the disciples came to Iesus, saying vnto him, Where wylt thou that we prepare for thee to eat the passeouer? 18 And he sayd, Go into the citie, to a certayne man, and say to hym, The Master sayeth, my time is at hand. I wyl kepe myne Easter at thy house with my disciples.

19 And the disciples dyd as Iesus had gyuen them charge, and made ready the passeouer. 20 When the euen was come,

RHEIMS—1582.

Priestes and auncients of the people into the court of the high priest, vvho vvas called Caiphas: 4 and they consulted hovv they might by some vvile apprehend IESVS, and kil him. 5 But they said, Not on the festiual day, lest perhaps there might be a tumult among the people.

6 And vvhen IESVS vvas in Bethania in the house of Simon the Leper, 7 there came to him a vvoman hauing an alabaster-boxe of pretious ointment, and povvred it out vpon his head as he sate at the table. 8 And the Disciples seeing it, had indignation saying, Whereto is this vvast? 9 for this might haue been sold for much, and giuen to the poore. 10 And IESVS knovving it, said to them: Why do you molest this vvoman? for she hath vvrought a good vvorke vpon me. 11 For the poore you haue alvvayes vvith you: but me you haue not alvvayes. 12 For she in povvring this ointment vpon my body: hath done it to burie me. 13 Amen I say to you, vvheresoeuer this Gospel shal be preached in the vvhole vvorld, that also vvhich she hath done, shal be reported for a memorie of her.

14 Then vvent one of the Tvvelue, vvhich vvas called Iudas Iscarioth, to the cheefe Priestes, 15 and said to them, What vvil you giue me, and I vvil deliuer him vnto you? But they appointed vnto him thirtie peeces of siluer. 16 And from thenceforth he sought opportunitie to betray him.

17 And the first day of the Azymes the Disciples came to IESVS, saying, Where vvilt thou that vve prepare for thee to eate the Pasche? 18 But IESVS said, Goe ye into the citie to a certaine man: and say to him, The Maister saith, My time is at hand, vvith thee do I make the Pasche vvith my Disciples. 19 And the Disciples did as IESVS appointed them, and they prepared the Pasche. 20 But vvhen it vvas

AUTHORISED — 1611.

Priests, and the Scribes, and the Elders of the people, vnto the palace of the high Priest, who was called Caiaphas, 4 And consulted that they might take Iesus by subtiltie, and kill him. 5 But they said, Not on the feast *day*, lest there be an vproare among the people.

6 Now when Iesus was in Bethany, in the house of Simon the leper, 7 There came vnto him a woman, hauing an alabaster boxe of very precious oyntment, and powred it on his head, as he sate at *meat*. 8 But when his disciples saw it, they had indignation, saying, To what purpose *is* this waste? 9 For this ointment might haue bin sold for much, and giuen to the poore. 10 When Iesus vnderstood it, he said vnto them, Why trouble ye the woman? For she hath wrought a good work vpon me. 11 For yee haue the poore alwayes with you, but me ye haue not alwayes. 12 For in that she hath powred this oyntment on my body, she did it for my buriall. 13 Uerely I say vnto you, Wheresoeuer this Gospel shal be preached in the whole world, there shall also this, that this woman hath done, be told for a memoriall of her.

14 Then one of the twelue, called Iudas Iscariot, went vnto the chiefe Priests, 15 And said vnto them, What will ye giue me, and I will deliuer him vnto you? and they couenanted with him for thirtie pieces of siluer. 16 And from that time he sought opportunitie to betray him.

17 Now the first day of the *feast of* vnleauened bread, the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eat the Passeouer? 18 And he sayd, Goe into the citie to such a man, and say vnto him, The Master saith, My time is at hand, I will keepe the Passeouer at thy house with my disciples. 19 And the Disciples did as Iesus had appoynted them, and they made ready the Passeouer. 20 Now when the euen was

γενομένης ἀνέκειτο μετὰ τῶν δώδεκα[h]. 21 καὶ ἐσθιόντων αὐτῶν εἶπεν, ‘Ἀμὴν λέγω
‘ ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με.’ 22 Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν
αὐτῷ, ‘ἕκαστος αὐτῶν,| ‘Μήτι ἐγώ εἰμι, κύριε;’ 23 ‘Ὁ δὲ ἀποκριθεὶς εἶπεν, ‘‘Ὁ
‘ ἐμβάψας μετ’ ἐμοῦ [k]ἐν τῷ τρυβλίῳ τὴν χεῖρα,| οὗτός με παραδώσει. 24 ὁ μὲν
‘ υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ
‘ ἐκείνῳ, δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη
‘ ὁ ἄνθρωπος ἐκεῖνος.’ 25 Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδοὺς αὐτὸν εἶπε, ‘ Μήτι
‘ ἐγώ εἰμι, ῥαββί;’ Λέγει αὐτῷ, ‘ Σὺ εἶπας.’ 26 Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ
Ἰησοῦς [l]τὸν| ἄρτον, καὶ [m]εὐχαριστήσας,| ἔκλασε καὶ [n]ἐδίδου τοῖς μαθηταῖς, καὶ|
εἶπε, ‘ Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου·’ 27 Καὶ λαβὼν τὸ ποτήριον, καὶ
εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων, ‘ Πίετε ἐξ αὐτοῦ πάντες· 28 τοῦτο γάρ ἐστι

[h] Alex. + μαθητῶν. [i] Alex: εἷς ἕκαστος. [k] Alex. τὴν χεῖρα ἐν τῷ τρυβλίῳ. [l] Alex. = τὸν. [m] Rec. et Alex. εὐλογήσας. Const. εὐχαριστήσας.
[n] Alex. δοὺς τοῖς μαθηταῖς.

WICLIF—1380.

sate to mete with his .xij. disciplis, 21 ¶ he seide to hem as thei eten, truli I seye to ȝou that oon of ȝou: schal bitraye me, 22 and thei ful sori bigonnen ech bi hym silf to seye, lord whether I am? 23 ¶ he answeride and seide, he that puttith with me his hond in the plater: schal bitraye me, 24 Forsothe mannes sone goith: as it is writun of hym, but wo to that man, bi whom mannes sone schal be bitraied, it were good to hym: if that man hadde not be born,

25 but iudas that bitraied hym: answerynge seiynge, maistir where I am? ihesus seide to hym, thou hast seide. 26 And while thei sopeden: ihesus took breed and blessid ¶ brak ¶ ȝaf to hise disciplis ¶ seide, take ȝe ¶ ete: this is my bodi, 27 ¶ he toke the cuppe ¶ dide thankyngis ¶ ȝaf to hem and seide, drinke ȝe alle here of, 28 this is my blood of the newe testamente: whiche schal be schedde for many in to remissioun of synnes, 29 ¶ I seye to ȝou, I schal not drynke fro this tyme, of this fruyt of the vyne in to that day, whanne I schal drynke it newe with ȝou in the kyngdom of my fadir,

30 ¶ whanne the ympne was seide thei wenten out in to the mount of olyuete, 31 thanne ihesus seide to hem, alle ȝe schulen suffer sclaundre in me in this nyȝt, for it is writen, I schal smyte the schepherde: ¶ the schepe of the flok schulen be scaderide, 32 but aftir that I schal rise aȝen: I schal go bifore ȝou in to galile, 33 petir answride ¶ seide to hym, thouȝ alle schulen be sclaundrid in thee: I schal neuer be sclaundrid, 34 ihesus seide to hym, truli I seie to thee, for in this nyȝt, bifore the kocke crowe thries thou schal denye me, 35 petir seide to hym, ȝhe

sopeden, *supped.* ȝaf, gave. ympne, *hymn.* aȝen, *again.* ȝhe, *yea.*

TYNDALE—1534.

doune with the .xii. 21 And as they dyd eate, he sayde: Verely I saye vnto you, that one of you shall betraye me. 22 And they were excedinge sorowfull, and beganne every one of them to saye vnto him: is it I master? 23 He answered and sayde: he that deppeth his honde with me in the disshe, the same shall betraye me. 24 The sonne of man goeth as it is written of him: but wo be to that man, by whom the sonne of man shalbe betrayed. It had bene good for that man, yf he had never bene borne.

25 Then Iudas wich betrayed him, answered and sayde: is it I master? He sayde vnto him: thou hast sayde. 26 As they dyd eate, Iesus toke breed and gave thankes, brake it, and gave it to the disciples, and sayde: Take, eate, this is my body. 27 And he toke the cup, and thanked, and gave it them, sayinge: drinke of it every one. 28 For this is my bloude of the new testament, that shalbe shedde for many, for the remission of synnes. 29 I saye vnto you: I will not drinke hence forth of this frute of the vyne tree, vntyll that daye, when I shall drinke it new with you in my fathers kyngdome.

30 And when they had sayde grace, they went out into mounte olyvete. 31 Then sayd Iesus vnto them: all ye shall be offended by me this night. For it is wrytten. I will smyte the shepeherde, and the shepe of the flocke shalbe scattered abroode. 32 But after I am rysen ageyne, I will goo before you into Galile. 33 Peter answered, and sayde vnto him: though all men shulde be offended by the, yet wolde I never be offended. 34 Iesus sayde vnto him. Verely I saye vnto the, that this same night before the cocke crowe thou shalt denye me thryse. 35 Peter sayde vnto him: Yf I shulde dye with the, yet

CRANMER—1539.

doune with the twelue. 21 And as they dyd eate, he sayd: Uerely I saye vnto you, that one of you shall betraye me. 22 And they were exceadynge sorowfull, and beganne euery one of them to saye vnto him: Lord, is it I? 23 He answered and sayde: he that dyppeth hys hande with me in the disshe, the same shall betraye me. 24 The sonne of man truly goeth, as it is wrytten of him: but wo vnto that man, by whom the sonne of man is betrayed. It had bene good for that man, if he had not bene borne.

25 Then Iudas which betrayed him, answered, and sayd: master, is it I? He sayde vnto him: thou hast sayd. 26 Whan they were eatyng, Iesus toke bread, and whan he had geuen thankes, he brake it, and gaue it to the disciples, and said: Take, eate, this is my body. 27 And he toke the cup, and thanked, and gaue it them, sayinge: drincke ye all of this. 28 For this is my bloud (which is of the new testament) that is shed for many, for the remyssyon of synnes. 29 But I saye vnto you: I wyll not dryncke hence forth of thys frute of the vyne tree, vntyll that daye, when I shall dryncke it new wyth you in my fathers kyngdome.

30 And when they had sayde grace, they went out vnto mount Oliuete. 31 Then sayeth Iesus vnto them: all ye shalbe offended because of me thys nyght. For it is wrytten: I will smyte the shepeherde, and the shepe of the flocke shalbe scattered abroade. 32 But after I am rysen agayne, I wil go before you into Galile.

33 Peter answered, and sayde vnto hym: though all men be offended because of the, yet will not I be offended. 34 Iesus sayd vnto him: Uerely I saye vnto the, that in this same nyght. before the cocke crowe, thou shalt denye me thryse. 35 Peter sayde vnto him: Yee though I

‘ τὸ αἷμά μου, [o]τὸ| τῆς [p]καινῆς| διαθήκης, τὸ περὶ πολλῶν [q]ἐκχυνόμενον| εἰς
‘ ἄφεσιν ἁμαρτιῶν. [29] λέγω δὲ ὑμῖν, [r]ὅτι| οὐ μὴ πίω ἀπ᾽ ἄρτι ἐκ τούτου τοῦ [s]γεν-
‘ νήματος| τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω [t]μεθ᾽ ὑμῶν καινὸν|
‘ ἐν τῇ βασιλείᾳ τοῦ πατρός μου.’
[30] Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. [31] τότε λέγει αὐτοῖς ὁ Ἰησοῦς,
‘ Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γὰρ,
‘ “Πατάξω τὸν ποιμένα, καὶ [u]διασκορπισθήσεται| τὰ πρόβατα τῆς ποίμνης.”
‘ [32] μετὰ δὲ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.’ [33] Ἀποκριθεὶς δὲ ὁ
Πέτρος εἶπεν αὐτῷ, ‘ Εἰ [v]πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδα-
‘ λισθήσομαι.’ [34] Ἔφη αὐτῷ ὁ Ἰησοῦς, ‘ Ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ,
‘ πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με.’ [35] Λέγει αὐτῷ ὁ Πέτρος, ‘ Κἂν δέῃ

[o] Alex. = τὸ. [p] Alex. = καινῆς. [q] Alex. ἐκχυννόμενον. [r] Alex. = ὅτι. [s] Alex. γενήματος. [t] Alex. καινὸν μεθ᾽ ὑμῶν.
[u] Alex. διασκορπισθήσονται. [v] Rec. + καὶ.

GENEVA — 1557.

he sate downe with the twelue. [21] And as they did eat, he sayd, Verely I say vnto you, that one of you shal betraye me. [22] And they were exceding sorowful, & began euery one of them to say vnto him, Is it I Master? [23] He answered and sayd, He that dippeth his hand with me in the dysshe, the same shal betraye me. [24] The Sonne of man goeth as it is wrytten of him: But wo be to that man, by whom the Sonne of man is betrayed. It had bene good for that man, yf he had neuer bene borne. [25] Then Iudas which betrayed hym, answered, and sayd, Is it I Master? He sayd vnto hym, thou hast sayd.

[26] And as they dyd eat, Iesus toke bred and gaue thankes, brake it, and gaue it to the disciples, and sayd, Take, eat, this is my body. [27] And he toke the cup, gaue thankes, and gaue it them, saying, Drincke ye eueryone of it. [28] For this is my bloude of the newe Testament, that is shed for many, for the remission of synnes.

[29] I say vnto you, I wyl not dryncke henceforth of this frute of the vine, vntyl that day, when I shal dryncke it newe with you in my Fathers kyngdome. [30] And when they had soonge a songe of thankes geuing, they went out into the hil of Oliues. [31] Then sayd Iesus vnto them, Al ye shalbe offended by me this nyght. For it is wrytten: I wyl smyte the shepeherd, and the shepe of the flocke shalbe scattered abroade. [32] But after I am rysen agayne, I wyl go before you into Galile.

[33] But Peter answered and sayd vnto hym, Thogh all men should be offended by thee, yet would I neuer be offended. [34] Iesus sayd vnto him, Verely I say vnto thee, that this same nyght, before the cocke crowe, thou shalt deny me thryse. [35] Peter sayd vnto him, Thogh I should

RHEIMS — 1582.

euen, he sate downe vvith his tvvelue Disciples. [21] And vvhile they vvere eating, he said: Amen I say to you, that one of you shal betray me. [22] And they being very sad, began euery one to say, Is it I Lord? [23] But he ansvvering said, He that dippeth his hand vvith me in the dish, he shal betray me. [24] The Sonne of man in deede goeth as it is vvritten of him: but vvo be to that man, by vvhom the Sonne of man shal be betrayed. It vvere good for him, if that man had not been borne. [25] And Iudas that betrayed him, ansvvering said, Is it I Rabbi? He saith to him, Thou hast said.

[26] And vvhiles they vvere at supper, IESVS tooke bread, and blessed, and brake: and he gaue to his Disciples, and said, Take ye, and eate: THIS IS MY BODY. [27] And taking the chalice, he gaue thankes: and gaue to them, saying: Drinke ye al of this. [28] For THIS IS MY BLOVD OF THE NEW TESTAMENT, VVHICH SHAL BE SHED FOR MANY VNTO REMISSION OF SINNES. [29] And I say to you, I vvil not drinke from henceforth of this fruite of the vine, vntil that day vvhen I shal drinke it vvith you nevv in the kingdom of my father. [30] And an hymne being said, they vvent forth vnto Mount-oliuet.

[31] Then IESVS saith to them, Al you shal be scandalized in me, in this night. For it is vvritten, *I vvil strike the Pastor, and the sheepe of the flocke shal be dispersed.* [32] But after I shal be risen againe, I vvill goe before you into Galilee. [33] And Peter ansvvering, said to him, Although al shal be scandalized in thee, I vvil neuer be scandalized. [34] IESVS said to him, Amen I say to thee, that in this night before the cocke crovv, thou shalt denie me thrise. [35] Peter saith to him, Yea though I should

AUTHORISED — 1611.

come, he sate downe with the twelue. [21] And as they did eate, he said, Uerily I say vnto you, that one of you shall betray me. [22] And they were exceeding sorrowfull, and began euery one of them to say vnto him, Lord, Is it I? [23] And hee answered and said, Hee that dippeth his hand with mee in the dish, the same shall betray me. [24] The Son of man goeth as it is written of him: but woe vnto that man by whom the Son of man is betrayed: It had bene good for that man, if hee had not bene borne. [25] Then Iudas, which betrayed him, answered, and said, Master, Is it I? He said vnto him, Thou hast said.

[26] And as they were eating, Iesus tooke bread, and [α]blessed it, and brake it, and gaue it to the disciples, and said, Take, eate, this is my body. [27] And he tooke the cup, and gaue thankes, and gaue it to them, saying, Drinke ye all of it: [28] For this is my blood of the new Testament, which is shed for many for the remission of sinnes. [29] But I say vnto you, I will not drinke henceforth of this fruite of the vine, vntill that day when I drinke it new with you in my fathers kingdom. [30] And when they had sung an [β]hymne, they went out into the mount of Oliues. [31] Then saith Iesus vnto them, All ye shall be offended because of mee this night, For it is written, I will smite the Shepheard, and the sheepe of the flocke shall be scattered abroad. [32] But after I am risen againe, I will goe before you into Galilee.

[33] Peter answered, and said vnto him, Though all men shall be offended because of thee, yet will I neuer bee offended. [34] Iesus said vnto him, Uerily I say vnto thee, that this night before the cocke crow, thou shalt deny me thrise. [35] Peter said vnto him, Though I should die with

[α] Many Greeke copies haue, gaue thanks.
[β] *Or*, psalme.

'με σὺν σοὶ ἀποθανεῖν, οὐ μή σε [w]ἀπαρνήσομαι.'| Ὡμοίως [x]δὲ| καὶ πάντες οἱ
μαθηταὶ εἶπον. [36] Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον [y]Γεθ-
σημανεὶ,| καὶ λέγει [z]τοῖς μαθηταῖς,| 'Καθίσατε αὐτοῦ, ἕως [a]οὗ| ἀπελθὼν [b]προσ-
'εύξωμαι ἐκεῖ.|' [37] Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου,
ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. [38] τότε λέγει αὐτοῖς [c]ὁ Ἰησοῦς,| 'Περίλυπός ἐστιν
'ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ.' [39] Καὶ [d]προσελ-
θὼν| μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος, καὶ λέγων, 'Πάτερ μου,
'εἰ δυνατόν ἐστι, [e]παρελθέτω| ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ
'θέλω, ἀλλ' ὡς σύ.' [40] Καὶ ἔρχεται πρὸς τοὺς μαθητὰς, καὶ εὑρίσκει αὐτοὺς
καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, 'Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι
'μετ' ἐμοῦ; [41] γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. τὸ
'μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.' [42] Πάλιν ἐκ δευτέρου ἀπελθὼν προσ-

[w] Const. *ἀπαρνήσωμαι.* [x] Rec. = *δὲ.* [y] Rec. Γεθσημανῆ. [z] Alex. *τοῖς μαθηταῖς αὐτοῦ.* [a] Alex. = *οὗ.* [b] Alex. *ἐκεῖ προσεύξωμαι.* [c] Rec. = *ὁ Ἰησοῦς.* [d] Rec. *προελθών.* [e] Alex. *παρελθάτω.*

WICLIF—1380.

thou; it bihoue that I die with thee: I schal not denie thee/ Also alle the disciplis seiden.

[36] Thanne ihesus came with hem in to a toun: that is seide Iessemany, and he seide to hise disciplis sitte ȝe heere: the while I go thedir ȶ praye/ [37] ȶ whanne he hadde take petir/ and .ij. sones of Zebide: he bigan to be heuye ȶ sori/ [38] thanne he seide to hem/ my soule is sorweful: to the deeth/ abide ȝe here: ȶ wake ȝe with me/ [39] ȶ he ȝede forth a litil ȶ fil doun on his face, preiynge ȶ seiynge/ my fadir if it is possible, passe this cuppe fro me/ netheles not as I wole: but as thou wolte/ [40] ȶ he came to hise disciplis: and fond hem slepynge/ and he seide to petir, so wher ȝe myȝt not oon our wake with me? [41] wake ȝe ȶ preie ȝe that ȝe entre not in to temptacioun/ for the spirit is redi: but the fleische is sike/

[42] efte the secunde tyme he wente ȶ preiede seiynge/ my fadir if this cuppe may not passe but if I drynke hym: thi wille be doon/ [43] ȶ eftsone he came: ȶ fond hem slepynge/ for her iȝen weren heuyede/ [44] ȶ he lefte hem ȶ wente eftsone ȶ preiede the thridde tyme ȶ seide the same word/ [45] thanne he came to hise disciplis: ȶ seide to hem/ slepe ȝe now and reste ȝe/ lo the our hath nyȝede ȶ mannes sone schal be bitaken, in to the hondis of synners/ [46] rise ȝe go we/ lo he that schal take me: is nyȝe/ [47] ȝit the while he spake: lo Iudas oon of the twelue cam/ ȶ with him a gret cumpany with swerdis and battis sente fro the pryncis of preestis: ȶ fro the elder men of the puple/ [48] ȶ he that bitraied hym: ȝaf to hem a tokene ȶ seide/ whom euer I kisse: he it is holde ȝe him/ [49] ȶ anoon he came to ihesus and seide/ heil maistir/ and he kissid hym/ [50] ȶ ihesus seide to

ȝede, *went.* efte or eftsone, *again.* iȝen, *eyes.* nyȝede, *drawn near.* ȝit, *yet.* battis, *clubs.* ȝaf, *gave.*

TYNDALE—1534.

wolde I not denye the. Lyke wyse also sayde all the disciples.

[36] Then went Iesus with them into a place which is called Gethsemane/ and sayde vnto the disciples/ syt ye here/ whyll I go and praye yonder. [37] And he toke with him Peter and the two sonnes of zebede/ and began to wexe sorowfull and to be in an agonye. [38] Then sayd Iesus vnto them: my soule is hevy even vnto the deeth. Tary ye here and watche with me. [39] And he went a lytell aparte/ and fell flat on his face/ and prayed sayinge: O my father/ yf it be possible/ let this cuppe passe from me: neverthelesse/ not as I wyll/ but as thou wylt. [40] And he came vnto the disciples/ and founde them a slepe/ and sayde to Peter: what/ coulde ye not watche with me one houre: [41] watche and praye/ that ye fall not into temptacion. The spirite is willynge/ but the flesshe is weake. [42] He went awaye once moare/ and prayed/ sayinge: O my father/ yf this cuppe can not passe away from me/ but that I drinke of it/ thy wyll be fulfylled. [43] And he came/ and founde them a slepe agayne. For their eyes were hevy. [44] And he lefte them and went agayne and prayed the third tyme sayinge the same wordes. [45] Then came he to his disciples and sayd vnto them: Slepe hence forth and take youre reest. Take hede the houre is at honde/ and the sonne of man shalbe betrayed into the hondes of synners. [46] Ryse/ let vs be goinge: beholde/ he is at honde that shall betraye me. [47] Whyll he yet spake: lo/ Iudas one of the xii. came and with him a greate multitude with sweardes and staves/ sent from the chefe prestes and elders of the people. [48] And he that betrayed him/ had geven them a token/ sayinge: whosoever I kysse/ that same is he/ ley hondes on him. [49] And forth with all he came to Iesus/ and sayde: hayle master/ and kyssed him. [50] And Iesus

CRANMER—1539.

shuld dye with the, yet will I not denye the: Like wyse also sayde all the discyples.

[36] Then came Iesus with them vnto a farme place (which is called Gethsemane) and sayde vnto the discyples: syt ye here whyll I go and praye yonder. [37] And he toke with hym Peter and the two sonnes of zebede, and began to wexe sorowfull and heuye. [38] Then sayde Iesus vnto them: my soule his heuy, euen vnto the deeth. Tary ye here: and watche with me. [39] And he went a lytell farther, and fell flat on hys face, and prayed, sayinge: O my father, yf it be possyble, let this cuppe passe from me: neuerthelesse, not as I will, but as thou wilt. [40] And he came vnto the discyples, ȶ founde them aslepe, ȶ sayeth vnto Peter: what, coulde ye not watch wyth me one houre: [41] watche, and praye, that ye entre not into temptacyon. The spryte is willinge, but the fleshe is weake.

[42] He went awaye once agayne and prayed, sayinge, O my father, yf this cuppe maye not passe awaye from me, excepte I dryncke of it, thy will be fulfylled. [43] And he came, and founde them aslepe agayne. For their eyes were heuy. [44] And he lefte them and went agayne, and prayed the thyrd tyme, sayinge the same wordes. [45] Then commeth he to hys discyples, and sayeth vnto them: Slepe on now, and take youre rest. Beholde, the houre is at hande, and the sonne of man is betrayed into the handes of synners. [46] Ryse, let vs be goinge: beholde, he is at hande, that doth betraye me. [47] Whil he yet spake: lo: Iudas one of the nombre of the twelue, came, and with him a greate multitude, with sweardes and staues, sent from the chefe prestes and elders of the people. [48] But he that betrayed him gaue them a token, sayinge: whomsoeuer I kysse, that same is he, hold him fast. [49] And forthwith he came to Iesus, ȶ sayde, hayle Master: and kyssed him. [50] And

ηύξατο, λέγων, ‘Πάτερ μου, εἰ οὐ δύναται τοῦτο [f]τὸ ποτήριον| παρελθεῖν [g]ἀπ’ ‘ἐμοῦ,| ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου.’ [43]Καὶ ἐλθὼν [h]εὑρίσκει αὐτοὺς πάλιν| καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. [44]Καὶ ἀφεὶς αὐτοὺς, [i]ἀπελθὼν πάλιν,| προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών. [45]τότε ἔρχεται πρὸς τοὺς μαθητὰς [k]αὐτοῦ,| καὶ λέγει αὐτοῖς, ‘Καθεύδετε [l]τὸ| ‘λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδί- ‘δοται εἰς χεῖρας ἁμαρτωλῶν. [46]ἐγείρεσθε, ἄγωμεν· ἰδοὺ, ἤγγικεν ὁ παραδιδούς ‘με.’ [47]Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰούδας εἷς τῶν δώδεκα ἦλθε, καὶ μετ’ αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. [48]ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων, ‘[m]Ὃν ἂν φιλήσω, ‘αὐτός ἐστι· κρατήσατε αὐτόν.’ [49]Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπε, ‘Χαῖρε, ‘ῥαββὶ,’ καὶ κατεφίλησεν αὐτόν. [50]ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, ‘Ἑταῖρε, [m]ἐφ’ ὃ|

[f] Alex. = τὸ ποτήριον. [g] Alex. = ἀπ’ ἐμοῦ. [h] Alex. πάλιν εὗρεν αὐτοὺς. [i] Alex. πάλιν ἀπελθών. [k] Alex. = αὐτοῦ. [l] Alex. = τὸ. [m] Rec. ἐφ’ ᾧ.

GENEVA — 1557.

dye with thee, yet would I not deny thee. Lykewise also, sayd all the disciples.

[36] Then went Iesus with them into a place which is called Gethsemane, and sayeth vnto his disciples, Syt ye here, whyle I go and pray yonder. [37] And he toke with hym Peter, and the two sonnes of Zebede, and began to waxe sorowful, and greuously troubled. [38] Then sayd Iesus vnto them, my soule is verie heauy euen vnto the death: Tary ye here, and watche with me. [39] And he went a lytle aparte, and fel flat on his face, and prayed, saying, O my father, yf it be possible, let this cup passe from me, neuerthelesse, not as I wyl, but as thou wilt. [40] And he came vnto the disciples, and found them a slepe, and sayd to Peter, What, could ye not watch with me one houre? [41] Watch, and pray, that ye fall not into tentation. For the spirit is wylling, but the fleshe is weake. [42] He went awaye once agayne and prayed, saying, O my father, yf this cup can not passe away from me, but that I drincke it, thy wyl be fulfylled. [43] And he came, and found them a slepe agayne. For their eyes were heauy. [44] And he left them and went agayne, and prayed the thyrd tyme, saying the same wordes. [45] Then came he to his disciples and sayd vnto them, Slepe henceforth, and take your rest. Beholde the houre is at hand, and the Sonne of man is betrayed into the handes of synners. [46] Ryse, let vs be goyng: beholde, he is at hand that betrayeth me, [47] Whyle he yet spake, lo, Iudas one of the twelue came, and with hym a great multitude with swordes and staues, sent from the Priestes and Elders of the people. [48] And he that betrayed hym, had geuen a token, saying, Whomsoeuer I shal kisse, that same is he, lay handes on him. [49] And forthwith he came to Iesus, and sayd, God saue thee Maister: and kyssed hym. [50] And Iesus sayd vnto hym, Friend,

RHEIMS — 1582.

die vvith thee, I vvil not denie thee. Likevvise also said al the Disciples.

[36] Then Iesvs commeth vvith them into a village called Gethsémani: and he said to his Disciples, Sitte you here til I goe yonder, and pray. [37] And taking to him Peter and the tvvo sonnes of Zebedee, he began to vvaxe sorovvful and to be sad. [38] Then he saith to them: My soul is sorovvful euen vnto death: stay here, and vvatch vvith me. [39] And being gone forvvard a litle, he fel vpon his face, praying, and saying, My Father, if it be possible, let this chalice passe from me, neuerthelesse not as I vvil, but as thou. [40] And he commeth to his Disciples, and findeth them sleeping, and he saith to Peter, Euen so? Could you not vvatch one houre vvith me? [41] Watch ye, and pray that ye enter not into tentation. The spirit in deede is prompt, but the flesh vveake. [42] Againe the second time he vvent, and prayed, saying, My Father, if this chalice may not passe, but I must drinke it, thy vvil be done. [43] And he commeth againe, and findeth them sleeping: for their eyes vvere become heauy. [44] And leauing them, he vvent againe: and he prayed the third time, saying the self same vvord. [45] Then he commeth to his Disciples, and saith to them, Sleepe ye novv and take rest: behold the houre approcheth, and the Sonne of man shal be betrayed into the hands of sinners. [46] Rise, let vs goe: behold he approcheth that shal betray me.

[47] As he yet spake, behold Iudas one of the Tvvelue came, and vvith him a great multitude vvith svvordes and clubbes, sent from the cheefe Priestes and the auncients of the people. [48] And he that betrayed him, gaue them a signe, saying, Whomsoeuer I shal kisse, that is he, hold him. [49] And forthvvith comming to Iesvs, he said, Haile Rabbi. And he kissed him. [50] And Iesvs said to him, Freend, vvhereto

AUTHORISED — 1611.

thee, yet will I not denie thee. Likewise also said all the disciples.

[36] Then commeth Iesus with them vnto a place called Gethsemane, and saith vnto the disciples, Sit yee here, while I goe and pray yonder. [37] And hee tooke with him Peter, and the two Sonnes of Zebedee, and began to be sorowfull, and very heauie. [38] Then saith hee vnto them, My soule is exceeding sorrowfull, euen vnto death: tary ye here, and watch with me. [39] And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuerthelesse, not as I will, but as thou wilt. [40] And he commeth vnto the disciples, and findeth them asleepe, and saith vnto Peter, What, could yee not watch with me one houre? [41] Watch and pray, that yee enter not into temptation: The spirit indeed is willing, but the flesh *is* weake. [42] He went away againe the second time, and prayed, saying, O my Father, if this cup may not passe away from me, except I drinke it, thy wil be done. [43] And hee came and found them asleep againe: for their eies were heauie. [44] And hee left them, and went away againe, and prayed the thirde time, saying the same words. [45] Then commeth hee to his disciples, and saith vnto them, Sleepe on now, and take your rest, beholde, the houre is at hand, ℭ the Sonne of man is betrayed into the hands of sinners. [46] Rise, let vs be going: behold, he is at hand that doeth betray me.

[47] And while he yet spake, loe, Iudas one of the twelue came, and with him a great multitude with swords and staues from the chiefe Priests and Elders of the people. [48] Now he that betrayed him gaue them a signe, saying, Whomsoeuer I shall kisse, that same is he, hold him fast. [49] And forthwith he came to Iesus, and saide, Haile master, and kissed him. [50] And Iesus said vnto him, Friend,

'πάρει;' Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν
αὐτόν. [51] Καὶ ἰδοὺ, εἷς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαι-
ραν αὐτοῦ, καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὠτίον. [52] τότε
λέγει αὐτῷ ὁ Ἰησοῦς, 'Ἀπόστρεψόν [n]σου τὴν μάχαιραν| εἰς τὸν τόπον αὐτῆς·
πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν [o]μαχαίρᾳ| [p]ἀπολοῦνται.| [53] ἢ δοκεῖς ὅτι οὐ
δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ
δώδεκα λεγεῶνας ἀγγέλων; [54] πῶς οὖν πληρωθῶσιν αἱ γραφαὶ, ὅτι οὕτω δεῖ
γενέσθαι;' [55] Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, 'Ὡς ἐπὶ λῃστὴν
[q]ἐξήλθετε| μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν [r]πρὸς ὑμᾶς|
ἐκαθεζόμην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με. [56] τοῦτο δὲ ὅλον γέγονεν,
ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν.' Τότε οἱ μαθηταὶ πάντες ἀφέντες

[n] Alex. τὴν μάχαιραν σου. [o] Alex. μαχαίρῃ. [p] Const. ἀποθανοῦνται. [q] Alex. ἐξήλθατε. [r] Alex. = πρὸς ὑμᾶς. [s] Alex. = καὶ οἱ πρεσβύτεροι.

WICLIF—1380.

hym/ frende wher to art thou Icome/ thanne thei camen nyȝ ꝛ leiden hondis on ihesus: ꝛ helden him/

[51] ꝛ lo oon of hem that weren with ihesus: streiȝte out his hond ꝛ drowe out his swerd ꝛ he smote the seruaunt of the princis of preestis ꝛ kitte of his ere/ [52] thanne ihesus seide to hym/ turn thi swerd in to his place/ For alle that taken swerde: schulen perische bi swerd/ [53] wher gessist not thou that I may preie my fadir: and he schal ȝeue to me now, mo thanne .xij. legiouns of aungelis? [54] hou thanne schulde the scripturis be fulfillid? for so it bihoueth to be doon/

[55] In that oure ihesus seide to the puple/ as to a theef ȝe han goon out: with swerdis ꝛ battis to take me/ day bi day I satte among ȝou ꝛ tauȝte in the temple/ and ȝe helden me not/ [56] but alle this thing was doen: that the scripturis of profetis schulden ben fulfillide/ thanne alle the disciplis fledden: ꝛ leften hym/ [57] ꝛ thei helden ihesus ꝛ ledden hym to caiface the prynce of preestis/ where the scribis ꝛ the pharisees ꝛ the elder men of the puple weren come to gidre/ [58] but petir suede hym afer, in to the halle of the prince of preestis ꝛ he wente in ꝛ sat with the seruauntis to se the ende/

[59] ꝛ the prynce of preestis ꝛ al the counceil souȝten fals witnessynge aȝens ihesus that thei schulden taken him to deeth/ [60] ꝛ thei founden not: whanne many false witnessis weren comen/ but at the last: .ij. fals witnessis: camen [61] ꝛ seiden/ this seide/ I may destrie the temple of god: ꝛ aftir the thridde day bilde it aȝen/ [62] ꝛ the prynce of preestis roos and seide to hym/ answeriste thou no thing to tho thingis that these witnessen aȝens thee? [63] But ihesus was stille/ ꝛ the prynce of preestis seide to hym/ I conioure the bi [the] leuynge god/ that thou seie to us if thou art crist the sone of god/

ȝeue, *give.* battis, *clubs.* suede, *followed.* aȝens, *against.*

TYNDALE—1534.

sayde vnto him: frende/ wherfore arte thou come? Then came they and layed hondes on Iesus and toke him.

[51] And beholde/ one of them which were with Iesus/ stretched oute his honde and drue his swearde/ and stroke a servaunt of the hye preste/ and smote of his eare. [52] Then sayde Iesus vnto him: put vp thy swearde into his sheathe. For all that ley hond on the swearde/ shall perisshe with the swearde. [53] Ether thinkest thou that I cannot now praye to my father/ and he shall geve me moo then .xii. legions of angelles? [54] But how then shuld the scriptures be fulfylled: for so must it be.

[55] The same tyme sayd Iesus to the multitude: ye be come out as it were vnto a thefe/ with sweardes and staves for to take me. I sate daylie teachinge in the temple amonge you and ye toke me not. [56] All this was done that the scriptures of the Prophetes myght be fulfilled. Then all the disciples forsoke him and fleed. [57] And they toke Iesus and leed him to Cayphas the hye preeste/ where the Scribes and the Elders where assembled. [58] And Peter folowed him a farre of/ vnto the hye prestes place: and went in/ and sate with the servauntes/ to se the ende.

[59] The chefe prestes and the elders/ and all the counsell/ sought false witnes agenste Iesus/ for to put him to deeth/ [60] but founde none: in somoche that when many false witnesses cam/ yet founde they none. At the last came two false witnesses and sayd: [61] This felowe sayde: I can distroye the temple of God/ and bylde it agayne in .iii. dayes.

[62] And the chefe preste arose/ and sayde to him: answerest thou nothinge? How is it that these beare witnes ageynst the? [63] But Iesus helde his peace: And the chefe Preeste answered/ and sayd to him: I charge the in the name of the lyvinge God/ that thou tell vs/ whether thou be Christ the sonne of God.

CRANMER—1539.

Iesus sayde vnto hym: frende, wherfore art thou come? Then came they, and layed handes on Iesus and toke him.

[51] And beholde, one of them which were wyth Iesus, stretched out his hande, and drue his swearde, and stroke a seruaunt of the hye preste, and smote of hys eare. [52] Then sayd Iesus vnto hym: put vp thy swearde into hys sheath.

For All they that take the swearde, shall perishe with the swearde. [53] Thinkest thou that I cannot now praye to my father, and he shall geue me (*even now*) more then twelue Legions of angels? [54] But how then shall the scriptures be fulfilled? for this must it be. [55] In that same houre sayde Iesus to the multitude: ye be come out as it were vnto a thefe, with swerdes and staues, for to take me. I sat daylie with you, teachinge in the temple, and ye toke me not. [56] But all thys is done, that the scriptures of the prophetes myght be fulfilled. Then all the disciples forsoke him, and fleed. [57] And they toke Iesus, and led him to Cayphas the hye Preste, where the Scribes and the elders were assembled. [58] But Peter folowed hym a farre of, vnto the hye prestes palace: and went in, and sate with the seruauntes, to se the ende.

[59] The chefe Prestes and the elders, and all the councell, sought false witnes agaynst Iesus (for to put him to deeth) [60] but founde none: yee, when mani false witnesses came, yet founde they none. At the last came two false witnesses, [61] and sayde: This felowe sayde. I am able to destroye the temple of God, and to buylde it agayne in thre dayes. [62] And the chefe preste arose, and sayd vnto him: answerest thou nothing? Why do these beare witnes against the? [63] But Iesus helde hys peace. And the chefe preste answered and sayde vnto hym: I charge the by the lyuinge God, that thou tell vs, whether thou be Christ the sonne of God.

αὐτὸν ἔφυγον. [57] Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. [58] Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος. [59] Οἱ δὲ ἀρχιερεῖς [s] καὶ οἱ πρεσβύτεροι| καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως [t] θανατώσωσιν αὐτὸν,| [60] καὶ οὐχ εὗρον· [u] καὶ πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ εὗρον.| ὕστερον δὲ προσελθόντες δύο [v] ψευδομάρτυρες| [61] εἶπον, Οὗτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν.' [62] Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνῃ; τί οὗτοί σου καταμαρτυροῦσιν;' [63] Ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ [w] ἀποκριθεὶς| ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ.'

[t] Rec. αὐτὸν θανατώσωσι. [u] Alex. πολλῶν ψευδομαρτύρων προσελθόντων. [v] Alex. = ψευδομάρτυρες. [w] Alex. = ἀποκριθείς.

GENEVA—1557.

wherfore art thou come? Then came they, and layd handes on Iesus and toke hym. [51] And beholde, one of them whych were with Iesus, stretched out hys hande and drue hys sworde, and stroke a seruante of the hye Prieste, and smote of hys eare. [52] Then sayd Iesus vnto hym: Put vp thy sworde into his sheathe. For all that laye hand on the sworde, shal perishe with the sworde. [53] Eyther thynkest thou, that I can not now pray to my father, and he shal geue me mo then twelue Legions of Angells? [54] But how then should the Scriptures be fulfilled *which say*, that it must be so?

[55] The same tyme sayd Iesus to the multitude, Ye be come out as it were against a thefe, with swordes, and staues, for to take me. I sate dayly teaching in the temple among you, and ye toke me not. [56] But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsoke hym, and fled. [57] And they toke Iesus, and led him to Caiáphas the hye Priest, where the Scribes and the Elders were assembled.

[58] And Peter folowed hym a farre of, vnto the hye Priestes place, and went in, and sate with the seruantes to see the ende. [59] Now the chiefe Priestes and the Elders, and all the whole Counsel, soght false witnes against Iesus, for to put him to death. [60] And they founde none: Insomuche, that when many false witnesses came, yet found they none. At the last, came two false witnesses, [61] And sayd, This felow sayd, I can destroy the temple of God, and buylde it in three dayes. [62] And the chiefe Priest arose, and sayd to him, Answerest thou nothing? What is the matter that these men witnes against thee? [63] But Iesus helde his peace. And the chiefe Priest answered, and sayd to him, I charge thee in the name of the liuyng God, that thou tel vs, whyther thou be Christe the Sonne of God.

RHEIMS—1582.

art thou come? Then they drevve neere, and laid hands on IESVS, and held him. [51] And behold one of them that vvere vvith IESVS, stretching forth his hand, drevve out his svvord: and striking the seruant of the high Priest, cut of his eare, [52] Then IESVS saith to him, Returne thy sword into his place: for al that take the svvord, shal perish vvith the svvord. [53] Thinkest thou that I cannot aske my Father: and he vvil giue me presently more then tvvelue legions of Angels? [54] Hovv then shal the scriptures be fulfilled, that so it must be done?

[55] In that houre IESVS said to the multitudes: You are come out as it vvere to a theefe vvith svvordes and clubbes to apprehend me: I sate daily vvith you teaching in the temple: and you laid no hands on me. [56] And al this vvas done, that the scriptures of the Prophets might be fulfilled. Then the disciples al leauing him, fled.

[57] But they taking hold of IESVS, led him to Caiphas the high Priest, vvhere the Scribes and auncients vvere assembled. [58] And Peter folovved him a farre of, euen to the court of the high Priest. And going in he sate vvith the seruants, that he might see the end. [59] And the cheefe Priestes and the vvhole Councel sought false vvitnes against IESVS, that they might put him to death: [60] and they found not, vvhereas many false vvitnesses had come in. And last of al there came tvvo false vvitnesses: [61] and they said, This man said, I am able to destroy the temple of God, and after three dayes to reedifie it. [62] And the high Priest rising vp, said to him: Ansvverest thou nothing to the things vvhich these do testifie against thee? [63] But IESVS held his peace. And the high Priest said to him: I adiure thee by the liuing God, that thou tel vs if thou be Christ the sonne of God.

AUTHORISED—1611.

Wherefore art thou come? Then came they, and layde handes on Iesus, and tooke him. [51] And beholde, one of them which were with Iesus, stretched out his hand, and drew his sword, and stroke a seruant of the high Priests, and smote off his eare. [52] Then said Iesus vnto him, Put vp againe thy sword into his place: for all they that take the sword, shall perish with the sword. [53] Thinkest thou that I cannot now pray to my Father, and he shall presently giue mee more then twelue Legions of Angels? [54] But how then shall the Scriptures be fulfilled, that thus it must be?

[55] In that same houre said Iesus to the multitudes, Are ye come out as against a thiefe with swords and staues for to take mee? I sate dayly with you teaching in the Temple, and ye layd no hold on me. [56] But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him and fled:

[57] And they that had layd hold on Iesus, led him away to Caiaphas the high Priest, where the Scribes and the Elders were assembled. [58] But Peter followed him afarre off, vnto the high Priests palace, and went in, and sate with the seruants to see the end. [59] Now the chiefe Priests and Elders, and all the Counsell, sought false witnesse against Iesus to put him to death, [60] But found none: yea, though many false witnesses came, yet found they none. At last came two false witnesses, [61] And said, This *fellow* said, I am able to destroy the Temple of God, and to build it in three dayes. [62] And the high Priest arose, and said vnto him, Answerest thou nothing? what is it, which these witnesse against thee? [63] But Iesus held his peace. And the high Priest answered, and said vnto him, I adiure thee by the liuing God, that thou tell vs, whether thou be the Christ the Sonne of God.

64 Λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας. πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν
τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν
τοῦ οὐρανοῦ. 65 Τότε ὁ ἀρχιερεὺς διέῤῥηξε τὰ ἱμάτια αὐτοῦ, λέγων, [x] Ὅτι
ἐβλασφήμησε· τί ἔτι χρείαν ἔχομεν μαρτύρων; ἴδε, νῦν ἠκούσατε τὴν βλασ-
φημίαν [y] αὐτοῦ. 66 Τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον, Ἔνοχος θανάτου
ἐστί. 67 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν· οἱ δὲ
[z] ἐῤῥάπισαν, 68 λέγοντες, Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστιν ὁ παίσας σε;

69 Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ, καὶ προσῆλθεν αὐτῷ μία παιδίσκη,
λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. 70 Ὁ δὲ ἠρνήσατο ἔμπροσθεν
[a] αὐτῶν πάντων, λέγων, Οὐκ οἶδα τί λέγεις. 71 [b] Ἐξελθόντα δὲ αὐτὸν εἰς τὸν
πυλῶνα, εἶδεν αὐτὸν ἄλλη καὶ λέγει [c] αὐτοῖς· Ἐκεῖ καὶ οὗτος ἦν μετὰ Ἰησοῦ

[x] Alex. = ὅτι. [y] Alex. = αὐτοῦ. [z] Alex. ἐῤῥάπισαν. [a] Rec. = αὐτῶν. [b] Alex. Ἐξελθόντα δὲ s. Ἐξελθόντος δὲ αὐτοῦ. [c] Rec. τοῖς ἐκεῖ, Καὶ.

WICLIF—1380.

64 ihesus seide to hym, thou hast seide, netheles I seye to ȝou fro hennes forth ȝe schulen se mannes sone sittynge at the riȝthalf of the vertu of god: ¶ comynge in the cloudis of heuenes,
65 thanne the prynce of preestis to rente hise clothis: and seide, he hath blasfemede, what ȝit han we nede to witnessis? lo now ȝe han herd blasfemy, 66 what semeth to ȝou? ¶ thei answereden ¶ seiden, he is gilti of deeth, 67 thanne thei spetten in to his face, and smote hym with buffetis, other ȝauen strokis with the pawme of her hondis in his face, 68 ¶ seiden thou crist arede to us, who is he that smote thee?
69 and petir sate with outen in the halle, ¶ a damysel cam to hym ¶ seide, thou were with ihesus of galile, 70 ¶ he denyed bifore alle men ¶ seide, I woot not what thou sest, 71 and whanne he ȝede out at the ȝate: another damysel saiȝ hym, and seide to hem that weren there, ¶ this was with ihesus of nazareth, 72 ¶ eftsone he denyede with oon ooth for I knewe not the man, 73 ¶ a litil aftir, thei that stoden camen: and seiden to petir truli thou art of hem, for thi speche makith thee knowen, 74 thanne he bigan to warie and to swere that he knewe not the man, ¶ anoon the cok crewe, 75 ¶ petir bithouȝt on the word of ihesus that he hadde seide, bifor the cok crowe: thries thou schalt denye me, ¶ he ȝede out ¶ wepte bittirli.

27. BUT whanne the morwetide was come: alle the princese of preestis ¶ the eldere men of the puple token a conceil aȝens ihesus, that thei schulden taken hym to the deeth, 2 ¶ thei ledden hym bounden: ¶ bitook to pilat of pounce iustice,
3 thanne iudas that bitraied hym, saiȝ that he was dampnede: he repentid ¶ brouȝte aȝen the thritti pens to the pryncis of preestis ¶ to the eldere men of the puple 4 ¶ seide, I haue synned bitraiynge

vertu, *power*. arede, *declare*. woot, *know*. aȝen, *again*. ȝede, *went*. eftsone, *again*. warie, *curse*. aȝens, *against*.

TYNDALE—1534.

64 Iesus sayd to him: thou haste sayd. Neverthelesse I saye vnto you: hereafter shall ye se the sonne of man syttinge on the right honde of power, and come in the clowddes of the skye.
65 Then the hye preste rent his clothes sayinge: He hath blasphemed: what nede we of eny moo witnesses? Behold now ye have hearde his blasphemy: 66 what thinke ye? They answered and sayd: he his worthy to dye. 67 Then spat they in his face, and boffeted him with fistes. And other smote him with the palme of their hondes on the face, 68 sayinge: tell vs thou Christ, who is he that smote the?
69 Peter sate with out in the the palice. And a damsell came to him sayinge: Thou also waste with Iesus of Galilee: 70 but he denyed before them all sayinge: I woot not what thou sayst. 71 When he was goone out into the poorche, a nother wenche sawe him, and sayde vnto them that were there: This felowe was also with Iesus of Nazareth. 72 And agayne he denyed with an oothe that he knew the man. 73 And after a whyle came vnto him they that stode bye, and sayde vnto Peter: suerly thou arte even one of them, for thy speache bewreyeth the. 74 Then beganne he to course and to sweare, that he knewe not the man. And immedyatly the cocke krewe. 75 And Peter remembred the wordes of Iesu which sayde vnto him: before the cocke crowe, thou shalt deny me thryse: and went out at the dores and wepte bitterly.

27. WHEN the mornynge was come, all the chefe prestes and the elders of the people helde a counsayle agenst Iesu, to put him to deeth, 2 and brought him bounde and delivered him vnto Poncius Pilate the debite.
3 Then when Iudas which betrayed him, sawe that he was condempned, he repented him sylfe, and brought ageyne the .xxx. plattes of sylver to the chefe prestes and elders 4 sayinge: I have synned be-

CRANMER—1539.

64 Iesus sayeth vnto him, thou hast sayd. Neuerthelesse I saye vnto you here after shall ye se the sonne of man syttinge on the right hande of power, and commyng in the cloudes of the skye.
65 Then[the]hye preste rent his clothes, sayinge: he hath spoken blasphemye: what nede we of eny moo witnesses? Beholde, now ye haue hearde his blasphemy: 66 what thinke ye? They answered, and sayde: he is worthy to dye: 67 Then dyd they spytt in hys face, and buffeted hym wyth fistes. And other smote him on hys face wyth the palme of their handes, 68 sayinge: tell vs thou Christ, who is he that smote the?
6 Peter sat with oute in the palace. And a damsell came to him, sayinge: Thou also wast with Iesus of Galile: 70 but he denyed before them all, saying. I woot not what thou sayst. 71 When he was gone out into the porche, a nother wenche sawe hym, and sayde vnto them that were there: Thys felowe was also wyth Iesus of Nazareth. 72 And agayne he denyed wyth an othe: (sayeng). I do not know the man. 73 And after a whyle, came vnto hym they (that stode by) and sayde vnto Peter. surely thou art euen one of them, for thy speach bewrayeth the. 74 Then beganne he to curse and to sweare, that he knewe not the man. And immediatly the cocke krew. 75 And Peter remembred the worde of Iesu, which sayde vnto him: before the cocke crow, thou shalt denye me thyrse: and he went out, and wepte bytterly.

27. WHEN the mornynge was come, all the chefe prestes and the elders of the people helde a counsayle agaynst Iesus, to put hym to deeth, 2 and brought hym bounde and delyuered hym vnto Poncius Pylate the debite.
3 Then Iudas (whych had betrayed hym) seyng that he was condempned, repented hym selfe, and brought agayne the thirtye plates of syluer, to the chefe Prestes and elders, 4 sayinge: I haue synned, betrayinge

‘ τοῦ Ναζωραίου.’ 72 Καὶ πάλιν ἠρνήσατο μεθ᾽ ὅρκου, ‘‘Οτι οὐκ οἶδα τὸν ἄνθρωπον.’ 73 Μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ, ‘Ἀληθῶς καὶ σὺ ‘ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.’ 74 Τότε ἤρξατο [d] καταθεματίζειν| καὶ ὀμνύειν, ‘‘Οτι οὐκ οἶδα τὸν ἄνθρωπον.’ Καὶ εὐθέως ἀλέκτωρ ἐφώνησε. 75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος [e] τοῦ| Ἰησοῦ εἰρηκότος [f] αὐτῷ,| ‘ ‘‘Οτι πρὶν ‘ ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με·’ Καὶ ἐξελθὼν ἔξω ἔκλαυσε πικρῶς.

XXVII. *Πρωΐας δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν. 2 καὶ δήσαντες αὐτὸν ἀπήγαγον, καὶ παρέδωκαν [g] αὐτὸν| [h] Ποντίῳ| Πιλάτῳ τῷ ἡγεμόνι. 3 Τότε ἰδὼν Ἰούδας ὁ παραδιδοὺς αὐτὸν, ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ [i] τοῖς| πρεσβυτέροις, 4 λέγων ‘ ‘‘Ημαρτον*

[d] Rec. *καταναθεματίζειν.* [e] Alex. = *τοῦ.* [f] Alex. = *αὐτῷ.* [g] Alex. = *αὐτὸν.* [h] Alex. = *Ποντίῳ.* [i] Alex. = *τοῖς.*

GENEVA—1557.

64 Iesus said to him, thou hast said *it*. Neuerthelesse, I say vnto you, hereafter shal ye see the Sonne of man, sittyng at the right hand of the myghtie *God* and come in the cloudes of the skye.

65 Then the hye Priest rent his clothes, saying, He hath blasphemed: What nede we of any mo wytnesses? Beholde, now ye haue heard his blasphemie, 66 What thinke ye? They answered, and said, He is worthy to dye, 67 Then spat they in his face, and buffeted hym. And other smote hym with their roddes, 68 Saying, Prophecie to vs Christ, Who is he that smote thee? 69 Peter sate without in the hall. And a mayde came to hym saying, Thou also wast with Iesus of Galile. 70 But he denied before them all, saying, I wot not what thou sayst. 71 And when he went out into the porche, another *mayde* sawe him, and sayd vnto them that were there, This felow was also with Iesus of Nazaret. 72 And agayne he denyed wyth an othe, saying, I knowe not the man. 73 And after a whyle, came vnto him they that stode by, and sayd vnto Peter, Surely thou art euen one of them, for thy speache bewrayeth thee. 74 Then began he to curse him selfe and to sweare, saying, I know not the man. And immediately the cocke crewe. 75 And Peter remembred the wordes of Iesu, which sayd vnto him, Before the cocke crowe, thou shalt deny me thryse, and went out, and wept bytterly.

27. VVHEN the mornynge was come, all the chief Priestes, and the Elders of the people tooke counsel agaynst Iesus, to put hym to death. 2 And broght him bound, and deliuered him vnto Pontius Pilate the Deputie. 3 Then when Iudas whych betrayed hym, sawe that he was condemned, he repented hym self, and broght againe the thirty peeces of syluer to the chief Priestes and Elders, 4 Saying,

RHEIMS—1582.

64 IESVS saith to him, Thou hast said. neuertheles I say to you, hereafter you shal see the Sonne of man sitting on the right hand of the povver of God, and comming in the cloudes of heauen. 65 Then the high Priest rent his garments, saying, He hath blasphemed, vvhat neede vve vvitnesses any further? behold, novv you haue heard the blasphemie, 66 hovv thinke you? But they ansvvering said, He is guilty of death. 67 Then did they spit on his face, and buffeted him, and other smote his face vvith the palmes of their hands, 68 saying, Prophecie vnto vs O Christ: vvho is he that strooke thee?

69 But Peter sate vvithout in the court: and there came to him one vvenche, saying: Thou also vvast vvith IESVS the Galilean. 70 But he denied before them all, saying, I vvot not vvhat thou sayest. 71 And as he vvent out of the gate, an other vvenche savv him, and she saith to them that vvere there, And this felovv also vvas vvith IESVS the Nazarite. 72 And againe he denied vvith an othe, That I knovv not the man. 73 And after a litle they came that stoode by, and said to Peter, Surely thou also art of them: for euen thy speache doth bevvray thee. 74 Then he began to curse and to svveare that he knevve not the man. And incontinent the cocke crevve. 75 And Peter remembred the vvord of IESVS vvhich he had said, Before the cocke crovv, thou shalt deny me thrise. And going forth, he vvept bitterly.

27. AND vvhen morning vvas come, al the cheefe Priestes and auncients of the people consulted together against IESVS, that they might put him to death. 2 And they brought him bound and deliuered him to Ponce Pilate the President.

3 Then Iudas that betrayed him, seeing that he vvas condemned, repenting him, returned the thirtie siluer peeces to the cheefe Priestes and auncients, 4 saying, I

AUTHORISED—1611.

64 Iesus saith vnto him, Thou hast saide: Neuerthelesse I say vnto you, Hereafter shall yee see the Sonne of man sitting on the Right hand of power, and comming in the clouds of heauen. 65 Then the high Priest rent his clothes, saying, He hath spoken blasphemie: what further need haue wee of witnesses: Behold, now ye haue heard his blasphemie. 66 What thinke ye? They answered and said, He is guiltie of death. 67 Then did they spit in his face, and buffeted him, and others smote him with [a] the palmes of their hands, 68 Saying, Prophecie vnto vs, thou Christ, who is he that smote thee?

69 Now Peter sate without in the palace: and a damosell came vnto him, saying, Thou also wast with Iesus of Galilee. 70 But hee denied before them all, saying, I know not what thou sayest. 71 And when he was gone out into the porch, another maid saw him, and said vnto them that were there, This fellow was also with Iesus of Nazareth. 72 And againe hee denied with an oath, I doe not know the man. 73 And after a while came vnto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee. 74 Then began hee to curse and to sweare, *saying*, I know not the man. And immediatly the cocke crew. 75 And Peter remembred the words of Iesus, which said vnto him, Before the cocke crow, thou shalt denie me thrice. And he went out, and wept bitterly.

27. WHEN the morning was come, all the chiefe Priests and Elders of the people, tooke counsell against Iesus to put him to death. 2 And when they had bound him, they led him away, and deliuered him to Pontius Pilate the gouernour. 3 Then Iudas, which had betrayed him, when he saw that he was condemned, repented himselfe, and brought againe the thirtie pieces of siluer to the chiefe Priests and Elders, 4 Saying, I haue sinned, in

[a] *Or*, rods.

'παραδοὺς αἷμα ἀθῷον.' Οἱ δὲ εἶπον, 'Τί πρὸς ἡμᾶς; σὺ [k]ὄψῃ.|' [5] Καὶ ῥίψας τὰ ἀργύρια [l]ἐν τῷ ναῷ,| ἀνεχώρησε· καὶ ἀπελθὼν ἀπήγξατο. [6] Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον, 'Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ 'αἵματός ἐστι.' [7] Συμβούλιον δὲ λαβόντες, ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις. [8] διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος ἀγρὸς αἵματος, ἕως τῆς σήμερον. [9] τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου, λέγοντος, "Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο, "ἀπὸ υἱῶν Ἰσραήλ· [10] καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ "μοι Κύριος." [11] Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων, 'Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;' Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, 'Σὺ

[k] Rec. ὄψει. [l] Alex. εἰς τὸν ναὸν.

WICLIF—1380.

riȝtful blood, ⁊ thei seiden, what to us, bi se thee, [5] and whanne he hadde caste forth the siluer in the temple: he passid forth ⁊ ȝede ⁊ hangide hym silf with a snare,

[6] ⁊ the pryncis of prestis token the siluer ⁊ seiden, it is not leful to putte it in to the tresorie, for it is the prys of blood, [7] ⁊ whanne thei hadden taken counceil thei bouȝten with it a felde of a potter, in to biriyng of pilgremes, [8] herfore thilke feeld is clepid a child mak, that is a feld of blood in to this day, [9] thanne that was fulfillid, that was seide bi the profete Ieremye seiynge, and thei han taken .xxx. pens the prise of a man preisid whom thei preiseden of the children of Israel, [10] ⁊ thei ȝauen hem to a feeld of a pottere, as the lord hath ordeinede to me, [11] ⁊ ihesus stode bifore the domesman, ⁊ the iustice axede hym ⁊ seide, art thou king of iewis? ihesus seith to hym, thou seist, [12] ⁊ whanne he was acusid of the prynces of prestis ⁊ of the eldere men of the puple, he answerid nothing, [13] thanne pilate seith to hym, herist thou not hou many witnessyngis thei seien aȝens thee? [14] ⁊ he answeride not to him a word, so that the iustise wondrid greetli,

[15] but for a solempne day the iustise was wonte, to delyuere to the puple oon bounden, whom thei wolden, [16] ⁊ he hadde tho a famous man bounden that was seide barrabas, [17] therfore pilat seide to hem whanne thei weren to gidre, whom wolen ȝe that I delyuer to ȝou, wher barrabis: or ihesus that is seide crist? [18] for he wiste: that bi enuye thei bitraieden hym,

[19] and while he sat for domesman, his wiif sente to him ⁊ seide, no thing to thee: ⁊ to that iust man, for I haue suffride this day many thingis for hym bi a visioun,

[20] forsothe the princes of preestis and the elder men counceileden the puple that thei schulden axe barabas, but thei schuld-

bi se, *see or look.* ȝede, *went.* thilke, *that.* clepid, *called.* ȝauen, *gave.* domesman, *judge.* aȝens, *against.* wiste, *knew.*

TYNDALE—1534.

trayinge the innocent bloud. And they sayde: what is that to vs? Se thou to that. [5] And he cast doune the sylver plattes in the temple and departed, and went and hounge him sylfe.

[6] And the chefe prestes toke the sylver plattes and sayd: it is not lawfull for to put them in to the treasury, because it is the pryce of bloud. [7] And they toke counsell, and bought with them a potters felde to bury strangers in. [8] Wherfore that felde is called the felde of bloud, vntyll this daye. [9] Then was fulfylled, that which was spoken by Ieremy the Prophet sayinge: and they toke.xxx. sylver plattes, the prise of him that was valued, whom they bought of the chyldren of Israel, [10] and they gave them for the potters felde, as the Lorde appoynted me.

[11] Iesus stode before the debite: and the debite axed him sayinge: Arte thou the kynge of the Iues? Iesus sayd vnto him: Thou sayest, [12] and when he was accused of the chefe prestes and elders, he answered nothinge. [13] Then sayd Pilate vnto him: hearest thou not how many thinges they laye ageynste the? [14] And he answered him to never a worde: in somoche that the debite marveylled greatlie.

[15] At that feest, the debite was wonte to deliver vnto the people a presoner, whom they wolde desyer. [16] He had then a notable presoner, called Barrabas. [17] And when they were gadered together, Pilate sayde vnto them: whether wyll ye that I geve losse vnto you, Barrabas or Iesus which is called Christ? [18] For he knewe well, that for envie they had delivred him.

[19] When he was set doune to geve iudgement, his wyfe sent to him sayinge: have thou nothinge to do with that iuste man. For I have suffered many thinges this daye in adreame about him.

[20] But the chefe preestes and the elders had parswaded the people, that they shulde axe Barrabas, and shulde destroye

CRANMER—1539.

the innocent bloud. And they sayd: what is that to vs? Se thou to that. [5] And he cast downe the syluer plates in the temple, and departed and went and hanged hym selfe.

[6] And the chefe prestes toke the syluer plates and sayd: it is not lawfull for to put them into the treasure, because it is the pryce of bloud. [7] And they toke counsell: and bought with them a potters felde to bury straungers in. [8] Wherfore the felde is called (*Haceldema, that is,*) the felde of bloud, vntyll this daye. [9] Then was fulfylled, that whych was spoken by Ieremy the Prophet, sayinge: and they toke thirtye syluer plates, the prise of hym that was valued, whom they bought of the chyldren of Israel, [10] and gaue them for the potters felde, as the Lorde appoynted me. [11] Iesus stode before the debite: and the debite asked him, sayinge: art thou the kyng of the Iewes? Iesus sayeth vnto hym: Thou sayest. [12] And when he was accused of the chefe prestes and elders, he answered nothyng. [13] Then sayeth Pilate vnto hym: hearest thou not, how many witnesses they laye agaynst the? [14] And he answered hym to neuer a worde: in so moch that the debite marueyled greatlye.

[15] At that feest, the debite was wonte to delyuer vnto the people a presoner, whom they wold desier. [16] He had then a notable presoner, called Barrabas. [17] Therfore, when they were gathered together, Pilate sayd: whether wil ye that I geue loosse vnto you? Barrabas, or Iesus, which is called Christ? [18] For he knewe, that for enuie they had delyuered hym.

[19] When he was set doune to geue iudgement, his wyfe sent vnto hym sayinge: haue thou nothinge to do with that iust man. For I haue suffered many thynges this daye in slepe because of hym. [20] But the chefe prestes and the elders persuaded the people, that they shulde aske Barra-

'λέγεις.' [12] Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων,
οὐδὲν ἀπεκρίνατο. [13] τότε λέγει αὐτῷ ὁ Πιλάτος, 'Οὐκ ἀκούεις πόσα σοῦ κατα-
'μαρτυροῦσι;' [14] Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν
ἡγεμόνα λίαν. [15] Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον,
ὃν ἤθελον. [16] εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν. [17] συνηγμέ-
νων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος, 'Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν,
'ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν;' [18] Ἤδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.
[19] Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ,
λέγουσα, 'Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ
'δι' αὐτόν.' [20] Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτή-

GENEVA—1557.

I haue synned betraying the innocent bloud. And they sayd, What is that to vs? See thou to that. [5] And he cast downe the syluer peeces in the temple, and departed, and went and hanged him self.

[6] The chiefe Priestes toke the syluer peeces, and sayd, It is not lawful for vs to put them into the treasure, because it is the price of bloude. [7] And they toke counsel, and boght with them a potters fielde, to bury strangers in. [8] Wherfore, that fielde is called the fielde of bloude, vntyl this day. [9] (Then was fulfylled that which was spoken by Ieremie the Prophet, saying, And they toke thirty syluer peeces, the price of him that was valued, whome they boght of the chyldren of Israel. [10] And they gaue them for the potters fielde, as the Lord appointed me.)

[11] And Iesus stode before the Deputie, and the Deputie asked him, saying, Art thou the kyng of the Iewes? Iesus sayd vnto hym, Thou sayest *so*. [12] And when he was accused of the chief Priestes, and Elders, he answered nothyng. [13] Then sayd Pilate vnto him, Hearest thow not how many thinges they laye against thee? [14] And he answered him to neuer a worde in so much, that the Deputie merueyled greatly. [15] And at that feast, the Deputie was wont to deliuer vnto the people a prysoner, whom they would desire. [16] They had then a notable prisoner, called Barabbas.

[17] When they were then gathered together, Pilate sayd vnto them, Whether wyl ye that I geue loose vnto you, Barabbas, or Iesus which is called Christe? [18] For he knewe wel, that for enuie they had deliuered him. [19] When he was set downe to geue iudgement, his wyfe sent to hym, saying, Haue thou nothing to do with that iuste man. For I haue suffered many thynges thys day in my dreame by reason of him. [20] But the chiefe Priestes and the Elders, had persuaded the people, that they shulde aske Barabbas, and shulde destroy Iesus.

RHEIMS—1582.

haue sinned, betraying iust bloud. But they said, What is that to vs? looke thou to it. [5] And casting dovvne the siluer peeces in the temple, he departed: and vvent and hanged him self vvith an halter. [6] And the cheefe Priestes hauing taken the siluer peeces, said, It is not lavvful to cast them into the Córbana: because it is the price of bloud. [7] And after they had consulted together, they bought vvith them the potters field, to be a burying place for strangers. [8] For this cause that field vvas called *Hacéldama*, that is, *the field of bloud*, euen to this present day. [9] Then vvas fulfilled that vvhich vvas spoken by Ieremie the Prophet, saying, *And they tooke the thirtie peeces of siluer, the price of the priced, vvhom they did price of the children of Israel:* [10] *and they gaue them into the potters field, as our Lord did appoint to me.*

[11] And IESVS stoode before the President, and the President asked him, saying, Art thou the King of the Ievves? IESVS saith to him, Thou sayest. [12] And vvhen he vvas accused of the cheefe Priestes and auncients, he ansvvered nothing. [13] Then Pilate saith to him, Doest thou not heare hovv many testimonies they alleage against thee? [14] And he ansvvered him not to any vvord: so that the President did maruel excedingly.

[15] And vpon the solemne day the President had accustomed to release vnto the people one prisoner vvhom they vvould. [16] And he had then a notorious prisoner, that vvas called Barabbas. [17] They therfore being gathered together, Pilate said: Whom vvil you that I release to you, Barabbas, or IESVS that is called Christ? [18] For he knevve that for enuie they had deliuered him. [19] And as he vvas sitting in place of iudgment, his vvife sent vnto him, saying: Haue thou nothing to doe vvith that iust man. for I haue suffred many things this day in my sleepe for him. [20] But the cheefe Priestes and auncients persuaded the people, that they should aske Barabbas, and make IESVS

AUTHORISED—1611.

that I haue betraied the innocent blood. And they said, What is that to vs? see thou to that. [5] And he cast downe the pieces of siluer in the Temple, and departed, and went and hanged himselfe.

[6] And the chiefe Priests tooke the siluer pieces, and said, It is not lawfull for to put them into the Treasurie, because it is the price of blood. [7] And they tooke counsell, and bought with them the potters field, to burie strangers in. [8] Wherefore that field was called, The field of blood vnto this day. [9] (Then was fulfilled that which was spoken by Ieremie the Prophet, saying, And they tooke the thirtie pieces of siluer, the price of him that was valued, [a] whom they of the children of Israel did value: [10] And gaue them for the potters field, as the Lord appointed me.) [11] And Iesus stood before the gouernour, and the gouernour asked him, saying; Art thou the King of the Iewes? And Iesus said vnto him, Thou sayest. [12] And when he was accused of the chiefe Priests and Elders, he answered nothing. [13] Then saith Pilate vnto him, Hearest thou not how many things they witnesse against thee? [14] And he answered him to neuer a word: insomuch that the Gouernour marueiled greatly. [15] Now at *that* Feast the Gouernor was wont to release vnto the people a prisoner, whom they would. [16] And they had then a notable prisoner, called Barabbas. [17] Therefore when they were gathered together, Pilate said vnto them, Whom wil ye that I release vnto you? Barabbas, or Iesus, which is called Christ? [18] For hee knew that for enuie they had deliuered him.

[19] When he was set downe on the Iudgement seate, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man: for I haue suffered many things this day in a dreame, because of him. [20] But the chiefe Priests and Elders perswaded the multitude that they should aske Barabbas, and destroy Iesus.

[a] *Or*, whom they bought of the children of Israel.

σωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. [21] ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, 'Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν;' Οἱ δὲ εἶπον, 'Βαραββᾶν.' [22] Λέγει αὐτοῖς ὁ Πιλάτος, 'Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν;' Λέγουσιν [m] αὐτῷ| πάντες, 'Σταυρωθήτω.' [23] Ὁ δὲ ἡγεμὼν ἔφη, 'Τί γὰρ κακὸν 'ἐποίησεν;' Οἱ δὲ περισσῶς ἔκραζον, λέγοντες, 'Σταυρωθήτω.' [24] Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, 'Ἀθῷός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου 'τούτου· ὑμεῖς ὄψεσθε.' [25] Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε, 'Τὸ αἷμα αὐτοῦ ἐφ' 'ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.' [26] Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν· τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ. [27] Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην

[m] Alex. = αὐτῷ. [n] Alex. χλαμύδα κοκκίνην περιέθηκαν αὐτῷ. [o] Alex. ἐν τῇ δεξιᾷ. [p] Alex. ἐνέπαιξαν. [q] Rec. ὅς.
[r] Alex. = λεγόμενος s. hab. Κρανίου τόπος λεγόμενος.

WICLIF—1380.

en distrie ihesus, [21] but the iustice answerid ⁊ seide, whom of the tweyne wolen ȝe that be delyuerid to ȝou? ⁊ thei seiden, barabas, [22] pilat seith to hem, what thanne schal I do of ihesus that is seid crist, alle seiden be he crucified, [23] the iustise seith to hem, what yuel hath he don? ⁊ thei crieden more and seiden, be he crucified,

[24] And pilat seynge that he profitid nothing, but that the more noise was made: tooke watir and waischid hise hondis bifor the puple and seide, I am giltles of the blood of this riȝtful man, bi se ȝou, [25] and alle the puple answeriden and seide, his bloode be on us and on oure children, [26] Thanne he delyuerid to hem barabas, but he tooke to hem ihesus scourgid to be crucifiede,

[27] thanne knyȝtis of the iustise token ihesus in the moote halle, and gaderiden to him alle the company of knyȝtis, [28] and thei vnclotheden hym and diden aboute hym a reede mantil, [29] and thei foldynge a crowne of thornes putten on his heede, and a reed in his riȝthonde, and thei kneleden bifor hym and scorneden hym and seiden, hail kyng of iewis, [30] and thei spetten on hym, and token a reed and smoot his heed, [31] and aftir that the hadden scorneden hym: thei vnclothiden hym of the mantil, and thei clotheden hym with hise clothis and ledden hym to crucifie, [32] and as thei ȝeden out: thei founden a man of syrenen comynge fro the towne, Symound bi name, thei constreyneden hym to take his cros, [33] and thei camen in to a place: that is clepide golgatha, that is the place of caluari, [34] and thei ȝauen hym to drynke wyne meynde with galle, and whanne he hadde tastid: he wolde not drynke, [35] and aftir that thei hadden crucified hym, thei departiden hise clothis and Kesten lot, to fulfille that is seid bi the profete seiynge, thei partiden to hem my clothis, and on my clothe, thei Kesten

seiden, *said*. yuel, *evil*. bi se, *see or look*. knyȝtis, *soldiers*. moote halle, *court hall*. ȝeden, *went*. ȝauen, *gave*. meynde, *mingled*. clepid, *called*.

TYNDALE—1534.

Iesus. [21] Then the debite answered and sayde vnto them: whether of the twayne wyll ye that I let loosse vnto you? And they sayde, Barrabas. [22] Pilate sayde vnto them: what shall I do then with Iesus which is called Christ? They all sayde to him: let him be crucified. [23] Then sayde the debite: what evyll hath he done? And they cryed the more sayinge: let him be crucified. [24] When Pilate sawe that he prevayled nothinge, but that moare busines was made, he toke water and washed his hondes before the people sayinge: I am innocent of the bloud of this iuste person, and that ye shall se. [25] Then answered all the people and sayde: his bloud be on vs, and on oure chyldren. [26] Then let he Barrabas loose vnto them, and scourged Iesus and delivered him to be crucified.

[27] Then the soudeours of the debite toke Iesus vnto the comen hall, and gaddered vnto him all the company. [28] And they stripped him and put on him a purpyll roobe, [29] and platted a croune of thornes and put vpon his heed, and a rede in his ryght honde: and bowed their knees before him, and mocked him, saying: hayle kinge of the Iewes: [30] and spitted vpon him, and toke the rede and smoote him on the heed.

[31] And when they had mocked him, they toke the robe of him ageyne, and put his awne reyment on him, and leed him awaye to crucify him. [32] And as they came out, they fonnde a man of Cyren, named Simon: him they compelled to beare his crosse. [33] And when they cam vnto the place, called Golgotha (that is to saye, a place of deed mens sculles) [34] they gave him veneger to drinke mengled with gall. And when he had tasted therof, he wolde not drinke. [35] When they had crucified him, they parted his garmentes, and did cast lottes: to fulfyll that was spoken by the prophet. They deuyded my garmentes amonge them: and apon my vesture did cast loottes. [36] And they sate and

CRANMER—1539.

bas, and destroye Iesus. [21] The debite answered, and sayde vnto them: whether of the twayne, will ye, that I let loosse vnto you? They sayd: Barrabas. [22] Pilate sayde vnto them: what shall I do then with Iesus which is called Christ? They all sayd vnto him: let hym be crucifyed. [23] The debite sayde: What euyll hath he done? But they cryed the more, sayinge: let hym be crucyfyed. [24] When Pilate sawe that he coulde preuayle nothinge, but that more busines was made, he toke water, and washed hys handes before the people, sayinge: I am innocent of the bloud of this iust person, ye shall se. [25] Then answered all the people, and sayd his bloud be on vs, and on oure chyldren. [26] Then let he Barrabas loose vnto them, and scourged Iesus, and delyuered hym to be crucifyed.

[27] Then the soudeours of the debite toke Iesus in the comen hall, and gathered vnto him al the company. [28] And they stripped him, and put on him a purpill robe, [29] and platted a croune of thornes and put vpon his heed, and a rede in hys ryght hande: and bowed the knee before hym: and mocked hym, saying: hayle, kyng of the Iewes: [30] and whan they had spytt vpon him, they toke the rede, ⁊ smote hym on the heed.

[31] And after that they had mocked him, they toke the roabe of hym agayne, and put hys awne rayment on hym, and led hym awaye to crucifye him. [32] And as they came out, they founde a man of Cyren (named Simon) him they compelled to beare his crosse. [33] And they came vnto the place which is called Golgotha (that is to saye, a place of deed mens sculles) [34] and gaue him veneger to drincke mengled with gall. And when he had tasted therof, he wolde not dryncke. [35] When they had crucifyed him, they parted his garmentes, and dyd cast lottes; that it myght be fulfilled which was spoken by the Prophet. They parted my garmentes amonge them: and vpon my

τὴν σπεῖραν· [28] καὶ ἐκδύσαντες αὐτὸν, [n] περιέθηκαν αὐτῷ χλαμύδα κοκκίνην· | [29] καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον [o] ἐπὶ τὴν δεξιὰν | αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ, [p] ἐνέπαιζον | αὐτῷ, λέγοντες, 'Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων·' [30] καὶ ἐμπτύσαντες εἰς αὐτὸν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. [31] Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι. [32] Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. [33] Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθὰ [q] ὅ| ἐστι [r] λεγόμενος Κρανίου τόπος, | [34] ἔδωκαν αὐτῷ πιεῖν [s] ὄξος | μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ [t] ἤθελε | πιεῖν. [35] Σταυρώσαντες δὲ αὐτὸν, διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον[u]· [36] Καὶ καθήμενοι

[s] Alex. οἶνον. [t] Alex. ἠθέλησε. [u] Rec. + ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου, "Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον."

GENEVA — 1557.

[21] Then the Deputie answered, and sayd vnto them, Whether of the twayne wil ye that I let loose vnto you? And they said, Barabbas. [22] Pilate sayd vnto them, What shal I do then with Iesus which is called Christe? They all sayd to him, Let him be crucified. [23] Then sayd the Deputie, What euyl hath he done? And they cried the more, saying, Let him be crucified. [24] When Pilate sawe that he preuayled nothing, but that more busines was made, he toke water and wasshed hys handes before the people, saying, I am innocent of the bloud of thys iuste person, take heed what ye do. [25] Then answered all the people, and sayd, His bloud be on vs, and on our chyldren. [26] Then let he Barabbas loose vnto them and scourged Iesus, and deliuered hym to be crucified. [27] Then the souldeours of the Deputie, toke Iesus into the common hall, and gathered about him all the bande *of their compagnie*. [28] And they stripped him, and put about him a purple robe. [29] And platted a crowne of thornes, and put vpon his head, and a rede in his ryght hande: and bowed their knees before hym, and mocked hym, saying, God saue thee kyng of the Iewes. [30] And spitted vpon hym, and toke a rede, and smote hym on the head.

[31] And when they had mocked him, they toke the robe from hym, and put his owne rayment on hym, and led hym away to crucifie hym. [32] And as they came out, they founde a man of Cyren, named Simon: him they compelled to beare Iesus crosse. [33] And when they came vnto the place called Golgotha (that is to say, The place of *dead mens* Sculles:) [34] They gaue him vineger to drincke, mengled with gall. and when he had tasted therof, he would not dryncke. [35] When they had crucified him, they parted his garmentes and did cast lottes: to fulfyl that which was spoken by the Prophet. They deuided my garmentes among them, and vpon my vesture dyd cast lottes. [36] And they sate

RHEIMS — 1582.

avvay. [21] And the President ansvvering, said to them: Whether vvil you of the tvvo to be released vnto you? But they said, Barabbas. [22] Pilate saith to them, What shal I doe then vvith Iesvs that is called Christ? They say al, Let him be crucified. [23] The President said to them, Why vvhat euil hath he done? But they cried the more, saying, Let him be crucified. [24] And Pilate seeing that he nothing preuailed, but rather tumult vvas tovvard: taking vvater he vvashed his hands before the people, saying, I am innocent of the bloud of this iust man: looke you to it. [25] And the vvhole people ansvvering, said, His bloud be vpon vs, and vpon our children. [26] Then he released to them Barabbas, and hauing scourged Iesvs, deliuered him vnto them for to be crucified.

[27] Then the Presidents souldiars taking Iesvs into the Palace, gathered together vnto him the vvhole band: [28] and stripping him, put a scarlet cloke about him, [29] and platting a crovvne of thornes, put it vpon his head, and a reede in his right hand. And bovving the knee before him, they mocked him, saying, Haile King of the Ievves. [30] And spitting vpon him, they tooke the reede, and smote his head. [31] And after they had mocked him, they tooke of the cloke from him, and put on him his ovvne garments, and led him avvay to crucifie him. [32] And in going they found a man of Cyréne, named Simon: him they forced to take vp his crosse. [33] And they came into the place that is called Golgotha, vvhich is, the place of Caluarie. [34] And they gaue him vvine to drinke mingled vvith gall. And vvhen he had tasted, he vvould not drinke.

[35] And after they had crucified him, they deuided his garments, casting lottes: that it might be fulfilled vvhich vvas spoken by the Prophet, saying: *They deuided my garments among them: and vpon my vesture they did cast lottes.* [36] And they

AUTHORISED — 1611.

[21] The Gouernour answered, and said vnto them, Whether of the twaine will ye that I release vnto you? They said, Barabbas. [22] Pilate said vnto them, What shall I doe then with Iesus, which is called Christ? They all said vnto him, Let him be crucified. [23] And the Gouernour said, Why, what euil hath he done? But they cried out the more, saying, Let him be crucified.

[24] When Pilate saw that he could preuaile nothing, but that rather a tumult was made, hee tooke water, and washed his hands before the multitude, saying, I am innocent of the blood of this iust person: see ye to it. [25] Then answered all the people, and said, His blood *be* on vs, and on our children. [26] Then released hee Barabbas vnto them, and when hee had scourged Iesus, he deliuered him to be crucified. [27] Then the souldiers of the Gouernour tooke Iesus into the [a] common hall, and gathered vnto him the whole band *of souldiers*. [28] And they stripped him, and put on him a scarlet robe. [29] And when they had platted a crowne of thornes, they put it vpon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Haile King of the Iewes. [30] And they spit vpon him, and tooke the reed, and smote him on the head. [31] And after that they had mocked him, they tooke the robe off from him, and put his owne raiment on him, and led him away to crucifie him. [32] And as they came out, they found a man of Cyrene, Simon by name: him they compelled to beare his Crosse. [33] And when they were come vnto a place called Golgotha, that is to say, a place of a skull, [34] They gaue him vineger to drinke, mingled with gall: and when hee had tasted thereof, hee would not drinke. [35] And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lots.

[a] *Or*, gouernours house.

ἐτήρουν αὐτὸν ἐκεῖ. [37] Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, ‘Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.’ [38] Τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων. [39] Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, [40] καὶ λέγοντες, ‘Ὁ καταλύων ‘τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν· εἰ υἱὸς εἶ τοῦ Θεοῦ, ‘κατάβηθι ἀπὸ τοῦ σταυροῦ.’ [41] Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων [v] ἔλεγον, [42] ‘Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται ‘σῶσαι. [w] εἰ| βασιλεὺς Ἰσραὴλ ἐστι, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πισ-
‘τεύσομεν [x] ἐπ᾽ αὐτῷ.| [43] πέποιθεν ἐπὶ τὸν Θεόν· ῥυσάσθω νῦν αὐτὸν, εἰ θέλει ‘αὐτόν. εἶπε γὰρ, Ὅτι Θεοῦ εἰμι υἱός.’ [44] Τὸ δ᾽ αὐτὸ καὶ οἱ λῃσταὶ οἱ συσταυρω-
θέντες αὐτῷ ὠνείδιζον [y] αὐτόν.| [45] Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν

[v] Const. + καὶ Φαρισαίων. [w] Alex. = εἰ. [x] Rec. αὐτῷ. [y] Rec. αὐτῷ.

WICLIF—1380.

lotte, [36] and thei seeten and kepten hym, [37] and setten aboue his heed his cause writun, this is ihesus of nazareth kyng of iewis, [38] Thanne twei theues weren crucified with hym, oon on the riȝthalf, and oon on the lefthalf,

[39] and men that passiden forth blasfemeden hym: mouynge her heedis [40] and seiynge, vath to thee that distrieste the temple of god: and in the thridde day bildist it aȝen, saue thou thi silf, if thou art the sone of god: come doun of the cros, [41] also and pryncis of preestis scorneden with scribis and eldere men: seiden, [42] he made othere men saaf: he may not make hym silf saaf, if he is kyng of israel: come he now doun fro the cros, and we bileuen to hym, [43] he tristid in god, delyuer he him now if he wole, for he seide: that I am goddis sone, [44] and the theues that weren crucified with hym, vpbraiden hym of the same thing,

[45] but fro the sixte oure derknessis weren made on al the erthe, to the nynthe oure, [46] and aboute the nynthe our: ihesus criede with a grete vois, and seide, heli, heli lamazabathanye, that is to seie, my god, my god whi hast thou forsake me? [47] and summe men that stoden there and herynge, seiden, this clepith heli, [48] and anoon oon of hem rennynge: took and fillid a spounge with venegre and putte on a reed, and ȝaf to hym to drynk, [49] but othere seiden, suffre thou, se we where heli come to delyuer hym, eftsones forsothe [50] ihesus cried with greet vois, and ȝaf vp the goost,

[51] and lo the veil of the temple was torente in tweye parties fro the hiȝist to the lowist, and the erthe schook, and stones weren cloue [52] and birielis weren opened and many bodies of seyntis that hadden slepte risun up, [53] and thei ȝeden out of her biriels, and aftir his resurrexcioun thei camen in to the holi citee and appereden to many, [54] and the centurien,

aȝen, *again.* eftsones, *again.* forsothe, *verily.*
cloue, *cleaved.* birielis, *burying places.* ȝeden, *went.*

TYNDALE—1534.

watched him there. [37] And they set vp over his heed the cause of his deeth written. This is Iesus the kynge of the Iewes. [38] And ther were two theves crucified with him, one on the right honde, and a nother on the lyfte.

[39] They that passed by, revyled him waggynge ther heeddes [40] and sayinge: Thou that destroyest the temple of God and byldest it in thre dayes, save thy sylfe. If thou be the sonne of God, come doune from the crosse. [41] Lykwyse also the hye prestes mockinge him with the scribes and elders sayde: [42] He saved other, him sylfe he can not save. If he be the kynge of Israel: let him now come doune from the crosse, and we will beleve him. [43] He trusted in God, let him deliver him now, yf he will have him: for he sayde, I am the sonne of God. [44] That same also the theves which were crucified with him, cast in his tethe.

[45] From the sixte houre was there dercknes over all the londe vnto the nynth houre. [46] And about the nynth houre Iesus cryed with a loude voyce, sayinge: Eli Eli lama asbathani. That is to saye, my God, my God, why hast thou forsaken me? [47] Some of them that stode there, when they herde that, sayde: This man calleth for Helyas. [48] And streyght waye one of them ranne and toke a sponge and filled it full of veneger, and put it on a rede, and gave him to drinke. [49] Other sayde, let be: let vs se whyther Helyas will come and deliver him. [50] Iesus cryed agayne with a lowde voyce and yelded vp the goost.

[51] And beholde the vayle of the temple dyd rent in twayne from the toppe to the bottome, and the erth dyd quake, and the stones dyd rent, [52] and graves dyd open: and the bodies of many sainctes which slept, arose [53] and came out of the graves after his resurreccion, and came into the holy cite, and appered vnto many.

[54] When the Centurion and they that

CRANMER—1539.

vesture dyd they cast lottes. [36] And they sate and watched him there, [37] and set vp ouer hys heed the cause of his deeth, wrytten: This is Iesus the kynge of the Iewes. [38] Then were there two theues crucifyed wyth hym, one on the ryght hande, and another on the lyfte.

[39] They that passed by, reuyled him, waggynge their heades, [40] and sayinge: thou that destroydest the temple of God and dyddest bylde it in thre dayes, saue thyselfe. If thou be the sonne of God, come doune from the crosse. [41] Likewyse also the hye prestes, mocking him with the Scribes and elders sayde: [42] He saued other, hym selfe can he not saue. If he be the kynge of Israel: let him now come doune from the crosse, and we will beleue hym. [43] He trusted in God, let hym delyuer hym now, yf he will haue hym: for he sayde, I am the sonne of God. [44] The theues also, which were crucified with him, cast the same in his tethe.

[45] From the syxte houre was there dercknes ouer all the lande vnto the nynth houre. [46] And about the nynth houre, Iesus cryed, with a loude voyce, sayinge: Eli. Eli lamasabachthani. That is to saye: my God, my God, why hast thou forsaken me? [47] Some of them that stode there, when they hearde that, sayde: This man calleth for Helias. [48] And streyght waye one of them ranne, and toke a sponge, and whan he had fylled it full of veneger, he put it on a rede, and gaue him to dryncke. [49] Other sayde, let be: let vs se whether Helyas will come and delyuer him. [50] Iesus, whan he had cryed agayne with a loude voyce, yelded vp the goost.

[51] And beholde, the vayle of the temple dyd rent in to two partes, from the toppe to the bottome, and the earth dyd quake, and the stones rent [52] and graues dyd open: and many bodies of sainctes which slept, arose, [53] and went out of the graues after his resurreccion, and came in to the holy citie, and appeared vnto many.

[54] When the Centurion and they that were

τὴν γῆν ἕως ὥρας ἐννάτης· [46] περὶ δὲ τὴν ἐννάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων, ‘Ἠλὶ, Ἠλὶ, λαμὰ σαβαχθανί;’ τοῦτ’ ἔστι, ‘Θεέ μου, Θεέ μου, ‘ἵνα τί με ἐγκατέλιπες;’ [47] Τινὲς δὲ τῶν ἐκεῖ ἑστώτων ἀκούσαντες ἔλεγον, ‘“Οτι ‘Ἠλίαν φωνεῖ οὗτος.’ [48] Καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν. [49] οἱ δὲ λοιποὶ ἔλεγον, ‘Ἄφες, ἴδωμεν εἰ ἔρχεται Ἠλίας σώσων αὐτόν.’ [z] [50] Ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ ἀφῆκε τὸ πνεῦμα. [51] Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν· [52] καὶ τὰ μνημεῖα ἀνεῴχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων [a] ἠγέρθη,| [53] καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς. [54] Ὁ δὲ ἑκατόνταρχος καὶ οἱ

[z] Alex. + ἄλλος δὲ λαβὼν λόγχην, ἔνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα. [a] Alex. ἠγέρθησαν.

GENEVA—1557.

and watched hym there. [37] And they set vp ouer his head, the cause of his death written. THIS IS IESVS THE KYNG OF THE IEWES. [38] And there were two theeues crucified with him, one on the ryght hand, and another on the lyft. [39] And they that passed by, reuyled hym, waggyng theyr heades: [40] And saying, Thou that destroyest the temple, and buyldest it in three dayes, saue thy selfe, If thou be the Sonne of God, come downe from the crosse. [41] Likewyse also the hye Priestes mockyng him, with the Scribes, Elders, and Pharises, sayd, [42] He saued other, and can not saue hym selfe: If he be the king of Israel, let hym now come downe from the crosse, and we wil beleue him. [43] He trusteth in God, let him deliuer him now, if he wil haue him: For he sayd, I am the Sonne of God, [44] That same also the theues which were crucified with him cast in his teeth. [45] From the syxt houre, was there darckenes ouer all the lande, vnto the nynth houre. [46] And aboute the nynth houre, Iesus cryed with a loude voyce, saying, Eli, Eli, lamasabacthani? that is to say, My God, my God, why hast thou forsaken me?

[47] And some of them that stode there, when they heard that, sayd, This man calleth for Elias. [48] And strayght way one of them ran, and toke a sponge, and filled it ful of vineger, and put it on a rede, and gaue him to drincke. [49] Other sayd, Let be, let vs see whether Elias wyl come and deliuer him. [50] And Iesus cryed agayne with a loude voyce, and yelded vp the gost. [51] And beholde, the vayle of the temple dyd rent in twayne, from the top to the bottome: and the earth did quake, and the stones dyd rent, [52] And graues dyd open, and many bodies of the sainctes which slept, arose, [53] And came out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many. [54] When the Centurion, and

RHEIMS—1582.

sate and vvatched him. [37] And they put ouer his head his cause vvritten, THIS IS IESVS THE KING OF THE IEWES. [38] Then vvere crucified vvith him tvvo theeues: one on the right hand, and one on the left. [39] And they that passed by, blasphemed him, vvagging their heades, [40] and saying, Vah, thou that destroyest the temple of God, and in three daies doest reedifie it: saue thine ovvne self: if thou be the sonne of God, come dovvne from the Crosse. [41] In like maner also the cheefe Priestes with the Scribes and auncients mocking, said: [42] He saued other: him self he can not saue: if he be the King of Israel, let him novv come dovvne from the Crosse, and vve vvil belieeue him. [43] He trusted in God: let him novv deliuer him if he vvill: for he said, That I am the sonne of God. [44] And the self same thing the theeues also that vvere crucified vvith him, reproched him vvithal.

[45] And from the sixt houre, there vvas darkenesse made vpon the vvhole earth, vntil the ninthe houre. [46] And about the ninthe houre IESVS cried vvith a mighty voice, saying, *Eli, Eli, lamma-sabacthani?* that is, *My God, my God, vvhy hast thou forsaken me?* [47] And certaine that stoode there and heard, said, he calleth Elias. [48] And incontinent one of them running, tooke a sponge, and filled it vvith vinegre: and put it on a reede, and gaue him to drinke. [49] And other said, Let be, let vs see vvhether Elias come to deliuer him. [50] And IESVS againe crying vvith a mighty voice, yelded vp the ghost. [51] And behold the vele of the temple vvas rent in tvvo peeces, from the toppe euen to the botome. and the earth did quake, and the rockes vvere rent, [52] and the graues vvere opened: and many bodies of the saincts that had slept, rose. [53] And they going forth out of the graues after his resurrection, came into the holy citie: and appeared to many. [54] And the Centurion and they

AUTHORISED—1611.

[36] And sitting downe, they watched him there: [37] And set vp ouer his head, his accusation written, *THIS IS IESVS THE KING OF THE IEWES.* [38] Then were there two theeues crucified with him: one on the right hand, and another on the left.

[39] And they that passed by, reuiled him, wagging their heads, [40] And saying, Thou that destroyest the Temple, & buildest it in three dayes, saue thy selfe: If thou be the Sonne of God, come downe from the Crosse. [41] Likewise also the chiefe Priests mocking him, with the Scribes and Elders, said, [42] He saued others, himselfe he cannot saue: If he be the King of Israel, let him now come downe from the Crosse, and we will beleeue him. [43] He trusted in God, let him deliuer him now if he will haue him: for he said, I am the Sonne of God. [44] The thieues also which were crucified with him, cast the same in his teeth. [45] Now from the sixth houre there was darkenesse ouer all the land vnto the ninth houre. [46] And about the ninth houre, Iesus cried with a lowd voyce, saying, *Eli, Eli, Lamasabachthani,* that is to say, My God, my God, why hast thou forsaken mee? [47] Some of them that stood there, when they heard that, said, This man calleth for Elias. [48] And straightway one of them ranne, and tooke a spunge, and filled it with vineger, and put it on a reede, and gaue him to drinke. [49] The rest said, Let be, let vs see whether Elias will come to saue him.

[50] Iesus, when hee had cried againe with a lowd voice, yeelded vp the ghost. [51] And behold, the vaile of the Temple was rent in twaine, from the top to the bottome, and the earth did quake, and the rocks rent. [52] And the graues were opened, and many bodies of Saints which slept, arose, [53] And came out of the graues after his resurrection, and went into the holy Citie, and appeared vnto many. [54] Now when

μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες, 'Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος.' [55] Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ· [56] ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσῆ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου. [57] Ὀψίας δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοὔνομα Ἰωσὴφ, ὃς καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ· [58] οὗτος προσελθὼν τῷ Πιλάτῳ, ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι [b] τὸ σῶμα.| [59] καὶ λαβὼν τὸ σῶμα ὁ Ἰωσὴφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ, [60] καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν. [61] ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.

[b] Alex. = τὸ σῶμα.

WICLIF—1380.

and thei that weren with hym kepynge ihesus, whanne the siȝen the erthe schakinge and tho thingis that weren don, thei dredden greetly and seiden, verrili this was goddis sone,

[55] and there weren there many wymmen afer that sueden ihesus fro galilee and mynystriden to hym, [56] among whiche was mari mawdeleyne and marie the modir of Iames and of Ioseph, and the modir of ȝebedeis sones,

[57] but whanne the evenynge was come, there cam a riche man of armathy, Ioseph bi name, and he was a disciple of ihesus, [58] he wente to pilat: and axed the bodi of ihesus, thanne pilat comaundide the bodi to be ȝouun,

[59] and whanne the bodi was takun, Ioseph lappid it in a clene sendal, [60] ⁊ leide in his newe biriel that he had hewnn in a stoon, and he walewid a greet stoon to the dore of the biriel, and wente awei, [61] but marie mawdeleyn: and another mari weren there: sittynge aiȝen these pulcre,

[62] and on the tothir dai, that is aftir pask evene the pryncis of preestis and the farisies camen to gidre to pilat [63] and seiden, sire, we han mynde that thilke gilour seide ȝit lyuynge aftir thre daies I schal rise aȝen to liif, [64] therfor comaunde thou that the sepulcre be kepte in to the thridde daie, leest hise disciplis come and stele hym: and seien to the puple: he hath risun fro deeth, and the last errour schal be wors thanne the former, [65] pilat seide to hem, ȝe han the kepynge, go ȝe kepe ȝe as ȝe kunnen, [66] ⁊ thei ȝeden forth and kepten the sepulcre, markynge the stoon with kepers.

28. BUT in the euentide of the saboth, that bigynneth to schyne in the first dai of the wike: marie mawdeleyn cam ⁊ another marie to se the sepulcre,

[2] and lo there was made a greet erthe-schakynge, for the aungel of the lord cam

siȝen, *saw*. sueden, *followed*. ȝouun, *given*. sendal, *fine silk*. walewid, *rolled*. thilke gilour, *that deceiver*. aiȝen, *ayain*. kunnen, *know*. ȝeden, *went*.

TYNDALE—1534.

were with him watchinge Iesus, sawe the erth quake and those thinges which hapened, they feared greatly sayinge. Of a surete this was the sonne of God.

[55] And many wemen were there, beholdinge him a farre of, which folowed Iesus from Galile, ministringe vnto him. [56] Amonge which was Mary Magdalen, and Mary the mother of Iames and Ioses, and the mother of zebedes chyldren.

[57] When the even was come, there came a ryche man of Aramathia named Ioseph, which same also was Iesus disciple. [58] He went to Pilate and begged the body of Iesus. Then Pilate commaunded the body to be delivered. [59] And Ioseph toke the body, and wrapped it in a clene lynnyn clooth, [60] and put it in his newe tombe, which he had hewen out, even in the roke, and rolled a greate stone to the dore of the sepulcre, and departed. [61] And there was Mary Magdalene and the other Mary sittynge over ageynste the sepulcre.

[62] The nexte daye that foloweth good frydaye, the hye prestes and pharises got them selves to Pilate [63] and sayde: Syr, we remember, that this deceaver sayde whyll he was yet alyve After thre dayes I will aryse agayne. [64] Commaunde therfore that the sepulcre be made sure vntyll the thyrd daye, lest paraventure his disciples come, and steale him awaye, and saye vnto the people, he is rysen from deeth, and the laste erroure be worsse then the fyrst. [65] Pilate sayde vnto them. Take watche men: Go, and make it as sure as ye can. [66] And they went and made the sepulcre sure with watche men, and sealed the stone.

28. THE Sabboth daye at even which dauneth the morowe after the Sabboth, Mary Magdalene and the other Mary came to se the sepulcre.

[2] And beholde ther was a greate erth quake. For the angell of the lorde

CRANMER—1539.

with him watchinge Iesus, sawe the erthquake, and those thinges which happened, they feared greatli, saying: Trulye, this was the sonne of God.

[55] And many wemen were there (beholdinge him a farre of) which folowed Iesus from Galile, mynistringe vnto him. [56] Amonge which was Mary Magdalen, and Mary the mother of Iames and Ioses, and the mother of zebedes chyldren. [57] When the euen was come there came a riche man of Aramathia named Ioseph, which also was Iesus disciple. [58] He went to Pilate and begged the body of Iesus. Then Pilate commaunded the bodye to be delyuered. [59] And whan Ioseph had taken the body, he wrapped it in a cleane lynnen cloth, [60] and layeth it in hys new tombe, which he had hewen out, euen in the rocke, and rolled a greate stone to the dore of the sepulcre and departed. [61] And there was Mary Magdalene and the other Mary syttinge ouer agaynste the sepulcre.

[62] The nexte daye that folowed the daye of preparinge, the hye prestes and Pharisee came together vnto Pilate, [63] saying: Syr, we remembre that this deceauer sayde whyle he was yet aliue. After thre dayes I wyll arise agayne. [64] Commaunde therfore that the sepulcre be made sure vntill the thyrd daye, lest his disciples come, and steale hym awaye and saye vnto the people: he is rysen from the deed, and the last erroure shalbe worse then the fyrst. [65] Pilate sayde vnto them: Ye haue the watch. go your waye, make it as sure as ye can. [66] So they went, and made the sepulcre sure wyth watche men, and sealed the stone.

28. VPON an euening of the Sabbothes, which dawneth the fyrst daye of the Sabbathes, came Mary Magdalene and the other Mary, to se the sepulcre.

[2] And beholde, ther was a greate earth quake. For the angell of the Lord

[62] Τῇ δὲ ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν παρασκευήν, συνήχθησαν οἱ ἀρχιερεῖς
καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον, [63] λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ
πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι. [64] κέλευσον οὖν ἀσφα-
λισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας· μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ
[c] κλέψωσιν αὐτὸν, καὶ εἴπωσι τῷ λαῷ, Ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ
ἐσχάτη πλάνη χείρων τῆς πρώτης. [65] Ἔφη [d] αὐτοῖς ὁ Πιλάτος, Ἔχετε κουστω-
δίαν· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. [66] Οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν
τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

XXVIII. Ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθε
Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον. [2] Καὶ ἰδοὺ, σεισμὸς
ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου καταβὰς ἐξ οὐρανοῦ, [e] προσελθὼν ἀπεκύλισε

[c] Rec. + νυκτὸς. [d] Rec. + δὲ. [e] Alex. + καὶ.

GENEVA—1557.

they that were with him watchyng Iesus, sawe the earthquake, and those thinges which happened, they feared greatly, saying, Of a surety, this was the Sonne of God. [55] And many women were there, beholdyng him a farre of, which folowed Iesus from Galile, ministring vnto hym. [56] Among which was Marie Magdalene, and Marie the mother of Iames and Ioses, and the mother of Zebedes sonnes.

[57] When the euen was come, there came a riche man of Arimathea, named Ioseph, which man also had bene Iesus disciple. [58] He went to Pilate, and asked the body of Iesus. Then Pilate commanded the body to be deliuered. [59] And Ioseph toke the body, and wrapped it in a cleane lynnen cloth: [60] And put it in his newe tombe, which he had hewen out in a rocke, and rolled a great stone to the dore of the sepulchre, and departed. [61] And there was Marie Magdalene, and the other Marie sytting ouer against the sepulchre. [62] The next day that folowed, the day of the Preparation *of the Sabbath*, the hye Priestes, and Pharises gat them selues to Pilate. [63] And sayd, Syr, we remember, that this deceauer sayd, whyle he was yet alyue, With in three dayes I wyl ryse. [64] Commande therfore, that the sepulchre be made sure vntyl the thyrd day, lest peraduenture his disciples come, and steale hym away, and say vnto the people, He is rysen from the dead, and the last errour, shalbe worse then the fyrst. [65] Pilate sayd vnto them, Ye haue watche men: Go and make it as sure as ye can. [66] And they went, and made the sepulchre sure with a watche, and sealed the stone.

28. ABOUT the later ende of the Sabbath day, when the first day of the weeke began to dawne, Marie Magdalene, and the other Marie came to see the sepulchre. [2] And beholde, there was a great earthquake. For the Angel of the

RHEIMS—1582.

that vvere vvith him vvatching IESVS, hauing seen the earth-quake and the things that vvere done, vvere sore afraid, saying, In deede this vvas the sonne of God.

[55] And there vvere there many vvomen a farre of, vvhich had folovved IESVS from Galilee, ministring vnto him: [56] among vvhom vvas Marie Magdalene, and Marie the mother of Iames and Ioseph, and the mother of the sonnes of Zebedee. [57] And vvhen it vvas euening, there came a certaine rich man of Arimathæa, named Ioseph, vvho also him self was disciple to IESVS. [58] He vvent to Pilate, and asked the body of IESVS. Then Pilate commaunded that the body should be deliuered. [59] And Ioseph taking the body, vvrapt it in cleane sindon, [60] and laid in his ovvne nevve monument, vvhich he had hevved out in a rocke. And he rolled a great stone to the doore of the monument, and vvent his vvay. [61] And there was there Marie Magdalene, and the other Marie, sitting ouer against the sepulchre.

[62] And the next day, vvhich is after the Parasceue, the cheefe Priestes and the Pharisees came together to Pilate, [63] saying, Sir, vve haue remembred, that that seducer said yet liuing, After three dayes I vvil rise againe. [64] Commaund therfore the sepulchre to be kept vntil the third day: lest perhaps his Disciples come, and steale him, and say to the people, He is risen from the dead: and the last errour shal be vvorse then the first. [65] Pilate said to them, You haue a gard: goe, gard it as you knovv. [66] And they departing, made the sepulchre sure: sealing vp the stone, vvith vvatchmen.

28. AND in the euening of the Sabboth vvhich davvneth on the first of the Sabboth, came Marie Magdalene, and the other Marie to see the sepulchre. [2] And behold there vvas made a great earthquake. For an Angel of our Lord

AUTHORISED—1611.

the Centurion, and they that were with him, watching Iesus, saw the earthquake, & those things that were done, they feared greatly, saying, Truely this was the Son of God. [55] And many women were there (beholding afarre off) which followed Iesus from Galilee, ministring vnto him. [56] Among which was Mary Magdalene, & Mary the mother of Iames and Ioses, and the mother of Zebedees children. [57] When the Euen was come, there came a rich man of Arimathea, named Ioseph, who also himselfe was Iesus disciple: [58] Hee went to Pilate, and begged the body of Iesus: then Pilate commanded the body to be deliuered. [59] And when Ioseph had taken the body, hee wrapped it in a cleane linnen cloth, [60] And layde it in his owne new tombe, which he had hewen out in the rocke: and he rolled a great stone to the doore of the Sepulchre, and departed. [61] And there was Mary Magdalene, and the other Mary, sitting ouer against the Sepulchre.

[62] Now the next day that followed the day of the preparation, the chiefe Priestes and Pharisees came together vnto Pilate, [63] Saying, Sir, we remember that that deceiuer sayd, while he was yet aliue, After three daies I wil rise againe. [64] Command therfore that the sepulchre be made sure, vntill the third day, lest his disciples come by night, and steale him away, and say vnto the people, He is risen from the dead: so the last errour shalbe worse then the first. [65] Pilate said vnto them, Ye haue a watch, goe your way, make it as sure as you can. [66] So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

28. IN the ende of the Sabbath, as it began to dawne towards the first day of the weeke, came Mary Magdalene, and the other Mary, to see the sepulchre. [2] And beholde, there [a] was a great earthquake, for the Angel of the Lord

[a] *Or*, had bene.

τὸν λίθον [f] ἀπὸ τῆς θύρας,| καὶ ἐκάθητο ἐπάνω αὐτοῦ. [3] ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς
ἀστραπὴ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν [g] ὡσεὶ| χιών. [4] ἀπὸ δὲ τοῦ φόβου αὐτοῦ
ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὡσεὶ νεκροί. [5] Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε
ταῖς γυναιξὶ, 'Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε.
' [6] οὐκ ἔστιν ὧδε· ἠγέρθη γὰρ, καθὼς εἶπε. δεῦτε, ἴδετε τὸν τόπον ὅπου ἔκειτο [h] ὁ
' Κύριος.| [7] καὶ ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἠγέρθη ἀπὸ τῶν
' νεκρῶν· καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ,
' εἶπον ὑμῖν.' [8] Καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς
μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. [9] [i] ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι
τοῖς μαθηταῖς αὐτοῦ,| καὶ ἰδοὺ ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων, 'Χαίρετε.' Αἱ
δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. [10] τότε

[f] Alex. ἀπὸ τῆς θύρας τοῦ μνημείου s. = ἀπὸ τῆς θύρας. [g] Alex. ὡς. [h] Alex. = ὁ κύριος.

WICLIF—1380.

doun from heuene: and nyȝhed and turned awey the stoon, and sat theron: [3]and his loking was as leit: and his clothis as snowe, [4]and for drede of hym the kepers weren aferde: and thei weren made as deed men,

[5]but the aungel answerid and seide to the wommen nyle ȝe drede, for I woot that ȝe seken ihesus that was crucified, [6]he is not here, for he is risun: as he seide, come ȝe and se ȝe the place: where the lord was leide, [7]and go ȝe soone and seye ȝe to hise disciplis: that he is risun, and lo he schal go bifor ȝou in to galile, there ȝe schuln se him: lo I haue bifor seide to ȝou,

[8]and thei wenten out soone fro the biriels with drede and greet ioye: rennynge to telle hise disciplis, [9]and lo ihesus mette hem: and seide, heil ȝe, and thei nyȝeden ȝ heelden his feet, and worschipiden hym, [10]Thanne ihesus seide to hem, nyle ȝe drede, go ȝe, telle ȝe to my bretheren, that thei go in to galile, there thei schulen se me,

[11]and whanne thei weren gon lo summe of the kepers camen in to the citee ȝ teelden to the princis of preestis, alle thingis that weren don, [12]and whanne thei weren gaderide to gidre with the elder men and hadden takun her counceil thei ȝauen to the knyȝtis myche money [13]and seiden, seie ȝe that hise disciplis camen bi nyȝt and han stole hym while ȝe slepten, [14]and if this be herde of the iustice, we schuln counceil hym and make ȝou siker, [15]and whanne the monei was takun thei diden as thei weren tauȝte, and this word is pupplischid among the iewis: til in to this dai,

[16]And the enleuene disciplis wenten in to galile in to an hille where ihesus hadde

nyȝhed, *drew nigh.* nyle, *not.* biriels, *burying places.* ȝauen, *given.* knyȝtis, *soldiers.* siker, *secure.*

TYNDALE—1534.

descended from heven: and came and rowlled backe the stone from the dore, and sate apon it. [3] His countenaunce was lyke lyghtnynge, and his rayment whyte as snowe. [4] And for feare of him the kepers were astunnyed, and be came as deed men.

[5] The angell answered, and sayde to the wemen, feare ye not. I knowe that ye seke Iesus which was crucified: [6] he is not here: he is rysen as he sayde. Come, and se the place where the lorde was put: [7] and goo quickly and tell his disciples that he is rysen from deeth. And beholde, he will go before you into Galile, there ye shall se him. Lo I have tolde you.

[8] And they departed quickly from the sepulcre with feare and greate Ioye: and did runne to bringe his disciples worde. [9] And as they went to tell his disciples: beholde, Iesus met them sayinge: All hayle. And they came and held him by the fete and worshipped him. [10] Then sayde Iesus vnto them: be not afrayde. Go and tell my brethren, that they goo in to Galile, and there shall they se me.

[11] When they were gone: beholde, some of the kepers came in to the cyte, and shewed vnto the hie prestes, all the thinges that were hapened. [12] And they gaddered them to gedder with the elders, and toke counsell, and gave large money vnto the soudiers [13] sayinge: Saye that his disciples came by nyght, and stole him awaye whill ye slept. [14] And if this come to the rulers eares, we wyll pease him, and save you harmeles. [15] And they toke the money and dyd as they were taught. And this sayinge is noysed amonge the Iewes vnto this daye.

[16] Then the .xi. disciples went awaye into Galile, in to a mountayne where

CRANMER—1539.

descended from heauen, and came and rowlled backe the stone from the dore, and sat vpon it. [3] Hys countenaunce was lyke lyghtnynge, and hys rayment whyte as snowe. [4] And for feare of him the kepers were astonnyed, and became as deed men.

[5] The angell answered, and sayd vnto the wemen: feare ye not. For I know, that ye seke Iesus which was crucified: [6] he his not here: he is rysen as he sayde. Come se the place where that the Lord was layed: [7] and go quickly, and tell his disciples, that he is rysen agayne from the deed. And behold, he goeth before you into Galile, there ye shall se him. Lo I haue tolde you:

[8] And they departed quickly from the sepulcre, with feare and greate Ioye, and dyd runne, to bryng his disciples worde. [9] And as they went to tell his discyples: beholde, Iesus met them, sayinge: All hayle. And they came, and held him by the fete, and worshipped him. [10] Then sayd Iesus vnto them: be not afrayde. Go tell my brethren, that they go into Galile and there shall they se me.

[11] When they were gone, behold, some of the kepers came into the cytie and shewed vnto the hye prestes, all the thinges that had happened. [12] And they gathered them together wyth the elders, and toke counsell, and gaue large money vnto the soudiers, [13] saying: Saye ye, that his disciples came by night and stole him awaye while ye slept. [14] And if this come to the rulers eares, we will persuade him, and saue you harmeles. [15] So they toke the money, and dyd as they were taught. And this sayinge is noysed amonge the Iewes vnto this daye.

[16] Then the .xi. disciples went awaye into Galile, into a mountayne where Iesus had

λέγει αὐταῖς ὁ Ἰησοῦς, ‘Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγείλατε τοῖς ἀδελφοῖς μου, ‘ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κἀκεῖ με ὄψονται.’

[11] Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. [12] καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, [13] λέγοντες, ‘Εἴπατε, Ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν ‘κοιμωμένων, [14] καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, ‘καὶ ὑμᾶς ἀμερίμνους ποιήσομεν.’ [15] Οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

[16] Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο

[i] Alex. = Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
Lord descended from heauen, and came and rolled bake the stone from the dore, and sate vpon it. [3] His countenance was lyke lyghtnyng, and his rayment whyte as snowe. [4] And for feare of hym, the kepers were astonyed, and became as dead men. [5] But the Angel answered, and sayd to the women, Feare ye not, for I know that ye seke Iesus which was crucified: [6] He is not here, for he is rysen, as he sayd: come, see the place where the Lord was put.	descended from heauen: and comming, rolled backe the stone, and sate vpon it: [3] and his countenance vvas as lightening: and his garment as snovv. [4] And for feare of him, the vvatchmen vvere frighted, and became as dead. [5] And the Angel ansvvering said to the vvomen, Feare not you. for I knovv that you seeke IESVS that vvas crucified. [6] he is not here: for he is risen, as he said. come, and see the place vvhere our Lord vvas laid.	descended from heauen, and came and rolled backe the stone from the doore, and sate vpon it. [3] His countenance was like lightening, and his raiment white as snowe. [4] And for feare of him, the keepers did shake, and became as dead men. [5] And the Angel answered, and said vnto the women, Feare not ye: for I know that yee seeke Iesus, which was crucified. [6] He is not here: for he is risen, as he said: Come, see the place where the Lord lay.
[7] And go quickly, and tel his disciples that he is rysen from death: And beholde he goeth before you into Galile, there ye shal see him. lo, I haue told you. [8] And they departed quickly from the sepulchre, with feare and great ioye, and did runne to brynge his disciples worde. [9] And as they went to tel his disciples: Beholde, Iesus met them, saying, God saue you. And they came, and helde his feete and worshypped him. [10] Then sayd Iesus vnto them, Be not affraied. Go and tel my brethren, that they go into Galile, and there shal they see me.	[7] And going quickly, tel ye his Disciples that he is risen: and behold he goeth before you into Galilee. there you shal see him. loe I haue fortold you. [8] And they vvent forth quickly out of the monument vvith feare and great ioy, running to tel his Disciples. [9] And behold IESVS mette them, saying, Al haile. But they came neere and tooke hold of his feete, and adored him. [10] Then IESVS said to them, Feare not. goe, tel my brethren that they goe into Galilee, there they shal see me.	[7] And go quickly, and tell his disciples that he is risen from the dead. And behold, he goeth before you into Galilee, there shall ye see him: loe, I haue told you. [8] And they departed quickly from the sepulchre, with feare and great ioy, and did run to bring his disciples word. [9] And as they went to tell his disciples, behold, Iesus met them, saying, All haile. And they came, and held him by the feete, and worshipped him. [10] Then said Iesus vnto them, Be not afraid: Goe tell my brethren that they goe into Galilee, and there shall they see me.
[11] When they were gone, beholde, some of the kepers came into the citie, and shewed vnto the hye Priestes all the thinges that were happened. [12] And they gathered them together with the Elders, and toke counsel, and gaue large mony vnto the souldiers, [13] Saying, Say that his disciples came by nyght, and stole hym away whyle we slept. [14] And if this come before the Gouuernour, we wyl pacifie him, and saue you harmelesse. [15] And they toke the monye, and dyd as they were taught. And this saying, is noysed among the Iewes vnto this day.	[11] Who vvhen they vvere departed, behold certaine of the vvatchmen came into the citie, and told the cheefe Priestes al things that had been done. [12] And being assembled together vvith the auncients, taking counsel, they gaue a greate summe of money to the souldiars, [13] saying, Say you, That his Disciples came by night, and stole him avvay vvhen vve vvere a sleepe. [14] And if the President shal heare of this, vve vvil persuade him, and make you secure. [15] But they taking the money, did as they vvere taught. And this vvord vvas bruited abrode among the Ievves, euen vnto this day.	[11] Now when they were going, behold, some of the watch came into the citie, and shewed vnto the chiefe Priests all the things that were done. [12] And when they were assembled with the Elders, and had taken counsell, they gaue large money vnto the souldiers, [13] Saying, Say ye, His disciples came by night, and stole him away while we slept. [14] And if this come to the gouernours eares, wee will perswade him, and secure you. [15] So they tooke the money, and did as they were taught. And this saying iscommonly reported among the Iewes vntill this day.
[16] Then the eleuen disciples went away in to Galile, into a mountayne, where	[16] And the eleuen Disciples vvent into Galilee, vnto the mount vvhere IESVS had	[16] Then the eleuen disciples went away into Galilee, into a mountaine where Iesus

αὐτοῖς ὁ Ἰησοῦς. [17] καὶ ἰδόντες αὐτὸν, προσεκύνησαν [k] αὐτῷ· | οἱ δὲ ἐδίστασαν. [18] καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. [19] πορευθέντες [l] μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες

[k] Alex. = αὐτῷ. [l] Rec. + οὖν.

WICLIF — 1380.

ordeyned to hem, [17] and thei seinge hym and worschipiden, but summe of hem doutiden, [18] and ihesus cam nyȝ, and spake to hem and seide, al power in heuene ⁊ in erthe is ȝouun to me, [19] therfor go ȝe, and teche alle folkis baptisynge hem in the name of the fadir and of the sone, and of the holi goost, [20] techynge hem to kepe alle thingis: whateuer thingis I haue comaundid to ȝou, and lo I am with ȝou in al daies in to the ende of the world.

nyȝ, *nigh*. ȝouun, *given*.

TYNDALE — 1534.

Iesus had appoynted them. [17] And when they sawe hym, they worshipped him. But some of them douted. [18] And Iesus came and spake vnto them sayinge: All power ys geven vnto me in heven, and in erth.

[19] Go therfore and teache all nacions, baptysinge them in the name of the father, and the sonne, and the holy goost: [20] Teachinge them to observe all thynges, what soever I commaunded you. And lo I am with you all waye, even vntyll the ende of the worlde.

CRANMER — 1539.

appoynted them. [17] And when they sawe hym, they worshipped him. But some douted. [18] And Iesus came, and spake vnto them, sayinge: All power is geuen vnto me in heauen, and in erth.

[19] Go ye therfore, and teach all nacions, baptising them in the name of the father, and of the sonne, and of the holy goost: [20] Teachinge them to obserue all thinges, whatsoeuer I haue commaunded you. And lo I am with you allwaye, euen vntyll the ende of the worlde.

ʿ αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, [20] διδάσ-
ʿ κοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι
ʿ πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος. [m] Ἀμήν.'|

[m] Alex. = ἀμήν.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
Iesus had appointed them. [17] And when they sawe him, they worshipped him: but some douted. [18] And Iesus came and spake vnto them, saying, All power is geuen vnto me in heauen, and in earth.	appointed them. [17] And seeing him they adored, but some doubted. [18] And IESVS comming neere spake vnto them, saying. Al povver is giuen to me in heauen and in earth.	had appointed them. [17] And when they sawe him, they worshipped him: but some doubted. [18] And Iesus came, and spake vnto them, saying, All power is giuen vnto me in heauen and in earth.
[19] Go therfore and teache all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Gost. [20] Teaching them to obserue all thynges, whatsoeuer I commanded you. And lo, I am with you alway, euen vntyl the ende of the worlde.	[19] going therfore teach ye al nations: BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SONNE AND OF THE HOLY GHOST, [20] teaching them to obserue al things vvhatsoeuer I haue commaunded you, and behold I am vvith you al daies, euen to the consummation of the vvorld.	[19] Goe ye therfore, and teach all nations, baptizing them in the Name of the Father, and of the Sonne, and of the holy Ghost: [20] Teaching them to obserue all things, whatsoeuer I haue commanded you: and loe, I am with you alway, euen vnto the ende of the world. Amen.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ.

Κεφάλαιον Α.

THE GOSPEL ACCORDING TO MARK.

CHAPTER I.

Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ. [2] [a] *ὡς| γέγραπται ἐν* [b] *Ἡσαΐᾳ τῷ προφήτῃ,| "Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, "ὃς κατασκευάσει τὴν ὁδόν σου* [c]*." [3] "Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε "τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ·" [4] ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.* [5] *καὶ* [d] *ἐξεπορεύετο| πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμῖται·* [e] *καὶ ἐβαπτίζοντο πάντες| ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ,| ἐξομολογούμενοι τὰς*

[a] Alex. καθὼς. [b] Rec. τοῖς προφήταις. [c] Rec. + ἔμπροσθέν σου (cf Mt. 1, 10. Luc. 7, 27.) [d] Const. ἐξεπορεύοντο. [e] Alex. πάντες· καὶ ἐβαπτίζοντο.

WICLIF—1380.

1. THE bigynnynge of the gospel of ihesus crist the sone of god, [2]as it is writun in Isaie the profete, lo I sende myn aungel bifor thi face: that schal make redi thi weye bifor thee, [3]the vois of a crier in desert, make ȝe redi the weye of the lord: make ȝe hise pathis riȝt,

[4]Ioon was in desert baptisynge and prechynge the baptym of penaunce in to remyssioun of synnes, [5]and al the cuntre of iudee wenten out to hym: and al men of ierusalem, and thei weren baptisid of hym in the flum Iordan: and knowlechiden her synnes,

[6]And Ion was clothid with heeris of camels: and a girdil of skyn was aboute his lendis, and he ete hony soukis, and wilde hony: [7]And prechide and seide, a stronger than I schal come aftir me, and I am not worthi to knele doun & vnlace his schoon, [8]I haue baptisid ȝou in watir, but he schal baptise ȝou in the holi goost,

[9]And it was don in tho dayes ihesus cam fro naȝareth of galilee, & was baptisid of Ioon in Iordan, [10]and anoon he wente vp of the watir and saie heuenes openede,

flum, [*flumen,*] a *flood* or *river.* lendis, *loins.*
schoon, *shoes.*

TYNDALE—1534.

1. THE beginnynge of the Gospell of Iesu Christ the sonne of God, [2]as yt is wrytten in the Prophetes: beholde I sende my messenger before thy face, which shall prepared thy waye before the. [3]The voyce of a cryer in the wildernes: prepare ye the waye of the Lorde, make his pathes streyght.

[4]Iohn dyd baptise in the wyldernes, and preche the baptyme of repentaunce, for the remission of synnes. [5]And all the londe of Iurie and they of Ierusalem, went out vnto him, and were all baptised of him in the ryver Iordan, confessynge their synnes.

[6]Iohn was clothed with cammylles heer, and with a gerdyll of a skyn a bout hys loynes. And he dyd eate locustes and wylde hony, [7]and preached sayinge: a stronger then I commeth after me, whose shue latchet I am not worthy to stoupe doune and vnlose. [8]I have baptised you with water: but he shall baptise you with the holy goost.

[9]And yt came to passe in those dayes, that Iesus cam from Nazareth, a cyte of Galile: and was baptised of Iohn in Iordan. [10]And assone as he was come out of the water, Iohn sawe heaven open, and

CRANMER—1539.

1. THE begynnynge of the Gospell of Iesu Chryst the sonne of God, [2]as it is written in the Prophetes, behold, I sende my messenger before thy face whych shall prepare thy waye before the. [3]The voyce of a cryer in the wildernes: prepare ye the waye of the Lord, and make his pathes strayt. [4]Iohn dyd baptyse in the wyldernes, and preached the baptyme of repentaunce, for the remission of sinnes. [5]And all the lande of Iewrie and they of Ierusalem, went out vnto hym, and were all baptised of hym in the ryuer Iordan, confessynge their synnes.

[6]Iohn was clothed wyth camilles herr, and with a gerdyll of a skyn about hys loynes. And he dyd eate locustes and wilde hony, [7]and preached, sayinge. He that is stronger then I, commeth after me, whose sho latchet I am not worthy to stoupe downe, and vnlose, [8]I haue baptysed you wyth water: but he shall baptyse you with the holy gost.

[9]And it came to passe in those dayes, that Iesus cam from Nazareth, of Galile: and was baptysed of Iohn in Iordan. [10]And assone as he was come vp out of the water: he sawe heauen open, and the sprete de-

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ.

Κεφάλαιον Α.

THE GOSPEL ACCORDING TO MARK.

CHAPTER I.

ἁμαρτίας αὐτῶν. [6] [g] ἦν δὲ Ἰωάννης| ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. [7] Καὶ ἐκήρυσσε, λέγων, Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. [8] ἐγὼ [h] μὲν| ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι ἁγίῳ.' [9] Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη [i] ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.| [10] καὶ εὐθέως ἀναβαίνων [k] ἀπὸ| τοῦ ὕδατος, εἶδε σχιζομένους τοὺς

[g] Alex. ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ. [g] Alex. Ἦν δὲ ὁ Ἰωάννης. [h] Alex.= μὲν. [i] Alex. εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου. [k] Alex. ἐκ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
1. THE begynnyng of the Gospel of Iesus Christe, the Sonne of God. [2] As it is written in the Prophetes, Behold I send my messenger before thy face, which shal prepare thy way before thee. [3] The voyce of one criyng in the wildernes *is*, Prepare the waye of the Lord, make his pathes strayght. [4] Iohn dyd baptize in the wyldernes, and preache the Baptisme of amendement of life, for the remission of synnes. [5] And all the land of Iurie, and they of Ierusalem, went out vnto hym, and were all baptized of hym in the ryuer Iordan, confessing their synnes.	1. THE beginning of the Gospel of IESVS CHRIST the sonne of God. [2] As it is vvritten in Esay the Prophet', (*Behold I send mine Angel before thy face, vvho shal prepare thy vvay before thee,*) [3] *A voice of one crying in the desert, Prepare ye the vvay of our Lord, make straight his pathes.* [4] Iohn vvas in the desert baptizing, and preaching the baptisme of penance vnto remission of sinnes. [5] And there vvent forth to him al the countrie of Ievvrie, and al they of Hierusalem: and vvere baptized of him in the riuer of Iordan, confessing their sinnes.	1. THE beginning of the Gospel of Iesus Christ, the Sonne of God, [2] As it is written in the Prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. [3] The voice of one crying in the wildernesse, Prepare ye the way of the Lord, make his paths straight. [4] Iohn did baptize in the wildernesse, and preach the baptisme of repentance, [α] for the remission of sinnes. [5] And there went out vnto him all the land of Iudea, and they of Ierusalem, ¶ were all baptized of him in the riuer of Iordane, confessing their sinnes. [6] And Iohn was clothed with camels haire, and with a girdle of a skin about his loines: and he did eat locusts and wilde honie, [7] And preached, saying There commeth one mightier then I after me, the latchet of whose shooes I am not worthy to stoupe downe, and vnloose. [8] I indeed haue baptized you with water: but hee shall baptize you with the holy Ghost.
[6] And Iohn was clothed with camels heare, and with a gyrdel of a skyn about his loynes. And he did eat locustes and wylde hony, [7] And preached, saying, A stronger then I cometh after me, whose shoes latchet I am not worthy to stoup downe, and vnlose. [8] Trueth it is, I haue baptized you with water, but he shal baptize you with the holy Gost.	[6] And Iohn vvas clothed vvith camels heare, and a girdle of a skinne about his loines: and he did eate locustes and vvild honie. [7] And he preached, saying, There commeth a stronger then I after me: vvhose latchet of his shoes I am not vvorthie stouping dovvne to vnloose. [8] I haue baptized you vvith vvater: but he shal baptize you vvith the holy Ghost.	[9] And it came to passe in those daies, that Iesus came from Nazareth of Galilee, and was baptized of Iohn in Iordane. [10] And straightway comming vp out of the water, hee saw the heauens [β] opened,
[9] And it came to passe in those dayes, that Iesus came from Nazaret *a citie* of Galile: and was baptized of Iohn in Iordan. [10] And assone as he was come out of the water, Iohn saw heauen cleafte,	[9] And it came to passe: in those daies came IESVS from Nazareth of Galilee: and vvas baptized of Iohn in Iordan. [10] And forthvvith comming vp out of the vvater, he savv the heauens opened, and	

[α] *Or*, vnto. [β] *Or*, clouen, *or* rent.

οὐρανοὺς, καὶ τὸ Πνεῦμα [l] ὡς| περιστερὰν καταβαῖνον ἐπ᾽ αὐτόν· [11] καί φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, ‘Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητὸς, ἐν [m] ᾧ| εὐδόκησα.’ [12] Καὶ εὐθὺς τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. [13] καὶ ἦν [n] ἐκεῖ| ἐν τῇ ἐρήμῳ [o] ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ,| καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

[14] Μετὰ δὲ τὸ παραδοθῆναι [p] τὸν| Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον [q] τῆς βασιλείας| τοῦ Θεοῦ, [15] [r] καὶ| λέγων, ‘Ὅτι πεπλή-‘ρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε, καὶ πιστεύετε ἐν ‘τῷ εὐαγγελίῳ.’ [16] [s] Περιπατῶν δὲ| παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν [t] αὐτοῦ τοῦ Σίμωνος,| [u] ἀμφιβάλλοντας| ἀμφίβληστρον ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἁλιεῖς· [17] καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, ‘Δεῦτε ‘ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἁλιεῖς ἀνθρώπων.’ [18] Καὶ εὐθέως ἀφέντες

[l] Rec. *ὡσεὶ* (cf. Mt. 3, 16. Lc. 3, 22.) [m] Alex. *σοι.* [n] Alex.=*ἐκεῖ.* [o] Alex. *τεσσαράκοντα ἡμίρας καὶ τεσσαράκοντα νύκτας πειραζόμενος ὑπὸ τοῦ σατανᾶ* (cf. Mt. 4, 2.) [p] Const.=*τὸν.* [q] Alex.=*τῆς βασιλείας.* [r] Const.=*καὶ.* [s] Alex. *Καὶ παράγων.*

WICLIF—1380.

and the holi goost comynge doun as a culuer, and dwellynge in hym, [11] and a vois was made fro heuenes, thou art my louede sone: in the I am pleside,

[12] and anoon the spirit puttide hym forthe in to deserte, [13] and he was in deserte fourti dayes and fourty nyȝtis, and was temptid of sathanas, and he was with beestis: and aungelis mynystriden to hym.

[14] But aftir that Ioon was takun, ihesus cam in to galilee, & prechide the gospel of the kyngdom of god [15] and seide, that the tyme is fulfillide: and the kingdom of god schal come nyȝ, do ȝe penaunce: and bileue ȝe to the gospel:

[16] and as he passide bisidis the see of galile, he saye symounde and andrewe his brother castynge her nettis in to the see, For thei weren fischers, [17] and ihesus seide to hem, come ȝe aftir me, I schal make ȝou to be made fischers of men, [18] and anoon thei leften her nettis: and sueden hym,

[19] and he ȝede forth fro thennes a litil: and saie Iames of ȝebedei, and Ioon his brother in a bote makynge nettis, [20] and anoon he clepid hem, and thei leften zebedei her fadir in the boot, with hirid seruauntis: And thei sueden hym,

[21] and thei entriden in to cafernaum, and anoon in the sabotis, he ȝede in to a synagoge: and tauȝte hem, [22] and thei wondriden on his techynge, for he tauȝte hem as he that hadde power, & not as scribis,

[23] and in the synagoge of hem was a man in an vnclene spirit, and he cried out [24] and seide, what to us and to thee, thou ihesus of Nazareth? hast thou come to distrie us, I woot that thou art the holi of god, [25] and ihesus thretenede hym and seide, wexe doumbe & go out of the man, [26] and the vnclene spirit debreidynge hym, and criynge with a greet vois: wente out fro hym, [27] and alle men wondriden, so

culuer, *a dove* or *pigeon*. nyȝ, *nigh*. sueden, *followed*. ȝede, *went*. clepid, *called*. woot, *know*. debreidynge, *tearing*.

TYNDALE—1534.

the holy goost descendinge vpon him, lyke a dove. [11] And ther came a voyce from heaven: Thou arte my dere sonne in whom I delyte.

[12] And immediatly the sprete drave him into wildernes: [13] and he was there in the wildernes xl, dayes, and was tempted of Satan, and was with wilde beestes. And the aungels ministred vnto him.

[14] After Iohn was taken, Iesus came in to Galile, preachinge the gospell of the kyngdome of God, [15] and sayinge: the tyme is come, and the kyngdome of God is at honde, repent and beleve the gospell.

[16] As he walked by the see of Galile, he sawe Simon and Andrew his brother, castinge nettes in to the see, for they were fysshers. [17] And Iesus sayde vnto them: folowe me, and I will make you fisshers of men. [18] And strayght waye, they forsoke their nettes, and folowed him.

[19] And when he had gone a lytell further thence, he sawe Iames the sonne of zebede, and Ihon his brother, even as they were in the shyppe mendinge their nettes. [20] And anonne he called them. And they leeft their father zebede in the shippe with his hyred servauntes, and went their waye after him.

[21] And they entred in to Capernaum: and streight waye on the Saboth dayes, he entred in to the synagoge and taught. [22] And they merveled at his learninge. For he taught them as one that had power with him, and not as the Scribes.

[23] And there was in their synagoge a man vexed with an unclene spirite, that cried [24] sayinge: let be: what have we to do with the thou Iesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte, euen that holy of god. [25] And Iesus rebuked him sayinge: hoolde thy peace and come out of him. [26] And the vnclene spirite tare him, and cryed with a loude voyce, and came out of him. [27] And they were all amased, in so moche

CRANMER—1539.

scendynge vpon him lyke a doue: [11] And ther came a voyce from heauen. Thou art my deare sonne in whom I delyte.

[12] And immediatly the sprete droue him into wildernes: [13] and he was there in the wyldernes .xl. dayes, and was tempted of Satan, and was wyth wilde beestes. And the angels minystred vnto hym. [14] After that Iohn was taken Iesus came into Galile preachinge the Gospell, of the kyngdom of God, [15] and sayinge. the tyme is come, and the kyngdom of God is at hand repent, and beleue the Gospell.

[16] As he walked by the see of Galile, he sawe Simon and Andrew his brother, castynge nettes into the see, for they were fisshers. [17] And Iesus sayde vnto them: folowe me, and I will make you to become fysshers of men. [18] And strayght waye, they forsoke their nettes, and folowed him. [19] And when he had gone a lytell further thence, he sawe Iames the sonne of zebede, and Iohn his brother, which also were in the shyppe, mendynge their nettes. [20] And anone he called them. And they leeft their father zebede in the shyppe wyth the hyred seruauntes, and folowed hym. [21] And they came into Capernaum: and streyght waye on the Saboth dayes, he entred into the sinagoge, and taught. [22] And they were astonnyed at hys learnynge. For he taught them as one that had auctorite, and not as the Scribes.

[23] And there was in their Synagoge a man vexed with an vnclene spirite, and he cryed, sayinge: [24] Alas, what haue we to do with the thou Iesus of Nazareth? Art thou come to destroye vs? I knowe the what thou art, euen that holy one of God. [25] And Iesus rebuked hym sayinge: holde thy peace, and come out of the man: [26] And whan the vncleane spirite had torne him, and cryed with a loude voyce, he came out of him. [27] And they were all

[v] τὰ δίκτυα αὐτῶν,| ἠκολούθησαν αὐτῷ. [19] Καὶ προβὰς [w] ἐκεῖθεν| ὀλίγον, εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα[x]. [20] καὶ [y] εὐθέως| ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.

[21] Καὶ εἰσπορεύονται εἰς Καπερναούμ· καὶ εὐθέως τοῖς σάββασιν [z] εἰσελθὼν| εἰς τὴν συναγωγὴν, ἐδίδασκε. [22] καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς. [23] Καὶ [a] ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξε, [24] λέγων, ‘[b] Ἔα,| ‘τί ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ‘ἅγιος τοῦ Θεοῦ.’ [25] Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, ‘Φιμώθητι, καὶ ‘ἔξελθε ἐξ αὐτοῦ.’ [26] Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῇ μεγάλῃ, ἐξῆλθεν [c] ἐξ| αὐτοῦ. [27] καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς

[t] Const. αὐτοῦ τοῦ Σίμωνος. Rec. αὐτοῦ. Alex. τοῦ Σίμωνος. [u] Rec. βάλλοντας (cf. Mt. 4, 18.) [v] Alex. τὰ δίκτυα. [w] Alex. = ἐκεῖθεν. [x] Alex. + αὐτῶν. [y] Alex. εὐθὺς. [z] Alex. = εἰσελθὼν. [a] Alex. + εὐθὺς. [b] Alex. = Ἔα. [c] Alex. ἀπ'.

GENEVA — 1557.

in twaine, and the holy Gost descendyng vpon him lyke a doue. 11 And there came a voyce from heauen. Thou art my deare Sonne in whom I delyte. 12 And immediatly the Spirite drieueth him sodenly into wyldernes. 13 And he was there in the wyldernes forty dayes, and was tempted of Satan: he was also with the wylde beastes, and the Angels ministred vnto him. 14 And after Iohn was committed to prison, Iesus came into Galile, preaching the Gospel of the kyngdome of God, 15 And saying, The tyme is fulfilled, and the kyngdome of God is at hand, Amende your liues, and beleue the Gospel. 16 As he walked by the sea of Galile, he sawe Simon, and Andrew his brother, casting a nette into the sea, (for they were fyshers.) 17 And Iesus sayd vnto them, Folowe me, and I wyl make you to be fyshers of men. 18 And streight way, they forsoke their nettes, and folowed him. 19 And when he had gone a lytle further thence, he saw Iames the sonne of Zebede, and Iohn his brother, euen as they were in the shyppe mendyng their nettes. 20 And anone he called them: and they left their father Zebede in the shyp with his hyred seruantes, and went their way after him. 21 And they entred into Capernaum, and streight way on the Sabbath daye, he entred into the Synagoge and taught. 22 And they marueled at his learning: For he taught them as one that had power, and not as the Scribes. 23 And there was in their Synagoge a man vexed with an vncleane spirite, and he cried, 24 Saying, Ah, what haue we to do with thee, thou Iesus of Nazaret? Art thou come to destroy vs? I knowe thee what thou art, euen that holy one of God. 25 And Iesus rebuked him, saying, Hold thy peace, and come out of him. 26 And the vncleane spirite tare him, and cried with a loude voyce, and came out of hym. 27 And they

RHEIMS — 1582.

the Spirit as a doue descending, and remaining on him. 11 And a voice vvas made from heauen, Thou art my beloued sonne, in thee I am vvel pleased.

12 And forthvvith the Spirit droue him out into the desert. 13 And he vvas in the desert fourtie daies, and fourtie nightes: and vvas tempted of Satan. and he vvas vvith beastes, and the Angels ministred to him.

14 And after that Iohn vvas deliuered vp, IESVS came into Galilee, preaching the Gospel of the kingdom of God, 15 and saying, That the time is fulfilled, and the kingdom of God is at hand: be penitent, and beleeue the Gospel.

16 And passing by the sea of Galilee, he savv Simon and Andrevv his brother, casting nettes into the sea (for they vvere fishers) 17 and IESVS said to them, Come after me, and I vvill make you to become fishers of men. 18 And immediatly leauing their nettes, they folovved him. 19 And being gone thence a litle further, he savv Iames of Zebedee, and Iohn his brother, and them repairing their nettes in the shippe: 20 and forthvvith he called them. And leauing their father Zebedee in the shippe vvith his hired men, they folovved him.

21 And they enter into Capharnaum, and he forthvvith vpon the Sabboths going into the Synagogue, taught them. 22 And they vvere astonied at his doctrine. for he vvas teaching them as hauing povver, and not as the Scribes. 23 And there vvas in their Synagogue a man in an vncleane spirit: and he cried out, 24 saying, What to vs and to thee IESVS of Nazareth? art thou come to destroy vs? I knovv vvho thou art, the Sainct of God. 25 And IESVS threatened him, saying, Hold thy peace, and goe out of the man. 26 And the vncleane spirit tearing him, and crying out vvith a great voice, vvent out of him. 27 And they marueled al, in so much that

AUTHORISED — 1611.

and the Spirit like a doue descending vpon him. 11 And there came a voice from heauen, *saying*, Thou art my beloued Sonne, in whom I am well pleased. 12 And immediatly the Spirit driueth him into the wildernesse. 13 And he was there in the wildernesse fourtie dayes tempted of Satan, and was with the wildbeasts, and the Angels ministred vnto him. 14 Now after that Iohn was put in prison, Iesus came into Galilee, preaching the Gospel of the kingdome of God, 15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent ye, and beleeue the Gospel. 16 Now as he walked by the Sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the Sea (for they were fishers.) 17 And Iesus said vnto them, Come ye after me; and I wil make you to become fishers of men. 18 And straightway they forsooke their nets, and followed him. 19 And when hee had gone a little further thence, hee saw Iames the sonne of Zebedee, and Iohn his brother, who also were in the ship mending their nets. 20 And straightway he called them: ¶ they left ther father Zebedee in the ship with the hired seruants, ¶ went after him. 21 And they went into Capernaum, ¶ straightway on the Sabbath day he entred into the Synagogue, ¶ taught. 22 And they were astonished at his doctrine: for he taught them as one that had authoritie, and not as the Scribes. 23 And there was in their Synagogue a man with an vncleane spirit, and he cried out, 24 Saying, Let vs alone, what haue we to doe with thee, thou Iesus of Nazareth? Art thou come to destroy vs? I know thee who thou art, the Holy one of God. 25 And Iesus rebuked him, saying, Hold thy peace, and come out of him. 26 And when the vncleane spirit had torne him, and cried with a lowd voice, he came out of him. 27 And they were all amased, insomuch

αὐτοὺς, λεγοντας, [d] ‘Τί ἐστι τοῦτο; τίς ἡ διδαχὴ ἡ καινὴ αὕτη, ὅτι κατ᾽ ἐξουσίαν ‘καὶ τοῖς πνεύμασι| τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ;’ [28] [e] Ἐξῆλθε δὲ| ἡ ἀκοὴ αὐτοῦ [f] εὐθὺς| εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας. [29] Καὶ [g] εὐθέως| ἐκ τῆς συναγωγῆς ἐξελθόντες, ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. [30] ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα· καὶ [h] εὐθέως| λέγουσιν αὐτῷ περὶ αὐτῆς. [31] καὶ προσελθὼν ἤγειρεν αὐτὴν, κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς [i] εὐθέως,| καὶ διηκόνει αὐτοῖς. [32] Ὀψίας δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους· [33] καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν. [34] καὶ ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις· καὶ δαιμόνια

[d] Alex. τί ἐστι τοῦτο; διδαχὴ καινὴ κατ᾽ ἐξουσίαν· καὶ τοῖς πνεύμασι. [e] Alex. Καὶ ἐξῆλθεν. [f] Alex. s. εὐθὺς πανταχοῦ. s = εὐθὺς. [g] Alex. εὐθὺς. [h] Alex. εὐθὺς. [i] Alex. = εὐθέως.

WICLIF—1380.

that thei thouȝten withynne hem silf and seiden, what thing is this? what newe doctryne is this, for in power he comaundith to vnclene spiritis: and thei obeien to hym, [28] and the fame of him wente forth anoon in to alle the cuntre of galile,

[29] ¶ anoon thei ȝeden oute of the synagoge, and camen in to the hous of symounde and of andrewe with Iames and Ion, [30] and the modir of symoundis wiif laye sike in the feueris, and anoon thei seien to hym of hir, [31] and he cam nyȝ and arerid hir, and whanne he hadde take hir honde, anoon the feuer lefte hir, and sche serued hem,

[32] but whanne the euentide was come ¶ the sunne was gon doun: thei brouȝten to hym al that weren at male ese and hem that hadden fendis, [33] and al the citee was gaderid at the ȝate: [34] and he heelide many that hadden dyuers siknessis, ¶ he castide out many fendis, and he suffrid hem not to speke: for thei knewen hym,

[35] and he roos ful eerli and ȝeden out and wente in to a desert place: and preied there, [36] and symounde sued hym: and thei that weren with hym, [37] and whanne thei hadden founden hym: thei seiden to hym, that alle men seken thee, [38] and he seide to hem, go we into the next townes and citees: that I preche also theere, for hereto I caame, [39] and he prechid in the synagogis of hem: and in al galilee: and castid out fendis,

[40] and a leprous man cam to hym: and bisouȝte and knelid, and seide, if thou wilt: thou maist clense me, [41] and ihesus hadde merci on hym: and streiȝte out his hond, and touchid hym and seide, I wole be thou made clene, [42] and whanne he had seide thus: anoon the lepre passid aweie fro hym, and he was clensid,

ȝeden, *went*. seien, *say* or *tell*. arerid, *raised*. male ese, *diseased*. fendis, *fiends*.

TYNDALE—1534.

that they demaunded one of another amonge them selves saying: what thinge is this? what newe doctryne is this? For he commaundeth the foule spirites with power, and they obeye him. [28] And immediatly his fame spreed abroade throughoute all the region borderinge on Galile.

[29] And forth with, assone as they were come out of the synagoge, they entred in to the housse of Symon and Andrew, with Iames and Ihon. [30] And Symons mother in lawe lay sicke of a fever. And anone they tolde him of her. [31] And he came and toke her by the honde and lifte her vp: and the fever forsoke hir by and by: and she ministred vnto them.

[32] And at even when the sunne was downe, they brought to him all that were diseased, and them that were possessed with devyls. [33] And all the cite gaddred to gedder at the dore, [34] and he healed many that were sicke of divers deseases. And he cast out many devyls, and suffred not the devyls to speake, because they knewe him.

[35] And in the morninge very erly, Iesus arose and went out in to a solitary place, and there prayed. [36] And Simon and they that were with him folowed after him. [37] And when they had founde him, they sayde vnto him: all men seke for the. [38] And he sayd vnto them: let vs go in to the next tounes, that I maye preache there al so: for truly I cam out for that purpose. [39] And he preached in their synagoges, throughout all Galile, and cast the devyls out.

[40] And there came a leper to him, besechinge him, and kneled doune vnto him, and sayde to him: yf thou wilt, thou cannest make me clene. [41] And Iesus had compassion on him, and putforth his honde, touched him, and sayde to him: I will, be thou clene. [42] And assone as he had spoken, immediatly the leprosy departed from him, and was clensed.

CRANMER—1539.

amased, in so moch that they demaunded one of another amonge them selues sayinge: what thyng is this? What newe doctrine is thys? For with auctorite commaunded he the foule spirites, and they obeyed him. [28] And immediatly hys fame spred abroad throughout all the region borderinge on Galile.

[29] And forthwith, whan they were come out of the Synagoge they entred into the house of Symon and Andrew, with Iames and Iohn. [30] But Simons mother in lawe laye sycke of a feuer. And anone they tell him of her. [31] And he came, and toke her by the hande: and lifte her vp: and ymedyatly the feuer forsoke hyr, and she mynistred vnto them. [32] And at euen when the sonne was doune, they brought vnto hym all that were dyseased, and them that were vexed with deuyls. [33] And all the cytye was gathred to gether at the dore, [34] and he healed many that were sycke of dyuers deseases, and cast out many deuyls, and suffred not the deuyls to speake, because they knew him.

[35] And in the morninge very early, Iesus (whan he was rysen vp) departed, and went out into a solitary place, and there prayed. [36] And Symon and they that were with hym, folowed after hym. [37] And when they had founde him, they saye vnto him: all men seke for the. [38] And he sayd vnto them: let vs go into the next townes, that I maye preach there also: for therfore am I come. [39] And he preached in their Synagoges, in all Galile, and cast the deuyls out.

[40] And ther came a leper to hym, besechynge him, and knelyng downe, and sayeng vnto him, yf thou wilt, thou cannest make me cleane. [41] And Iesus had compassion on hym, and put forth his hande, touched him, and sayeth vnto him: I will, be thou cleane. [42] And assone as he had spoken, immediatly the leprosy departed from him,

πολλὰ ἐξέβαλε, καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι ἤδεισαν αὐτόν[k]. 35 Καὶ πρωῒ [l]ἔννυχον| λίαν ἀναστὰς ἐξῆλθε, καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κἀκεῖ προσηύχετο. 36 καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ· 37 καὶ εὑρόντες αὐτὸν, λέγουσιν αὐτῷ, 'Ὅτι πάντες [m]σε ζητοῦσι.|' 38 Καὶ λέγει αὐτοῖς, 'Ἄγωμεν [n]εἰς τὰς ἐχομένας 'κωμοπόλεις, ἵνα [o]καὶ ἐκεῖ| κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα.' 39 Καὶ ἦν κηρύσσων [p]ἐν ταῖς συναγωγαῖς| αὐτῶν, εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτὸν, καὶ λέγων αὐτῷ, 'Ὅτι,[q]| ἐὰν θέλῃς, δύνασαί με καθαρίσαι.' 41 Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ, 'Θέλω, καθαρίσθητι.' 42 Καὶ [r]εἰπόντος αὐτοῦ,| εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη.

[k] Alex. + Χριστὸν εἶναι. [l] Alex. ἔννυχα. [m] Rec. ζητοῦσί σε. [n] Alex. + ἀλλαχοῦ. [o] Rec. κἀκεῖ. [p] Alex. εἰς τὰς συναγωγὰς. [q] Alex. Κύριε s.= ὅτι. [r] Alex. = εἰπόντος αὐτοῦ.

GENEVA—1557.

were al amased, *in so muche* that they demanded one of another, saying, What thing is this? What new doctrine is this? For he commandeth the foule spirites with power, and they obey him. 28 And immediately his fame spred abrode, throughout all the region borderyng on Galile. 29 And forthwith, assone as they were come out of the Synagoge they entred into the house of Simon and Andrew, with Iames and Iohn. 30 And Simons mother in lawe, laye sycke of a feuer: and anone they tolde him of her.

31 And he came and toke her by the hand, and lyft her vp, and the feuer forsoke her by and by, and she ministred vnto them. 32 And at euen when the sunne was downe, they broght to hym all that were diseased, and them that were possessed with deuils.

33 And all the citie gathered together at the dore. 34 And he healed many that were sycke of diuers diseases. And he cast out many deuyls, and suffred not the deuyles to speake, because they knewe him.

35 And in the mornyng very early, before daye Iesus arose and went out into a solitarie place, and there prayed. 36 And Simon, and they that were with him folowed after him. 37 And when they had founde him, they sayd vnto him, All men seke for thee. 38 And he sayd vnto them, Let vs go into the next townes, that I may preache there also: for I came out for that purpose. 39 And he preached in their Synagoges, throughout all Galile, and cast the deuyls out. 40 And there came a leper to him: besechyng hym, and kneled downe vnto hym, and sayd to hym, If thou wylt, thou canst make me cleane. 41 And Iesus had compassion on hym, and put forth his hand, touched him, and sayd to him, I wyl, Be thou cleane. 42 And assone as he had spoken, immediately the leprosy departed from him, and he was made cleane.

RHEIMS—1582.

they questioned among them selues, saying, What thing is this? vvhat is this nevv doctrine? for vvith povver he commaundeth the vncleane spirits also, and they obey him. 28 And the bruite of him vvent forth incontinent into al the countrie of Galilee.

29 And immediatly going forth out of the Synagogue, they came into the house of Simon and Andrevv, vvith Iames and Iohn. 30 And Simons vviues mother lay in a fit of a feuer: and forthvvith they tel him of her. 31 And comming neere he lifted her vp taking her by the hand: and incontinent the ague left her, and she ministred vnto them. 32 And vvhen it vvas euening after sunne set, they brought to him al that vvere il at ease and that had deuils. 33 And al the citie vvas gathered together at the doore. 34 And he cured many that vvere vexed vvith diuerse diseases: and he cast out many deuils, and he suffred not them to speake that they knevv him.

35 And rising very early, and going forth he vvent into a desert place: and there he prayed. 36 And Simon sought after him, and they that vvere vvith him. 37 And vvhen they had found him, they said to him, That al seeke for thee. 38 And he saith to them, Let vs goe into the next tovvnes and cities, that I may preach there also: for to this purpose am I come.

39 And he vvas preaching in their Synagogs, and in al Galilee: and casting out deuils. 40 And a leper commeth to him beseeching him: and kneeling dovvne saith to him, If thou vvilt, thou canst make me cleane. 41 And IESVS hauing compassion on him, stretched forth his hand: and touching him, he saith vnto him, I vvil, be thou made cleane. 42 And vvhen he had spoken, immediatly the leprosie departed from him, and he vvas made cleane.

AUTHORISED—1611.

that they questioned among themselues, saying, What thing is this? What new doctrine is this? For with authority commandeth he euen the vncleane spirits, and they doe obey him. 28 And immediatly his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the Synagogue, they entred into the house of Simon, and Andrew, with Iames and Iohn. 30 But Simons wiues mother lay sicke of a feuer: and anone they tell him of her. 31 And he came and tooke her by the hand, and lift her vp, and immediatly the feuer left her, and she ministred vnto them. 32 And at euen, when the Sunne did set, they brought vnto him all that were diseased, and them that were possessed with deuils: 33 And all the city was gathered together at the doore. 34 And hee healed many that were sicke of diuers diseases, and cast out many deuils, and suffered not the deuils [a] to speake, because they knew him. 35 And in the morning, rising vp a great while before day, hee went out, and departed into a solitary place, and there prayed. 36 And Simon, and they that were with him, followed after him: 37 And when they had found him, they said vnto him, Al men seek for thee. 38 And he said vnto them, Let vs go into the next townes, that I may preach there also: for therefore came I forth. 39 And hee preached in their Synagogues throughout all Galilee, and cast out deuils. 40 And there came a leper to him, beseeching him, and kneeling downe to him, and saying vnto him, If thou wilt, thou canst make me cleane. 41 And Iesus mooued with compassion, put foorth his hand, and touched him, and saith vnto him, I will, be thou cleane. 42 And assoone as hee had spoken, immediatly the leprosie departed from him, and he was cleansed.

[a] *Or*, to say that they knew him.

43 Καὶ ἐμβριμησάμενος αὐτῷ, εὐθέως ἐξέβαλεν αὐτὸν, 44 καὶ λέγει αὐτῷ, Ὅρα,
μηδενὶ [s] μηδὲν| εἴπῃς· ἀλλ' ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ
τοῦ καθαρισμοῦ σου ἃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.' 45 Ὁ δὲ ἐξελθὼν
ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι
φανερῶς εἰς πόλιν εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς
αὐτὸν [t] πάντοθεν.|

II. Καὶ [u] εἰσῆλθε πάλιν| εἰς Καπερναοὺμ δι' ἡμερῶν [v] καὶ| ἠκούσθη ὅτι εἰς
οἶκόν ἐστι· 2 καὶ [w] εὐθέως| συνήχθησαν πολλοὶ, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς
τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον. 3 Καὶ ἔρχονται πρὸς αὐτὸν, παραλυτικὸν
φέροντες, αἰρόμενον ὑπὸ τεσσάρων. 4 καὶ μὴ δυνάμενοι προσεγγίσαι αὐτῷ διὰ τὸν
ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον,

[s] Alex. = μηδέν. [t] Rec. πανταχόθεν. [u] Rec. πάλιν εἰσῆλθεν. [v] Alex. = καὶ. [w] Alex. = εὐθέως.
[z] Alex. Καὶ ἰδών. [y] Alex. σου αἱ ἁμαρτίαι.

WICLIF—1380.

43 and ihesus thretened hym and putte hym out, 44 and seide to hym, se thou seie to no man, but go schewe thee to the princis of prestis, and offre for thi clensynge in to witnessynge to hem, tho thingis that moises badde, 45 and he ȝede oute: and bigan to preche, and to pupplische the wordis, so that now he myȝt not go opunli in to the citee: but be with out forth in desert placis, and thei camen to hym on alle sidis.

2. AND efte he entrid in to cafernaun aftir eiȝte daies, and it was herde that he was in an hous, 2 and many camen to gidre, so that thei myȝten not be in the hous, ne at the ȝate, and he spake to hem the word, 3 and there camen to hem men that brouȝten a man sike in palsie: whiche was borun of foure, 4 and whanne thei myȝten not brynge hym to ihesus: for the puple: thei vnheeliden the roof where he was, and openede it and thei leten doun the bedde in whiche the sike man in palsie laye, 5 and whanne ihesus hadde seen the feith of hem he seide to the sike man in palsie, sone thi synnes ben forȝouun to thee,

6 But there were summe of the scribis sittynge and thenkynge in her hertis, 7 what spekith he thus? he blasfemeth, who may forȝeue synnes but god aloone? 8 and whanne ihesus hadde knowen this by the holi goost that thei thouȝten so withynne hem silf: he seith to hem, what thenken ȝe these thingis in ȝoure hertis? 9 What is liȝter to sey to the sike man in palsi, the synnes ben forȝouun to thee: or to seye rise take thi bedde and walke? 10 but that ȝe witen that mannes sone hath power in erthe to forȝeue synnes, he seide to the sike man in palsie, 11 I seie to thee ryse up, take thi bedde and go in to thin hous, 12 and anoon he roos up, and whanne he

ȝede, *went*. efte, *again*. vnheeliden, *uncovered*. forȝouun, *forgiven*. liȝter, *easier*. witen, *know*.

TYNDALE—1534.

43 And he charged him, and sent him awaye forthwith 44 and sayd vnto him: Se thou saye no thinge to any man: but get the hence and shewe thy silfe to the preste, and offer for thy clensinge, those thinges which Moses commaunded, for a testimoniall vnto them. 45 But he (assone as he was departed) beganne to tell many thinges, and to publyshe the dede: in so moche that Iesus coulde no more openly entre in to the cite, but was with out in desert places. And they came to him from every quarter.

2. AFTER a feawe dayes, he entred into Capernaum agayne, and it was noysed that he was in a housse. 2 And anone many gadered to geder, in so moche that now there was no roume to receave them: no, not so moche as a bout the dore. And he preached the worde vnto them. 3 And there came vnto him that brought one sicke of the palsie, borne of fower men. 4 And because they coulde not come nye vnto him for preace, they vncovered the rofe of the housse where he was. And when they had broken it open, they let doune the beed where in the sicke of the palsie laye. 5 When Iesus sawe their fayth, he sayde to the sicke of the palsie, sonne thy sinnes are forgeven the.

6 And ther were certayne of the scribes sittinge there, and reasoninge in their hertes: 7 how doeth this felowe so blaspheme? Who can forgeve synnes, but God only? 8 And immediatly when Iesus perceaved in his sprete, that they so reasoned in them selves, he sayde vnto them: why thynke ye soche thinges in youre hertes? 9 Whether is it easyer to saye to the sicke of the palsie, thy synnes are forgeven the: or to saye, aryse take vp thy beed, and walke? 10 That ye maye knowe that the sonne of man hath power in erth to forgeve synnes, he spake vnto the sicke of the palsie: 11 I saye vnto the, aryse and take vp thy beed, and get the hense in to thyne awne housse. 12 And

CRANMER—1539.

43 and he sent him awaye forthwith, 44 and sayeth vnto him. Se thou saye nothynge to any man: but gett the hence, shewe thy selfe to the Preaste, and offer for thy clensinge, those thinges whych Moses commaunded, for a witnesse vnto them. 45 But he (assone as he was departed) beganne to tell many thinges, and to publyshe the sayenge: in so moch that Iesus coulde nomore openly entre into the cytie, but was with out in desert places. And they came to him from euery quarter.

2. AFTER a feaw dayes also, he entred into Capernaum agayne, and it was noysed that he was in the house. 2 And anone many were gathered together, in somoch that now there was no rome to receaue them, no not so moche as about the dore. And he preached the worde vnto them. 3 And they came vnto him, brynging one sycke of the palsie whych was borne of fower men. 4 And whan they coulde not come nye vnto him for prease, they vncouered the rofe of the house that he was in. And when they had broken vp the rofe, they dyd (with coardes) let doune the bed wherin the sycke of the palsye laye. 5 When Iesus sawe their fayth, he sayde vnto the sycke of the palsye: sonne thy synnes be forgeuen the.

6 But ther were certayne of the Scribes syttinge there, and thinking in their hertes: 7 why doth he speake thys blasphemyes? who can forgeue synnes, but God onely? 8 And immediatly when Iesus perceaued in his sprete, that they so thought with in them selues, he sayeth vnto them: why thynke ye soch thinges in youre hertes? 9 Whether is it easyer to saye to the sycke of the palsye: thy synnes be forgeuen the: or to saye, aryse, take vp thy bed, and walke? 10 But that ye maye knowe, that the sonne of man hath power in earth to forgeue synnes, he spake vnto the sycke of the palsye: 11 I saye vnto the: aryse, take vp thy beed, get the hense vnto thyne awne house. 12 And immediatly

ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο. [5] [x] ἰδὼν δὲ| ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, 'Τέκνον, ἀφέωνταί [y] σοι αἱ ἁμαρτίαι σου.|' [6] Ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, [7] 'Τί 'οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ εἷς, ὁ Θεός;' [8] Καὶ εὐθέως ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ, ὅτι οὕτως [z] αὐτοὶ| διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, 'Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; '[9] τί ἐστιν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφέωνταί [a] σου| αἱ ἁμαρτίαι, ἢ 'εἰπεῖν, [b] Ἔγειρε,|[c d] ἆρόν σου τὸν κράββατον,| καὶ περιπάτει; [10] ἵνα δὲ εἰδῆτε, ὅτι 'ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου [e] ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας,|' λέγει τῷ παραλυτικῷ, [11] 'Σοὶ λέγω, [f] ἔγειρε,| [g] ἆρον τὸν κράββατόν σου, καὶ ὕπαγε εἰς τὸν 'οἶκόν σου.' [12] Καὶ ἠγέρθη εὐθέως, καὶ ἄρας τὸν κράββατον, ἐξῆλθεν ἐναντίον

[z] Rec. = αὐτοὶ. [a] Rec. σοι. [b] Rec. Ἔγειραι. [c] Rec. + καὶ. [d] Alex. ἆρον τὸν κράββατόν σου. [e] Rec. ἀφιέναι ἐπὶ τῆς γῆς ἁμαρτίας. [f] Rec. ἔγειραι. [g] Rec. + καὶ.

GENEVA—1557.

43 And after he had geuen hym a strayt commandement, he sent hym away forthwith. 44 And sayd vnto him, See thou say nothyng to any man, but get thee hence, and shewe thy selfe, to the Prieste, and offer for thy clensyng those thinges which Moses commanded, for a testimonial vnto them. 45 But he assone as he was departed, began to tel many thinges, and to publishe the dede, *insomuche* that Iesus coulde no more openly entre into the citie, but was without in desert places. And they came to hym from euery quarter.

2. AFTER *a fewe* dayes, he entred into Capernaum agayn, and it was noysed that he was in the house. 2 And anone, many gathered together, *insomuch*, that now there was no rowme to receaue them, no, not so much as about the dore. And he preached the worde vnto them. 3 And there came vnto him, that broght one sycke of the palsey, borne of foure men. 4 And because they coulde not come nye vnto hym for prease, they vncouered the rofe of the house where he was. And when they had broken it open, they let downe the bed, wherin the sycke of the palsey laye. 5 When Iesus saw theyr fayth, he sayd to the sick of the palsey, Sonne thy synnes are forgeuen thee.

6 And there were certayne of the Scribes, syttyng there, and reasonyng in their hartes, 7 Why doth this felow so blaspheme? Who can forgeue synnes, but God onely? 8 And immediately when Iesus perceaued in hys spirite, that thus they thoght with them selues, he sayd vnto them, Why reason ye these thinges in your hartes? 9 Whether is it easyer to say to the sicke of the palsey, Thy sinnes are forgeuen thee: or to say, Aryse, take vp thy bed, and walke. 10 And that ye may know, that the Sonne of man hath power in earth to forgeue sinnes, he spake vnto the sicke of the palsey. 11 I say vnto thee, Arise and take vp thy bed, and get thee hence into thine owne house. 12 And

RHEIMS—1582.

43 And he threatened him, and forthvvith cast him forth. 44 and he saith to him, See thou tel no body: but goe, shevv thy self to the high priest, and offer for thy cleansing the things that Moyses commaunded, for a testimonie to them.

45 But he being gone forth, began to publish, and to blase abrode the vvord: so that novv he could not openly goe into the citie, but vvas abrode in desert places, and they came together vnto him from al sides.

2. AND againe he entred into Capharnaum after some daies, and it vvas heard that he vvas in the house, 2 and many came together, so that there vvas no place no not at the doore, and he spake to them the vvord. 3 And they came to him bringing one sicke of the palsey, vvho vvas caried of foure. 4 And vvhen they could not offer him vnto him for the multitude, they vncouered the roofe vvhere he vvas: and opening it they did let dovvne the couche vvherein the sicke of the palsey lay. 5 And vvhen IESVS had seen their faith, he saith to the sicke of the palsey, Sonne, thy sinnes are forgiuen thee. 6 And there vvere certaine of the Scribes sitting there and thinking in their hartes, 7 Why doth he speake so? he blasphemeth. Who can forgiue sinnes but only God? 8 Which by and by IESVS knovving in his spirit, that they so thought vvithin them selues, saith to them, Why thinke you these things in your hartes? 9 Whether is easier, to say to the sicke of the palsey, Thy sinnes are forgiuen thee: or to say, Arise, take vp thy couche, and vvalke? 10 But that you may knovv that the Sonne of man hath povver in earth to forgiue sinnes (he saith to the sicke of the palsey) 11 I say to thee, Arise, take vp thy couche, and goe into thy house. 12 And forthvvith he arose: and

AUTHORISED—1611.

43 And he straitly charged him, and forthwith sent him away, 44 And saith vnto him, See thou say nothing to any man: but goe thy way, shew thy selfe to the Priest, and offer for thy clensing those things which Moses commanded, for a testimony vnto them. 45 But he went out, and beganne to publish it much, and to blase abroad the matter: insomuch that Iesus could no more openly enter into the citie, but was without in desert places: and they came to him from euery quarter.

2. AND againe he entred into Capernaum after some dayes, and it was noysed that he was in the house. 2 And straightway many were gathered together, insomuch that there was no roome to receiue *them*, no not so much as about the doore: and he preached the word vnto them. 3 And they come vnto him, bringing one sicke of the palsie, which was borne of foure. 4 And when they could not come nigh vnto him for preasse, they vncouered the roofe where he was: and when they had broken it vp, they let downe the bed wherein the sicke of the palsie lay. 5 When Iesus saw their faith, hee said vnto the sicke of the palsie, Sonne, thy sinnes be forgiuen thee. 6 But there were certaine of the Scribes sitting there, and reasoning in their hearts, 7 Why doeth this man thus speake blasphemies? Who can forgiue sinnes but God onely? 8 And immediatly, when Iesus perceiued in his Spirit, that they so reasoned within themselues, hee said vnto them, Why reason ye these things in your hearts? 9 Whether is it easier to say to the sicke of the palsie, Thy sinnes bee forgiuen thee: or to say, Arise, and take vp thy bed and walke? 10 But that yee may know that the Sonne of man hath power on earth to forgiue sinnes, (Hee saith to the sicke of the palsie,) 11 I say vnto thee, Arise, ¶ take vp thy bed, ¶ goe thy way into thine house. 12 And immediatly hee

πάντων· ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεὸν, λέγοντας, "Οτι οὐδέ-
' ποτε οὕτως εἴδομεν.'

13 Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς. 14 Καὶ παράγων εἶδε Λευὶν τὸν τοῦ Ἀλφαίου, καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, 'Ἀκολούθει μοι.' Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. 15 Καὶ ἐγένετο [h] ἐν τῷ κατακεῖσθαι αὐτὸν| ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ, [i] καὶ ἠκολούθησαν αὐτῷ. 16 καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα| μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, 'Τί ' ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει;' 17 Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, 'Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς

[h] Alex. κατακεῖσθαι αὐτὸν. [i] Alex. καὶ ἠκολούθουν αὐτῷ καὶ (οἱ) γραμματεῖς τῶν Φαρισαίων· καὶ ἰδόντες ὅτι ἐσθίει.
[k] Rec. + εἰς μετάνοιαν (cf. Luc. 5, 22.)

WICLIF—1380.

hadde take the bedde he wente bifore alle men, so that alle men wondriden, & honoureden god & seieden, for we saien neuer so,
13 and he wente out eftsone to the see and alle the puple camen to hym, and he tauȝte hem, 14 and whanne he passid, he saie leuye of alfeye, sittynge at the tolbothe, and he seid to hym, sue me, and he roos and suede hym, 15 And it was don, whanne he satte at the mete in his hous, many pupplicans and synful men saten togidre at the mete with ihesus: and hise disciplis, for there weren many that foloweden hym, 16 and scribis and farisies seynge that he ete with pupplicans and synful men: seiden to hise disciplis, whi etith and drynkith ȝoure maistir with pupplicans and synneris? 17 whanne this was herde, ihesus seide to hem, hoole men han no nede to a leche: but thei that ben yuel at ese, for I cam not to clepe iust men but synneris,
18 and the disciplis of Ion and the farisies weren fastynge: and thei comen and seien to hym, whi fasten the disciplis of Ioon, and the farisies fasten, but thi disciplis fasten not? 19 and ihesus seide to hem, whether the sones of spouselis moun faste: as long as the spouse is with hem? as long tyme as thei han the spouse with hem, thei moun not faste, 20 but daies schulen come, whanne the spouse schal be takun aweie fro hem, and thanne thei schuln fast in tho daies,
21 no man sewith a pacche of newe clothe to an oolde clothe, ellis he takith awei the newe pacche fro the oolde and more breking is made,
22 and no man puttith newe wyne, into oolde botels, ellis the wyn schal berst the botelis: and the wyne shal be sched out, and the botelis schulen perische, but newe wyne schal be putte in to newe botelis.

salen, *saw*. eftsone, *again*. tolbothe, *a booth in which dues* or *toll was taken*. sue, *follow*. leche, *physician*. yuel at ese, *ill at ease*. clepe, *call*. spouselis, *espousals*, or *weddings*. moun, *may*.

TYNDALE—1534.

by and by he arose, toke vp the beed, and went forth before them all: in so moche that they were all amased, and glorified God sayinge: we never sawe it on this fassion.
13 And he went agayne vnto the see, and all the people resorted vnto him, and he taught them. 14 And as Iesus passed by, he sawe Levy the sonne of Alphey, syt at the receyte of custome, and sayde vnto him: folowe me. And he arose and folowed him. 15 And it came to passe, as Iesus sate at meate in his housse, many publicans and synners sate at meate also with Iesus and his disciples. For there were many that folowed him. 16 And when the Scribes and Pharises sawe him eate with publicans and synners, they sayde vnto his disciples: how is it, that he eateth and drynketh with publicans and synners? 17 When Iesus hearde that, he sayde vnto them. The whole have no nede of the phisicion, but the sicke. I came not to call the rightwise, but the synners to repentaunce.
18 And the disciples of Iohn and the Pharises dyd faste: and therfore came and sayde vnto him. Why do the disciples of Iohn and of the Pharises faste, and thy disciples fast not. 19 And Iesus sayde vnto them: can the chyldren of a weddinge faste, whils the brydgrome is with them. As longe as they have the brydgrome with them, they cannot faste. 20 But the dayes will come when the brydgrome shalbe taken from them, and then shall they faste in those dayes.
21 Also no man soweth a pece of newe cloth vnto an olde garment, for then taketh he awaye the newe pece from the olde, and so is the rent worsse.
22 In lyke wyse, no man poureth newe wyne in to olde vessels: for yf he do, the newe wyne breaketh the vessels, and the wyne runneth out, and the vessels are marred. But new wyne must be poured in to new vessels.

CRANMER—1539.

he arose, toke vp the bed, and went forth before them all: in so moch that they were all amased, and gloryfyed God, sayinge: we neuer sawe it on this fassyon.
13 And he went agayne vnto the see, and all the people resorted vnto him, and he taught them. 14 And as Iesus passed by, he sawe Leuy the sonne of Alphene, sytting at the receyte of custome, and sayde vnto him: folowe me. And he arose, and folowed hym. 15 And it came to passe that whan Iesus sate at meate in hys house, many publicans and synners sate also together at meate with Iesus and his disciples. For there were many, that folowed him. 16 And when the Scribes and Pharises sawe him eate with publicans and synners, they sayde vnto his discyples: how happeneth it, that he eateth, and drincketh with publicans and synners? 17 When Iesus hearde that, he sayde vnto them: They that be whole, haue no nede of the Phisycion, but they that are sycke. I came not to call the ryghtwyse, but synners to repentaunce.
18 And the disciples of Iohn and the Pharises dyd fast: and they come and saye vnto him. Why do the disciples of Iohn and of the Pharises fast, but thy disciples fast not. 19 And Iesus sayde vnto them: can the chyldren of the weddinge fast while the brydgrome is with them? As longe as they haue the brydgrome with them, they cannot fast. 20 But the dayes wyll come, when the brydgrome shalbe taken awaye from them, and then shall they fast in those dayes.

21 No man also soweth a pece of new cloth vnto an olde garment, els taketh he awaye the new pece therof from the olde, and so is the rent worse. 22 And no man powreth new wine into olde botels: els the new wynde doth burst the bottels, and the wyne runneth out, and the bottels are marred. But new wine must be putt into new bottels.

‘ ἔχοντες. οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλούς [k].’ [18] Καὶ ἦσαν οἱ μαθηταὶ
‘ Ἰωάννου καὶ οἱ [l] Φαρισαῖοι| νηστεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, ‘ Διὰ τί
‘ οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ
‘ νηστεύουσι ;’ [19] Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, ‘ Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος,
‘ ἐν ᾧ ὁ νυμφίος μετ᾽ αὐτῶν ἐστι, νηστεύειν; ὅσον χρόνον μεθ᾽ ἑαυτῶν ἔχουσι τὸν
‘ νυμφίον, οὐ δύνανται νηστεύειν· [20] ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν
‘ ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν [m] ἐκείνῃ τῇ ἡμέρᾳ.| [21] [n] οὐδεὶς ἐπίβλημα
‘ ῥάκους ἀγνάφου ἐπιῤῥάπτει ἐπὶ [o] ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἴρει τὸ πλήρωμα
‘ αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται. [22] καὶ οὐδεὶς βάλλει
‘ οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μὴ, [p] ῥήσσει| ὁ οἶνος [q] ὁ νέος| τοὺς ἀσκοὺς,
‘ καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καιν-

[l] Rec. τῶν Φαρισαίων. [m] Rec. ἐκείναις ταῖς ἡμέραις (cf. Luc. 5, 32.) [n] Rec. + καὶ. [o] Alex. ἱμάτιον παλαιόν. [p] Alex. ῥήξει. [q] Alex. = ὁ νέος.

GENEVA—1557.

by and by he arose, toke vp his bed, and went forth before them all: insomuche, that they were all amased, and glorified God, saying, We neuer sawe suche a thinge. [13] Then he went agayne vnto the sea, and all the people resorted vnto him, and he taught them. [14] And as Iesus passed by, he sawe Leui the *sonne* of Alpheus syt at the receyte of custome, and sayd vnto him, Folowe me. And he arose and folowed hym. [15] And it came to passe, as Iesus sate at meat in his house, many publicans and synners sate at meat also with Iesus, and his disciples: for there were many that folowed him.

[16] And when the Scribes and Pharises saw him eat with publicans and synners, they sayd vnto his disciples, How is it, that he eateth and drincketh with Publicans and synners? [17] And when Iesus heard that, he sayd vnto them, The whole haue no nede of the phisition, but the sycke. I came not to call the ryghteous, but the synners to repentance. [18] And the disciples of Iohn, and the Pharises dyd fast: and came and sayd vnto him, Why do the disciples of Iohn and of the Pharises fast, and thy disciples fast not? [19] And Iesus sayd vnto them, Can the children of the weddyng fast, whiles the bridegrome is with them? as longe as they haue the bridegrome with them, they can not fast. [20] But the dayes wil come, when the brydegrome shalbe taken from them, and then shal they fast in those dayes.

[21] Also no man soweth a peece of newe and vndressed cloth in an olde garment, for then that newe peece taketh away from the olde, and so is the breache worse. [22] In lykewyse, no man powreth new wyne into olde vessels. for if he do, the newe wyne breaketh the vessels, and the wyne runneth out, and the vessels are lost. But new wyne must be powred into

RHEIMS—1582.

taking vp his couche, vvent his vvay in the sight of al, so that al marueled, and glorified God, saying, That vve neuer savv the like.

[13] And he vvent forth againe to the sea: and al the multitude came to him, and he taught them. [14] And vvhen he passed by, he savv Leui of Alphæus sitting at the custome place: and he saith to him, Folovv me. And rising vp he folovved him. [15] And it came to passe, as he sate at meate in his house, many Publicans and sinners did sit dovvne together vvith IESVS and his Disciples. for they vvere many, vvho also folovved him. [16] And the Scribes and the Pharisees seeing that he did eate vvith Publicans and Sinners, said to his Disciples, Why doth your Maister eate and drinke vvith Publicans and sinners? [17] IESVS hearing this, saith to them, The vvhole haue not neede of a Physicion, but they that are il at ease. for I came not to call the iust, but sinners.

[18] And the disciples of Iohn and the Pharisees did vse to fast: and they come, and say to him, Why do the disciples of Iohn and of the Pharisees fast: but thy disciples do not fast? [19] And IESVS said to them, Why, can the children of the mariage fast, as long as the bridegrome is vvith them? So long time as they haue the bridegrome vvith them, they can not fast. [20] But the daies vvil come vvhen the bridegrome shal be taken avvay from them: and then they shal fast in those daies.

[21] No body sovveth a peece of ravv cloth to an old garment: othervvise he taketh avvay the nevv peecing from the old, and there is made a greater rent. [22] And no body putteth nevv vvine into old bottels: othervvise the vvine bursteth the bottels, and the vvine vvil be shed, and the bottels vvil be lost. but nevv vvine must be put into nevv bottels.

AUTHORISED—1611.

arose, tooke vp the bed, and went forth before them all, insomuch that they were all amazed, and glorified God, saying, Wee neuer saw it on this fashion. [13] And he went foorth againe by the Sea side, and all the multitude resorted vnto him, and he taught them. [14] And as he passed by, he saw Leul the son of Alpheus sitting [α]at the receit of Custome, and said vnto him, Follow me. And he arose, and followed him. [15] And it came to passe, that as Iesus sate at meate in his house, many Publicanes and sinners sate also together with Iesus and his disciples: for there were many, and they followed him. [16] And when the Scribes and Pharisees saw him eate with Publicanes and sinners, they said vnto his disciples, How is it that hee eateth and drinketh with Publicanes and sinners? [17] When Iesus heard it, he saith vnto them, They that are whole, haue no need of the Physician but they that are sicke: I came not to call the righteous, but sinners to repentance.

[18] And the disciples of Iohn, and of the Pharisees vsed to fast; and they come, and say vnto him, Why doe the disciples of Iohn, and of the Pharisees fast, but thy disciples fast not? [19] And Iesus said vnto them, Can the children of the bride-chamber fast, while the Bridegrome is with them? As long as they haue the Bridegrome with them, they cannot fast. [20] But the dayes will come, when the Bridegrome shall bee taken away from them, and then shall they fast in those dayes. [21] No man also soweth a piece of [β]new cloth on an old garment: else the new piece that filled it vp, taketh away from the old, and the rent is made worse. [22] And no man putteth new wine into old bottels, else the new wine doth burst the bottels, and the wine is spilled, and the bottels will bee marred: But new wine must be put into new bottels.

[α] *Or* at the place where the Custome was receiued.
[β] *Or*, raw, *or* vnwrought.

‘ νοὺς βλητέον.’ [23] Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σαββασι διὰ τῶι
σπορίμων, καὶ [r] ἤρξαντο οἱ μαθηταὶ αὐτοῦ| ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυας.
[24] καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, ‘Ἴδε, τί ποιοῦσιν [s] [t] ἐν| τοῖς σάββασιν, ὃ οὐκ
‘ ἔξεστι;’ [25] Καὶ αὐτὸς ἔλεγεν αὐτοῖς, ‘Οὐδέποτε ἀνέγνωτε, τί ἐποίησε Δαυὶδ, ὅτε
‘ χρείαν ἔσχε καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ; [26] πῶς εἰσῆλθεν εἰς τὸν
‘ οἶκον τοῦ Θεοῦ [u] ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως,| καὶ τοὺς ἄρτους τῆς προθέσεως
‘ ἔφαγεν, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ
‘ οὖσι;’ [27] Καὶ ἔλεγεν αὐτοῖς, ‘Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ
‘ ἄνθρωπος διὰ τὸ σάββατον. [28] ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ
‘ σαββάτου.’

III. Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμ-

[r] Alex. οἱ μαθηταὶ αὐτοῦ ἤρξαντο. [s] Alex. +οἱ μαθηταί σου. [t] Alex. = ἐν. [u] Const. ἐπὶ Ἀβιάθαρ ἀρχιερίως.

WICLIF—1380.

[23] And it was done eftsones, whanne the lord walkide in the sabotis bi the cornes and hise disciplis bigunne to passe forth: and plucke eris of the corne, [24] and the farisies seiden to hym, lo what thi disciplis doon in sabotis that is not leful,

[25] and he seide to hem, redde ȝe neuere, what Dauith dide: whanne he hadde nede? & he hungride and thei that weren with hym? [26] hou he wente in to the hous of god vndir abiathar prince of prestis: and ete loues of propocisioun, whiche it was not leeful to ete but to preestis aloone, and he ȝaf to hem that weren with hym, [27] and he seide to hem, the sabote is made for man: and not a man for the sabot, [28] And so mannes sone is also lord of the saboth.

3. AND he entrid eftsone in to the synagoge: and there was a man hauynge a drye honde, [2] and thei aspieden hym, if he heelid in the sabotis to accuse hym, [3] and he seide to the man that hadde a drye honde, rise in to the myddil, [4] and he seith to hem, is it leueful to do wel in the saboth, ether yuel? to make a soul saaf, ether to lese? and thei weren stille, [5] and he biheelde hem aboute with wraththe, and hadde sorowe on the blyndnesse of her herte, and seith to the man, holde forth thin honde, and he heelde forth and his honde was restoride to hym,

[6] sotheli farisies ȝeden oute anoon and made a counceile with erodians aȝens hym: hou thei schulen lese hym, [7] but ihesus with hise disciplis wenten to the see, and myche puple fro galilee and Iudee sueden hym: [8] and fro ierusalem and fro Idume and fro biȝende Iordan, and thei that weren aboute tire and sidon

eftsones, *again*. sabotis, *sabbath*. loues of propocisioun, [*panis propositionis,*] *shew bread*. leueful, *lawful*. yuel, *evil*. lese, *destroy*. her, *their*. sotheli, *truly*. ȝeden, *went*. aȝens, *against*. sueden, *followed*. biȝende, *beyond*.

TYNDALE—1534.

[23] And it chaunsed that he went thorow the corne feldes on the Saboth daye: and his disciples as they went on their waye, beganne to plucke the eares of corne. [24] And the Pharises sayde vnto him: beholde, why do they on the Saboth dayes that which is not laufull? [25] And he sayde to them: have ye never rede what David dyd, when he had nede, and was anhongred, bothe he and they that were with him? [26] How he went into the housse of God in the dayes of Abiathar the hye preste, and dyd eate the halowed loves, which is not laufull to eate, but for the prestes only: and gave also to them which were with him? [27] And he sayde to them: the Saboth daye was made for man, and not man for the Saboth daye. [28] Wherfore the sonne of man is Lorde even of the Saboth daye.

3. AND he entred agayne into the synagoge, and there was a man there which had a widdred honde. [2] And they watched him to se, whether he wolde heale him on the Saboth daye, that they might accuse him. [3] And he sayde vnto the man which had the wyddred honde: arise and stonde in the middes. [4] And he sayd to them: whether is it laufull to do a good dede on the Saboth dayes, or an evyll? to save life or kyll? But they helde their peace. [5] And he loked round aboute on them angerly, mournyge on the blindnes of their hertes, and sayde to the man: stretch forth thyne honde. And he stretched it oute. And his honde was restored, even as whole as the other.

[6] And the Pharises departed, and streyght waye gaddred a counsell with them that belonged to Herode agaynst him, that they might destroye him. [7] And Iesus auoyded with his disciples to the sea. And a greate multitude folowed him from Galile and from Iurie, [8] and from Hierusalem, and from Idumea, and from beyonde Iordane: and they that dwelled about Tyre and Sidon a greate multitude: which

CRANMER—1539.

[23] And it chaunsed (*agayne*) that he went throw the corne feldes on the Sabboth dayes, and his disciples, beganne by the waye to plucke the eares of corne. [24] And the Pharises sayde vnto him: beholde, why do they on the Sabboth dayes, that which is not laufull? [25] And he sayde vnto them: haue ye neuer red what Dauid dyd, when he had nede, and was an hongred, both he, and they that were with him? [26] How he went into the house of God in the dayes of Abiathar the hye Preast, and dyd eate the shewbread, (which is not lawfull to eate, but for the Prestes onely) and gaue also to them which were with him?

[27] And he sayde vnto them: the Sabboth was made for man, and not man for the Sabboth. [28] Therfore is the sonne of man, Lorde also of the Sabboth.

3. AND he entred agayne into the synagoge, and ther was a man there whych had a withred hande. [2] And they watched him, whether he wolde heale him on the Sabboth daye, that they myght accuse him. [3] And he sayde vnto the man which had the wythred hande: aryse, and stande in the middes. [4] And he sayth vnto them, whether it is lawful to do good on the Sabboth dayes, or to do euyll? to saue lyfe, or to kyll? But they helde their peace. [5] And whan he had looked round aboute on them, with anger, mournynge on the blyndnes of their hertes, he sayeth to the man, stretch forth thine hande. And he stretched it out. And his hande was restored, euen as whole as the other.

[6] And the Pharises departed, and streyght waye gathred a counsell (with them that belonged to Herode) agaynst him, that they might destroye him. [7] But Iesus auoyded with his disciples to the see. And a greate multitude folowed him from Galile: and from Iurie, [8] and from Ierusalem, and from Idumea, and from beyonde Iordane, and they that dwelled about Tyre and Sidon, a greate multitude of men:

μένην ἔχων τὴν χεῖρα· [2] καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασι θεραπεύσει αὐτὸν, ἵνα κατηγορήσωσιν αὐτοῦ. [3] καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένην ἔχοντι τὴν χεῖρα, 'ᵛ Ἔγειρε| εἰς τὸ μέσον.' [4] Καὶ λέγει αὐτοῖς, 'Ἔξεστι τοῖς σάββασιν 'ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτεῖναι;' Οἱ δὲ ἐσιώπων. [5] καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, 'Ἔκτεινον τὴν χεῖρά σου.' Καὶ ἐξέτεινε, καὶ ʷ ἀπεκατεστάθη| ἡ χεὶρ αὐτοῦ ˣ. [6] Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἡρωδιανῶν συμβούλιον ʸ ἐποίουν| κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

[7] Καὶ ὁ Ἰησοῦς ᶻ ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ| πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας, [8] καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου· καὶ οἱ

ᵛ Rec. Ἔγειραι. ʷ Rec. ἀποκατεστάθη. ˣ Rec. + ὑγιὴς ὡς ἡ ἄλλη. ʸ Alex. ἐδίδουν. ᶻ Alex. μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν.

GENEVA—1557.

new vessels. [23] And it chanced that he went through the corne fieldes on the Sabbath day: and his disciples as they went in their way, began to plucke the eares of corne. [24] And the Pharises said vnto him, Beholde, why do they on the Sabbath dayes, that which is not lawful? [25] And he sayd to them, Haue ye neuer read what Dauid dyd, when he had nede, and was an hungred, bothe he, and they that were with him? [26] How he went into the house of God, in the dayes of Abiathar the hye Priest, and dyd eat the Shewe loaues, which were not lawful to eat, but for the Priestes onely: and gaue also to them which were with him? [27] And he sayd to them, The Sabbath was made for man, and not man for the Sabbath. [28] Wherfore the Sonne of man is Lord, euen of the Sabbath day.

3. AND he entred agayne into the Synagoge, and there was a man which had a wythered hand. [2] And they watched hym, whether he would heale him on the Sabbath day, that they might accuse him. [3] And he said vnto the man which had the wythered hand, Arise, and stand in the myddes. [4] And he sayd to them, Whether is it lawful to do a good dede on the Sabbath day, or an euyl? to saue the lyfe, or to kyl? But they held their peace: [5] And he loked rounde about on them angerly, mournyng also for the hardenes of their hartes, and sayd to the man, Stretche forth thyne hand: and he stretched it out: and his hand was restored, euen as whole as the other. [6] And the Pharises departed, and straygh waye gathered a councel with them that belonged to Herode agaynst him, that they might destroye him.

[7] And Iesus auoyded with his disciples to the sea. And a great multitude folowed hym from Galile, and from Iurie, [8] And from Ierusalem, and from Idumea, and from by yonde Iordan, and they that dwelled about Tyre and Sidon, when they

RHEIMS—1582.

[23] And it came to passe againe vvhen he vvalked through the corne on the Sabboths, and his Disciples began to goe forvvard and to plucke the eares. [24] And the Pharisees said to him, Behold, vvhy do they on the Sabboths that vvhich is not lavvful?

[25] And he said to them, Did you neuer read vvhat Dauid did, vvhen he vvas in necessitie, and him self vvas an hungred and they that vvere vvith him? [26] hovv he entred into the house of God vnder Abiathar the high Priest, and did eate the loaues of Proposition, vvhich it vvas not lavvful to eate but for the Priests, and did giue vnto them vvhich vvere vvith him? [27] And he said to them, The Sabboth vvas made for man, and not man for the Sabboth. [28] Therfore the sonne of man is Lord of the Sabboth also.

3. AND he entred againe into the Synagogue, and there vvas a man there that had a vvithered hand. [2] And they vvatched him vvhether he vvould cure on the Sabboths: that they might accuse him. [3] And he saith to the man that had the vvithered hand, Rise vp into the middes. [4] And he saith to them, Is it lavvful on the Sabboths to doe vvel or il? to saue a soule, or to destroy? but they held their peace. [5] And looking round about vpon them vvith anger, being sorovvful for the blindenes of their hart, he saith to the man, Stretch forth thy hand. And he stretched it forth: and his hand vvas restored vnto him.

[6] And the Pharisees going forth, immediatly made a consultation vvith the Herodians against him hovv they might destroy him. [7] But IESVS vvith his Disciples retired to the sea: and a great multitude from Galilee and Ievvrie folovved him, [8] and from Hierusalem, and from Idumæa, and beyond Iordan. And they about Tyre and Sidon, a great

AUTHORISED—1611.

[23] And it came to passe, that he went thorow the corne fields on the Sabbath day, and his disciples began as they went, to plucke the eares of corne. [24] And the Pharisees saide vnto him, Behold, why do they on the Sabbath day that which is not lawfull? [25] And he said vnto them, Haue yee neuer read what Dauid did, when he had need, and was an hungred, he, and they that were with him? [26] How hee went into the house of God in the dayes of Abiathar the high Priest, and did eate the Shew-bread, which is not lawfull to eate, but for the Priests, and gaue also to them which were with him? [27] And hee said vnto them, The Sabbath was made for man, and not man for the Sabbath: [28] Therefore the Sonne of man is Lord also of the Sabbath.

3. AND he entred againe into the Synagogue, and there was a man there which had a withered hand: [2] And they watched him, whether he would heale him on the Sabbath day, that they might accuse him. [3] And he saith vnto the man which had the withered hand, Stand foorth. [4] And he saith vnto them, Is it lawfull to doe good on the Sabbath dayes, or to doe euill? to saue life, or to kill? but they held their peace. [5] And when he had looked round about on them with anger, being grieued for the [a] hardnesse of their hearts, He saith vnto the man, Stretch foorth thine hand. And he stretched it out: and his hand was restored whole as the other. [6] And the Pharisees went forth, and straightway tooke counsel with the Herodians against him, how they might destroy him. [7] But Iesus withdrew himselfe with his disciples to the Sea: and a great multitude from Galilee followed him, and from Iudea, [8] And from Hierusalem, and from Idumea, and from beyond Iordane, and they about Tyre and Sydon, a great multitude, when

[a] *Or*, blindnesse.

περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν. [9] καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον προσκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν. [10] πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἅψωνται, ὅσοι εἶχον μάστιγας· [11] καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν [a] ἐθεώρει,| [b] προσέπιπτεν| αὐτῷ, καὶ [c] ἔκραζε,| λέγοντα, 'Ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ.' [12] Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ [d] φανερὸν αὐτὸν| [e] ποιήσωσι.| [13] Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἤθελεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. [14] καὶ ἐποίησε δώδεκα; [f] ἵνα ὦσι| μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν, [15] καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια· [16] καὶ ἐπέθηκε [g] τῷ Σίμωνι ὄνομα| Πέτρον· [17] καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν

[a] Alex. ἐθεώρουν. [b] Alex. προσέπιπτον. [c] Alex. ἔκραζον. [d] Rec. αὐτὸν φανερὸν. Const. φανερὸν αὐτὸν. [e] Alex. ποιῶσι.

WICLIF—1380.

a greet multitude herynge the thingis that he dide camen to hym/

[9] and ihesus seide to hise disciplis: that the boot schulde serue hym for the puple, leest thei thristen him, [10] for he heelide many/ so that thei fillen fast to hym: to touche hym/ and hou many euer hadden sikenessis [11] and vnclene spiritis whanne thei saien hym fil doun to hym, ȝ crieden seiynge/ thou arte the sone of god/ [12] and greetli he manasside hem: that thei schulden not make him knowun/

[13] ȝ he wente in to an hille and clepid to hym whom he wolde/ and thei camen to hym/ [14] and he made that there weren twelue with hym: to sende hem to preche/ [15] and he ȝaf to hem power to hele sikenessis, and to cast out fendis/ [16] and to Symounde he ȝaf a name Petir/ [17] and he clepide Iames of zebedey, and Iohnn the brothere of Iames: and he ȝaf to hem names Boenarges that is sones of thundrynge/ [18] and he clepide Andrewe, and Filip, and Bartilmewe and Mathewe and Thomas and Iames alfeie and Taddee and Symounde Canane, [19] and Iudas Scarioth that bitraiede hym/ ȝ the: comen to an hous

[20] and the puple come to gidre eftsone: so that thei myȝten not eete breede/ [21] and whanne hise kynnesmen hadden herde: thei wenten out to holde hym/ for thei seiden/ that he is turnede in to wodenesse/ [22] and the scribis that camen doun fro ierusalem: seiden that he hath belsabub: and that in the prince of deuelis he castith out fendis/ [23] ȝ he clepid hem to gidre and he seide to hem parablis/

hou mai sathanas cast oute sathanas? [24] and if a rewme be departide aȝens it silf, thilke rewme mai not stonde/ [25] and if an hous be disparplide on it silf: that

þoot, *boat*. manasside, *menaced*. clepid, *called*. ȝaf, *gave*. eftsone, *again*. wodenesse, *madness*. rewme, *realm*. thilke, *that*. disparplide, *scattered*.

TYNDALE—1534.

when they had herde what thinges he dyd/ came vnto him.

[9] And he commaunded his disciples/ that a shippe shuld wayte on him/ because of the people/ leste they shuld throunge him. [10] For he had healed many/ in somoche that they preased apon him/ for to touche him/ as many as had plages. [11] And when the vnclene sprites sawe him/ they fell doune before him/ and cryed sayinge: thou arte the sonne of God. [12] And he straygtly charged them that they shuld not vtter him.

[13] And he went vp into a mountayne/ and called vnto him whom he wolde/ and they came vnto him. [14] And he ordeyned the .xii. that they shuld be with him/ and that he myght sende them to preache: [15] and that they might have power to heale syknesses/ and to cast out devyls. [16] And he gave vnto Simon/ to name Peter. [17] And he called Iames the sonne of zebede and Iohn Iames brother/ and gave them Bonarges to name/ which is to saye the sonnes of thounder. [18] And Andrew/ and Philip/ and Bartlemew/ and Mathew/ and Thomas/ and Iames the sonne of Alphey/ and Taddeus/ and Symon of Cane/ [19] and Iudas Iscarioth/ which same also betrayed him.

And they came vnto housse/ [20] and the people assembled togedder agayne/ so greatly that they had not leesar so moche as to eate breed. [21] And when they that longed vnto him hearde of it/ they went out to holde him. For they thought he had bene beside him selfe. [22] And the Scribes which came from Ierusalem/ sayde: he hath Belzebub/ and by the power of the chefe devyll/ casteth out devyls. [23] And he called them vnto him/ and sayde vnto them in similitudes.

How can Satan drive out Satan? [24] For yf a realme be devided ageynste it silfe/ that realme cannot endure. [25] Or yf a housse be devided agaynste it silfe/ that housse

CRANMER—1539.

which (when they had herde what thinges he dyd) came vnto him.

[9] And Iesus commaunded his disciples, that a ship shuld wayt on him, because of the people, leste they shuld thronge him. [10] For he had healed many, in somoch that they preased vpon him, for to touch him, as many as had plages. [11] And when the vncleane spretes sawe him, they fell downe before him, and cryed, sayinge: thou art the sonne of God. [12] And he straytly charged them, that they shuld not make him knowne.

[13] And he went vp into a mountayne, and calleth vnto him whom he wolde, and they came vnto him. [14] And he ordeyned the twelue that they shuld be with him, and that he myght sende them forth to preach: [15] and that they myght haue power to heale syknesses, and to cast out deuyls. [16] And he gaue vnto Symon to name, Peter. [17] And he called Iames the sonne of zebede and Iohn, Iames brother, and gaue them to name Boanarges, which is to saye, the sonnes of thonder. [18] And Andrew, and Philip, and Bartlemew, and Mathew, and Thomas, and Iames the sonne of Alphene, and Thaddeus, and Symon of Canaan, [19] and Iudas Iscarioth: which also betrayed him.

[20] And they came into the house, and the people assembled together agayne, so that they had not leysar, so moch as to eate breed. [21] And when they that belonged vnto him, heard of it, they went out to laye handes vpon him. For they sayde: he is madd. [22] And the Scribes which came downe from Ierusalem, sayde: he hath Belzebub, and by the chefe deuyll, casteth he out deuyls. [23] And he called them vnto him, and sayde vnto them in parables.

How can Satan dryue out Satan? [24] And yf a realme be deuyded agaynste it selfe, that realme cannot endure: [25] And yf a house be deuided agaynste it selfe, that

τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργὲς, ὅ ἐστιν, Υἱοὶ βροντῆς· [18] καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν [h] Κανανίτην,| [19] καὶ Ἰούδαν [i] Ἰσκαριώτην,| ὃς καὶ παρέδωκεν αὐτόν. Καὶ ἔρχονται εἰς οἶκον· [20] καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. [21] καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν. ἔλεγον γὰρ, 'Ὅτι ἐξέστη.' [22] Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον, 'Ὅτι Βεελζεβοὺλ ἔχει,' καὶ 'Ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων 'ἐκβάλλει τὰ δαιμόνια.' [23] Καὶ προσκαλεσάμενος αὐτοὺς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς, 'Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; [24] καὶ ἐὰν βασιλεία ἐφ' 'ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη· [25] καὶ ἐὰν οἰκία ἐφ'

[f] Alex. οὓς καὶ ἀποστόλους ὠνόμασεν, ἵνα ὦσι. [g] Alex. ὄνομα τῷ Σίμωνι. [h] Alex. Καναναῖον. [i] Alex. Ἰσκαριὼθ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
had heard what thinges he dyd, came vnto him in great nomber.	multitude, hearing the things vvhich he did, came to him. 9 And he spake to his Disciples that a boate might attend on him because of the multitude, lest they should throng him. 10 for he healed many, so that there preased in vpon him for to touch him, as many as had hurtes. 11 And the vncleane spirites, vvhen they savv him, fel dovvne vnto him: and they cryed saying, 12 Thou art the sonne of God. And he vehemently charged them that they should not disclose him.	they had heard what great things he did, came vnto him. 9 And he spake to his disciples that a small ship should wait on him, because of the multitude, lest they should throng him. 10 For he had healed many, insomuch that they [a] preassed vpon him, for to touch him, as many as had plagues. 11 And vncleane spirits, when they saw him, fell downe before him, and cried, saying, Thou art the Sonne of God. 12 And straightly charged them that they should not make him knowen.
9 And he commanded his disciples, that a shyp shoulde wayte on him, because of the people: lest they should thronge hym to death. 10 For he had healed many, insomuche, that they preased vpon hym, for to touche hym as many as had plagues. 11 And when the vnclene spirites sawe him, they fel downe before hym, and cryed, saying, Thou art the Sonne of God. 12 And he sharpely chyd them, to thende they should not vtter hym.		13 And he goeth vp into a mountain, and calleth vnto him whom he would: and they came vnto him. 14 And he ordeined twelue, that they should be with him, and that he might send them foorth to preach: 15 And to haue power to heale sicknesses, and to cast out deuils. 16 And Simon he surnamed Peter. 17 And Iames *the sonne* of Zebedee, and Iohn the brother of Iames (and he surnamed them Boanerges, which is, The sonnes of thunder.) 18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and Iames *the sonne* of Alpheus, and Thaddeus, and Simon the Canaanite, 19 And Iudas Iscariot, which also betrayed him: and they went [β] into an house. 20 And the multitude commeth together againe, so that they could not so much as eate bread. 21 And when his [γ] friends heard *of it*, they went out to lay hold on him, for they said, He is beside himselfe.
13 Then he went vp into a mountayne, and called vnto hym whom he would, and they came vnto him. 14 And he appoynted twelue that they should be with hym, and that he might send them to preache. 15 And that they myght haue power to heale sickenesses, and to cast out deuyls. 16 And he named Simon, Peter. 17 And he called Iames *the sonne* of Zebede, and Iohn, Iames brother, and called Boanerges, (which is to say,) the sonnes of thunder. 18 And Andrew, and Philip, and Barthelmew, and Matthew, and Thomas, and Iames, the sonne of Alpheus, and Thaddeus and Simon of Cane. 19 And Iudas Iscariot, whych also betrayed hym: and they came home. 20 And somuche people assembled together agayne, that they had not leasure somuche as to eat bread. 21 And when his kynesfolkes heard of it, they went out to holde him: For they thoght he had bene besyde him selfe.	13 And ascending into a mountaine, he called vnto him vvhom he vvould him self: and they came to him. 14 And he made that tvvelue should be vvith him, and that he might send them to preach. 15 And he gaue them povver to cure infirmities, and to cast out diuels. 16 And he gaue to Simon the name Peter. 17 and Iames of Zebedee, and Iohn the brother of Iames; and he called their names, *Boanerges*, vvhich is, *the sonnes of thunder*. 18 and Andrevv and Philippe, and Bartlemevv and Matthevv, and Thomas and Iames of Alphæus, and Thaddæus, and Simon Cananæus, 19 and Iudas Iscariote, vvho also betrayed him.	
22 And the Scribes which came from Ierusalem, sayd, He hath Beelzebub and through the chiefe of deuils casteth out deuyls. 23 And he called them vnto him, and sayd vnto them in similitudes. How can Satan dryue out Satan? 24 For yf a realme be deuided against it selfe that realme can not endure. 25 Or if a house be deuided against it	20 And they come to a house: and the multitude resorteth together againe, so that they could not so much as eate bread. 21 And vvhen his had heard of it, they vvent forth to lay hands on him. for they said, That he vvas become mad. 22 And the Scribes vvhich vvere come dovvne from Hierusalem, said, That he hath Beelzebub: and that in the prince of deuils he casteth out deuils. 23 And after he had called them together, he said to them in parables, Hovv can Satan cast out Satan? 24 And if a kingdom be deuided against it self, that kingdom can not stand. 25 And if a house be deuided	22 And the Scribes which came downe from Hierusalem, said, He hath Beelzebub, and by the prince of the deuils, casteth he out deuils. 23 And he called them vnto him, and said vnto them in parables, How can Satan cast out Satan? 24 And if a kingdome be diuided against it selfe, that kingdome cannot stand. 25 And if a house be diuided against it selfe, that

[a] *Or*, rushed. [β] *Or*, home. [γ] *Or*, kinsemen.

'ἑαυτὴν μερισθῇ, οὐ δύναται [k]σταθῆναι| ἡ οἰκία ἐκείνη· [26]καὶ εἰ ὁ Σατανᾶς ἀνέστη
'ἐφ' ἑαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. [27][l]οὐδεὶς
'δύναται| τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν
'μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ [m]διαρπάσει.| [28]ἀμὴν
'λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται [n]τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων,|
'καὶ [o]αἱ| βλασφημίαι ὅσας ἂν βλασφημήσωσιν· [29]ὃς δ' ἂν βλασφημήσῃ εἰς τὸ
'Πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἔνοχός ἐστιν αἰωνίου
'[p]κρίσεως·|' [30]ὅτι ἔλεγον, 'Πνεῦμα ἀκάθαρτον ἔχει.' [31][q]'Ερχονται οὖν| [r]ἡ μήτηρ
αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ,| καὶ ἔξω ἑστῶτες ἀπέστειλαν πρὸς αὐτὸν, [s]φωνοῦντες
αὐτὸν.| [32]καὶ ἐκάθητο [t]ὄχλος περὶ αὐτόν·| [u]εἶπον δὲ αὐτῷ,| 'Ἰδοὺ, ἡ μήτηρ σου
'καὶ οἱ ἀδελφοί σου [v]καὶ αἱ ἀδελφαί σου| ἔξω ζητοῦσί σε.' [33]Καὶ ἀπεκρίθη

[k] Alex. *στῆναι.* [l] Rec. *οὐ δύναται οὐδεὶς.* [m] Const. *διαρπάσῃ.* [n] Alex. *τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα.* [o] Rec. = *αἱ.*
[p] Alex. *ἁμαρτήματος* s. *ἁμαρτίας.* [q] Alex. *καὶ ἔρχονται.* [r] Rec. *οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ.* [s] Alex. *καλοῦντες αὐτὸν.*

WICLIF—1380.

hous may not stonde, [26] and if sathanas hath risun aȝens hymsilf: he is departid: ꝛ he schal not mowe stonde: but hath an ende,

[27] no man mai go in to a strong mannes hous, and take awei hise vessels, but he binde first the strong man, and thanne he schal spoile his hous,

[28] truli I seie to ȝou that alle synnes and blasfemyes, bi whiche thei han blasfemede, schulen ben forȝouun to the sones of men, [29] but he that blasfemeth aȝens the holi goost: hath not remyssioun in to withouten ende, but he schal be gilti of euerlastynge trespas, [30] for thei seiden, he hath an vnclene spirit,

[31] And his modir and britheren comen and thei stonden with out forth and senten to hym and clepiden hym, [32] and the puple satte aboute hym, and thei seien to hym, lo thi modir ꝛ thi bretheren without forth: seken thee, [33] and he answeride to hem and seide, who is my modir and my bretheren? [34] and he biheeld: thilke that saten aboute hym and seide, lo my modir and my britheren, [35] for who that doith the wille of god, he is my brother and my sistir and modir.

4. AND efte ihesus bigan to teche at the see: and moche puple was gaderid to hym, so that he wente in to a boot and satte in the see, ꝛ al the pupple: was aboute the see on the lond, [2] and he tauȝte hem in parablis many thingis, ꝛ he seide to hem in his techinge, [3] here ȝe, lo a man sowinge goith out to sowe, [4] and while he sowith, summe seed fille aboute the weye: and briddis of heuene camen and eten it, [5] and othere fille doun on stony placis where it hadde not moche erthe, and anoon it sprunge vp: for it hadde not

mowe, *be able.* efte, *again.* boot, *boat.*

TYNDALE—1534.

cannot continue: [26] So yf Satan make insurreccion agaynste him silfe and be devided, he cannot continue, but is at an ende. [27] No man can entre into a stronge mans housse, and take awaye hys gooddes, excepte he fyrst bynde that stronge man, and then spoyle hys housse.

[28] Verely I saye vnto you, all synnes shalbe forgeven vnto mens chyldren and blasphemy wherwith they blaspheme. [29] But he that blasphemeth the holy goost, shall never have forgevenes: but is in daunger of eternall dampnacion: [30] because they sayde, he had an vnclene sprete.

[31] Then came his mother and his brethren, and stode with out, and sent vnto him and called him. [32] And the people sate aboute hym, and sayde vnto him: beholde thy mother and thy brethren seke for the with out. [33] And he answered them sayinge: who is my mother and my brethren? [34] And he loked rounde about on his disciples which sate in compasse about hym, and sayde: beholde my mother and my brethren. [35] For who soever doeth the will of God, he is my brother my syster and mother.

4. AND he began agayne to teache by the see syde. And there gadered to gedder vnto him moche people, so greatly that he entred into a ship, and sate in the see, and all the people was by the see side on the shoore. [2] And he taught them many thynges in similitudes, and sayde vnto them in his doctrine: [3] Herken to. Beholde, There went out a sower to sowe.

[4] And it fortuned as he sowed, that some fell by the waye syde, and the fowles of the ayre came and devoured it vp. [5] Some fell on stony grounde, where it had not moche erth: and by and by sprange vp,

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house cannot contynue. [26] And yf Satan make insurreccyon agaynst him selfe, and be deuided, he cannot contynue, but hath an ende:

[27] No man can entre into a stronge mans house, and take awaye hys goodes, excepte he fyrst bynde the stronge man, and then spoyle his house. [28] Uerely I saye vnto you, all synnes shalbe forgeuen vnto mens children: and blasphemyes wherwith soeuer they haue blasphemed. [29] But he that speaketh blasphemy agaynst the holy goost, hath neuer forgeuenes, but is in daunger of eternall damnacyon: [30] For they sayde: he hath an vncleane sprete.

[31] There came also his mother and his brethren, and stode without, and sent vnto him to call him out. [32] And the people sat aboute him, and sayde vnto him: beholde, thy mother and thy brethren seke for the with out. [33] And he answered them, sayinge: who is my mother and my brethren? [34] And whan he had loked rounde about on his disciples, which sat in compasse about him, he sayde: behold my mother and my brethren. [35] For whosoeuer doeth the wyll of God, the same is my brother and my syster and mother.

4. AND he began agayne, to teach by the see side. And there gathered together vnto him moch people, so greatly that he entred into a ship, and sat in the see, and all the people was by the see syde on the shore. [2] And he taught them many thynges by parables, and sayde vnto them in his doctrine? [3] Herken to: beholde, there went out a sower to sowe.

[4] And it fortuned as he sowed, that some fell by the waye syde, and the fowles of the ayre came, and deuoured it vp: [5] Some fell on stony grounde where it had not moch erth: and immediatly sprange vp, because it had not

αὐτοῖς, λέγων, ‘ Τίς ἐστιν ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου;’ [34] Καὶ περιβλεψάμενος
κύκλῳ τοὺς περὶ αὐτὸν καθημένους, λέγει, ‘ [w]Ἴδε,| ἡ μήτηρ μου καὶ οἱ ἀδελφοι
‘ μου. [35] ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή
‘ [x]μου| καὶ μήτηρ ἐστί.’

IV. Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ [y]συνήχθη| πρὸς
αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν [z]ἐμβάντα εἰς τὸ πλοῖον| καθῆσθαι ἐν τῇ θαλάσσῃ·
καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν. [2] καὶ ἐδίδασκεν αὐτοὺς ἐν
παραβολαῖς πολλὰ, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, [3] ‘ Ἀκούετε. ἰδοὺ,
‘ ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι· [4] καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσε παρὰ
‘ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ[a], καὶ κατέφαγεν αὐτό. [5] ἄλλο δὲ ἔπεσεν ἐπὶ τὸ
‘ πετρῶδες, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν

[t] Alex. περὶ αὐτὸν ὄχλος. [w] Alex. καὶ λέγουσιν αὐτῷ. [v] Rec. = καὶ αἱ ἀδελφαί σου. [w] Alex. ἴδου. [x] Alex. = μου. [y] Alex. συνάγεται.
[z] Alex. εἰς τὸ (s. = τὸ) πλοῖον ἐμβάντα. [a] Rec. + τοῦ οὐρανοῦ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
selfe, that house can not continue. [26] So yf Satan make insurrection agaynst himselfe, and be deuided, he can not continue, but is at an ende.	against it self, that house can not stand. [26] And if Satan be risen against him self, he is deuided, and can not stand, but hath an end.	house cannot stand. [26] And if Satan rise vp against himselfe, and be diuided, he cannot stand, but hath an end.
[27] No man can entre into a strong mans house, and take away hys goodes, except he fyrst bynde that stronge man, and then spoyle his house. [28] Verely I say vnto you, all synnes shal be forgeuen vnto the chyldren of men, and blasphemie, where with they blaspheme: [29] But he that blasphemeth against the holy Gost, shal neuer haue forgeuenes, but is culpable of eternal damnation. [30] Because they said, He had an vncleane spirite.	[27] No body can rifle the vessel of the strong, being entred into his house, vnles he first binde the strong, and then shal he rifle his house. [28] Amen I say to you, that al sinnes shal be forgiuen the sonnes of men, and the blasphemies wherevvith they shal blaspheme. [29] But he that shal blaspheme against the Holy Ghost, he hath not forgiuenesse for euer, but shal be guilty of an eternal sinne. [30] Because they said, He hath an vncleane spirit.	[27] No man can enter into a strong mans house, and spoile his goods, except he will first binde the strong man, and then he will spoyle his house. [28] Verely I say vnto you, All sinnes shalbe forgiuen vnto the sonnes of men, and blasphemies, wherewith soeuer they shall blaspheme: [29] But he that shall blaspheme against the holy Ghost, hath neuer forgiuenesse, but is in danger of eternall damnation. [30] Because they said, He hath an vncleane spirit.
[31] Then came his brethern and mother, and stode without, and sent vnto hym, and called hym. [32] And the people sate about him, and they sayd vnto him, Beholde thy mother and thy brethern seke for thee without. [33] And he answered them, saying, Who is my mother and my brethern? [34] And he loked round about on his disciples, which sate in compasse about hym, and sayd, Beholde my mother and my brethern. [35] For whosoeuer doeth the wyl of God, he is my brother, my syster, and mother.	[31] And there come his mother and brethren: and standing vvithout they sent vnto him calling him, [32] and the multitude sate about him: and they say to him, Behold thy mother and thy brethren vvithout seeke thee. [33] And ansvvering them, he said, Who is my mother and my brethren? [34] And looking about vpon them vvhich sate round about him, he saith, Behold my mother and my brethren. [35] For vvhosoeuer shal doe the vvil of God, he is my brother and my sister and mother.	[31] There came then his brethren, and his mother, and standing without, sent vnto him, calling him. [32] And the multitude sate about him, and they said vnto him, Behold, thy mother and thy brethren without seeke for thee. [33] And he answered them, saying, Who is my mother, or my brethren? [34] And hee looked round about on them which sate about him, and sayd, Behold my mother and my brethren. [35] For whosoeuer shall doe the will of God, the same is my brother, and my sister, and mother.
4. AND he began agayn to teache by the sea side, and ther gathered vnto him much people, insomuch, that he entred into a shyp, and sate in the sea, and all the people was by the sea syde on the shore. [2] And he taught them many thynges in similitudes, and sayd vnto them in his doctrine. [3] Hearken to, Beholde, there went out a sower to sowe. [4] And it fortuned as he sowed, that some fel by the way syde, and the fowles of the ayre came and deuoured it vp. [5] Some fel on stony grounde, where it had not much earth: and by and by sprang vp, because it had	4. AND againe he began to teach at the sea side: and a great multitude vvas gathered together vnto him, so that he vvent vp into a boate, and sate in the sea, and al the multitude about the sea vvas vpon the land: [2] and he taught them in parables many things, and said to them in his doctrine, [3] Heare ye: Behold, the sovver vvent forth to sovv. [4] And vvhiles he sovveth, some fel by the vvay side, and the foules of the aire came, and did eate it. [5] And othersome fel vpon rocky places vvhere it had not much earth: and it shot vp immediatly, because it had	4. AND hee beganne againe to teach by the Sea side: and there was gathered vnto him a great multitude, so that he entred into a ship, and sate in the Sea: and the whole multitude was by the Sea on the land. [2] And he taught them many things by parables, and said vnto them in his doctrine, [3] Hearken, Behold, there went out a sower to sowe: [4] And it came to passe as hee sowed, some fell by the way side, and the foules of the aire came, and deuoured it vp. [5] And some fell on stonie ground, where it had not much earth: and immediatly it sprang vp, because it had no depth

‘ βάθος γῆς· [6b] ἡλίου δὲ ἀνατείλαντος| ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν
‘ ἐξηράνθη. [7] καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας· καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ
‘ συνέπνιξαν αὐτὸ, καὶ καρπὸν οὐκ ἔδωκε. [8] καὶ [c]ἄλλο| ἔπεσεν εἰς τὴν γῆν τὴν
‘ καλὴν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ [d]αὐξάνοντα,| καὶ ἔφερεν ἓν τριάκοντα,
‘ καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατόν.’ [9] Καὶ ἔλεγεν[e], ‘ Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.’
[10 f d] Ὅτε δὲ| ἐγένετο καταμόνας, [g]ἠρώτησαν| αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα
[h]τὴν παραβολήν.| [11] καὶ ἔλεγεν αὐτοῖς, ‘ Ὑμῖν δέδοται [i]γνῶναι| τὸ μυστήριον τῆς
‘ βασιλείας τοῦ Θεοῦ· ἐκείνοις δὲ τοῖς ἔξω, ἐν παραβολαῖς τὰ πάντα γίνεται· [12] ἵνα
‘ βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ ἀκούοντες ἀκούωσι, καὶ μὴ συνιῶσι·
‘ μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς [k]τὰ ἁμαρτήματα.|’ [13] Καὶ λέγει αὐτοῖς,
‘ Οὐκ οἴδατε τὴν παραβολὴν ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε;

[b] Alex. καὶ ὅτε ἀνέτειλεν ὁ ἥλιος. [c] Alex. ἄλλα. [d] Alex. αὐξανόμενον. [e] Rec.+ αὐτοῖς. [f] Alex. Καὶ ὅτε. [g] Alex. ἠρώτων s. ἐπηρώτησαν. [h] Alex. τὰς παραβολάς. [i] Alex. = γνῶναι. [k] Alex. = τὰ ἁμαρτήματα.

WICLIF—1380.

depnesse of erthe, [6] and whanne the sunne roos vp: it wilewid for heete and it dried up, for it hadde not roote,

[7] and othere fil doun: in to thornes: and thornes sprungen vp, and strangeliden it, and it ȝaf not fruyt, [8] and other fil doun in to good lond, and it ȝaf fruyt springynge up and wexynge, and oon brouȝte forth thritti folde: and oon sixti foold, and oon an hundride foold, [9] ℭ he seide, he that hath eeris of herynge here he, [10] And whanne he was bi hym silf: tho twelue that werun with hym, axeden him to expowne the parable, [11] and he seide to hem, to ȝou it is ȝouun to knowe the pryuyte of the kyngdom of god, but to hem that ben with oute forthe: alle thingis ben made in parablis, [12] that thei seynge se: and se not, and thei herynge here: and vndirstonde not, leest sumtyme thei be conuertide: and synnes be forȝouun to hem, [13] and he seide to hem, knowe not ȝe, this parable, and hou ȝe schuln knowe, alle parablis,

[14] he that sowith: sowith a word, [15] but these it ben that ben aboute the weye, where the word is sowen, and whanne thei han herde: anoon cometh sathanas and takith aweie the word that is sowen in her hertis, [16] and in like maner ben these that ben sowen on stony placis: whiche whanne thei han herd the word, anoon thei taken it with ioie: [17] and thei han not roote in hem silf, but thei ben lastynge a litil tyme, aftirward whanne tribulacioun risith ℭ persecucioun for the word: anoon thei ben sclaundrid, [18] ℭ there ben othere that ben sowen in thornes, these it ben that heren the word: [19] and disese of the world, and disceit of richessis and other charge of coueitise entrith and stranglith the word, and it is made with out fruyt, [20] and these it ben that ben sowen on good lond whiche heren the word and takun and maken fruyt, oon,

wilewid, *withered*. ȝaf, *gaue*. wexynge, *growing*. ȝouun, *given*. pryuyte, *secret*. ioie, *joy*. disese, *trouble*.

TYNDALE—1534.

because it had not deepth of erth: [6] but assone as the sunne was vp it caught heet, and because it had not rotynge, wyddred awaye. [7] And some fell amonge the thornes, and the thornes grewe vp and choked it, so that it gave no frute. [8] And some fell vpon good grounde and dyd yelde frute that spronge and grewe, and brought forthe: some thirty folde, some sixtie folde and some an hundred folde. [9] And he sayde vnto them: he that hath eares to heare, let him heare.

[10] And when he was alone, they that were aboute him with the .xii. axed him of the similitude. [11] And he sayde vnto them. To you it is geven to knowe the mistery of the kyngdome of God. But vnto them that are with out, shall all thinges be done in similitudes: [12] that when they se, they shall se, and not discerne: and when they heare they shall heare, and not vnderstonde: leste at any tyme they shulde tourne, and their synnes shuld be forgeven them. [13] And he sayde vnto them: Perceave ye not this similitude? how then shulde ye vnderstonde all other similitudes?

[14] The sower soweth the worde. [15] And they that are by the wayes syde, where the worde is sowen, are they to whom assone as they have herde it, Sathan cometh immediatly, and takith awaye the worde that was sowen in their hertes. [16] And likewise they that are sowen on the stonye grounde, are they: which when they have harde the worde, atonce receave it with gladnes, [17] yet have no rotes in them selves, and so endure but a tyme: and anone as trouble and persecucion aryseth for the wordes sake, they fall immediatly. [18] And they that are sowen amonge the thornes, are soche as heare the worde: [19] and the care of this worlde and the disseytfulnes of ryches and the lustes of other thinges, entre in and choocke the worde, and it is made vnfrutfull. [20] And those that weare sowen in good grounde, are they that heare the worde

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deepth of erth: [6] but as sone as the sonne was vp, it caught heet: and because it had not rotynge, it wyddred awaye.

[7] And some fell amonge thornes, and the thornes grew vp, and choked it, and it gaue no frute. [8] And some fell vpon good grounde, and dyd yelde frute that sprong vp, and grewe, and brought forth, some thyrty folde, and some syxtye folde, and some an hundred folde. [9] And he sayde vnto them: he that hath eares to heare, let him heare. [10] And when he was alone, they that were aboute hym wyth the twelue asked him of the parable. [11] And he sayde vnto them. To you it is geuen to knowe the mystery of the kyngdome of God. But vnto them that are with out, all thynges happen by parables: [12] that when they se, they maye se, and not discerne, and when they heare, they maye heare, and not vnderstande: lest at any tyme they shulde turne, and their synnes shuld be forgeuen them. [13] And he sayde vnto them: Knowe ye not this parable? and how then wyll ye knowe all other parables?

[14] The sower soweth the worde. [15] And they (wherof some be rehearsed to be by the waye syde) are those, where the worde is sowen: And whan they heare, Satan cometh immediatly, and taketh awaye the worde that was sowen in their hertes. [16] And lyke wyse the other that receaue sede in to the stonye grounde, are they: which when they heare the worde, at once receaue it with gladnes, [17] yet haue no rote in themselues, and so endure but a tyme: and anone whan trouble and persecucion aryseth for the wordes sake, they fall immediatly. [18] There be other also that receaue sede into thornes and those are soche as heare the worde, [19] and the cares of this worlde and the disseytfulnes of ryches and the lustes of other thinges, entre in and choke the worde, and it is made vnfrutfull: [20] and other ther be, that haue receaued sede into a good ground: they are soche that heare the worde, and

‘ [14] ὁ σπείρων τὸν λόγον σπείρει. [15] οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, [l] εὐθέως| ἔρχεται ὁ Σατανᾶς καὶ αἴρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν. [16] καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἳ, ὅταν ἀκούσωσι τὸν λόγον, [m] εὐθέως| μετὰ χαρᾶς λαμβάνουσιν αὐτὸν, [17] καὶ οὐκ ἔχουσι ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἶτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, [n] εὐθέως| σκανδαλίζονται. [18] καὶ [o] οὗτοί εἰσιν| οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, [p] οὗτοί εἰσιν| οἱ τὸν λόγον [q] ἀκούοντες,| [19] καὶ αἱ μέριμναι τοῦ αἰῶνος [r] τούτου,| καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνεται. [20] καὶ [s] οὗτοί| εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσι τὸν λόγον καὶ παραδέχονται, καὶ καρποφοροῦσιν, ἓν τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ

[l] Alex. εὐθὺς. [m] Alex. εὐθὺς. [n] Alex. εὐθὺς. [o] Alex. ἄλλοι εἰσὶν. [p] Const. = οὗτοί εἰσιν. [q] Alex. ἀκούσαντες. [r] Alex. = τούτου. [s] Alex. ἐκεῖνοι.

GENEVA — 1557.

not depth of earth. [6] But as sone as the sunne was vp, it caught heate, and because it had not rootyng, wythered away. [7] And some fel among the thornes, and the thornes grewe vp and choked it, so that it gaue no frute. [8] And some fel in good grounde, and dyd yelde frute that sprong and grew, and broght forth, some thyrty folde, some syxty folde, and some an hundred folde. [9] And he sayd vnto them, He that hath eares to heare, let him heare. [10] And when he was alone, they that were about him with the twelue, asked him of the similitude. [11] And he sayd vnto them, To you it is geuen to know the mystery of the kyngdome of God: But vnto them that are without, all thinges be done in similitudes. [12] That they seeing, may see and not discerne: and they hearing, may heare, and not vnderstand: lest at any tyme they should tourne, and their synnes should be forgeuen them. [13] And he sayd vnto them, Perceaue ye not this similitude? How then should ye vnderstand all other similitudes?

[14] The sower soweth the worde. [15] And these are they that *receyue the seed* by the wayes syde, to whome the worde is sowen: and when they haue heard it, Satan commeth immediatly and taketh away the worde that was sowen in their hartes. [16] And lykewyse they that receyue the seed in stony ground, are they, which when they haue heard the worde, at once receaue it with gladnes, [17] Yet haue no rootes in them selues, and so endure but a tyme: and anone as trouble and persecution aryseth for the wordes sake, immediately they be offended. [18] And they that receyue the seed among the thornes, are suche as heare the worde. [19] But the cares of this world, and the disceitfulnesse of riches, and the lustes of other thinges, entre in, and choke the worde, and is made vnfruteful. [20] And those that haue receyued seed in good grounde, are they that heare the worde

RHEIMS — 1582.

not deepnes of earth: [6] and vvhen the sunne was risen, it parched, and because it had not roote, it vvithered. [7] And some fel among thornes: and the thornes grewe vp, and choked it, and it yelded not fruite. [8] And some fel vpon good ground: and it yelded fruite that grewe vp and increased, and it brought forth, one thirtie, one sixtie, and one an hundred. [9] And he said, He that eares to heare, let him heare.

[10] And vvhen he was alone, the Tvvelue that vvere vvith him, asked him the parable. [11] And he said to them, To you it is giuen to knovv the mysterie of the kingdom of God: but to them that are vvithout, al things are done in parables: [12] that seeing they may see, and not see: and hearing they may heare, and not vnderstand: lest at any time they should be conuerted and their sinnes be forgiuen them. [13] And he saith to them, Do you not knovv this parable? and hovv shal you knovv al parables? [14] He that sovveth: sovveth the vvord. [15] And they by the vvay side, are these: vvhere the vvord is sovven, and vvhen they shal haue heard, immediatly commeth Satan, and taketh avvay the vvord that vvas sovven in their hartes. [16] And thy likevvise that are sovven vpon the rocky places, are these: vvho vvhen they heare the vvord, immediatly vvith ioy receiue it: [17] and they haue not roote in them selues, but are temporal: aftervvard vvhen tribulation is risen and persecution for the vvord, forthvvith they are scandalized.

[18] And other there be that are sovven among thornes: these are they that heare the vvord, [19] and the cares of the vvorld and the deceitfulnes of riches, and concupiscences about other things entring in choke the vvord, and it is made fruiteles. [20] And these are they that vvere sovven vpon the good ground, vvhich heare the vvord and

AUTHORISED — 1611.

of earth. [6] But when the Sunne was vp, it was scorched, and because it had no roote, it withered away.

[7] And some fell among thornes, and the thornes grew vp, and choked it, and it yeelded no fruit. [8] And other fell on good ground, and did yeeld fruit that sprang vp, and increased, and brought foorth some thirty, ☾ some sixty, ☾ some an hundred. [9] And he said vnto them, He that hath eares to heare, let him heare.

[10] And when hee was alone, they that were about him with the twelue, asked of him the parable. [11] And he said vnto them, Unto you it is giuen to know the mystery of the kingdome of God: but vnto them that are without, all these things are done in parables: [12] That seeing they may see, and not perceiue, and hearing they may heare, and not vnderstand, lest at any time they should be conuerted, and their sinnes should be forgiuen them. [13] And he said vnto them, Know ye not this parable? And how then will you know all parables?

[14] The Sower soweth the word. [15] And these are they by the way side, where the word is sowen, but when they haue heard, Satan commeth immediately, and taketh away the word that was sowen in their hearts. [16] And these are they likewise which are sowen on stonie ground, who when they haue heard the word, immediately receiue it with gladnesse: [17] And haue no roote in themselues, and so endure but for a time: afterward when affliction or persecution ariseth for the words sake, immediately they are offended. [18] And these are they which are sowen among thorns: such as heare the word, [19] And the cares of this world, and the deceitfulnes of riches, and the lusts of other things entring in, choke the word, and it becommeth vnfruitfull. [20] And these are they which are sowen on good ground, such as heare the word, and re-

'ἓν ἑκατόν.' [21] Καὶ ἔλεγεν αὐτοῖς, 'Μήτι ὁ λύχνος ἔρχεται, ἵνα ὑπὸ τὸν μόδιον
'τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν [t]ἐπιτεθῇ;| [22] οὐ γάρ ἐστί [u]τι|
'κρυπτὸν, [v]ὃ ἐὰν μὴ| φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερὸν
'ἔλθῃ. [23] εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω.' [24] Καὶ ἔλεγεν αὐτοῖς, 'Βλέπετε τι
'ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς
'ἀκούουσιν [25] ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθή-
'σεται ἀπ' αὐτοῦ.' [26] Καὶ ἔλεγεν, 'Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς [w]ἐὰν|
'ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς, [27] καὶ [x]καθεύδῃ καὶ ἐγείρηται| νύκτα
'καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνηται ὡς οὐκ οἶδεν αὐτός. [28] αὐτο-
'μάτη [y]γὰρ| ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν

[t] Alex. τεθῇ. [u] Alex. = τι. [v] Alex. ἐὰν μὴ. [w] Alex. = ἐὰν. [x] Const. καθεύδει καὶ ἐγείρεται. [y] Alex. = γὰρ.

WICLIF—1380.

thritty foolde, oon sixti foold & oon an hundrid foolde,

[21] and he seide to hem, where a lanterne cometh that it be putte vndir a buyschel, or vndir a bedde? nay, but that it be putte on a candilstik: [22] There is no thing hidde: that schal not be made opene, nether onything is pryuy: that schal not come in to opene, [23] if ony man haue eeris of herynge, here he, [24] and he seide to hem, se ȝe what ȝe heren, in what mesure ȝe meten: it schal be meten aȝen to ȝou, and be cast to ȝou, [25] for it schal be ȝouun to hym that hath, and it schal be taken aweye fro hym that hath not, also that that he hath,

[26] and he seide, so the kyngdom of god is, as if a man cast seed in to the erthe, [27] and he slepte, and it rise up nyȝte and dai, and brynge forthe seed and wexe fast, while he wote not, [28] for the erthe makith fruyt, first the gras aftirward the eere and aftir ful fruyt in the eere, [29] and whanne of it silf it hath brouȝte forth fruyt, and anoon he sendith a sikil, for repynge tyme is come,

[30] and he seide, to what thing schuln we likne the kyngdom of god, or to what [thing] parable, schuln we comparsowne it? [31] as a corne of syneuey, whiche whanne it is sowen in the erthe, is lesse than alle seedis that ben in the erthe, [32] and whanne it is sprungen vp, it wexeth in to a tree, and is made gretter thanne alle eerbis, and it makith greet braunchis, so that briddis of heuene moun dwelle vndir the schadowe there of,

[33] and in many suche parablis he spake to hem the word as thei myȝten here, [34] and he spake not to hem without parable, but he expownede to hise disciplis alle thingis, bi hem silf, [35] and he seide to hem, in that dai whanne euenynge was come, passe we aȝenward, [36] and thei leften

aȝen, *again*. ȝouun, *given*. syneuey, *mustard*. moun, *may*. aȝenward, *backward*.

TYNDALE—1534.

and receave it, and bringe forth frute, some thirty folde, some sixty folde, some an hundred folde.

[21] And he sayde vnto them: is the candle lighted, to be put vnder a busshell, or vnder the table, and not rather to be put on a candelstick? [22] For there is nothinge so prevy, that shall not be opened: nether so secreet, but that it shall come abroade. [23] Yf eny man have eares to heare, let him heare. [24] And he sayde vnto them: take hede what ye heare. With what measure ye mete, with the same shall it be measured vnto you agayne. And vnto you that heare shall more be geven. [25] For vnto him that hath, shall it be geven: and from him that hath not, shalbe taken awaye, even that he hath.

[26] And he sayde: so is the kyngdome of God, even as yf a man shuld sowe seede in the grounde, [27] and shulde slepe and ryse vp night and daye: and the seede shuld springe and growe vp, he not ware. [28] For the erth bringeth forthe frute of her silfe: fyrst the blade, then the eares, after that full corne in the eares. [29] And as sone as the frute is brought forth, annone he throusteth in the sykell, because the hervest is come.

[30] And he sayde: where vnto shall we lyken the kyngdome of God? or with what compareson shall we compare it? [31] It is lyke a grayne of mustardseed, which when it is sowen in the erth, is the leest of all seedes that be in the erth: [32] but after that it is sowen, it groweth vp, and is greatest of all yerbes: and bereth greate braunches, so that the fowles of the ayre maye dwell vnder the shadowe of it.

[33] And with many soche similitudes he preached the worde vnto them, after as they myght heare it. [34] And with out similitude spake he no thinge vnto them. But when they were a parte, he expounded all thinges to his disciples. [35] And the same daye when even was come, he sayde vnto them: let vs passe over vnto the other syde. [36] And they lefte the

CRANMER—1539.

receaue it, so that one corne doth brynge forth thirty, some syxty, some an hundred.

[21] And he sayde vnto them: is the candle lyghted, to be put vnder a bushell, or vnder the table? It is not lighted to be put on a candelstik? [22] For there is nothynge so preuy, that shall no be opened: nether hath it bene so secret, but that it shall come abroad. [23] If eny man haue eares to heare, let him heare. [24] And he sayde vnto them: take hede what ye heare. Wyth what measure ye meete, with the same shal other men measure vnto you agayne. And vnto you that heare, shall more be geuen. [25] For vnto him that hath, shall it be geuen, and from him that hath not, shalbe taken awaye, euen that which he hath.

[26] And he sayde: so is the kyngdome of God, euen as yf a man shuld sowe sede in the grounde [27] and shulde slepe, and ryse vp nyght and daye: and the sede shuld sprynge and growe vp, whyle he is not aware. [28] For the earth bryngeth forth frute of her selfe: fyrst the blade, then the eare, after that the full corne in the eare. [29] But whan the frute is brought forth, anone he throusteth in the sykell, because the heruest is come.

[30] And he sayde: where vnto shall we lyken the kyngdome of God? or with what comparison shall we compare it? [31] It is lyke a grayne of mustard seed: which when it is sowen in the earth, is lesse then all seedes that be in the earth: [32] whan it is sowen, it groweth vp, and is greater then all herbes: and beareth greate braunches, so that the fowles of the ayre maye make their nestes vnder the shadow of it.

[33] And with many soche parables spake he the worde vnto them, after as they myght heare it. [34] But wyth out parable spake he no thynge vnto them. But when they were alone, he expounded all thynges to his disciples. [35] And the same daye when euen was come, he sayde vnto them: let vs passe ouer vnto the other syde. [36] And they lefte the people, and toke him

'τῷ στάχυϊ. [29] ὅταν δὲ παραδῷ ὁ καρπὸς, [z] εὐθέως| ἀποστέλλει τὸ δρέπανον, ὅτι
'παρέστηκεν ὁ θερισμός.' [30] Καὶ ἔλεγε, '[a] Τίνι| ὁμοιώσωμεν τὴν βασιλείαν τοῦ
'Θεοῦ; ἢ ἐν [b] ποίᾳ| [c] παραβολῇ παραβάλωμεν αὐτήν;| [31] ὡς [d] κόκκον| σινάπεως,
'ὃς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ
'τῆς γῆς· [32] καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται [e] πάντων τῶν λαχάνων μείζων,|
'καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ
'τοῦ οὐρανοῦ κατασκηνοῦν.' [33] Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς
τὸν λόγον, καθὼς ἠδύναντο ἀκούειν· [34] χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς·
κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα. [35] Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ
τῇ ἡμέρᾳ ὀψίας γενομένης, 'Διέλθωμεν εἰς τὸ πέραν.' [36] Καὶ ἀφέντες τὸν ὄχλον,

[z] Alex. εὐθὺς. [a] Alex. πῶς. [b] Alex. τίνι. [c] Alex. αὐτὴν παραβολῇ θῶμεν. [d] Rec. κόκκῳ. [e] Alex. μείζων πάντων τῶν λαχάνων.

GENEVA—1557.

and receaue it, and bryng forth frute, *for* one *corne* thyrty, *for* another syxtie, *for* some an hundred.

[21] Also he sayd vnto them, Is the candle broght to be put vnder a busshel, or vnder the table, and not rather to be put on a candelsticke? [22] For there is nothinge so hyd, that shal not be opened: nether so secret, but that it muste come abrode. [23] If any man haue eares to heare, let him heare. [24] And he sayd vnto them, Take hede what ye heare, With what measure ye mete, it shalbe measured vnto you: and vnto you that heare, shal more be geuen. [25] For vnto him that hath, shal it be geuen, and from him that hath not, shalbe taken away, euen that he hath. [26] And he sayd, So is the kyngdome of God, euen as if a man should sowe seede in the grounde. [27] And should slepe and rise vp nyght and day: and the sede shulde spryng and grow vp, he not ware. [28] For the earth bryngeth forth frute of her selfe, fyrst the blade, then the eares, after that, ful corne in the eares.

[29] And assone as the frute is broght forth, anon he thrusteth in the syckel, because the haruest is come. [30] He sayd, Moreouer where vnto shal we lyken the kyngdome of God? or with what comparison shal we compare it? [31] It is like a grayne of mustarde seede, which when it is sowen in the earth, is the least of all seedes that be in the earth: [32] But after that it is sowen, it groweth vp, and is greatest of all herbes, and bereth great branches. *so* that the foules of the ayre may dwel vnder the shadow of it.

[33] And with many suche similitudes he preached the worde vnto them, as they were able to heare it. [34] And without similitude spake he nothyng vnto them. But when they were aparte, he expounded all thinges to his disciples. [35] Now the same day when euen was come, he sayd vnto them, Let vs passe ouer vnto the other syde.

[36] And they left the people, and toke him

RHEIMS—1582.

receiue it, and yeld fruite one thirtie, one sixtie, and one an hundred.

[21] And he said to them, Commeth a candel to be put vnder a bushel, or vnder a bed? and not to be put vpon the candlesticke? [22] For there is nothing hid vvhich shal not be made manifest: neither vvas any thing made secret, but that it shal come to light. [23] If any man haue eares to heare, let him heare.

[24] And he said to them, See vvhat you heare. In vvhat measure you mete, it shal be measured to you againe, and more shal be giuen to you. [25] For he that hath, to him shal be giuen: and he that hath not, that also vvhich he hath, shall be taken avvay from him.

[26] And he said, So is the kingdom of God, as if a man cast seede in the earth, [27] and sleepe, and rise vp night and day, and the seede spring,and grovve vp vvhiles he knovveth not. [28] For the earth of it self bringeth forth fruite, first the blade, then the eare, aftervvard the ful corne in the eare. [29] And vvhen the fruite hath brought out it self, immediatly he putteth in the sickle, because haruest is come.

[30] And he said, To vvhat shal vve liken the kingdom of God? or to vvhat parable shal vve compare it? [31] As a mustard seede: vvhich vvhen it is sovven in the earth, is lesse then al the seedes that are in the earth: [32] and vvhen it is sovven, it riseth vp, and becommeth greater then al herbes, and maketh great boughes, so that the birdes of the aire may dvvel vnder the shadovv thereof.

[33] And vvith many such parables he spake to them the vvord, according as they vvere able to heare: [34] and vvithout parable he did not speak vnto them. but apart, he explicated al things to his Disciples.

[35] And he saith to them in that day, vvhen euening vvas come, Let vs passe ouer to the other side. [36] And dismissing

AUTHORISED—1611.

ceiue it, and bring forth fruit, some thirty fold, some sixty, and some an hundred.

[21] And he said vnto them, Is a candle brought to bee put vnder a bushell, or vnder a bed? and not to be set on a candlesticke? [22] For there is nothing hid, which shall not be manifested: neither was any thing kept secret, but that it should come abroad. [23] If any man haue eares to heare, let him heare. [24] And he said vnto them, Take heed what you heare: With what measure ye mete, it shalbe measured to you: And vnto you that heare, shall more be giuen. [25] For he that hath, to him shall be giuen: and he that hath not, from him shall be taken, euen that which he hath.

[26] And he said, So is the kingdom of God, as if a man should cast seed into the ground, [27] And should sleepe, and rise night and day, and the seed should spring, and grow vp, he knoweth not how. [28] For the earth bringeth foorth fruit of herselfe, first the blade, then the eare, after that the full corne in the eare. [29] But when the fruit is [a] brought foorth, immediately hee putteth in the sickle, because the haruest is come.

[30] And he said, Wherunto shal we liken the kingdome of God? Or with what comparison shall we compare it? [31] It is like a graine of mustard seed: which when it is sowen in the earth, is lesse then all the seedes that be in the earth. [32] But when it is sowen, it groweth vp, and becommeth greater then all hearbs, & shooteth out great branches, so that the foules of the ayre may lodge vnder the shadow of it. [33] And with many such parables spake he the word vnto them, as they were able to heare it. [34] But without a parable spake he not vnto them, and when they were alone, he expounded all things to his disciples. [35] And the same day, when the Euen was come, he saith vnto them, Let vs passe ouer vnto the other side. [36] And when they had sent

[a] *Or*, ripe.

παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ [f]πλοιάρια| ἦν μετ' αὐτοῦ. [37] καὶ γίνεται λαῖλαψ ἀνέμου μεγάλη· [g]τὰ δὲ| κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε [h]αὐτὸ ἤδη γεμίζεσθαι.| [38] καὶ ἦν αὐτὸς [i]ἐπὶ| τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ, 'Διδάσκαλε, οὐ 'μέλει σοι ὅτι ἀπολλύμεθα;' [39] Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσσῃ, 'Σιώπα, πεφίμωσο.' Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. [40] καὶ εἶπεν αὐτοῖς, 'Τί δειλοί ἐστε [k]οὕτω;| [l]πῶς οὐκ| ἔχετε πίστιν;' [41] Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, 'Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ 'ἄνεμος καὶ ἡ θάλασσα [m]ὑπακούουσιν| αὐτῷ;'

V. Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν. [2] καὶ [n]ἐξελθόντι αὐτῷ| ἐκ τοῦ πλοίου, εὐθέως [o]ἀπήντησεν| αὐτῷ ἐκ τῶν μνημείων

[f] Alex. πλοῖα. [g] Alex. καὶ τὰ. [h] Alex. ἤδη γεμίζεσθαι τὸ πλοῖον. [i] Alex. ἐν. [k] Alex. = οὕτω. [l] Alex. οὔπω. [m] Alex. ὑπακούει. [n] Alex. ἐξελθόντος αὐτοῦ. [o] Alex. ὑπήντησεν.

WICLIF—1380.

the puple, and token hym, so that he was in a boot and othere botis weren with hym/

[37] and a greet storme of wynd was made: and kest wawis in to the boot, so that the boot was ful/ [38] and he was in the hyndir part of the boot: and sleppte on a pelewe/ and thei reisen hym: and seiden to hym/ maistir perteyneth it not to thee: that we perischen? [39] and he roos vp and manasside the wynde: and seide to the se/ be stille wexe doumbe/ and the wynde ceeside: and greet pesiblenes was made/ [40] and he seide to hem/ what dreden ȝe? ȝe han no feith ȝit: [41] and thei dreden with greet drede, and seiden to eche other/ who gessist thou is this: for the wynde and the see obeischen to hym.

5. AND thei camen ouere the see: in to the cuntre of geraȝenes/ [2] and aftir that he was gon out of the boot, anoon a man in an vnclene spirit ranne out of buriels to hym, [3] whiche man hadde an hous in biriels/ and nether with chaynes now myȝte ony man bynde hym/ [4] for oft tymes he was bounden in stockis and cheynes and he hadde broken the cheynes and hadde brokun the stockis to smale gobetis: and no man myȝte make hym tame/ [5] ȝ euermore nyȝt and day in birielis and in hillis: he was criynge, and betynge hym silf with stones/ [6] and he siȝ ihesus afer and ranne and worschipide hym/ [7] and he cried with greet vois and seide/ what to me and to thee, thou ihesus the sone of the hiȝist god? I coniure thee bi god: that thou turmente me not/ [8] and ihesus seide to hym/ thou vnclene spirit go out fro the man/ [9] and ihesus axed hym/ what is thi name? and he seith to hym/ a legioun is my name, for we ben many/ [10] and he preied ihesus myche: that he schulde not putte hym out of the cuntree/

[11] and there was there aboute the hille a

boot, *boat*. kest, *cast*. wawis, *waves*. manasside, *menaced*. obeischen, *obey*. gobetis, *bits*. siȝ, *saw*.

TYNDALE—1534.

people/ and toke him even as he was in the shyp. And ther were also with him other shippes.

[37] And ther arose a great storme of wynde/ and dasshed the waves into the ship/ so that it was full. [38] And he was in the sterne a slepe on a pelowe. And they awoke him/ and sayde to him: Master/ carest thou not that we perisshe? [39] And he rose vp/ and rebuked the wynde/ and sayde vnto the see: peace and be still. And the winde alayed/ and ther folowed a greate calme. [40] And he sayde vnto them: why are ye so fearfull? How is it that ye have no fayth? [41] And they feared excedingly/ and sayde one to another: what felowe is this? For booth winde and see obey him.

5. AND they cam over to the other syde of the see in to the countre of the Gaderenites. [2] And when he was come out of the shippe/ there met him out of the graves a man possessyd of an vncleane sprete/ [3] which had his abydinge amonge the graves. And no man coulde bynde him: no not with cheynes/ [4] because that when he was often bounde with fetters and cheynes/ he plucked the chaynes asundre/ and brake the fetters in peaces. Nether coulde eny man tame him. [5] And alwayes bothe nyght and daye/ he cryed in the mountaynes and in the graves/ and bet him silfe with stones. [6] When he had spied Iesus afarre of/ he ranne and worshipped him/ [7] and cryed with a lowde voyce and sayde: what have I to do with the Iesus the sonne of the moost hyest God? I requyre the in the name of God that thou torment me not. [8] For he had sayd vnto hym: come out of the man thou fowle sprete. [9] And he axed him: what is thy name? And he answered sayinge: my name is Legion/ for we are many. [10] And he prayd him instantly/ that he wolde not sende them awaye out of the countre.

[11] And ther was there nye vnto the

CRANMER—1539.

euen as he was in the ship. And ther were also with him other shippes.

[37] And ther arose a great storme of wynde, and the waues dashed in to the ship, so that it was now full. [38] And he was in the sterne a slepe on a pelowe. And they awake him, and saye vnto hym: Master, carest thou not, that we perishe? [39] And he rose vp, and rebuked the wynde, and sayde vnto the see: peace, be styll. And the wynde ceassed, and ther folowed a greate calme. [40] And he sayde vnto them: why are ye so fearfull? How happeneth it, that ye haue no fayth? [41] And they feared exceadingly, and sayde one to another: who is this? For both wynde and see obeye hym.

5. AND they cam ouer to the other syde of the see into the countre of the Gaderenites. [2] And when he was come out of the shippe, immediatly there met him out of the graues a man possessed of an vncleane sprete, [3] whych had hys abydinge amonge the graues. And no man coulde bynde him: no not wyth cheynes, [4] because that when he was often bounde with fetters and cheynes, he plucked the chaynes a sundre, and brake the fetters in peces, Nether coulde eny man tame him. [5] And alwayes, nyght and daye he was in the mountaynes and in the graues, cryeng and beatyng hym selfe wyth stones. [6] But when he had spyed Iesus a farre of, he ranne, and worshipped him, [7] and cryed with a loude voyce and sayde what haue I to do wyth the: Iesus thou sonne of the moost hyest God? I requyre the in the name of God that thou torment me not. [8] For he sayd vnto him: come out of the man thou foule sprete. [9] And he asked him: what is thy name? And he answered and sayde vnto hym: my name is Legion, for we are many. [10] And he prayd him instantly, that he wolde not sende them awaye out of the countre.

[11] But ther was there nye vnto the moun-

ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, [3] ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς [p]μνήμασι· | καὶ οὔτε [q]ἁλύσεσιν | οὐδεὶς [r]ἠδύνατο | αὐτὸν δῆσαι, [4] διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἁλύσεσι δεδέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἁλύσεις, καὶ τὰς πέδας συντετρίφθαι, καὶ οὐδεὶς αὐτὸν ἴσχυε δαμάσαι· [5] καὶ διαπαντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς [s]μνήμασι καὶ ἐν τοῖς ὄρεσιν | ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις. [6] [t]Ἰδὼν δὲ | τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμε καὶ προσεκύνησεν αὐτῷ, [7] καὶ κράξας φωνῇ μεγάλῃ [u]εἶπε, |' Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὁρκίζω σε τὸν ' Θεὸν, μή με βασανίσῃς·' [8] ἔλεγε γὰρ αὐτῷ, 'Ἔξελθε, τὸ πνεῦμα τὸ ἀκάθαρτον ' ἐκ τοῦ ἀνθρώπου.' [9] Καὶ ἐπηρώτα αὐτόν, 'Τί [v]σοι ὄνομα;' | Καὶ [w]λέγει αὐτῷ, | ' [x]Λεγεὼν | ὄνομά μοι, ὅτι πολλοί ἐσμεν.' [10] Καὶ παρεκάλει αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. [11] Ἦν δὲ ἐκεῖ [y]πρὸς τῷ ὄρει | ἀγέλη χοίρων

[p] Rec. μνημείοις. [q] Alex. ἁλύσει οὐκέτι. [r] Alex. ἐδύνατο. [s] Rec. ὄρεσι καὶ ἐν τοῖς μνήμασιν. [t] Alex. Καὶ ἰδὼν. [u] Alex. λέγει. [v] Alex. ὀνομά σοι. [w] Rec. ἀπεκρίθη, λέγων. [x] Alex. λεγιὼν. [y] Rec. πρὸς τὰ ὄρη.

GENEVA—1557.

euen as he was in the shyp: and there were also with him other shyppes. [37] And there arose a great storme of winde, and dashed the waues into the shyp, *so* that it was ful. [38] And he was in the sterne a slepe on a pelowe: and they awoke him, and sayd to him, Master, carest thou not that we perishe? [39] And he rose vp, and rebuked the wynde, and sayd vnto the sea, Peace, and be styl. And the wynde alayed, and there folowed a great calme. [40] Then he sayd vnto them, Why are ye so fearful? How is it that ye haue no fayth? [41] And they feared excedyngly, and said one to another, What felow is this, that both wynde and sea obey him?

5. AND they came ouer to the other syde of the sea into the country of the Gadarenites. [2] And when he was come out of the ship, there met him out of the graues, a man possessed of an vncleane sprite: [3] Which had his abyding among the graues: And no man coulde binde him, no, not with cheynes. [4] Because that when he was often bound with fetters and cheynes, he plucked the cheynes a sondre, and brake the fetters in peeces: nether could any man tame him. [5] And alwayes bothe nyght and day he cried in the mountaynes, and in the graues, and stroke him selfe sore against stones. [6] And when he espyed Iesus a farre of, he ranne and worshypped him. [7] And cried with a loude voyce, and sayd, What haue I to do with thee Iesus the Sonne of the moste hyest God? I require thee *in the name* of God, that thou torment me not. [8] (For he said vnto him, Come out of the man thou foule sprite.) [9] And he asked him, What *is* thy name? and *he* answered saying, My name *is* Legion, for we are many. [10] And he prayed him instantly, that he would not send them away out of the countrey.

[11] And there was there in the moun-

RHEIMS—1582.

the multitude, they take him so as he vvas in the boate: and there vvere other boates vvith him. [37] And there arose a great storme of vvinde, and the vvaues bette into the boate, so that the boate vvas filled. [38] And he vvas in the hinder part of the boate sleeping vpon a pillovv: and they raise him, and say to him, Maister, doth it not pertaine to thee that vve perish? [39] And rising vp he threatened the vvinde, and said to the sea, Peace, be stil. And the vvinde ceased: and there vvas made a great calme. [40] And he said to them Why are you feareful? neither yet haue you faith? [41] And they feared vvith great feare: and they said one to an other, Who is this (thinkest thou) that both vvinde and sea obey him?

5. AND they came beyond the straite of the sea into the countrie of the Gerasens. [2] And as he vvent out of the boate, immediately there mette him out of the sepulchres a man in an vncleane spirit, [3] that had his dvvelling in the sepulchres. and neither vvith chaines could any man novv binde him: [4] for being often bound vvith fetters and chaines, he had burst the chaines, and broken the fetters. and no body could tame him. [5] and he vvas alvvaies day and night in the sepulchres and in the mountaines, crying and cutting him self vvith stones. [6] And seeing IESVS a farre of, he ranne and adored him: [7] and crying vvith a great voice, said, What to me and thee IESVS the sonne of God most high? I adiure thee by God that thou torment me not. [8] For he said vnto him, Goe out of the man thou vncleane spirit. [9] And he asked him, What is thy name? and he saith to him, My name is Legion: because vve are many. [10] And he besought him much, that he vvould not expel him out of the countrie.

[11] And there vvas there about the

AUTHORISED—1611.

away the multitude, they tooke him, euen as he was in the ship, and there were also with him other little ships. [37] And there arose a great storme of wind, and the waues beat into the ship, so that it was now full. [38] And he was in the hinder part of the ship asleepe on a pillow: and they awake him, and say vnto him, Master, carest thou not, that we perish? [39] And hee arose, and rebuked the winde, and said vnto the sea, Peace, be still: and the winde ceased, and there was a great calme. [40] And he said vnto them, Why are ye so fearefull? How is it that you haue no faith? [41] And they feared exceedingly, and sayd one to another, What manner of man is this, that euen the winde and the sea obey him?

5. AND they came ouer vnto the other side of the sea, into the countrey of the Gadarenes. [2] And when he was come out of the ship, immediatly there met him out of the tombes, a man with an vncleane spirit, [3] Who had his dwelling among the tombes, and no man could bind him, no not with chaines: [4] Because that hee had bene often bound with fetters and chains, and the chaines had beene plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. [5] And alwayes night and day, hee was in the mountaines, and in the tombes, crying, and cutting himselfe with stones. [6] But when hee saw Iesus afarre off, he came and worshipped him, [7] And cried with a loud voyce, and said, What haue I to doe with thee, Iesus, thou Sonne of the most high God? I adiure thee by God, that thou torment me not. [8] (For he said vnto him, Come out of the man, thou vncleane spirit.) [9] And hee asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. [10] And he besought him much, that hee would not send them away out of the countrey. [11] Now there was there nigh vnto the mountaines a

μεγάλη βοσκομένη· [12] καὶ παρεκάλεσαν αὐτὸν [z a] οἱ δαίμονες,| λέγοντες, Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν· [13] Καὶ ἐπέτρεψεν αὐτοῖς [b] εὐθέως| [c] ὁ Ἰησοῦς.| καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν· [d] ἦσαν δὲ| ὡς δισχίλιοι· καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ. [14] [e] Οἱ δὲ| βόσκοντες [f] αὐτοὺς| ἔφυγον, καὶ [g] ἀπήγγειλαν| εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ [h] ἐξῆλθον| ἰδεῖν τί ἐστι τὸ γεγονός· [15] καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμενον καθήμενον [i] καὶ| ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγεῶνα· καὶ ἐφοβήθησαν· [16] καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων. [17] καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν.

[z] Rec. + πάντες. [a] Alex. = οἱ δαίμονες. [b] Alex. = εὐθέως. [c] Alex. = ὁ Ἰησοῦς. [d] Alex. = ἦσαν δὲ. [e] Alex. Καὶ οἱ. [f] Rec. τοὺς χοίρους. [g] Rec. ἀνήγγειλαν. [h] Alex. ἦλθον. [i] Alex. = καὶ.

WICLIF—1380.

greet flok of swyne lesewynge, [12] and the spiritis preieden ihesus and seiden, sende us in to the swyne that we entren in to hem, [13] ȝ anoon ihesus grauntide to hem, and the vnclene spiritis ȝeden out and entriden in to the swyne, and with, A greet birre the flok was cast doun in to the see, a tweye thousand, and thei weren dreynte in the see, [14] And thei that kepten hem: fledden and teelden in to the citee and in to the feeldis, and thei wenten out to se: what was don, [15] and thei camen to ihesus: and saien hym that hadde be traueilid of the fendes, sittinge clothide and of hool mynde, and thei dredden,

[16] and thei that saien hou it was don to hym that hadde a fende and of the swyne: toolden to hem, [17] and thei bigunnen to preie hym that he schulde go aweye fro her coostis, [18] ȝ whanne he ȝede vp in to a boot: he that was traueilid of the deuel, bigan to preie hym, that he schulde be with hym, [19] but ihesus resceyued hym not but seide to hym, go thou in to thin hous to thin ȝ telle to hem hou greet thingis the lord hath don to thee ȝ hadde merci of thee, [20] and he wente forth and biganne to preche in decapoli hou greet thingis ihesus hadde don to him, and alle men wondriden,

[21] and whanne ihesus hadde gon up in to the boot, eftsone ouer the see, myche puple come to gidre to hym, and was aboute the see, [22] and oon of the pryncis of synagogis, bi name iairus: cam and siȝ hym and fil doun at hise feet: [23] and preieden hym mych and seide, my douȝter is nyȝ deed, come thou putte thin honde on hir: that sche be saaf and lyue, and he wente forth with hym, [24] and moche puple sued hym, and thristid hym,

lesewynge, *grasing*. ȝeden, *went*. birre, *hurry*. dreynte, *drowned*. traueilid, *troubled*. eftsone, *again*. siȝ, *saw*. nyȝ, *near*. sued, *followed*.

TYNDALE—1534.

mountayns a greate heerd of swyne fedinge, [12] and all the devyls besought him sayinge: sende vs into the heerde of swyne, that we maye enter in to them. [13] And anone Iesus gave them leave. And the vnclene spretes went out and entred in to the swyne. And the heerd starteled, and ran hedling in to the see. They were a bout .ii.M. swyne, and they were drouned in the see. [14] And the swyne heerdes fleed, and tolde it in the cyte, and in the countre. And they came out for to se what had hapened: [15] and came to Iesus, and sawe hym that was vexed with the fende and had the legion, syt, both clothed and in his right mynde, and were afrayed. [16] And they that sawe it tolde them, how it had happened vnto him that was possessed with the devyll: and also of the swyne. [17] And they beganne to praye him, that he wolde departe from their coostes. [18] And when he was come in to the shyppe, he that had the devyll, prayed him that he myght be with him.

[19] Howbeit Iesus wolde not suffre him, but sayde vnto him: goo home in to thyne awne housse and to thy frendes, and shewe them what great thinges the Lorde hath done vnto the, and how he had compassion on the. [20] And he departed, and beganne to publisshe in the ten cyties, what greate thinges Iesus had done vnto him, and all men dyd merveyle.

[21] And when Iesus was come over agayne by shyp vnto the other syde, moche people gadered vnto him, and he was nye vnto the see. [22] And beholde, ther came one of the rulers of the Synagoge, whose name was Iairus: and when he sawe him, he fell doune at his fete, [23] and besought hym greatly sayinge: my doughter lyith at poynt of deeth, I wolde thou woldest come and laye thy honde on her, that she myght be safe and live. [24] And he went with him, and moche people folowed him, and thronged him.

CRANMER—1539.

tayns a greate heerd of swyne fedynge, [12] and all the deuyls besought him, sayinge: sende vs in to the heerd of swyne, that we maye enter into them. [13] And anone Iesus gaue them leaue. And the vncleane spretes went out, and entred in to the swyne. And the heerd was caryed headlyng into the see. They were allmost .ii.M. and were drowned in the see. [14] And the swyne heerdes fleed, and tolde it in the cytie, and in the feldes. And they went out for to se, what had happened: [15] and came to Iesus, and sawe him that was vexed with the fende and had the Legion, syt, both clothed and in his ryght mynde, and they were afrayed. [16] And they that sawe it tolde them, how it had happened to hym that was possessed with the deuyll: and also of the swyne.

[17] And they beganne to praye hym, that he wolde departe out of their coast. [18] And when he was come into the shippe, he that had the deuyll, prayed him, that he myght be with him. [19] Howbeit, Iesus wolde not suffre hym, but sayde vnto him: go to thyne awne house and to thy frendes, and shewe them how great thynges the Lorde hath done for the, and how he hath had compassyon on the. [20] And he departed, and beganne to publyshe in the ten cytyes, how greate thinges Iesus had done for him, and all men dyd merueyle.

[21] And when Iesus was come ouer agayne by shyppe vnto the other syde, moch people gathered vnto him, and he was nye vnto the see.

[22] And beholde, ther came one of the rulers of the Synagoge, whose name was Iairus: and when he sawe him, he fel downe at his fete, [23] and besought hym greatly, sayinge: my daughter lieth at poynt of deeth, I pray the come, and laye thy hande on her, that she maye be safe and lyue. [24] And he went with him, and moch people folowed him, and thronged him.

18 Καὶ [k]ἐμβάντος| αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς, ἵνα [l]ᾖ μετ' αὐτοῦ.| 19 [m]καὶ| οὐκ ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ, 'Ὕπαγε εἰς τὸν οἶκόν σου 'πρὸς τοὺς σοὺς, καὶ ἀνάγγειλον αὐτοῖς ὅσα σοι ὁ Κύριος [n]πεποίηκε,| καὶ ἠλέησέ 'σε.' 20 Καὶ ἀπῆλθε καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει, ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον. 21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτὸν, καὶ ἦν παρὰ τὴν θάλασσαν. 22 Καὶ [o]ἰδοὺ,| ἔρχεται εἷς τῶν ἀρχισυναγώγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν, πίπτει πρὸς τοὺς πόδας αὐτοῦ· 23 καὶ [p]παρεκάλει| αὐτὸν πολλὰ, λέγων, 'Ὅτι τὸ 'θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας, [q]ὅπως| σωθῇ 'καὶ [r]ζήσεται.' | 24 Καὶ ἀπῆλθε μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ

[k] Alex. ἐμβαίνοντος. [l] Alex. μετ' αὐτοῦ ᾖ. [m] Rec. ὁ δὲ Ἰησοῦς. [n] Rec. ἐποίησε. [o] Alex. = ἰδοὺ. [p] Alex. παρακαλεῖ. [q] Alex. ἵνα. [r] Alex. ζήσῃ.

GENEVA — 1557.

taynes a greate hearde of swyne, feedyng. 12 And all the deuyls besoght him, saying, Send vs into the hearde of swyne, that we may entre into them. 13 And anon Iesus gaue them leaue. And the vnclene spirits went out and entred into the swyne: and the hearde ran headlyng from the hye bancke into the sea. (They were about, two thousand swyne) and they were drouned in the sea. 14 And the swyneheardes fled and toulde it in the citie, and in the countrye: and they came out for to see what had happened. 15 And come to Iesus, and see him that was vexed with the fiende, and had the Legion, syt both clothed, and in hys ryght mynde, and were afraide. 16 And they that saw it tolde them, how it had happened to hym that was possessed with the deuyl: and also of the swyne. 17 Then they began to pray hym, that he woulde depart from their coastes. 18 And when he was come into the shyp, he that had the deuyl, prayed him that he myght be with him. 19 Howbeit, Iesus would not suffre him, but sayd vnto him, Go home to thy house, and friendes, and shewe them what great thinges the Lord hath done vnto thee, and how he hath had compassion on thee. 20 And he departed, and began to publishe in Decapolis, what great things Iesus had done vnto hym, and all men dyd marueyl.

21 And when Iesus was come ouer agayne by shyp vnto the other syde, much people gathered to hym, and he was nye vnto the sea. 22 And beholde, there came one of the rulers of the Synagoge, whose name was Iairus: and when he sawe him, he fel downe at his feete. 23 And besoght him greatly, saying, My litle daughter lyeth at poynt of death, *I praye thee* that thou wouldest come and laye thy handes on her, that she may be deliuered of her disease, and lyue. 24 Ther he went with him, and muche people folowed hym, and thronged him.

RHEIMS — 1582.

mountaine a great heard of svvine, feeding. 12 And the spirits besought him, saying, Send vs into the svvine, that vve may enter into them. 13 And IESVS immediatly graunted vnto them. And the vncleane spirits going out, entred into the svvine: and the heard vvith great violence vvas caried headlong into the sea, about tvvo thousand, and vvere stifled in the sea.

14 And they that fed them, fled, and caried nevves into the citie and into the fields. And they vvent forth to see vvhat vvas done: 15 and they come to IESVS, and they see him that vvas vexed of the deuil, sitting, clothed, and vvel in his vvittes: and they vvere afraid. 16 And they that had seen it, told them, in vvhat maner he had been dealt vvithal that had the diuel: and of the svvine. 17 And they began to desire him, that he vvould depart from their coastes. 18 And vvhen he vvent vp into the boate, he that had been vexed of the diuel, began to beseeche him that he might be vvith him, 19 and he admitted him not, but saith to him, Goe into thy house to thine, and tel them hovv great things the Lord hath done for thee, and hath had mercie vpon thee. 20 And he vvent his vvay, and began to publish in Decapolis hovv great things IESVS had done to him: and al marueled.

21 And vvhen IESVS had passed in boate againe ouer the straite, a great multitude assembled together vnto him, and he vvas about the sea. 22 And there commeth one of the Archsynagogs, named Iaîrus: and seeing him, he falleth dovvne at his feete, 23 and besought him much, saying, That my daughter is at the point of death, come, impose thy hands vpon her, that she may be safe and liue. 24 And he vvent vvith him, and a great multitude folovved him, and they thronged him.

AUTHORISED — 1611.

great heard of swine, feeding. 12 And all the deuils besought him, saying, Send vs into the swine, that we may enter into them. 13 And forthwith Iesus gaue them leaue. And the vncleane spirits went out, and entred into the swine, and the herd ranne violently downe a steepe place into the sea (they were about two thousand) and were choked in the sea. 14 And they that fed the swine, fled, and tolde it in the citie, and in the countrey. And they went out to see what it was that was done. 15 And they come to Iesus, and see him that was possessed with the deuill, and had the Legion, sitting, and clothed, and in his right mind: and they were afraid. 16 And they that saw it, tolde them how it befell to him that was possessed with the deuill, and also concerning the swine. 17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had bene possessed with the deuill prayed him that hee might bee with him. 19 Howbeit Iesus suffred him not, but sayth vnto him, Goe home to thy friends, and tel them how great things the Lord hath done for thee, and hath had compassion on thee. 20 And he departed, and beganne to publish in Decapolis, how great things Iesus had done for him: and all men did marueile. 21 And when Iesus was passed ouer againe by ship vnto the other side, much people gathered vnto him, and he was nigh vnto the sea.

22 And behold, there commeth one of the Rulers of the Synagogue, Iairus by name, and when he saw him, he fell at his feet, 23 And besought him greatly, saying, My little daughter lieth at the poynt of death, *I pray thee* come and lay thy hands on her, that she may be healed, and shee shall liue. 24 And Iesus went with him, and much people followed him, and thronged him. 25 And a certaine woman

συνέθλιβον αὐτόν. [25] *Καὶ γυνή* [s]*τις| οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα,* [26] *καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα* [t]*τὰ παρ' αὐτῆς πάντα,| καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα,* [27] *ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν, ἥψατο τοῦ ἱματίου αὐτοῦ·* [28] *ἔλεγε γάρ, Ὅτι, κἂν τῶν ἱματίων αὐτοῦ ἅψωμαι, σωθήσομαι.* [29] *Καὶ* [u]*εὐθέως| ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος.* [30] *καὶ εὐθέως ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγε, Τίς μου ἥψατο τῶν ἱματίων;* [31] *Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἥψατο;* [2] *Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν.* [33] *ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν* [v]*ἐπ' αὐτῇ,| ἦλθε καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν*

[s] Alex. = τις. [t] Rec. *τὰ παρ' ἑαυτῆς πάντα.* [u] Alex. *εὐθὺς.* [v] Alex. *αὐτῇ.* [w] Alex. + Ἰησοῦς.

WICLIF—1380.

[25] and a womman hadde ben in the blodi fluxe twelue ȝere, [26] and hadde resceyuede many thingis of ful many lechis, and hadde spendid al hir good and was no thing amendid, but was rather the worse: [27] Whanne sche hadde herde of ihesus sche cam among the puple bihynde and touchid his clothe, [28] for sche seide, that if I touche ȝhe his cloth I schal be saaf, [29] and anoon the welle of hir blood was dried up: and sche felide in body that sche was heelid of the sikenesse,

[30] and anoon ihesus knewe in hym silf the vertu that was gon out of hym and turnede to the puple and seide, who touchide my clothis? [31] and hise disciplis seiden to him, thou seest the puple thristinge thee, and seist who touchid me? [32] and ihesus lokid aboute to se hir that hadde don this thing, [33] ¶ the womman dredde and quakide witynge that it was don in hir: and came and fil doun bifor hym, and seide to hym al the truthe, [34] and ihesus seide to hir, douȝtir thi feith hath made thee saaf: go in pees, and be thou hool of thi sykenesse,

[35] ȝit while he spake messangers comen to the prince of the synagoge and seien, thi douȝtir is deede, what trauelist thou thee mastir ferther, [36] but whanne the word was herd that was seid: ihesus seide to the prince of the synagoge, nyle thou drede: oonli bileue thou, [37] and he took no man to sue hym: but petir and Iames and Ion the brother of Iames, [38] and thei camen in to the hous of the prince of the synagoge, and he say noise: and men wepinge and weilynge myche, [39] and he ȝede ynne: and seide to hem, what ben ȝe troubblid, and wepen? the damysel is not deed: but slepith, [40] and thei scornneden hym, but whanne al werun putte oute: he takith the fadir and the modir of the damysel and hem that werun with hym, and thei entriden where the damysel laye, [41] and he heeld the hond of the

lechis, *physicians.* ȝhe, *even.* witynge, *knowing.* ȝit, *yet.* nyle, *not.* sue, *follow.* ȝede, *went.*

TYNDALE—1534.

[25] And ther was a certen woman, which was diseased of an yssue of bloude .xii. yeres [26] and had suffred many thinges of many phisicions, and had spent all that she had, and felte none amendment at all, but wexed worsse and worsse. [27] When she had herde of Iesus: she came into the preace behynde him, and touched his garment. [28] For she thought: yf I maye but touche his clothes, I shall be whole. [29] And streyght waye her fountayne of bloude was dryed vp, and she felt in her body, that she was healed of the plage.

[30] And Iesus immediatly felt in him silfe, the vertue that went out of him, and tourned him rounde aboute in the preace, and sayde: who touched my clothes? [31] And his disciples sayde vnto him: seist thou the people thrust the, and yet axest, who dyd touche me? [32] And he loked round about, for to se her that had done that thinge. [33] The woman feared and trembled (for she knew what was done with in her) and she came and fell doune before him, and tolde him the truth of every thinge. [34] And he sayde to her: Doughter, thy fayth hath made the whoale: goo in peace, and be whole of thy plage.

[35] Whyll he yet spake, ther came from the ruler of the synagoges housse, certayne which sayde: thy doughter is deed: why diseasest thou the master eny further? [36] Assone as Iesus herde that worde spoken, he sayde vnto the ruler of the synagoge: be not afrayed, only beleve. [37] And he suffred noman to folowe him moo then Peter and Iames and Ihon the brother of Iames. [38] And he came vnto the housse of the ruler of the synagoge, and sawe the wondrynge, and them that wepte and wayled greatly, [39] and went in and sayde vnto them: why make ye this adoo and wepe? The mayden is not deed, but slepith. [40] And they lawght him to scorne. Then he put them all out, and toke the father and the mother of the mayden, and them that were with him, and entred in where the mayden laye,

CRANMER—1539.

[25] And ther was a certen woman, which had bene diseased of an yssue of bloude .xii. yeres, [26] and had suffred many thinges of many physycions, and had spent all that she had, and felte none amendement at all, but rather was worsse, and worsse. [27] When she had herde of Iesus, she came in the preasse behinde him, and touched his garment. [28] For she sayde: yf I maye but touch his clothes, I shall be whole. [29] And streyght waye the fountayne of her bloude was dryed vp, and she felt in her body, that she was healed of that plage.

[30] And Iesus immediatly felinge in him selfe, that vertue proceaded from him, tourned hym aboute in the prease, and sayde, who touched my clothes? [31] And his dyscyples sayde vnto him: thou seest the people thrust the, and askest, who did touch me? [32] And he loked round about for to se her that had done this thynge. [33] But the woman fearing and trembling (knowyng what was done with in her) came, and fell downe before him, and tolde him all the truth. [34] And he sayd vnto her: Daughter thy fayth hath saued the: go in peace, ¶ be whole of thy plage.

[35] Whyll he yet spake, ther came from the ruler of the Synagoges house, certayne which sayd: thy daughter is deed: why diseasest thou the Master any further? [36] Assone as Iesus hearde the worde that was spoken, he sayde vnto the ruler of the Synagoge: be not afrayed, onely beleue. [37] And he suffred no man to folowe him, saue Peter, and Iames, and Iohn the brother of Iames. [38] And he came vnto the house of the ruler of the Synagoge, and sawe the wondringe: and them that wepte and wayled greatly, [39] and went in, and sayde vnto them: why make ye this a doo, and wepe? The damosell is not deed, but slepeth. [40] And they lawght him to scorne. But he put them all out, and taketh the father and the mother of the damosell, and them that were with him, and entreth in where

ἀλήθειαν. [34] ὁ δὲ [w]εἶπεν αὐτῇ, 'Θύγατερ, ἡ πίστις σου σέσωκέ σε· ὕπαγε εἰς
'εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου.' [35] Ἔτι αὐτοῦ λαλοῦντος, ἔρχονται
ἀπὸ τοῦ ἀρχισυναγώγου, λέγοντες, 'Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί ἔτι σκύλλεις
'τὸν διδάσκαλον;' [36] Ὁ δὲ Ἰησοῦς [x]εὐθέως| ἀκούσας τὸν λόγον λαλούμενον λέγει
τῷ ἀρχισυναγώγῳ, 'Μὴ φοβοῦ, μόνον πίστευε.' [37] Καὶ οὐκ ἀφῆκεν οὐδένα [y]αὐτῷ|
συνακολουθῆσαι, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.
[38] καὶ [z]ἔρχεται| εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, [a]καὶ| κλαί-
οντας καὶ ἀλαλάζοντας πολλά. [39] καὶ εἰσελθὼν λέγει αὐτοῖς, 'Τί θορυβεῖσθε καὶ
κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.' [40] Καὶ κατεγέλων αὐτοῦ. [b]ὁ
δὲ| ἐκβαλὼν [c]πάντας,| παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ
τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον [d]ἀνακείμενον| [41] καὶ κρατή-

[z] Alex. = εὐθέως. [y] Alex. μετ' αὐτοῦ. [z] Alex. ἔρχονται. [a] Rec. = καὶ. [b] Alex. αὐτὸς δὲ. [c] Rec. ἅπαντας. [d] Alex. = ἀνακείμενον.

GENEVA—1557.

[25] (And there was a certayne woman, which was diseased of an yssue of bloud twelue yeres. [26] And had suffred many thinges of many phisitions, and had spent all that she had, and felt none amendement at all, but wexed worse and worse. [27] When she had hearde of Iesus, she came in the prease behynd hym, and touched his garments: For she saide, [28] If I may but touche his clothes I shal be whole. [29] And strayght way the course of her bloude was dryed vp, and she felt in her body, that she was healed of that plague. [30] And immediately when Iesus dyd knowe in hym self, the vertue that went out of hym, he tourned him rounde about in the prease and sayd, Who hath touched my clothes? [31] And his disciples said vnto him, Thou seeist the people thrust thee, and yet askest Who dyd touche me? [32] And he loked round about, for to see her that had done that thing. [33] The woman feared and trembled, for she knewe what was done with in her, and she came and fel downe before hym, and tolde hym the verie truth. [34] And he sayd to her, Daughter, thy fayth hath made thee whole, go in peace, and be whole of thy plague.)

[35] Whyle he yet spake, there came from the *same* ruler of the Synagoges house, *certayne* which sayd, thy daughter is dead: why diseasest thou the Maister any further. [36] Assone as Iesus heard that worde spoken, he sayd vnto the ruler of the Synagoge, Be not afrayde, onely beleue. [37] And he suffered no man to folowe hym more then Peter and Iames, and Iohn, the brother of Iames. [38] And he came vnto the house of the ruler of the Synagoge, and sawe the wonderyng, and them that wept and wayled greatly. [39] And went in, and sayd vnto them, Why make ye this a do, and wepe? The childe is not dead, but slepeth? [40] And they laught hym to scorne: but he put them all out, and toke the father and the mother of the mayden, and them that were with hym,

RHEIMS—1582.

[25] And a vvoman vvhich vvas in an issue of bloud tvvelue yeres, [26] and had suffred many things of many Physicions, and had bestovved al that she had, neither vvas any thing the better, but vvas rather vvorse: [27] vvhen she had heard of Iesvs, she came in the preasse behind him, and touched his garment. [28] for she said, That if I shal touche but his garment, I shal be safe. [29] And forthvvith the fountaine of her bloud vvas dried: and she felt in her body that she vvas healed of the maladie. [30] And immediatly Iesvs knovving in him self the vertue that had proceeded from him, turning to the multitude, said, Who hath touched my garments? [31] And his Disciples said to him, Thou seest the multitude thronging thee, and sayest thou, Who hath touched me?

[32] And he looked about to see her that had done this. [33] But the vvoman fearing and trembling, knovving vvhat vvas done in her: came and fel dovvne before him, and told him al the truth. [34] And he said to her, Daughter, thy faith hath made thee safe, goe in peace, and be vvhole of thy maladie.

[35] As he vvas yet speaking, they come to' the Archsynagogue, saying, That thy daughter is dead: vvhy doest thou trouble the Maister any further? [36] But Iesvs hauing heard the vvord that vvas spoken, saith to the Archsynagogue, Feare not: only beleeue. [37] And he admitted not any man to folovv him, but Peter and Iames and Iohn the brother of Iames. [38] And they come to the Archsynagogs house, and he seeth a tumult, and folke vveeping and vvailing much. [39] And going in, he saith to them: Why make you this a doe and vveepe? the vvenche is not dead, but sleepeth. [40] And they derided him. But he hauing put forth al, taketh the father and the mother of the vvenche, and them that vvere vvith him, and they goe in vvhere the vvenche vvas lying. [41] And

AUTHORISED—1611.

which had an issue of blood twelue yeeres, [26] And had suffered many things of many Physicians, and had spent all that shee had, and was nothing bettered, but rather grew worse, [27] When shee had heard of Iesus, came in the prease behinde, and touched his garment. [28] For she said, If I may touch but his clothes, I shalbe whole. [29] And straightway the fountaine of her blood was dried vp: and she felt in her body that she was healed of that plague. [30] And Iesus immediatly knowing in himselfe that vertue had gone out of him, turned him about in the preasse, and said, Who touched my clothes? [31] And his Disciples said vnto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? [32] And he looked round about to see her that had done this thing. [33] But the woman fearing and trembling, knowing what was done in her, came and fel down before him, and told him all the trueth. [34] And he said vnto her, Daughter, thy faith hath made thee whole, goe in peace, and be whole of thy plague. [35] While he yet spake, there came from the Ruler of the Synagogues *house*, certaine which said, Thy daughter is dead, why troublest thou the Master any further? [36] Assoone as Iesus heard the word that was spoken, he saith vnto the Ruler of the Synagogue, Be not afraid, onely beleeue. [37] And he suffred no man to follow him, saue Peter, and Iames, and Iohn the brother of Iames.

[38] And hee commeth to the house of the Ruler of the Synagogue, and seeth the tumult, and them that wept and wayled greatly. [39] And when hee was come in, hee sayth vnto them, Why make ye this adoe, and weepe? the damosell is not dead, but sleepeth. [40] And they laughed him to scorne: but when he had put them all out, hee taketh the father and the mother of the damosell, and them that were with him, and entreth in where the damosell was lying. [41] And he tooke

σας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ, 'Ταλιθὰ, κοῦμι·' ὅ ἐστι μεθερμηνευόμενον, 'Τὸ κοράσιον, (σοὶ λέγω,) [e]ἔγειρε.' [42] Καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν γὰρ ἐτῶν δώδεκα· καὶ ἐξέστησαν ἐκστάσει μεγάλῃ. [43] καὶ διεστείλατο αὐτοῖς πολλὰ, ἵνα μηδεὶς [f]γνῷ| τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.

VI. Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. [2] καὶ γενομένου σαββάτου, ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες, 'Πόθεν τούτῳ ταῦτα; 'καὶ τίς ἡ σοφία ἡ δοθεῖσα [g]αὐτῷ,| καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ 'γίνονται; [3] οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς [h]Μαρίας, [i]ἀδελφὸς δὲ| Ἰακώβου καὶ '[k]Ἰωσῆ| καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς;' Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. [4] [l]ἔλεγε δὲ| αὐτοῖς ὁ Ἰησοῦς, "Οτι οὐκ ἔστι προφήτης

[e] Rec. ἔγειραι. [f] Alex. γνοῖ. [g] Rec. αὐτῷ, ὅτι. [h] Alex. + τῆς. [i] Alex. καὶ ἀδελφὸς. [k] Alex. Ἰώσητος. [l] Alex. καὶ ἔλεγε.

WICLIF—1380.

damysel, and seide to hir, tabita cumy that is to seye, damysel I seye to thee arise, [42] and anoon the damysel roos and walkid, and sche was of twelue ȝeer, and thei werun abaischide with a greet stonieynge [43] and he comaundide to hem greetli that no man schulde wite it, and he comaundide to ȝeue hir mete,

6. AND he ȝede out fro thennes: and wente in to his owne cuntre, and hise disciplis foloweden hym, [2] and whanne the saboth was come, ihesus bigan to teche in a synagoge, and many herden and wondriden in his techynge and seiden, of whennes to this, alle these thingis, and what is the wisdom that is ȝouun to hym, and suche vertues whiche ben made bi hise hondis, [3] Whether this is not a carpenter? the sone of marie, the brothere of iames and of ioseph, and of Iudas and of symount? Whether his sistris ben not here with us? and they werun sclaundride in hym, [4] and ihesus seide to hem, that a profete is not with out onour: but in his owne cuntre, and among his kyn and in his hous, [5] ℭ he myȝt not do there ony vertu: saue he heelid a fewe sike men leiynge on hem hise hondis, [6] and he wondrid for the vnbileue of hem,

and he wente aboute castels on eche side: and tauȝte, [7] ℭ he clepid to gidre twelue, and bigan to sende hem bi two to gidre: ℭ ȝaf to hem power of vnclene spiritis, [8] and comaundid hem, that thei schulden not take ony thing in the weye: but a ȝerde oonly, not a scrippe ne breed nether money in the girdil, [9] but schood with ȝendals, and that thei schulden not be clothide with tweie cootis, [10] and he seide to hem, whidir euer ȝe entren in to an hous: dwelle ȝe there, til ȝe goen out fro thennes, [11] and who euere resceyue ȝou not ne here ȝou: go ȝe out fro thennes and schake awey the poudir fro ȝoure feet in to witnessynge to hem,

abaischide, *abashed*. stoniynge, *astonishment*. *wite*, know. ȝeue, *give*. ȝede, *went*. ȝouun, *given*. vertues, *powers*. castels, *towns*. clepid, *called*. ȝerde, *yard*, or *staff*.

TYNDALE—1534.

[41] and toke the mayden by the honde, and sayde vnto hyr: Tabitha, cumi: which is by interpretacion: mayden I saye vnto the, aryse. [42] And streyght the mayden arose, and went on her fete. For she was of the age of twelve yeres. And they were astonied at it out of measure. [43] And he charged them straytely that no man shuld knowe of it, and commaunded to geve her meate.

6. AND he departed thence, and cam into his awne countre, and his disciples folowed him. [2] And when the saboth daye was come, he beganne to teache in the synagoge. And many that hearde him were astonyed, and sayde: From whens hath he these thinges? and what wysdom is this that is geven vnto him? and suche vertues that are wrought by his hondes? [3] Is not this that carpenter Maryes sonne, the brother of Iames and Ioses and of Iuda and Simon? and are not his systers here with vs? And they were offended by him. [4] And Iesus sayde vnto them: a prophet is not despysed but in his awne countre, and amonge his awne kynne, and amonge them that are of the same housholde. [5] And he coulde there shewe no miracles, but leyd his hondes apon a feawe sicke foolke and healed them. [6] And he merveyled at their vnbelefe.

And he went aboute by the tounes that laye on every syde, teachynge. [7] And he called the twelve and beganne to sende them, two and two, and gave them power over vnclene spretes. [8] And commaunded them, that they shuld take nothinge vnto their Iorney, save a rodde only: Nether scrippe, nether breed, nether mony in their pourses: [9] but shuld be shood with sandals. And that they shuld not put on two coottes. [10] And he sayd vnto them: whersoever ye entre in to an house, there abyde tyll ye departe thence [11] And whosoever shall not receave you, nor heare you, when ye departe thence, shake of the duste that is vnder youre fete, for a wit-

CRANMER—1539.

the damosell laye, [41] and taketh the damosell by the hande, and sayeth vnto hyr: Tabita, cumi: whych is (yf one do interprete it) damosell, I saye vnto the: aryse. [42] And streyght waye the damosell arose, and walked. For she was of the age of twelue yeres. And they were astonyed out of measure. [43] And he charged them straytely, that no man shuld knowe of it, and commaunded, to geue her meate.

6. AND he departed thence, and cam into hys awne countre, and hys dyscyples folowed hym. [2] And when the Sabboth daye was come, he beganne to teache in the synagoge. And many that hearde hym were astonnyed, and sayde: from whence hath he these thynges? and what wysdome is thys that is geuen vnto hym: and suche vertues that are wrought by hys handes? [3] Is not thys the carpenter Maryes sonne, the brother of Iames and Ioses and of Iuda and Symon? and are not hys systers here with vs? And they were offended at him. [4] Iesus sayde vnto them: a Prophet is not despysed, but in hys awne countre, and amonge hys awne kynne, and in hys owne houshold. [5] And he coulde there shewe no myracle, but layde hys handes vpon a fewe sycke folcke, and healed them, [6] and merueyled, because of their vnbelefe.

And he went aboute by the tounes that laye on euery syde, teachinge: [7] And he called the twelue, and beganne to sende them forth two and two, and gaue them power agaynst vncleane spretes. [8] And commaunded them, that they shuld take nothyng in their iorney saue a rodde onely: no scryppe, no bread, no money in their pourse, [9] but shuld be shood with sandals. And that they shuld not put on two cootes. [10] And he sayde vnto them: whersoeuer ye entre into an house, there abide, tyll ye departe thence. [11] And whosoeuer shall not receaue you nor heare you, when ye departe thence, shake of the duste that is vnder youre fete, for a

ʿ ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσι [m]καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.ʾ
[5] Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἀῤῥώστοις ἐπιθεὶς
τὰς χεῖρας, ἐθεράπευσε. [6] καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν· καὶ περιῆγε τὰς
κώμας κύκλῳ διδάσκων.
[7] Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ
ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων. [8] καὶ παρήγγειλεν αὐτοῖς,
ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν, εἰ μὴ ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν
ζώνην χαλκόν· [9] ἀλλ᾽ ὑποδεδεμένους σανδάλια· καὶ ʿ μὴ [n]ἐνδύσησθε| δύο χιτῶνας.ʾ
[10] Καὶ ἔλεγεν αὐτοῖς, ʿ[o]Οπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε
ʿ ἐκεῖθεν. [11] καὶ [o]ὅσοι ἂν μὴ δέξωνται| ὑμᾶς, μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι
ʿ ἐκεῖθεν, ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς.

[m] Alex. + *αὐτοῦ*. [n] Rec. *ἐνδύσασθαι*. [o] Alex. *ὅσοι ἐὰν μὴ δέξωνται* s. *ὃς ἂν τόπος μὴ δέξηται*.

GENEVA—1557.

and entred in where the mayden laye. 41 And toke the mayden by the hand, and sayd vnto her, Talitha cumi, which is by interpretation, Mayden, I say vnto thee, aryse. 42 And strayght the mayden arose, and went on her fete: for she was of the age of twelue yeres: and they were astonied at it out of measure. 43 And he charged them straytely that no man should knowe of it, and commanded to geue her meat.

6. AND he departed thence, and came into his owne country, and his disciples folowed him. 2 And when the Sabbath day was come, he began to teach in the Synagoge: and many that heard hym were astonyed, and sayd, From whence hath he these thynges? and what wysedome is this that is geuen vnto him, that euen such vertues are wroght by his handes. 3 Is not this the carpenter Maries sonne, the brother of Iames and Ioses, and of Iuda and Simon? and are not hys systers here with vs? And they were offended in him. 4 And Iesus sayd vnto them, A Prophet is not despised but in his owne countrey, and among his owne kynne, and in his owne house. 5 And he could there shewe no miracles, but layd his handes vpon a fewe sycke folke, and healed *them*. 6 And he marueyled at their vnbeliefe: and went about by the townes that lay on euery syde, teachyng. 7 And he called the twelue, and began to send them two and two, and gaue them power ouer vnclene Spirits. 8 And commanded them, that they should take nothyng to carye in their iorney, saue a rod only: nether scrip, nether bread, nether mony in their purses. 9 But should be shod with sandales. And that they shoulde not put on two coates. 10 And he sayd vnto them, Whersoeuer ye shal entre into a house, there abyde tyl ye departe thence. 11 And whosoeuer shal not receaue you, nor heare you, when ye departe thence, shake of the dust that is vnder your feete, for a witnes vnto them: Verely I say

RHEIMS—1582.

holding the vvenches hand, he saith to her, *Talitha cumi*, vvhich is being interpreted, *wenche* (I say to thee) *arise*. 42 and forthvvith the wenche rose vp, and walked. and she vvas twelue yeres old: and they vvere astonied vvith great astonishment. 43 And he commaunded them earnestly that no body should knovv it: and he bad that some thing should be giuen her to eate.

6. AND going out from thence, he vvent into his countrie: and his Disciples folovved him. 2 and vvhen the Sabboth vvas come, he began to teach in the Synagogue: and many hearing him vvere in admiration at his doctrine, saying, How came this felovv by al these things? and vvhat vvisedom is this that is giuen to him, and such vertues as are vvrought by his hands? 3 Is not this the Carpenter, the sonne of MARIE, the brother of Iames and Ioseph and Iude and Simon? why, are not also his sisters here vvith vs? And they vvere scandalized in him. 4 And IESVS said to them, That there is not a Prophet vvithout honour, but in his ovvne countrie, and in his ovvne house, and in his ovvne kinred. 5 and he could not doe any miracle there, but only cured a fevv that vvere sicke, imposing his hands 6 and he marueled because of their incredulity, and he vvent about the tovvnes in circuite teaching.

7 And he called the Tvvelue: and began to send them tvvo and tvvo, and gaue them povver ouer vncleane spirits. 8 And he commaunded them that they should take nothing for the vvay, but a rod only: not skrippe, not bread, nor money in their purse, 9 but shod vvith sandals, and that they should not put on tvvo coates. 10 And he said to them, Whithersoeuer you shal enter into an house, there tarie til you depart thence. 11 and vvhosoeuer shal not receiue you, nor heare you: going forth from thence shake of the dust from your feete for a testimonie

AUTHORISED—1611.

the damosell by the hand, and said vnto her, *Talitha cumi*, which is, being interpreted, Damosell (I say vnto thee) Arise. 42 And straightway the damosell arose, and walked, for she was of the age of twelue yeeres: and they were astonished with a great astonishment. 43 And hee charged them straitly, that no man should know it: and commaunded that some thing should be giuen her to eat.

6. AND hee went out from thence, and came into his owne countrey, and his disciples follow him. 2 And when the Sabbath day was come, he began to teach in the Synagogue: and many hearing him, were astonished, saying, From whence hath this man these things? And what wisedome is this which is giuen vnto him, that euen such mightie workes are wrought by his hands? 3 Is not this the carpenter, the son of Mary, the brother of Iames and Ioses, and of Iuda, and Simon? And are not his sisters heere with vs? And they were offended at him. 4 But Iesus sayde vnto them, A Prophet is not without honour, but in his owne countrey, and among his owne kinne, and in his owne house. 5 And he could there doe no mighty worke, saue that he laid his hands vpon a few sicke folke, and healed them. 6 And he marueiled because of their vnbeliefe. And he went round about the villages, teaching.

7 And he calleth vnto him the twelue, and began to send them foorth, by two and two, and gaue them power ouer vncleane spirits, 8 And commanded them that they should take nothing for their iourney, saue a staffe onely: no scrip, no bread, no money in their purse: 9 But be shod with sandales: and not put on two coats. 10 And he said vnto them, In what place soeuer yee enter into an house, there abide till ye depart from that place. 11 And whosoeuer shall not receiue you, nor heare you, when yee depart thence, shake off the dust vnder your feet, for a testimonie against them: Uerely I say

‘ [p]ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόῤῥοις ἐν ἡμέρᾳ κρίσεως, ἢ
‘ τῇ πόλει ἐκείνῃ.’ | [12]Καὶ ἐξελθόντες [q]ἐκήρυσσον | ἵνα μετανοήσωσι· [13] καὶ δαιμόνια
πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀῤῥώστους καὶ ἐθεράπευον.

[14] Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, (φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ,) καὶ
ἔλεγεν, ‘ [r]Ὅτι Ἰωάννης ὁ βαπτίζων [r]ἐκ νεκρῶν ἠγέρθη, | καὶ διὰ τοῦτο ἐνεργοῦσιν
‘ αἱ δυνάμεις ἐν αὐτῷ.’ [15] [s]Ἄλλοι δὲ ἔλεγον, ‘ Ὅτι | Ἠλίας ἐστίν·’ ἄλλοι δὲ ἔλεγον,
‘ Ὅτι προφήτης ἐστὶν, [t]ὡς εἷς τῶν προφητῶν.’ [16] Ἀκούσας δὲ ὁ Ἡρώδης [u]εἶπεν, |
‘ [v]Ὅτι | ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην [w], οὗτος | ἠγέρθη [x]ἐκ νεκρῶν.’ | [17] Αὐτὸς γὰρ
ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν [y]φυλακῇ, διὰ
Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. [18] ἔλεγε
γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ, ‘ Ὅτι οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ

[p] Alex. = Ἀμὴν λέγω ὑμῖν κ. τ. λ. [q] Alex. ἐκήρυξαν. [r] Alex. ἐγήγερται ἐκ νεκρῶν s. ἐκ νεκρῶν ἀνέστη. [s] Rec. ἔλεγον, ὅτι. [t] Rec. + ἢ. [u] Alex. ἔλεγεν.

WICLIF—1380.

12 and they ȝeden forth and prechiden, that men schulden do penaunce, 13 and thei castiden out many fenddis: and anoynteden with oile many sike men and thei werun heelide,

14 ¶ kyng eroude herde: for his name was made opene, and seide, that Ion Baptist hath risun aȝen fro deeth: and therfor vertues worchen in hym, 15 other seiden that it is elie, but other seiden that it is a profete as oon of profetis, 16 and whanne this thing was herd: eroude seide, this Ion whom I haue bihedid: is risun aȝen fro deeth, 17 for thilke eroude sente and held Ion: and bonde hym in to prisoun for erodias the wiif of filip his brother for he hadde weddid hir, 18 for Ion seide to eroude, it is not leful to thee: to haue the wiif of thi brother, 19 and erodias leide aspies to hym ¶ wolde sle hym and myȝte not, 20 and eroude dredde Ioon: and knewe hym a iust man and holi and kepte hym, and eroude herde hym: ¶ he dide many thingis and gladli herde hym,

21 and whanne a couenable dai was fallen: eroude in his birthe dai made a soper to the princis and tribunes and to the grettist of galile, 22 and whanne the douȝtir of thilke erodias, was come ynne and dauncid and plesid to eroude and also to men that saten at the mete: the king seide to the damysel, axe thou of me, what thou wolt? ¶ I schal ȝeue to thee, 23 and he swoor to hir, that what euer thou axe I schal ȝeue to thee: thouȝ it be the half of my kyngdom, 24 and whanne sche hadde gon out: sche seide to hir modir, what schal I axe? and sche seide, the heed of Ion baptist, 25 and whanne sche was come ynne anoon with haast to the kyng: sche axid and seide, I wille

ȝeden, *went*. fenddis, *fiends*. leide aspies, *laid wait*. couenable, *convenient*. thilke, *that*. ȝeue, *give*.

TYNDALE—1534.

nesse vnto them. I saye verely vnto you, it shalbe easyer for zodom and Gomor at the daye of iudgement, then for that cite.

12 And they went out and preached, that they shuld repent: 13 and they caste out many devylles. And they annoynted many that were sicke, with oyle and healed them.

14 And kynge Herode herde of him (for his name was spreed abroade) and sayd: Iohn Baptiste is rysen agayne from deeth, and therfore miracles are wrought by him. 15 Wother sayd, it is Helyas: and some sayde: it is a Prophet or as one of the Prophetes. 16 But when Herode hearde of him, he sayd: it is Iohn whom I beheded, he is rysen from deeth agayne.

17 For Herode him sylfe, had sent forth and had taken Iohn, and bounde him and cast him into preson for Herodias sake which was his brother Philippes wyfe. For he had maried her. 18 Iohn sayd vnto Herode: It is not laufull for the to have thy brothers wyfe. 19 Herodias layd wayte for him, and wolde have killed him, but she coulde not. 20 For Herode feared Iohn, knowynge that he was a iuste man and an holy: and gave him reverence: and when he hearde him, he dyd many thinges, and hearde him gladly.

21 But when a conuenient daye was come: Herode on his birth daye made a supper to the lordes, captayns, and chefe estates of Galile. 22 And the doughter of the sayde Herodias came in and daunsed, and pleased Herode and them that sate at bourde also. Then the kynge sayd vnto the mayden: axe of me what thou wilt, and I will geve it the. 23 And he sware vnto hyr, whatsoever thou shalt axe of me, I will geve it the, even vnto the one halfe of my kyngdome. 24 And she went forth and sayde to her mother: what shall I axe: And she sayde: Iohn Baptistes heed. 25 And she cam in streygth waye with haste vnto the kynge, and axed sayinge: I will, that thou geve me by

CRANMER—1539.

wytnesse vnto them. I saye verely vnto you: it shalbe easier for zodom and Gomor in the daye of iudgement, then for that cytye. 12 And they went out and preached, that men shuld repent: 13 and they cast out many deuyls: and annoynted many that were sycke wyth oyle, and healed them.

14 And kynge Herode hearde of hym (for hys name was spreed abroade) and he sayde: Iohn Baptyste is rysen agayne from the deed, and therfore myracles are wrought by him. 15 Other sayd it is Helyas: some sayde: it is a prophet, as one of the prophetes. But when Herode hearde of hym, he sayde: 16 it is Iohn whom I beheaded, he is rysen from deeth agayne.

17 For Herode hym selfe had sent forth men of warre, and layed handes vpon Iohn, and bounde hym, and cast hym into preson for Herodias sake, hys brother Phylyppes wyfe (because he had maryed her) 18 For Iohn sayde vnto Herod. It is not lawfull for the to haue thy brothers wyfe. 19 Herodias layd wayte for hym, and wolde haue kylled hym, but she coulde not. 20 For Herod feared Iohn, knowing that he was a iust man and an holy: and gaue hym reuerence: and when he hearde hym, he dyd many thynges, and hearde hym gladly.

21 And when a conuenyent daye was come, that Herode on hys byrth daye, made a supper to the lordes hye captayns, and chefe estates of Galile: 22 and whan the daughter of the same Herodias cam in, and daunsed, and pleased Herode and them that sate at bourde also: the kynge sayde vnto the damosell: aske of me what thou wylt, and I will geue it the. 23 And he sware vnto hyr: whatsoeuer thou shalt aske of me, I wyll geue it the, euen vnto the one halfe of my kyngdome. 24 And she went forth, and sayde vnto her mother: what shall I aske? she sayde: Iohn Baptystes head. 25 And she cam in streyght waye wyth haste vnto the kynge,

‘ σου.’ [19] Ἡ δὲ Ἡρωδιὰς ἐνεῖχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο. [20] ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδως αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἡδέως αὐτοῦ ἤκουε. [21] καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον [z]ἐποίει| τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, [22] καὶ εἰσελθούσης τῆς θυγατρὸς [a]αὐτῆς τῆς| Ἡρωδιάδος, καὶ ὀρχησαμένης, [b]καὶ ἀρεσάσης| τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις, [b]εἶπεν ὁ βασιλεὺς| τῷ κορασίῳ, ‘ Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί·’ [23] καὶ ὤμοσεν αὐτῇ, ‘Ὅτι ὃ ἐάν με ‘ αἰτήσῃς, δώσω σοὶ, ἕως ἡμίσους τῆς βασιλείας μου.’ [24] Ἡ δὲ ἐξελθοῦσα εἶπε τῇ μητρὶ αὐτῆς, ‘ Τί [c]αἰτήσομαι ;’| Ἡ δὲ εἶπε, ‘ Τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.’ [25] Καὶ εἰσελθοῦσα [d]εὐθέως| μετὰ σπουδῆς πρὸς τὸν βασιλέα, ἠτήσατο, λέγουσα,

[v] Alex. = ὅτι. [w] Rec. οὗτός ἐστιν· αὐτὸς. [x] Alex. = ἐκ νεκρῶν. [y] Rec. + τῇ. [z] Alex. ἐποίησεν. [a] Alex. αὐτοῦ s. τῆς.
[b] Alex. ἤρεσεν . . . . ὁ δὲ βασιλεὺς εἶπεν. [c] Alex. αἰτήσωμαι. [d] Alex. εὐθὺς s. = εὐθέως.

GENEVA — 1557.

vnto you, It shalbe easyer for Sodome, or Gomorrha at the day of iudgement, then for that citie. [12] And they went out and preached, that *men* should amende their lyues. [13] And they cast out many deuyls. And they annoynted many that were syck, with oyle, and healed them. [14] And kyng Herode heard *of hym*, for hys name was spred abrode and sayd, Iohn Baptist is risen agayne from death, and therfore miracles are wroght by hym. [15] Other sayd, It is Elias: and some sayd, It is a Prophet, or one of the Prophetes. [16] But when Herode heard of hym, he sayd, It is Iohn whom I beheaded, he is rysen from death agayne.

[17] For Herode him selfe had sent forth, and had taken Iohn, and bound him, and cast him into prison for Herodias sake, which was his brother Philippes wyfe, because he had maried her. [18] For Iohn sayd vnto Herode, It is not lawful for thee to haue thy brothers wyfe. [19] So that Herodias soght all occasion against hym, and would haue kylled hym, but she could not. [20] For Herode feared Iohn, knowyng that he *was* a iust man, and an holy, and gaue hym reuerence, and when he hearde hym, he did many thynges, and heard him gladly. [21] But when a conuenient day was come, Herode on hys byrth day made a supper to the Lordes, Captaines, and chief estates of Galile. [22] And the daughter of the sayd Herodias came in and danced, and pleased Herode, and them that sat at bourd together. Then the kyng sayd vnto the mayde, Aske of me what thou wylt, and I wyl geue it thee. [23] And he sware vnto her, Whatsoeuer thou shalt aske of me, I wyl geue it thee, euen vnto the one halfe of my kyngdome. [24] But she went forth, and sayd to her mother, What shal I aske? And she sayd, Iohn Baptistes head. [25] Then she came in strayght way with hast vnto the kyng, and asked, saying, I wyl that

RHEIMS — 1582.

to them. [12] And going forth they preached that they should doe penance: [13] and they cast out many diuels, and anointed vvith oile many sicke, and healed them.

[14] And king Herod heard (for his name vvas made manifest) and he said, That Iohn the Baptist is risen againe from the dead, and therfore vertues vvorke in him. [15] And others said, That it is Elias. But others said, That it is a Prophet, as one of the Prophets. [16] Which Herod hearing, said, Iohn vvhom I beheaded, he is risen againe from the dead.

[17] For the said Herod sent and apprehended Iohn, and bound him in prison for Herodias the vvife of Philippe his brother, because he had maried her. [18] For Iohn said to Herod, It is not lavvful for thee to haue thy brothers vvife. [19] And Herodias lay in vvaite for him: and vvas desirous to kil him, and could not. [20] For Herod feared Iohn, knovving him to be a iust and holy man: and he kept him, and by hearing him did many things: and he heard him gladly. [21] And vvhen a conuenient day vvas fallen, Herod made the supper of his birth-day to the Princes and the Tribunes and the cheefe of Galilee.

[22] And vvhen the daughter of the same Herodias came in, and had daunced, and pleased Herod, and them that sate vvith him at the table: the King said to the damsel, Aske of me vvhat thou vvilt, and I vvill giue it thee. [23] and he svvare to her, That vvhatsoeuer thou shalt aske I vvil giue thee, though the halfe of my kingdom. [24] Who vvhen she vvas gone forth, said to her mother, What shall I aske? But she said, The head of Iohn the Baptist. [25] And vvhen she vvas gone in by and by vvith hast to the King, she asketh saying, I vvil that forthvvith thou

AUTHORISED — 1611.

vnto you, it shalbe more tolerable for Sodom and Gomorrha in the day of iudgement, then for that citie. [12] And they went out, and preached that men should repent. [13] And they cast out many deuils, and anointed with oyle many, that were sicke, and healed them. [14] And king Herod heard *of him* (for his name was spread abroad:) and hee said that Iohn the Baptist was risen from the dead, and therefore mightie workes doe shew foorth themselues in him. [15] Others said, That it is Elias. And others said, That it is a Prophet, or as one of the Prophets. [16] But when Herod heard *thereof*, he said, It is Iohn, whome I beheaded, he is risen from the dead. [17] For Herod himselfe had sent forth and laid hold vpon Iohn, and bound him in prison for Herodias sake, his brother Philips wife, for hee had maried her. [18] For Iohn had said vnto Herod, It is not lawfull for thee to haue thy brothers wife. [19] Therfore Herodias had [α] a quarrel against him, & would haue killed him, but she could not. [20] For Herod feared Iohn, knowing that he was a iust man, and an holy, and [β] obserued him: and when hee heard him, he did many things, and heard him gladly. [21] And when a conuenient day was come, that Herod on his birth day made a supper to his lords, high captaines, and chiefe estates of Galilee: [22] And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sate with him, the king said vnto the damosell, Aske of me whatsoeuer thou wilt, and I will giue it thee. [23] And he sware vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, vnto the halfe of my kingdome. [24] And she went forth, and said vnto her mother, What shall I aske? And she said, The head of Iohn the Baptist. [25] And she came in straightway with haste, vnto the king, and asked, saying, I will that

[α] *Or*, an inward grudge. [β] *Or*, kept him or saued him.

‘ Θέλω ἵνα μοι δῷς ἐξαυτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.’
[26] *Καὶ περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι.* [27] *καὶ* [e]*εὐθέως| ἀποστείλας ὁ βασιλεὺς σπεκουλάτωρα ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ.* [28] [f]*ὁ δὲ| ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.* [29] *Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον, καὶ ἦραν τὸ πτῶμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.*

[30] *Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα,* [g]*καὶ| ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.* [31] *καὶ εἶπεν αὐτοῖς, ‘ Δεῦτε ὑμεῖς αὐτοὶ κατ’ ‘ ἰδίαν εἰς ἔρημον τόπον, καὶ* [h]*ἀναπαύεσθε| ὀλίγον.’ Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ*

[e] Alex. εὐθὺς s. = εὐθέως. [f] Alex. καὶ. [g] Alex. = καὶ. [h] Alex. ἀναπαύσασθε. [i] Const. εὐκαίρουν. [k] Const. ἀπῆλθεν. [l] Alex. ἐν τῷ πλοίῳ εἰς ἔρ. τ. κατ’ ἰδίαν.

WICLIF—1380.

that anoon thou ȝeue to me in a dische the heed of Ioon baptist, [26] and the kyng was sorie for the othe, and for men that saten to gidre at the mete, he wolde not make hir sorie, [27] but sente a manqweller and comaundid that Iones hede were brouȝt in a disch, and he bihedid hym in the prisoun: [28] and brouȝte his heed in a disch, and ȝaf it to the damysel and the damysel ȝaf to hir modir: [29] and whanne this thing was herd, his disciplis camen and token his bodi and leiden it in a biriel,

[30] And the apostlis comen to gidre to ihesus and telden to hym alle thingis that thei hadden don and tauȝte, [31] and he seide to hem, come ȝe bi ȝou silf, in to a desert place: and reste ȝe a litil, for there were many that camen and wenten aȝen, and thei hadden not space to ete, [32] and thei ȝeden in to a boot, and wenten in to a desert place bi hemsilf, [33] and thei saien hem go aweie: and many knewen, and thei wenten a fote fro alle citees and runnen thidir and camen bifor hem, [34] and ihesus ȝede out and saie myche puple and hadde ruthe on hem, for thei weren as schepe, not hauynge a schepherd, and he biganne to teche hem: many thingis,

[35] and whanne it was forth daies: his disciplis camen and seiden, this is a desert place and the tyme is now passid, [36] lete hem go in to the nexte tounes and vilagis: to bie hem mete to ete, [37] and he answerid and seide to hem, ȝeue ȝe to hem to ete, and thei seiden to hym, go we and bie we loues with two hundrid pens: and we schuln ȝeue to hem to ete, [38] and he seith to hem, hou many loues han ȝe? go ȝe

ȝeue, *give*. manqweller, *manslayer*. ȝaf, *gave*. ȝe, *ye*. aȝen, *again*. ȝeden, *went*. ruthe, *pity*.

TYNDALE—1534.

and by in a charger the heed of Iohn Baptist. [26] And the kynge was sory: howbe it for his othes sake, and for their sakes which sate at supper also, he wolde not put her besyde her purpose. [27] And immediatly the kynge sent the hangman and commaunded his heed to be brought in. And he went and beheeded him in the preson, [28] and brought his heed in a charger, and gave it to the mayden, and the mayden gave it to her mother. [29] And when his disciples hearde of it, they came and toke vp his body, and put it in a toumbe.

[30] And the apostels gaddered them selves to geddre to Iesus, and tolde him all thinges, booth what they had done, and what they had taught. [31] And he sayd vnto them: come ye aparte into the wyldernes, and rest a whyle. For there were many commers and goers, that they had no leasure so moche as to eate. [32] And he went by ship out of the waye into a deserte place. [33] But the people spyed them when they departed: and many knewe him, and ranne afote thyther out of all cities, and cam thyther before them, and came togedder vnto him. [34] And Iesus went out and sawe moche people, and had compassion on them, because they were lyke shepe which had no shepeherde. And he beganne to teache them many thinges.

[35] And when the daye was nowe farre spent, his disciples came vnto him sayinge: this is a desert place, and now the daye is farre passed, [36] let them departe, that they maye goo into the countrey rounde about, and into the tounes, and bye them breed: for they have nothinge to eate. [37] He answered and sayde vnto them: geve ye them to eate. And they sayde vnto him: shall we goo and bye ii.C. penyworth of breed, and geve them to eate? [38] He sayde vnto them: how many loves have ye? Goo and loke. And

CRANMER—1539.

and asked, sayinge: I wyll, that thou geue me by and by in a charger, the heed of Iohn Baptyst. [26] And the kynge was sory: howbeit for hys othes sake, and for their sakes whych sate at supper also, he wolde not cast her off. [27] And immediatly the kyng sent the hangman, and commaunded hys head to be brought in. And he went, and beheaded hym in the preson, [28] and brought his head in a charger, and gaue it to the damosell, and the damosell gaue it to her mother. [29] And when hys dyscyples hearde of it, they came, and toke vp hys body, and layed it in a graue.

[30] And the Apostles gathered them selues together vnto Iesus, and told hym all thynges, both what they had done, and what they had taught. [31] And he sayd vnto them come ye alone out of the waye into the wyldernes, and rest a whyle. For there were many commers, and goers, and they had no leasure so moch as to eate. [32] And he went by shyp out of the waye into a deserte place. [33] And the people spyed them when they departed: and many knewe hym, and ranne a fote thyther out of all cytyes, and cam thyther before them, and came to gether vnto hym. [34] And Iesus went out and sawe moche people, and had compassyon on them, because they were lyke shepe, not hauing a shepherde. And he beganne to teach them many thynges.

[35] And when the daye was now farre spent, hys discyples came vnto hym, sayinge: thys is a desert place, and now the tyme is farre passed, [36] let them departe, that they maye go into the countrey round about, and into the tounes, and bye them bread: for they haue nothynge to eate. [37] He answered and sayd vnto them, geue ye them to eate. And they sayde vnto him: shall we go and bye two hundred penyworth of bread, and geue them to eate? [38] He sayde vnto them: how many loaues haue ye. Go

ὑπάγοντες πολλοὶ, καὶ οὐδὲ φαγεῖν [i]ηὐκαίρουν.| [32] καὶ [k]ἀπῆλθον| [l]εἰς ἔρημον τόπον τῷ πλοίῳ κατ᾽ ἰδίαν.| [33] Καὶ εἶδον αὐτοὺς ὑπάγοντας[m], καὶ ἐπέγνωσαν [n]αὐτὸν| πολλοὶ· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ [o]καὶ προῆλθον αὐτοὺς,| καὶ [p]συνῆλθον πρὸς αὐτόν.| [34] καὶ ἐξελθὼν εἶδεν [q]ὁ Ἰησοῦς| πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. [35] Καὶ ἤδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν, ‘Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή· ‘ [36] ἀπόλυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας, ἀγοράσωσιν ‘ ἑαυτοῖς [r]ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν.’| [37] ‘Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, ‘ Δότε αὐτοῖς ὑμεῖς φαγεῖν.’ Καὶ λέγουσιν αὐτῷ, ‘Ἀπελθόντες ἀγοράσωμεν [s]δηνα- ‘ ρίων διακοσίων| ἄρτους, [t]καὶ δῶμεν αὐτοῖς φαγεῖν ;’| [38] ‘Ο δὲ λέγει αὐτοῖς, ‘ Πόσους

[m] Rec. + οἱ ὄχλοι. [n] Alex. αὐτοὺς s. = αὐτὸν. [o] Alex. καὶ προσῆλθον αὐτοὺς s. = καὶ προῆλθον αὐτούς. [p] Alex. = συνῆλθον πρὸς αὐτὸν. [q] Alex. = ὁ Ἰησοῦς. [r] Alex. τί φάγωσιν. [s] Rec. διακοσίων δηναρίων. [t] Alex. κ. δώσομεν (s. δώσωμεν) ἀ. φ.

GENEVA—1557.

thou geue me euen now in a charger, the head of Iohn Baptist.

[26] And the kyng was verie sory, how beit, for his othes sake, and for their sakes which sat at supper also, he would not put her besyde her purpose. [27] And immediatly the kyng sent the hangman, and gaue charge that his head should be broght. And he went and beheaded him in the pryson. [28] And broght his head in a charger, and gaue it to the mayden, and the mayden gaue it to her mother. [29] And when his disciples heard of it, they came and toke vp his body and put it in a tombe. [30] And the Apostles gathered them selues together to Iesus, and tolde hym all thynges, both what they had done, and what they had taught. [31] And he sayd vnto them, Come ye aparte into the wyldernes, and reste a whyle. For there were many commers and goers, that they had not leasure, so muche as to eat. [32] So they went by shyp out of the way into a desert place. [33] But the people spyed them when they departed: and many knewe hym, and ranne a fote thither out of all cities, and came thither before them, and came together vnto hym. [34] And Iesus went out, and saw muche people, and had compassion on them, because they were like shepe which had no shepehearde. And he began to teache them many thynges.

[35] And when the day was now farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed. [36] Let them depart, that they may go into the villages and townes about and bye them bread: for they haue nothing to eat. [37] But he answered, and sayd vnto them, Geue ye them to eat. And they sayd vnto hym, Shal we go and bye two hundreth penyworth of bread, and geue them to eat? [38] But he sayd vnto them, How many loues haue ye? Go and loke.

RHEIMS—1582.

giue me in a platter the head of Iohn the Baptist. [26] And the King vvas stroken sad. Because of his othe and for them that sate together at table he vvould not displease her: [27] but sending the hangman, commaunded that his head should be brought in a platter. [28] And he beheaded him in the prison, and brought his head in a platter: and gaue it to the damsel, and the damsel gaue it to her mother. [29] Which his disciples hearing came, and tooke his body: and they put it in a monument.

[30] And the Apostles gathering together vnto Iesus, made relation to him of al things that they had done and taught. [31] And he said to them, Come apart into the desert place, and rest a litle. For there vvere that came and vvent, many: and they had not so much as space to eate. [32] And going vp into the boate, they vvent into a desert place apart.

[33] And they savv them going avvay, and many knevv: and they ranne flocking thither on foote from al cities, and preuented them.

[34] And going forth, IESVS savv a great multitude: and he had compassion on them, because they vvere as sheepe not hauing a shepheard, and he began to teach them many things. [35] And vvhen the day vvas novv farre spent, his Disciples came to him, saying, This is a desert place, and the houre is novv past: [36] dimisse them, that going out into the next villages and tovvnes, they may bie them selues meates to eate. [37] And he ansvvering said, Giue ye them to eate. And they said to him, Let vs goe and bie bread for tvvo hundred pence: and vve vvil giue them to eate. [38] And he saith to them, Hovv many loaues haue

AUTHORISED—1611.

thou giue me by and by in a charger, the head of Iohn the Baptist. [26] And the king was exceeding sory, *yet* for his othes sake, and for their sakes which sate with him, he would not reiect her. [27] And immediatly the king sent [a] an executioner, and commanded his head to be brought, and hee went, and beheaded him in the prison, [28] And brought his head in a charger, and gaue it to the damosel, and the damosell gaue it to her mother. [29] And when his disciples heard *of it*, they came and tooke vp his corpse, and laid it in a tombe. [30] And the Apostles gathered themselues together vnto Iesus, and tolde him all things, both what they had done, and what they had taught. [31] And he said vnto them, Come yee your selues apart into a desert place, and rest a while. For there were many comming and going, and they had no leisure so much as to eate.

[32] And they departed into a desert place by ship priuately. [33] And the people saw them departing, and many knew him, and ranne afoote thither out of all cities, and outwent them, and came together vnto him. [34] And Iesus when he came out, saw much people, and was moued with compassion toward them, because they were as sheepe not hauing a shepherd: and hee beganne to teach them many things. [35] And when the day was now farre spent, his disciples came vnto him, and saide, This is a desert place, and now the time is farre passed. [36] Send them away, that they may goe into the countrey round about, and into the villages, and buy themselues bread: for they haue nothing to eate. [37] He answered and said vnto them, Giue ye them to eate. And they say vnto him, Shal we goe and buy two hundred pennie-worth of bread, and giue them to eate? [38] Hee saith vnto them, How many loaues haue

[a] *Or*, one of his guard.

'ἄρτους ἔχετε; ὑπάγετε [u]καὶ| ἴδετε.' Καὶ γνόντες λέγουσι, 'Πέντε, καὶ δύο 'ἰχθύας.' [39] καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. [40] καὶ ἀνέπεσον πρασιαὶ πρασιαὶ, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα. [41] καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε· καὶ κατέκλασε τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι. [42] καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· [43] καὶ ἦραν κλασμάτων δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. [44] καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους [v]πεντακισχίλιοι ἄνδρες. [45] Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδὰν, ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον. [46] καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. [47] Καὶ ὀψίας γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ

[u] Alex. = *καὶ*. [v] Rec. + *ὡσεὶ*. [w] Alex. *ἰδὼν*.

WICLIF—1380.

and se, and whanne thei hadden: knowe: thei seien, fyue and two fischis, [39] and he comaundide to hem that thei schulden make alle men sitte to mete bi cumpanyes on grene heye, [40] and thei saten doun bi parties, by hundridis and fifties, [41] and whanne he hadde take the fyue looues and tweie fischis, he biheeld in to heuene, and blessid and brak loues: and ȝaf to hise disciplis, that thei schuln sette bifor hem, and he departed tweie fischis to alle, [42] and alle eten and weren fulfillid, [43] and thei token the relefis of broken metis, twelue coffyns ful: and of the fischis, [44] and thei that eten weren fyue thousand of men,

[45] and anoon he made hise disciplis to gon vp in to a boot: to passe bifore hym ouer the see to bethsaida, the while he lefte the puple, [46] and whanne he hadde lefte hem, he wente in to an hille to preie, [47] And whanne it was euene: the boot was in the myddil of the see, and he aloone in the lond, [48] And he saie hem traueilinge in rowinge, for the wynde was contrarie to hem, and aboute the fourthe wakinge of the nyȝt, he wandride on the see and cam to hem, and wolde passe hem, [49] and as thei saien hym wandringe on the see: thei gessiden that it were a fantum, and crieden out, [50] for alle saien hym: and thei weren affraied, and anoon he spak with hem: and seide to hem, triste ȝe, I am, nyle ȝe drede, [51] and he cam vp to hem in to the boot: and the wynde cessid, and thei wondriden more withynne hem silf, [52] for thei vndirstoden not of the loues, for her herte was blyndid,

[53] and whanne thei weren passid ouer the see: thei camen in to the lond of genazareth and settiden to lond, [54] and whanne thei weren gon out of the boot: anoon thei knewen hym, [55] and thei ran thoruȝ al that cuntre, and bigunnen to

ȝaf, *gaue*. relefis, *relics*. coffyns, *baskets*. triste, *trust*. nyle ȝe drede, *do not dread*.

TYNDALE—1534.

when they had serched, they sayde: .v. and .ii. fysshes. [39] And he commaunded them to make them all syt doune by companyes apon the grene grasse. [40] And they sate doune here a rowe and there arowe, by houndredes and by fyfties. [41] And he toke the .v. loves and the ii. fysshes, and loked vp to heven and blessed and brake the loves, and gave them to his disciples to put before them: and the .ii. fysshes he devyded amonge them all. [42] And they all dyd eate, and were satisfied. [43] And they toke vp twelve baskettes full of the gobbettes and of the fysshes. [44] And they that ate were about fyve thousand men.

[45] And streyght waye he caused his disciples to goo into the shipe, and to goo over the water before vnto Bethsaida, whyll he sent awaye the people. [46] And assone as he had sent them away, he departed into a mountayne to praye.

[47] And when even was come, the ship was in the middes of the see, and he alone on the londe, [48] and he sawe them troubled in rowynge, for the wynde was contrary vnto them. And aboute the fourth quartre of the nyght, he came vnto them, walkinge apon the see, and wolde have passed by them. [49] When they sawe him walkinge apon the see, they supposed it had bene a sprete, and cryed oute: [50] For they all sawe him, and were a frayed. And anon he talked with them, and sayde vnto them: be of good chere, it is I, be not a frayed. [51] And he went vp vnto them into the shippe, and the wynde ceased, and they were sore amased in them selves beyonde measure, and marveyled. [52] For they remembred not, of the loves, because their hertes were blynded.

[53] And they came over, and went into the londe of Genezareth, and drue vp into the haven. [54] And assone as they were come out of the shippe, streyght they knewe him, [55] and ran forth throughout all the region rounde about, and began to

CRANMER—1539.

and loke. And when they had searched, they sayd: fyue and two fysshes. [39] And he commaunded them, to make them all syt doune by companies vpon the grene grasse. [40] And they sate doune here arowe and there arowe, by hundredes and by fyfties. [41] And whan he had taken the fyue loaues and the two fysshes, and loked vp to heauen, he blessed and brake the loaues, and gaue them to hys discyples, to set before them: and the two fysshes deuided he among them all. [42] And they all dyd eate, and were satisfyed. [43] And they toke vp twelue baskettes full ther of, and of the fysshes. [44] And they that dyd eate, were about fyue thousand men.

[45] And streyght waye he caused his disciples to go into the shyppe, and to go ouer the see before vnto Bethsayda, whyll he sent awaye the people. [46] And assone as he had sent them awaye, he departed into a mountayne to pray. [47] And when euen was come, the shyppe was in the myddes of the see, and he alone on the lande, [48] and he sawe them troubled in rowynge, for the wynde was contrary vnto them. And aboute the fourth watch of the nyght, he came vnto them, walkynge vpon the see, and wolde haue passed by them. [49] But when they sawe hym walkynge vpon see, they supposed it had bene a sprete, and cryed out: [50] for they all sawe hym, and were afrayed. And anone he talked wyth them, and sayd vnto them: be of good cheare, it is I, be not afrayed. [51] And he went vp vnto them into the shyppe, and the wynde ceased, and they were sore amased in themselues beyonde measure, and marueyled. [52] For they remembred not of the loaues, because their herte was blynded.

[53] And whan they were ouer the water, they came into the lande of Genezareth and drue vp into the hauen. [54] And assone as they were come out of the shyppe, streyght waye they knewe him, [5] and ranne forth through out all the

τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. [48] Καὶ [w]εἶδεν| αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν· ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς· καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελε παρελθεῖν αὐτούς. [49] οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραξαν· [50] πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς, 'Θαρσεῖτε· ἐγώ εἰμι, μὴ φοβεῖσθε.' [51] Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, [x]καὶ ἐθαύμαζον.| [52] οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· [y]ἦν γὰρ| [z]αὐτῶν ἡ καρδία| πεπωρωμένη. [53] Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρὲτ, καὶ προσωρμίσθησαν. [54] Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, [a]εὐθέως| ἐπιγνόντες αὐτὸν, [55] [b]περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο| ἐπὶ τοῖς

[x] Alex. = καὶ ἐθαύμαζον. [y] Alex. ἀλλ' ἦν. [z] Rec. ἡ καρδία αὐτῶν. [a] Alex. εὐθὺς. [b] Alex. περιέδραμον ὅλην τὴν χώραν ἐκείνην καὶ ἤρξαντο.

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And when they knewe, they sayd, Fyue and two fysshes. [39] And he enioyned them, to make them al syt downe by companies vpon the grene grasse. [40] Then they sate downe here a rowe, and there a rowe, by hundreds, and by fyfties. [41] And he toke the fyue loues, and the two fisshes, and loked vp to heauen, gaue thankes, and brake the loues, and gaue them to his disciples to sett before them, and the two fishes he deuided among them all. [42] So they dyd all eat, and were satisfied.

[43] And they toke vp twelue baskettes ful of the fragmentes: and some leauinges of the fysshes. [44] And they that had eaten, were about fyue thousand men. [45] And strayghtway he caused his disciples to go into the shyp, and to go ouer the water before vnto Bethsaida, whyle he sent away the people, [46] Then assone as he had sent them away, he departed into a mountayne to pray. [47] And when euen was come, the shyp was in the myddes of the sea, and he alone on the lande. [48] And he sawe them troubled in rowyng, for the wynde was contrary vnto them, and about the fourth watche of the nyght, he came vnto them, walkyng vpon the sea, and would haue passed by them. [49] And when they saw him walking vpon the sea, they supposed it had bene a spirit, and cried out. [50] For they al saw him, and were afrayde. And anone he talked with them, and sayd vnto them, Be of good chere, it is I, be not afraide.

[51] Then he went vp vnto them into the shyp, and the wynd ceased, and they were sore amased in them selues beyonde measure, and marueyled. [52] For they remembred not the loues, because their hartes were hardened. [53] And they came ouer, and went into the lande of Gennesaret, and arryued. [54] Then assone as they were come out of the shyp, strayght they knewe hym. [55] And ranne forth throughout all the region round about, and began to

RHEIMS—1582.

you? goe and see. And vvhen they knevv, they say, Fiue, and tvvo fishes. [39] And he commaunded them that they should make al sit dovvne, by companies vpon the greene grasse. [40] And they sate dovvne in rankes by hundreds and fifties. [41] And vvhen he had taken the fiue loaues, and the tvvo fishes: looking vp vnto heauen, he blessed, and brake the loaues, and gaue to his Disciples to set before them: and the tvvo fishes he deuided to al. [42] And al did eate, and had their fill. [43] And they tooke vp the leauings, tvvelue ful baskets of fragments: and of the fishes. [44] And they that did eate, vvere fiue thousand men. [45] And immediatly he compelled his Disciples to goe vp into the boate, that they might goe before him beyond the straite to Bethsaida: vvhiles him self did dimisse the people.

[46] And vvhen he had dimissed them, he vvent into the mountaine to pray. [47] And vvhen it vvas late, the boate vvas in the middes of the sea, and him self alone on the land. [48] And seeing them labouring in rovving (for the vvinde vvas against them) and about the fourth vvatch of the night he commeth to them vvalking vpon the sea: and he vvould haue passed by them. [49] But they seeing him vvalking vpon the sea, thought it vvas a ghost, and cried out. [50] For al savv him, and vvere troubled. And immediatly he talked vvith them, and said to them, Haue confidence, it is I, feare ye not. [51] And he vvent vp to them into the shippe, and the vvinde ceased: and they vvere farre more astonied vvithin them selues: [52] for they vnderstoode not concerning the loaues: for their hart vvas blinded.

[53] And vvhen they had passed ouer, they came into the land of Genezareth, and set to the shore. [54] And vvhen they vvere gone out of the boate, incontinent they knevv him: [55] and running through that vvhole countrie, they began to carie

AUTHORISED—1611.

yee? goe, and see. And when they knew, they say, Fiue, and two fishes. [39] And he commanded them to make all sit downe by companies vpon the greene grasse. [40] And they sate downe in rankes by hundreds, and by fifties. [41] And when he had taken the fiue loaues, and the two fishes, he looked vp to heauen, and blessed, and brake the loaues, and gaue them to his disciples to set before them; and the two fishes diuided he among them all. [42] And they did all eate, and were filled. [43] And they tooke vp twelue baskets full of the fragments, and of the fishes. [44] And they that did eate of the loaues, were about fiue thousand men. [45] And straightway he constrained his disciples to get into the ship, and to goe to the other side before [a] vnto Bethsaida, while he sent away the people. [46] And when hee had sent them away, hee departed into a mountaine to pray. [47] And when Euen was come, the ship was in the midst of the Sea, and he alone on the land. [48] And he saw them toiling in rowing (for the winde was contrary vnto them:) and about the fourth watch of the night, he commeth vnto them, walking vpon the Sea, and would haue passed by them. [49] But when they saw him walking vpon the Sea, they supposed it had bene a spirit, and cried out. [50] (For they all saw him, and were troubled) and immediately hee talked with them, and saith vnto them, Be of good cheere, It is I, be not afraid. [51] And hee went vp vnto them into the ship, and the wind ceased: and they were sore amazed in themselues beyond measure, and wondered. [52] For they considered not *the miracle* of the loaues, for their heart was hardened. [53] And when they had passed ouer, they came into the land of Genesareth, and drew to the shore. [54] And when they were come out of the ship, straightway they knew him, [55] And ran through that whole region round about, and began

[a] *Or*, ouer against Bethsaida.

κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον ὅτι ἐκεῖ ἐστι. [56] καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν, ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται· καὶ ὅσοι ἂν [c]ἥπτοντο| αὐτοῦ, ἐσώζοντο.

VII. Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καί τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων· [2] καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίοντας [d]ἄρτους|[e]· [3] (οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων· [4] καὶ [f]ἀπὸ| ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν·) [5] [g]ἔπειτα| ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ

[c] Alex. ἥψαντο. [d] Alex. τοὺς ἄρτους. [e] Rec. + ἐμέμψαντο. [f] Alex. ἀπ'. [g] Alex. Καὶ.

WICLIF—1380.

brynge sike men in beddis on eche side where thei herden that he was, [56] and whidir euer he entrid in to vilagis ether in to townes or in to citees: thei setten sike men in stretis, and preieden hym: that thei schullden touche nameli the hemme of his cloth, and hou many that touchiden hym weren made saaf,

7. AND the farisies ȝ summe of the scribis comen fro·ierusalem: to gidre to hym, [2] and whanne thei hadden seen summe of hise disciplis ete breed with vnwaischen hondis, thei blameden, [3] the farisies and alle the iewis, eten not: but thei waischen ofte her hondis, holdynge the tradiciouns of eldermen, [4] and whanne thei turnen aȝen fro chepynge thei etun not, but thei be waischun, and many other thingis ben that ben taken to hem to kepe, waischingis of cuppis and of watir vessels and vessels of bras and of beddis,

[5] and pharisees and scribis: axiden hym and seiden, whi gon not thi disciplis aftir the tradicioun of elder men: but with vnwaischen hondis thei etun breed? [6] and he answerid and seide to hem, Isaie profecied wel of ȝou ypocritis: as it is writun, this puple worschipen me with lippis, but her herte is fer fro me, [7] ȝ in veyn thei worschipen me techyng the doctrynes and the hestis of men, [8] for ȝe leuen the maundement of god and holden the tradiciouns of men, waischyngis of watir vessels and of cuppis, and many other thingis like to thes ȝe don,

[9] and he seid to hem, wel ȝe han made the maundement of god voide to kepe ȝoure tradicioun, [10] for moises seide, worschip thi fadir and thi modir, and he that cursith fadir or modir, die bi deeth, [11] but ȝe seien, if a man seie to fadir or modir, corban, that is what euer ȝifte is of me:

aȝen, *again*. chepynge, *market*. hestis, *commands*.

TYNDALE—1534.

cary aboute in beeddes all that were sicke, to the place where they heard tell that he was. [56] And whyther soever he entred into tounes, cities or villages, they layde their sicke in the stretes, and prayed him, that they myght touche, and it were but the edge of his vesture. And as many as touched him were safe.

7. AND the pharises came togedder vnto him and dyvers of the scribes which came from Ierusalem. [2] And when they sawe certayne of his disciples eate breed with commen hondes (that is to saye, with vnwesshen hondes) they complayned. [3] For the pharises and all the Iewes, excepte they washe their hondes ofte, eate not observinge the tradicions of the elders. [4] And when they come from the market, except they washe, they eate not. And many other thinges ther be, which they have taken apon them to observe, as the wasshinge of cuppes and cruses, and of brasen vessels, and of tables.

[5] Then axed him the pharises and scribes, why walke not thy disciples accordinge to the tradicions of the elders, but eate breede with vnweshen hondes? [6] He answered and sayde vnto them: well prophesied Esaias of you ypocrites, as it is written: This people honoreth me with their lyppes, but their hert is farre from me: [7] In vayne they worshippe me, teachinge doctryns which are nothinge but the commaundementes of men. [8] For ye laye the commaundement of God aparte, and observe the tradicions of men, as the wesshinge of cruses and of cuppes, and many other suche lyke thinges ye do.

[9] And he sayde vnto them: well, ye cast a syde the commaundement of God, to mayntayne youre owne tradicions. [10] For Moses sayde: Honoure thy father and thy mother: and whosoever cursseth father or mother, let him dye for it. [11] But ye saye: a man shall saye to father or mother Corban: which is: that thou

CRANMER—1539.

regyon rounde about, and began to cary about in beddes those that were sycke, when they heard that he was there. [56] And whyther soeuer he entred, into tounes cytyes, and vyllages, they layde the sycke folkes in the streates, and prayed hym that they myght touche, and it were but the hemme of hys vesture. And as many as touched hym, were safe.

7. AND the Pharyses came together vnto hym, and dyuers of the Scrybes whych came from Ierusalem. [2] And when they sawe certaine of his disciples eate bread wyth commen (that is to saye, with vnwesshen) handes, they complayned. [3] For the Pharyses and all the Iewes, excepte they washe their handes ofte, eate not, obseruyng the tradicyons of the elders. [4] And when they come from the market, except they washe, they eate not. And many other thynges ther be, which they haue taken vpon them to obserue, as the wasshynge of cuppes and cruses, and brasen vessels, and of tables.

[5] Then asked hym the Pharyses and Scrybes: why walke not thy dyscyples accordyng to the custome, ordeyned by the elders, but eate bread wyth vnwasshen handes? [6] He answered and sayd vnto them: well prophesyed Esaias of you, ypocrytes, as it is wrytten: Thys people honoreth me wyth their lyppes, but their herte is farre from me: [7] howbeit, in vayne do they serue me, teachyng the doctrines and commaundementes of men. [8] For ye laye the commaundement of God apparte, and obserue the constitucyons of men, as the weshinge of cruses and of cuppes, and many other soch lyke thynges ye do.

[9] And he sayde vnto them: well, ye cast a syde the commaundement of God, to mayntayne youre awne constitucyons. [10] For Moses sayd: honoure thy father and thy mother: and whoso curseth father or mother, let him dye the death. [11] But ye saye: a man shall saye to father or mother, Corban: whych is: what

γραμματεῖς, ‘Διὰ τί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν
‘ πρεσβυτέρων, ἀλλὰ [h]ἀνίπτοις| χερσὶν ἐσθίουσι τὸν ἄρτον;’ [6] ‘Ο δὲ [i]ἀποκριθεὶς|
εἶπεν αὐτοῖς, ‘ [k]“Οτι| καλῶς [l]προεφήτευσεν| Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν,
‘ ὡς γέγραπται, “ Οὗτος ὁ λαὸς τοῖς χείλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω
“ ἀπέχει ἀπ᾽ ἐμοῦ. [7] μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας, ἐντάλματα
“ ἀνθρώπων.” [8] Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν
‘ ἀνθρώπων, [m]βαπτισμοὺς ξεστῶν καὶ ποτηρίων, καὶ ἄλλα παρόμοια τοιαῦτα
‘ πολλὰ ποιεῖτε.|’ [9] Καὶ ἔλεγεν αὐτοῖς, ‘Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα
‘ τὴν παράδοσιν ὑμῶν τηρήσητε. [10] Μωσῆς γὰρ εἶπε, “ Τίμα τὸν πατέρα σου καὶ
“ τὴν μητέρα σου·” καὶ, “ ‘Ο κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω·”
‘ [11] ‘Υμεῖς δὲ λέγετε, Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρί, Κορβᾶν, (ὅ ἐστι,

[h] Alex. κοιναῖς. [i] Alex. = ἀποκριθείς. [k] Alex. = ὅτι. [l] Alex. ἐπροφήτευσεν. [m] Alex. = βαπτισμοὺς ξεστῶν κ. π. sq.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
carye hither and thither in beddes all that were sycke, where they heard tel that he was. 56 And whither soeuer he entred into townes, cities, or countrie, they layd their sycke in the stretes, and prayed him that they might touche, and it were but the edge of his vesture. And as many as touched hym, were safe.	about in couches those that vvere il at ease, vvhere they heard he vvas. 56 And vvhithersoeuer he entred into tovvnes or into villages or cities, they laid the sicke in the streates, and besought him that they might touche but the hemme of his garment: and as many as touched him, vvere made vvhole.	to carry about in beds, those that were sicke, where they heard he was. 56 And whithersouer he entred, into villages, or cities, or countrey, they layd the sicke in the streets, ¶ besought him that they might touch if it were but the border of his garment: and as many as touched [α] him, were made whole.
7. THEN gather vnto him the Pharises and certeyn of the Scribes which came from Ierusalem. 2 And when they sawe certayne of his disciples eat meat with commen handes (that is to say,) with vnwasshen handes, they complained. 3 For the Pharises, and all the Iewes, except they washe their handes oft, eat not: holding harde the tradition of the Elders. 4 And *when they come* from the market, except they washe, they eat not. And many other thynges there be, which they haue taken vpon them to obserue, as the wasshynge of cuppes, pottes, of brasen vessels, and of tables. 5 Then asked hym the Pharises and Scribes, why walke not thy disciples accordyng to the tradition of the Elders, but eat meat with vnwasshen handes? 6 He answered and sayd vnto them, Oh, Esai hath Prophecied well of you hypocrites, as it is written, This people honoreth me with their lippes, but their hart is farre from me: 7 In vayne they worshyp me, teaching for doctrines the commandements of men. 8 For ye laye the commandement of God aparte, and obserue the tradition of men, as the wasshynge of pottes and of cuppes, and many other suche lyke thynges ye do. 9 And he sayd vnto them, *Verie* wel ye cast asyde the commandement of God, to mayntayne your owne tradition. 10 For Moses sayd, Honour thy father and thy mother: and, Whosoeuer shal curse father or mother, let hym dye the death. 11 But ye say, If a man say to father or mother, Corban, (that is gyft) that *shall*	**7.** AND there assemble together vnto him the Pharisees and certaine of the Scribes, comming from Hierusalem. 2 And vvhen they had seen certaine of his disciples eate bread vvith common hands, that is, not vvashed, they blamed them. 3 For the Pharisees and al the Ievves, vnles they often vvash their hands, eate not, holding the tradition of the Auncients: 4 and from the market, vnles they be vvashed, they eate not: and many other things there be that vvere deliuered vnto them to obserue, the vvashings of cuppes and cruses, and of brasen vessels and beddes. 5 And the Pharisees and Scribes asked him, Why do not thy disciples vvalke according to the tradition of the Auncients, but they eate bread vvith common hands? 6 But he ansvvering, said to them, Wel did Esay Prophecie of you hypocrites, as it is vvritten, *This people honoureth me with their lippes, but their hart is farre from me.* 7 *and in vaine doe they worship me, teaching doctrines precepts of men.* 8 For leauing the commaundement of God, you hold the traditions of men, the vvashings of cruses and cuppes: and many other things you doe like to these. 9 And he said to them, Wel do you frustrate the precept of God, that you may obserue your ovvne tradition. 10 For Moyses said, *Honour thy father and thy mother.* and, *He that shal curse father or mother, dying let him dye.* 11 But you say, If a man say to father or mother, *Corban*	**7.** THEN came together vnto him the Pharises, and certaine of the Scribes, which came from Hierusalem. 2 And when they saw some of his disciples eate bread with [β] defiled (that is to say, with vnwashen) hands, they found fault. 3 For the Pharisees and all the Iewes, except they wash their handes [γ] oft, eate not, holding the tradition of the Elders. 4 And when they come from the market, except they wash, they eat not. And many other things there be, which they haue receiued to hold, *as* the washing of cups and pots, brasen vessels, and of [δ] tables. 5 Then the Pharisees and Scribes asked him, Why walke not thy disciples according to the tradition of the Elders, but eate bread with vnwashen hands? 6 He answered and said vnto them, Well hath Esaias prophesied of you Hypocrites, as it is written, This people honoureth mee with their lips, but their heart is farre from me. 7 Howbeit in vaine doe they worship me, teaching for doctrines, the commandements of men. 8 For laying aside the Commandement of God, ye hold tradition of men, as the washing of pots, and cups: and many other such like things ye do. 9 And he said vnto them, Full well ye [ε] reiect the Commandement of God, that ye may keep your owne tradition. 10 For Moses said, Honour thy father ¶ thy mother: and who so curseth father or mother, let him die the death. 11 But ye say, If a man shall say to his father or mother, It

[α] *Or*, it. [β] *Or*, common. [γ] *Or*, diligently, in the Originall, with the fist: Theophilact, vp to the elbow. [δ] *Or*, beds. [ε] *Or*, frustrate.

'Δῶρον), ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς· [12] [n]καὶ| οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ
'πατρὶ αὐτοῦ ἢ τῇ μητρὶ [o]αὐτοῦ,| [13] ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει
'ὑμῶν ᾗ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.' [14] Καὶ προσκαλεσά-
μενος [p]πάντα| τὸν ὄχλον, ἔλεγεν αὐτοῖς, 'Ἀκούετέ μου πάντες, καὶ συνίετε.
'[15] οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν
'κοινῶσαι· ἀλλὰ τὰ [q]ἐκπορευόμενα ἀπ' αὐτοῦ,| ἐκεῖνά ἐστι τὰ κοινοῦντα τὸν
'ἄνθρωπον. [16] [r]εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω.'| [17] Καὶ ὅτε εἰσῆλθεν εἰς οἶκον
ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ [s]περὶ τῆς παραβολῆς.| [18] καὶ
λέγει αὐτοῖς, 'Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν
'εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι; [19] ὅτι οὐκ εἰσπο-
'ρεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἀφεδρῶνα

[n] Alex. = καὶ. [o] Alex. = αὐτοῦ. [p] Alex. πάλιν. [q] Alex. ἐκ τοῦ ἀνθρώπου ἐκπορ. [r] Alex. = Εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω. [s] Alex. τὴν παραβολήν.

WICLIF—1380.

it schal profete to thee, [12] and ouer ȝe suffren not hym do ony thing to fadir or modir, [13] and ȝe breken the word of god by ȝoure tradicioun that ȝe han ȝouun: and ȝe don many suche thingis,

[14] and he eftsone clepid the puple, and seide to hem, ȝe alle here me and vndirstonde, [15] nothing that is with out a man, that entrith in to hym, mai defoule hym, but tho thingis that cometh forth of a man: tho it ben that defoulith a man, [16] if ony man haue eris of herynge here he, [17] and whanne he was entrid in to an hous fro the puple: his disciplis axeden him the parable, [18] and he seide to hem, ȝe ben vnwise also, vndirstonde ȝe not, that al thing with out forth, that entrith in to a man mai not defoule hym? [19] for it hath not entrid in to his herte but in to the wombe and binethe it goith out, purgynge alle metis,

[20] but he seide, the thingis, that goon out of a man, tho defoulen a man, [21] for fro withynne of the herte of men comen forth yuel thouȝtis auouteris fornycaciouns mansleyngis, [22] theftis auericis wickidnessis gile vnchastite, yuel iȝe, blasfemyes pride foli, [23] alle these yuelis comen forth fro withynne and defoulen a man,

[24] And ihesus roos vp fro thens and wente in to the coostis of tire and sidon, and he ȝede in to an hous: and wolde that no man wiste, and he myȝte not be hidde, [25] for a womman anoon as sche herde of him whos douȝtir hadde an vnclene spirit entrid and fil doun at his feet, [26] and the womman was hethen of the generacioun of sirofenyce, and sche preied hym: that he wolde cast out a deuel fro hir douȝtir, [27] and he seide to hir, suffre thou that the

ȝouun, *given*. eftsone, *again*. clepid, *called*. binethe, *beneath*. auouteris, *adulteries*. auericis, *avarice*. yuel iȝe, *evil eye*. ȝede, *went*. wiste, *knew*.

TYNDALE—1534.

desyrest of me to helpe the with, is geven God. [12] And so ye soffre him no more to do ought for his father or his mother, [13] makinge the worde of God of none effecte, through youre awne tradicions which ye have ordeyned. And many soche thinges ye do.

[14] And he called all the people vnto him, and sayde vnto them: Herken vnto me, every one of you and vnderstonde. [15] There is no thinge with out a man that can defyle him when it entreth into him: but thoo thinges which procede out of him are those which defyle the man. [16] If eny man have eares to heare, let him heare. [17] And when he came to house awaye from the people, his disciples axed him of the similitude. [18] And he sayd vnto them: Are ye so without vnderstondinge? Do ye not yet perceave, that what soever thinge from with out entreth into a man, it can not defyle him, [19] because it entrith not in to his hert, but into the belly: and goeth out into the draught that porgeth oute all meates.

[20] And he sayde: that defileth a man which cometh oute of a man. [21] For from with in, even oute of the herte of men, proceade evill thoughtes: advoutry, fornicacion, murder, [22] theeft, coveteousnes, wickednes, diceyte, vnclennes, and a wicked eye, blasphemy, pryde, folysshnes: [23] all these evyll thinges come from with in, and defile a man.

[24] And from thence he rose and went into the borders of Tyre and Sidon, and entred into an housse, and wolde that no man shuld have knowen: But he coulde not be hyd. [25] For a certayne woman whose doughter had a foule sprete hearde of him, and came and fell at his fete. [26] The woman was a Greke oute of Syrophenicia, and she besought him that he wolde caste out the evyll oute of her doughter. [27] And Iesus sayde vnto her:

CRANMER—1539.

gyfte soeuer commeth fro me, shalbe for thy profyt. [12] And so ye suffre him no more to do ought for hys father or hys mother, [13] and make the worde of God of none effecte, through youre awne constitucyon whych ye haue ordeyned. And many soche thynges do ye.

[14] And whan he had called all the people vnto hym, he sayde vnto them: herken vnto me, euery one of you, and vnderstande. [15] There is nothynge wyth out a man that can defyle hym, when it entreth into him: but the thynges whych proceade out of a man, those are they that defyle the man. [16] If eny man haue eares to heare, let hym heare. [17] And when he came in to the house awaye from the people, his disciples asked him of the symilitude. [18] And he sayde vnto them: are ye also so greatly with out vnderstandinge? Do ye not yet perceaue, that what soeuer thynge from wythout, entreth in to a man, it cannot defyle him, [19] because it entreth not into his hert but into the bely: and goeth out into the draught, pourgyng out all meates.?

[20] And he sayde: that whych commeth out of a man defyleth the man. [21] For from wythin euen out of the herte of men proceade euyll thoughtes, aduoutry, fornicacyon, murther, [22] theft, couetousnes, fraude, deceyte, vnclennes, a wycked eye, blasphemyes, pryde, folyshnes: [23] all these euyll thynges come from with in, and defyle a man. [24] And from thence he rose, and went into the borders of Tyre and Sydon: and entred into an house, and wolde that no man shuld haue knowen. But he coulde not be hyd. [25] For a certayne woman (whose daughter had a foule spryte) as soone as she heard of hym, came, and fell at his fete. [26] The woman was a Greke out of the nacyon of Syrophenicia, and she besought him, that he wolde cast out the deuyll from her daughter. [27] But Iesus

ʻ ἐκπορεύεται, ᵗ καθαρίζον| πάντα τὰ βρώματα.ʼ [20] Ἔλεγε δέ, ʻ Ὅτι τὸ ἐκ τοῦ
ʻ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. [21] ἔσωθεν γὰρ ἐκ τῆς
ʻ καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται· μοιχεῖαι, πορνεῖαι,
ʻ φόνοι, [22] κλοπαὶ, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρὸς,
ʻ βλασφημία, ὑπερηφανία, ἀφροσύνη. [23] πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπο-
ʻ ρεύεται, καὶ κοινοῖ τὸν ἄνθρωπον.ʼ

[24] Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς τὰ ᵘ μεθόρια| Τύρου καὶ Σιδῶνος. καὶ εἰσελθὼν εἰς ᵛ οἰκίαν, οὐδένα ἤθελε γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν. [25] ʷ ἀκούσασα γὰρ γυνὴ| περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ· [26] ἦν δὲ ἡ γυνὴ Ἑλληνὶς ˣ Συροφοινίκισσα| τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ʸ ἐκβάλῃ| ᶻ ἐκ| τῆς θυγατρὸς αὐτῆς. [27] ὁ

ᵗ Alex. καθαρίζων. ᵘ Alex. ὅρια. ᵛ Rec. + τὴν. ʷ Alex. Ἀλλ' εὐθὺς ἀκούσασα γυνὴ. ˣ Rec. Συροφοίνισσα. ʸ Rec. ἐκβάλλῃ. ᶻ Alex. = ἐκ.

GENEVA—1557.

come from me, thou shalt be holpen *ther by: it is sufficient.* [12] And so ye suffre hym no more to do ought for his father, or his mother: [13] Makyng the worde of God of none effect, through your owne tradition which ye haue ordeyned. And many suche thynges ye do.

[14] And he called al the people vnto hym and sayd vnto them, Hearken vnto me euery one of you, and vnderstand. [15] There is nothyng without a man, that can defyle hym, when it entreth into hym: but those thynges which procede out of him, are those which defyle the man. [16] If any man haue eares to heare, let him heare. [17] And when he came into a house away from the people, his disciples asked him of the similitude. [18] And he sayd vnto them, What, are ye without vnderstandyng also? Do ye not knowe, that whatsoeuer thing from without entreth into a man, it can not defyle him? [19] Because it entreth not into his hart, but into the belly, and goeth out into the draught, that purgeth out all meates.

[20] Then he sayd, That defyleth a man which cometh out of a man. [21] For from within, euen out of the hart of men, procede euyl thoghtes, aduoutries, fornication, murther, [22] Thefte, couetousnes, wickednes, desceite, vnclennes, and a wicked eye, backbiting, pryde, folishnes. [23] All these euyl thynges come from within, and defyle a man. [24] And from thence he rose, and went into the borders of Tyre and Sidon: and entred into an house, and would that no man should haue knowen: but he could not be hydd. [25] For a certayne woman whose daughter had a foule spirit, hearde of him, and came and fell at his feete. [26] (The woman was a Greeke, out of Syrophænissa) and she besoght him that he would cast out the deuyl out of her daughter.

[27] And Iesus sayd vnto her, Let the

RHEIMS—1582.

(vvhich is a gift) vvhatsoeuer proceedeth from me, shal profit thee: [12] and further you suffer him not to doe ought for his father or mother, [13] defeating the vvord of God for your ovvne tradition vvhich you haue giuen forth. and many other things of this sort you doe.

[14] And calling againe the multitude vnto him, he said to them, Heare me al you, and vnderstand. [15] Nothing is vvithout a man entring into him, that can defile him. but the things that proceede from a man those are they that make a man common. [16] If any man haue eares to heare, let him heare. [17] And vvhen he vvas entred into the house from the multitude, his Disciples asked him the parable. [18] And he saith to them, So are you also vnskilful? Vnderstand you not that euery thing from vvithout, entring into a man, can not make him common: [19] because it entreth not into his hart, but goeth into the belly, and is cast out into the priuy, purging al the meates? [20] But he said that the things vvhich come forth from a man, they make a man common. [21] For from vvithin out of the hart of men proceede euil cogitations, aduouteries, fornications, murders, [22] theftes, auarices, vvickednesse, guile, impudicities, an euil eye, blasphemie, pride, folishnes. [23] Al these euils proceede from vvithin, and make a man common.

[24] And rising from thence he vvent into the coastes of Tyre and Sidon: and entring into a house, he vvould that no man should knovv, and he could not be hid. [25] For a vvoman immediatly as she heard of him, vvhose daughter had an vncleane spirit, entred in, and fel dovvne at his feete. [26] For the vvoman vvas a Gentile, a Syrophænician borne. And she besought him that he vvould cast forth the diuel out of her daughter. [27] Who

AUTHORISED—1611.

is Corban, that is to say, a gift, by whatsoeuer thou mightest be profited by me: *he shall be free.* [12] And ye suffer him no more to doe ought for his father, or his mother: [13] Making the word of God of none effect through your tradition, which ye haue deliuered: And many such like things doe ye.

[14] And when hee had called all the people vnto him, he said vnto them, Hearken vnto mee euery one of you, and vnderstand. [15] There is nothing from without a man that entring into him, can defile him: but the things which come out of him, those are they that defile the man. [16] If any man haue eares to heare, let him heare. [17] And when hee was entred into the house from the people, his disciples asked him concerning the parable. [18] And he saith vnto them, Are yee so without vnderstanding also? Doe ye not perceiue that whatsoeuer thing from without entreth into the man, it cannot defile him, [19] Because it entreth not into his heart, but into the belly, and goeth out into the draught, purging all meats? [20] And he said, That which commeth out of the man, that defileth the man. [21] For from within, out of the heart of men, proceed euill thoughts, adulteries, fornications, murders, [22] Thefts, couetousnesse, wickednesse, deceit, lasciuiousnesse, an euill eye, blasphemie, pride, foolishnesse: [23] All these euill things come from within, and defile the man.

[24] And from thence he arose and went into the borders of Tyre and Sidon, and entred into an house, and would haue no man know it, but hee could not be hid. [25] For a certaine woman, whose yong daughter had an vncleane spirit, heard of him, and came and fell at his feete. [26] (The woman was a [a]Greeke, a Syrophenician by nation:) and she besought him that he would cast forth the deuill out of her

[a] *Or*, Gentile.

δὲ Ἰησοῦς εἶπεν αὐτῇ, Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ [a]καλόν ἐστι| λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις. [28] Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ, Ναὶ, κύριε· [b]καὶ γὰρ| τὰ κυνάρια [c]ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ τῶν ψιχίων τῶν παιδίων.| [29] Καὶ εἶπεν αὐτῇ, Διὰ τοῦτον τὸν λόγον, ὕπαγε· ἐξελήλυθε τὸ δαιμόνιον ἐκ τῆς θυγατρός σου. [30] Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς, εὗρε [d]τὸ δαιμόνιον ἐξεληλυθὸς, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.|

[31] Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου [e]καὶ Σιδῶνος, ἦλθε| [f]πρὸς| τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. [32] καὶ φέρουσιν αὐτῷ κωφὸν [g]μογιλάλον,| καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. [33] καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ᾽ ἰδίαν, ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ πτύσας ἥψατο τῆς γλώσσης αὐτοῦ, [34] καὶ ἀναβλέψας εἰς τὸν

[a] Alex. ἐστι καλὸν. [b] Alex. καὶ. [c] Alex. ὑ. τ. τ. ἐσθίουσι ἀ. τ. ψ. τ. π. [d] Alex. τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαίμονιον ἐξεληλυθός. [e] Alex. ἦλθε διὰ Σιδῶνος. [f] Alex. εἰς.

WICLIF—1380.

children be fulfillid first/ for it is not good to take the breed of children: and ȝeue to houndis/ [28] and sche answerid and seide to him/ ȝis lord/ for litil whelpis etun vndir the borde: of the crummes of children/ [29] and ihesus seide to hir/ go thou for this word the fende wente out of thi douȝtir/ [30] and whanne sche was goon in to hir hous hoom sche fonde the damysel liggynge on the bedde/ and the deuel goon out fro hir/

[31] And eftsones ihesus ȝede out fro the coostis of tire/ and cam thoruȝ sidon to the see of galile bitwix the myddil of the coostis of decapoleos/ [32] and thei bryngyn to hym a man deef and doumbe and preieden hym to leie his hond on hym/ [33] and he took hym asidis fro the puple and puttid his fyngris in to his eris and he spettid and touchid his tunge/ [34] and he bihelde in to heuene/ and sorwid with ynne and seide, effata that is be thou opened/ [35] and anoon hise eeris weren opened/ and the boond of his tunge was vnbounden and he spak riȝtly/ [36] and he comaundid to hem: that thei schulden seie to no man/ but hou myche he comaundid to hem so myche more thei prechiden/ [37] and by so myche more thei wondriden and seiden/ he dide wel alle thingis: and he made deef men to here and doumbe men to spreke.

8. IN tho daies efte whanne moche puple was with ihesus/ and hadden not what thei schulden ete/ whanne hise disciplis weren clepid to gidre he seide to hem/ [2] I haue ruthe on the puple for lo now the thridde dai thei abiden me: and han not what to ete/ [3] and if I leue hem fastynge in to her hous: thei schulen faile in the weie/ for summe of hem camen fro fer/ [4] and his disciplis answereden to

ȝeue, *give.* ȝede, *went.* ruthe, *pity.* fende, *fiend.* sorwid, *sorrowed.* efte, eftsones, *again.* clepid, *called.*

TYNDALE—1534.

let the chyldren fyrst befeed. For it is not mete/ to take the chyldrens breed/ and to caste it vnto whelppes. [28] She answered and sayde vnto him: even soo master/ neverthelesse/ the whelppes also eate vnder the table of the chyldrens cromes. [29] And he sayde vnto her: for this sayinge goo thy waye/ the devyll is gone out of thy doughter. [30] And when she was come home to her housse/ she founde the devyll departed/ and her doughter lyinge on the beed.

[31] And he departed agayne from the coostes of Tyre and Sidon/ and came vnto the see of Galile thorowe the middes of the coostes of the .x. cities. [32] And they brought vnto him one that was deffe and stambred in his speche/ and prayde him to laye his honde apon him. [33] And he toke him a syde from the people/ and put his fyngers in his eares/ and dyd spyt and touched his tounge/ [34] and loked vp to heven and sygthed/ and sayde vnto him: ephatha/ that is to saye/ be openned. [35] And streyght waye his eares were openned/ and the stringe of his tounge was loosed/ and he spake playne. [36] And he commaunded them that they shuld tell no man. But the more he forbad them/ soo moche the more a greate deale they publesshed it: [37] and were beyonde measure astonyed/ sayinge: He hath done all thinges well/ and hath made booth the deffe to heare/ and the domme to speake.

8. IN those dayes when ther was a very greate companye/ and had nothinge to eate/ Iesus called his disciples to him and sayd vnto them: [2] I have compassion on this people/ because they have nowe bene with me .iii. dayes and have nothinge to eate: [3] And yf I shuld sende them awaye fastinge to their awne houses/ they shulde faynt by the waye. For dyvers of them came from farre. [4] And

CRANMER—1539.

sayde vnto her: let the chyldren fyrst be fedd. For it is not mete, to take the chyldrens breed, and to cast it vnto whelpes. [28] She answered and sayde vnto hym: euen so lorde, neuerthelesse, the whelpes also eate vnder the table of the chyldrens cromes. [29] And he sayde vnto her: for thys sayinge go thy waye, the deuyll is gone out of thy daughter. [30] And when she was come home to her house, she founde that the deuyll was departed, and her daughter lyinge on the bedd.

[31] And he departed agayne from the coastes of Tyre and Sidon, and came vnto the see of Galile thorow the myddes of the coastes of the .x. cytyes. [32] And they brought vnto hym one that was deaffe and had an impedyment in hys spech, and they prayd him to put hys hande vpon hym. [33] And whan he had taken hym asyde from the people, he put hys fyngers into hys eares, and dyd spyt, and touched his tonge, [34] and loked vp to heauen, and syghed, and sayd vnto hym: Ephata, that is to saye, be opened. [35] And strayght waye hys eares were opened, and the strynge of his tounge was lowsed, and he spake playne. [36] And he commaunded them, that they shulde tell no man. But the more he forbad them, so moche the moare a greate deale they publysshed, [37] sayinge: He hath done all thynges well, he hath made both the deaffe to heare, and the dome to speake.

8. IN those dayes when ther was a very greate companye, and had nothynge to eate, Iesus called hys discyples to hym, and sayd vnto them: [2] I haue compassyon on the people, because they haue now bene wyth me .iii. dayes, and haue nothynge to eate: [3] and yf I sende them awaye fastinge to their awne houses, they shal faynt by the waye. For dyuers of them came from farre. [4] And hys

οὐρανὸν, ἐστέναξε, καὶ λέγει αὐτῷ, 'Εφφαθὰ,' ὅ ἐστι, 'Διανοίχθητι.' [35] Καὶ [h]εὐθέως| διηνοίχθησαν αὐτοῦ αἱ ἀκοαὶ· καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. [36] καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ εἴπωσιν· [i]ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο,| [k]μᾶλλον περισσότερον ἐκήρυσσον. [37] καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες, 'Καλῶς πάντα πεποίηκε· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, 'καὶ τοὺς ἀλάλους λαλεῖν.'

VIII. Ἐν ἐκείναις ταῖς ἡμέραις, [l]παμπόλλου| ὄχλου ὄντος, καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος [m]τοὺς μαθητὰς [n]αὐτοῦ| λέγει αὐτοῖς, [2] 'Σπλαγχνίζομαι 'ἐπὶ τὸν ὄχλον· ὅτι ἤδη [o]ἡμέραι| τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί 'φάγωσι· [3] καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ 'ὁδῷ· [p]τινὲς γὰρ| αὐτῶν [q]μακρόθεν [r]ἥκουσι.'| [4] Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθη-

[g] Alex. μογγιλάλον. [h] Alex. = εὐθέως. [i] Alex. ὅσον δὲ αὐτοῖς δ. [k] Alex. + αὐτοὶ. [l] Alex. πάλιν πολλοῦ. [m] Rec. + ὁ Ἰησοῦς. [n] Alex. = αὐτοῦ. [o] Rec. ἡμέρας. [p] Alex. καί τινες. [q] Alex. + ἀπὸ. [r] Alex. ἥκασι s. εἰσι.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
chyldern fyrst be fed: for it is not mete to take the chylderns bread, and cast it vnto whelpes. [28] She answered and sayd vnto him, Truth it is Maister, for in deed, the whelpes eat vnder the table, of the chylderns crommes. [29] Then he sayd vnto her, For this saying go thy way, the deuyl is gone out of thy daughter. [30] And when she was come home to her house, she founde the deuyl departed, and her daughter lying on the bed.	said to her, Suffer first the children to be filled. for it is not good to take the childrens bread, and cast it to the dogges. [28] But she ansvvered, and said to him, Yea lord. for the vvhelpes also eate vnder the table of the crummes of the children. [29] And he said to her, For this saying goe thy vvay, the deuil is gone out of thy daughter. [30] And when she vvas departed into her house, she found the maid lying vpon the bed, and the deuil gone out.	daughter. [27] But Iesus said vnto her, Let the children first be filled: for it is not meete to take the childrens bread, and to cast it vnto the dogges. [28] And she answered and said vnto him, Yes Lord, yet the dogges vnder the table eate of the childrens crummes. [29] And hee said vnto her, For this saying, goe thy way, the deuill is gone out of thy daughter. [30] And when shee was come to her house, she found the deuil gone out, and her daughter layed vpon the bed.
[31] And he turned agayne from the coastes of Tyre and Sidon, and came vnto the sea of Galile, through the myddes of the coastes of Decapolis. [32] And they broght vnto him, one that was deafe, and stambred in his speach, and prayd hym to put his hand vpon him. [33] And he toke him a syde from the people, and put his fyngers in his eares, and dyd spyt, and touched his tongue: [34] And loked vp to heauen, and syghed, and sayd vnto him, Ephphatha, that is to say, Be opened. [35] And strayght way his eares were opened, and the string of his tongue was loosed, and he spake playne. [36] And he commanded them, that they should tel no man. But howmuch soeuer he forbad them, so muche the more they published it: [37] And were beyonde measure astonied, saying, He hath done all thinges wel, he maketh both that the deafe can heare, and the domme speake.	[31] And againe going out of the coastes of Tyre, he came by Sidon' to the sea of Galilee through the middes of the coastes of Decapolis. [32] And they bring to him one deafe and dumme: and they besought him that he vvould impose his hand vpon him. [33] And taking him from the multitude apart, he put his fingers into his eares: and spitting, touched his tongue. [34] and looking vp vnto heauen, he groned, and said to him, *Ephphetha*, vvhich is, *Be thou opened*. [35] And immediatly his eares vvere opened, and the string of his tongue vvas loosed, and he spake right. [36] And he commaunded them not to tel any body. But hovv much he commaunded them, so much the more a great deale did they publish it, [37] and so much the more did they vvonder, saying, He hath done al things vvel: he hath made both the deafe to heare, and the dumme to speake.	[31] And againe departing from the coasts of Tyre and Sidon, he came vnto the sea of Galilee, thorow the midst of the coasts of Decapolis. [32] And they bring vnto him one that was deafe, and had an impediment in his speech: and they beseech him to put his hand vpon him. [33] And hee tooke him aside from the multitude, and put his fingers into his eares, and he spit, and touched his tongue, [34] And looking vp to heauen, hee sighed, and saith vnto him, Ephphatha, that is, Be opened. [35] And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine. [36] And hee charged them that they should tell no man: but the more hee charged them, so much the more a great deale they published it, [37] And were beyond measure astonished, saying, Hee hath done all things well: hee maketh both the deafe to heare, and the dumbe to speake.
8. IN those dayes, when there was a very great company, and had nothyng to eat, Iesus called his disciples to him, and said vnto them, [2] I haue compassion on the people, because they haue now bene with me three dayes, and haue nothyng to eat. [3] And if I should send them away fasting to their owne houses, they would faynt by the way. For diuers of them came from farre. [4] And his	8. IN those daies againe vvhen there vvas a great multitude, and had not what to eate: calling his Disciples together, he saith to them, [2] I haue compassion vpon the multitude: because loe three daies they now endure vvith me, neither haue vvhat to eate. [3] and if I dimisse them fasting into their home, they vvil faint in the vvay: for some of them came farre of. [4] And his Disciples ansvvered	8. IN those dayes the multitude being very great, and hauing nothing to eat, Iesus called his disciples vnto him, ¶ saith vnto them, [2] I haue compassion on the multitude, because they haue now bene with me three dayes, ¶ haue nothing to eate: [3] And if I send them away fasting to their owne houses, they will faint by the way: for diuers of them come from farre. [4] And his disciples answered him,

ταὶ αὐτοῦ, ‘Πόθεν τούτους δυνήσεταί τις ὧδε χορτάσαι ἄρτων ἐπ᾽ ἐρημίας;’ 5 Καὶ ἐπηρώτα αὐτοὺς, ‘Πόσους ἔχετε ἄρτους;’ Οἱ δὲ εἶπον, ‘Ἑπτά.’ 6 Καὶ παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους, εὐχαριστήσας ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα [s]παραθῶσι· | καὶ παρέθηκαν τῷ ὄχλῳ. 7 καὶ εἶχον ἰχθύδια ὀλίγα· καὶ [t]εὐλογήσας | εἶπε παραθεῖναι καὶ αὐτά. 8 [u]ἔφαγον δὲ, | καὶ ἐχορτάσθησαν· καὶ ἦραν περισσεύματα κλασμάτων, ἑπτὰ σπυρίδας· 9 ἦσαν δὲ [v]οἱ φαγόντες | ὡς τετρακισχίλιοι· καὶ ἀπέλυσεν αὐτούς.

10 Καὶ [w]εὐθέως ἐμβὰς | εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά. 11 καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ᾽ αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. 12 καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει, ‘Τί ἡ γενεὰ αὕτη [x]σημεῖον ἐπιζητεῖ; | ἀμὴν

[s] Alex. παρατιθῶσι. [t] Alex. αὐτὰ εὐλογ. s. εὐλογ. αὐτὰ. [u] Alex. Καὶ ἴφαγον. [v] Alex. = οἱ φαγόντες. [w] Alex. ἐμβὰς εὐθέως s. ἐμβὰς εὐθὺς.

WICLIF—1380.

hym, wher of schal a man mowe fille hem with loues her yn wildirnesse? 5 and he axed hem, hou many loues han ȝe? which seiden Seuene, 6 and he comaundid the puple to sitte doun on the erthe, and he took the seuene looues, and dide thankingis and brak and ȝaf to hise disciplis, that thei schulden sette forth, and thei settiden forth to the puple, 7 and thei hadden a fewe smale fischis, and he blessid hem: and comaundid that thei weren sette forth, 8 and thei etun and weren fulfillid, and thei token up that that lefte of relefis: seuen lepis, 9 and thei that etun weren as foure thousand of men, and he lefte hem,

10 and anoon he wente up in to a bote with hise disciplis: and cam in to the coostis of dalmamytha, 11 and the farisies wenten out and bigune to dispute with hym, and axeden a token of hym fro heuene, and temptiden hym, 12 and he sorwinge with ynne in spirit seide, what sekith this generacioun a tokene, truli I seie to ȝou a tokene schal not be ȝouun to this generacioun, 13 and he lefte hem and wente vp eftsones in to a boot, and wente ouer the see, and thei forȝaten to take brede:

14 and thei hadden not with hem but o loof in the bote, 15 and he comaundid hem and seide, se ȝe and be ware of the sourdouȝ of the farisies and of the sourdouȝ of eroude, 16 and thei thouȝten and seiden oon to another, for we han not looues: 17 and whanne this thing was knowen ihesus seide to hem, what thenken ȝe for ȝe han not loues? ȝit ȝe knowen not ne vndirstonden, ȝit ȝe han ȝoure herte blyndid, 18 ȝe hauynge iȝen seen not, and ȝe hauynge eeris heeren not, nether ȝe han mynde 19 whanne I brak fyue looues among fyue thousand, and hou many coffens ful of broken mete ȝe token vp? thei seien to hym, twelue, 20 whanne also seuene looues among foure thousand

mowe, *be able*. relefis, *relicks*. lepis, *baskets*. ȝouun, *given*. eftsones, *again*. sourdouȝ, *sour dough*, or *leaven*. iȝen, *eyes*. coffens, *baskets*.

TYNDALE—1534.

his disciples answered him: where shuld a man have breade here in the wildernes to satisfie these? 5 And he axed them: how many loves have ye? They sayde: seven. 6 And he commaunded the people to syt doune on the grounde. And he toke the .vii. loves, gave thankes, brake, and gave to his disciples, to set before them. And they dyd set them before the people. 7 And they had a feawe smale fysshes. And he blessed them and commaunded them also to be set before them. 8 And they ate and were suffysed: And they toke vp yf the broken meate that was lefte .vii. baskettes full. 9 And they that ate, were in nomber aboute fowre thousand. And he sent them awaye.

10 And a none he entred into a ship with his disciples, and came into the parties of Dalmanutha. 11 And the pharises cam forth, and begane to dispute with him, sekinge of him a signe from heven and temptinge him. 12 And he sygthed in his sprete and sayde: why doth this generacion seke a signe? Verely I saye vnto you, ther shall no signe be geven vnto this generacion. 13 And he lefte them and went into the ship agayne, and departed over the water.

14 And they had forgotten to take breed with them, nether had they in the ship with them more then one loofe. 15 And he charged them sayinge. Take hede, and beware of the leven of the pharises, and of the leven of Herode. 16 And they reasoned amonge them selves sayinge: we have no breed. 17 And when Iesus knewe that, he sayde vnto them: why take ye thought because ye have no bread? perceave ye not yet, nether vnderstonde? Have ye youre hertes yet blynded? 18 Have ye eyes and se not? and have ye eares and heare not? Do ye not remember? 19 When I brake .v. loves a monge .v. M. How many baskettes full of broken meate toke ye vp? They sayde vnto him twelve. 20 When I brake .vii. a

CRANMER—1539.

dyscyples answered him: where shulde a man haue breade here in the wyldernes to satysfye these? 5 And he asked them: how many loaues haue ye? They sayde: seuen. 6 And he commaunded the people to syt downe on the grounde. And he toke the .vii. loaues: and whan he had geuen thankes, he brake, and gaue to hys discyples, to set before them. And they dyd set them before the people. 7 And they had a fewe small fysshes. And whan he had blessed, he commaunded them also to be set before them. 8 And they dyd eate, and were suffysed. And they toke vp of the broken meate that was lefte seuen baskettes full. 9 And they that dyd eate: were about foure thousand. And he sent them awaye.

10 And anone he entred into a shyp wyth his discyples, and came into the partyes of Dalmanutha. 11 And the Pharyses came forth, and beganne to dispute wyth hym, sekynge of hym a sygne from heauen, temptynge hym. 12 And whan he had syghthed in hys sprete, he sayeth: why doth thys generacyon seke a sygne? Uerely I saye vnto you, ther shall no sygne be geuen vnto thys generacyon. 13 And he lefte them, and went into the shyp agayne, and departed ouer the water.

14 And they had forgotten to take bread with them, nether had they in the shyp with them more then one loafe. 15 And he charged them, sayinge. Take hede, beware of the leuen of the Pharyses, and of the leuen of Herode. 16 And they reasoned amonge them selues sayinge: we haue no bread. 17 And Iesus knewe it, and sayeth vnto them: why take ye thought, because ye haue no bread? perceaue ye not yet, nether vnderstande? Haue ye youre herte yet blynded? 18 Haue ye eyes and se not? and haue ye eares and heare not? Do ye not also remembre? 19 When I brake fyue loaues amonge fyue thousand men, how many baskettes full of broken meate toke ye vp? They saye vnto hym, twelue. 20 When I brake

'λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.' [13] Καὶ ἀφεὶς αὐτοὺς [y]ἐμβὰς πάλιν| [z]εἰς τὸ πλοῖον,| ἀπῆλθεν εἰς τὸ πέραν. [14] Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. [15] Καὶ διεστέλλετο αὐτοῖς, λέγων, 'Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου.' [16] Καὶ διελογίζοντο πρὸς ἀλλήλους, [a]λέγοντες,| 'Ὅτι ἄρτους οὐκ ἔχομεν.' [17] Καὶ γνοὺς ὁ Ἰησοῦς λέγει αὐτοῖς, 'Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε; οὔπω 'νοεῖτε, οὐδὲ συνίετε; [b]ἔτι| πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; [18] ὀφθαλμοὺς 'ἔχοντες οὐ βλέπετε; καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε; '[19] ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους 'πλήρεις κλασμάτων| ἤρατε;' Λέγουσιν αὐτῷ, 'Δώδεκα.' [20] 'Ὅτε δὲ τοὺς ἑπτὰ 'εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε;'

[x] Alex. *ζητεῖ σημεῖον.* [y] Alex. *πάλιν ἐμβάς.* [z] Alex. = *εἰς τὸ πλοῖον.* [a] Alex. = *λέγοντες.* [b] Alex. = *ἔτι.* [c] Alex. *κλασμάτων πλήρεις.*

GENEVA—1557.

disciples answered hym, Where should a man haue bread here in the wyldernes to satisfie these? [5] And he asked them, How many loues haue ye? They sayd, Seuen. [6] Then he signified to the people to syt downe on the grounde: and he toke the seuen loues, gaue thankes, brake, and gaue to his disciples to set before them: and they dyd set them before the people. [7] And they had a few smal fyshes: and when he had geuen thankes he commanded them also to be set before them. [8] And they dyd eat, and were suffised, and they toke vp of the broken meat that was left seuen baskettes ful. [9] And they that had eaten were about foure thousand: and he sent them away. [10] And anone he entred into a shyp with his disciples, and came into the parties of Dalmanutha. [11] And the Pharises came forth, and began to dispute with hym, seekyng of him a signe from heauen, and temptyng hym. [12] Then he syghed diepely in his spirite, and sayd, Why doth this generation seke a signe? Verely I say vnto you, if a signe shal be geuen vnto this generation. [13] And he left them, and went into the ship agayne, and departed ouer the water. [14] And they had forgotten to take bread, nether had they in the shyp with them more then one lofe. [15] And he charged them, saying, Take hede, and beware of the leuen of the Pharises, and of the leuen of Herode. [16] And they reasoned among them selues, saying, We haue no bread. [17] And when Iesus knewe that, he sayd vnto them, Why reason you thus because ye haue no bread? perceaue ye not yet, nether vnderstand? Haue ye your hartes yet blynded? [18] Haue ye eyes and see not? and haue ye eares and heare not? Do ye not remembre? [19] When I brake the fyue loues among fyue thousand, how many baskettes ful of broken meat toke ye vp? They said vnto hym, Twelue. [20] And when I brake seuen among foure thousand, how many baskettes of the

RHEIMS—1582.

him, Whence may a man fil them here vvith bread in the vvildernes? [5] And he asked them, Hovv many loaues haue ye? Who said, Seuen. [6] And he commaunded the multitude to sit dovvne vpon the ground. And taking the seuen loaues, giuing thankes he brake, and gaue to his Disciples for to set before them, and they did set them before the multitude. [7] And they had a fevv litle fishes: and he blessed them, and commaunded them to be set before them. [8] And they did eate and vvere filled. and they tooke vp that vvhich vvas left of the fragments, seuen maundes. [9] And they that had eaten vvere about foure thousand: and he dimissed them.

[10] And immediatly going vp into the boate vvith his Disciples, he came into the quarters of Dalmanûtha. [11] And the Pharisees vvent forth, and began to question vvith him, asking of him a signe from heauen, tempting him. [12] And groning in spirit, he saith, Why doth this generation aske a signe? Amen I say to you, If a signe shal be giuen to this generation. [13] And leauing them, he vvent vp againe into the boate, and passed beyond the straite.

[14] And they forgot to take bread: and they had but one loafe vvith them in the boate. [15] And he commaunded them, saying, Looke vvel and bevvare of the leauen of the Pharisees, and the leauen of Herod. [16] And they reasoned among them selues saying, Because vve haue not bread. [17] Which IESVS knovving, saith to them, Why doe you reason, because you haue not bread? do you not yet knovv nor vnderstand? yet haue ye your hart blinded? [18] hauing eies see you not? and hauing eares heare you not? Neither do you remember? [19] When I brake fiue loaues among fiue thousand: and hovv many baskets ful of fragments tooke you vp? They say to him, Tvvelue. [20] When also seuen loaues among foure thousand, hovv many maundes of fragments tooke

AUTHORISED—1611.

From whence can a man satisfie these men with bread here in the wildernes? [5] And hee asked them, How many loaues haue ye? And they said, Seuen. [6] And he commanded the people to sit downe on the ground: and he tooke the seuen loaues, and gaue thanks, and brake, and gaue to his disciples to set before them: and they did set them before the people. [7] And they had a few small fishes: and hee blessed, and commanded to set them also before them. [8] So they did eate, and were filled: and they tooke vp, of the broken meate that was left, seuen baskets. [9] And they that had eaten were about foure thousand, and he sent them away.

[10] And straightway he entred into a ship with his disciples, and came into the parts of Dalmanutha. [11] And the Pharisees came foorth, and began to question with him, seeking of him a signe from heauen, tempting him. [12] And he sighed deeply in his spirit, and saith, Why doeth this generation seeke after a signe? Uerely I say vnto you, There shall no signe be giuen vnto this generation. [13] And he left them, and entring into the ship againe, departed to the other side.

[14] Now the disciples had forgotten to take bread, neither had they in the ship with them more then one loafe. [15] And hee charged them, saying, Take heed, beware of the leauen of the Pharisees, and of the leauen of Herode. [16] And they reasoned among themselues, saying, *It is*, because we haue no bread. [17] And when Iesus knew *it*, he saith vnto them, Why reason ye, because yee haue no bread? Perceiue ye not yet, neither vnderstand? Haue ye your heart yet hardened? [18] Hauing eyes, see yee not? and hauing eares heare ye not? And do ye not remember? [19] When I brake the fiue loaues among fiue thousand, how many baskets full of fragments tooke yee vp? They say vnto him, Twelue. [20] And when the seuen among foure thousand: how many baskets full of fragments tooke ye vp? And they

'[d]Οἱ δὲ εἶπον,| Ἑπτά.' [21] Καὶ ἔλεγεν αὐτοῖς, '[e]Πῶς οὐ| συνίετε;'

[22] Καὶ [f]ἔρχεται| εἰς Βηθσαϊδάν· καὶ φέρουσιν αὐτῷ τυφλὸν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται. [23] καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης· καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν εἴ τι βλέπει. [24] καὶ ἀναβλέψας ἔλεγε, 'Βλέπω τοὺς ἀνθρώπους, '[g]ὡς δένδρα| περιπατοῦντας.' [25] Εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, [h]καὶ ἐποίησεν αὐτὸν ἀναβλέψαι·| καὶ ἀποκατεστάθη, καὶ ἐνέβλεψε τηλαυγῶς [i]ἅπαντα.| [26] καὶ ἀπέστειλεν αὐτὸν εἰς [k]οἶκον αὐτοῦ, λέγων, 'Μηδὲ εἰς τὴν κώμην εἰσέλθῃς, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ.'

[27] Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων [l]αὐτοῖς,| 'Τίνα με

[d] Alex. καὶ λέγουσιν αὐτῷ. [e] Alex. οὔπω s. πῶς οὔπω s. πῶς οὖν οὔπω. [f] Alex. ἔρχονται. [g] Alex. et Const. ὅτι ὡς δένδρα ὁρῶ.
[h] Alex. καὶ διέβλεψεν s. καὶ ἐνέβλεψεν.

WICLIF—1380.

of men, hou many lepis of broken mete toke ȝe vp? and thei seien to hym, seuene, [21] and he seide to hem, hou vndirstonde ȝe not ȝit?

[22] and thei comen to bethsaida, and thei bringen to hym a blynde man, and thei preieden hym: that he schulde touche hym, [23] and whanne he hadde take the blinde mannes hond, he ledde hym out of the street, and spette in to his iȝen and sette his honds on hym: and he axed hym if he saie ony thing, [24] ꝯ he biheeld and seide I se men as trees walkynge, [25] aftirward eftsones he sette his hondis on his iȝen: and he bigan to se, and he was restorid: so that he saie cleerli alle thingis, [26] and he sente hym in to his hous and seide, go in to thin hous, and if thou goist in to the strete: seie to no man, [27] and ihesus entrid and his disciplis: in to the castels of cesarie of filip, and in the weie he axed his disciplis: and seide to hem, Whom seien men that I am? [28] whiche answerden to him and seiden sumen men seien Ioon baptist, other seien elie, and other seien as oon of the profetis, [29] thanne he seith to hem, but whom seien ȝe that I am? petir answerid and seide to hym, thou art crist, [30] and he chargid hem that thei schulde not seie of hym to ony man, [31] and he bigan to teche hem, that it bihoueth mannes sone to suffre many thingis ꝯ to be repreued of the elder men, and of the hiȝeste prestis and the scribis, and to be slayn: and aftir thre daies to rise aȝen, [32] ꝯ he spake pleynli the word, and petir took hym and bigan to blame hym and seyde, lord be thou merciful to thee: for this schal not be, [33] and he turned and saie hise disciplis and manassid petir and seide, go aftir me sathanas for thou sauerist not tho thingis that ben of god: but tho thingis that ben of men, [34] and whanne the puple was clepid to

lepis, *baskets*. castels, *towns*. aȝen, *again*. manassid, *menaced*. clepid, *called*. iȝen, *eyes*. eftsones, *again*. seie, *say*, or *tell*.

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monge .iiii. M. How many basketes of the levinges of broken meate toke ye vp? they sayde .vii. [21] And he sayde vnto them: how is it that ye vnderstonde not?

[22] And he came to Bethsaida, and they brought a blynde man vnto him and desyred him to touche him. [23] And he caught the blynde by the honde, and leade him out of the toune, and spat in his eyes and put his hondes apon him, and axed him whether he saw ought. [24] And he loked vp and sayde: I se the men: For I see them walke, as they were trees. [25] After that he put his hondes agayne apon his eyes and made him see. And he was restored to his sight, and sawe every man clerly. [26] And he sent him home to his housse sayinge: nether goo into the toune, nor tell it eny in the toune.

[27] And Iesus went out and his disciples into the tounes that longe to the cite called Cesarea Philippi. And by the waye he axed his disciples sayinge: whom do men saye that I am? [28] And they answered: some saye that thou arte Iohn Baptiste: some saye Helyas: and some, one of the Prophetes. [29] And he sayde vnto them: But whom saye ye that I am? Peter answered and sayd vnto him: Thou arte very Christe. [30] And he charged them, that they shuld tell no man of it. [31] And he beganne to teache them, how that the sonne of man must suffre many thinges, and shuld be reproved of the elders and of the hye prestes and scribes, and be kylled, and after thre dayes aryse agayne. [32] And he spake that sayinge openly. And Peter toke him a syde, and began to chyde him. [33] Then he tourned aboute and looked on his disciples, and rebuked Peter sayinge: Goo after me Satan. For thou saverest not the thinges of God but the thinges of men.

[34] And he called the people vnto him,

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seuen among foure thousand, how many baskettes of the leauinges of the broken meate toke ye vp? They sayde: seuen. [21] And he sayde vnto them: how happeneth it that ye do not vnderstande?

[22] And he came to Bethsayda, and they brought a blynde man vnto hym, and desyred hym to touche hym. [23] And he caught the blynde by the hande, and leade hym out of the toune: and whan he had spytt in hys eyes, and put hys handes vpon hym, he asked hym yf he saw ought. [24] And he loked vp, and sayde: I se the men: for I perceaue them walke, as they were trees. [25] After that he put hys handes agayne vpon hys eyes, and made hym see. And he was restored, and sawe euery man clearly. [26] And he sent hym home to hys house, sayinge: nether go into the towne, nor tell it to eny in the towne.

[27] And Iesus went out, and hys discyples into the townes that longe to the cytye called Cesarea Philippi. And by the waye he asked his discyples sayinge vnto them: whom do men saye that I am? [28] And they answered: some saye that thou art Iohn Baptist, and some saye Helyas: Agayne, some saye that thou art one of the nombre of the Prophetes. [29] And he sayeth vnto them: but whom saye ye that I am? Peter answereth and sayeth vnto him: thou art very Christ. [30] And he charged them, that they shuld tel no man of him. [31] And he beganne to teach them how that the sonne of man must suffre many thynges, and be reproued of the elders, and of the hye Prestes, and Scrybes, and be kylled, and after thre dayes aryse agayne. [32] And he spake that sayinge openly. And Peter toke hym asyde, and began to chyde hym. [33] But he tourned aboute, and loked on hys dyscyples, and rebuked Peter, sayinge: Go after me Satan. For thou sauerest not the thynges that be of God, but the thynges that be of men.

[34] And whan he had called the people

‘ λέγουσιν οἱ ἄνθρωποι εἶναι ;’ [28] Οἱ δὲ [m]ἀπεκρίθησαν,| ‘ Ἰωάννην τὸν Βαπτιστήν· ‘ καὶ ἄλλοι Ἠλίαν· ἄλλοι δὲ [n]ἕνα| τῶν προφητῶν.’ [29] Καὶ αὐτὸς [o]λέγει αὐτοῖς,| ‘ Ὑμεῖς δὲ τίνα με λέγετε εἶναι ;’ Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, ‘ Σὺ εἶ ὁ ‘ Χριστός.’ [30] Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ. [31] Καὶ ἤρξατο διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι [p]ἀπὸ| τῶν πρεσβυτέρων καὶ [q]τῶν| ἀρχιερέων καὶ [r]τῶν| γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι· [32] καὶ παῤῥησίᾳ τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ. [33] ὁ δὲ ἐπιστραφεὶς, καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, ἐπετίμησε τῷ Πέτρῳ, λέγων, ‘ [s]Ὕπαγε ‘ ὀπίσω μου, Σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.’ [34] Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, εἶπεν αὐτοῖς, ‘ [s]Ὅστις|

[n] Rec. ἅπαντας. [k] Rec. + τὸν. [l] Alex. = αὐτοῖς. [m] Alex. εἶπαν αὐτῷ λέγοντες. [n] Alex. ὅτι εἷς s. ὡς ἕνα. [o] Alex. ἐπηρώτα αὐτούς.
[p] Alex. ὑπὸ. [q] Rec. = τῶν. [r] Rec. = τῶν. [s] Alex. εἴ τις.

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leauinges of broken meat toke ye vp? They sayd, Seuen.	you vp? And they say to him, Seuen. [21] And he said to them, Hovv do you not yet vnderstand?	said, Seuen. [21] And he said vnto them, How is it that ye doe not vnderstand?
[21] Then he sayd vnto them, How is it, that ye vnderstand not? [22] And he came to Bethsaida, and they broght a blynde man vnto him, and desired hym to touche hym. [23] Then he toke the blynde by the hand, and led hym out of the towne, and spit in his eyes, and put his handes vpon hym, and asked hym whether he sawe oght. [24] And he loked vp and sayd, I see men: For I see them walke, as they were trees. [25] After that, he put his handes agayne vpon his eyes, and made hym loke *agayne*. And he was restored to his sight, and sawe euery man a farre of and clearely. [26] And he sent him home to his house, saying, Nether go into the village, nor tel it to any in the village. [27] And Iesus went out and his disciples into the villages that belonge to the citie called Cæsarea Philippi. And by the way he asked his disciples, saying, Whom do men say that I am? [28] And they answered, Some say that thou art Iohn Baptist: some say Elias: and some, one of the Prophetes. [29] And he sayd vnto them, But whom say ye that I am? Peter answered and sayd vnto him, Thou art very Christe. [30] And he sharpely charged them that they should tel no man *of it*.	[22] And they come to Bethsaida: and they bring to him one blinde, and desired him that he vvould touche him. [23] And taking the hand of the blinde, he led him forth out of the tovvne: and spitting into his eies, imposing his hands, he asked him if he savv any thing. [24] And looking vp, he said, I see men as it vvere trees, vvalking. [25] After that againe he imposed his hands vpon his eies, and he began to see, and vvas restored, so that he savv al things clerely. [26] And he sent him into his house, saying, Goe into thy house: and if thou enter in to the tovvne, tel no body. [27] And Iesvs vvent forth and his Disciples into the tovvnes of Cæsarêa-Philippi: and in the vvay he asked his Disciples, saying to them, Whom do men say that I am? [28] Who ansvvered him, saying, Iohn the Baptist, some Elias, and other some as it vvere one of the Prophets. [29] Then he saith to them, But vvhom do you say that I am? Peter ansvvering said to him, Thou art Christ. [30] And he threatened them that they should not tel any man of him.	[22] And he commeth to Bethsaida, and they bring a blinde man vnto him, and besought him to touch him: [23] And hee tooke the blinde man by the hand, and led him out of the towne, and when hee had spit on his eyes, and put his hands vpon him, he asked him, if he saw ought. [24] And he looked vp, and said, I see men as trees, walking. [25] After that hee put his handes againe vpon his eyes, and made him looke vp: and he was restored, and saw euery man clearely. [26] And hee sent him away to his house, saying, Neither goe into the towne, nor tell it to any in the towne. [27] And Iesus went out, and his disciples, into the townes of Cesarea Philippi: and by the way he asked his disciples, saying vnto them, Whom doe men say that I am? [28] And they answered, Iohn the Baptist: but some say, Elias: and others, one of the Prophets. [29] And hee saith vnto them, But whom say yee that I am? And Peter answereth and saith vnto him, Thou art the Christ. [30] And hee charged them that they should tell no man of him.
[31] Then he began to teache them, how that the Sonne of man must suffre many thynges, and should be reproued of the Elders, and hie Priestes, and Scribes, and be kylled, and with in three dayes ryse agayne. [32] And he spake that thing playnely. Then Peter toke hym asyde, and began to chyde hym. [33] But he tourned about, and loked on his disciples, and rebuked Peter, saying, Go backe from me Satan: for thou sauerest not the thinges of God, but the thinges of men. [34] And he called the people vnto him,	[31] And he began to teache them, that the Sonne of man must suffer many things, and be reiected of the Auncients and of the high Priestes and the Scribes, and be killed: and after three daies rise againe. [32] And he spake the vvord openly. And Peter taking him, began to rebuke him. [33] Who turning, and seeing his Disciples, threatened Peter, saying, Goe behind me Satan, because thou sauourest not the things that are of God, but that are of men. [34] And calling the multitude together vvith his Disciples, he said to	[31] And he began to teach them, that the Sonne of man must suffer many things, & be reiected of the Elders, and of the chiefe Priests, and Scribes, and be killed, and after three dayes rise againe. [32] And he spake that saying openly. And Peter tooke him, and began to rebuke him. [33] But when he had turned about, & looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou sauourest not the things that be of God, but the things that be of men. [34] And when hee had called the people

'θέλει ὀπίσω μου [t]ἀκολουθεῖν,| ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν
'αὐτοῦ, καὶ ἀκολουθείτω μοι. [35] ὃς γὰρ [u]ἂν| θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι,
'ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ [v]τὴν ἑαυτοῦ ψυχὴν| ἕνεκεν ἐμοῦ καὶ τοῦ
'εὐαγγελίου, [w]σώσει αὐτήν. [36] τί γὰρ ὠφελήσει [x]ἄνθρωπον,| ἐὰν κερδήσῃ τὸν
'κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; [37] ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα
'τῆς ψυχῆς αὐτοῦ; [38] ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ
'γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθή-
'σεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν
'ἁγίων.' IX. Καὶ ἔλεγεν αὐτοῖς, 'Ἀμὴν λέγω ὑμῖν, ὅτι εἰσὶ τινὲς τῶν ὧδε
'ἑστηκότων, οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ
'Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.'

[t] Rec. et Alex. ἐλθεῖν, Const. ἀκολουθεῖν. [u] Alex. ἐὰν. [v] Rec. τὴν ψυχὴν αὐτοῦ. [w] Rec. + οὗτος. Alex. = οὗτος.
[x] Alex. et Const. ἄνθρωπος s. Alex. τὸν ἄνθρωπον. [y] Rec. et Alex. τὸν Ἰάκωβον καὶ τὸν Ἰωάννην. Const. τὸν Ἰάκωβον καὶ Ἰωάννην.

WICLIF—1380.

gidre with hise disciplis: he seide to hem, if ony man wole come aftir me: denye he him silf and take his cros and sue he me, [35] for he that wole make saaf his liif: schal lese it, and he that lesith his liif, for me and for the gospel: schal make it saaf, [36] for what profetith it to a man: if he wynne al the world, and do peyrynge to his soule? [37] or what chaungynge schal a man ȝeue: for his soule? [38] but who that knowlechith me and my wordis, in this generacioun avoutresse and synful: also mannes sone schal knowleche hym, whanne he schal come in the glorie of his fadir with hise aungels, and he seide to hem, truli I seie to ȝou that there ben sum men stondynge here whiche schulen not taste deeth: til thei seen the rewme of god comynge in vertu.

9. AND aftir sixe daies: ihesus took petir ȝ Iames and Ion, and ledde hem bi hem silf aloone in to an hiȝ hille, and he was transfigurid bifor hem, [3] and his clothis weren made ful schynynge and whiȝt as snowe: whiche maner whiȝt clothis a fuller mai not make on erthe, [4] and elie with moises aperid to hem, and thei spaken with ihesus, [5] and petir answerid and seid to ihesus, maistir it is good: vs to be here, and make we here thre tabernaclis: oon to thee, oon to Moises and oon to Elie, [6] for he wiste not what he schulde seie, for thei weren agast bi drede, [7] and there was made a cloude ouerschadowynge hem, and a vois cam of the cloude and seide, this is my moost dere worthe sone, here ȝe hym, [8] ȝ anoon thei bihelden aboute and saien no more ony man, but ihesus oonli with hem, [9] and whanne thei camen doun fro the hille: he comaundid hem, that thei schulden not telle to ony man tho thingis, that thei hadden seen: but whanne

sue, *follow*. peyrynge, *damage*. ȝeue, *give*. avoutresse, *adulterous*. rewme, *realm*. vertu, *power*. wiste, *knew*. agast, *afraid*. aȝen, *again*.

TYNDALE—1534.

with his disciples also, and sayd vnto them: Whosoever will folowe me, let him forsake him sylfe, and take vp his crosse, and folowe me. [35] For whosoever will save his lyfe, shall lose it. But whosoever shall lose his lyfe for my sake and the gospels, the same shall save it. [36] What shall it profet a man, yf he shuld wynne all the worlde and loose his awne soule? [37] or els what shall a man geve, to redeme his soule agayne? [38] Whosoever therfore shall be asshamed of me and of my wordes, amonge this advoutrous and sinfull generacion: of him shall the sonne of man be ashamed, when he cometh in the glory of his father with the holy angels. And he sayde vnto them: Verely I saye vnto you: There be some of them that stonde here, which shall not taste of deeth, tyll they have sene the kyngdome of God come with power.

9. AND after .vi. dayes Iesus toke Peter, Iames, and Iohn and leede them vp into an hye mountayne out of the waye alone, and he was transfigured before them. [3] And his rayment dyd shyne, and was made very whyte, even as snowe: so whyte as noo fuller can make apon the erth. [4] And ther apered vnto them Helyas with Moses: and they talked with Iesu. [5] And Peter answered and sayde to Iesu: Master, here is good beinge for vs, let vs make .iii. tabernacles, one for the, one for Moses, and one for Helyas. [6] And yet he wist not what he sayde: for they were afrayde. [7] And ther was a cloude that shaddowed them. And a voyce came out of the cloude sayinge: This is my dere sonne, here him. [8] And sodenly, they loked rounde aboute them, and sawe no man more then Iesus only with them.

[9] And as they came doune from the hyll, he charged them, that they shuld tell no man what they had sene, tyll the

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vnto hym wyth hys discyples also, he sayde vnto them: Whosoeuer wyll folowe me, let hym forsake hym selfe, and take vp his crosse, and folowe me. [35] For whosoeuer wyll saue hys lyfe, shall lose it. But whosoeuer shall lose hys lyfe for my sake and the Gospells, the same shall saue it. [36] For what shall it profet a man, yf he wynne all the world, and loose his awne soule? [37] or what shall a man geue to redeme hys soule wyth all agayne? [38] Whosoeuer therfore shall be asshamed of me and of my wordes, in thys aduoutrous and synful generacyon: of hym also shall the sonne of man be asshamed, when he cometh in the glorye of hys father wyth the holy angels.

9. AND he sayde vnto them: Uerely I saye vnto you: There be some amonge them that stande here, whych shall not taste of deeth, tyll they haue sene the kyngdome of God come wyth power. [2] And after .vi. dayes Iesus taketh Peter, and Iames, and Iohn, and leadeth them vp into an hye mountayne out of the waye alone, and he was transfygured before them. [3] And hys rayment dyd shyne, and became very whyte, euen as snowe: so whyte as no fuller can make vpon the earth. [4] And there apered vnto them Helyas wyth Moses. And they talked wyth Iesu. [5] And Peter answered and sayeth to Iesu: Master, here is good beynge for vs, Let vs make also .iii. tabernacles, one for the, and one for Moses, and one for Helyas. [6] For he wyst not what he sayd: for they were afrayde. [7] And ther was a cloude that shaddowed them. And a voyce came out of the cloude, sayinge: Thys is my beloued sonne, heare him. [8] And sodenly whan they had loked round aboute, they sawe no man more then Iesus onely with them. [9] And as they came downe from the hyll, he charged them, that they shulde tell no man those thinges that they had

[2] *Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ [y]τὸν Ἰάκωβον καὶ Ἰωάννην,| καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν,* [3] *καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν [z]ὡς χιὼν,| [a]οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι.|* [4] *καὶ ὤφθη αὐτοῖς Ἠλίας σὺν Μωσεῖ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.* [5] *καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, 'Ῥαββί, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν [b]σκηνὰς 'τρεῖς,| σοὶ μίαν, καὶ Μωσεῖ μίαν, καὶ Ἠλίᾳ μίαν.'* [6] *Οὐ γὰρ ᾔδει τί [c]λαλήσῃ·| [d]ἦσαν γὰρ ἔκφοβοι.|* [7] *καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ [e]ἦλθε| φωνὴ ἐκ τῆς νεφέλης[f], 'Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός. [g]αὐτοῦ ἀκούετε.'|* [8] *Καὶ ἐξάπινα περιβλεψάμενοι, οὐκέτι οὐδένα εἶδον, [h]ἀλλὰ| τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.* [9] [i]*Καταβαινόντων δὲ| αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μηδενὶ*

[z] Alex. = ὡς χιών. [a] Alex. οἷα γ. ἐ. τ. γ. οὐ δ. οὕτως λ. [b] Alex. τρεῖς σκηνάς. [c] Alex. ἀποκριθῇ. Const. λαλήσει.
[d] Alex. ἔκφοβοι γὰρ ἐγίνοντο. [e] Alex. ἐγένετο. [f] Rec. + λέγουσα. [g] Alex. ἀκούετε αὐτοῦ. [h] Alex. εἰ μή. [i] Alex. καὶ καταβαινόντων.

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with his disciples also, and sayd vnto them, Whosoeuer wyl followe me, let him for sake hym selfe, and take vp his crosse, and followe me. 35 For whosoeuer wyl saue him selfe, shal lose him selfe. But whosoeuer shal lose him selfe for my sake and the Gospels, the same shal saue him selfe.

36 For what shal it proffit a man, if he should wynne all the world, and be condemned to paye his soule? 37 Or els, what shal a man geue to redeme his soule agayne? 38 Whosoeuer therfore shal be ashamed of me, and of my wordes, among this aduouterous and synful generation, of him shal the Sonne of man be ashamed also, when he commeth in the glorie of his father with the holy Angels.

9. AND he sayd vnto them, Verely I say vnto you, there be some of them that stande here, which shal not taste of death, tyl they haue seene the kingdome of God come with power. 2 Six dayes after, Iesus toke Peter, Iames, and Iohn, and led them vp into an hye mountayne out of the way alone, and he was transfigured before them. 3 And his rayment dyd shyne, and was made very whyte, euen as snowe, so whyte as no fuller can make vpon the earth. 4 And there appeared vnto them Elias with Moses: and they talked with Iesus. 5 And Peter answered, and sayd to Iesus, Master, here is good beyng for vs, let vs make also three tabernacles, one for thee one for Moses, and one for Elias. 6 And yet he wist not what he sayd: for they were afrayd. 7 And there was a cloud that shadowed them, and a voyce came out of the cloud, saying, Thys is my deare Sonne, heare him. 8 And sodenly they loked round about, and sawe no man more then Iesus only with them.

9 And as they came downe from the hyl, he charged them, that they shuld tel no

RHEIMS—1582.

them, If any man vvil folovv me, let him deny him self, and take vp his crosse, and folovv me. 35 For he that vvil saue his life, shal lose it: and he that shal lose his life for me and the Gospel, shal saue it.

36 For vvhat shal it profit a man, if he gaine the vvhole vvorld, and suffer damage of his soule? 37 Or vvhat permutation shal a man giue for his soule? 38 For he that shal be ashamed of me, and of my vvordes in this aduouterous and sinful generation, the Sonne of man also vvil be ashamed of him, vvhen he shal come in the glorie of his father vvith the holy Angels.

9. AND he said to them, Amen I say to you, that there be some of them that stand here, vvhich shal not tast of death, vntil they see the kingdom of God coming in povver. 2 And after six daies IESVS taketh Peter and Iames and Iohn: and bringeth them alone into a high mountaine apart, and vvas transfigured before them. 3 And his garments vvere made glistering and vvhite excedingly as snovv, the like vvhereof a fuller cannot make vvhite vpon the earth. 4 And there appeared to them Elias vvith Moyses: and they vvere talking vvith IESVS. 5 And Peter ansvvering, said to IESVS, Rabbi, it is good for vs to be here: and let vs make three tabernacles, one for thee, and one for Moyses, and one for Elias. 6 For he knevv not vvhat he said: for they vvere frighted vvith feare: 7 and there vvas a cloude ouershadovving them, and a voice came out of the cloude, saying, This is my Sonne most deere: heare ye him. 8 And immediatly looking about, they savv no man any more but IESVS only vvith them. 9 And as they descended from the mountaine, he commaunded them that they should not tel any man vvhat things they had seen: but vvhen the

AUTHORISED—1611.

vnto him, with his disciples also, he said vnto them, Whosoeuer will come after mee, let him denie himselfe, and take vp his crosse and follow me. 35 For whosoeuer will saue his life shall lose it, but whosoeuer shal lose his life for my sake and the Gospels, the same shall saue it. 36 For what shall it profit a man, if he shall gaine the whole world, and lose his owne soule? 37 Or what shall a man giue in exchange for his soule? 38 Whosoeuer therefore shall be ashamed of me, and of my words, in this adulterous and sinfull generation, of him also shall the Sonne of man be ashamed, when he commeth in the glory of his Father, with the holy Angels.

9. AND he said vnto them, Uerely I say vnto you, that there be some of them that stand here, which shall not taste of death, till they haue seene the kingdome of God come with power.

2 And after sixe dayes, Iesus taketh with him Peter, and Iames, and Iohn, and leadeth them vp into an high mountaine apart by themselues: and he was transfigured before them. 3 And his raiment became shining, exceeding white as snow: so as no Fuller on earth can white them. 4 And there appeared vnto them Elias with Moses: and they were talking with Iesus. 5 And Peter answered, and said to Iesus, Master, it is good for vs to bee here, and let vs make three Tabernacles; one for thee, and one for Moses, and one for Elias. 6 For hee wist not what to say, for they were sore afraid. 7 And there was a cloud that ouershadowed them: and a voyce came out of the cloud, saying, This is my beloued Sonne: heare him. 8 And suddenly when they had looked round about, they saw no man any more, saue Iesus only with themselues. 9 And as they came downe from the mountaine, he charged them that they should tell no man, what things they had

[k]διηγήσωνται ἃ εἶδον,| εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. [10] καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς, συζητοῦντες τί ἐστι τὸ ἐκ νεκρῶν ἀναστῆναι.
[11] Καὶ ἐπηρώτων αὐτὸν, λέγοντες, 'Ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι Ἠλίαν δεῖ
' ἐλθεῖν πρῶτον;' [12] Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς, 'Ἠλίας μὲν ἐλθὼν πρῶτον,
' [l]ἀποκαθιστᾷ| πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ
' πάθῃ καὶ ἐξουδενωθῇ. [13] ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἠλίας ἐλήλυθε, καὶ ἐποίησαν
' αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ' αὐτόν.'
[14] Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς, εἶδεν ὄχλον πολὺν περὶ αὐτοὺς, καὶ γραμματεῖς συζητοῦντας [m]αὐτοῖς.| [15] καὶ [n]εὐθέως| πᾶς ὁ ὄχλος [o]ἰδὼν αὐτὸν, ἐξεθαμβήθη,| καὶ προστρέχοντες ἠσπάζοντο αὐτόν. [16] καὶ ἐπηρώτησε [p]τοὺς γραμματεῖς,| 'Τί
' συζητεῖτε πρὸς αὐτούς;' [17] Καὶ [q]ἀποκριθεὶς εἷς ἐκ τοῦ ὄχλου, εἶπε,| 'Διδάσκαλε,

[k] Alex. *ἃ εἶδον διηγήσωνται.* [l] Alex. *ἀποκαθιστάνει* s. *ἀποκαταστήσει.* [m] Alex. *πρὸς αὐτούς.* [n] Alex. *εὐθύς.* [o] Alex. *ἰδόντες αὐτὸν ἐξεθαμβήθησαν.* [p] Alex. *αὐτούς.*

WICLIF—1380.

mannes sone hath risen aȝen fro deeth/ [10] and thei helden the word at hem silf, sekynge what this schulde be whanne he hadde risen aȝen fro deeth/ [11] and thei axiden hym and seiden/ what thanne seien farisies and scribis for it bihoueth elie to come first/ [12] ȶ he answerde ȶ seide to hem/ whanne heli cometh, he schal first restore alle thingis/ and as it is writun of mannes sone: that he suffre many thingis and be dispisid/ [13] and I seie to ȝou that heli is comen: and thei diden to hym what euer thingis thei wolden, as it is writun of hym/

[14] ȶ he comynge to hise disciplis saie a greet cumpany aboute hem: and scribis disputynge with hem/ [15] and anoon al the puple seynge ihesus: was astonyed and thei dredden/ and thei rennynge gretten him/ [16] and he axed hem/ what disputiden ȝe among ȝou? [17] and oon of the cumpenye answerid and seide/ maistir I haue brouȝt to thee my sone: that hath a doumbe spirit/ [18] and where euer he takith hym: he hurtlith hym doun/ and he fometh and betith togidre with teeth, and wexith drie/ and I seide to thi disciplis that thei schulden cast hym out, and thei myȝten not/

[19] and he answerid to hem and seide/ A thou generacioun out of bileue: hou long schal I be among ȝou, hou long schal I suffre ȝou? bringe ȝe hym to me/ [20] and thei brouȝten hym/ and whanne he hadde seen hym: anoon the spirit troublid hym/ and [he] was throwe doun to [the] grounde and walowid and fomed/ [21] and he axed his fadir, hou long is it sith this hath falle to hym? and he seide/ fro childehood/ [22] and ofte he hath putte hym in to fier, and in to watir to lese hym/ but if thou maist ony thing help vs: and haue merci on us/ [23] and ihesus seide to hym/ if thou maist bileue: alle thingis ben possible to man that beleueth/ [24] and

aȝen, *again.* lese, *destroy.*

TYNDALE — 1534.

sonne of man were rysen from deeth agayne. [10] And they kepte that sayinge with them/ and demaunded one of a nother/ what the rysinge from deeth agayne shuld meane? [11] And they axed him sayinge: why then saye the scribes/ that Helyas muste fyrste come? [12] He answered and sayde vnto them: Helyas verelye shall fyrst come and restore all thinges. And also the sonne of man as it is wrytten/ shall suffre many thinges/ and shall be set at nought. [13] Moreouer I saye vnto you/ that Helyas is come/ and they have done vnto him whatsoever pleased them/ as it is wrytten of him.

[14] And he came to his disciples/ and sawe moche people aboute them/ and the scribes disputinge with them. [15] And streyght waye all the people when they behelde him/ were amased/ and ran to him and saluted him. [16] And he sayde vnto the Scribes: what dispute ye with them? [17] And one of the companye answered and sayde: Master/ I have brought my sonne vnto the/ which hath a domme spirite. [18] And whensoever he taketh him/ he teareth him/ and he fometh/ and gnassheth with his tethe/ and pyneth awaye. And I spake to thy disciples that they shuld caste him out/ and they coulde not.

[19] He answered him and sayd: O generacion without faith how longe shall I be with you? How longe shall I suffre you? Bringe him vnto me. [20] And they brought him vnto him. And assone as the sprete sawe him/ he tare him. And he fell doune on the grounde walowinge and fomynge. [21] And he axed his father: how longe is it a goo/ sens this hath happened him? And he sayde/ of a chylde: [22] and ofte tymes casteth him into the fyre/ and also into the water/ to destroye him. But yf thou canste do eny thinge/ have mercy on vs/ and helpe vs. [23] And Iesus sayde vnto him: ye yf thou couldest beleve/ all thinges are possible to him that believith. [24] And streygth waye

CRANMER — 1539.

sene, tyll the sonne of man were rysen from deeth agayne. [10] And they kepte that sayinge with them, and demaunded one of a nother, what the rysinge from deeth agayne shuld meane? [11] And they asked him sayinge: why then saye the Scribes, that Helyas must fyrst come? [12] He answered and sayd vnto them: Helyas verely whan he commeth fyrst, restoreth all thynges. And the sonne of man (as it is wrytten of him) shall suffre many thinges, and be set at naught. [13] But I saye vnto you, that Helias is come, and they haue done vnto hym whatsoeuer they wolde, as it was wrytten of hym.

[14] And whan he came to his discyples, he sawe moch people aboute them, and the Scrybes disputynge with them. [15] And streyght waye all the people (when they behelde hym) were amased, and ran to hym, and saluted hym. [16] And he asked the Scrybes: what dyspute ye amonge them? [17] And one of the companye answered, and sayd: Master, I haue brought vnto the my sonne, whych hath a domme sprete. [18] And whensoeuer he taketh hym, he teareth hym, and he fometh, and gnassheth with his tethe, and pyneth awaye. And I spake to thy disciples that they shuld caste hym out, and they coulde not.

[19] He answereth hym, and sayeth: O faythlesse nacyon, how longe shall I be with you? How longe shall I suffre you? Brynge hym vnto me. [20] And they brought him vnto hym. And assone as the sprete sawe hym, he tare hym. And he fell downe on the grounde, walowynge and fomynge. [21] And he asked hys father: how longe is it agoo, sens thys happened hym? And he sayd, of a chylde: [22] and ofte tymes it hath cast hym into the fyre, and into the water, to destroye hym. But yf thou canst do eny thynge, haue mercy on vs, and helpe vs. [23] Iesus sayde vnto him: yf thou couldest beleue all thynges are possyble to hym that beleuith. [24] And

‘ ἤνεγκα τὸν υἱόν μου πρός σε, ἔχοντα πνεῦμα ἄλαλον. [18] καὶ ὅπου ἂν αὐτὸν
‘ καταλάβῃ, ῥήσσει αὐτόν· καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας [r]αὐτοῦ,| καὶ
‘ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σοῦ ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν.’
[19] ‘Ο δὲ ἀποκριθεὶς [s]αὐτοῖς,| λέγει, ‘Ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς
‘ ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρός με.’ [20] Καὶ ἤνεγκαν αὐτὸν
πρὸς αὐτόν· καὶ ἰδὼν αὐτὸν, [t]εὐθέως τὸ πνεῦμα| ἐσπάραξεν αὐτόν· καὶ πεσὼν ἐπὶ
τῆς γῆς, ἐκυλίετο ἀφρίζων. [21] Καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ, ‘Πόσος χρόνος
‘ ἐστὶν, ὡς τοῦτο γέγονεν αὐτῷ;’ Ὁ δὲ εἶπε, ‘Παιδιόθεν. [22] καὶ πολλάκις αὐτὸν
‘ καὶ εἰς [u]τὸ| πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ’ εἴ τι [v]δύνασαι,|
‘ βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ’ ἡμᾶς.’ [23] Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, ‘Τὸ, εἰ
‘ δύνασαι [w]πιστεῦσαι,| πάντα δυνατὰ τῷ πιστεύοντι.’ [24] Καὶ εὐθέως κράξας ὁ

[q] Alex. ἀπεκρίθη εἰς ἐκ τοῦ ὄχλου s. ἀποκριθεὶς ἐκ τοῦ ὄχλου εἶς εἶπεν αὐτῷ. [r] Alex. = αὐτοῦ. [s] Rec. αὐτῷ. [t] Alex. τὸ πνεῦμα, εὐθὺς. [u] Rec. = τὸ. [v] Alex. δύνῃ. [w] Alex. = πιστεῦσαι.

GENEVA — 1557.

man what they had seene tyl the Sonne of man were risen from death agayne. [10] And they kept that to them selues, and demanded one of another, what the rising from death agayne should meane? [11] Also they asked hym saying, Why then say the Scribes, that Elias must fyrst come? [12] He answered, and sayd vnto them, Elias verely shal fyrst come and restore all thinges. and as it is wrytten of the Sonne of man, he must suffre many thinges and be set at noght. [13] But I say vnto you, that Elias is come: and they haue done vnto him whatsoeuer pleased them, as it is wrytten of hym.

[14] And when he came to his disciples, he sawe muche people about them, and the Scribes disputing with them. [15] And strayghtway all the people, when they behelde hym, were amased, and ranne to hym, and saluted hym. [16] Then he asked the Scribes, Wherof dispute you among your selues? [17] And one of the companie answered and sayd, Master, I haue broght my sonne vnto thee, which hath a domme spirite. [18] And whersoeuer he taketh hym, he teareth hym, and he fometh, and gnasheth with his teeth, and pyneth away. And I spake to thy disciples that they should cast him out, and they could not. [19] He answered hym and sayd, O generation without fayth, how long shal I be with you? how long shal I suffre you? Bryng him vnto me. [20] And they broght hym vnto him, and assone as the sprite sawe him, he tare him. and he fel downe on the ground, walowing and fomyng. [21] Then he asked his father, How long is it ago, since this hath happened hym? And he sayd, Of a chylde: [22] And oft times casteth him into the fyre, and also into the water, to destroy him. But if thou canst do any thyng, help vs, and haue compassion vpon vs. [23] And Iesus sayd vnto him, If thou canst beleue it, all thynges are possible to him that beleueth. [24] And straight way the father

RHEIMS — 1582.

Sonne of man shal be risen againe from the dead. [10] And they kept in the vvord vvith them selues: questioning together vvhat that should be, *when he shal be risen from the dead.*

[11] And they asked him, saying, What say the Pharisees then and the Scribes, that Elias must come first? [12] Who ansvvering said to them, Elias vvhen he commeth first, shal restore al things: and hovv' it is vvritten of the Sonne of man, that he shal suffer many things and be contemned. [13] But I say to you that Elias also is come (and they haue done to him vvhatsoeuer they vvould) as it is vvritten of him.

[14] And comming to his Disciples, he savv a great multitude about them, and the Scribes questioning vvith them. [15] And forthvvith al the people seeing IESVS, vvas astonied, and much afraid: and running to him, saluted him. [16] And he asked them, What do you question of among you? [17] And one of the multitude ansvvering, said, Maister, I haue brought my sonne to thee, hauing a dumme spirit, [18] Who, vvheresoeuer he taketh him, dasheth him, and he fometh, and gnasheth vvith the teeth, and vvithereth: and I spake to thy Disciples to cast him out, and they could not. [19] Who ansvvering them said, O incredulous generation, hovv long shal I be vvith you? hovv long shal I suffer you? bring him vnto me. [20] And they brought him. And vvhen he had seen him, immediatly the spirit troubled him: and being throvven vpon the ground, he tumbled foming. [21] And he asked his father, Hovv long time is it since this hath chaunced vnto him? But he said, From his infancie: [22] and often times hath he cast him into fire and into vvaters, to destroy him. but if thou canst any thing, helpe vs, hauing compassion on vs. [23] And Iesus said to him, If thou canst beleeue, al things are possible to him that beleeueth. [24] And incontinent

AUTHORISED — 1611.

seene, till the Sonne of man were risen from the dead. [10] And they kept that saying with themselues, questioning one with another, what the rising from the dead should meane.

[11] And they asked him, saying, Why say the Scribes that Elias must first come? [12] And he answered, and told them, Elias verely commeth first, and restoreth al things, and how it is written of the Sonne of man, that he must suffer many things, and be set at nought. [13] But I say vnto you, that Elias is indeed come, and they haue done vnto him whatsoeuer they listed, as it is written of him.

[14] And when hee came to his disciples, hee saw a great multitude about them, and the Scribes questioning with them. [15] And straightway all the people, when they beheld him, were greatly amazed, & running to him, saluted him. [16] And he asked the Scribes, What question ye [α] with them? [17] And one of the multitude answered, and said, Master, I haue brought vnto thee my sonne, which hath a dumbe spirit: [18] And wheresoeuer he taketh him, he [β] teareth him, & he fometh, & gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not. [19] He answereth him, and saith, O faithlesse generation, how long shall I be with you, how long shall I suffer you? Bring him vnto me. [20] And they brought him vnto him: and when he saw him, straightway the spirit tare him, & hee fell on the ground, and wallowed, foming. [21] And hee asked his father, Howe long is it agoe since this came vnto him? And he said, Of a child. [22] And oft times it hath cast him into the fire, & into the waters to destroy him: but if thou canst doe any thing, haue compassion on vs, and helpe vs. [23] Iesus saide vnto him, If thou canst beleeue, all things are possible to him that beleeueth. [24] And straightway

[α] *Or*, among your selues. [β] *Or*, dasheth him.

πατὴρ τοῦ παιδίου, [x]μετὰ δακρύων| ἔλεγε, 'Πιστεύω[y], βοήθει μου τῇ ἀπιστίᾳ.'
[25] Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ,
λέγων αὐτῷ, '[z]Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφὸν,| ἐγώ σοι ἐπιτάσσω, ἔξελθε ἐξ
'αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.' [26] Καὶ [a]κράξαν,| καὶ πολλὰ [b]σπαράξαν|
[c]αὐτὸν,| ἐξῆλθε· καὶ ἐγένετο ὡσεὶ νεκρὸς, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν. [27] ὁ
δὲ Ἰησοῦς κρατήσας [d]αὐτὸν τῆς χειρὸς,| ἤγειρεν αὐτόν· καὶ ἀνέστη. [28] Καὶ [e]εἰσελ-
θόντα αὐτὸν| εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ [f]ἐπηρώτων αὐτὸν κατ' ἰδίαν,| '[g][d]Οτι|
'ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;' [29] Καὶ εἶπεν αὐτοῖς, 'Τοῦτο τὸ γένος ἐν
'οὐδενὶ δύναται ἐξελθεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.'
[30] Καὶ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ἤθελεν ἵνα
τὶς γνῷ. [31] ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς, '[d]Οτι ὁ υἱὸς τοῦ

[x] Alex. = μετὰ δακρύων. [y] Rec. + Κύριε. [z] Alex. τὸ ἄλαλον καὶ κωφὸν πνεῦμα. [a] Alex. κράξας. [b] Alex. σπαράξας. [c] Alex. = αὐτὸν.
[d] Alex. τῆς χειρὸς αὐτοῦ. [e] Alex. εἰσελθόντος αὐτοῦ.

WICLIF—1380.

anoon the fadir of the child cried with teeris and seide, lord I beleue lord help thou myn vnbileue,
[25] and whanne ihesus hadde seen the puple rennynge togidre he manassid the vnclene spirit: and seide to hym, thou deef and doumbe spirit: I comaunde thee go out fro hym and entre no more in to hym, [26] ¶ he criynge and myche to breidynge hym: wente out fro hym, and he was made as deed, so that many seiden, that he was deed, [27] ¶ ihesus helde his hond and lefte hym vp and he roos, [28] ¶ whanne he hadde entrid in to an hous his disciplis axeden hym pryueli, whi myȝten not we cast hym out? [29] and he seide to hem, this kynde in no thing mai go out: but in preier and fastynge.
[30] And thei ȝeden fro thennes: ¶ wenten forth in to galile ¶ thei wolden not that oni man wiste, [31] and he tauȝte hise disciplis: and seid to hem, for mannes sone schal be bitraied in to the hondis of men, ¶ thei schuln sle hym, and he slayn schal rise aȝen on the thridde dai, [32] and thei knewen not the word: ¶ dredden to axe hym,
[33] and thei camen to cafernaum, and whanne thei weren in the hous: he axed hem, What tretiden ȝe in the weie? [34] and thei weren stille, for thei disputiden among hem in the weie who of hem schulde be grettist, [35] and he satte and clepid the twelue: and seide to hem, if ony man wole be the first amonge you: he schal be the last of alle and the mynistre of alle, [36] and he took a child and sette hym in the myddil of hem, and whanne he hadde biclippid hym he seide to hem, [37] Who euer resceyueth oon of suche children in my name: he resceyueth me, and who euer resceyueth me: he resceyueth not me aloone, but hym that sente me,
[38] Ioon answerid to hym and seid, maistir we saien oon castynge out fendis in

manassid, *menaced*. to breidynge, *tearing*. ȝeden, *went*. wiste, *knew*. aȝen, *again*. clepid, *called*. biclippid, *embraced*.

TYNDALE—1534.

the father of the chylde cryed with teares sayinge: Lorde I beleve, helpe myne vnbelefe.
[25] When Iesus sawe, that the people came runnynge togedder vnto him, he rebuked the foule sprete, sayinge vnto him: Thou domme and deffe sprete, I charge the come out of him, and entre no more into him. [26] And the sprete cryed, and rent him sore, and came out: And he was as one that had bene deed, in so moche that many sayde, he is deed. [27] But Iesus caught his honde, and lyfte him vp: and he roose. [28] And when he was come into the housse, his disciples axed him secretly: why coulde not we caste him out? [29] And he sayde vnto them: this kynde can by no nother meanes come forth, but by prayer and fastynge.
[30] And they departed thens, and toke their iorney thorow Galile, and he wolde not that eny man shuld have knowen it. [31] For he taught his disciples, and sayde vnto them: The sonne of man shalbe delyvered into the hondes of men, and they shall kyll him, and after that he is kylled he shall aryse agayne the thryd daye. [32] But they wiste not what that sayinge meant, and were affrayed to axe him.
[33] And he came to Capernaum. And when he was come to housse, he axed them: what was it that ye disputed bytwene you by the waye? [34] And they helde their peace: for by the waye they reasoned amonge them selves, who shuld be the chefest. [35] And he sate doune and called the twelve vnto him, and sayd to them: yf eny man desyre to be fyrst, the same shalbe last of all, and servaunt vnto all. [36] And he toke a chylde and set him in the middes of them, and toke him in his armes and sayde vnto them. [37] Whosoever receave eny soche a chylde in my name, receaveth me. And whosoever receaveth me, receaveth not me, but him that sent me.
[38] Iohn answered him sayinge: Master, we sawe one castynge out devyls in thy

CRANMER—1539.

streyght waye the father of the chyld cried with teares: sayinge: Lord, I beleue, helpe thou myne vnbelefe.
[25] When Iesus sawe that the people came runnynge together vnto hym, he rebuked the foule sprete, sayinge vnto hym: Thou domme and deaffe sprete, I charge the come out of hym, and entre nomore into hym: [26] And the sprete (whan he had cryed, and rent hym sore) came out of him, and he was as one that had bene deed, in so moch that many sayde: he is deed. [27] But Iesus caught hys hande, and lyfte hym vp: and he rose. [28] And when he was come into the house hys dyscyples asked hym secretly: why coulde not we cast hym out? [29] And he sayde vnto them: thys kynde can come forth by nothyng, but by prayer and fastynge.
[30] And they departed thens, and toke their iorney thorow Galile, and he wolde not, that eny man shuld knowe it. [31] For he taught hys discyples, and sayde vnto them: the sonne of man shalbe delyuered into the handes of men, and they shall kyll hym: and after that he is kylled, he shall aryse agayne the thyrd daye. [32] But they wyst not what he sayde, and were afrayed to aske hym. [33] And he came to Capernaum. And when he was come into the house, he asked them: what was it that ye disputed among your selues by the waye? [34] And they helde their peace: for by the waye they had reasoned amonge themselues, who shuld be the chefest. [35] And whan he was set downe, he called the twelue to him, and sayde vnto them: yf eny man desyre to be fyrst, the same shalbe last of all, and seruaunt to all. [36] And he toke a chylde, ¶ set hym in the myddes of them: and when he had taken him in hys armes, he sayde vnto them: whosoeuer receaueth eny soche a chylde in my name, receaueth me. [37] And whosoeuer receaueth me, receaueth not me, but hym that sent me.
[38] Iohn answered hym, sayinge: Master, we sawe one cast out deuyls in thy name,

ʻ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ
ʻ ἀποκτανθεὶς, [h]τῇ τρίτῃ ἡμέρᾳ| ἀναστήσεται.ʼ [32] Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ
ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

[33] Καὶ ἦλθεν εἰς Καπερναούμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος, ἐπηρώτα αὐτοὺς, ʻ Τί
ʻ ἐν τῇ ὁδῷ [i]πρὸς ἑαυτοὺς| διελογίζεσθε;ʼ [34] Οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ
διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων. [35] καὶ καθίσας ἐφώνησε τοὺς δώδεκα, καὶ λέγει
αὐτοῖς, ʻ Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος, καὶ πάντων διάκονος.ʼ
[36] Καὶ λαβὼν παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν· καὶ ἐναγκαλισάμενος αὐτὸ,
εἶπεν αὐτοῖς· [37] ʻ [j]Ὃς [k]ἐὰν| ἓν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου,
ʻ ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά
ʻ με.ʼ [38] [l]Ἀπεκρίθη δὲ αὐτῷ Ἰωάννης, λέγων,| ʻ Διδάσκαλε, εἴδομέν τινα [m]τῷ

[f] Alex. κατ' ἰδίαν ἐπηρώτων αὐτὸν. [g] Alex. διὰ τί. [h] Alex. μετὰ τρεῖς ἡμέρας. [i] Alex. = πρὸς ἑαυτοὺς. [k] Alex. ἂν.
[l] Rec. Ἀ. δ. ἀ. ὁ Ἰ. λ. Alex. ἔφη αὐτῷ ὁ Ἰωάννης. [m] Rec. et Alex. + ἐν. Const. = ἐν.

GENEVA—1557.

of the boye cryed with teares, saying, Lord, I beleue, help my vnbelief. [25] When Iesus sawe that the people came runnyng together, he rebuked the foule sprite, saying vnto him, Thou domme and deafe spirite, I charge thee come out of hym, and entre no more into him. [26] And the sprite cried, and rent him sore, and came out: and he was as one that had bene dead, *insomuche* that many sayd, He is dead. [27] But Iesus tooke his hand and lyft him vp, and he rose. [28] And when he was come into the house, his disciples asked him secretely, Why could not we cast him out? [29] And he sayd vnto them, This kynd can by no nother meanes come forth, but by prayer, and fasting.

[30] And they departed thence, and tooke theyr iorney through Galile, and he would not that any man should haue knowen it. [31] For he taught his disciples, and sayd vnto them, The Sonne of man shalbe deliuered into the handes of men, and they shal kyl him, and after that he is kylled, he shal ryse agayne the thyrd day. [32] But they wist not what the saying ment, and were afrayd to aske him. [33] After he came to Capernaum: and when he was come to the house, he asked them, Wat was it that ye disputed among you by the way? [34] And they held their peace: for by the way they reasoned among them selues, who *should be* the chiefest. [35] And he sat doune and called the twelue vnto him, and said to them, If any man desire to be fyrst, the same shalbe last of all, and seruant vnto all. [36] And he tooke a litle childe and set hym in the myddes of them, and tooke him in his armes, and sayd vnto them, [37] Whosoeuer shal receaue suche a litle chylde in my name, receaueth me: and whosoeuer receaueth me, receaueth not me, but him that sente me.

[38] Iohn answered him saying, Master, we sawe one casting out deuils by thy name,

RHEIMS—1582.

the father of the boy crying out, vvith teares, said, I do beleeue Lord: helpe my incredulity. [25] And vvhen IESVS savv the people running together he threatened the vncleane spirit, saying to him, Deafe and dumme spirit, I commaunde thee, goe out of him, and enter not any more into him. [26] And crying out, and greatly tearing him, he vvent out of him, and he became as dead, so that many said, That he is dead. [27] But IESVS holding his hand, lifted him vp: and he rose. [28] And vvhen he vvas entred into the house, his Disciples secretely asked him, Why could not vve cast him out? [29] And he said to them, This kinde can goe out by nothing, but by prayer and fasting.

[30] And departing thence they passed by Galilee, neither vvould he that any man should knovv. [31] And he taught his Disciples, and said to them, That the Sonne of man shal be betrayed into the hands of men, and they shal kil him, and being killed the third day he shal rise againe. [32] But they knevv not the vvord: and they vvere afraid to aske him.

[33] And they came to Capharnaum. Vvho, vvhen he vvas in the house, asked them, What did you treate of in the vvay? [34] But they held their peace. for in the vvay they had disputed among them selues, vvhich of them should be the greater. [35] And sitting dovvne, he called the Tvvelue, and saith to them, If any man vvil be first, he shall be last of al, and the minister of al. [36] And taking a childe, he set him in the middes of them. Vvhom vvhen he had embraced, he said to them, [37] Vvhosoeuer shal receiue one of such children in my name, receiueth me. and vvhosoeuer shal receiue me, receiueth not me, but him that sent me.

[38] Iohn ansvvered him, saying, Maister vve savv one casting out deuils in thy

AUTHORISED—1611.

the father of the child cried out and said with teares, Lord, I beleeue, helpe thou mine vnbeliefe. [25] When Iesus saw that the people came running together, he rebuked the foule spirit, saying vnto him, Thou dumbe and deafe spirit, I charge thee come out of him, and enter no more into him. [26] And the *spirit* cried, and rent him sore, and came out of him, and hee was as one dead, insomuch that many said, He is dead. [27] But Iesus tooke him by the hand, and lifted him vp, and he arose. [28] And when he was come into the house, his disciples asked him priuately, Why could not we cast him out? [29] And hee said vnto them, This kinde can come forth by nothing, but by prayer, and fasting.

[30] And they departed thence, and passed through Galilee, ¶ he would not that any man should know it. [31] For hee taught his disciples, and said vnto them, The Sonne of man is deliuered into the handes of men, and they shall kill him, and after that hee is killed, he shall rise the third day. [32] But they vnderstood not that saying, and were afraid to aske him.

[33] And he came to Capernaum; and being in the house, he asked them, What was it that yee disputed among your selues by the way? [34] But they held their peace: For by the way they had disputed among themselues, who *should be* the greatest. [35] And he sate downe, and called the twelue, and saith vnto them, If any man desire to be first, the same shall be last of all, and seruant of all. [36] And he tooke a child, and set him in the midst of them: ¶ when he had taken him in his arms, he said vnto them, [37] Whosoeuer shall receiue one of such children in my Name, receiueth me: and whosoeuer shall receiue mee, receiueth not me, but him that sent me.

[38] And Iohn answered him, saying, Master, we saw one casting out deuils in

'ὀνόματί σου ἐκβάλλοντα δαιμόνια, [n]ὃς οὐκ ἀκολουθεῖ ἡμῖν· | καὶ ἐκωλύσαμεν
'αὐτὸν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν.' [39] 'Ο δὲ Ἰησοῦς εἶπε, 'Μὴ κωλύετε αὐτόν· οὐδεὶς
'γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακο-
'λογῆσαί με. [40] ὃς γὰρ οὐκ ἔστι καθ' [o]ὑμῶν, ὑπὲρ ὑμῶν | ἐστιν. [41] ὃς γὰρ ἂν
'ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν [p]ὀνόματι[q], ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν,
'[r]οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. [42] Καὶ ὃς ἂν σκανδαλίσῃ ἕνα [s]τῶν μικρῶν |
'τῶν πιστευόντων εἰς ἐμὲ, καλόν ἐστιν αὐτῷ μᾶλλον, εἰ περίκειται [t]λίθος μυλικὸς |
'περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν. [43] Καὶ ἐὰν σκανδαλίζῃ
'σε ἡ χείρ σου, ἀπόκοψον αὐτήν· καλόν [u]σοι ἐστὶ | κυλλὸν [v]εἰς τὴν ζωὴν εἰσελθεῖν, |
'ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον,
'[44] [w]ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. | [45] καὶ ἐὰν ὁ

[n] Alex. = ὃς οὐκ ἀκολουθεῖ ἡμῖν. [o] Rec. ἡμῶν ὑπὲρ ἡμῶν. [p] Rec. + τῷ. [q] Rec. + μου. [r] Alex. + ὅτι. [s] Alex. τῶν μικρῶν τούτων. [t] Alex. μύλος ὀνικὸς. [u] Alex. ἐστί σε. [v] Alex. εἰσελθεῖν εἰς τὴν ζωήν.

WICLIF—1380.

thi name, whiche sueth not vs and we han forboden hym, [39] and ihesus seide, nyle ȝe forbede him, for there is no man that doith vertu in my name, and mai soone speke yuel of me, [40] he that is not aȝens us: is for us, [41] and who euer ȝeueth ȝou a cuppe of coold watir to drynke in my name for ȝe ben of crist: truli I seie to ȝou, he schal not lese his mede,

[42] and who euer schal sclaundre oon of these litil that bileuen in me: it were bettir to hym, that a mylne stone of assis, were don aboute his necke, and he were cast in to the see, [43] and if thin hond sclaundre thee: kitte it aweie, it is better to thee, to entre feble in to the liif: thanne haue two hondis, and go in to helle in to fier that neuer schal be quenchid, [44] where the worme of hem dieth not, and the fier is not quenchid, [45] and if thi foot sclaundre thee, kitte it of, it is better to thee to entre, crokid in to euerlastynge liif: thanne haue tweie feet and be sente in to helle of fier that neuer schal be quenchid, [46] where the worme of hem dieth not: and the fier is not quenchid, [47] that if thin iȝe sclaundre thee: cast it out, it is bettir to thee to entre gogil iȝed in to the rewme of god: thanne haue tweie iȝen and be sent in to helle of fier, [48] where the worme of hem dieth not and the fier is not quenchid,

[49] and everi man schal be saltid with fier: and euery slayn sacrifice schal be made saueri with salte, [50] salte is good, if salte be vnsauerie: in what thing schulen ȝe make it sauerie? haue ȝe salt among ȝou: and haue ȝe pees among ȝou.

10. AND ihesus roos vp fro thennes: and cam in to the costis of iude ouer Iordan, and eftsones, the puple cam to gidre to hym, and as he was wont

sueth, *followeth*. nyle, *not*. vertu, *power*. yuel, *evil*. ȝeueth, *giveth*. kitte, *cut*. iȝe, *eye*. gogil iȝed, *one eyed*. rewme, *realm*. eftsones, *again*.

TYNDALE—1534.

name, which foloweth not vs, and we forbade him, because he foloweth vs not. [39] But Iesus sayde forbid him not. For ther is no man that shall do a miracle in my name, that can lightlyge speake evyll of me. [40] Whosoever is not agaynste you, is on youre parte. [41] And whosoever shall geve you a cuppe of water to drinke for my names sake, because ye belonge to Christe, verely I saye vnto you, he shall not loose his rewarde.

[42] And whosoever shall offende one of these lytelons, that beleve in me, it were better for him, that a mylstone were hanged aboute his necke, and that he were cast into the see: [43] wherfore yf thy hande offende the, cut him of. It is better for the to entre into lyffe maymed, then havynge two hondes, goo into hell, into fire that never shalbe quenched, [44] where there worme dyeth not, and the fyre never goeth oute. [45] Lykewyse yf thy fote offende the, cut him of. For it is better for the to goo halt into lyfe, then havynge two fete to be cast into hell, into fyre that never shal be quenched: [46] where there worme dyeth not, and the fyre never goeth oute. [47] Even so yf thyne eye offende the, plucke him oute. It is better for the to goo into the kyngdom of god with one eye, then havynge two eyes, to be caste into hell fyre: [48] where there worme dyeth not, and the fyre never goeth oute.

[49] Every man therfore shalbe salted with fyre: And every sacrifise shalbe seasoned with salt. [50] Salt is good. But yf the salt be vnsavery: what shall ye salte therwith? Se that ye have salt in youre selves: and have peace amonge youre selves, one with another.

10. AND he rose from thence, and went into the coostes of Iurie through the region that is beyonde Iordan. And the people resorted vnto him afresshe: and as he was wont, he taught them agayne.

CRANMER—1539.

and he foloweth not vs: and we forbade hym, because he foloweth vs not. [39] But Iesus sayd: forbid him not. For ther is no man which (yf he do a myracle in my name) can lyghtely speake euill of me. [40] For he that is not agaynst vs, is on oure parte. [41] Whosoeuer shall in my name geue you a cuppe of water to dryncke, because ye belonge to Chryste, verely I saye vnto you: he shall not loose hys rewarde, [42] And whosoeuer shall offende one of these lytelons, that beleue in me, it were better for hym, yf a mylstone were hanged aboute hys necke, and he were cast into the see. [43] Wherfore yf thy hande hynder the, cut it of. It is better for the, to entre into lyfe maymed, then (hauynge two handes) to go into hell, into fyre that neuer shalbe quenched, [44] where their worme dyeth not, and the fyre goeth not out. [45] And yf thy fote be a hynderaunce vnto the, cut it of. It is better for the to go halt into lyfe, then (hauinge two fete) to be cast into hell, into fyre that neuer shalbe quenched: [46] where their worme dyeth not, and the fyre goeth not out. [47] And yf thyne eye hynder the, plucke it out. It is better for the to go into the kyngedome of God with one eye, then (hauinge two eyes) to be cast into hell fyre: [48] where their worme dyeth not, and the fyre goeth not out.

[49] Euery man shalbe salted wyth fyre. And euery sacrifyce shalbe seasoned wyth salt. [50] Salt is good. But if the salt be vnsauery, what shall ye season ther wyth? haue salt in youre selues: and haue peace amonge youre selues, one wyth another.

10. AND whan he rose from thence, he went into the coastes of Iurye through the region that is beyonde Iordan. And the people resorted vnto hym a freshe. and as he was wont, he taught them

‘ *ποῦς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλόν* [x]*ἐστί σε| εἰσελθεῖν εἰς τὴν*
‘ *ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν,* [y]*εἰς τὸ πῦρ τὸ*
‘ *ἄσβεστον,|* [46] [w]*ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.|* [47] *καὶ*
‘ *ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλόν σοι ἐστὶ μονόφθαλμον*
‘ *εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς*
‘ [z]*τὴν γέενναν τοῦ πυρὸς,|* [48] *ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ*
‘ *σβέννυται.* [49] *Πᾶς γὰρ πυρὶ ἁλισθήσεται, καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται.*
‘ [50] *καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται,* [a]*ἐν τίνι αὐτὸ ἀρτύσετε ;|*
‘ [b]*ἔχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.’|*

X. [c]*Κἀκεῖθεν| ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας,* [d]*διὰ τοῦ| πέραν*
τοῦ Ἰορδάνου· καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν· καὶ ὡς εἰώθει, πάλιν

[w] Alex. = vs. 44, 46. [x] Rec. *ἐστί σοι.* [y] Alex. = *εἰς τὸ πῦρ τὸ ἄσβεστον.* [z] Alex. *τὴν γέενναν.* [a] Alex. *ἐν τίνι αὐτὸ ἀρτύσεται.*
[b] Alex. *ἔχ ἐν ἑ. ἅλα. κ. ἐ. ἐν ἀ.* [c] Alex. *καὶ ἐκεῖθεν.* [d] Alex. = *διὰ τοῦ.*

GENEVA — 1557.

which foloweth not vs, and we forbad him, because he foloweth vs not. [39] But Iesus sayd, Hynder him not: for there is no man that can do a miracle by my name, that can lyghtly speake euil of me. [40] For whosoeuer is not against vs, is on our parte. [41] And whosoeuer shal geue you a cup of water to drinke for my names sake, because ye belonge to Christe, verely I say vnto you, he shal not lose hys rewarde. [42] And whosoeuer shal offend one of these lytleones, that beleue in me, it were good for him, that a mylstone were hanged about hys necke, and that he were cast into the sea. [43] Wherefore if thy hand cause thee to offende, cut it of: It is good for thee, to entre into lyfe, maymed, *rather* then hauying two handes, go into hel, into fyre that neuer shalbe quenched:

[44] Where their worme dieth not, and the fyre neuer goeth out. [45] Lykewise, if thy foote cause thee to offende, cut it of. For it is good for thee to go halt into lyfe, *rather* then hauyng two feete to be cast into hel, into fyre that neuer shalbe quenched: [46] Where their worme dieth not, and the fyre neuer goeth out. Euen so, if thyne eye cause thee to offende, plucke it out. [47] It is good for thee to go into the kyngdome of God, with one eye, *rather* then hauing two eyes, to be cast into hel fyre. [48] Where their worme dyeth not, and the fyre neuer goeth out. [49] Euery man therfore shalbe salted with fyre. [50] And euery sacrifice shalbe seasoned with salte. [51] Salte is good: but if the salte be vnsauery, wherwith shal ye season it? See that ye haue salte in your selues: and haue peace among your selues, one with another.

10. AND he arose from thence and went into the coastes of Iurie through *the region that is* beyonde Iordan: and the people resorted vnto hym a freshe: and as he was wont, he taught them

RHEIMS — 1582.

name, vvho folovveth not vs, and vve prohibited him. [39] But IESVS said, Do not prohibit him. for there is no man that doth a miracle in my name, and can soone speake il of me. [40] For he that is not against you, is for you. [41] For vvhosoeuer shal giue you to drinke a cuppe of vvater in my name, because you are Christs: amen I say to you, he shal not lose his revvard. [42] And vvhosoeuer shal scandalize one of these litle ones beleeuing in me: it is good for him rather if a milstone vvere put about his necke, and he vvere cast into the sea. [43] And if thy hand scandalize thee, cut it of. it is good for thee to enter into life, maimed, then hauing tvvo hands to goe into hel, into the fire vnquencheable, [44] vvhere their vvorme dieth not, and the fire quencheth not.

[45] And if thy foote scandalize thee, choppe it of. it is good for thee to enter into life euerlasting, lame, rather then hauing tvvo feete, to be cast into the hel of vnquencheable fire, [46] vvhere their vvorme dieth not, and the fire quencheth not. [47] And if thine eye scandalize thee, cast it out. it is good for thee vvith one eye to enter into the kingdom of God, rather than hauing tvvo eies, to be cast into the hel of fire, [48] vvhere their vvorme dieth not, and the fire quencheth not.

[49] For euery one shal be salted vvith fire: and euery victime shal be salted vvith salt. [50] Salt is good. but if the salt shal be vnseasoned: vvhervvith vvil you season it? Haue salt in you, and haue peace among you.

10. AND rising vp thence, he commeth into the coastes of Ievvrie beyond Iordan: and the multitudes assemble againe vnto him. and as he vvas accustomed,

AUTHORISED — 1611.

thy Name, and hee followeth not vs, and we forbade him, because hee followeth not vs. [39] But Iesus said, Forbid him not, for there is no man which shall doe a miracle in my Name, that can lightly speake euill of me. [40] For he that is not against vs, is on our part. [41] For whosoeuer shall giue you a cup of water to drinke in my Name, because ye belong to Christ: Uerely I say vnto you, he shall not lose his reward. [42] And whosoeuer shall offend one of these little ones that beleeue in mee, it is better for him that a milstone were hanged about his necke, and hee were cast into the Sea. [43] And if thy hand [α] offend thee, cut it off: It is better for thee to enter into life maimed, then hauing two hands, to goe into hell, into the fire that neuer shall be quenched: [44] Where their worme dieth not, and the fire is not quenched. [45] And if thy foote offend thee, cut it off: it is better for thee to enter halt into life, then hauing two feete, to be cast into hell, into the fire that neuer shall be quenched: [46] Where their worme dieth not, and the fire is not quenched. [47] And if thine eye [β] offend thee, plucke it out: it is better for thee to enter into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire: [48] Where their worme dieth not, and the fire is not quenched. [49] For euery one shalbe salted with fire, and euery sacrifice shall be salted with salt. [50] Salt is good: but if the salt haue lost his saltnesse, wherewith will you season it? Haue salt in your selues, and haue peace one with another.

10. AND hee rose from thence, and commeth into the coasts of Iudea by the farther side of Iordan: and the people resort vnto him againe, and as he was wont, he taught them againe.

[α] *Or*, cause the to offend. [β] *Or* cause thee to offend.

ἐδίδασκεν αὐτούς. [2] Καὶ προσελθόντες [e]Φαρισαῖοι [f]ἐπηρώτησαν| αὐτὸν, εἰ ἔξεστιν
ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. [3] ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, 'Τί
'ὑμῖν ἐνετείλατο Μωσῆς;' [4] Οἱ δὲ εἶπον, [g]Μωσῆς ἐπέτρεψε| βιβλίον ἀποστασίου
'γράψαι, καὶ ἀπολῦσαι.' [5] [h]Καὶ ἀποκριθεὶς ὁ| Ἰησοῦς εἶπεν αὐτοῖς, 'Πρὸς τὴν
'σκληροκαρδίαν ὑμῶν ἔγραψεν [i]ὑμῖν| τὴν ἐντολὴν ταύτην· [6] ἀπὸ δὲ ἀρχῆς κτίσεως,
'ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ Θεός. [7] "[d]Ενεκεν τούτου καταλείψει ἄνθρωπος
" τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα· [k]καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα
" αὐτοῦ,| [8] καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν." ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ [l]μία
'σάρξ.| [9] ὃ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.' [10] Καὶ ἐν τῇ οἰκίᾳ
πάλιν οἱ μαθηταὶ αὐτοῦ [m]περὶ τοῦ αὐτοῦ| ἐπηρώτησαν αὐτόν. [11] καὶ λέγει αὐτοῖς,
'[n]Ος ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν·

[e] Rec. + οἱ. [f] Alex. ἐπηρώτων. [g] Alex. ἐπέτρεψε Μωσῆς s. Μωσῆς ἐνετείλατο. [h] Alex. ὁ δέ. [i] Alex. = ὑμῖν. [k] Alex. καὶ π. τῇ γυναικὶ αὐτοῦ.

WICLIF—1380.

eftsone he tau3te hem, [2] and the pharisies camen and axeden hym: where it be leful to a man: to leue his wiif? and thei temptiden hym, [3] and he answered and seide to hem, what comaundid Moyses to 3ou? [4] and thei seiden, Moises suffrid to write a libel of forsakynge ℭ to forsake, [5] to whiche ihesus answerid and seide, for the hardnesse of 3oure herte: moises wroot to 3ou this comaundement, [6] but fro the bigynnynge of creature god made hem male and female, [7] and seide, for this thing a man schal leue his fadir and modir, and schal drawe to his wiif, [8] and thei schulen be tweyne in o fleisch, and so nowe thei ben not tweyne: but o fleisch, [9] therfor that thing that god ioined to gidre: no man deperte,

[10] and eftsone in the hous hise disciplis axeden hym of the same thing, [11] and he seide to hem, who euer leueth his wiif and weddith another: he doith avoutrie on hir, [12] and if the wiif leueth hir housbonde and be weddid to another man, sche doith leccherie,

[13] and thei brou3ten to hym litil children that he schulde touche hem, and the disciplis threteneden the men that brou3ten hem, [14] and whanne ihesus hadde seen hem: he bare heuey and seide to hem, suffre 3e litil children to come to me and forbede 3e hem not for of suche is the kyngdom of god, [15] truli I seie to 3ou who euer resceyue not the kyngdom of god as a litil child: he schal not entre in to it, [16] ℭ he by clippid hem and leide hise hondis on hem and blessid hem,

[17] and whanne ihesus was gon out in the weie: a man ranne bifor and knelid bifor hym, and preied hym and seide, gode maistir what schal I do: that I resceyue euerlastinge liif? [18] ℭ ihesus seide to hym, what seist thou that I am good? there is no man gode, but god hym silf, [19] thou knowist the comaundementis, do thou noon avoutrie, sle not, stele not, seie not

eftsone, *again*. leful, *lawful*. o, *one*. by clippid, *embraced*.

TYNDALE—1534.

[2] And the pharises came and axed him a question: whether it were laufull for a man to put awaye his wyfe: to prove him. [3] And he answered and sayd vnto them: what dyd Moses byd you do? [4] And they sayde: Moses suffred to wryte a testimoniall of devorsement, and to put hyr awaye. [5] And Iesus answered and sayd vnto them: For the hardnes of youre hertes he wrote this precept vnto you. [6] But at the fyrste creacion, God made them man and woman. [7] And for this thinges sake shall man leve his father and mother, and bide by his wyfe, [8] and they twayne shalbe one flesshe. So then are they now not twayne, but one flesshe. [9] Therfore what God hath cuppled, let not man separat.

[10] And in the housse his disciples axed him agayne of that matter. [11] And he sayde vnto them: Whosoever putteth awaye his wyfe and maryeth another, breaketh wedlocke to her warde. [12] And yf a woman forsake her husband and be maryed to another, she committeth advoutrie.

[13] And they brought chyldren to him, that he should touche them. And his disciples rebuked thoose that brought them. [14] When Iesus sawe that, he was displeased, and sayd to them: Suffre the chyldren to come vnto me and forbid them not. For of suche is the kyngdome of God. [15] Verely I saye vnto you, whosoever shall not receave the kyngdome of God as a chylde, he shall not entre therin. [16] And he toke them vp in his armes and put his hondes vpon them, and blessed them.

[17] And when he was come in to the waye, ther came one runninge and kneled to him, and axed him: good master, what shall I do, that I may enheret eternall lyfe: [18] Iesus sayde to him: why callest thou me good? There is no man good but one, which is God. [19] Thou knowest the commaundementes: breake not matrimony: kyll not: steale not: bere not falce wytnes: defraude no man: honoure

CRANMER—1539.

agayne. [2] And the Pharyses came, and asked hym. Is it lawfull for a man to put awaye hys wyfe: to proue hym. [3] And he answered, and sayd vnto them: what dyd Moses byd you do: [4] and they sayd, Moses suffered to wryte a testimonall of deuorsement, and to put her awaye. [5] And Iesus answered and sayd vnto them: For the hardnes of youre herte he wrote thys precept vnto you. [6] But at the fyrst creacyon God made them man and woman. [7] Therfore shall a man leaue hys father and mother, and byde by hys wyfe, [8] and the twayne shalbe one fleshe. So then, are they now not twayne, but one fleshe. [9] Therfore, what God hath coupled together, let not man separate.

[10] And in the house hys discyples asked hym agayne of the same matter. [11] And he sayeth vnto them. Whosoeuer putteth awaye hys wyfe, and maryeth another, breaketh wedlocke to her warde. [12] And yf a woman forsake her husband, and be maryed to another, she commytteth aduoutrye. [13] And they brought chyldren to hym, that he shuld touch them. And hys discyples rebuked those that brought them. [14] But when Iesus sawe it, he was dyspleased and sayd vnto them: Suffre the chyldren to come vnto me, forbyd them not. For of soch is the kyngdome of God. [15] Uerely I saye vnto you, whosoeuer doth not receaue the kyngedome of God as a chylde, he shall not entre therin. [16] And whan he had taken them vp in hys armes, he put hys handes vpon them, and blessed them.

[17] And when he was gone forth into the waye, ther came one runnynge and kneled to hym, and asked hym: good master, what shall I do, that I maye enheret eternall lyfe? [18] Iesus sayde vnto hym: why callest thou me good? There is noman good, but one, whych is God. [19] Thou knowest the commaundementes: breake not matrimony: kyll not: steale not,

‘ [12] καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ [n]γαμηθῇ ἄλλῳ, | μοιχᾶται.’ [13] Καὶ προσέφερον αὐτῷ παιδία, ἵνα [o]ἅψηται αὐτῶν· | οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. [14] ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησε, καὶ εἶπεν αὐτοῖς, ‘[p]Ἄφετε τὰ ‘ παιδία ἔρχεσθαι πρός με, [p]μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία ‘ τοῦ Θεοῦ· [15] ἀμὴν λέγω ὑμῖν, ὃς [q]ἐὰν | μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς ‘ παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.’ [16] Καὶ ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ᾽ αὐτὰ, [r]εὐλόγει | αὐτά.

[17] Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν, προσδραμὼν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτὸν, ‘ Διδάσκαλε ἀγαθὲ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;’ [18] ‘Ο δὲ Ἰησοῦς εἶπεν αὐτῷ, ‘ Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ ‘ Θεός. [19] τὰς ἐντολὰς οἶδας, “Μὴ μοιχεύσῃς· μὴ φονεύσῃς· μὴ κλέψῃς· μὴ ψευδο-

[l] Alex. *σὰρξ μία.* [m] Alex. *περὶ τούτου.* [n] Alex. *γαμήσῃ ἄλλον.* [o] Alex. *αὐτῶν ἅψηται.* [p] Rec. + *καὶ.* [q] Alex. *ἂν.* [r] Rec. *ηὐλόγει.*

GENEVA—1557.

agayne. [2] Then the Pharises came and asked him a question, Whether it were lawful for a man to put away hys wyfe: to tempt him. [3] And he answered, and sayd vnto them, What dyd Moses byd you do? [4] And they sayd, Moses suffred to wryte a testimonial of diuorcement, and to put her away. [5] Then Iesus answered, and sayd vnto them, For the hardnes of your hart, he wrote this precept vnto you: [6] But at the begynnyng of the creacion, God made them man and woman. [7] For this cause, shal man leaue his father and mother, and cleaue to his wyfe. [8] And they twayne shalbe one fleshe: So then are they now not twayne, but one fleshe. [9] Therfore what God hath coupled, let not man seperate. [10] And in the house his disciples asked agayne of that matter.

[11] And he sayd vnto them, Whosoeuer shal put away his wyfe and mary another committeth aduoutrye to herwarde. [12] And if a woman shal forsake her housband, and be maried to another, she committeth aduoutry. [13] Then they broght litle chyldren to hym that he should touche them: and his disciples rebuked those that broght them. [14] But when Iesus sawe that, he was displeased and sayd to them, Suffre yonge chyldren to come vnto me, and forbyd them not: For of suche is the kyngdome of God, [15] Verely I say vnto you, Whosoeuer shal not receaue the kyngdome of God as a lytle chylde, he shal not entre therin. [16] And he toke them vp in his armes, and put his handes vpon them, and blessed them. [17] And when he was gone out towardes his iorney, ther came one runnyng and kneled to him, and asked hym, Good Master, what shal I do, that I may possesse eternal lyfe? [18] Iesus sayd to him, Why callest thou me good? There is no man good but one, *which is* God.

[19] Thou knowest the commandementes, Breake not matrimonie, Kyl not, Steale

RHEIMS—1582.

againe he taught them. [2] And the Pharisees comming neere, asked him, Is it lavvful for a man to dimisse his vvife? tempting him. [3] But he ansvvering, said to them, Vvhat did Moyses commaund you? [4] Who said, Moyses permitted to vvrite a bil of diuorce, and to dimisse her. [5] To vvhom IESVS ansvvering, said, For the hardnes of your hart he vvrote you this precept. [6] but from the beginning of the creation God made them male and femal. [7] For this cause, man shal leaue his father and mother: and shal cleaue to his vvife, [8] and they tvvo shal be in one flesh. therfore novv they are not tvvo, but one flesh. [9] That therfore vvhich God hath ioyned together, let not man separate.

[10] And in the house againe his Disciples asked him of the same thing. [11] And he saith to them, Whosoeuer dimisseth his vvife and marrieth an other: committeth aduoutrie vpon her. [12] And if the vvife dimisse her husband, and mary an other, she committeth aduoutrie.

[13] And they offered to him yong children, that he might touche them. And the Disciples threatened those that offered them. [14] Whom vvhen IESVS savv, he tooke it il, and said to them, Suffer the litle children to come vnto me, and prohibit them not. for the kingdom of God is for such. [15] Amen I say to you: Whosoeuer receiueth not the kingdom of God as a litle childe, shal not enter into it. [16] And embracing them, and imposing hands vpon them, he blessed them,

[17] And vvhen he vvas gone forth in the vvay, a certaine man running forth and kneeling before him asked him, Good Maister, vvhat shal I doe that I may receiue life euerlasting? [18] And IESVS said to him, Why callest thou me good? None is good but one, God. [19] Thou knovvest the commaundements, *Commit not aduoutrie, Kil not, Steale not, Beare*

AUTHORISED—1611.

[2] And the Pharises came to him, and asked him, Is it lawfull for a man to put away his wife? tempting him. [3] And hee answered, and said vnto them, What did Moses command you? [4] And they said, Moses suffered to write a bill of diuorcement, and to put her away. [5] And Iesus answered, and saide vnto them, For the hardnesse of your heart, he wrote you this precept. [6] But from the beginning of the creation, God made them male, and female. [7] For this cause shall a man leaue his father and mother, and cleaue to his wife, [8] And they twaine shalbe one flesh: so then they are no more twaine, but one flesh. [9] What therefore God hath ioyned together, let not man put asunder. [10] And in the house his disciples asked him againe of the same matter. [11] And he saith vnto them, Whosoeuer shall put away his wife, and marry another, committeth adulterie against her. [12] And if a woman shall put away her husband, and bee married to another, she committeth adulterie.

[13] And they brought yong children to him, that he should touch them, and his disciples rebuked those that brought them. [14] But when Iesus saw it, hee was much displeased, and said vnto them, Suffer the little children to come vnto mee, and forbid them not: for of such is the kingdome of God. [15] Uerely I say vnto you, Whosoeuer shall not receiue the kingdome of God as a little childe, he shall not enter therein. [16] And hee tooke them vp in his armes, put his handes vpon them, and blessed them.

[17] And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good master, what shall I doe that I may inherit eternall life? [18] And Iesus said vnto him, Why callest thou me good? There is no man good, but one, *that is* God. [19] Thou knowest the Commandements, Doe not commit adulterie, Doe not kill, Doe not

" μαρτυρήσῃς· [s]μὴ ἀποστερήσῃς· | τίμα τὸν πατέρα σου καὶ τὴν μητέρα."' [20]'Ο δὲ
ἀποκριθεὶς εἶπεν αὐτῷ, 'Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου[t].'
[21]'Ο δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν, καὶ εἶπεν αὐτῷ, '[u]Ἕν σοι
' ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον, καὶ δὸς [v]τοῖς | πτωχοῖς, καὶ ἕξεις θησαυρὸν
' ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι, [w]ἄρας τὸν σταυρόν.' | [22]'Ο δὲ στυγνάσας ἐπὶ
τῷ λόγῳ ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά. [23]Καὶ περιβλεψάμενος
ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, ' Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς
' τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται.' [24]Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς
λόγοις αὐτοῦ. 'Ο δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, ' Τέκνα, πῶς δύσκολόν
' ἐστι [x]τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν | εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.
' [25]εὐκοπώτερόν ἐστι κάμηλον διὰ [y]τῆς τρυμαλιᾶς τῆς ῥαφίδος | [z]διελθεῖν, | ἢ

[s] Alex. = μὴ ἀποστερήσῃς. [t] Alex. + τί ἔτι ὑστερῶ. [u] Alex. + Εἰ θέλεις τέλειος εἶναι. [v] Alex. = τοῖς. [w] Alex. = ἆρας τὸν σταυρόν.
[x] Const. τ. π. ἐπὶ χρήμασιν.

WICLIF—1380.

fals witnessynge, do no fraude: worschip thi fadir and thi modir [20] and he answerid and seide to him, maistir I haue kept alle these thingis: fro my ȝougthe, [21] and ihesus bihelde hym: and loued hym, & seide to hym, o thing failith to thee, go thou and sille alle thingis that thou hast, and ȝeue to pore men and thou schalt haue tresoure in heuene, and come sue thou me, [22] and he was ful sorie in the word and wente awey moornynge, for he hadde many possessiouns,

[23] and ihesus biheeld aboute and seide to hise disciplis, how hard thei that han ricchessis schuln entre in to the kyngdom of god, [24] and the disciplis werun astonyed in hise wordis, and ihesus eftsoone answerid and seide to hem, ȝe litil children hou hard it is, for men that tristen in richessis to entre in to the kyngdom of god, [25] it is liȝter a camel to passe thoruȝ a nedelis iȝe: thanne a riche man to entre in to the kyngdom of god, [26] and thei wondriden more and seiden amonge hem silf, and who may be saued? [27] and ihesus biheelde hem and seide, anentis men it is in possible, but not anentis god, for alle thingis ben possible anentis god,

[28] and petir bigan to seye to hym, lo we han lefte alle thingis: and han sued thee, [29] ihesus answerid and seide, truli I seye to ȝou, there is no man that leueth hous, or britheren or sistris or fadir or modir or children or feeldis for me & for the gospel, [30] whiche schal not take an hundride foold so myche now in this tyme, housis & britheren and sistris and modris & children and feeldis, with persecuciouns: and in the world to comynge euerlastynge liif, [31] but many schulen be the first: the last, and the last: the first, [32] and thei werun in the weye goynge up to ierusalem

o, *one*. ȝeue, *give*. sue, *follow*. eftsoone, *again*. liȝter, *easier*. iȝe, *eye*. anentis, *with*.

TYNDALE—1534.

thy father and mother. [20] He answered and sayde to him: master, all these I have observed from my youth. [21] Iesus behelde him and had a favour to him, and sayde vnto him: one thynge is lackinge vnto the. Goo and sell all that thou hast, and geve to the povre, and thou shalt have treasure in heven, and come and folowe me, and take vp thy crosse. [22] But he was discumforted with that sayinge, and went awaye morninge, for he had greate possessions.

[23] And Iesus loked rounde aboute, and sayde vnto his disciples: what an harde thinge is it for them that have riches, to entre into the kyngdome of God. [24] And his disciples were astonneyd at his wordes. But Iesus answered agayne, and sayde vnto them: chyldren, how harde is it for them, that trust in riches, to entre in to the kyngdome of God. [25] It is easyer for a camell to go thorowe the eye of an nedle, then for a riche man to entre into the kyngdome of God. [26] And they were astonnyed out of measure, sayinge betwene them selves: who then can be saved?

[27] Iesus loked vpon them, and sayde: with men it is vnpossible, but not with God: for with God all thynges are possible.

[28] And Peter beganne to saye vnto him: Lo, we have forsaken all, and have folowed the. [29] Iesus answered and sayde: Verely I saye vnto you, ther is no man that forsaketh housse, or brethren, or sisters, or father, or, mother, or wyfe, other chyldren, or londes, for my sake and the gospelles, [30] which shall not receave an houndred foolde nowe in this lyfe: houses, and brethren, and sisters, and mothers, and chyldren, and londes with persecucions: and in the worlde to come, eternall lyfe. [31] Many that are fyrst, shalbe last: and the last, fyrst. [32] And they were in the waye goinge vp to Ierusalem. And Iesus

CRANMER—1539.

beare no false wytnes: defraude no man: honoure thy father and mother. [20] He answered and sayde vnto hym: Master, all these I haue obserued from my youth. [21] Iesus behelde hym, and fauoured hym, and sayd vnto hym: one thynge thou lackest. Go thy waye Sell al that thou hast, and geue it to the poore, and thou shalt haue treasure in heauen, and come, folowe me and take vp my crosse vpon thy shulders. [22] But he was discomforted because of that sayinge, and went awaye mourning for he had great possessions.

[23] And whan Iesus had looked rounde aboute, he sayde vnto his discyples. How vneasye shall they that haue money: entre into the kyngdome of God. [24] And the dyscyples were astonnyed at hys wordes. But Iesus answereth agayne, and sayeth vnto them: chyldren, how harde is it for them, that trust in money, to entre into the kingdome of God? [25] It is easyer for a camell to go thorow the eye of an nedle, then for the riche to entre into the kyngdome of God. [26] And they were astonnyed out of measure, sayinge betwene them selues: who then can be saued? [27] Iesus loked vpon them, and sayde: with men it is vnpossible, but not with God: for with God all thynges are possyble.

[28] And Peter beganne to saye vnto hym: Lo, we haue forsaken all, and haue folowed the. [29] Iesus answered, and sayde: Uerely I saye vnto you, ther is no man that hath forsaken house, or brethren, or systers, or father, or mother, or wyfe, or chyldren, or landes for my sake and the Gospelles, [30] but he shall receaue an hundred foold nowe in this lyfe, houses and brethren, and systers, and mothers, and chyldren, and landes wyth persecucyons: and in the worlde to come, eternall lyfe. [31] But many that are fyrst, shalbe last: and the last, fyrst. [32] And they were in the waye goynge vp to Ierusalem. And

‘ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.’ [26] Οἱ δὲ περισσῶς ἐξεπλήσσοντο,
λέγοντες πρὸς ἑαυτούς, ‘Καὶ τίς δύναται σωθῆναι;’ [27] Ἐμβλέψας δὲ αὐτοῖς ὁ
Ἰησοῦς λέγει, ‘Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ᾽ οὐ παρὰ τῷ Θεῷ· πάντα γὰρ
‘ δυνατά ἐστι παρὰ τῷ Θεῷ.’ [28] [a]Ἤρξατο ὁ Πέτρος λέγειν αὐτῷ, ‘Ἰδοὺ, ἡμεῖς
‘ ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι.’ [29] [b]Καὶ ἀποκριθεὶς| ὁ Ἰησοῦς εἶπεν,
‘ Ἀμὴν λέγω ὑμῖν, οὐδείς ἐστιν, ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφοὺς, ἢ ἀδελφὰς, ἢ
‘ πατέρα, ἢ μητέρα, [c]ἢ γυναῖκα,| ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν ἐμοῦ καὶ [d]ἕνεκεν| τοῦ
‘ εὐαγγελίου, [30] ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας
‘ καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ [e]μητέρας| καὶ τέκνα καὶ ἀγροὺς, μετὰ διωγμῶν,
‘ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. [31] πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι,
‘ καὶ [f]οἱ| ἔσχατοι πρῶτοι.’ [32] Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα·

[y] Const. = τῆς. bis. [z] Const. εἰσελθεῖν. [a] Rec. + Καὶ. [b] Rec. Ἀποκριθεὶς δὲ. [c] Alex. = ἢ γυναῖκα. [d] Rec. = ἕνεκεν. [e] Alex. μητέρα.
[f] Alex. = οἱ.

GENEVA — 1557.

not, Beare no false witnes, Hurt no *man*, Honour thy father and mother. [20] He answered, and sayd to him, Master, all these *things* I haue obserued from my youth. [21] Iesus beheld hym, and had a fauour to hym, and sayd vnto him, One thing is lacking vnto thee. Go, and sel all that thou hast, and geue to the poore, and thou shalt haue treasure in heauen, and come, folowe me, and take vp thy crosse. [22] But he was discomforted with that saying, and went away morning, for he had great possessions. [23] And Iesus loked round about, and sayd vnto his disciples, What an hard thing is it for them that haue riches to entre into the kyngdome of God? [24] And his disciples were astonied at these wordes. But Iesus answered agayne, and sayd vnto them, Children how harde is it for them that trust in riches, to entre into the kyngdome of God.

[25] It is easier for a camel to go through the eye of a nedle, then for a riche man to entre into the kyngdome of God. [26] And they were muche more astonied, saying with them selues, Who then can be saued? [27] Iesus loked vpon them, and sayd, Wyth men it is impossible, but not with God: for with God al thinges are possible. [28] Then Peter began to say vnto him, Lo, we haue forsaken all, and haue folowed thee. [29] Iesus answered, and sayd, Verely I say vnto you, there is no man that forsaketh house or brethern, or systers, or father, or mother, or wyfe, other children, or landes for my sake, and the Gospels, [30] But he shal receaue an hundred folde, now at this present, houses and brethern and systers, and mothers, and childern, and landes with persecutions, and in the worlde to come, eternal lyfe.

[31] Many that are fyrst, shalbe last: and the last, fyrst. [32] And they were in the way goyng vp to Ierusalem: and Iesus

RHEIMS — 1582.

not false vvitnesse, doe no fraude, Honour thy father and mother. [20] But he ansvvering, said to him, Maister al these things I haue obserued from my youth. [21] And IESVS beholding him, loued him, and said to him, One thing is wanting vnto thee: goe, sel vvhatsoeuer thou hast, and giue to the poore, and thou shalt haue treasure in heauen: and come, folovv me. [22] Who being stroken sad at the vvord, vvent avvay sorovvful. for he had many possessions. [23] And IESVS looking about, saith to his Disciples, Hovv hardly shal they that haue money, enter into the kingdom of God! [24] And the Disciples vvere astonied at his vvordes. But IESVS againe ansvvering, saith to them, Children, hovv hard is it for them that trust in money, to enter into the kingdom of God! [25] It is easier for a camel to passe through a nedels eie, then for a rich man to enter into the kingdom of God. [26] Vvho marueled more, saying to them selues, And vvho can be saued? [27] And IESVS beholding them, saith, Vvith men it is impossibile: but not vvith God. for al things are possible vvith God. [28] And Peter began to say vnto him, Behold, vve haue left al things, and haue folovved thee.

[29] IESVS ansvvering, said, Amen I say to you, there is no man vvhich hath left house, or brethren, or sisters, or father, or mother, or children, or landes for me and for the Gospel: [30] that shal not receiue an hundred times so much novv in this time: houses, and brethren, and sisters, and mothers, and children, and landes, vvith persecutions: and in the vvorld to come life euerlasting. [31] But many that are first, shal be last: and the last, first.

[32] And they vvere in the vvay going vp to Hierusalem: and IESVS vvent before

AUTHORISED — 1611.

steale, Doe not beare false witnesse, Defraud not, Honour thy father, and mother. [20] And hee answered, and saide vnto him. Master, all these haue I obserued from my youth. [21] Then Iesus beholding him, loued him, and said vnto him, One thing thou lackest; Goe thy way, sell whatsoeuer thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come take vp the crosse ¶ folow me. [22] And hee was sad at that saying, and went away grieued: for hee had great possessions.

[23] And Iesus looked round about, and saith vnto his disciples, How hardly shall they that haue riches enter into the kingdome of God? [24] And the disciples were astonished at his words. But Iesus answereth againe, and saith vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God? [25] It is easier for a camel to goe thorow the eye of a needle, then for a rich man to enter into the kingdom of God. [26] And they were astonished out of measure, saying among themselues, Who then can be saued? [27] And Iesus looking vpon them, saith, With men it is impossible, but not with God: for with God all things are possible.

[28] Then Peter began to say vnto him, Loe, we haue left all, and haue followed thee. [29] And Iesus answered, and sayd, Uerely I say vnto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospels, [30] But hee shall receiue an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternall life: [31] But many *that* are first, shall bee last: and the last, first.

[32] And they were in the way going vp to Hierusalem: and Iesus went before

καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν· [33] ‘Ὅτι, ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ‘ παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ τοῖς γραμματεῦσι, καὶ κατακρινοῦσιν αὐτὸν ‘ θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι, [34] καὶ ἐμπαίξουσιν αὐτῷ, [g] καὶ ‘ μαστιγώσουσιν αὐτὸν, καὶ ἐμπτύσουσιν αὐτῷ,| καὶ ἀποκτενοῦσιν αὐτόν· καὶ [h] τῇ ‘ τρίτῃ ἡμέρᾳ| ἀναστήσεται.’

[35] Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου, [i] λέγοντες,| ‘ Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν [k] αἰτήσωμεν,| ποιήσῃς ἡμῖν.’ [36] Ὁ δὲ εἶπεν αὐτοῖς, ‘ [l] Τί θέλετε ποιῆσαί με ὑμῖν;’| [37] Οἱ δὲ εἶπον αὐτῷ, ‘ Δὸς ἡμῖν, ἵνα εἷς ἐκ δεξιῶν ‘ σου καὶ εἷς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου.’ [38] Ὁ δὲ Ἰησοῦς εἶπεν

[g] Alex. καὶ ἐμπτύσουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτὸν. [h] Alex. μετὰ τρεῖς ἡμέρας. [i] Alex. λέγ. αὐτῷ. [k] Alex. αἰτήσωμέν σε. [l] Alex. τί θέλετε ποιήσω ὑμῖν.

WICLIF—1380.

and ihesus wente bifor hem: and thei wondriden and foloweden and dredden/

and eftsoone ihesus took the twelue, and bigan to seie to hem what thingis weren to come to hym/ [33] for lo we stien to ierusalem/ and mannes sone schal be bitraied to the princis of preestis ȝ to the scribis and to elder men, and thei schuln dampne hym bi deeth/ and thei schulen take hym to hethen men: [34] and thei schuln scorne hym, and bi spete hym, and beten hym/ and thei schulen slehym/ and in the thridde day he schal rise aȝen.

[35] and Iames and Ion Zebedeis sones camen to hym and seien maistir we wolen that what euer we axen: thou do to us/ [36] and he seide to hem/ what wolen ȝe that I do to ȝou/ [37] and thei seiden/ grante to us that we sitten the toon at thi riȝthalf, and the tother at thi lifthalf in thin glorie/ [38] and ihesus seide to hem/ ȝe witen not what ȝe axen/ moun ȝe drynke the cuppe whiche I schal drynke: or be waischen with the baptym in which I am baptisid? [39] and thei seiden to hym/ we moun/ and ihesus seide to hem/ ȝe schulen drynke the cuppe that I drynke/ and ȝe schulen be waischun with the baptym, in whiche I am baptiside/ [40] but to sitte at my riȝthalf, or lefthalf: is not myn to ȝeue to ȝou but to whiche it is made redi/

[41] and the ten herden: ȝ bigunnen to haue in dyngnacioun of Iames and Iohn/ [42] but ihesus clepide hem and seide to hem/ ȝe witen that thei that semen to haue princehoode of folkis: ben lordis of hem/ and the princis of hem: han power of hem/ [43] but it is not so amonge ȝou/ but who euere wole be made gretter: schal be ȝoure mynystre/ [44] and who euer wole be the first amonge ȝou: schal be the seruaunt of alle/ [45] for whi mannes sone cam not: that it schulde be mynystrid

eftsoone, *again*. stien, *go up*. aȝen, *again*. toon, *one*. riȝthalf, *right hand*. moun, *may* or *can*. clepide, *called*. witen, *know*.

TYNDALE—1534.

went before them: and they were amased/ and as they folowed/ were affrayde.

And Iesus toke the .xii. agayne/ and beganne to tell them what thinges shuld happen vnto him. [33] Beholde we goo vp to Ierusalem/ and the sonne of man shalbe delyvered vnto the hye preestes and vnto the Scribes: and they shall condempne him to deeth/ and shall delyvre him to the gentyls: [34] and they shall mocke hym/ and scourge him/ and spit vpon hym/ and kyll him. And the thirde daye he shall ryse agayne.

[35] And then Iames and Iohn the sonnes of zebede came vnto him/ sayinge: master/ we wolde that thou shuldest do for vs what soever we desyre. [36] He sayde vnto them: what wolde ye I shuld do vnto you? [37] They sayd to him: graunt vnto vs that we maye sitte one on thy right honde/ and the other on thy lyfte honde/ in thy glory. [38] But Iesus sayd vnto them: Ye wot not what ye axe. Can ye dryncke of the cup that I shall dryncke of/ and be baptised in the baptime that I shalbe baptised in? [39] And they sayde vnto him: that we can. Iesus sayde vnto them: ye shall dryncke of the cup that I shall dryncke of/ and be baptised with the baptyme that I shalbe baptised in: [40] but to sit on my right honde and on my lyfte honde ys not myne to geve/ but to them for whom it is prepared.

[41] And when the .x. hearde that/ they began to disdayne at Iames and Iohn. [42] But Iesus called them vnto him/ and sayde to them: ye knowe that they which seme to beare rule amonge the gentyls/ raygne as lordes over them. And they that be greate amonge them/ exercyse auctorite over them. [43] So shall it not be amonge you/ but whosoever of you wilbe greate amonge you/ shalbe youre minister. [44] And whosoever wilbe chefe/ shalbe servaunt vnto all. [45] For even the sonne of man came not to be ministred vnto: but

CRANMER—1539.

Iesus went before them, and they were amased, and folowed, and were afrayde.

And Iesus toke the twelue agayne, and beganne to tell them what thynges shuld happen vnto hym. [33] Beholde, we go vp to Ierusalem, and the sonne of man shalbe delyuered vnto the hye Prestes and vnto the Scribes: and they shall condempne hym to deeth, and shall delyuer him to the gentyls, [34] and they shall mocke hym, and scourge him, spyt vpon hym, and kyll hym. And the thyrde daye he shall ryse agayne.

[35] And Iames and Iohn the sonnes of zebede came vnto him, sayinge: Master: we wolde, that thou shuldest do for vs whatsoeuer we desyre. [36] He sayde vnto them: what wolde ye that I shuld do for you? [37] They sayd vnto him: graunt vnto vs, that we maye sytte, one on thy ryght hande, and the other on thy lyfte hande, in thy glory. [38] But Iesus sayd vnto them: Ye wote not what ye aske. Can ye dryncke of the cup, that I dryncke of? and be baptysed with the baptyme, that I am baptysed with? [39] And they sayde vnto hym: that we can. Iesus sayde vnto them: ye shall in dede dryncke of the cup that I dryncke of: And wyth the baptyme that I am baptysed wyth all, shall ye be baptysed in: [40] but to syt on my ryght hande and on my lyfte hande, is not myne to geue, but it shall happen vnto them, for whom it is prepared.

[41] And when the ten hearde it ,they began to dysdayne at Iames and Iohn. [42] But Iesus whan he had called them to him, sayde vnto them: ye knowe, that they whych are sene to beare rule amonge the people, raygne as Lordes ouer them. And they that be greate amonge them, exercyse, auctorite vpon them. [43] Neuertheles, so shall it not be amonge you: but whosoeuer of you wylbe greate amonge you, shalbe youre mynyster. [44] And whosoeuer wylbe chefe, shalbe seruaunt of all. [45] For the sonne of man also came not to be

αὐτοῖς, ‘ Οὐκ οἴδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, [m]καὶ| τὸ
‘ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;’ [39]Οἱ δὲ εἶπον αὐτῷ, ‘Δυνάμεθα.’
Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, ‘ Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω, πίεσθε· καὶ τὸ βάπ-
‘ τισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε· [40]τὸ δὲ καθίσαι ἐκ δεξιῶν μου [n]καὶ| ἐξ
‘ εὐωνύμων[o], οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ’ οἷς ἡτοίμασται.’ [41]Καὶ ἀκούσαντες οἱ
δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. [42][p]ὁ δὲ Ἰησοῦς προσκαλεσά-
μενος αὐτοὺς| λέγει αὐτοῖς, ‘ Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατα-
‘ κυριεύουσιν αὐτῶν· καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. [43]οὐχ οὕτω
‘ δὲ [q]ἔσται| ἐν ὑμῖν· ἀλλ’ ὃς ἐὰν θέλῃ [r]γενέσθαι μέγας| ἐν ὑμῖν, ἔσται [s]ὑμῶν
‘ διάκονος|, [44]καὶ ὃς ἂν θέλῃ [t]ὑμῶν| [u]γενέσθαι| πρῶτος, ἔσται πάντων δοῦλος· [45]καὶ
‘ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι

[m] Alex. ἡ. [n] Alex. ἡ. [o] Rec. + μου. [p] Alex. Καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς. [q] Alex. ἐστιν. [r] Alex. μέγ, γεν. [s] Rec. διάκονος ὑμῶν. [t] Alex. ἐν ὑμῖν. [u] Alex. εἶναι.

GENEVA — 1557.

went before them: and they were amased, and as they folowed, were afrayde. and Iesus toke the twelue agayne, and began to tel them what thinges should happen vnto him. [33] *Saying,* Beholde we go vp to Ierusalem, and the Sonne of man shalbe deliuered vnto the hye Priestes, and Scribes, and they shal condemne him to death, and shal deliuer hym to the Gentils. [34] And they shal mocke hym, and scourge him, and spyt vpon hym, and kyl hym: but the thyrd day he shal ryse agayne. [35] Then Iames and Iohn the sonnes of Zebede came vnto him, saying, Master, we would that thou shouldest do for vs whatsoeuer we desire. [36] And he sayd vnto them, What would ye I should do vnto you? [37] And they sayd to him, Graunt vnto vs, that we may syt one at thy ryght hand, an the other at thy lyft hand, in thy glorie. [38] But Iesus sayd vnto them, Ye wot not what ye aske: Can ye drinke of the cup that I shal drincke of, and be baptized with the baptisme that I shalbe baptized with?

[39] And they sayd vnto him, That we can. But Iesus sayd vnto them, Ye shall drincke of the cup that I shal drinke of, and be baptized with the Baptisme wher with I shalbe baptized. [40] But to syt at my ryght hand, and at my lyft, is not myne to geue, but *it shalbe geuen* to them, for whome it is prepared. [41] And when the ten heard that, they began to disdayne at Iames and Iohn. [42] But Iesus called them vnto him, and sayd to them, Ye knowe that they which are appointed to beare rule among the Gentiles, raigne as lordes ouer them. And they that be great among them, exercise autoritie ouer them. [43] So shal it not be among you, but whosoeuer of you wil be great among you, shal be your seruant: [44] And whosoeuer wil be chiefe, shalbe seruant vnto all. [45] For euen the Sonne of man came not to haue seruice

RHEIMS — 1582.

them, and they vvere astonied: and folovving vvere afraid. And taking againe the Tvvelue, he began to tel them the things that should befal him. [33] That, behold vve goe vp to Hierusalem, and the Sonne of man shal be betrayed to the cheefe Priestes, and to the Scribes and Auncients, and they shal condemne him to death, and shal deliuer him to the Gentiles, [34] and they shal mocke him, and spit on him, and scourge him, and kil him, and the third day he shal rise againe.

[35] And there come to him Iames and Iohn the sonnes of Zebedee, saying, Maister, vve vvil that vvhat thing soeuer vve shal aske, thou doe it to vs. [36] But he said to them, What vvil you that I doe to you? [37] And they said, Graunt to vs, that vve may sit, one on thy right hand, and the other on thy left hand, in thy glorie.

[38] And Iesvs said to them, You vvotte not vvhat you aske. can you drinke the cuppe that I drinke: or be baptized vvith the baptisme vvhervvith I am baptized? [39] But they said to him, Vve can. And Iesvs said to them, The cuppe in deede vvhich I drinke, you shal drinke: and vvith the baptisme vvhervvith I am baptized, shall you be baptized: [40] but to sit on my right hand or on my left, is not mine to giue vnto you, but to vvhom it is prepared. [41] And the ten hearing, began to be displeased at Iames and Iohn.

[42] And Iesvs calling them, saith to them, You knovv that they vvhich seeme to rule ouer the gentiles, ouerrule them: and their Princes haue povver ouer them. [43] But it is not so in you. but vvhosoeuer vvil be greater, shal be your minister: [44] and vvhosoeuer vvil be first among you, shal be the seruant of al. [45] For the Sonne of man also is not come to be ministred

AUTHORISED — 1611.

them, and they were amazed, and as they folowed, they were afraid: and he tooke againe the twelue, and began to tell them what things should happen vnto him, [33] Saying, Behold, we go vp to Hierusalem, and the Sonne of man shal be deliuered vnto the chiefe Priestes, and vnto the Scribes: and they shall condemne him to death, and shall deliuer him to the Gentiles. [34] And they shall mocke him, and shall scourge him, and shall spit vpon him, and shal kill him, and the third day he shall rise againe.

[35] And Iames, and Iohn the sonnes of Zebedee come vnto him, saying, Master, we would that thou shouldest do for vs whatsoeuer we shall desire. [36] And hee said vnto them, What would ye that I should doe for you? [37] They sayd vnto him, Grant vnto vs that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. [38] But Iesus sayd vnto them, Yee know not what ye aske: Can ye drinke of the cup that I drinke of? and be baptized with the baptisme that I am baptized with? [39] And they said vnto him, We can. And Iesus said vnto them, Ye shall indeede drinke of the cup that I drinke of: and with the baptisme that I am baptized withall, shall ye be baptized: [40] But to sit on my right hand and on my left hand, is not mine to giue, but it shall be giuen to them for whom it is prepared. [41] And when the ten heard it, they beganne to bee much displeased with Iames and Iohn. [42] But Iesus called them to him, and saith vnto them, Yee know that they which [a]are accompted to rule ouer the Gentiles, exercise Lordship ouer them: and their great ones exercise authoritie vpon them. [43] But so shall it not be among you: but whosoeuer will bee great among you, shall be your minister: [44] And whosoeuer of you will bee the chiefest, shall be seruant of all. [45] For euen the Sonne of man

[a] *Or*, thinke good.

'τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.'

[46]Καὶ ἔρχονται εἰς Ἰεριχώ· καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχὼ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, [v]υἱὸς Τιμαίου Βαρτίμαιος [w]ὁ| τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν. [47]καὶ ἀκούσας ὅτι Ἰησοῦς ὁ [x]Ναζωραῖός| ἐστιν, ἤρξατο κράζειν καὶ λέγειν, 'Ὁ υἱὸς Δαυὶδ, Ἰησοῦ, ἐλέησόν με.' [48]Καὶ ἐπετίμων αὐτῷ πολλοὶ, ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν, 'Υἱὲ Δαυὶδ, ἐλέησόν με.' [49]Καὶ στὰς ὁ Ἰησοῦς [y]εἶπεν αὐτὸν φωνηθῆναι·| καὶ φωνοῦσι τὸν τυφλὸν, λέγοντες αὐτῷ, 'Θάρσει· [z]ἔγειραι,| φωνεῖ σε.' [50]Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ [a]ἀναστὰς| ἦλθε πρὸς τὸν Ἰησοῦν· [51]καὶ ἀποκριθεὶς [b]λέγει αὐτῷ ὁ Ἰησοῦς,| 'Τί θέλεις 'ποιήσω σοί;'| Ὁ δὲ τυφλὸς εἶπεν αὐτῷ, '[d]Ῥαββουνὶ,| ἵνα ἀναβλέψω.' [52]Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, 'Ὕπαγε· ἡ πίστις σου σέσωκέ σε.' Καὶ εὐθέως ἀνέβλεψε,

[v] Alex. + ὁ. [w] Alex. = ὁ. [x] Alex. Ναζαρηνὸς. [y] Alex. εἶπεν· 'φωνήσατε αὐτὸν.' [z] Alex. ἔγειρε. [a] Alex. ἀναπηδήσας. [b] Alex. αὐτῷ ὁ Ἰησοῦς εἶπεν. [c] Alex. τί σοι θέλεις ποιήσω. [d] Rec. Ῥαββονὶ.

WICLIF—1380.

to hym, but that he schulde mynystre: and ȝeue his liif aȝen biynge for many,

[46] and thei comen to ierico, and whanne he ȝede forth fro ierico, and hise disciplis, and aful myche puple: Barthymeus a blynde man the sone of thymey satte: bisidis the weye and beggide, [47] and whanne he herde that it is ihesus of nazareth, he biganne to crie & seye, ihesus the sone of dauith haue merci on me, [48] and many thretenede him: that he schulde be stille, and he criede myche the more ihesus the sone of dauith have merci on me, [49] and ihesus stood, and comaundide hym to be clepide, and thei clepiden the blynde man and seyn to hym, be thou of better herte, rise vp he clepith thee, [50] and he castid aweie his cloth: and skippid and cam to hym, [51] and ihesus answerid and seide to hym, what wolte thou that I schal do to thee? the blynde man seide to him, maistir that I se, [52] ihesus seide to hym, go thou thi feith hath made thee saaf, and anoon he saie, and sued hym in the weie.

11. AND whanne ihesus cam nyȝ to ierusalem and to betheny to the mount of olyues: he sendith tweyne of hise disciplis, [2] and seith to hem, go ȝe in to the casstil that is aȝens ȝou, and anoon as ȝe entren there ȝe schuln fynde a colt tied on whiche no man hath seete ȝit, vntie ȝe and brynge hym, [3] and if ony man seie ony thing to ȝou what don ȝe, seie ȝe that he is nedeful to the lord, and anoon he schal leeue hym hidir, [4] and thei ȝeden forth, and founden a colte tied bifor the ȝate with outen forth in the metinge of twei weies, and thei vntieden hym, [5] and summe of hem that stoden there seiden to hem, what don ȝe vntiynge the colt, [6] and thei seiden to hem, as ihesus comaundid hem, and thei leften it to hem, [7] and thei brouȝten the colte to ihesus,

ȝeue, *give*. aȝen biynge, *redemption*. ȝede, *went*. clepide, *called*. sued, *followed*. casstil, *town*. aȝens, *against* or *before*. ȝeden, *went*.

TYNDALE—1534.

to minister, and to geve his lyfe for the redempcion of many.

[46] And they came to Hierico. And as he went oute of Hierico with his disciples, and a greate nombre of people: Barthimeus the sonne of Thimeus which was blinde, sate by the hye wayes syde beginge. [47] And when he hearde that it was Iesus of Nazareth, he began to crye and to saye: Iesus the sonne of David, have mercy on me. [48] And many rebuked him, that he shuld holde is peace. But he cryed the moore a greate deale, thou sonne of David have mercy on me. [49] And Iesus stode still, and commaunded hym to be called. And they called the blinde, sayinge vnto him: Be of good conforte: ryse, he calleth the. [50] And he threwe awaye his clooke, and roose and came to Iesus. [51] And Iesus answered and sayde vnto him: what wilt thou that I do vnto the? The blynde sayde vnto hym: master, that I myght see. [52] Iesus sayde vnto him: goo thy waye, thy faith hath saved the. And by and by he receaved his sight, and folowed Iesus in the waye.

11. AND when they came nye to Hierusalem vnto Bethphage and Bethanie, besydes mount olivete, he sent forth two of his disciples, [2] and sayde vnto them: Goo youre wayes into the toune that is over agaynst you. And assone as ye be entred into it, ye shall fynde a coolte bounde, wheron never man sate: loose him and bringe him. [3] And if eny man saye vnto you: why do ye soo? Saye that the Lorde hath neade of him: and streight waye he will sende him hidder. [4] And they went their waye, and found a coolte tyed by the dore with out in a place where two wayes met, and they losed him. [5] And divers of them that stode there, sayde vnto them: what do ye loosinge the coolte? [6] And they sayd vnto them even as Iesus had commaunded them. And they let them goo. [7] And they brought the coolte to Iesus, and

CRANMER—1539.

mynystred vnto: but to mynister, and to geue hys lyfe for the redempcyon of many.

[46] And they came to Hierico: And as he went out of the cytie of Hierico with his dyscyples, and a great nombre of people: blynde Bartymeus the sonne of Tymeus, sate by the hye wayes syde begging. [47] And when he hearde that it was Iesus of Nazareth, he began to crye, and to saye: Iesus, thou sonne of Dauid, haue mercy on me. [48] And many rebuked hym, that he shuld holde hys peace. But he cryed the more a greate deale: thou sonne of Dauid haue mercy on me. [49] And Iesus stode styll, and commaunded hym to be called: And they called the blynde, sayinge vnto hym: Be of good comforte: ryse, he calleth the. [50] And he threwe awaye hys cloke, and rose, and came to Iesus. [51] And Iesus answered, and sayde vnto hym: what wylt thou that I do vnto the? The blynde sayde vnto hym: Master, that I myght se. [52] Iesus sayde vnto hym: go thy waye, thy fayth hath saued the: And immediatly he receaued hys syght, and folowed Iesus in the waye.

11. AND when they came nye to Ierusalem vnto Betphage and Bethanie, besydes mount Olyuete, he sendeth forth two of hys dyscyples, [2] and sayeth vnto them: Go youre waye into the toune, that is ouer agaynst you. And as sone as ye be entred into it: ye shall fynde acolte bounde, wheron neuer man sate: lose hym, and brynge him hither. [3] And if eny man saye vnto you: why do ye so? Saye ye, that the Lorde hath neade of hym: and streyght waye he wyll sende him hyther. [4] And they went their waye, and found the colte tyed by the dore wythout in a place wher two wayes met, and they losed hym. [5] And dyuers of them that stode there, sayde vnto them: what do ye, losynge the colte? [6] And they sayde vnto them, euen as Iesus had commaunded. And they let them go. [7] And they brought the colte to Iesus and cast their garmentes

καὶ ἠκολούθει [e]τῷ Ἰησοῦ| ἐν τῇ ὁδῷ.

XI. *Καὶ ὅτε ἐγγίζουσιν [f]εἰς Ἰερουσαλὴμ,| εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, [2]καὶ λέγει αὐτοῖς, ‘Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν· καὶ εὐθέως εἰσπορευόμενοι εἰς ‘αὐτὴν εὑρήσετε πῶλον δεδεμένον, ἐφ’ ὃν [g]οὐδεὶς ἀνθρώπων κεκάθικε· [h]λύσαντες ‘αὐτὸν ἀγάγετε. |[3]καὶ ἐάν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἴπατε, ‘[i]Οτι ὁ Κύριος ‘αὐτοῦ χρείαν ἔχει· καὶ εὐθέως αὐτὸν [i]ἀποστέλλει| ὧδε.’ [4]Ἀπῆλθον δὲ, καὶ εὗρον [k]πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν αὐτόν. [5]καί τινες τῶν ἐκεῖ ἑστηκότων ἔλεγον αὐτοῖς, ‘Τί ποιεῖτε λύοντες τὸν πῶλον;’ [6]Οἱ δὲ εἶπον αὐτοῖς καθὼς [l]ἐνετείλατο| ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς. [7]καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ [m]ἐπέβαλον| αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν [n]ἐπ’*

[e] Alex. *αὐτῷ.* [f] Alex. *εἰς Ἱεροσόλυμα.* [g] Alex. + *οὔπω.* [h] Alex. *λύσατε αὐτὸν καὶ φέρετε.* [i] Rec. *ἀποστελεῖ.* [k] Rec. + *τὸν.* [l] Alex. *εἶπεν.* [m] Alex. *ἐπιβάλλουσιν.* [n] Alex. *ἐπ’ αὐτὸν.*

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
done vnto *him*, but to serue, and to geue his lyfe for the redemption of many.	vnto, but to minister, and to giue his life a redemption for many.	came not to be ministred vnto, but to minister, & to giue his life a ransome for many.
46 Then they came to Iericho: and as he went out of Iericho with his disciples, and a great nombre of people, Bartimæus the sonne of Timæus which was blynde, sate by the hye wayes syde beggyng.	46 And they come to Iericho: and vvhen he departed from Iericho, and his Disciples, and a very great multitude, the sonne of Timæus, Bar-timæus the blinde man, sate by the way side begging.	46 And they came to Iericho: and as he went out of Iericho with his disciples, and a great number of people; blind Bartimeus, the son of Timeus, sate by the high wayes side, begging.
47 And when he heard that it was Iesus of Nazaret, he began to cry and to say, Iesus the Sonne of Dauid, haue mercie on me.	47 Vvho vvhen he had heard, that it is IESVS of Nazareth: he began to crie, and to say, IESVS, sonne of Dauid, haue mercie vpon me.	47 And when he heard that it was Iesus of Nazareth, he began to cry out, and say, Iesus thou Sonne of Dauid, haue mercie on me.
48 And many rebuked hym, to the ende that he should holde hys peace: but he cryed the more a great deale, Thou Sonne of Dauid, haue mercie on me.	48 And many threatened him, to hold his peace. but he cried much more, Sonne of Dauid, haue mercie vpon me.	48 And many charged him, that he should hold his peace: But he cried the more a great deale, Thou Sonne of Dauid, haue mercie on me.
49 Then Iesus stode styl, and commanded hym to be called: and they called the blynde, saying vnto him, Be of good confort: ryse, he calleth thee.	49 And IESVS standing stil commaunded him to be called. And they call the blinde man, saying to him, Be of better comfort, arise, he calleth thee.	49 And Iesus stood still, and commanded him to be called: and they call the blind man, saying vnto him, Be of good comfort, rise, he calleth thee.
50 And he threwe away his cloke, and rose and came to Iesus.	50 Vvho casting of his garment leapt vp, and came to him.	50 And hee casting away his garment, rose, and came to Iesus.
51 And Iesus answered, and sayd vnto hym, What wilt thou that I do vnto thee? The blinde said vnto him, Master, that I might see.	51 And IESVS ansvvering, said to him, Vvhat vvilt thou that I doe vnto thee? And the blinde man said to him, Rabbôni, that I may see.	51 And Iesus answered, and said vnto him, What wilt thou that I should doe vnto thee? The blinde man said vnto him, Lord, that I might receiue my sight.
52 And Iesus sayd vnto him, Go thy way, thy faith hath saued thee: and by and by, he receaued his sight, and folowed Iesus in the way.	52 And IESVS said to him, Goe thy vvaies, thy faith hath made the safe. And forthvvith he savv, and followed him in the vvay.	52 And Iesus said vnto him, Goe thy way, thy faith hath [a]made thee whole: And immediatly hee receiued his sight, and followed Iesus in the way.
11. AND when they came nye to Ierusalem, to Bethphage and Bethanie, besydes the hil of Oliues, he sent forth two of his disciples,	11. AND vvhen they came nigh vnto Hierusalem and Bethania to Mount-oliuet, he sendeth tvvo of his Disciples,	11. AND when they came nigh to Hierusalem, vnto Bethphage, and Bethanie, at the mount of Oliues, hee sendeth foorth two of his disciples,
2 And sayd vnto them, Go your wayes into that village that is ouer agaynst you: and as sone as ye shal entre into it, ye shal fynde a colte bounde, wheron neuer man sate: lose him and bring him.	2 and saith to them, Goe into the tovvne that is against you, and immediatly entring in thither, you shal finde a colt tied, vpon vvhich no man yet hath sitten: loose him, and bring him.	2 And sayth vnto them, Goe your way into the village ouer against you, and assoone as ye bee entred into it, yee shall finde a colt tied, whereon neuer man sate, loose him, and bring him.
3 And if any man say vnto you, Why do ye so? Say that the Lord hath nede of hym: and strayght way he wil send hym hyther.	3 And if any man shal say to you, Vvat doe you? say that he is needeful for our Lord: and incontinent he vvil send him hither.	3 And if any man say vnto you, Why doe yee this? Say yee, that the Lord hath need of him: and straightway hee will send him hither.
4 And they went their way & found a colte tyed by the dore without, in a place wher two wayes met, and they losed him.	4 And going their vvaies, they found the colt tied before the gate vvithout in the meeting of tvvo vvaies: and they loose him.	4 And they went their way, and found the colt tied by the doore without, in a place where two wayes met: and they loose him.
5 Then certaine of them that stode there, sayd vnto them, What do ye loosyng the colte?	5 And certaine of them that stoode there, said to them, Vvhat doe you loosing the colt?	5 And certaine of them that stood there, said vnto them, What doe ye loosing the colt?
6 And they sayd vnto them euen as Iesus had commanded them. And they let them go.	6 Vvho said to them as IESVS had commaunded them: and they did let him goe vvith them.	6 And they sayd vnto them euen as Iesus had commaunded: and they let them goe.
7 They broght therfore the colte to Iesus, and cast their garmentes on him: and he sate vpon him.	7 And they brought the colt to IESVS: and they lay their garments vpon	7 And they brought the colt

[a] *Or*, saued thee.

αὐτῷ.| [8]πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν [o]εἰς τὴν ὁδόν·| ἄλλοι δὲ [p]στοιβάδας| ἔκοπτον ἐκ τῶν δένδρων, καὶ ἐστρώννυον εἰς τὴν ὁδόν. [9]καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, [q]λέγοντες,| ‘ Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ‘ ὀνόματι Κυρίου. [10]εὐλογημένη ἡ ἐρχομένη βασιλεία [r]τοῦ πατρὸς ἡμῶν Δαυὶδ· ‘ Ὡσαννὰ ἐν τοῖς ὑψίστοις.’ [11]Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα [s]ὁ Ἰησοῦς,| [t]καὶ| εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα, ὀψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα. [12]Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας, ἐπείνασε· [13]καὶ ἰδὼν συκῆν [u]ἀπὸ| μακρόθεν, ἔχουσαν φύλλα, ἦλθεν [v]εἰ ἄρα εὑρήσει τι| ἐν αὐτῇ· καὶ ἐλθὼν ἐπ᾽ αὐτὴν, οὐδὲν εὗρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων. [14]καὶ ἀποκριθεὶς [w]εἶπεν αὐτῇ, ‘ [x]Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα| [y]μηδεὶς|

[o] Alex. ἐν τῇ ὁδῷ. [p] Alex. στιβάδας. [q] Alex. = λέγοντες. [r] Rec. + ἐν ὀνόματι Κυρίου. [s] Alex. = ὁ Ἰησοῦς. [t] Alex. = καὶ. [u] Rec. = ἀπὸ. [v] Alex. εἰ ἄρα τι εὑρήσει. [w] Rec. + ὁ Ἰησοῦς. [x] Alex. εἰς τὸν αἰῶνα ἐκ σοῦ.

WICLIF—1380.

and thei leiden on hym her clothis: and ihesus sat on hym, [8] and many streweden her clothis in the weie, other men kittiden braunchis fro trees: and streweden in the weie, [9] and thei that wenten bifor and that sueden: crieden and seiden, osanna: blessid is he that cometh in the name of the lord, [10] blessid be the kyngdom of oure fadir dauith: that is come, osanna: in hiȝist thingis,

[11] and he entrid in to ierusalem in to the temple, and whanne he hadde seie al thing aboute, whanne it was euene: he wente out in to bethany with the twelue, [12] and another dai whanne he wente out of bethany, he hungrid, [13] and whanne he hadde seen a fige tre afer hauynge leeues, he cam if happeli he schulde fynde ony thing theron, and whanne he cam to it he fonde no thing outakun leues, for it was not tyme of figis, [14] and ihesus answerid and seide to it, now neuer ete ony man fruyt of thee more, and his disciplis herden,

[15] and thei comen to ierusalem, and whanne he was entrid in to the temple: he bi gan to cast out, sellers and biggers in the temple: and he turned up sodoun the boordis of chaungers, and the cheiris of men that solden culuers, [16] and he suffrid not that ony man schulde bere a vessel thoruȝ the temple, [17] and he tauȝte hem and seide, where it is not writun, that myn hous schal be clepid the hous of preiynge to alle folkis? but ȝe han made it, a denne of theues,

[18] and whanne this thing was herde: the princis of preestis and scribis, souȝten hou thei schulden lese hym, for thei dredden hym: for al the puple wondriden on his techynge, [19] and whanne euenynge was come he wente out of the cite, [20] ȝ as thei passiden forth eerli thei saien the fige tre made drie fro the rootis, [21] and petir bi thouȝte hym: and seide to

her, *their*. kittiden, *cut*. sueden, *followed*. outakun, *except*. biggers, *bugers*. culuers, *doves or pigeons*. clepid, *called*. lese, *destroy*.

TYNDALE—1534.

caste their garmentes on him: and he sate vpon him. [8] And many sprede there garmentes in the waye. Other cut doune braunches of the trees, and strawed them in the waye. [9] And they that went before and they that folowed, cryed sayinge: Hos anna: blessed be he that commeth in the name of the Lorde. [10] Blessed be the kingdome that commeth in the name of him that is Lorde of oure father David. Hos anna in the hyest.

[11] And the Lorde entred in to Ierusalem, and into the temple. And when he had loked roundabout vpon all thinges, and now the even tyde was come, he went out vnto Bethany, with the twelve. [12] And on the morowe when they were come out from Bethany, he hungred, [13] and spyed a fygge tree a farre of havinge leves, and went to se whether he myght finde eny thinge ther on. But when he came therto, he founde no thinge but leves: for the tyme of fygges was not yet. [14] And Iesus answered and sayde to it: never man eate frute of the here after whill the worlde stondith. And his disciples hearde it.

[15] And they came to Ierusalem. And Iesus went into the temple, and beganne to cast out the sellers and byers in the temple, and overthrewe the tables of the money chaungers, and the stoles of them that solde doves: [16] and wolde not suffre that eny man caried a vessell thorow the temple. [17] And he taught sayinge vnto them, is it not written: my housse shalbe called the housse of prayer vnto all nacions? But ye have made it a deen of theves.

[18] And the Scribes and hye prestes hearde yt and sought howe to distroye him. For they feared him, because all the people marveled at his doctrine. [19] And when even was come, he went out of the cite. [20] And in the mornynge as they passed by, they sawe the fygge tree dryed vp by the rotes. [21] And Peter re-

CRANMER—1539.

on hym: and he sate vpon hym. [8] And many sprede their garmentes in the waye. Other cut downe braunches of the trees, and strawed them in the waye. [9] And they that went before and they that folowed: cryed, saying. Hosanna: blessed is he that commeth in the name of the Lorde. [10] Blessed be the kyngdome, that commeth in the name of hym that is Lorde of oure father Dauid: Hosanna in the hyest.

[11] And the Lorde entred into Ierusalem and into the temple. And when he had loked round about vpon all thynges, and now the euen tyde was come, he went out vnto Bethany wyth the twelue. [12] And on the morow when they were come out from Bethany, he hungred. [13] And whan he had spyed a fyg tree a farre of, hauynge leaues, he came to se, yf he myght fynde eny thynge theron. And when he came to it, he founde nothynge but leaues: for the tyme of fygges was not yet. [14] And Iesus answered, and sayde vnto the fygg tre: neuer man eate frute of the here after whyll the worlde standeth. And his discyples hearde it.

[15] And they came to Ierusalem. And Iesus went into the temple, and beganne to cast out them that solde and bought in the temple, and ouerthrewe the tables of the money chaungers, and the stoles of them that solde doues: [16] and wolde not suffre, that eny man shuld carye a vessell thorow the temple. [17] And he taught, sayinge vnto them: is it not wrytten: my house shalbe called the house of prayer vnto all nacyons? But ye haue made it a den of theues.

[18] And the Scrybes and hye prestes hearde it, and sought how to destroye him. For they feared hym, because all the people marueled at his doctryne. [19] And when euen was come, Iesus went out of the cytye. [20] And in the morning as they passed by, they sawe the fygge tree dryed vp by the rotes. [21] And Peter

‘ καρπὸν φάγοι.’ Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. [15] Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν [z] ὁ Ἰησοῦς| εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατέστρεψε· [16] καὶ οὐκ ἤφιεν ἵνα τὶς διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. [17] καὶ ἐδίδασκε, [a] λέγων αὐτοῖς,| ‘ Οὐ γέγραπται, “ Ὅτι ὁ οἶκός μου “ οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν;” ὑμεῖς δὲ ἐποιήσατε αὐτὸν ‘ σπήλαιον λῃστῶν.’ [18] Καὶ ἤκουσαν οἱ [b] γραμματεῖς καὶ οἱ ἀρχιερεῖς,| καὶ ἐζήτουν πῶς αὐτὸν [c] ἀπολέσουσιν· | ἐφοβοῦντο γὰρ αὐτὸν, [d] ὅτι πᾶς| ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. [19] Καὶ [e] ὅτε| ὀψὲ ἐγένετο, [f] ἐξεπορεύετο| ἔξω τῆς πόλεως. [20] Καὶ [g] πρωὶ παραπορευόμενοι,| εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν. [21] καὶ ἀναμνησ-

[z] Rec. οὐδείς. [a] Alex. = ὁ Ἰησοῦς. [a] Alex. καὶ ἔλεγεν. [b] Alex. ἀρχ. καὶ οἱ γραμμ. [c] Alex. ἀπολέσωσιν. [d] Alex. πᾶς γὰρ. [e] Alex. ὅταν. [f] Alex. ἐξεπορεύοντο. [g] Alex. παραπ. πρωΐ.

GENEVA—1557.

8 And many spred their garmentes in the way: other cut doune branches of the trees, and strawed them in the way. 9 And they that went before, and they that folowed, cried, saying, Hosanna, blessed be he that commeth in the name of the Lord. 10 Blessed be the kingdome that commeth in the name of him that is Lord of our father Dauid: Hosanna *O thou which art* in the hyest *heauens.*

11 And the Lord entred into Ierusalem, and into the temple. And when he had loked rounde about vpon all thinges, and now it was euening, he came vnto Bethanie, with the twelue. 12 And on the morow when they were come out from Bethanie, he hungred. 13 And spied a fygge tree a farre of, hauing leaues, and went to see whether he myght fynde any thing theron. But when he came therto, he found nothing but leaues: for the time of fygges was not yet. 14 Then Iesus answered, and sayd to it, Neuer man eat frute of thee here after whyle the world standeth. And his disciples heard it.

15 And they came to Ierusalem. And Iesus went into the temple, and began to cast out the sellers and byers in the temple and ouer threw the tables of the money changers, and the stooles of them that sould doues. 16 Nether would he suffre that any man should cary a vessel through the temple. 17 And he taught, saying vnto them, Is it not wrytten, My house shalbe called the house of prayer, vnto all nations? But ye haue made it a denne of theues. 18 And the Scribes and hie Priestes heard it, and soght how to destroy hym. For they feared hym, because all the people merueyled at his doctrine. 19 But when euen was come, Iesus went out of the citie.

20 And in the mornyng as they passed by, they sawe the fygge tree dryed vp by the rootes. 21 Then Peter remembred, and

RHEIMS—1582.

him, and he sate vpon him. 8 And many spred their garments in the vvay: and others did cut boughes from the trees, and stravved them in the vvay. 9 And they that vvent before and they that folovved, cried saying, *Hosanna, blessed is he that commeth in the name of our Lord.* 10 *blessed is the kingdom of our father Dauid that commeth, Hosanna in the highest.* 11 And he entred Hierusalem into the temple: and hauing vevved al things round about, vvhen novv the euening houre vvas come, he vvent forth into Bethania vvith the Tvvelue.

12 And the next day vvhen they departed from Bethania, he vvas an hungred. 13 And vvhen he had seen a farre of a figtree hauing leaues, he came if happily he could finde any thing on it. And vvhen he vvas come to it, he found nothing but leaues. for it vvas not the time for figges. 14 And ansvvering he said to it, Novv no man eate fruite of the any more for euer. And his Disciples heard it. 15 And they come to Hierusalem.

And vvhen he vvas entred into the temple, he began to cast out them that sold and bought in the temple, and the tables of the bankers, and the chaires of them that sold pigeons he ouerthrevv. 16 and he suffred not that any man should carie a vessel through the temple: 17 and he taught, saying to them, Is it not vvritten, *That my house shal be called the house of prayer to al nations? But you haue made it a denne of theeues.* 18 Vvhich vvhen the cheefe Priestes and the Scribes had heard, they sought hovv they might destroy him. for they vvere afraid of him, because the vvhole multitude vvas in admiration vpon his doctrine. 19 And vvhen euening vvas come, he vvent forth out of the citie.

20 And vvhen they passed by in the morning, they savv the figtree vvithered from the rootes. 21 And Peter remem-

AUTHORISED—1611.

to Iesus, and cast their garments on him, and he sate vpon him. 8 And many spread their garments in the way: and others cut down branches of the trees, and strawed them in the way. 9 And they that went before, and they that followed, cryed, saying, *Hosanna,* blessed is hee that commeth in the Name of the Lord. 10 Blessed be the kingdome of our father Dauid, that commeth in the Name of the Lord, *Hosanna* in the highest. 11 And Iesus entred into Hierusalem, and into the Temple, and when hee had looked round about vpon all things, and now the euentide was come, hee went out vnto Bethanie with the twelue.

12 And on the morow when they were come from Bethanie, hee was hungry. 13 And seeing a figtree a farre off, hauing leaues, hee came, if haply hee might find any thing thereon, and when hee came to it, hee found nothing but leaues: for the time of figs was not *yet.* 14 And Iesus answered, and said vnto it, No man eate fruit of thee hereafter for euer. And his disciples heard *it.*

15 And they come to Hierusalem, and Iesus went into the Temple, and beganne to cast out them that sold and bought in the Temple, and ouerthrew the tables of the money changers, and the seats of them that sold doues, 16 And would not suffer that any man should carie any vessell thorow the Temple. 17 And he taught, saying vnto them, Is it not written, My house shal be called of all nations the house of prayer? but ye haue made it a denne of theeues. 18 And the Scribes and chiefe Priests heard *it,* and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. 19 And when euen was come, Hee went out of the citie.

20 And in the morning, as they passed by, they saw the figtree dried vp from the rootes. 21 And Peter calling to

θεὶς ὁ Πέτρος λέγει αὐτῷ, ‘ Ῥαββὶ, ἴδε, ἡ συκῆ ἣν κατηράσω ἐξήρανται.’ 22 Καὶ
ἀποκριθεὶς [h]ὁ| Ἰησοῦς λέγει αὐτοῖς, ‘ Ἔχετε πίστιν Θεοῦ. 23 ἀμὴν [i]γὰρ| λέγω
‘ ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ἄρθητι, καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ
‘ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ἃ λέγει γίνεται, ἔσται αὐτῷ
‘ [k]ὃ ἐὰν εἴπῃ.| 24 διὰ τοῦτο λέγω ὑμῖν, Πάντα ὅσα ἂν [l]προσευχόμενοι| αἰτεῖσθε,
‘ πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν. 25 Καὶ ὅταν στήκητε προσευχόμενοι,
‘ ἀφίετε εἴ τι ἔχετε κατά τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν
‘ τὰ παραπτώματα ὑμῶν. 26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς
‘ οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.’

27 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ,
ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, 28 καὶ

[h] Rec. = ὁ. [i] Alex. = γὰρ. [k] Alex. = ὃ ἂν εἴπῃ. [l] Alex. προσεύχεσθε καὶ. [m] Alex. ἔλεγον. [n] Alex. ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην, ἵνα ταῦτα ποιῇς. [o] Alex. = ἀποκριθεὶς.

WICLIF—1380.

hym maistir lo the fige tre whom thou cursedist is dried up/ 22 and ihesus answerid and seide to hem/ haue ȝe the feith of god/ 23 truli I seie to ȝou, that who euer seith to this hille, be thou taken and cast in to the see and doutith not in his herte, but bileueth: that what euer he seie: schal be don: it schal be don to him/ 24 therfor I seie to ȝou alle thingis, what euer thingis ȝe preiynge schuln axe: bileue ȝe that ȝe schuln take and thei schuln come to ȝou/ 25 and whanne ȝe schuln stonde to preie/ forȝeue ȝe if ȝe han ony thing aȝens ony man/ that ȝoure fadir that is in heuenes forȝeue to ȝou ȝoure synnes/ 26 and if ȝe forȝeuen not: nether ȝoure fadir that is in heuenes, schal forȝeue to ȝou ȝour synnes/

27 And eftsone thei camen to ierusalem/ and whanne he walkid in the temple: the hiȝist preestis and scribis and elder men comen to hym, 28 and seien to hym/ in what power doist thou thes thingis: or who ȝaf to thee this pouer that thou do these thingis? 29 ihesus answerid and seide to hem/ and I schal axe ȝou o word: and answere ȝe to me/ and I schal seie to ȝou in what power I do these thingis/ 30 whether was the baptym of Ion of heuene or of men? answere ȝe to me/ 31 and thei thouȝten withynne hemsilf, seiyng/ if we seien of heuene: he schal seie to us/ whi thanne bileuen ȝe not to hym/ 32 if we seien of men: we dreden the puple/ for alle men hadden Ion: that he was verili a profete/ 33 and thei answerden and seien to ihesus/ we witen neuer/ and ihesus answerid and seide to hem/ nether I seie to ȝou: In what power I do these thingis.

12. AND ihesus bigan to speke to hem in parablis/ a man plauntid a vyneȝerd: and sette an hegge aboute it and dalf a lake, and bildid a tour and hirid

seie, *say*, aȝens, *against*. eftsone, *again*. o, *one*. hemsilf, *themselves*. witen, *know*. dalf, *dug*.

TYNDALE—1534.

membred/ and sayde vnto him: master/ beholde/ the fygge tree which thou cursedest/ is widdred awaye. 22 And Iesus answered/ and sayde vnto them: Have confidens in God. 23 Verely I saye vnto you/ that who soever shall saye vnto this mountayne: take awaye thy silfe/ and cast thy silfe in to the see/ and shall not waver in his herte/ but shall beleve that those thinges which he sayeth shall come to passe/ what soever he sayeth/ shalbe done to him. 24 Therfore I saye vnto you/ what soever ye desyre when ye praye/ beleve that ye shall have it/ and it shalbe done vnto you. 25 And when ye stond and praye/ forgeve/ yf ye have eny thinge agaynste eny man/ that youre father also which is in heven/ maye forgeve you youre trespases. . . . . .

27 And they came agayne to Hierusalem. And as he walked in the temple/ ther came to him the hye prestes/ and the Scribes/ and the elders/ 28 and sayd vnto him: by what auctorite doest thou these thinges? and who gave the this auctorite/ to do these thinges? 29 Iesus answered and sayde vnto them: I will also axe of you a certayne thinge: and answere ye me/ and I wyll tell you by what auctorite I do these thinges. 30 The baptyme of Iohn/ was it from heven or of men? Answer me. 31 And they thought in them selves sayinge: yf we shall saye from heven: he will saye why then dyd ye not beleve him? 32 but if we shall saye/ of men: then feare we the people. For all men counted Iohn/ that he was a verie Prophete. 33 And they answered and sayd vnto Iesu: we cannot tell. And Iesus answered and sayd vnto them: nether wyll I tell you/ by what auctorite I do these thynges.

12. AND he beganne to speake vnto them in similitudes. A certayne man planted a vineyarde/ and compased it with an hedge/ and ordeyned a wyne presse/ and bylt a toure in yt. And let yt

CRANMER—1539.

remembred, and sayde vnto him: master, beholde the fygg tree whych thou cursedest is wyddred awaye. 22 And Iesus answered and sayde vnto them: haue confydens in God. 23 Uerely I saye vnto you, that whosoeuer shall saye vnto thys mountayne: remoue, and cast thy selfe into the see, and shall not doute in hys herte, but shall beleue that those thinges which he sayeth shall come to passe, what soeuer he sayeth he shall haue. 24 Therfore I saye vnto you, what thinges soeuer ye desyre when ye praye, beleue that ye receaue them, and ye shall haue them. 25 And when ye stand and praye, forgeue, yf ye haue ought agaynst eny man, that youre father also which is in heauen, maye forgeue you youre trespasses. . . . .27 And they came agayne to Ierusalem. And as he walked in the temple, ther come to hym the hye Prestes, and the Scrybes, and the elders, 28 and saye vnto hym: by what auctorite doest thou these thynges? and who gaue the thys auctorite, to do these thynges? 29 Iesus answered, and sayde vnto them: I wyll also aske of you a certayne thinge and answere ye me, and I will tell you by what auctorite I do these thinges. 30 The baptime of Iohn, whether was it from heauen or of men? Answer me. 31 And they thought in them selues, sayinge: yf we saye, from heauen: he will saye why then did ye not beleue him? 32 but yf they had sayd, of men, they feared the people. For all men counted Iohn, that he was a verie Prophete. 33 And they answered and sayd vnto Iesu: we cannot tell. And Iesus answered, and sayd vnto them: nether will I tell you by what auctorite I do these thynges.

12. AND he beganne to speake vnto them by parables. A certayne man planted a vyneyarde, and compassed it aboute with an hedge, and ordeyned a wyne presse, and bylt a toure, and let it out to

[m] λέγουσιν| αὐτῷ, ‘Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; [n] καὶ τίς σοι τὴν ἐξουσίαν
‘ταύτην ἔδωκεν, ἵνα ταῦτα ποιῇς;’| [29] Ὁ δὲ Ἰησοῦς [o] ἀποκριθεὶς| εἶπεν αὐτοῖς,
‘Ἐπερωτήσω ὑμᾶς κἀγὼ ἕνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ
‘ἐξουσίᾳ ταῦτα ποιῶ. [30] Τὸ βάπτισμα [p] Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων;
‘ἀποκρίθητέ μοι.’ [31] Καὶ [q] ἐλογίζοντο| πρὸς ἑαυτοὺς, λέγοντες, ‘Ἐὰν εἴπωμεν,
‘Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί [r] οὖν| οὐκ ἐπιστεύσατε αὐτῷ; [32] ἀλλ’ [s] εἴπωμεν, Ἐξ
‘ἀνθρώπων,’ [t] ἐφοβοῦντο| τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, [u] ὅτι ὄντως|
προφήτης ἦν. [33] καὶ ἀποκριθέντες [v] λέγουσι τῷ Ἰησοῦ,| ‘Οὐκ οἴδαμεν.’ [w] Καὶ ὁ
Ἰησοῦς ἀποκριθεὶς| λέγει αὐτοῖς, ‘Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα
‘ποιῶ.’ XII. Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς [x] λέγειν,| ‘Ἀμπελῶνα ἐφύτευ-
‘σεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ ὤρυξεν ὑπολήνιον, καὶ ᾠκοδόμησε

[p] Alex. + τὸ. [q] Alex. διελογίζοντο. [r] Alex. = οὖν. [s] Rec. + ἐὰν. [t] Alex. φοβούμεθα. [u] Alex. ὄντως ὅτι s. = ὄντως. [v] Alex. τῷ Ἰησοῦ λέγουσι. [w] Alex. ἀποκριθεὶς ὁ Ἰησοῦς s. καὶ ὁ Ἰησοῦς. [x] Alex. λαλεῖν.

GENEVA—1557.

sayd vnto him, Master, beholde the fygge tree whych thou cursedest, is wythered away. [22] And Iesus answered, and sayd vnto them, Haue confidence in God. [23] For verely I say vnto you, that whosoeuer shal say vnto this mountayne, Take away thy selfe, and cast thy selfe into the sea, and shal not wauer in his heart, but shal beleue that those thynges which he sayith shal come to passe, what soeuer he sayth, shalbe done to him. [24] Therfore I say vnto you, Whatsoeuer ye desire when ye pray, beleue that ye shal haue it, and it shalbe done vnto you. [25] And when ye shal stand, and pray, forgeue, yf ye haue any thing agaynst any man, that your father also which is in heauen, may forgeue you your trespases. [26] For if you wil not forgyue: your father which is in heauen wil not pardon you your synnes. [27] Then they come agayne to Ierusalem: and as he walked in the temple, there came to hym the hye Priestes, Scribes, and Elders, [28] And sayd vnto hym, By what autoritie doest thou these thynges? and who gaue thee this autoritie, to do these thinges? [29] Iesus answered and sayd vnto them, I wil also aske of you a certayne thyng, and answer ye me, and I wil tel you by what autoritie I do these thynges. [30] The baptisme of Iohn, was it from heauen, or of men? Answer me: [31] And they thoght with them selues, saying, If we shal saye from heauen: he wil say, Why then did ye not beleue him? [32] But if we say of men: then feare we the people. For all men iudged of Iohn, that he had bene a very Prophet. [33] Then they answered, and sayd vnto Iesus, We can not tel. And Iesus answered, and sayd vnto them, Nether wil I tel you by what autoritie I do these thinges.

12. AND he began to speake vnto them in similitudes. A certayne man planted a vineyard, and compassed it with an hedge, and digged a pit to receaue the lycour of the wynepresse, and buylt a

RHEIMS—1582.

bring, said to him, Rabbi, behold the figtree that thou didst curse, is vvithered. [22] And Iesvs ansvvering saith to them, Haue faith of God. [23] Amen I say to you, that vvhosoeuer shal say to this mountaine, Be taken vp and be cast into the sea, and shal not stagger in his hart, but beleeue that vvhatsoeuer he saith, shal be done: it shal be done vnto him. [24] Therfore I say to you, al things vvhatsoeuer you aske, praying, beleeue that you shal receiue, and they shal come vnto you. [25] And vvhen you shal stand to pray, forgiue if you haue ought against any man: that also your father which is in heauen, may forgiue you your sinnes. [26] If so be that you vvil not forgiue, neither vvil your father that is in heauen, forgiue you your sinnes. [27] And they come againe to Hierusalem.

And vvhen he vvalked in the temple, there come to him the cheefe Priestes and the Scribes and the Auncients, [28] and they say to him, In vvhat povver doest thou these things? and vvho hath giuen thee this povver, that thou shouldest doe these things? [29] And Iesvs ansvvering said to them, I also vvil aske you one vvord, and ansvver you me: and I vvil tel you in vvhat povver I doe these things. [30] The baptisme of Iohn vvas it from heauen, or from men? ansvver me. [31] But they thought vvith them selues, saying, If vve say, From heauen: he vvil say, Vvhy then did you not beleeue him? [32] If vve say, From men, they feared the people. for al accounted Iohn that he vvas in deede a Prophet. [33] And they ansvvering say to Iesvs, Vve knovv not. And Iesvs ansvvering saith to them, Neither do I tel you in vvhat povver I doe these things.

12. AND he began to speake to them in parables, A man planted a vineyard and made a hedge about it, and digged a trough, and built a tovvre, and let it out

AUTHORISED—1611.

remembrance, saith vnto him, Master, behold, the figtree which thou cursedst, is withered away. [22] And Iesus answering, saith vnto them, [α] Haue faith in God. [23] For verely I say vnto you, that whosoeuer shall say vnto this mountaine, Bee thou remoued, and bee thou cast into the sea, and shall not doubt in his heart, but shall beleeue that those things which hee sayth, shall come to passe: he shal haue whatsoeuer he saith. [24] Therfore I say vnto you, What thingssoeuer ye desire when ye pray, beleeue that yee receiue *them*, and yee shall haue *them*. [25] And when ye stand, praying, forgiue, if ye haue ought against any: that your Father also which is in heauen, may forgiue you your trespasses. [26] But if you doe not forgiue, neither will your Father which is in heauen, forgiue your trespasses.

[27] And they come againe to Hierusalem, and as hee was walking in the Temple, there come to him the chiefe Priests, and the Scribes, and the Elders, [28] And say vnto him, By what authority doest thou these things? and who gaue thee this authority to doe these things? [29] And Iesus answered, and sayd vnto them, I will also aske of you one [β] question, and answere me, and I will tell you by what authority I doe these things. [30] The baptisme of Iohn, was it from heauen, or of men? Answere me. [31] And they reasoned with themselues, saying, If we shall say, From heauen, he will say, Why then did ye not beleeue him? [32] But if we shall say, Of men, they feared the people: for all men counted Iohn, that he was a Prophet indeed. [33] And they answered and said vnto Iesus, We cannot tell. And Iesus answering, saith vnto them, Neither do I tell you by what authoritie I doe these things.

12. AND hee began to speake vnto them by parables. A certaine man planted a vineyard, and set an hedge about it, and digged *a place for* the wine fat, and built

[α] *Or*, haue the faith of God. [β] *Or*, thing.

‘ πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε. [2]καὶ ἀπέστειλε πρὸς τοὺς
‘ γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ
‘ ἀμπελῶνος· [3]οἱ δὲ λαβόντες αὐτὸν ἔδειραν, καὶ ἀπέστειλαν κενόν. [4]καὶ πάλιν
‘ ἀπέστειλε πρὸς αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον [y]λιθοβολήσαντες| ἐκεφαλαίωσαν,
‘ καὶ [z]ἀπέστειλαν ἠτιμωμένον.| [5]καὶ [a]πάλιν| ἄλλον ἀπέστειλε· κἀκεῖνον ἀπέκτει-
‘ ναν· καὶ πολλοὺς ἄλλους, [b]τοὺς| μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες. [6]ἔτι οὖν
‘ ἕνα υἱὸν ἔχων ἀγαπητὸν [c]αὐτοῦ,| ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον,
‘ λέγων, Ὅτι ἐντραπήσονται τὸν υἱόν μου. [7]ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς
‘ ἑαυτοὺς, Ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν
‘ ἔσται ἡ κληρονομία. [8]καὶ λαβόντες αὐτὸν [d]ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ
‘ ἀμπελῶνος.| [9]τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει

[y] Alex. = λιθοβολήσαντες. [z] Alex. ἠτίμησαν. [a] Alex. = πάλιν. [b] Alex. οὓς.

WICLIF—1380.

it to teliers: and wente forth in pilgrymage, [2] and he sente to the erthe tiliers in tyme a seruaunt to resceyue of the erthetiliers of the fruyt of the vyneȝerd, [3] and thei token hym and beten: and leften hym voide, [4] and eftsone he sente to hem another seruaunte and thei woundiden hym in the heed and turmentiden hym, [5] and eftsoone he sente another: and thei slowen hym, and other mo, betynge summe: and sleynge other,

[6] but ȝit he hadde a moost dereworthe sone and he sente him last to hem and seide parauenture thei wolen drede my sone, [7] but the erthetiliers seiden to gidre, this is the eir, come ȝe sle we hym, and the eritage schal be oure, [8] and thei token him: ȝ killiden, and castiden out withouten the vyneȝerd, [9] thanne what schal the lorde of the vyneȝerd do? he schal come ȝ lese the tiliers and ȝeue the vyneȝerd to other, [10] Where ȝe han not redde this scripture, the stone whiche the bilders han dispisid, this is made in to the heed of the corner [11] this thing is don of the lord and is wondirful in oure iȝen, [12] And thei souȝten to holde hym, and thei dredden the puple, for thei knewen that to hem he seide this parable, and thei leften hym: and thei wenten aweie,

[13] and thei senten to him summe of the farisies and erodians, to take hym in word, [14] whiche comen and seien to hym, maistir we witen that thou art sothfast: and reckist not of ony man, for nether thou biholdist in to face of man: but thou techist the weie of god in truthe, is it leful that tribute be ȝouun to the emperour: [15] or we schuln not ȝeue, whiche witynge her pryuy falsnesse: seide to hem, what tempten ȝe me: bringe ȝe to me a peny that I se, [16] and thei brouȝten to hym, and he seide to hem, whose is this, ymage, and the writynge? thei seien

teliers, *tillers*. eftsone, *again*. lese, *destroy*. ȝeue, *give*. iȝen, *eyes*. witen, *know*. sothfast, *true*. reckist, *reckonest*. leful, *lawful*. ȝouun, *given*. witynge, *knowing*. her, *their*.

TYNDALE—1534.

out to hyre vnto husbandmen, and went into a straunge countre. [2] And when the tyme was come, he sent to the tennauntes a servaunt, that he myght receave of the tenauntes of the frute of the vyneyarde. [3] And they caught him and bet him and sent him agayne emptye. [4] And moreover he sent vnto them another servaunt, and at him they cast stones and brake his heed, and sent him agayne all to revyled. [5] And agayne he sent another, and him they kylled: and many other, beetynge some, and kyllinge some.

[6] Yet had he one sonne whom he loved tenderly, him also he sent at the last vnto them sayinge: they wyll feare my sonne. [7] But the tenauntes sayde amongest them selves: this is the heyre: come let vs kyll hym, and the inheritaunce shalbe oures. [8] And they toke him and kyllid him, and cast him out of the vyneyarde. [9] What shall then the lorde of the vyneyarde do? He will come and destroye the tenauntes, and let out the vyneyarde to other. [10] Have ye not redde this scripture? The stoone which the bylders dyd refuse, is made the chefe stoone in the corner: [11] this was done of the Lorde, and is mervelous in oure eyes. [12] And they went about to take him, but they feared the people. For they perceaved that he spake that similitude agaynst them. And they left him and went their waye.

[13] And they sent vnto him certayne of the Pharises with Herodes servantes, to take him in his wordes. [14] And assone as they were come, they sayd vnto him: master we knowe that thou arte true, and carest for no man: for thou consyderest not the degre of men, but teachest the waye of God truly: Ys it laufull to paye tribute to Cesar, or not? [15] Ought we to geve, or ought we not to geve? He vnderstode their simulacion, and sayde vnto them: Why tempte ye me? Brynge me apeny, that I maye se yt. [16] And they brought. And he sayde vnto them: Whose

CRANMER—1539.

hyre vnto husbandmen, and went into a straunge countre. [2] And when the tyme was come, he sent to the husbandmen a seruaunt, that he myght receaue of the husbandmen of the frute of the vyneyarde. [3] And they caught hym, and bet hym, and sent hym awaye agayne emptye. [4] And moreouer, he sent vnto them another seruaunt, and at hym they cast stones and brake hys heed, and sent hym awaye agayne all to reuyled. [5] And agayne, he sent another, and hym they kylled: and many other, beatynge some, and kyllinge some.

[6] And so whan he had yet but one beloued sonne, he sent hym also at the last vnto them, sayinge: they will feare my sonne. [7] But the husbandmen sayde amongest them selues: this is the heyre: come let vs kyl him, and the inheritaunce shalbe oures. [8] And they toke hym and kylled him, and cast him out of the vyneyard. [9] What shall therfore the Lord of the vyneyarde do? He shall come, and destroye the husbandmen, and let out the vyneyarde vnto other. [10] Haue ye not red this scrypture? The stone which the buylders did refuse, is become the chefe stoone of the corner? [11] this is the Lordes doynge, and it is meruelous in oure eyes. [12] They went about also to take him, and feared the people. For they knew, that he had spoken the parable agaynst them. And they left hym and went their waye.

[13] And they sent vnto hym certayne of the Pharises and Herodes seruauntes, to take him in his wordes. [14] And assone as they were come, they sayd vnto him: Master, we knowe that thou arte true, and carest for no man: for thou consyderest not the outward appearaunce of men, but teachest the waye of God truly: Is it laufull to paye tribute to Cesar, or not? [15] Ought we to geue, or ought we not to geue? But he vnderstode their simulacyon, and sayde vnto them: Why tempte ye me: Brynge me a peny, that I maye se it. [16] And they brought it. And he sayeth vnto them: Whose is thys

‘ τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. [10]Οὐδὲ τὴν γραφὴν ταύτην
‘ ἀνέγνωτε; “ Λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν
“ γωνίας. [11]παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.” ’
[12]Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς
αὐτοὺς τὴν παραβολὴν εἶπε· καὶ ἀφέντες αὐτὸν ἀπῆλθον. [13]Καὶ ἀποστέλλουσι
πρὸς αὐτόν τινας τῶν Φαρισαίων καὶ τῶν Ἡρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ.
[14]οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ, ‘ Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει
‘ σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ’ ἐπ’ ἀληθείας τὴν
‘ ὁδὸν τοῦ Θεοῦ διδάσκεις. ἔξεστι κῆνσον Καίσαρι δοῦναι ἢ οὔ; δῶμεν, ἢ μὴ
‘ δῶμεν;’ [15]‘Ο δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, ‘ Τί με πειράζετε; φέρετέ
‘ μοι δηνάριον, ἵνα ἴδω.’ [16]Οἱ δὲ ἤνεγκαν. Καὶ λέγει αὐτοῖς, ‘ Τίνος ἡ εἰκὼν αὕτη

[c] Alex. = αὐτοῦ. [d] Alex. ἀ. κ. ἐ. αὐτὸν ἔ. τ. ἀ.

GENEVA—1557.

towre in it: and let it out to hyre vnto housbandmen, and went into a straunge countrey. [2] And when the tyme was come, he sent to the tenantes a seruant, that he might receaue of the tenantes, of the frute of the vineyard. [3] But they caught him, and bet him, and sent him away empty. [4] And agayne, he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away all to reuiled. [5] And agayne he sent another, and him they killed: and many other, beating some, and kylling some. [6] Yet had he one sonne whom he loued tenderly: him also he sent at the last vnto them, saying, They wyl reuerence my sonne. [7] But the tenantes sayd amongest them selues, this is the heyre: come let vs kyl hym, and the inheritance shalbe oures. [8] And they toke him, and kylled hym and cast him out of the vineyard. [9] What shal then the Lord of the vineyard do? He wil come and destroy the tenantes, and let out the vineyard to other. [10] Haue ye not read so muche as this scripture? The stone which the buylders did refuse, is made the chiefe stone in the corner. [11] This was done of the Lord, and is marueilous in our eyes. [12] Then they went about to take hym, but they feared the people, For they perceaued that he spake that similitude against them, and they left him, and went their way. [13] And they sent vnto hym certaine of the Pharises, and of Herodes seruantes, to take him in his wordes.

[14] And as sone as they were come, they sayd vnto him, Master, we knowe that thou art true, and carest for no man: for thou considerest not the personne of men, but teachest the way of God truely: Is it lawful to pay tribute to Cæsar, or not? [15] Ought we to geue, or ought we not to geue? And he vnderstode their simulation, and sayd vnto them, Why tempt ye me? Bring me a penny, that I may see it. [16] And they broght *it*, and he sayd vnto them. Whose is this image and

RHEIMS—1582.

to husbandmen: and vvent forth into a strange countrie. [2] And he sent to the husbandmen in season a seruant, to receiue of the husbandmen, of the fruite of the vineyard. [3] Vvho apprehending him, bette him: and sent him avvay emptie. [4] And againe he sent to them an other seruant: and him they vvounded in the head, and vsed him reprochefully. [5] And againe he sent an other, and him they killed: and many other, beating certaine, and killing others. [6] Therfore hauing yet one sonne most deere: him also he sent vnto them last saying, That they vvill reuerence my sonne. [7] But the husbandmen said one to an other, This is the heier: come, let vs kill him: and the inheritance shal be ours. [8] And apprehending him, they killed him, and cast him forth out of the vineyard. [9] What therfore vvil the lord of the vineyard doe? He vvil come and destroy the husbandmen: and vvil giue the vineyard to others. [10] Neither haue you read this scripture, *The stone vvhich the builders reiected, the same is made the head of the corner:* [11] *By our Lord was this done, and it is maruelous in our eies?*

[12] And they sought to lay hands on him, and they feared the multitude. for they knevv that he spake this parable to them. And leauing him they vvent their vvay.

[13] And they send to him certaine of the Pharisees and of the Herodians: that they should entrappe him in his vvord. [14] Vvho comming, say to him, Maister, vve knovv that thou art a true speaker, and carest not for any man: for thou doest not looke vpon the person of men, but teachest the vvay of God in truth. is it lavvful to giue tribute to Cæsar: or shal vve not giue it? [15] Vvho knovving their subteltie, said to them, Vvhy tempt you me? bring me a penie that I may see it. [16] But they brought it him. And he saith to them, Vvhose is this image,

AUTHORISED—1611.

a towre, and let it out to husbandmen, and went into a farre countrey. [2] And at the season, he sent to the husbandmen a seruant, that hee might receiue from the husbandmen of the fruit of the vineyard. [3] And they caught him, and beat him, and sent him away emptie. [4] And againe, hee sent vnto them another seruant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. [5] And againe, he sent another, and him they killed: and many others, beating some, and killing some. [6] Hauing yet therefore one sonne his welbeloued, he sent him also last vnto them, saying, They will reuerence my sonne. [7] But those husbandmen said amongst themselues, This is the heire, come, let vs kill him, and the inheritance shall be ours. [8] And they tooke him, and killed him, and cast him out of the vineyard. [9] What shall therefore the Lord of the vineyard doe? He will come and destroy the husbandmen, and will giue the vineyard vnto others. [10] And haue ye not read this Scripture? The stone which the builders reiected, is become the head of the corner: [11] This was the Lords doing, and it is marueilous in our eies. [12] And they sought to lay hold on him, but feared the people, for they knew that he had spoken the parable against them: and they left him, and went their way.

[13] And they send vnto him certaine of the Pharises, and of the Herodians, to catch him in his words. [14] And when they were come, they say vnto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in trueth. Is it lawfull to giue tribute to Cesar, or not? [15] Shall we giue, or shall we not giue? But he knowing their hypocrisie, said vnto them, Why tempt yee mee? Bring me a peny that I may see it. [16] And they brought it: and he saith vnto them, Whose is this image

ʻ καὶ ἡ ἐπιγραφή;' Οἱ δὲ εἶπον αὐτῷ, ʻ Καίσαρος.' [17] Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
ʻ εἶπεν αὐτοῖς, ʻ Ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.' Καὶ
ʻ ἐθαύμασαν ἐπ' αὐτῷ. [18] Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν
ʻ ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, [19] ʻ Διδάσκαλε, Μωσῆς
ʻ ἔγραψεν ἡμῖν, ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα
ʻ μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα [e]αὐτοῦ,| καὶ ἐξαναστήσῃ σπέρμα
ʻ τῷ ἀδελφῷ αὐτοῦ. [20] ἑπτὰ [f]ἀδελφοὶ ἦσαν, [g]καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ
ʻ ἀποθνήσκων οὐκ ἀφῆκε σπέρμα· [21] καὶ ὁ δεύτερος ἔλαβεν αὐτὴν, καὶ ἀπέθανεν,
ʻ καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· [h]καὶ ὁ τρίτος ὡσαύτως· [22] καὶ ἔλαβον αὐτὴν οἱ
ʻ ἑπτὰ, καὶ| οὐκ ἀφῆκαν σπέρμα. [i]ἐσχάτη πάντων| [k]ἀπέθανε καὶ ἡ γυνή.| [23] ἐν
ʻ τῇ [l]οὖν| ἀναστάσει, [m]ὅταν ἀναστῶσι,| τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ

[e] Alex. = αὐτοῦ. [f] Rec. + οὖν. [g] Alex. + παρ' ἡμῖν. [h] Alex. καὶ ὁ τρίτος ὡσαύτως, καὶ οἱ ἑπτὰ (καὶ). [i] Alex. ἴσχατον πάντων.
[k] Alex. καὶ ἡ γυνὴ ἀπέθανεν. [l] Alex. = οὖν. [m] Alex. = ὅταν ἀναστῶσι. [n] Alex. Ἀποκριθεὶς δὲ s. = Καὶ ἀποκριθεὶς.

WICLIF—1380.

to hym/ the emperrouris/ [17] and ihesus answerid and seide to hem/ thanne ȝelde ȝe to the emperrour tho thingis that ben of the emperrour/ and to god: tho thingis that ben of god/ and thei wondridēn of hym/

[18] and saduces that seien that ther is no resurrexcioun/ camen to hym and axeden hym and seiden/ [19] maistir moises wroot to us/ that if the brother of a man were deed, and lefte his wiif, and haue no sones, his brother take his wiif and reise vp seed to his brother/ [20] thanne seuenē britheren ther weren: and the first took a wiif, ȶ died, and lefte no seed/ [21] and the secunde took hir and he died/ and nether this left seed/ and the thridde also/ [22] and in like maner the seuene token hir and leften not seed/ and the womman the last of alle is deed/ [23] thanne in the resurexcioun, whanne thei schulen rise aȝen/ whos wiif of the seuene schal sche be? for seuene hadden hir to wiif/ [24] and ihesus answerid ȶ seide to hem/ where ȝe erren not therfor: that ȝe knowen not scripturis, nether the vertu of god? [25] for whanne thei schuln rise aȝen fro deeth: nether thei schuln wedde nether be weddid/ but thei schuln be as aungelis of god in heuenes/ [26] and of deed men, that thei risen aȝen han ȝe not radde in the book of Moises on the buysch, hou god spake to hym and seide? I am god of abraham: and god of Isaac and god of Iacob/ [27] he is not god of deed men: but of lyuynge men/ therfor ȝe erren myche/

[28] and oon of the scribis/ that hadde herde hem disputynge to gidre: came nyȝe/ and saie that ihesus hadde wel answerid hem, and axed hym, whiche was the first maundemente of alle/ [29] and ihesus answerid to hym, that the first comaundement of alle is/ here thou israel: thi lord god is o god/ [30] and thou schalt loue thi

ȝelde, *yield*. vertu, *power*. aȝen, *again*. saie, *saw*. o, *one*.

TYNDALE—1534.

ys thys ymage and superscripcion? And they sayde vnto him/ Cesars. [17] And Iesus answered and saide vnto them: Then geve to Cesar that which belongeth to Cesar: and to God/ that which perteyneth to God. And they mervelled at him.

[18] Then came the Saduces vnto him/ which saye/ ther is no resurreccion. And they axed hym sayinge: [19] Master/ Moses wroote vnto vs yf eny mans brother dye/ and leve his wyfe behinde him/ and leve no chyldren: that then hys brother shuld take his wyfe/ and reyse vp seed vnto his brother. [20] Ther were seven brethren: and the fyrst toke a wyfe/ and when he dyed leeft no seed behynde him. [21] And the seconde toke hir/ and dyed: nether leeft eny seed. And the thyrde lyke wyse. [22] And seven had her/ and leeft no seed behynde them. Last of all the wyfe dyed also. [23] In the resurreccion then/ when they shall ryse agayne: whose wyfe shall she be of them? For seven had her to wyfe. [24] Iesus answered and sayde vnto them: Are ye not therfore deceaved and vnderstonde not the scryptures/ nether the power of God? [25] For when they shall ryse agayne from deeth/ they nether mary/ nor are maryed: but are as the angels which are in heven. [26] As touchynge the deed/ that they shall ryse agayne: have ye not redde in the boke of Moses/ howe in the busshe God spake vnto him sayinge: I am the God of Abraham/ and God of Ysaac/ and the God of Iacob? [27] He is not the God of the deed/ but the God of ỹ livynge. Ye are therfore greatly deceaved.

[28] And ther came one of the scribes that had hearde them disputynge to gedder/ and perceaved that he had answered them well/ and axed him: Which is the fyrste of all the commaundementes? [29] Iesus answered him: the fyrste of all the commaundementes is. Heare Israel: The Lorde God/ is one Lorde. [30] And thou shalt love the Lorde thy God with all thy

CRANMER—1539.

ymage and superscripcyon? And they sayd vnto him: Cesars. [17] And Iesus answered, and sayde vnto them: Geue to Cesar the thinges that belonge to Cesar: and to God, the thinges which perteyne to God. And they meruelled at him.

[18] There came also vnto him the Saduces, which saye that ther is no resurreccyon. And they asked hym sayinge: [19] Master Moses wrote vnto vs, yf eny mans brother dye, and leaue his wyfe behynde him, and leaue no chyldren: that hys brother shuld take hys wyfe, and reyse vp seed vnto hys brother. [20] There were seuen brethren, and the fyrst toke a wyfe: and when he dyed, left no seed behynde hym. [21] And the seconde toke hyr, and dyed: nether left he any seed. And the thyrde lykewyse. [22] And seuen had her, and left no seed behynde them. Last of all the wyfe dyed also. [23] In the resurreccion therfore when they shall ryse agayne: whose wyfe shall she be of them? For seuen had her to wyfe. [24] And Iesus answered, and sayde vnto them: Do ye not therfore erre, because ye vnderstande not the scryptures, nether the power of God? [25] For when they shall ryse agayne from deeth, they nether mary, nor are maryed: but are as the angels, which are in heauen. [26] As touching the deed, that they ryse agayne: haue ye not redde in the boke of Moses, how in the bushe, God spake vnto hym, sayinge: I am the God of Abraham and the God of Isaac, and the God of Iacob? [27] He is no God of deed, but the God of the lyuynge. Ye are therfore greatly deceaued.

[28] And whan ther came one of the Scrybes, and had hearde them disputynge together (and perceaued that he had answered them well) he asked hym: whych is the fyrst of all the commaundementes? [29] Iesus answered hym, the fyrste of all the commaundementes is: Heare O Israel: The Lorde oure God, is Lord onely: [30] And thou shalt loue the Lorde thy God with all

'ἔσχον αὐτὴν γυναῖκα.' [24] [n]Καὶ ἀποκριθεὶς| ὁ Ἰησοῦς εἶπεν αὐτοῖς, 'Οὐ διὰ τοῦτο
'πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ; [25] ὅταν γὰρ ἐκ
'νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε γαμίσκονται, ἀλλ' εἰσὶν ὡς ἄγγελοι [o]ἐν
'τοῖς οὐρανοῖς. [26] περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ
'Μωσέως, ἐπὶ [p]τοῦ| βάτου, ὡς εἶπεν αὐτῷ ὁ Θεὸς, λέγων, "Ἐγὼ ὁ Θεὸς
"Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ;" [27] Οὐκ ἔστιν ὁ Θεὸς νεκρῶν,
'ἀλλὰ [q]ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε.' [28] Καὶ προσελθὼν εἷς τῶν γραμ-
ματέων, ἀκούσας αὐτῶν συζητούντων, [r]εἰδὼς| ὅτι καλῶς [s]αὐτοῖς ἀπεκρίθη,|
ἐπηρώτησεν αὐτὸν, 'Ποία ἐστὶ [t]πρώτη πάντων ἐντολή;'| [29] 'Ο δὲ Ἰησοῦς ἀπεκρίθη
αὐτῷ, '[u]"Οτι πρώτη πάντων τῶν ἐντολῶν,| "Ἄκουε, Ἰσραήλ· Κύριος ὁ Θεὸς
"ἡμῶν Κύριος εἷς ἐστι. [30] καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδιας

[o] Rec. + οἱ. [p] Rec. τῆς. [q] Rec. + Θεὸς. [r] Alex. ἰδὼν s. καὶ ἰδὼν. [s] Alex. ἀπεκρίθη αὐτοῖς. [t] Rec. πρ. πασῶν ἐντ. [u] Rec. "Οτι πρ. πασῶν τῶν ἐντ. Const. ὅτι πρώτη πάντων τῶν ἐντ.

GENEVA—1557.

superscription? And they sayd vnto him, Cæsars. [17] Then Iesus answered, and sayd vnto them, Then geue to Cæsar that which belongeth to Cæsar, and to God, that which perteyneth to God. And they merueyled at hym. [18] Then come the Sadduces vnto him, (which say there is no resurrection) And they asked hym, saying, [19] Master, Moses wrote vnto vs, yf any mans brother dye, and leaue his wyfe behynd him, and leaue no chyldren: that then his brother should take his wyfe, and rayse vp seed vnto his brother. [20] There were therfore seuen brethren, and the fyrst toke a wife, and when he dyed, left no seed behynd hym. [21] And the seconde toke her, and dyed, nether left any seed: and the thyrd lykewyse. [22] And seuen had her, and left no seed behynd them Last of al, the wyfe dyed also. [23] In the resurrection then, when they shal ryse agayne, Whose wyfe shall she be of them? For seuen had her to wyfe. [24] Iesus answered, and sayd vnto them, Are ye not therfore deceaued, because ye vnderstand not the Scriptures, nether the power of God? [25] For when they shal ryse agayne from death, nether men mary, nor wiues are maried: but are as the Angels which are in heauen. [26] As touchyng the dead, that they shal ryse agayne: haue ye not read in the booke of Moses, how in the busshe God spake vnto hym, saying, I am the God of Abraham, and God of Isaac, and the God of Iacob? [27] He is not the God of the dead, but the God of the lyuyng. Ye are therefore greatly deceaued.

[28] And there came one of the Scribes that had heard them disputing together, and perceaued that he had answered them wel, and asked hym, Which is the fyrst of all the commandementes? [29] Iesus answered hym, The fyrst of all the commandementes is. Heare Israel, The Lord our God, is the onely Lord. [30] Thou shalt therfore loue the Lord thy God with all

RHEIMS—1582.

and inscription? They say to him, Cæsars. [17] And IESVS answvering, said to them, Render therfore the things that are Cæsars, to Cæsar: and that are Gods, to God. And they marueled at him.

[18] And there came to him the Saducees that say there is no resurrection: and they asked him saying, Maister, [19] Moyses vvrote vnto vs, that if any mans brother die, and leaue his vvife, and leaue no children, his brother shal take his vvife and raise vp seede to his brother. [20] There vvere therfore seuen brethren: and the first tooke a vvife, and died leauing no issue. [21] And the second tooke her, and died: and neither this left issue. And the third in like maner. [22] And the seuen tooke her in like sort: and did not leaue issue. Last of al the vvoman also died. [23] In the resurrection therfore vvhen they shal rise againe, vvhose vvife shal she be of these? for the seuen had her to vvife. [24] And IESVS answvering, said to them, Do ye not therfore erre, not knovving the scriptures, nor the povver of God? [25] For vvhen they shal rise againe from the dead, they shal neither marrie, nor be married, but are as the Angels in heauen. [26] And as concerning the dead, that they do rise againe, haue you not read in the booke of Moyses, hovv in the bush God spake to him, saying, *I am the God of Abraham, and the God of Isaac, and the God of Iacob?* [27] He is not the God of the dead, but of the liuing. You therfore are much deceiued.

[28] And there came one of the Scribes that had heard them questioning, and seeing that he had wel answered them, asked him vvhich vvas the first commaundement of al. [29] And IESVS answvered him, That the first commaundement of al is, *Heare Israel: the Lord thy God, is one God.* [30] *And thou shalt loue the Lord thy God from thy vvhole hart, and*

AUTHORISED—1611.

and superscription? And they said vnto him, Cesars. [17] And Iesus answering, said vnto them, Render to Cesar the things that are Cesars: and to God the things that are Gods. And they maruailed at him.

[18] Then come vnto him the Sadducees, which say there is no resurrection, and they asked him, saying, [19] Master, Moses wrote vnto vs, If a mans brother die, and leaue his wife behind him, and leaue no children, that his brother should take his wife, and raise vp seed vnto his brother. [20] Now there were seuen brethren: and the first tooke a wife, and dying left no seede. [21] And the second tooke her, and died, neither left he any seed, and the third likewise. [22] And the seuen had her, and left no seed: last of all the woman died also. [23] In the resurrection therefore, when they shall rise, whose wife shall shee be of them? for the seuen had her to wife. [24] And Iesus answering, said vnto them, Doe ye not therefore erre, because ye know not the scriptures, neither the power of God? [25] For when they shall rise from the dead, they neither marry, nor are giuen in marriage: but are as the Angels which are in heauen. [26] And as touching the dead, that they rise: haue ye not read in the booke of Moses, how in the bush God spake vnto him, saying, I am the God of Abraham, and the God of Isahac, and the God of Iacob? [27] Hee is not the God of the dead, but the God of the liuing: yee therefore doe greatly erre.

[28] And one of the Scribes came, and hauing heard them reasoning together, and perceiuing that he had answered them well, asked him which is the first commandement of all. [29] And Iesus answered him, The first of all the commandements *is*, Heare, O Israel, the Lord our God is one Lord: [30] And thou shalt loue the Lord thy God with all thy heart, and with

" σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης
" τῆς ἰσχύος σου." αὕτη πρώτη ἐντολή. [31]καὶ δευτέρα ὁμοία αὕτη, "'Αγαπήσεις
" τὸν πλησίον σου ὡς σεαυτόν." Μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστι.' [32]Καὶ
εἶπεν αὐτῷ ὁ γραμματεὺς, 'Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστι[v],
' καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ. [33]καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας,
' καὶ ἐξ ὅλης τῆς συνέσεως, [w]καὶ ἐξ ὅλης τῆς ψυχῆς,| καὶ ἐξ ὅλης τῆς ἰσχύος,
' καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν, πλεῖόν ἐστι πάντων τῶν ὁλοκαυτωμάτων
' καὶ [x]θυσιῶν.' [34]Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν, ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ,
' Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ.' Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν
ἐπερωτῆσαι. [35]Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ ἱερῷ, ' Πῶς λέγου-
' σιν οἱ γραμματεῖς, ὅτι ὁ Χριστὸς υἱός [y]ἐστι Δαυΐδ ;| [36]αὐτὸς γὰρ Δαυΐδ εἶπεν ἐν

[v] Rec. + Θεὸς. [w] Alex. = καὶ ἐξ ὅλης τῆς ψυχῆς. [x] Rec. + τῶν. [y] Alex. Δαβὶδ ἐστι.

WICLIF—1380.

lord god of alle thin herte, and of al thi soule, and of al thi mynde: and of al thi myȝt this is the first maundement, [31] and the secunde is like to this, thou schalt loue thi neiȝbore as thi silf, ther is noon other maundement gretter thanne this,

[32] and the scribe seide to hym, maistir in truthe thou hast wel seide, for o god is, ȶ there is noon other outakun hym, [33] that he be loued of al the herte, and of al the mynde, and of al the vndirstondynge and of al the soule and of al the strengthe, and to loue the neiȝbore as hym silf: is gretter thanne alle brente offryngis and sacrifices, [34] and ihesus seynge that he hadde answerid wiseli: seide to hym, thou art not fer fro the kyngdom of god, ȶ thanne no man durst axe hym, more ony thing,

[35] and ihesus answerid and seide techynge in the temple, hou seien scribis that crist is the sone of dauith? [36] for davith hym silf seide in the holy goost, the lord seide to my lord: sitte on my riȝthalf, til I putte thin enemyes the stole of thi feet, [37] thanne dauith hym silf clepith hym lord: hou thanne is he his sone? and myche puple gladli herde hym,

[38] and he seide to hem in his techynge, be ȝe ware of scribis: that wolen wandre in stolis, and be salutid in chepynge, [39] and sitte in synagogis in the first chairis and the first sittinge placis in sopers, [40] whiche deuouren the housis of widowis: vndir colour of long preier, thei schulen take the lenger dome,

[41] and ihesus sittynge aȝens the tresorie, biheeld hou the puple castid money in to the tresorie, and many riche men castiden many thingis, [42] but whanne a pore widewe was come: sche cast two mynutis, that is a ferthing, [43] and he clepid togidre hise disciplis, and seide to hem, truli I seie to

o, *one*. outakun, *except*. clepith, *calleth*. stolis, *long flowing robes*. chepynge, *market*. dome, *judgment*. aȝens, *against*.

TYNDALE—1534.

hert, and with all thy soule, and with all thy mynde, and with all thy strength. This is the fyrste commaundement. [31] And the seconde is lyke vnto this: Thou shalt love thy neghbour as thy silfe. Ther is none other commaundement greater than these.

[32] And the Scribe sayde vnto him: well master, thou hast sayd the truthe, that ther ys one God, and that ther is none but he. [33] And to love him with all the herte, and with all the mynde, and with all the soule, and with all the strength: and to love a mans neghbour as him silfe, ys a greater thinge then all burntofferings and sacrifices. [34] And when Iesus sawe that he answered discretly, he sayde vnto him: Thou arte not farre from the kyngdome of God. And no man after that, durst axe him eny question.

[35] And Iesus answered and sayde, teachynge in the temple: how saye the Scribes that Christ is the sonne of David: [36] for David him selfe inspyred with the holy goost, sayde: The Lorde sayde to my Lorde, syt on my right honde, tyll I make thyne enemyes thy fote stole. [37] Then David hym silfe calleth him Lorde: and by what meanes is he then his sonne? And moche people hearde him gladly.

[38] And he sayde vnto them in his doctrine: beware of the Scribes which love to goo in longe clothinge: and love salutacions in the market places, [39] and the chefe seates in the synagoges, and to syt in the vppermost roumes at feastes, [40] and devoure widowes houses, and that vnder coloure of longe prayinge. These shall receave greater dampnacion.

[41] And Iesus sat over agaynst the treasury, and behelde how the people put money in to the treasury. And many that were ryche, cast in moch. [42] And ther cam a certayne povre widowe, and she threwe in two mytes, which make a farthynge. [43] And he called vnto him his disciples and sayde vnto them: Verely

CRANMER—1539.

thy hert, and with all thy soule, and with all thy mynde, and with all thy strength. Thys is the fyrste commaundment. [31] And the seconde is lyke vnto thys: Thou shalt loue thy neyghbour as thy selfe. Ther is none other commaundment greater then these.

[32] And the Scrybe sayde vnto him: well master, thou hast sayde the truthe, for ther is one God, and ther is none but he. [33] And to loue hym with all the herte, and with all the mynde, and with all the soule, and with all the strength: and to loue a mans neyghbour as hym selfe, is a greater thynge, then all burnt offeringes and sacrifices. [34] And when Iesus sawe that he answered discretly, he sayde vnto hym: Thou art not farre from the kyngdome of God. And no man after that, durst aske hym any question.

[35] And Iesus answered and sayd, teachinge in the temple: how saye the Scribes that Chryst is the sonne of Dauid? [36] For Dauid him selfe inspyred with the holy goost, sayd: The Lord sayde to my Lorde, syt on my ryght hande tyll I make thyne enemyes thy fote stole. [37] Dauid him selfe calleth him Lord: and how is he then hys sonne? And moche people hearde him gladly:

[38] And he sayde vnto them in his doctrine: beware of the Scribes, which loue to go in longe clothynge: And loue salutacyons in the market places, [39] and the chefe seates in the congregacyons, and the vppermost roumes at feastes: [40] which deuoure wydowes houses, and vnder a pretence, make longe prayers. These shall receaue greater dampnacyon.

[41] And whan Iesus sat ouer agaynst the treasury, he behelde, how the people put money into the treasury. [42] And many that were ryche, cast in moch. And ther cam a certayne poore wydowe, and she threwe in two mytes, whych make a farthynge. [43] And he called vnto him his discyples

'[z]Πνεύματι [z]ἁγίῳ, "[a]Λέγει| ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν
"θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου." [37]Αὐτὸς [b]οὖν| Δαυὶδ λέγει
'αὐτὸν κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστι;' Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ
ἡδέως. [38]Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, 'Βλέπετε ἀπὸ τῶν γραμματέων,
'τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, [39]καὶ
'πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· [40]οἱ
'κατεσθίοντες τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι
'λήψονται περισσότερον κρίμα.'

[41]Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος
βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά· [42]καὶ
ἐλθοῦσα μία χήρα πτωχὴ ἔβαλε λεπτὰ δύο, ὅ ἐστι κοδράντης. [43]καὶ προσκαλεσά-

[z] Rec. + τῷ [bis]. [a] Rec. Εἶπεν. [b] Alex. = οὖν.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
thy hart, and with all thy soule, and with all thy mynde, and with al thy strength, This is the fyrst commandement. [31] And the second is like vnto this, Thou shalt loue thy neighbour as thy selfe. There is none other commandement greater then these. [32] And the Scribe sayd vnto him, Wel Maister, thou hast sayd the trueth, that there is one God, and that there is none but he. [33] And to loue him with all the hart, and with all the mynde, and with all the soule, and with all the strength: and to loue his neyghbour as hym selfe, is more then all burnt offerynges and sacrifices. [34] Then, when Iesus saw that he answered discretely, he sayd vnto him, Thou art not far from the kyngdome of God. And no man after that durst aske hym any question.	*vvith thy vvhole soul, and vvith thy vvhole minde, and vvith thy vvhole povver.* This is the first commaundement. [31] And the second is like to it, *Thou shalt loue they neighbour as thy self.* An other commaundement greater then these there is not. [32] And the scribe said to him, Vvel Maister, thou hast said in truth, that there is one God, and there is none other besides him. [33] And that he be loued from the vvhole hart, and vvith the vvhole vnderstanding, and vvith the vvhole soule, and vvith the vvhole strength: and to loue his neighbour as him self is a greater thing then al holocaustes and sacrifices. [34] And IESVS seeing that he had ansvvered vvisely, said to him, Thou art not farre from the kingdom of God. And no man novv durst aske him.	all thy soule, and with all thy minde, and with all thy strength: This is the first commandement. [31] And the second is like, *namely* this, Thou shalt loue thy neighbour as thy selfe: there is none other commandement greater then these. [32] And the Scribe said vnto him, Well, Master, thou hast said the trueth: for there is one God, and there is none other but he. [33] And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, and to loue his neighbour as himselfe, is more then all whole burnt offerings and sacrifices. [34] And when Iesus saw that he answered discreetly, hee sayd vnto him, Thou art not farre from the kingdome of God. And no man after that durst aske him any question.
[35] And Iesus answered and sayd teachyng in the temple, How say the Scribes that Christ is the sonne of Dauid? [36] For Dauid hym selfe inspired with the holy Gost, sayd, The Lord sayd to my Lord, syt on my ryght hand, tyl I make thyne enemies thy fotestole. [37] Then Dauid him selfe calleth him Lord, and by what meanes is he then his sonne? And much people heard him gladly.	[35] And IESVS ansvvering, said, teaching in the temple, Hovv do the Scribes say, that Christ is the sonne of Dauid? [36] For Dauid him self saith in the holy Ghost: *Our Lord said to my Lord, sit on my right hand, vntil I put thine enemies the foote-stoole of thy feete.* [37] Dauid therfore him self calleth him Lord, and vvhence is he his sonne? And a great multitude heard him gladly.	[35] And Iesus answered, and said, while hee taught in the Temple, How say the Scribes that Christ is the sonne of Dauid? [36] For Dauid himselfe said by the holy Ghost, The Lord said to my Lord, Sit thou on my right hand, til I make thine enemies thy footstoole. [37] Dauid therefore himselfe calleth him Lord, and whence is hee then his sonne? And the common people heard him gladly.
[38] And he sayd vnto them in his doctrine, Beware of the Scribes which loue to go in long clothing, and loue salutations in the market places. [39] And the chiefe seates in the Synagoges, and the fyrst rowmes at feastes. [40] Which deuour wydowes houses, and that vnder a coulour of long praying. These shal receaue greater damnation.	[38] And he said to them in his doctrine, Take heede of the Scribes that vvil vvalke in long robes, and be saluted in the market-place, [39] and sit in the first chaires in the Synagogs, and loue the highest places at suppers: [40] vvhich deuoure vvidovves houses vnder the pretence of long prayer: these shal receiue larger iudgement.	[38] And he said vnto them in his doctrine, Beware of the Scribes, which loue to go in long clothing, and *loue* salutations in the market places, [39] And the chiefe seats in the Synagogues, and the vppermost roumes at feasts: [40] Which deuoure widowes houses, and for a pretence make long prayers: These shall receiue greater damnation.
[41] And Iesus sat ouer agaynst the treasurie, and beheld how the people put mony into the treasurie, and many that were ryche, cast in muche. [42] And there came a certayne poore wydow, and she threw in two mytes, which make a quadrin. [43] And he called	[41] And IESVS sitting ouer against the treasurie, beheld hovv the multitude did cast money into the treasurie, and many rich men did cast in much. [42] And vvhen there came a certaine poore vvidovv, she cast in tvvo mites, vvhich is a farthing. [43] And calling his Disciples together, he	[41] And Iesus sate ouer against the treasurie, and beheld how the people cast money into the treasurie: and many that were rich, cast in much. [42] And there came a certaine poore widow, and shee threw in two mites, which make a farthing. [43] And

μενος τοὺς μαθητὰς αὐτοῦ, [c]λέγει| αὐτοῖς, 'Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἡ 'πτωχὴ πλεῖον πάντων [d]βέβληκε| [e]τῶν βαλόντων| εἰς τὸ γαζοφυλάκιον. [44]πάντες 'γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα 'ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.'

XIII. *Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ, 'Διδάσκαλε, ἴδε, ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.' [2]Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ, 'Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; [f]οὐ μὴ ἀφεθῇ '[g]λίθος ἐπὶ [h]λίθῳ,| ὃς οὐ μὴ καταλυθῇ.' [3]Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, [4]'[i]Εἰπὲ| ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν 'μέλλῃ πάντα ταῦτα συντελεῖσθαι;' [5][k]Ὁ δὲ Ἰησοῦς ἀποκριθεὶς| αὐτοῖς ἤρξατο*

[c] Alex. εἶπεν. [d] Alex. ἔβαλε. [e] Alex. τ. βαλλόντων. [f] Alex. + ἀμὴν λέγω σοι (s. ὑμῖν) ὅτι. [g] Alex. + ὧδε. [h] Alex. λίθον. [i] Alex. Εἰπὸν. [k] Alex. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς s. = ἀποκριθεὶς.

WICLIF—1380.

ȝou that this pore widewe kest more thanne alle: that kesten in to the tresorie, [44]for alles kesten of that thing that thei hadden plente of, but this of hir pouert kest alle thingis that sche hadde alle her liiflode.

13. AND whanne he wente out of the temple: oon of hise disciplis seide to hym, maistir biholde what maner stones: and what maner bildyngis, [2]ȝ ihesus answerid and seide to him, seest thou alle these greet bildyngis? there schal not be lefte a stoon on a stoon: whiche schal not be distried, [3]ȝ whanne he satte in the mounte of olyues aȝens the temple: Petir ȝ Iames and Ion and Andrewe, axeden hym bi hym silf, [4]seie thou to vs: whanne these thingis schuln be don, and what token schal be: whanne alle these thingis schuln be gynne to be endid, [5]ȝ ihesus answerid and bigan to seie to hem, loke ȝe that no man disceyue ȝou, [6]for many schuln come in my name, seiynge, that I am: ȝ thei schuln disceyue many,

[7]and whanne ȝe here bateilis and openyouns of bateilis: drede ȝe not, for it bihoueth these thingis to be don but not ȝit anoon is the ende, [8]for folk schal rise on folk, and rewme on rewme and erthe mouyngis and hungre schal be bi placis, these thingis schuln be bigynnynges of sorwis,

[9]but se ȝe ȝou silf, for thei schuln take ȝou in counceilis: and ȝe schuln be beten in synagogis, and ȝe schuln stonde bifor kyngis and domesmen for me: in witnessynge to hem, [10]and it bihoueth that the gospel be firste prechid among alle folk,

[11]and whanne thei taken ȝou and leden ȝou forth: nyle ȝe bifor thenke what ȝe schuln speke, but speke ȝe that thing that schal be ȝouun to ȝou in that our, for ȝe ben not the spekers: but the holi goost, [12]for

liiflode, *livelihood*. aȝens, *against* or *before*. openyouns, *reports*. rewme, *realm*. erthe mouyngis, *earthquakes*. domesmen, *judges*. nyle, *not*. ȝouun, *given*.

TYNDALE—1534.

I saye vnto you, that this pover widowe hath cast moare in, then all they which have caste into the treasury. [44]For they all dyd cast in of their superfluyte: but she of her poverte, dyd cast in all that she had, even all her livynge.

13. AND as he went out of the temple one of his disciples sayde vnto him: Master, se what stones, and what byldynges are here. [2]And Iesus answered and sayde vnto him: Seist thou these greate byldinges? There shall not be leefte one stone vpon a another, that shall not be throwen doune.

[3]And as he sate on mounte olivete, over agenst the temple, Peter, and Iames, and Iohn, and Andrew axed him secretly: [4]tell vs, when shall these thinges be? And what is the signe when all these thinges shalbe fulfilled? [5]And Iesus answered them, and began to saye: take hede lest eny man deceave you. [6]For many shall come in my name sayinge: I am Christ, and shall deceave many.

[7]When ye shall heare of warre and tydinges of warre, be ye not troubled. For soche thinges muste nedes be. But the ende is not yet. [8]For ther shall nacion aryse agaynste nacion, and kyngdome agaynst kyngdome. And ther shalbe erth quakes in all quarters, and famyshment and troubles. These are the begynnynge of sorowes.

[9]But take ye hede to youre selves. For they shall bringe you vp to the counsels and into the synagoges, and ye shalbe beaten: ye and shalbe brought before rulers and kynges for my sake, for a testimoniall vnto them. [10]And the gospell must fyrste be publysshed amonge all nacions.

[11]But when they leade you and present you, toke noo thought afore honde what ye shall saye, nether ymagion: but whatsoever is geven you at the same tyme, that speake. For it shall not be ye that shall speake, but the holy goost. [12]Ye

CRANMER—1539.

and sayeth vnto them. Uerely I saye vnto you, that thys poore wydowe hath cast moare in, then all they which haue cast into the treasury. [44]For they all dyd cast in of their superfluyte: but she of her pouerte, dyd cast in all that she had, euen all her lyuynge.

13. AND as he went out of the temple, one of hys discyples sayde vnto him: Master, se what stones, and what byldynges are here. [2]And Iesus answered and sayde vnto hym: Seest thou these greate buyldynges? There shall not be lefte one stone vpon another, that shall not be throwen downe. [3]And as he sate on mounte Olyuete, ouer agaynst the temple, Peter, and Iames, and Iohn, and Andrew, asked hym secretly: [4]tell vs, when shall these thynges be? And what is the sygne when all these thynges shalbe fulfylled? [5]And Iesus answered them, and began to saye: take hede, lest any man deceaue you. [6]For many shall come in my name sayinge: I am Christ, and shall deceaue many.

[7]When ye shall heare of warres, and tydinges of warres, be ye not troubled. For soch thynges must nedes be. But the ende is not yet. [8]For ther shall nacyon aryse agaynste nacyon, and kyngdome agaynste kyngdome. And ther shalbe erth quakes in all quarters, and famyshment shall ther bee, and troubles. These are the begynnynge of sorowes. [9]But take ye hede to youre selues. For they shall brynge you vp to the counsels, and into the synagoges, and ye shalbe beaten: yee and shalbe brought before rulers and kynges for my sake, for a testimoniall vnto them. [10]And the Gospell must fyrste be publyshed amonge al nacyons.

[11]But when they leade you and present you, take ye no thought nether ymagin a fore hande what ye shall saye: but whatsoeuer is geuen you in the same houre, that speake. For it is not ye that speake, but the holy goost. [12]The brother shall

λέγειν, ‘ Βλέπετε μή τις ὑμᾶς πλανήσῃ. [6]πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί
‘ μου, λέγοντες, Ὅτι ἐγώ εἰμι· καὶ πολλοὺς πλανήσουσιν. [7]ὅταν δὲ ἀκούσητε
‘ πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι· ἀλλ᾽ οὔπω τὸ
‘ τέλος. [8]Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· [l]καὶ
‘ ἔσονται σεισμοὶ κατὰ τόπους,| καὶ ἔσονται λιμοὶ [m]καὶ ταραχαί.| [9 n]ἀρχὴ ὠδίνων
‘ ταῦτα.| Βλέπετε δὲ ὑμεῖς ἑαυτούς· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ
‘ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν
‘ ἐμοῦ, εἰς μαρτύριον αὐτοῖς· [10]καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι
‘ τὸ εὐαγγέλιον. [11 o]ὅταν δὲ| [p]ἄγωσιν| ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί
‘ λαλήσητε, [q]μηδὲ μελετᾶτε·| ἀλλ᾽ ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λα-
‘ λεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον. [12 r]Παραδώσει

[l] Alex. ἔσονται σεισμοὶ κ. τ. [m] Alex. = καὶ ταραχαί. [n] Rec. ἀρχαὶ ὠ. τ. [o] Alex. Καὶ ὅταν. [p] Rec. ἀγάγωσιν. [q] Alex. = μηδὲ μελετᾶτε.
[r] Alex. καὶ παραδώσει.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
vnto hym his disciples, and sayd vnto them, Verely I say vnto you, that this poore wydow hath cast more in then all they which haue cast into the treasurie. 44 For they all dyd cast in of their superfluitie: but she of her pouertie, dyd cast in all that she had, euen all her lyuing.	saith to them, Amen I say to you, that this poore vvidovv hath cast in more then al that haue cast into the treasurie. 44 For al they of their aboundance haue cast in: but she, of her penurie hath cast in al that she had, her vvhole liuing.	he called vnto him his disciples, and saith vnto them, Uerely I say vnto you, that this poore widow hath cast more in, then all they which haue cast into the treasury. 44 For all they did cast in of their abundance: but she of her want, did cast in all that she had, *euen* all her liuing.
13. AND as he went out of the temple, one of hys disciples sayd vnto hym, Master, see what stones, and what buyldynges *are here*. 2 Then Iesus answered and sayd vnto hym. Seyst thou these great buyldinges? There shal not be left one stone vpon another, that shal not be throwen downe. 3 And as he sate on the hil of Oliues, ouer against the temple, Peter, and Iames, and Iohn, and Andrew asked him secretly. 4 Tel vs, when shal these thynges be? and what *shalbe* the signe when all these thinges shalbe fulfylled? 5 And Iesus answered them, and began to say, Take hede lest any man deceaue you. 6 For many shal come in my name, saying: I am *Christe*, and shal deceaue many. 7 Forthermore when ye shal heare of warres and rumores of warres, be ye not troubled: For *such thinges* must nedes be, but the end *shal* not *be* yet. 8 For there shal nation aryse against nation, and kingdome against kingdome: and there shalbe earthquakes in al quarters, and famishements and troubles, these are the begynnynges of sorowes.	13. AND vvhen he vvent out of the temple, one of his Disciples saith to him, Maister, behold what maner of stones, and vvhat kinde of buildings. 2 And Iesvs ansvvering, said to him, Seest thou al these great buildings? There shal not be left a stone vpon a stone, that shal not be destroied.	13. AND as he went out of the Temple, one of his disciples saith vnto him, Master, see what manner of stones, and what buildings *are here*. 2 And Iesus answering, said vnto him, Seest thou these great buildings? there shall not be left one stone vpon an other, that shal not be throwen downe. 3 And as he sate vpon the mount of Oliues, ouer against the Temple, Peter, and Iames, and Iohn, and Andrew asked him priuately, 4 Tel vs, when shal these things be? And what shalbe the signe when all these things shalbe fulfilled? 5 And Iesus answering them, began to say, Take heed lest any man deceiue you. 6 For many shal come in my Name, saying, I am *Christ:* and shall deceiue many. 7 And when yee shall heare of warres, and rumors of warres, be yee not troubled: For such *things* must needs be, but the end *shall* not *be* yet. 8 For nation shall rise against nation, and kingdome against kingdome: and there shalbe earthquakes in diuers places, and there shall be famines, and troubles: these are the beginnings of sorrowes.
9 But take ye hede to your selues: For they shal deliuer you vp to the Councils, and into the Synagoges: ye shalbe beaten, and broght before rulers and kynges for my sake for a testimonial vnto them. 10 And the Gospel must fyrst be published among all nations. 11 But when they lead you, and present you, take ye no thoght, nether prepare afore hand what ye shal say: but whatsoeuer is geuen you at the same time, that speake: for it is not ye that speake, but the holy Gost. 12 Yea	3 And vvhen he sate in Mount-oliuet against the temple, Peter and Iames and Iohn and Andrevv asked him apart, 4 Tel vs, vvhen shal these things be? and vvhat shal be the signe vvhen al these things shal begin to be consummate? 5 And Iesvs ansvvering began to say to them, See, that no man seduce you. 6 for many shal come in my name saying that I am he: and they shal seduce many. 7 And vvhen you shal heare of vvarres and bruites of vvarres, feare not. for these things must be, but the end is not yet. 8 For nation shal rise against nation and kingdom against kingdom, and there shal be earthquakes in places, and famines. These things are the beginning of sorovves, 9 But looke to your selues. For they shal deliuer you vp in Councels, and in Synagogs shal you be beaten, and you shal stand before Presidents and Kings for my sake, for a testimonie vnto them. 10 And into al nations first the Gospel must be preached. 11 And vvhen they shal leade you and deliuer you, be not careful before hand vvhat you shal speake: but that vvhich shal be giuen you in that houre, that speake ye. For it is not you that speake, but the holy Ghost. 12 And brother shal	9 But take heed to your selues: for they shall deliuer you vp to Councels, and in the Synagogues ye shall be beaten and ye shalbe brought before rulers and kings for my sake, for a testimonie against them. 10 And the Gospel must first be published among all nations. 11 But when they shall leade you, and deliuer you vp, take no thought before hand what ye shall speake, neither doe yee premeditate: but whatsoeuer shall be giuen you in that houre, that speake yee: for it is not yee that speake, but the holy Ghost. 12 Now the

‘ δὲ| ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα
‘ ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς· [13]καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ
‘ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. [14]Ὅταν δὲ ἴδητε τὸ
‘ βδέλυγμα τῆς ἐρημώσεως, [s]τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου,| ἑστὼς ὅπου οὐ
‘ δεῖ· (ὁ ἀναγινώσκων νοείτω·) τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη·
‘ [15]ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω [t]εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω| ἆραί τι
‘ ἐκ τῆς οἰκίας αὐτοῦ· [16]καὶ ὁ εἰς τὸν ἀγρὸν ὢν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω,
‘ ἆραι τὸ ἱμάτιον αὐτοῦ. [17]οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις
‘ ἐν ἐκείναις ταῖς ἡμέραις. [18]προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶ-
‘ νος. [19]ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλῖψις, οἵα οὐ γέγονε τοιαύτη ἀπ᾽ ἀρχῆς

[s] Alex. = τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου. [t] Alex. μηδὲ εἰσελθάτω.

WICLIF—1380.

a brother schal bitake the brother in to deeth, and the fadir the sone and sones schal rise to gidre aȝens fadris and modris and punysche hem by deeth, [13] and ȝe schuln be in hate to alle men: for my name, but he that lastith in to the ende schal be saaf,

[14] but whanne ȝe schulen se the abhomynacioun of discounforte stondynge where it owith not, he that redith vndirstonde, thanne thei that ben in iudee, fle in to hellis, [15] and he that is aboue the roof: come not doun in to the hous, nether entre he: to take ony thing of his hous, [16] and he that schal be in the feeld turne not aȝen bihynde, to take his cloth, [17] but woo to hem that ben with childe, and nurischin in tho daies, [18] therfor preie ȝe that thei be not don in wyntir, [19] but thilke dayes of tribulacioun schulen be suche: whiche maner weren not *be* fro the bigynnynge of creature whiche god hath made til now nether schuln be, [20] but the lord hadde abriggid tho dayes: alle fleisch hadde not be saaf, but for the chosun whiche he chees, the lord hath made schort the dayes,

[21] and thanne if ony man seye to ȝou: lo here is crist lo there, bileue ȝe not, [22] for fals cristis and fals profetis schulen rise: and schuln ȝeue tokenes and wondris, to disceyue if it mai be don ȝhe hem that ben chosun, [23] therfor take ȝe kepe lo I haue biforseide to ȝou alle *thes* thingis,

[24] but in tho dayes aftir that tribulacioun, the sunne schal be made derk, and the mone schal not ȝeue her liȝt, [25] and the sterris of heuene schuln falle doun, ⁊ the vertues that ben in heuenes, schuln be mouede, [26] and thanne thei schulen se mannis sone comynge in cloudis of heuene with greet vertue and glorie, [27] and thanne

aȝens, *against*. owith, *ought*. thilke, *that*. ȝeue, *give*. ȝhe, *yea*. vertues, *powers*.

TYNDALE—1534.

and the brother shall delyvre the brother to deeth, and the father the sonne, and the chyldren shall ryse agaynste their fathers and mothers, and shall put them to deeth. [13] And ye shalbe hated of all men for my names sake. But whosoever shall endure vnto the ende, the same shalbe safe.

[14] Moreover when ye se the abominacion that betokeneth desolacion, wherof is spoken by Daniel the Prophet, stonde where it ought not, let him that redeth vnderstonde. Then let them that be in Iurie, fle to the mountaynes. [15] And let him that is on the housse toppe, not descende doune into the housse, nether entre therin, to fetche eny thinge oute of his housse. [16] And let hym that is in the felde, not tourne backe agayne vnto the thinges which he leeft behynde him, for to take his cloothes with him. [17] Woo is then to them that are with chylde, and to them that geve soucke in thoose dayes. [18] But praye, that youre flyght be not in the wynter. [19] For ther shalbe in those dayes suche tribulacion, as was not from the begynninge of creatures which God created, vnto this time, nether shalbe. [20] And excepte that the Lorde shuld shorten those dayes, no man shuld be saved. But for the electes sake, which he hath chosen, he hath shortened those dayes.

[21] And then, yf eny man saye to you: loo, here is Christ: loo, he is there, beleve not. [22] For falce Christes shall aryse, and falce Prophetes and shall shewe myracles and wondres, to deceave yf it were possible, evyn the electe. [23] But take ye hede: beholde I have shewed you all thinges before.

[24] Moreover in thoose dayes, after that tribulacion, the sunne shall wexe darke, and the mone shall not geve her light, [25] and the starres of heven shall fall: and the powers wich are in heven, shall move. [26] And then shall they se the sonne of man commynge in the cloudes, with greate power and glory. [27] And

CRANMER—1539.

delyuer vp the brother to deeth, and the father the sonne: and the chyldren shall ryse agaynste their fathers and mothers, and shall put them to deeth. [13] And ye shall be hated of all men for my names sake: But whoso endureth vnto the ende, the same shalbe safe.

[14] Moreouer, when ye se the abhominacyon of desolacion (wherof is spoken by Daniel the prophet) stand where it ought not: let him that readeth vnderstand. Then let them that be in Iurie, flye to the mountaynes. [15] And let him that is on the house toppe, not go downe into the house, nether entre therin, to fetch eny thing out of hys house. [16] And let him that is in the felde, not tourne backe agayne vnto the thinges which he left behynde him, for to take hys clothes with him. [17] Wo shall be then to them that are wyth chylde, and to them that geue sucke in those dayes. [18] But praye ye that youre flyght be not in the winter. [19] For ther shalbe in those dayes suche trybulacion, as was not from the begynnyng of creatures (which God created) vnto this tyme, nether shal be. [20] And excepte that the Lord shuld shorten those dayes no flesshe shulde be saued. But for the electes sake, whome he hath chosen he hath shortened those dayes.

[21] And then, yf eny man saye to you, lo here is Christ: lo, he is there, beleue not. [22] For false Christes and false prophetes shall ryse, and shall shewe myracles and wondres, to deceaue yf it were possible, euen the electe. [23] But take ye hede: behold, I haue shewed you all thinges before.

[24] Moreouer, in those dayes, after that tribulacion, the sonne shall wexe darke, and the mone shall not geue her light, [25] and the starres of heauen shall fall: and the powers which are in heauen, shal moue: [26] And then shall they se the sonne of man commynge in the cloudes, with greate power and glory. [27] And then shall

‘ κτίσεως ἧς ἔκτισεν ὁ Θεὸς, ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται. [20]καὶ εἰ μὴ Κύριος
‘ ἐκολόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σάρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς
‘ ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας. [21]Καὶ τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὧδε ὁ
‘ Χριστὸς, ἢ, ἰδοὺ ἐκεῖ, μὴ [u]πιστεύετε.| [22]ἐγερθήσονται γὰρ ψευδόχριστοι καὶ
‘ ψευδοπροφῆται, καὶ δώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν, εἰ δυνατὸν,
‘ καὶ τοὺς ἐκλεκτούς. [23]ὑμεῖς δὲ βλέπετε· ἰδοὺ, προείρηκα ὑμῖν πάντα. [24]Ἀλλ’ ἐν
‘ ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ
‘ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, [25]καὶ οἱ ἀστέρες [v]τοῦ οὐρανοῦ ἔσονται ἐκπίπ-
‘ τοντες,| καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. [26]καὶ τότε ὄψονται τὸν
‘ υἱον τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. [27]καὶ

[u] Rec. πιστεύσητε. [v] Alex. ἔσονται ἐκ τοῦ οὐρανοῦ ἐκπίπτοντες s. πίπτοντες.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
and the brother shal deliuer the brother to death, and the father the sonne, and the chyldren shal ryse against their fathers and mothers, and shal cause them to dye. 13 And ye shalbe hated of all men for my names sake: but whosoeuer shal endure vnto the end, the same shalbe safe.	deliuer brother vnto death, and the father his sonne: and the children shall arise against the parents, and shal vvorke their death. 13 And you shal be odious to al men for my name. But he that shal endure vnto the end, he shal be saued.	brother shall betray the brother to death, and the father the sonne: and children shall rise vp against their parents, and shall cause them to be put to death. 13 And ye shall bee hated of all men for my Names sake: but hee that shall endure vnto the end, the same shall bee saued.
14 Moreouer, when ye shal see the abhominable destruction (where of is spoken by Daniel the Prophet) to be where it ought not, (let hym that readeth vnderstand,) then let them *that be* in Iurie, fle to the mountaynes. 15 And let hym *that is* on the house top, not descend downe into the house, nether, entre therin, to fetch any thing out of his house. 16 And let him that is in the fielde, not turne backe again vnto the thinges which he left behynd him, for to take his clothes with him. 17 But wo shalbe then to them that are with chylde, and to them that geue sucke in those dayes. 18 Pray therfore that your flyght be not in the wynter. 19 For there shalbe in those dayes *such* tribulation, as was not from the begynnyng of creatures which God created vnto his time, nether shalbe. 20 And except that the Lord had shortened those dayes, no man should be saued. But for the electes sake, which he hath chosen, he hath shortened those dayes.	14 And vvhen you shal see *the abomination of desolation,* standing vvhere it ought not (he that readeth, let him vnderstand) then they that are in Ievvrie, let them flee vnto the mountaines: 15 and he that is on the house-toppe, let him not goe dovvne into the house, nor enter in to take any thing out of his house: 16 and he that shal be in the field, let him not returne backe to take his garment. 17 And vvo to them that are vvith childe and that giue sucke in those daies. 18 But pray that the things chaunce not in the vvinter. 19 For those daies shal be such tribulations as vvere not from the beginning of the creation that God created vntil novv, neither shal be. 20 And vnles the Lord had shortened the daies, no flesh should be saued: but for the elect vvhich he hath elected, he hath shortened the daies. 21 And then if any man shal say vnto you, Loe, here is Christ: loe, there: do not beleeue. 22 For there shal rise vp false-Christs and false-Prophets, and they shal shevv signes and vvonders, to seduce (if it be possible) the elect also. 23 You therfore take heede: behold I haue foretold you al things.	14 But when ye shal see the abomination of desolation spoken of by Daniel the Prophet, standing where it ought not (let him that readeth vnderstand) then let them that be in Iudea, flee to the mountaines: 15 And let him that is on the house top, not goe downe into the house, neither enter therin, to take any thing out of his house. 16 And let him that is in the field, not turne backe againe for to take vp his garment. 17 But woe to them that are with child, and to them that giue suck in those dayes. 18 And pray ye that your flight bee not in the winter. 19 For in those daies shalbe affliction, such as was not from the beginning of the creation which God created, vnto this time, neither shall be. 20 And except that the Lord had shortned those dayes, no flesh should be saued: but for the elects sake whom he hath chosen, he hath shortned the daies. 21 And then, if any man shall say to you, Loe, here is Christ, or loe, hee is there: beleeue him not. 22 For false Christs and false prophets shall rise, and shall shew signes and wonders, to seduce, if it were possible, euen the elect. 23 But take ye heed: behold, I haue foretold you all things.
21 And then, if any man say to you, Lo, here is Christe: lo, he is there: beleue it not. 22 For false Christes shal ryse, and false Prophetes, and shal shewe signes and miracles, to deceaue, if it were possible, euen the electe. 23 But take ye hede: behold, I haue shewed you all thinges before. 24 Moreouer in those dayes, after that tribulation, the sunne shal waxe darke, and the moone shal not geue her lyght. 25 And the starres of heauen shal fall: and the powers which are in heauen shal moue. 26 And then shal they see the Sonne of man comyng in the cloudes, with great power and glorie. 27 And then shal he	24 But in those daies after that tribulation the sunne shal be darkened, and the moone shal not giue her light, 25 and the starres of heauen shal be falling dovvne, and the povvers that are in heauen, shal be moued. 26 And then they shal see the Sonne of man comming in the cloudes, vvith much povver and glorie. 27 And then shal he	24 But in those daies, after that tribulation, the Sun shall be darkened, and the Moone shall not giue her light. 25 And the Starres of heauen shall fall, and the powers that *are* in heauen shalbe shaken. 26 And then shal they see the Sonne of man comming in the cloudes, with great power and glory. 27 And then shal he

ʻ τότε ἀποστελεῖ τοὺς ἀγγέλους [w]αὐτοῦ,| καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ
ʻ τῶν τεσσάρων ἀνέμων, ἀπ᾽ ἄκρου γῆς ἕως ἄκρου οὐρανοῦ. [28]Ἀπὸ δὲ τῆς συκῆς
ʻ μάθετε τὴν παραβολήν· ὅταν [x]αὐτῆς ἤδη ὁ κλάδος| ἁπαλὸς γένηται, καὶ ἐκφύῃ
ʻ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν· [29]οὕτω καὶ ὑμεῖς, ὅταν [y]ταῦτα
ʻ ἴδητε| γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις. [30]Ἀμὴν λέγω ὑμῖν, ὅτι
ʻ οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ [z]πάντα ταῦτα γένηται.| [31]ὁ οὐρανὸς καὶ
ʻ ἡ γῆ [a]παρελεύσεται·| οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

ʻ [32]Περὶ δὲ τῆς ἡμέρας ἐκείνης [b]ἢ| τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ
ʻ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ. [33]Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε·
ʻ οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν. [34]ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν
ʻ αὐτοῦ, καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἑκάστῳ τὸ ἔργον αὐτοῦ, καὶ

[w] Alex. = *αὐτοῦ*. [x] Alex. *ἤδη ὁ κλάδος αὐτῆς*. [y] Alex. *ἴδητε ταῦτα*. [z] Alex. *ταῦτα πάντα γένηται*.

WICLIF—1380.

he schal sende his aungelis ȝ schal gadere his chosun fro the foure wyndis fro the hiȝist thing of erthe: til to the hiȝist thing of heuene,

[28] but of the fige tre, leerne ȝe the parable, whanne now his braunchis is tendre, and leues ben sprungen oute, ȝe knowen that somer is nyȝ, [29] so whanne ȝe seen these thingis be don: wite ȝee that it is nyȝ in the doris, [30] truly I seye to ȝou that this generacioun schal not passe awey til alle these thingis be don: [31] heuene and erthe schulen passe: but my wordis schulen not passe, [32] but of that dai or oure, no man woot, nether aungels in heuene, nether the sone: but the fadir,

[33] Se ȝe wake ȝe and prei ȝe, for ȝe witen not: whanne the tyme is, [34] for as a man that is gon fer in pilgrymage, lefte his hous, and ȝaf to hise seruauntis power of euery werke, and comaundide to the porter that he wake, [35] therfor wake ȝe, for ȝe witen not whanne the lord of the hous cometh in the euentide or at mydnyȝt or at cockis crowynge: or in the mornynge, [36] leest whanne he come sudeynli: he fynde ȝou slepinge, [37] forsothe that that I seye to ȝou, I seye to alle, wake ȝe.

14. PASK and the feest of therf looues: was aftir twey dayes, and the hiȝist preestis and scribis souȝten hou thei schulden holde hym with gile and sle, [2] but thei seiden, not in the feest day, leest parauenture noise were made among the puple,

[3] and whanne he was at bethanye in the hous of Symounde leprous and restid: a womman cam that hadde a boxe of alebastre of precious oynemente spykenarde, and whanne the boxe of alebastre was brokun sche helde it on his heed, [4] but there werun summe that beren it heuyli with ynne hem silf and seiden, wherto is this losse of oynemente made? [5] for this oynement myȝt haue de soold for more thanne for thre hundrid pens, and be

wite, *know*. woot, *knowest*. pilgrymage, *journey*, ȝaf, *gave*. forsothe, *in truth*. pask, *passover*. therf. *unleavened*. sle, *slay*. pens, *pence*.

TYNDALE—1534.

then shall he sende his angels, and shall gaddre to gedder his electe from the fower wyndes, and from the one ende of the worlde to the other.

[28] Learne a similitude of the fygge tree. When his braunches are yet tender, and hath brought forthe leves, ye knowe that sommer is neare. [29] So in lyke maner when ye se these thinges come to passe: vnderstond, that it ys nye even at the dores. [30] Verely I saye vnto you, that this generacion shall not passe, tyll all these thinges be done. [31] Heven and erth shall passe, but my wordes shall not passe. [32] But of the daye and the houre knoweth no man: no not the angels which are in heven: nether the sonne him silfe, save the father only.

[33] Take hede, watche and praye, for ye knowe not when the tyme ys. [34] As a man which is gone in to a straunge countrey, and hath lefte hys housse, and geven auctorite to his servauntes, and to every man hys worke, and commaunded the porter to watche. [35] Watche therfore, for ye knowe not when the master of the housse will come, whether at even or at mydnyght, whether at the cocke crowynge or in the daunynge: [36] lest yf he come sodenly, he shuld fynde you slepynge. [37] And that I saye vnto you, I saye vnto all men, watche.

14. AFTER two dayes folowed ester, and the dayes of swete breed. And the hye prestes and the Scrybes sought meanes, how they myght take hym by crafte and put him to deeth. [2] But they sayde: not in the feast daye, leest eny busynes aryse amonge the people.

[3] When he was in Bethania, in the housse of Simon the leper, even as he sat at meate, ther came a woman hauynge an alablaster boxe of oyntment called narde, that was pure and costly: and she brake the boxe and powred it on is heed. [4] And ther were some that were not content in them selves, and sayde: what neded this waste of oyntment? [5] For it myght have

CRANMER—1539.

he sende his angels, and shall gather together his electe from the fowre wyndes, from the ende of the erthe, to the vttemost parte of heauen.

[28] Learne a symilitude of the fygge tree. When his braunche is yet tender, and hath brought forth leaues, ye knowe, that sommer is neare. [29] So ye in lyke maner: when ye se these thynges come to passe: vnderstand, that he is nye euen at the dores. [30] Uerely I saye vnto you, that thys generacion shall not passe, tyll these thinges be done. [31] Heauen and erth shall passe, but my wordes shall not passe, [32] But of that daye and tyme knoweth no man: no not the Angels which are in heauen: nether the sonne him selfe: saue the father only.

[33] Take hede, watche and praye, for ye knowe not when the time is: [34] As a man which is gone into a straunge contrey, and hath lefte hys house, and geuen his substaunce to his seruauntes, and to euery man his worke, and commaunded the porter to watche. [35] Watche ye therfore, for ye knowe not when the master of the house will come, at euen, or at midnyght, whether at the cocke crowyng, or in the dawnynge: [36] lest yf he come sodenly, he finde you slepinge. [37] And that I saye vnto you, I saye vnto all. Watche.

14. AFTER two dayes was Easter, and the dayes of swete breed And the hye Prestes and the Scribes sought, how they myghte take him by crafte, and put him to deeth. [2] But they sayde: not in the feast daye, leest any busynes aryse amonge the people. [3] And whan he was at Bethania, in the house of Simon the leper, euen as he sate at meate, ther cam a woman hauyng an alabaster boxe of oyntment, called Narde, that was pure and costly: and she brake the boxe, and powred it on his heed. [4] And ther were some, that were not content with in them selues, and sayde: what neded this waste of oyntment? [5] For it myght haue bene solde for more then thre hundred pens,

ʿτῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. 35 γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος
ʿτῆς οἰκίας ἔρχεται, ὀψὲ, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωΐ· 36 μὴ ἐλθὼν
ʿἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας. 37 [c]ἃ| δὲ ὑμῖν λέγω, πᾶσι λέγω, Γρηγορεῖτε.ʾ

XIV. *Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐζήτουν οἱ*
ἀρχιερεῖς καὶ οἱ γραμματεῖς, πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν·
2 ἔλεγον [d]δὲ,| ʿΜὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ.ʾ 3 Καὶ ὄντος
αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε
γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ
ἀλάβαστρον, κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς. 4 ἦσαν δέ τινες ἀγανακτοῦντες
πρὸς ἑαυτοὺς, καὶ λέγοντες, ʿΕἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; 5 ἠδύνατο
ʿγὰρ τοῦτο [e]τὸ μύρον| πραθῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς

[a] Rec. *παρελεύσονται.* [b] Rec. *καὶ.* [c] Alex. ὃ. [d] Alex. *γὰρ.* [e] Rec. = *τὸ μύρον.*

GENEVA—1557.

sende his Angels, and shal gather together his electe from the foure wyndes, and from the one ende of the world to the other. 28 Learne a similitude of the fygge tree. When her bough is now tender, and bringeth forth leaues, ye knowe that sommer is neare.

29 So in lyke maner, when ye see these thinges come to passe, vnderstand, that *the kyngdome of God* is nye, euen at the dores. 30 Verely I say vnto you, that this age shal not passe, tyl all these thynges be done. 31 Heauen and earth shal passe, but my wordes shal not passe. 32 But of that day and houre knoweth no man, no, not the Angels which are in heauen, nether the Sonne hym selfe, saue the father onely. 33 Take hede, watch, and pray, for ye know not when the tyme is. 34 *For the Sonne of man is* as one which is gone into a strange countrey, and hath left his house, and geuen autoritie to his seruantes, and to euery man his worke, and commanded the porter to watch. 35 Watch therefore, (for ye know not when the Master of the house wyl come, whether at euen, or at mydnyght, whether at the cocke crowing, or in the daunyng.) 36 Lest yf he come sodenly, he should fynde you slepyng. 37 And that I say vnto you, I say it vnto all men, Watch.

14. AND after two dayes folowed *the feast of* Easter, and of vnleuened bread: and the hie Priestes, and Scribes soght how they myght take hym by craft, and put him to death. 2 And they sayd, Not in the feast day, lest any busynes aryse among the people. 3 And when he was in Bethanie, in the house of Simon the leper, euen as he sate at meat, there came a woman hauing an alabaster boxe of oyntment called spikenarde, that was verie costly, and she brake the boxe and powred it on his head. 4 And there were some that were not content in them selues, and sayd, What neded this waste of oyntment? 5 For it might haue bene solde for more then three hundred pence, and bene geuen

RHEIMS—1582.

send his Angels, and shal gather together his elect from the foure vvindes, from the vttermost part of the earth to the vttermost part of heauen. 28 And of the figtree learne ye a parable. Vvhen novv the bough thereof is tender, and the leaues come forth, you knovv that sommer is very nigh. 29 so you also vvhen you shal see these things come to passe, knovv ye that it is very nigh, at the doores. 30 Amen I say to you, that this generation shal not passe, vntil al these things be done. 31 Heauen and earth shal passe, but my vvordes shal not passe.

32 But of that day or houre no man knovveth, neither the Angels in heauen, nor the Sonne, but the Father. 33 Take heede, vvatch, and pray. for you knovv not vvhen the time is. 34 Euen as a man vvho being gone into a strange countrie, left his house: and gaue his seruants authoritie ouer ech vvorke, and commaunded the porter to vvatch. 35 Vvatch ye therfore (for ye knovv not vvhen the lord of the house commeth: at euen, or at midnight, or at the cocke crovving, or in the morning) 36 lest comming vpon a soden, he finde you sleeping. 37 And that vvhich I say to you, I say to al, Vvatch.

14. AND the Pasche vvas and the Azymes after tvvo daies: and the cheefe Priests and the Scribes sought hovv they might by some vvile lay hands on him, and kil him. 2 For they said, Not on the festiual day, lest there might be a tumult of the people.

3 And vvhen he vvas at Bethania in the house of Simon the Leper, and sate at meate, there came a vvoman haning an alabaster-boxe of ointment, of pretious spike-narde: and breaking the alabaster-boxe, she povvred it out vpon his head. 4 But there vvere certaine that had indignation vvithin them selues, and said, Vvhereto is this vvast of the ointment made? 5 For this ointment might haue been sold for more then three hundred

AUTHORISED—1611.

send his Angels, and shal gather together his elect from the foure winds, from the vttermost part of the earth, to the vttermost part of heauen. 28 Now learne a parable of the fig tree. When her branch is yet tender, and putteth forth leaues, ye know that summer is neere: 29 So ye in like maner, when ye shal see these things come to passe, know that it is nigh, euen at the dores. 30 Uerily I say vnto you, that this generation shall not passe, till all these things be done. 31 Heauen and earth shal passe away: but my words shall not passe away.

32 But of that day and that houre knoweth no man, no not the Angels which are in heauen, neither the Son, but the Father. 33 Take ye heed, watch and pray: for ye know not when the time is. 34 *For the Sonne of man is* as a man taking a farre iourny, who left his house, and gaue authority to his seruants, and to euery man his worke, and commanded the porter to watch: 35 Watch ye therefore (for ye know not when the master of the house commeth, at Euen, or at midnight, or at the cocke crowing, or in the morning.) 36 Lest comming suddenly, he finde you sleeping. 37 And what I say vnto you, I say vnto all, Watch.

14. AFTER two dayes was *the feast of* the Passeouer, and of vnleauened bread: and the chiefe Priests, and the Scribes sought how they might take him by craft, and put him to death. 2 But they said, Not on the feast day, lest there be an vprore of the people.

3 And being in Bethany, in the house of Simon the leper, as he sate at meat, there came a woman, hauing an Alabaster boxe of oyntment of [a] spikenard very precious, and shee brake the boxe, and powred it on his head. 4 And there were some that had indignation within themselues, and said, Why was this waste of the oyntment made? 5 For it might haue beene solde for more then three hundred pence, and haue

[a] *Or,* pure nard: or liquid nard.

'πτωχοῖς·' καὶ ἐνεβριμῶντο αὐτῇ· [6]'Ο δὲ Ἰησοῦς εἶπεν, 'Ἄφετε αὐτήν· τί αὐτῇ
'κόπους παρέχετε; καλὸν ἔργον εἰργάσατο [f]ἐν ἐμοί.| [7]πάντοτε γὰρ τοὺς πτωχοὺς
'ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε, δύνασθε [g]αὐτοὺς| εὖ ποιῆσαι· ἐμὲ δὲ οὐ
'πάντοτε ἔχετε. [8]ὃ [h]ἔσχεν| [i]αὕτη,| ἐποίησε· προέλαβε μυρίσαι [k]μου τὸ σῶμα|
'εἰς τὸν ἐνταφιασμόν. [9]ἀμὴν [l]λέγω ὑμῖν, ὅπου [m]ἂν| κηρυχθῇ τὸ εὐαγγέλιον [n]τοῦτο|
'εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη, λαληθήσεται εἰς μνημόσυνον αὐτῆς.'
[10]Καὶ [o]ὁ| Ἰούδας [p]ὁ| Ἰσκαριώτης, εἷς τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς,
ἵνα [q]παραδῷ αὐτὸν| αὐτοῖς. [11]Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ
ἀργύριον δοῦναι· καὶ ἐζήτει πῶς [r]εὐκαίρως αὐτὸν| παραδῷ·
[12]Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθυον, λέγουσιν αὐτῷ οἱ
μαθηταὶ αὐτοῦ, 'Ποῦ θέλεις ἀπελθόντες ἑτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;'

[f] Rec. εἰς ἐμέ. [g] Alex. αὐτοῖς. [h] Rec. εἶχεν. [i] Alex. = αὕτη. [k] Alex. τὸ σῶμά μου. [l] Alex. + δέ. [m] Alex. ἐὰν. [n] Alex. = τοῦτο.
[o] Alex. = ὁ. [p] Alex. = ὁ. [q] Alex. αὐτὸν παραδῷ.

WICLIF—1380.

3ouun to pore men, and thei grucchiden a3ens hir,
[6] but ihesus seide, suffre 3e hir, what be 3e heeuy to hir? sche hath wrou3te a good werke in me, [7] for euermore 3e schulen haue pore men with 3ou, and whanne 3e wolen: 3e moun do wel to hem, but 3e schuln not euermore haue me, [8] sche dide that, that sche hadde, sche cam byfore to anoynte my bodi in to biriynge, [9] truli I seye to 3ou, where euer this gospel be prechid in alle the world: and that, that this womman hath doen schal be teeld in to mynde of hym,
[10] and Iudas scorioth oon of the twelue wente to the hi3ist preestis to bitraye hym to hem, [11] and thei herdenand ioyeden, and bihi3t to 3eue hym money, and hesou3t hou he schulde bitraye hym couenably.
[12] and the first day of therf looues, whanne thei offren pask the disciplis seiden to hym, whidir wil thou that we goen, and make redi to thee, that thou ete the pask? [13] and he sendith tweyne of hise disciplis, and seith to hem, go 3e in to the cite, and a man berynge a galoun of watir, schal mete 3ou sue 3e hym, [14] and whidir euer he entrith: seie to the lord of the hous, that the maistir seith, where is myn etynge place where I schal ete paske with my disciplis, [15] and he schal schewe to 3ou a greet soupinge place araied, and there make 3e redi to us, [16] and hise disciplis wenten forth, and camen in to the citee, and founden as he hadde seide to hem, and thei maden redi the pask,
[17] and whanne euentide was come, he cam with the .xii. [18] and whanne thei saten at the mete and eten ihesus seide, truli I seye to 3ou that oon of 3ou that etith with me schal bitraie me, [19] and thei bigunen to be sory, ⁊ to seye to hym ech bi hem silf, where I? [20] which seide to

3ouun, *given*. a3ens, *against*. heeuy, *heavy*. biriynge, *burial*. bihi3t, *promised*. couenably, *conveniently*. therf, *unleavened*. sue, *follow*. araied, *arrayed*. pask, *passover*.

TYNDALE—1534.

bene soolde for more then thre hundred pens, and bene geven vnto the poore. And they grudged agaynste hir.
[6] And Iesus sayde: let hir be in reest, why trouble ye hir? She hath done a good worke on me. [7] For ye shall have poore with you all wayes: and when soever ye will, ye maye do them good: but me ye shall not have alwayes. [8] She hath done that she coulde: she came a fore honde to anoynt my boddy to his buryinge warde. [9] Verely I saye vnto you: wheresoever this gospell shalbe preached thorowout the whole worlde: thys also that she hath done, shalbe rehearsed in remembraunce of her.
[10] And Iudas Iscarioth, one of the twelve, went awaye vnto the hye prestes, to betraye hym vnto them. [11] When they herde that, they were gladde, and promised that they wolde geve him money. And he sought, howe he myght conveniently betraye him.
[12] And the fyrste daye of swete breed, when men offer the pascall lambe, his disciples sayd vnto him: where wilt thou that we goo and prepare, that thou mayst eate the ester lambe? [13] And he sent forth two of his disciples, and sayde vnto them: Goo ye into the cyte, and ther shall a man mete you beringe a pitcher of water, folowe him. [14] And whither soever he goeth in, saye ye to the good man of the housse: the master axeth where is the geest chambre, where I shall eate the ester lambe with my disciples. [15] And he will shewe you a greate parlour, paved and prepared: there make ready for vs. [16] And his disciples went forth and came to the cyte, and founde as he had sayd vnto them: and made ready the ester lambe.
[17] And at even he came with the .xii. [18] And as they sate at borde and ate, Iesus sayde: Verely I saye vnto you: that one of you shall betraye me, which eateth with me. [19] And they beganne to morne, and to saye to him one by one: ys it I? And a nother sayde: ys it I? [20] He answered and sayde

CRANMER—1539.

and haue bene geuen vnto the poore. And they grudged agaynst her.
[6] And Iesus sayde: lett her alone, why trouble ye her? She hath done a good worke on me [7] For ye haue poore wyth you all wayes: and when soeuer ye will, ye maye do them good: but me haue ye not alwayes. [8] She hath done that she coulde: she came afore hande, to anoynt my body to the buryinge. [9] Uerely I saye vnto you: wheresoeuer this Gospell shalbe preached thorowout the whole worlde: this also that she hath done, shalbe rehearsed in remembraunce of her.
[10] And Iudas Iscarioth, one of the twelue went awaye vnto the hye Prestes, to betraye him vnto them. [11] When they herde that, they were glad, and promysed that they wolde geue him money. And he sought, how he myght conueniently betraye him.
[12] And the fyrste daye of swete breed (when they offred Passeouer) his disciples saye vnto him: where wilt thou that we go and prepare, that thou mayst eate the Passeouer? [13] And he sendeth forth two of his disciples, and sayeth vnto them: Go ye into the cytie, and ther shall mete you a man bearing a pitcher of water, folowe him. [14] And whither soeuer he goeth in, saye ye to the good man of the house, the master sayeth: where is the geest chambre, where I shall eate passeouer with my disciples? [15] And he wyll shewe you a greate parlour, paued and prepared: there make ready for vs. [16] And his disciples went forth, and came into the cytie, and founde as he had sayde vnto them: and they made ready the Passeouer.
[17] And whan it was now euentyde, he came with the .xii. [18] And as they sate at borde and dyd eate Iesus sayde: Uerely I saye vnto you: one of you (that eateth with me) shall betraye me. [19] And they beganne to be sorie, and to saye to him one by one: is it I? And another sayde: is it I? [20] He answered and sayd vnto

13 Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν
πόλιν· καὶ ἀπαντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε
αὐτῷ, 14 καὶ ὅπου ἐὰν εἰσέλθῃ, εἴπατε τῷ οἰκοδεσπότῃ, Ὅτι ὁ διδάσκαλος λέγει,
Ποῦ ἐστι τὸ κατάλυμά[s], ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; 15 καὶ
αὐτὸς ὑμῖν δείξει [t]ἀνάγαιον| μέγα ἐστρωμένον [u]ἕτοιμον· | ἐκεῖ ἑτοιμάσατε ἡμῖν.
16 Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν
αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα. 17 Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν
δώδεκα· 18 καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς, Ἀμὴν λέγω
ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ. 19 Οἱ δὲ ἤρξαντο
λυπεῖσθαι, καὶ λέγειν αὐτῷ εἷς καθ' εἷς, Μήτι ἐγώ; [v]Καὶ ἄλλος, Μήτι ἐγώ; |
20 Ὁ δὲ [w]ἀποκριθεὶς| εἶπεν αὐτοῖς, Εἷς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ

[r] Alex. αὐτὸν εὐκαίρως. [s] Alex. + μου. [t] Rec. ἀνώγεον. [u] Alex. ἕτοιμον καὶ s.=ἕτοιμον. [v] Alex. = καὶ ἄλλος· μήτι ἐγώ.
[w] Alex. = ἀποκριθεὶς.

GENEVA — 1557.

vnto the poore, and they grudged against her. 6 And Iesus sayd, Let her be in rest, why trouble ye her? She hath done a good woorke on me. 7 For ye haue the poore with you alwaies: and whensoeuer ye wil, ye may do them good: but me ye haue not alwayes. 8 She hath done that she could: she came afore hande to anoynt my body to the buriyng. 9 Verely I say vnto you, Wheresoeuer this Gospel shal be preached throughout the whole world, this also that she hath done shalbe rehearsed in remembrance of her.

10 Then Iudas Iscariot, one of the twelue went away vnto the hye Priestes, to betray him vnto them. 11 And when they hard *this*, they were glad, and promised that they would geue him money: and he soght how he myght conueniently betray him. 12 And the fyrst day of vnleuened bread, when they sacrificed the Paschal lambe, his disciples sayd vnto him, Where wilt thou that we go and prepare, that thou mayst eat the Easter lambe? 13 Then he sent forth two of his disciples, and sayd vnto them, Go ye into the citie, and there shal a man mete you bearyng a pitcher of water, folow him. 14 And whithersoeuer he goeth in, say ye to the good man of the house, The Master sayth, Where is the lodging where I shal eat the Easter lambe with my disciples? 15 And he wyl shewe you an vpper chamber *which is* large, trimmed, and prepared, there make ready for vs. 16 So his disciples went forth, and came to the citie, and found as he had sayd vnto them and made ready the Easter lambe.

17 And at euen he came with the twelue: 18 And as they sate at borde and dyd eat, Iesus sayd, Verely I say vnto you, that one of you shal betray me, which eateth with me. 19 And they began to morne and to say to him one by one, Is it I? And another, Is it I? 20 He answered and sayd

RHEIMS — 1582.

pence, and giuen to the poore. And they murmured against her. 6 But IESVS said, Let her alone, vvhy do you molest her? she hath vvrought a good vvorke vpon me. 7 for the poore you haue alvvaies vvith you: and vvhen you vvil, you may doe them good: but me you haue not alvvaies. 8 That vvhich she had, she hath done: she hath preuented to anoint my body to the burial. 9 Amen I say to you, Vvheresoeuer this Gospel shal be preached in the vvhole vvorld, that also vvhich she hath done, shal be told for a memorie of her.

10 And Iudas Iscariote one of the Tvvelue vvent his vvay to the cheefe Priests, for to betray him to them. 11 Vvho hearing it, vvere glad: and they promised him that they vvould giue him money. And he sought hovv he might betray him conueniently.

12 And the first day of the Azymes vvhen they sacrificed the Pasche, the Disciples say to him, Vvither vvilt thou that vve goe, and prepare for thee to eate the Pasche? 13 And he sendeth tvvo of his Disciples, and saith to them, Goe ye into the citie: and there shal meete you a man carying a pitcher of vvater, folovv him: 14 and vvhithersoeuer he entreth, say to the maister of the house, that the Maister saith, Vvhere is my refectorie, vvhere I may eate the Pasche vvith my Disciples? 15 And he vvil shevv you a great chamber, adorned: and there prepare for vs. 16 And his Disciples vvent their vvaies, and came into the citie: and they found as he had told them, and they prepared the Pasche. 17 And vvhen euen vvas come, he commeth vvith the Tvvelue. 18 And vvhen they vvere sitting at the table and eating, IESVS said, Amen I say to you, that one of you shal betray me, he that eateth vvith me. 19 But they began to be sad, and to say to him seuerally, Is it I? 20 Vvho said to them, One of the

AUTHORISED — 1611.

bene giuen to the poore: and they murmured against her. 6 And Iesus sayd, Let her alone, why trouble you her? Shee hath wrought a good worke on me. 7 For ye haue the poore with you alwayes, and whensoeuer ye will yee may do them good: but me ye haue not alwayes. 8 She hath done what she could: she is come aforehand to anoint my body to the burying. 9 Uerily I say vnto you, Wheresoeuer this Gospel shall be preached thorowout the whole world, this also that she hath done, shall bee spoken of for a memoriall of her.

10 And Iudas Iscariot, one of the twelue, went vnto the chiefe Priests, to betray him vnto them. 11 And when they heard *it*, they were glad, and promised to giue him money. And he sought how he might conueniently betray him.

12 And the first day of vnleauened bread, when they[a] killed the Passeouer, his disciples said vnto him, Where wilt thou that we go, and prepare, that thou mayest eat the Passeouer? 13 And he sendeth foorth two of his disciples, and saith vnto them, Goe ye into the citie, and there shall meet you a man bearing a pitcher of water: follow him. 14 And wheresoeuer he shall goe in, say yee to the good man of the house, The Master saith, Where is the ghest chamber, where I shall eat the Passeouer with my disciples? 15 And he will shew you a large vpper roome furnished, and prepared: there make ready for vs. 16 And his disciples went forth, and came into the citie, and found as hee had said vnto them: and they made ready the Passeouer. 17 And in the euening he commeth with the twelue. 18 And as they sate, and did eat, Iesus said, Uerily I say vnto you, one of you which eateth with me, shall betray mee. 19 And they began to be sorrowfull, and to say vnto him one by one, Is it I? And another *said*, Is it I? 20 And hee answered, and said vnto

[a] *Or*, sacrificed.

'εἰς τὸ τρυβλίον. [21]ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ·
'οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν
'αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.' [22]Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ
Ἰησοῦς ἄρτον εὐλογήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπε, 'Λάβετε[x], τοῦτό
'ἐστι τὸ σῶμά μου.' [23]Καὶ λαβὼν [y]τὸ| ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ
ἔπιον ἐξ αὐτοῦ πάντες· [24]καὶ εἶπεν αὐτοῖς, 'Τοῦτό ἐστι τὸ αἷμά μου, τὸ τῆς
'[z]καινῆς| διαθήκης, τὸ [a]περὶ| πολλῶν ἐκχυνόμενον. [25]ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι
'οὐ μὴ πίω ἐκ τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ
'πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.'
[26]Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. [27]καὶ λέγει αὐτοῖς ὁ Ἰησοῦς,
'[c]Ὅτι πάντες σκανδαλισθήσεσθε [b]ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· | ὅτι γέγραπται,

[x] Rec. + φάγετε. [y] Alex. = τὸ. [z] Alex. = καινῆς. [a] Alex. ὑπὲρ. [b] Alex. = ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ. [c] Alex. διασκορπισθήσονται. [d] Alex. εἰ καὶ.

WICLIF—1380.

hem/ oon of the twelue, that puttith the hond with me in the plater/ [21] and sothli mannes sone goith as it is writun of him/ but wo to that man bi whom mannes sone schal be bitrayede/ it were good to hym/ if thilke man hadde not be borun/

[22] and while thei etun/ ihesus took breed and blessid and brak and ȝaf it to hem and seide/ take ȝe/ this is my bodi/ [23] and whanne he hadde take the cuppe he dede thankyngis and ȝaf to hem/ and alle drunken therof/ [24] and he seide to hem/ this is my blood of the newe testamente/ whiche schal be schedde for many/ [25] truli I seye to ȝou/ for now I schal not drynke of this fruyt of vyne in to that day/ whanne I schal drinke it newe in the rewme of god/ [26] and whanne the ympne was seid thei wenten out in to the hille of olyues/

[27] and ihesus seide to hem/ alle ȝe schuln be sclandride in me in this nyȝt/ for it is writun/ I schal smyte the scheparde and the scheep of the flok schuln be disparplid/ [28] but aftir that I schal rise aȝen I schal go bifor ȝou in to galile. [29] and petir seide to hym/ thouȝ alle schuln be sclaundrid: but not I/ [30] and ihesus seide to hym truli I seie to thee that to day bifor that the cok in this nyt crowe tweyes: thou schalt thries denye me/ [31] but he seide more/ thouȝ it bihoue that I die to gidre with thee: I schal not forsoke thee/ and in liik maner alle seiden/

[32] and thei comen in to a place: whos name is iethsamany/ ⁊ he seide to hise disciplis/ sitte ȝe here: while I preye/ [33] and he took petir and Iames ⁊ Ion with him: ⁊ bigan for to drede and to be anoied/ [34] and he seide to hem/ my soule is sorowful to the deeth/ abide ȝe here: and wake ȝe with me/ [35] and whanne he was goen forth a litil he fil doun on the erthe ⁊ preyed/ that if it myȝt be, that the

sothli, *truly*. thilke, *that*. rewme, *realm*. ympne, *hymn*. aȝen, *again*. disparplid, *dispersed*.

TYNDALE—1534.

vnto them: It ys one of the .xii. and the same deppeth with me in the platter. [21] The sonne of man goeth/ as it ys written of him: but woo be to that man/ by whome the sonne of man is betrayed. Good were it for him/ if that man had never bene borne.

[22] And as they ate/ Iesus toke breede/ blessed and brake and gave to them and sayde; Take/ eate/ this ys my body. [23] And he toke the cup/ gave thankes/ and gave it to them/ and they all dranke of it. [24] And he sayde vnto them: This is my bloude of the new testament which is sheed for many. [25] Verely I saye vnto you: I will drinke no moore of this frute of the vyne/ vntyll that daye/ that I drinke it new in the kyngdome of God. [26] And when they had sayd grace/ they went out to mount Olyvete.

[27] And Iesus sayde vnto them: All ye shalbe offended thorow me this nyght. For it is wrytten: I will smyte the shepeherd/ and the shepe shalbe scattered. [28] But after that I am rysen agayne/ I will goo into Galile before you. [29] Peter sayde vnto him: And though all men shuld be offended/ yet wolde not I. [30] And Iesus sayd vnto him: Verely I saye vnto the/ this daye even in this nyght/ before the cocke crowe twyse/ thou shalt denye me thryse. [31] And he spake boldlyer: no/ yf I shulde dye with the/ I will not deny the. Lyke wyse also sayd they all.

[32] And they came into a place named Gethsemani. And he sayde to his disciples: Syt ye here/ whyll I goo aparte and praye. [33] And he toke with him Peter/ Iames and Iohn/ and he began to waxe abasshed and to be in an agonye [34] and sayde vnto them: My soule is very hevy even vnto the deeth/ tary here and watche. [35] And he went forth a lytle and fell doune on the grounde and prayed: that yf it were possible/ the houre myght passe

CRANMER—1539.

them: It is one of the .xii. euen he that deppeth with me in the platter. [21] The sonne of man trulye goeth as it is wrytten of him: but wo to that man by whom the sonne of man is betrayed. Good were it for that man, yf he had neuer bene borne.

[22] And as they dyd eate, Iesus toke breed: and whan he had geuen thankes he brake it, and gaue to them, and sayde: Take, eate, this is my body. [23] And he toke the cup, and when he had geuen thankes he toke it to them, and they all drancke of it. [24] And he sayde vnto them: This is my bloude of the new Testament, which is shedd for many. [25] Uerely I saye vnto you: I wyll drincke nomore of the frute of the vyne: vntyll that daye, that I drincke it new in the kyngdome of God. [26] And when they had sayde grace: they went out to mount olyuete. [27] And Iesus sayeth vnto them: All ye shalbe offended because of me this night. For it is written: I wyll smyte the shepherd, and the shepe shalbe scattered: [28] But after that I am rysen agayne, I will go into Galile before you. [29] Peter sayde vnto him: And though all men be offended, yet wyll not I. [30] And Iesus sayeth vnto him: Uerely I saye vnto the, that this daye euen, in this night before the cocke crowe twyse, thou shalt denye me thre tymes. [31] But he spake more vehemently: no, yf I shulde dye with the, I wyll not denye the. Likewyse also sayde they all.

[32] And they come into a place which was named Gethsemani. And he sayeth to his disciples: Syt ye here, whyle I go asyd, and praie. [33] And he taketh with him Peter and Iames and Iohn, and began to waxe abasshed, and to be in an agonye, [34] and sayeth vnto them: My soule is heuy, euen vnto the deeth, tary ye here and watche. [35] And he went forth a lytle and fell downe flatt on the grounde, and prayed: that yf it were possible, the houre

" Πατάξω τὸν ποιμένα, καὶ [e]διασκορπισθήσεται| τὰ πρόβατα." [28] Ἀλλὰ μετὰ τὸ
' ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.' [29] Ὁ δὲ Πέτρος ἔφη αὐτῷ, ' [d]Καὶ
' εἰ| πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.' [30] Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, ' Ἀμὴν
' λέγω σοι, ὅτι [e]σὺ| σήμερον [f]ἐν τῇ νυκτὶ ταύτῃ,| πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι,
' τρὶς ἀπαρνήσῃ με.' [31] Ὁ δὲ [g] [h]ἐκ περισσοῦ| ἔλεγε [i]μᾶλλον,| ' Ἐάν με δέῃ συναπο-
' θανεῖν σοι, οὐ μή σε [k]ἀπαρνήσομαι.'| Ὡσαύτως δὲ καὶ πάντες ἔλεγον.

[32] Καὶ ἔρχονται εἰς χωρίον, οὗ τὸ ὄνομα [l]Γεθσημανῆ·| καὶ λέγει τοῖς μαθηταῖς
αὐτοῦ, ' Καθίσατε ὧδε, ἕως προσεύξωμαι.' [33] Καὶ παραλαμβάνει τὸν Πέτρον καὶ
[m]Ἰάκωβον καὶ Ἰωάννην μεθ' ἑαυτοῦ. Καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν.
[34] καὶ λέγει αὐτοῖς, ' Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ
' γρηγορεῖτε.' [35] Καὶ [n]προελθὼν| μικρὸν, ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσηύχετο, ἵνα,

[e] Rec. = σὺ. [f] Alex. ταύτῃ τῇ νυκτί. [g] Alex. + Πέτρος. [h] Alex. ἐκπερισσῶς s. περισσῶς. [i] Alex. = μᾶλλον. [k] Const. ἀπαρνήσωμαι.
[l] Alex. Γεθσημανεῖ. [m] Rec. + τὸν. [n] Alex. προσελθών.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
vnto them, *It is* one of the twelue that dippeth with me in the platter. [21] Truely the Sonne of man goeth, as it is written of him: but wo be to that man, by whom the Sonne of man is betrayed. It had bene good for him: if he had neuer bene borne.	Tvvelue, he that dippeth vvith me his hand in the dish. [21] and the Sonne of man in deede goeth, as it is vvritten of him, but vvo to that man by vvhom the Sonne of man shal be betrayed. it vvere good for him, if that man had not been borne. [22] And vvhiles they vvere eating, IESVS tooke bread: and blessing brake, and gaue to them, and said, Take, THIS IS MY BODY. [23] And taking the chalice, giuing thankes he gaue to them. and they al dranke of it. [24] And he said to them, THIS IS MY BLOVD OF THE NEVV TESTAMENT, THAT SHAL BE SHED FOR MANY. [25] Amen I say to you, that novv I vvil not drinke of the fruite of the vine vntil that day vvhen I shal drinke it nevv in the kingdom of God. [26] And an hymne being said, they vvent forth into Mount-oliuet.	them, *It is* one of the twelue, that dippeth with me in the dish. [21] The Sonne of man indeed goeth, as it is written of him: but woe to that man by whom the Sonne of man is betrayed: Good were it for that man, if he had neuer bene borne.
[22] And as they dyd eat, Iesus toke bread blessed, brake, and gaue to them, and sayd, Take, eat, this is my body. [23] And he toke the cup, gaue thankes, and gaue it to them, and they all dranck of it. [24] And he sayd vnto them, This is my bloud of the newe Testament, which is shed for many. [25] Verely I say vnto you, I wyl drinck no more of the frute of the vine, vntyl that day, that I drinck it newe in the kyngdome of God.		[22] And as they did eat, Iesus tooke bread, and blessed, and brake *it*, and gaue to them, and said, Take, eate: this is my body. [23] And he tooke the cup, and when he had giuen thanks, he gaue it to them: and they all dranke of it. [24] And he said vnto them, This is my blood of the new Testament, which is shed for many. [25] Uerily I say vnto you, I will drinke no more of the fruit of the Uine, vntill that day that I drinke it newe in the kingdome of God.
[26] And when they had songe the song, they went out to the hil of Oliues. [27] Then Iesus sayd vnto them, All ye shalbe offended because of me this night. For it is wrytten, I wyl smyte the shepeherd, and the shepe shal be scattered. [28] But after that I am rysen, I wyl go into Galile before you. [29] And Peter sayd vnto hym, Althogh all men should be offended, yet would not I. [30] Then Iesus sayd vnto hym, Verely I say vnto thee, This day, euen in this nyght, before the cock crowe twyse, thou shalt deny me thryse. [31] And he sayd more earnestly, If I should dye with thee, I wyl not deny thee: Lykewyse also sayd they all. [32] After they come into a place named Gethsemane: then he said to his disciples, Sit ye here, whyle I go and pray. [33] And he toke with him Peter, Iames, and Iohn, and he began to be afrayd, and in great heauines. [34] And sayd vnto them, My soule is very heauy euen vnto the death, tary here and watch.	[26] And when they had sung an [a] hymne, they went out into the mount of Oliues. [27] And Iesus saith vnto them, All ye shall be offended because of mee this night: for it is written, I will smite the shepheard, and the sheepe shall bee scattered. [28] But after that I am risen, I wil goe before you into Galilee. [29] But Peter said vnto him, Although al shalbe offended, yet *wil* not I. [30] And Iesus saith vnto him, Uerily I say vnto thee, that this day, euen in this night before the cocke crowe twise, thou shalt deny me thrise. [31] But he spake the more vehemently, If I should die with thee, I will not denie thee in any wise. Likewise also said they all. [32] And they came to a place which was named Gethsemani, and he saith to his disciples, Sit ye here, while I shall pray. [33] And hee taketh with him Peter, and Iames, and Iohn, and began to be sore amazed, and to be very heauy, [34] And saith vnto them, My soule is exceeding sorowful vnto death: tarye ye here, and watch. [35] And he went forward a little, and fell on the ground, and prayed, that if it were possible, the
[35] And being gon forward a lytle, he fel downe on the ground, and prayed, that if it were possible, that houre myght passe	that if it might be, the houre might	

[a] *Or*, psalme.

εἰ δυνατόν ἐστι, παρέλθῃ ἀπ᾽ αὐτοῦ ἡ ὥρα· [36]καὶ ἔλεγεν, ‘Ἀββᾶ, ὁ πατὴρ, πάντα
‘δυνατά σοι. παρένεγκε τὸ ποτήριον [o]ἀπ᾽ ἐμοῦ τοῦτο· | ἀλλ᾽ οὐ τί ἐγὼ θέλω, ἀλλὰ
‘τὶ σύ.’ [37]Καὶ ἔρχεται καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ,
‘Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι; [38]γρηγορεῖτε καὶ προσ-
‘εύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ
‘ἀσθενής.’ [39]Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν αὐτὸν λόγον εἰπών. [40]καὶ ὑπο-
στρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν [p]βεβαρη-
μένοι|, καὶ οὐκ ἤδεισαν τί [q]αὐτῷ ἀποκριθῶσι.| [41]Καὶ ἔρχεται τὸ τρίτον καὶ λέγει
αὐτοῖς, ‘Καθεύδετε [r]τὸ| λοιπὸν καὶ ἀναπαύεσθε. ἀπέχει· ἦλθεν ἡ ὥρα· ἰδοὺ,
‘παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. [42]ἐγείρεσθε,
‘ἄγωμεν· ἰδοὺ, ὁ παραδιδούς με ἤγγικε.’ [43]Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος,

[o] Alex. τοῦτο ἀπ᾽ ἐμοῦ. [p] Alex. καταβαρυνόμενοι. [q] Alex. ἀποκριθῶσιν αὐτῷ. [r] Alex. = τὸ. [s] Alex. ὁ Ἰσκαριώτης s. Ἰσκαριώτης s. Σκαριώτης. [t] Alex. = ὢν. [u] Alex. = πολὺς. [v] Alex. ἀπάγετε.

WICLIF—1380.

oure schulde passe fro hym/ [36] and he seide abba fadir alle thingis ben possible to thee: bere ouer this cuppe fro me/ but not that I wole: but that thou wilt be don/

[37] and he came: ȝ foonde hem slepinge/ and he seide to petir/ simound slepist thou? myȝtist thou not wake with me oon our? [38] Wake ȝe and preie ȝe that ȝe entre not in to temptatioun/ for the spirit is redi: but the fleisch is sike/ [39] and eftsone he ȝede and preied and seide the same word/ [40] and he turned aȝen eftsoone and founde hem slepynge/ for her iȝen weren heuyed: and thei knewen not what thei schulden answere to him/ [41] and he cam the thridde tyme: and seide to hem/ slepe ȝe now and rest ȝe/ it sufficith/ the our is comen/ lo mannes sone schal be bitraied in to the hondis of synful men/ [42] rise ȝe, go we/ lo he that schal bitraie me: is nyȝ.

[43] And ȝit while he spake, Iudas scarioth oon of the twelue cam ȝ with hym moche puple with swerdis and staues sente fro the hiȝist preestis and the scribis, and fro the elder men/ [44] and his traitour hadde ȝouun to hem a tokene, and seide/ whomeuer I kisse: he it is holde ȝe hym, and lede ȝe warli/ [45] and whanne he cam, anoon he come to hym ȝ seide/ maistir/ and he kissid hym/ [46] and thei leiden hondis on hym: and helden hym/ [47] but oon of the men that stoden aboute, drouȝ out a swerd, and smoot the seruaunt of the hiȝist prest and kittid of his eere/

[48] ȝ ihesus answerd and seide to hem/ as to a theef ȝe han gon out with swerdis and staues, to take me/ [49] dai by dai I was among ȝou and tauȝte in the temple/ and ȝe helden not me/ but that the scripture be fulfillid/ [50] thanne alle hise disciplis forsoken hym: and fledden/ [51] but a ȝung man clothid with lynnyn cloith on

eftsone, *again*. ȝede, *went*. iȝen, *eyes*. ȝouun, *given*. warli, *warily*.

TYNDALE—1534.

from him. [36] And he sayd: Abba father/ all thinges are possible vnto the/ take awaye this cup from me. Neverthelesse not that I will/ but that thou wilt/ be done,

[37] And he cam and founde them slepinge/ and sayd to Peter: Simon/ slepest thou? Couldest not thou watche with me one houre? [38] watche ye/ and praye/ leest ye entre into temptacion: the sprete is redy/ but the flessh is weeke. [39] And agayne he went awaye and prayde/ and spake the same wordes. [40] And he returned and founde them a slepe agayne/ for their eyes were hevy: nether wist they what to answere him. [41] And he cam the thyrde tyme/ and sayd vnto them: slepe hens forth and take youre ease/ it is ynough. The houre is come/ beholde the sonne of man shalbe delyvered into the hondes of synners. [42] Ryse vp/ let vs goo. Loo he that betrayeth me/ is at hande.

[43] And immediatly whyll he yet spake/ came Iudas one of the twelve/ and with him a greate nomber of people with sweardes and staves from the hye prestes and scribes and elders. [44] And he that betrayed him/ had geven them a generall token sayinge: whosoever I do kisse/ he it is: take him and leade him awaye warely. [45] And assone as he was come/ he wente streyght waye to him/ and sayd vnto him: master master/ and kissed him. [46] And they layde their hondes on him/ and toke him. [47] And one of them that stode by/ drue out a swearde/ and smote a servaunt of the hye preste/ and cut of his eare.

[48] And Iesus answered and sayd vnto them: ye be come out as vnto a thefe with sweardes and with staves/ for to take me. [49] I was dayly with you in the temple teachinge and ye toke me not: but that the scriptures shuld be fulfilled. [50] And they all forsoke him and ranne awaye. [51] And ther folowed him a certeyne yonge man/ cloothed in lynnen apon

CRANMER—1539.

might passe from him. [36] And he sayde: Abba father, all thinges are possible vnto the, take awaye this cup from me. Neuerthelesse, not that I wyll: but that thou wilt, be done.

[37] And he cam and founde them slepyng, and sayeth to Peter: Simon, slepest thou? Couldest not thou watche one houre? [38] watche ye, and praye, leest ye entre into temptacion, the sprete trulye is ready, but the flessh is weake. [39] And agayne he went asyde, and prayde, and spake the same wordes. [40] And he returned, and founde them a slepe agayne. For their eyes were heuy: nether wist they, what to answere him. [41] And he came the thyrde tyme and sayde vnto them: slepe hens forth, and take youre ease, it is ynough. The houre is come, beholde, the sonne of man is betrayed into the handes of synners. [42] Ryse vp, let vs go. Lo, he that betrayeth me, is at hande. [43] And immediatly whill he yet spake, commeth Iudas (which was one of the twelue) and wyth him a greate nomber of people with sweardes and staues from the hye Prestes and Scribes and elders. [44] And he that betrayed him, had geuen them a generall token, saying: whosoeuer I do kisse, that same is he: take him and leade him awaye warely. [45] And as sone as he was come, he goeth streight waye to him, and sayeth vnto him: Master, Master, and kyssed him: [46] And they layde their handes on him, and toke him. [47] And one of them that stode by, drue out a swearde, and smote a seruaunt of the hye Preste, and cut of his eare.

[48] And Iesus answered and sayd vnto them: ye be come out as vnto a thefe with sweardes and with staues, for to take me. [49] I was daylye with you in the temple, teachinge, and ye toke me not: but these thinges come to passe, that the scriptures shuld be fulfilled. [50] And they all forsoke him, and ranne awaye. [51] And there folowed him a certayne younge man,

παραγίνεται Ἰούδας[s], εἷς [t]ὢν| τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος [u]πολὺς| μετὰ μαχαιρῶν καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ πρεσβυτέρων. [44]δεδώκει δὲ ὁ παραδιδοὺς αὐτὸν σύσσημον αὐτοῖς, λέγων, 'Ὃν [a]ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτὸν, καὶ [v]ἀπαγάγετε| ἀσφαλῶς.' [45]Καὶ ἐλθὼν, εὐθέως προσελθὼν αὐτῷ λέγει[w], '[x]Ραββὶ,| [x]ραββί·' καὶ κατεφίλησεν αὐτόν. [46]Οἱ δὲ ἐπέβαλον [y]ἐπ' αὐτὸν| τὰς χεῖρας [z]αὐτῶν,| καὶ ἐκράτησαν αὐτόν. [47]Εἷς δέ [a]τις| τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισε τὸν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφεῖλεν αὐτοῦ τὸ ὠτίον. [48]Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, 'Ὡς ἐπὶ λῃστὴν [b]ἐξήλθετε| μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; [49]καθ' ἡμέραν ἤμην πρὸς ὑμᾶς 'ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί.' [50]Καὶ ἀφέντες αὐτὸν πάντες ἔφυγον. [51][c]Καὶ εἷς τις νεανίσκος| [d]ἠκολούθησεν|

[w] Const. + αὐτῷ. [x] Alex. χαῖρε s. = ῥαββί. [y] Alex. = ἐπ' αὐτὸν. [z] Alex. αὐτῷ. [a] Alex. = τις. [b] Alex. ἐξήλθατε. [c] Alex. καὶ νεανίσκος τις. [d] Rec. ἠκολούθει.

GENEVA — 1557.

from hym. [36] And he sayd, Abba, Father, all thinges are possible vnto thee, take away this cup from me. Neuerthelesse not that I wyl: but that thou wilt *be done*. [37] Then he cometh and fyndeth them sleping, and sayeth to Peter, Simon slepest thou? Couldest not thou watch with me one houre?

[38] Watch ye, and pray, lest ye entre into tentation: for the sprite is ready, but the fleshe is weake. [39] And again he went away, and prayed, and spake the same wordes. [40] And he returned, and found them aslepe agayn, for theyr eyes were heauy: nether wyst they what to answere hym. [41] And he cometh the thyrd tyme, and sayeth vnto them, Slepe hence forth, and take your ease, it is ynough, the houre is come, beholde the Sonne of man is deliuered into the handes of synners. [42] Ryse vp, let vs go, Lo he that betrayeth me, is at hand.

[43] And immediatly whyle he yet spake, came Iudas one of the twelue, and with hym a great nombre of people with swordes and staues, from the hye Priestes, and Scribes, and Elders. [44] And he that betrayed hym had geuen them a general token saying, Whomsoeuer I shal kys, he it is: take hym and lead hym away safely. [45] And as sone as he was come, he went strayghtway to hym, and sayd vnto hym, Maister, Maister, and kyssed hym. [46] And they layd theyr handes on him, and toke hym. [47] And one of them that stode by, drue out a sword, and smote a seruant of the hye Priest, and cut of his eare.

[48] And Iesus answered and sayd vnto them: Ye become out as vnto a thefe with swordes and with staues for to take me. [49] I was dayly with you in the temple teachyng, and ye toke me not: but *this is done* that the Scriptures should be fulfilled. [50] Then they all forsoke him, and ran away. [51] And there folowed him a certayn yonge man,

RHEIMS — 1582.

passe from him: [36] and he said, Abba, Father, al things are possible to thee, transferre this chalice from me. but not that vvhich I vvil, but that vvhich thou. [37] And he commeth, and findeth them sleeping. And he saith to Peter, Simon, sleepest thou? couldst thou not vvatch one houre? [38] Vvatch ye, and pray that you enter not into tentation. The spirit in deede is prompt, but the flesh infirme. [39] And going avvay againe, he prayed, saying the selfsame vvord. [40] And returning, againe he found them a sleepe (for their eies vvere heauy) and they vvist not vvhat they should ansvver him. [41] And he commeth the third time, and saith to them, Sleepe ye novv, and take rest, it suffiseth, the houre is come: behold the Sonne of man shal be betraied into the hands of sinners. [42] Arise, let vs goe. behold, he that shal betray me, is at hand.

[43] And as he vvas yet speaking, commeth Iudas Iscariote one of the Tvvelue, and vvith him a great multitude vvith svvordes and clubbes, from the cheefe Priestes and the Scribes and the Auncients. [44] And the betrayer of him had giuen them a signe, saying, Vvhomsoeuer I shal kisse, it is he, lay hold on him, and leade him vvarily. [45] And vvhen he vvas come, immediatly going to him, he saith, Rabbi, and he kissed him. [46] But they laid hands vpon him: and held him. [47] And one certaine man of the standers about, dravving out a svvord, smote the seruant of the cheefe priest, and cut of his eare. [48] And IESVS ansvvering, said to them, As to a theefe are you come out vvith svvordes and clubbes to apprehend me? [49] I vvas daily vvith you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled. [50] Then his disciples leauing him, al fled. [51] And a certaine yong man folowed him clothed vvith sindon vpon the

AUTHORISED — 1611.

houre might passe from him. [36] And he said, Abba, father, al things are possible vnto thee, take away this cup from me: Neuertheles, not that I will, but what thou wilt. [37] And hee commeth, and findeth them sleeping, and saith vnto Peter, Simon, sleepest thou? Couldest not thou watch one houre? [38] Watch ye and pray, lest yee enter into temptation: The spirit truely is ready, but the flesh is weake.

[39] And againe hee went away, and prayed, and spake the same words. [40] And when he returned, he found them asleepe againe, (for their eyes were heauie) neither wist they what to answere him. [41] And he commeth the third time, and saith vnto them, Sleepe on now, and take your rest: it is ynough, the houre is come, behold, the Son of man is betrayed into the hands of sinners. [42] Rise vp, let vs goe, Loe, hee that betrayeth me, is at hand.

[43] And immediatly, while hee yet spake, commeth Iudas, one of the twelue, and with him a great multitude with swords, and staues, from the chiefe Priests, and the Scribes, and the Elders. [44] And hee that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kisse, that same is hee; take him, and lead him away safely. [45] And assoone as he was come, he goeth straightway to him, and sayeth, Master, Master, and kissed him.

[46] And they layed their handes on him, and tooke him. [47] And one of them that stood by, drew a sword, and smote a seruant of the high Priest, and cut off his eare. [48] And Iesus answered, and said vnto them, Are yee come out as against a thiefe, with swords, and with staues to take me? [49] I was dayly with you in the Temple, teaching, and ye tooke me not; but the Scriptures must be fulfilled. [50] And they all forsooke him, and fled. [51] And there folowed him a certaine yong man,

αὐτῷ, περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ· [e]καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι·| [52]ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν [f]ἀπ' αὐτῶν.|

[53]Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα[g]· καὶ συνέρχονται [h]αὐτῷ| πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. [54]Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ φῶς. [55]Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ εὕρισκον. [56]πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. [57]καί τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες, [58]'Ὅτι ἡμεῖς 'ἠκούσαμεν αὐτοῦ λέγοντος, Ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίη-'τον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω.' [59]Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. [60]Καὶ ἀναστὰς ὁ ἀρχιερεὺς [i]εἰς μέσον| ἐπηρώτησε τὸν

[e] καὶ κρατ. αὐτόν. [f] Alex. = ἀπ' αὐτῶν. [g] Alex. + Καϊάφαν. [h] Alex. = αὐτῷ. [i] Rec. εἰς τὸ μέσον.

WICLIF—1380.

the bare sued hym, and thei helden hym, [52] and he lefte the lynnen clothing, and fleie nakid awey fro hem, [53] and thei ladden ihesus to the hiȝist preest, and alle the preestis and scribis and elder men camen to gidre, [54] but petir sued hym afer in to the halle of the hiȝist preest, and he sat with the mynystris and warmed hym at the fier, [55] and the hiȝist prestis and al the counceil souȝten witnessynge aȝens ihesus, to take hym to the deeth, but thei founden not, [56] for many seiden fals witnessynge aȝens hym: and the witnessyngis weren not couenable, [57] and summe risun vp and baren fals witnessyngis aȝens him and seiden, [58] for we han herde hym seiynge, I schal vndo this temple made with hondis, and aftir the thridde dai I schal bilde another not made with hondis, [59] and the witnessynge of hem was not couenable, [60] and the hiȝist preest roos vp in to the myddil, and axed ihesus and seide, answerist thou no thing to tho thingis that ben putte aȝens thee of these, [61] but he was stille: and answerid nothing, eftsone the hiȝist preest axed hym and seide to hym, art thou crist the sone of the blessid god? [62] and ihesus seide to hym, I am, and ȝe schuln se mannes sone sittynge on the riȝthalf of the vertu of god: and comynge in the cloudis of heuene, [63] and the hiȝist preest torente hise clothis and seide, what ȝit desiren we witnessis, [64] ȝe han herd blasfemye, what semeth to ȝou? and thei alle condempneden hym: to be gilti of deeth, [65] and summe bigunnen to bi spete hym and to hile his face and to smyte with buffatis, ⁊ seie to hym, areed thou, ⁊ the mynystris beten him with strokis,

[66] and whanne petir was in the halle binethen: oon of the damysels of the hiȝist preest cam, [67] and whanne sche hadde seen petir warmynge hym: sche

sued, *followed*. eftsone, *again*. couenable, *accordant*. vertu, *power*. hile, *cover*. areed, *declare*.

TYNDALE—1534.

the bare, and the yongemen caught him, [52] and he lefte his lynnen and fleed from them naked.

[53] And they leed Iesus awaye to the hyest preste of all, and to him came all the hye prestes, and the elders, and the scribes. [54] And Peter folowed him a greate waye of, even into the pallys of the hye preste, and sat with the servauntes, and warmed him sylfe at the fyre.

[55] And the hye prestes and all the counsell sought for witnes agaynste Iesu, to put him to death, and founde noone. [56] Yet many bare falce witnes agaynste him, but their witnes agreed not to geder. [57] And ther aroose certayne and brought falce witnes agaynste him, sayinge. [58] We herde him saye: I will destroye this temple made with hondes, and with in thre dayes I will bylde another, made with out hondes. [59] But their witnes agreed not to geder.

[60] And the hyeste preste stode vp amongest them, and axed Iesus sayinge: answerest thou nothinge? How is it that these beare witnes agaynst the? [61] And he helde his peace, and answered noothinge. Agayne the hyeste Preste axed him, and sayde vnto him: Arte thou Christ the sonne of the blessed? [62] And Iesus sayde: I am. And ye shall se the sonne of man syt on the ryght honde of power, and come in the cloudes of heven. [63] Then the hyest preste rent his cloothes and sayd: what nede we eny further of witnes? [64] Ye have herde the blasphemy what thinke ye? And they all gave sentence that he was worthy of deeth. [65] And some beganne to spit at him, and to cover his face, and to bete him with fistes, and to saye vnto him, arede vnto vs. And the servauntes boffeted him on the face.

[66] And as Peter was beneeth in the pallys, ther came one of the wenches of the hyest preste: [67] and when she saw Petre warmynge him sylfe, she loked on him, and

CRANMER—1539.

clothed in lynnen vpon the bare, and the yongmen caught him, [52] and he lefte his lynnen garment, and fled from them naked. [53] And they ledd Iesus awaye to the hyest Preste of all and wyth him come all the hye Prestes, and the elders, and the Scribes. [54] And Peter folowed him a greate waye of (euen tyll he was come into the palace of the hye preste) and he sat with the seruauntes, and warmed him selfe at the fyre.

[55] And the hye Prestes and all the counsell sought for witnes against Iesu, to put him to death, and founde none: [56] for many bare false witnes agaynste hym, but their witnesses agreed not together. [57] And ther arose certayne, and brought falsse witnes against him, sayinge. [58] We herde him saye: I will destroye this temple that is made with handes, and with in thre dayes I wyll buylde another, made wythout handes. [59] But yet their wytnesses agreed not together.

[60] And the hye Preste stode vp amongest them, and asked Iesus, sayinge: answerest thou nothinge? How is it that these beare witnes agaynst the? [61] But he helde his peace, and answered nothing. Agayne the hyeste Preste asked him, and sayde vnto him: Art thou Christ the sonne of the blessed? [62] And Iesus sayd: I am

And ye shall se the sonne of man sytting on the ryght hand of power, and commyng in the cloudes of heauen. [63] Then the hye preste rent his clothes, and sayd: what nede we eny further of wytnesses? [64] Ye haue heard blasphemy, what thincke ye? and they all condemned him to be worthy of deeth. [65] And some beganne to spit at him, and to couer his face, and to beate him with fistes, and to saye vnto him Areade: And the seruauntes boffeted him on the face.

[66] And as Peter was beneth in the palace ther cam one of the wenches of the hyest preste: and [67] when she sawe Peter warm-

Ἰησοῦν, λέγων, Οὐκ ἀποκρίνῃ οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν; [61]Ὁ δὲ ἐσιώπα, καὶ [k]οὐδὲν ἀπεκρίνατο.| Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν, καὶ λέγει αὐτῷ, Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ εὐλογητοῦ; [62]Ὁ δὲ Ἰησοῦς εἶπεν, Ἐγώ εἰμι. καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου [l]ἐκ δεξιῶν καθήμενον| τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. [63]Ὁ δὲ ἀρχιερεὺς διαῤῥήξας τοὺς χιτῶνας αὐτοῦ λέγει, Τί ἔτι χρείαν ἔχομεν μαρτύρων; [64]ἠκούσατε τῆς βλασφημίας· τι ὑμῖν φαίνεται; Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἔνοχον θανάτου. [65]Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ, Προφήτευσον· καὶ οἱ ὑπηρέται [m]ῥαπίσμασιν αὐτὸν ἔβαλλον.|

[66]Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως, [67]καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, Καὶ

[k] Alex. οὐκ ἀπεκρίνατο. [l] Rec. καθήμενον ἐκ δεξιῶν. [m] Alex. ῥαπίσμασιν αὐτὸν ἔλαβον s. ἐλάμβανον s. ἔβαλον.

GENEVA — 1557.

clothed in lynnen vpon his bare *body*, and the yonge men caught hym. [52] But he left his lynnen, and fled from them naked. [53] And they led Iesus away to the hye Priest, and to him came all the hye Priestes, and the Elders, and the Scribes. [54] And Peter folowed hym a great way of, euen into the hall of the hye Priest, and sat with the seruantes, and warmed *hym self* at the fyre.

[55] And the hye Priestes, and all the Councel soght for witnes against Iesus, to put him to death, and found none. [56] For many bare false wytnes agaynst hym, but their witnes agreed not together. [57] Then there arose certayn, and broght false witnes against him, saying, [58] We heard him say, I wil destroy this temple made with handes, and within thre dayes I wil buyld another, made without handes. [59] But their witnes yet agreed not together.

[60] And the hye Priest stode vp amongest them, and asked Iesus saying, Answerest thou nothing? How *is it that* these beare witnes agaynst thee? [61] But he held his peace, and answered nothing. Again the hye Priest asked hym, and sayd vnto him, Art thou Christe the Sonne of the Blessed? [62] And Iesus said I am *he:* and ye shal see the Sonne of man syt at the right hand of the myghty *God*, and come in the cloudes of heauen. [63] Then the hye Priest rent his clothes and sayd, What nede we any further wytnesses? [64] Ye haue heard blasphemie: what thinke ye? And they all gaue sentence that he was worthy of death. [65] And some began to spit at hym, and to couer his face, and to beate him with fystes, and to say vnto hym, Reede. And the sergeantes smote him with their rods of office. [66] And as Peter was beneath in the hall, there came one of the maydes of the hye Priest. [67] And when she saw Peter warmyng *him self*, she loked on

RHEIMS — 1582.

bare and they tooke him. [52] But he casting of the sindon, fled from them naked.

[53] And they brought IESVS to the cheefe Priest: and al the Priests and the Scribes and the Auncients assembled together. [54] And Peter folovved him a farre of euen in vnto the court of the high Priest: and he sate vvith the seruants at the fire, and vvarmed him self. [55] And the cheefe Priests and al the councel sought testimonie against IESVS, that they might put him to death, neither found they. [56] For many spake false Witnes against him: and the testimonies vvere not conuenient. [57] And certaine rising vp, bare false vvitnes against him, saying, [58] That vve heard him say, I vvil dissolue this temple made vvith hand, and in three daies vvil I build an other not made vvith hand. [59] And their testimonie vvas not conuenient. [60] And the high Priest rising vp into the middes, asked IESVS, saying, Answverest thou nothing to these things that are obiected to thee of these? [61] But he held his peace and answvered nothing. Againe the high Priest asked him, and said to him, Art thou Christ the sonne of the blessed God? [62] And IESVS saith to him, I am. And you shal see the Sonne of man sitting on the right hand of povver, and comming vvith the cloudes of heauen. [63] And the high Priest renting his garments, saith, Vvhat neede vve vvitnesses any further? [64] You haue heard blasphemie. hovv thinke you? Vvho al condemned him to be guilty of death. [65] And certaine began to spit vpon him, and to couer his face, and to beate him vvith buffets, and to say vnto him, Prophecie: and the seruants gaue him blovves.

[66] And vvhen Peter vvas in the court beneath, there commeth one of the vvoman-seruants of the high Priest. [67] And vvhen she had seen Peter vvarming him

AUTHORISED — 1611.

hauing a linnen cloth cast about his naked body, and the yong men layd hold on him. [52] And he left the linnen cloth, and fled from them naked.

[53] And they led Iesus away to the high Priest, and with him were assembled all the chiefe Priests, and the Elders, and the Scribes. [54] And Peter followed him afarre off, euen into the pallace of the high Priest: and hee sate with the seruants, and warmed himselfe at the fire. [55] And the chiefe Priests, and all the counsel sought for witnesse against Iesus, to put him to death, and found none. [56] For many bare false witnesse against him, but their witnesse agreed not together. [57] And there arose certaine, and bare false witnesse against him, saying, [58] We heard him say, I will destroy this Temple that is made with hands, and within three dayes I wil build another made without hands. [59] But neither so did their witnesse agree together. [60] And the high Priest stood vp in the mids, and asked Iesus, saying, Answerest thou nothing? What is it which these witnesse against thee? [61] But he held his peace, and answered nothing. Againe, the high Priest asked him, and said vnto him, Art thou the Christ, the Sonne of the Blessed? [62] And Iesus said, I am: and yee shall see the Sonne of man sitting on the right hand of power, and comming in the clouds of heauen. [63] Then the high Priest rent his clothes, and saith, What need wee any further witnesses? [64] Yee haue heard the blasphemy: what thinke yee? And they all condemned him to be guilty of death. [65] And some began to spit on him, and to couer his face, and to buffet him, and to say vnto him, Prophecie: And the seruants did strike him with the palmes of their hands.

[66] And as Peter was beneath in the palace, there commeth one of the maydes of the high Priest. [67] And when shee saw

'σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα.' 68'Ο δὲ ἠρνήσατο, λέγων, 'Οὐκ οἶδα, οὐδὲ 'ἐπίσταμαι τί σὺ λέγεις.' Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· καὶ ἀλέκτωρ ἐφώνησε. 69Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν ἤρξατο λέγειν τοῖς παρεστηκόσιν, ''Οτι οὗτος ἐξ αὐτῶν ἐστιν.' 70'Ο δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, 'Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, [n]καὶ 'ἡ λαλιά σου ὁμοιάζει.'| 71'Ο δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν, ''Οτι οὐκ οἶδα 'τὸν ἄνθρωπον τοῦτον, ὃν λέγετε.' 72Καὶ [o]εὐθέως| ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. Καὶ ἀνεμνήσθη ὁ Πέτρος [p]τὸ ῥῆμα, ὁ| εἶπεν αὐτῷ ὁ Ἰησοῦς, ''Οτι πρὶν ἀλέκτορα 'φωνῆσαι δὶς, ἀπαρνήσῃ με τρίς.' καὶ ἐπιβαλὼν ἔκλαιε.

XV. Καὶ εὐθέως ἐπὶ τὸ πρωῒ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέδριον, δήσαντες τὸν Ἰησοῦν

[n] Alex. = *καὶ ἡ λαλιά σου ὁμοιάζει.* [o] Rec. = *εὐθέως.* [p] Rec. *τοῦ ῥήματος, οὗ.*

WICLIF—1380.

biheeld hym and seide, and thou were with ihesus of nazareth, 68 ȝ he denyed and seide, nether I woot: nether I knowe: what thou seist, and he wente with out forth bifore the halle: and anoon the cok crewe, 69 and eftsone whanne another damysel hadde seen hym: sche bigan to seie to men that stoden aboute, that this is of hem, 70 and he eftsone denyed, and aftir a litil, eftsone thei that stonden nyȝ, seiden to petir, verrili thou art of hem, for thou art of galile also, 71 but he bigan to curse and to swere, for I knewe not this man whom ȝe seien,

72 and anoon eftsones the cok crewe, and petir bithouȝte on the word that ihesus hadde seide to hym, bifor the cok crowe twies: thries thou shalt denye me, ȝ he bigan to wepe.

15. AND anoon in the morwetide the hiȝist preestis made a counceil with the elder men and the scribis: and with al the counceil, and bounden ihesus and ledden and bitoken hym to pilat, 2 and pilat axed hym, art thou kyng of iewis? and ihesus answerid ȝ seide to hym, thou seiste, 3 and the hiȝist preestis accusiden hym in many thingis, 4 but pilat eftsone axed hym and seide, answerist thou no thing? seest thou in hou many thingis thei accusen thee? 5 but ihesus answerid no more: so that pilat wondrid,

6 but bi the feest dai he was wont to leeue to hem oon of men bounden: whom euer thei axeden, 7 and oon there was that was seid barabas, that was bounde with men of discensioun that hadden don manslauȝtre in seducioun, 8 and whanne the puple was gon up: he bigan to preie as he euermore dide to hem, 9 and pilat answerid to hem and seide, wolen ȝe I leue to ȝou the kyng of iewis? 10 for he wist that the hiȝist preestis hadden takun hym by enuye, 11 but the bischopis steriden the puple, that he schulde rather leeue to hem barabas,

woot, *knowe.* eftsone, *again.* morwetide, *morrow-tide,* or *day break.* leeue, *deliver.* seid, *called.* wist, *knew.*

TYNDALE—1534.

sayd: wast not thou also with Iesus of Nazareth? 68 And he denyed it sayinge: I knowe him not, nether wot I what thou sayest. And he went out into the poorche, and the cocke crewe. 69 And a damsell sawe him, and agayne beganne to saye to them that stode by, this is one of them. 70 And he denyed it agayne. And anone after, they that stode by, sayde agayne to Peter: suerly thou arte one of them, for thou arte of Galile, and thy speache agreth therto. 71 And he beganne to cursse and to sweare sayinge: I knowe not this man of whom ye speake. 72 And agayne the cocke krewe, and Peter remembred the worde that Iesus sayd vnto him: before the cocke crowe twyse, thou shalt deny me thryse and beganne to wepe.

15. AND anone in the dawnynge the hye prestes helde counsell with the elders and the scribes, and the whoole congregacion, and bounde Iesus and ledde him awaye, and delivered him to Pilate. 2 And Pilate axed him: arte thou the kynge of the Iewes? And he answered and sayde vnto him: thou sayest it. 3 And the hye prestes accused him of many thinges. 4 Wherfore Pilate axed him agayne sayinge: Answerest thou nothinge? Beholde how many thinges they lay vnto thy charge. 5 Iesus yet answered never a worde, so that Pilate merveled.

6 At that feast Pilate was wont to delivre at their pleasure a presoner: whomsoever they wolde desyre. 7 And ther was one named Barrabas, which laye bounde with them that made insurreccion, and in the insurreccion committed murther. 8 And the people called vnto him, and began to desyre accordinge as he had ever done vnto them. 9 Pylate answered them and sayd: Will ye that I lowse vnto you the kynge of the Iewes? 10 For he knewe that the hye Prestes had delyvered him of envy. 11 But the hye prestes had moved the people, that he shuld rather delyvre Barrabas vnto them.

CRANMER—1539.

inge himself, she loketh on him, and sayeth: wast not thou also with Iesus of Nazareth? 68 And he denyed, saying: I knowe him not, nether wote I what thou sayest. And he went out into the porche, and the cocke crewe. 69 And a damsell (whan she sawe him) beganne agayne to saye to them that stode by, this is one of them. 70 And he denyed it agayne. And anone after they that stode by, sayde agayne to Peter: suerly thou art one of them, for thou art of Galyle, and thy speache agreth therto. 71 But he beganne to cursse, and to sweare, sayinge: I knowe not thys man of whom ye speake. 72 And agayne the cocke krewe, and peter remembred the worde that Iesus sayde vnto him: before the cocke crowe twyse thou shalt denye me thre tymes. And he beganne to wepe.

15. AND anone in the dawninge the hye Prestes helde a counsell with the elders and the Scribes, and the whole congregacion, and bounde Iesus, and ledde him awaye, and deliuered him to Pilate. 2 And Pylate asked him: art thou the kinge of the Iewes? And he answered, and sayd vnto him: thou sayest it. 3 And the hye prestes accused him of many thinges. 4 So Pylate asked him againe, sayinge: Answerest thou nothing? Beholde, how many thinges they lay vnto thy charge. 5 Iesus yet answered nothing, so that Pilate meruyled.

6 At that feast Pylate dyd delyuer vnto them a presoner: whomsoeuer they wolde desyre. 7 And ther was one that was named Barrabas, which laye bounde with them that made insurreccyon: he had committed murther. 8 And the people called vnto him, and began to desyre him, that he wolde do, accordynge as he had euer done vnto them. 9 Pylate answered them sayenge: Will ye that I let lowse vnto you the kyng of the Iewes? 10 For he knewe, that the hye Prestes had delyuered him of enuy. 11 But the hye prestes moued the people, that he shulde rather delyuer Barrabas vnto them.

ἀπήνεγκαν καὶ παρέδωκαν [q]τῷ| Πιλάτῳ. [2]καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος, 'Σὺ
'εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;' Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, 'Σὺ λέγεις.' [3]Καὶ
κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά· [4]ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν,
λέγων, 'Οὐκ ἀποκρίνῃ οὐδέν; ἴδε, πόσα σου [r]καταμαρτυροῦσιν·|' [5]Ὁ δὲ Ἰησοῦς
οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον. [6]Κατὰ δὲ ἑορτὴν ἀπέλυεν
αὐτοῖς ἕνα δέσμιον, ὅνπερ ἠτοῦντο. [7]ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν
[s]συστασιαστῶν| δεδεμένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. [8]καὶ ἀνα-
βοήσας ὁ ὄχλος ἤρξατο αἰτεῖσθαι, καθὼς ἀεὶ ἐποίει αὐτοῖς. [9]ὁ δὲ Πιλάτος
ἀπεκρίθη αὐτοῖς, λέγων, 'Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;'
[10]Ἐγίνωσκε γὰρ ὅτι διὰ φθόνον [t]παραδεδώκεισαν| αὐτὸν οἱ ἀρχιερεῖς. [11]οἱ δὲ
ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.

[q] Alex. = τῷ. [r] Alex. κατηγοροῦσιν. [s] Alex. στασιαστῶν. [t] Alex. παρέδωκαν.

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him, and sayd, Thou wast also with Iesus of Nazaret? [68] But he denied it, saying, I knowe him not, nether wot I what thou sayest. Then he went into the porche, and the cock crewe. [69] Then a mayde saw him againe, and began to say to them that stode by, This is one of them. [70] But he denied it agayne: and anone after, they that stode by, sayd agayn to Peter, Surely thou art one of them, for thou art of Galile, and thy speach agreeth therto. [71] And he began to cursse, and sweare, *saying*, I knowe not this man of whom ye speake. [72] Then the seconde tyme the cok crewe, and Peter remembred the woord that Iesus sayd vnto hym, Before the cock crowe twyse, thou shalt deny me thryse, and waying that with him selfe, he wept.

15. AND anone in the dawnyng, the hye Priestes held counsel with the Elders, and the Scribes, and the whole Congregation: and bound Iesus, and led him away, and deliuered him to Pilate. [2] Then Pilate asked him, Art thou the king of the Iewes? And he answered, and sayd vnto hym, Thou sayest it. [3] And the hye Priestes accused hym of many thinges. [4] Wherfore, Pilate asked him agayn, saying, Answerest thou nothing? beholde how many thynges they witnes against thee. [5] But Iesus yet answered neuer a woord, *so* that Pilate merueyled, [6] At that feast Pilate did deliuer a prisoner, whomsoeuer they would desire. [7] Then there was one named Barabbas, which lay bound with other his fellowes that made insurrection, and in the insurrection, they had committed murther. [8] And the people cried a lowde, and began to desire *that he would do* accordyng as he had euer done vnto them. [9] Then Pilate answered them, and sayd, Wyl ye that I loose vnto you the kyng of the Iewes? [10] For he knewe that the hye Priestes had deliuered him of enuie. [11] But the hye Priestes had moued the people *to desire* that he would rather

RHEIMS—1582.

self, beholding him she saith, And thou vvast vvith IESVS of Nazareth. [68] But he denied, saying, Neither knovv I, neither vvot I vvhat thou saiest. And he vvent forth before the court: and the cocke crevve. [69] And againe a vvench seeing him, began to say to the standers about, That this fellovv is of them. [70] But he denied againe. And after a vvhile againe they that stoode by, said to Peter, Verily thou art of them: for thou art also a Galilæan. [71] But he began to curse and to svveare, That I knovv not this man vvhom you speake of. [72] And immediatly the cocke crevv againe. And Peter remembred the vvord that IESVS had said vnto him, Before the cocke crovv tvvise, thou shalt thrise deny me. And he began to vveepe.

15. AND forthvvith in the morning the cheefe Priests vvith the auncients and the Scribes and the vvhole councel, consulting together, binding IESVS led and deliuered him to Pilate. [2] And Pilate asked him, Art thou the King of the Ievves? but he ansvvering, said to him, Thou saiest. [3] And the cheefe Priests accused him in many things. [4] And Pilate againe asked him, saying, Ansvverest thou nothing? see in hovv many things they accuse thee. [5] But IESVS answered nothing more: so that Pilate marueled.

[6] And vpon the festiual day he vvas vvont to release vnto them one of the prisoners vvhomsoeuer they had demaunded. [7] And there vvas one called Barabbas, vvhich vvas put in prison vvith seditious persons, vvho in a sedition had committed murder. [8] And when the multitude vvas come vp, they began to require according as alvvaies he did vnto them. [9] And Pilate ansvvered them, and said, Vvil you that I release to you the King of the Ievves? [10] For he knevv that the cheefe Priests for enuy had deliuered him. [11] But the cheefe Priests moued the people, that he should release

AUTHORISED—1611.

Peter warming himselfe, shee looked vpon him, and said, And thou also wast with Iesus of Nazareth. [68] But hee denied, saying, I know not, neither vnderstand I what thou sayest. And he went out into the porch, and the cocke crew. [69] And a mayde saw him againe, and began to say to them that stood by, This is one of them. [70] And hee denied it againe. And a litle after, they that stood by said againe to Peter, Surely thou art one of them: for thou art a Galilean, and thy speach agreeth thereto. [71] But he beganne to curse and to sweare, *saying*, I know not this man of whom ye speake. [72] And the second time the cocke crew: and Peter called to minde the word that Iesus said vnto him, Before the cocke crow twise, thou shalt deny me thrise. And when he thought thereon, [a]he wept.

15. AND straightway in the morning the chiefe Priests helde a consultation with the Elders and Scribes, and the whole Councell, and bound Iesus, and caried him away, and deliuered him to Pilate. [2] And Pilate asked him, Art thou the King of the Iewes? And hee answering, said vnto him, Thou sayest it. [3] And the chiefe Priests accused him of many things: but hee answered nothing. [4] And Pilate asked him againe, saying, Answerest thou nothing? beholde how many things they witnesse against thee. [5] But Iesus yet answered nothing, so that Pilate marueiled. [6] Now at that Feast he released vnto them one prisoner, whomsoeuer they desired. [7] And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murther in the insurrection. [8] And the multitude crying alowd, began to desire *him to doe* as hee had euer done vnto them. [9] But Pilate answered them, saying, Will ye that I release vnto you the King of the Iewes? [10] (For hee knew that the chiefe Priests had deliuered him for enuie.) [11] But the chiefe Priests moued the people, that hee should rather release

[a] *Or*, he wept abundantly, *or* he began to weepe.

12 ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς, Τί οὖν [u]θέλετε| ποιήσω [v]ὃν λέγετε| [w]βασιλέα| τῶν Ἰουδαίων; 13 Οἱ δὲ πάλιν [x]ἔκραξαν,| Σταύρωσον αὐτόν. 14 Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ [y]περισσῶς| [z]ἔκραξαν,| Σταύρωσον αὐτόν. 15 Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν· καὶ παρέδωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ. 16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὅ ἐστι πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν, 17 καὶ [a]ἐνδύουσιν| αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον, 18 καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν, Χαῖρε, [b]ὁ βασιλεὺς| τῶν Ἰουδαίων· 19 καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ, καὶ ἐνέπτυον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. 20 Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ

[u] Alex. = θέλετε. [v] Alex. = ὃν λέγετε. [w] Alex. τὸν βασ. [x] Alex. ἔκρ. λέγοντες. [y] Rec. περισσοτέρως. [z] Alex. ἔκραζον.

WICLIF—1380.

12 and eftsone pilat answerd and seide to hem, what thanne.wolen ȝe that I schal do to the kyng of iewis, 13 and thei eftsone crieden crucifie hym, 14 but pilat seide to hem, what yuel hath he don? ¶ thei crieden the more, crucifie him, 15 and pilat willynge to make aseeth to the puple: lefte to hem barabas, ¶ bitook to hem ihesus betun with scourgis to be crucified,

16 ¶ knyȝtis ledden hym with ynne forth, in to the porche of the moothalle, and thei clepiden to gidre al the cumpany of knyȝtis: 17 and clothiden hym with purpur and thei writhen a crowne of thornes and puttiden on hym, 18 and thei bigunnen to greet hym: and seiden, heil thou kyng of iewis, 19 and thei smyten his heed with a rehed: ¶ bispatten hym, and thei kneliden, and worschipiden him,

20 and aftir that thei hadden scorned hym: thei vnclothiden hym of purpur, ¶ elothiden hym with hise clothis, and ladden out him to crucifie hym, 21 ¶ thei compelliden a man that passide the wey that came fro the toun symond of sirynen the fadir of Alisaundre ¶ of rufie to bere his cros, 22 and thei ledden him in to a place galgatha, that is to seye the place of caluarie, 23 and thei ȝauen to hym to drynke wyne medelid with myrre: and he took not, 24 and thei crucifieden him and departiden hise clothis ¶ kesten lot on thoo who schulde take what, 25 and it was the thridde hour, and thei crucifieden hym, 26 ¶ the titil of his cause was writun: kyng of iewis, 27 ¶ thei crucifieden with him, twei theues: oon at the riȝthalf, and oon at his left half, 28 ¶ the scripture was fulfild that seith, and he is ordeyned with wickid men,

29 and as thei passiden forth, thei blasfemyden hym: mouynge her heedis, ¶ seiynge, vath thou that distriest the temple of god: ¶ in thre daies bildist it aȝen, 30 come doun fro the cros, ¶ make thi silf

eftsone, *again*. yuel, *evil*. aseeth, *satisfaction*. knyȝtis, *soldiers*. moothalle, *town or court hall*. clepiden, *called*. medelid, *mingled*. kesten, *cast*. aȝen, *again*.

TYNDALE—1534.

12 And Pylate answered agayne, and sayd vnto them: What will ye then that I do with him whom ye call the kynge of the Iewes? 13 And they cryed agayne: crucifie him. 14 Pylate sayde vnto them: What evell hath he done? And they cryed the moore fervently: crucifie him. 15 And so Pylate willinge to content the people, lowsed them Barrabas, and delyvered Iesus when he had scourged him, for to be crucified.

16 And the souddeers ledde him awaye into the commen hall, and called togedder the whoole multitude, 17 and they clothed him with purple, and they platted a croune of thornes and crouned him with all, 18 and beganne to salute him. Hayle kynge of the Iewes. 19 And they smoote him on the heed with a rede, and spat apon him, and kneled doune and worsheped him.

20 And when they had moocked him, they toke the purple of him, and put his awne cloothes on him, and ledde him oute, to crucifie him. 21 And they compelled one that passed by, called Symon of Cyrene (which cam oute of the felde, and was father of Alexander and Rufus) to beare his crosse. 22 And they brought him to a place named Golgotha (which is by interpretacion, the place of deed mens scoulles) 23 and they gave him to drinke, wyne myngled with myrre, but he receaved it not.

24 And when they had crucified him, they parted his garmentes, castinge loottes for them, what every man shulde have. 25 And it was aboute the thyrde houre, and they crucified him. 26 And the tytle of his cause was wrytten: The kynge of the Iewes. 27 And they crucified with him two theves: the one on the ryght honde, and the other on his lyfte. 28 And the scripture was fulfilled which sayeth: he was counted amonge the wicked.

29 And they that went by, rayled on him: waggynge their heedes and sayinge: Awretche, that destroyest the temple and byldest it in thre dayes: 30 save thy sylfe,

CRANMER—1539.

12 Pylate answered agayne, and sayde vnto them: What wyll ye then that I do vnto him, whom ye call the kyng of the Iewes? 13 And they cryed agayne: crucifye him: 14 Pilate sayd vnto them, What euyll hath he done: And they cryed the moare feruentlye: Crucifie hym: 15 And so Pylate wyllinge to content the people, let lose Barrabas vnto them and deliuered vp Iesus (when he had scourged him) for to be crucifed.

16 And the soudyers leed him awaye into the commen hall, and called together the whole multitude, 17 and they clothed him with purple, and they platted a croune of thornes, and crouned him with all, 18 and beganne to salute him: Hayle kynge of the Iewes. 19 And they smote him, on the heed with a rede and did spitt vpon him and bowed theyr knees, and worshiped him.

20 And when they had mocked him, they toke the purple of him, and put his awne clothes on him, and ledde him out, to crucifie him. 21 And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the felde, to beare his crosse. 22 And they brought him to a place named Golgotha (which is yf a man interprete it: the place of deed mens sculles) 23 and they gaue him to drinke, wyne mingled with myrre, but he receaued it not.

24 And when they had crucyfied him they parted his garmentes, castinge lotes vpon them, what euery man shulde take. 25 And it was aboute the third houre, and they crucified him. 26 And the tytle of his cause was wrytten: The kynge of the Iewes. 27 And they crucified with him two theues: the one on the right hande, and the other on his lyfte. 28 And the scripture was fulfilled which sayeth: he was counted amonge the wycked.

29 And they that went by, rayled on him: wagging their heeds, and saying: A wretche thou that destroyest the temple, and byldest it in thre dayes. 30 saue thy

ἴδια· καὶ ἐξάγουσιν αὐτὸν, [c]ἵνα σταυρώσωσιν αὐτόν.| [21]καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ᾽ ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. [22]Καὶ φέρουσιν αὐτὸν ἐπὶ [d]Γολγοθᾶ τόπον, ὅ ἐστι μεθερμηνευόμενον, Κρανίου τόπος. [23]Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον, ὁ δὲ οὐκ ἔλαβε. [24]Καὶ σταυρώσαντες αὐτὸν, [e]διαμερίζονται| τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ᾽ αὐτὰ, τίς τί ἄρῃ. [25]ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν. [26]Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, ‘Ὁ βασιλεὺς τῶν Ἰουδαίων.’ [27]Καὶ σὺν αὐτῷ σταυροῦσι δύο λῃστὰς, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ εὐωνύμων αὐτοῦ. [28]καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, “Καὶ μετὰ ἀνόμων ἐλογίσθη.” [29]Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, ‘Οὐὰ, ὁ καταλύων τὸν ναὸν, καὶ [f]ἐν| τρισὶν ἡμέραις οἰκοδομῶν, [30]σῶσον

[a] Alex. ἐνδιδύσκουσιν. [b] Rec. βασιλεῦ. [c] Alex. ἵνα σταυρώσουσιν αὐτόν. [d] Alex. + τὸν. [e] Rec. διεμέριζον. [f] Alex. = ἐν.

GENEVA — 1557.

deliuer Barabbas vnto them. [12] And Pilate answered, and sayd agayne vnto them, What wyl ye then that I do *with him*, whome ye call the kyng of the Iewes? [13] And they cryed agayne, Crucifie him. [14] Then Pilate sayd vnto them, Yea, but what euil hath he done? And they cried the more feruently, Crucifie him. [15] And so Pilate willing to content the people, loosed them Barabbas: and deliuered Iesus when he had scourged him, for to be crucified.

[16] Then the souldiers led him away into the hall, which is the commen hall, and called together the whole band of the souldiers. [17] And clothe him with purple, and platte a crowne of thornes, and crowne him with all, [18] And began to salute him *saying*, Hayle kyng of the Iewes. [19] And they smote hym on the head with a reede, and spat vpon hym, and knelyng downe worshypped hym. [20] And when they had mocked him, they toke the purple of him, and put his owne clothes on hym, and led him out to crucifie him. [21] And they compelled one that passed by, called Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse. [22] And they broght hym to a place named Golgotha: which is by interpretation, the place of *dead mens* Sculles. [23] And they gaue hym to drinke wyne myngled with myrrhe, but he receaued it not.

[24] And when they had crucified him, they parted his garmentes, castyng lottes for them, what euery man should haue. [25] And it was about the thyrd houre, when they crucified him. [26] And the title of his cause was written, THE KYNG OF THE IEWES. [27] And they crucified with him two theues: the one on the ryght hand, and the other on his lyft. [28] Thus the Scripture was fulfylled, which sayeth, And he was counted among the wycked. [29] And they that went by, rayled on him, waggyng their heades, and saying, Hey, *thou* that destroyest the temple, and buildest it in three dayes, [30] Saue thy self, and

RHEIMS — 1582.

Barabbas rather to them. [12] And Pilate againe ansvvering, said to them, Vvhat vvil you then that I doe to the King of the Ievves? [13] But they againe cried, Crucifie him. [14] And Pilate said to them, Vvhy, vvhat euil hath he done? But they cried the more, Crucifie him. [15] And Pilate vvilling to satisfie the people, released to them Barabbas, and deliuered IESVS, hauing vvhipped him, for to be crucified.

[16] And the souldiars led him into the court of the Palace, and they call together the vvhole band: [17] and they clothe him in purple, and platting a crovvne of thornes, they put it vpon him. [18] And they began to salute him, Haile King of the Ievves. [19] And they smote his head vvith a reede: and they did spit on him. and bovving the knees, they adored him. [20] And after they had mocked him, they stripped him of the purple, and put on him his ovvne garments, and they leade him forth to crucifie him. [21] And they forced a certaine man that passed by, Simon a Cyrenêan comming from the countrie, the father of Alexander and Rufus, to take vp his crosse. [22] And they bring him into the place Golgotha, vvhich being interpreted is, *The place of Caluarie*. [23] And they gaue him to drinke vvine mingled vvith myrrhe: and he tooke it not.

[24] And crucifying him, they deuided his garments, casting lottes vpon them, vvho should take vvhich. [25] And it vvas the third houre, and they crucified him. [26] And the title of his cause vvas superscribed, KING OF THE IEWES. [27] And vvith him they crucifie tvvo theeues: one on the right hand, and an other on his left. [28] And the Scripture vvas fulfilled that saith, *And vvith the vvicked he vvas reputed*. [29] And they that passed by, blasphemed him, vvagging their heades, and saying, Vah, he that destroieth the temple, and in three daies buildeth it: [30] saue thy self, comming

AUTHORISED — 1611.

Barabbas vnto them. [12] And Pilate answered, and said againe vnto them, What will yee then that I shall do vnto him whom ye call the King of the Iewes? [13] And they cried out againe, Crucifie him. [14] Then Pilate saide vnto them, Why, what euill hath hee done? And they cried out the more exceedingly, Crucifie him.

[15] And so Pilate, willing to content the people, released Barabbas vnto them, and deliuered Iesus, when he had scourged him to be crucified. [16] And the souldiers led him away into the hal, called Pretorium, and they call together the whole band. [17] And they clothed him with purple, and platted a crowne of thornes, and put it about his *head*, [18] And began to salute him, Haile King of the Iewes. [19] And they smote him on the head with a reed, and did spit vpon him, and bowing their knees, worshipped him. [20] And when they had mocked him, they tooke off the purple from him, and put his owne clothes on him, and led him out to crucifie him. [21] And they compell one Simon a Cyrenian, who passed by, comming out of the countrey, the father of Alexander and Rufus, to beare his Crosse. [22] And they bring him vnto the place Golgotha, which is, being interpreted, the place of a skull. [23] And they gaue him to drinke, wine mingled with myrrhe: but hee receiued it not. [24] And when they had crucified him, they parted his garments, casting lottes vpon them, what euery man should take. [25] And it was the third houre, and they crucified him. [26] And the superscription of his accusation was written ouer, *THE KING OF THE IEWES*. [27] And with him they crucifie two theeues, the one on his right hand, and the other on his left. [28] And the Scripture was fulfilled, which saith, And hee was numbred with the transgressours. [29] And they that passed by, railed on him, wagging their heads, and saying, Ah thou that destroyest the Temple, and buildest it in three dayes, [30] Saue thy selfe, and come

σεαυτὸν, καὶ κατάβα ἀπὸ τοῦ σταυροῦ.' [31] 'Ομοίως [g]καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, 'Ἄλλους ἔσωσεν, ἑαυτὸν οὐ 'δύναται σῶσαι. [32] ὁ Χριστὸς ὁ βασιλεὺς [h]τοῦ| Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ 'σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν[i].' Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν. [33] [k]Γενομένης δὲ ὥρας| ἕκτης, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐννάτης· [34] καὶ τῇ [l]ὥρᾳ τῇ ἐννάτῃ| ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ [m]λέγων,| 'Ἐλωΐ, ἐλωΐ, [n]λαμμᾶ| σαβαχθανί;' [o]Ὅ ἐστι μεθερμηνευόμενον, 'Ὁ Θεός μου, ὁ 'Θεός μου, εἰς τί με ἐγκατέλιπες;' [35] Καὶ τινὲς τῶν παρεστηκότων ἀκούσαντες ἔλεγον, 'Ἰδοὺ, Ἠλίαν φωνεῖ.' [36] Δραμὼν δὲ εἷς, καὶ γεμίσας σπόγγον ὄξους, περι-θείς τε καλάμῳ, ἐπότιζεν αὐτὸν, λέγων, 'Ἄφετε, ἴδωμεν εἰ ἔρχεται Ἠλίας καθ-'ελεῖν αὐτόν.' [37] Ὁ δὲ Ἰησοῦς ἀφεὶς φωνὴν μεγάλην ἐξέπνευσε. [38] καὶ τὸ κατα-

[g] Rec. + δέ. [h] Alex. = τοῦ. [i] Const. + αὐτῷ. [k] Alex. Καὶ γεν. ὥρ. [l] Alex. ἐνν. ὥρᾳ.

WICLIF—1380.

saaf, [31] also ȝ the hiȝest prestis scorneden hym ech to othere with the scribis ȝ seiden, he made othere men saaf: he mai not saue hym silf, [32] crist kyng of israel come doun now fro the cros: that we seen ȝ bileue, and thei that weren crucified with him: dispiseden hym,

[33] and whan the sixte hour was come: derknessis weren made on al the erthe: til in to the nynthe hour, [34] ȝ in the nynthe hour ihesus cried with a greet vois, and seide heloy, heloy, lamaȝabatanye, that is to seye, my god, my god, whi hast thou forsaken me? [35] and summe of men that stoden aboute, herden ȝ seiden, lo he clepith helye, [36] and oon ran and fillid a spounge with vynegre ȝ puttiden aboute to a rehed, ȝ ȝaf to him drynke and seide, suffre ȝe se we if helye come to do hym doun,

[37] and ihesus ȝaf out a greet cry ȝ dyed, [38] ȝ the veil of the temple was rente a two, fro the hiȝest to bynethe, [39] But the centurien that stood aforn aȝens siȝ that he so cryynge hadde died, ȝ seide, verili this man was goddis sone, [40] and there weren also wymmen biholdynge fro a fer: among whiche was mari maudeleyn ȝ marie the modir of Iames the lasse ȝ of Ioseph ȝ of salome, [41] and whanne ihesus was in galile: thei foloweden hym ȝ mynystriden to him, ȝ many othere wommen that comen vp to gidre with him to ierusalem,

[42] and whanne euentide was come, for it was the euentide which is bifore the saboth: [43] ioseph of armathie the nobil deturioun cam, ȝ he abood the rewme of god, ȝ booldli he entrid to pilat: and axid the bodi of ihesus, [44] but pilat wondrid if he were now deed, ȝ whanne the centurien was clepid: he axid him if he were deed,

clepith, *calleth*. aforn aȝens, *over against*. rewme, *realm*.

TYNDALE—1534.

and come doune from the crosse. [31] Lyke wyse also mocked him the hye preestes amonge them selves with the scribes and sayde: He saved other men, him sylfe he cannot save. [32] Let Christ the kynge of Israel now descende from the crosse, that we maye se and beleve. And they that were crucified with him, checked him also.

[33] And when the sixte houre was come, darknes aroose over all the erth, vntyll the nynthe houre. [34] And at the nynthe houre Iesus cryed with a loude voyce sayinge: Eloi, Eloi, lamaasbathani, which is yf it be interpreted: my God, my God, why hast thou forsaken me? [35] And some of them that stode by, when they hearde that, sayde: beholde he calleth for Helyas [36] And one ran and filled a sponge full of veneger, and put it on a rede, and gave him to drinke, sayinge: let him alone, let vs se whether Helyas will come and take him doune.

[37] But Iesus cryed with aloude voyce, and gave vp the gooste. [38] And the vayle of the temple dyd rent in two peces, from the toppe to the boottome. [39] And when the Centurion which stode before him, sawe that he so cryed and gave vp the gooste, he sayd: truly this man was the sonne of God. [40] Ther were also wemen a good waye of beholdinge him: amonge whom was Mary Magdalen, and Mary the mother of Iames the lytle and of Ioses, and Mary Salome: [41] which also when he was in Galile, folowed him and ministred vnto him, and many other wemen which came vp with him to Hierusalem.

[42] And now when nyght was come (because it was the even that goeth before the saboth) [43] Ioseph of Arimathia a noble councelour which also loked for the kyngdome of God, came and went in booldly vnto Pylate, and begged the boddy of Iesu. [44] And Pylate merveled that he was alredy deed, and called vnto him the Centurion, and axed of him, whether he had bene eny whyle deed.

CRANMER—1539.

selfe, and come doune from the crosse. [31] Lykewyse also mocked him the hye Prestes amonge them selues wyth the Scribes and sayde, he saued other men, him selfe he cannot saue. [32] Let Christ the kynge of Israel descende now from the crosse, that we maye se, and beleue. And they that were crucyfied with him checked him also.

[33] And when the sixte houre was come, darcknes arose ouer all the erth, vntyll the nynth houre. [34] And at the nynth houre Iesus cryed with a loude voyce, saying: Eloi, Eloi, lamasabachthani? which is(yf one interpret it my God, my God why hast thou forsaken me? [35] And some of them that stode by, when they hearde that, sayd: beholde, he calleth for Helias. [36] And one ran, and fylled a sponge full of veneger, and put it on a rede, and gaue him to drincke, sayinge: let him alone, let vs se, whether Helyas will come and take him downe.

[37] But Iesus cryed with a loude voyce, and gaue vp the goost. [38] And the vayle of the temple dyd rent in two peces, from the toppe to the bottome. [39] And when the Centurion (whych stode before hym) sawe, that he so cryed, and gaue vp the goost, he sayde: truly this man, was the sonne of God. [40] Ther were also wemen a good waye of, beholdinge him: amonge whom was Mary Magdalen, and Mary the mother of Iames the lytle: and of Ioses, and Mary Salome [41] (which also when he was in Galile had folowed him and mynistred vnto him) and many other wemen, which came vp with him vnto Ierusalem.

[42] And now when the euen was come (because it was the daye of preparing that goeth before the Sabboth) [43] Ioseph of the cite of Arimathia, a noble Councellour which also loked for the kingdome of God, came, and went in boldely vnto Pilate, and begged of him the body of Iesu. [44] And Pilate merueled, that he was alredy deed, and called vnto him the Centurion, and asked of him, whether he had bene

πέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν ἕως κάτω. [39] Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ, ὅτι οὕτω κράξας ἐξέπνευσεν, εἶπεν, 'Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν Θεοῦ.' [40] Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία [o] ἡ τοῦ| Ἰακώβου τοῦ μικροῦ καὶ [p] Ἰωσῆ| μήτηρ, καὶ Σαλώμη, [41] [q] αἳ| καὶ, ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

[42] Καὶ ἤδη ὀψίας γενομένης, (ἐπεὶ ἦν παρασκευὴ, ὅ ἐστι προσάββατον,) [43] [r] ἦλθεν| Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτὴς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ· τολμήσας εἰσῆλθε πρὸς Πιλάτον, καὶ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. [44] ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκε· καὶ προσκαλεσάμενος

[m] Alex. = λέγων. [n] Const. λιμᾶ. [o] Alex. ἡ s. = ἡ τοῦ. [p] Alex. Ἰώσητος. [q] Alex. = αἳ. [r] Alex. ἐλθὼν.

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come downe from the crosse. [31] Lykewyse also the hye Priestes mocking, sayd among them selues with the Scribes, He saued other men, hym self he can not saue. [32] Let Christe the kyng of Israel now descend from the crosse, that we may see, and beleue. And they that were crucified with him checked him also.

[33] Now when the sixt houre was come, darckenes arose ouer all the earth vntyl the nynth houre. [34] And at the nynth houre, Iesus cried with a loud voyce, saying, Eloi, Eloi, lammasabachthani? which is if it be interpreted, My God, my God, why hast thou forsaken me. [35] And some of them that stode by, when they heard that, sayd, Beholde he calleth for Elias. [36] And one ran and fylled a sponge ful of vineger, and put it on a reede, and gaue him to drinck, saying, Let him alone, let vs see whether Elias wyl come and take him downe. [37] And Iesus cried with a loud voyce, and gaue vp the gost. [38] And the Vayle of the temple dyd rent in two peeces, from the top to the bottome.

[39] Now when the Centurion, which stode before him, saw that he so cried, and gaue vp the gost, he sayd, Truly this man was the Sonne of God. [40] There were also women a good way of beholding *him:* among whome was Marie Magdalene, and Marie *the mother* of Iames the lytle, and of Ioses, and Marie Salome. [41] The which women also when he was in Galile, folowed him and ministred vnto hym: and many other women which came vp with him vnto Ierusalem. [42] And now when night was come (because it was the day of the preparation that goeth before the Sabbath) [43] Ioseph of Arimathe, a good Counsellour, which also loked for the kyngdome of God, came and went in boldely vnto Pilate, and asked the body of Iesus. [44] And Pilate merueiled if he were already dead, and called vnto him the Centurion, and asked of him whether he had bene any whyle dead. [45] And when he knewe *the*

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dovvne from the crosse. [31] In like maner also the cheefe Priests mocking, said vvith the Scribes one to an other, He saued others, him self he can not saue. [32] Let Christ the king of Israel come dovvne novv from the crosse: that vve may see and beleeue. And they that vvere crucified vvith him, railed at him.

[33] And vvhen it vvas the sixt houre, there vvas made darkenes vpon the vvhole earth vntil the ninthe houre. [34] And at the ninthe houre IESVS cried out vvith a mightie voice, saying, *Eloi, Eloi, lamma-sabacthani?* Which is being interpreted, *My God, my God, vvhy hast thou forsaken me?* [35] And certaine of the standers about hearing, said, Behold, he calleth Elias. [36] And one running and filling a spunge vvith vinegre, and putting it about a reede, gaue him drinke, saying, Let be: let vs see if Elias come to take him dovvne. [37] And IESVS putting forth a mightie voice, gaue vp the ghost. [38] And the vele of the temple vvas rent in tvvo, from the toppe to the bottome. [39] And the Centurion that stoode ouer against him, seeing that so crying he had giuen vp the ghost, said, In deede this man vvas the sonne of God.

[40] And there vvere also vvomen looking on a farre of: among vvhom vvas Marie Magdalene, and Marie the mother of Iames the lesse and of Ioseph, and Salóme: [41] and vvhen he vvas in Galilee, they folovved him, and ministred to him, and many other vvomen that came vp together vvith him to Hierusalem.

[42] And vvhen euening vvas come (because it vvas the Parasceue, vvhich is the Sabboth-eue) [43] came Ioseph of Arimathæa a noble Senatour, vvho him self also vvas expecting the kingdom of God: and he vvent in boldly to Pilate, and asked the body of IESVS. [44] But Pilate marueled if he vvere novv dead. And sending for the Centurion, asked him if he vvere novv

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downe from the Crosse. [31] Likewise also the chiefe Priests mocking, said among themselues with the Scribes, He saued others, himselfe he cannot saue. [32] Let Christ the King of Israel descend now from the Crosse, that wee may see and beleeue: And they that were crucified with him, reuiled him. [33] And when the sixth houre was come, there was darkenesse ouer the whole land, vntill the ninth houre. [34] And at the ninth houre, Iesus cried with a lowd voice, saying, Eloi, Eloi, lamasabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? [35] And some of them that stood by, when they heard it, said, Behold, he calleth Elias. [36] And one ranne, and filled a spunge full of vineger, and put it on a reed, and gaue him to drinke, saying, Let alone, let vs see whether Elias will come to take him downe. [37] And Iesus cried with a lowde voice, and gaue vp the ghost. [38] And the vaile of the Temple was rent in twaine, from the top to the bottome.

[39] And when the Centurion which stood ouer against him, saw that hee so cried out, and gaue vp the ghost, hee said, Truely this man was the Sonne of God. [40] There were also women looking on afarre off, among whom was Mary Magdalene, and Mary the mother of Iames the lesse, and of Ioses, and Salome: [41] Who also when hee was in Galile, followed him, and ministred vnto him, and many other women which came vp with him vnto Hierusalem.

[42] And now when the euen was come, (because it was the Preparation, that is, the day before the Sabbath) [43] Ioseph of Arimathea, an honourable counseller, which also waited for the kingdome of God, came, and went in boldly vnto Pilate, and craued the body of Iesus. [44] And Pilate marueiled if he were already dead, and calling vnto him the Centurion, hee asked him whether hee had beene any

τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανε· [45]καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἐδωρήσατο τὸ σῶμα τῷ Ἰωσήφ. [46]καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐτὸν, ἐνείλησε τῇ σινδόνι, καὶ [s]κατέθηκεν| αὐτὸν ἐν μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. [47]ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσῆ ἐθεώρουν ποῦ [t]τίθεται.|

XVI. Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. [2]καὶ λίαν πρωῒ τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου. [3]καὶ ἔλεγον πρὸς ἑαυτὰς, 'Τίς ἀποκυλίσει ἡμῖν τὸν λίθον [u]ἐκ| τῆς θύρας τοῦ 'μνημείου;' [4]Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. [5]καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν

[s] Alex. ἔθηκεν. [t] Alex. τίθεται.

WICLIF—1380.

[45] ȝ whanne he knewe of the centurien: he grauntid the bodi of ihesus to Ioseph/ [46] ȝ Ioseph bouȝte lynnen clooth, ȝ took him doun: ȝ wlappid in the lynnen clooth/ ȝ leide him in a sepulcre that was hewun of a stoon/ ȝ walewide a stoon to the dore of the sepulcre/ [47] ȝ mari maudeleyn ȝ marie of Ioseph: bihelden where he was leide/

16. AND whanne the sabat was passid: marie maudeleyn and marie of Iames ȝ salome, bouȝten swete smellynge oynementis to come ȝ to anoynte ihesus/ [2] and ful eerli in oon of the woke daies: thei comen to the sepulcre, whanne the sunne was risun/ [3] ȝ thei seiden to gidre who schal moue to us awey the stoon: fro the dore of the sepulcre? [4] ȝ thei bihelden ȝ saien the stoon walowid awey/ for it was ful greet/ [5] ȝ thei ȝeden in to the sepulcre ȝ sayen a ȝungelynge, hilid with a whiȝt stole, sittinge at the riȝthalf, and thei weren aferd/

[6] which seith to hem/ nyle ȝe drede/ ȝe seken ihesus of nazareth crucified: he is risun, he is not here/ lo the place where thei leiden hym/ [7] But go ȝe ȝ seye ȝe to hise disciplis ȝ to petir: that he schal go bifore ȝou in to galile/ there ȝe schuln se him: as he seide to ȝou/ [8] ȝ thei ȝeden out: ȝ fledden fro the sepulcre/ for drede ȝ qualynge hadde asaylid hem/ ȝ to no man thei seiden ony thing/ for thei dredden.

[9] and ihesus roos eerli the firste dai of the woke: and apperid first to marie maudeleyn, fro whom he hadde caste out seuen deuelis/ [10] and sche ȝede ȝ toold to hem that hadden be with him whiche weren weilynge ȝ wepynge/ [11] ȝ thei heerynge that he lyued: ȝ was seyn of hir: bileueden not/ [12] But aftir thes thingis whanne twey of hem wandriden: he was schewid in another liknesse to hem goynge in to a town/ [13] ȝ thei ȝeden and

walewide, *rolled*. woke, *week*. ȝeden, *went*. ȝungelynge, *youth*. hilid, *covered*. stole, *a long garment*. nyle, *not*.

TYNDALE—1534.

[45] And when he knewe the trueth of the Centurion/ he gave the body to Ioseph. [46] And he bought a lynnen cloothe/ and toke him doune and wrapped him in the lynnen cloothe/ and layde him in a tombe that was hewen oute of the rocke/ and rolled a stone vnto the dore of the sepulcre. [47] And Mary Magdalen and Mary Ioses beheld where he was layde.

16. AND when the saboth daye was past/ Mary Magdalen/ and Mary Iacobi/ and Salome/ bought odures/ that they myght come and anoynt him. [2] And erly in the morninge the nexte daye after the saboth day/ they came vnto the sepulcre/ when the sunne was rysen. [3] And they sayd one to another: who shall rolle vs awaye the stone from the dore of the sepulcre: [4] And when they looked/ they sawe how the stone was rolled awaye: for it was a very greate one. [5] And they went into the sepulcre/ and sawe a yonge man syttinge on the ryghtsyde/ cloothed in a longe whyte garment/ and they were abasshed.

[6] And he sayd vnto them/ be not afrayed: ye seke Iesus of Nazareth which was crucified. He is rysen/ he is not here. Beholde the place/ where they put him. [7] But go youre waye/ and tell his disciples/ and namely Peter: he will goo before you into Galile: there shall ye se him/ as he sayde vnto you. [8] And they went oute quickly and fleed from the sepulcre. For they trembled and were amased. Nether sayd they eny thinge to eny man/ for they were afrayed.

[9] When Iesus was rysen the morow after the saboth daye/ he appered fyrst to Mary Magdalen/ oute of whom he cast seven devyls. [10] And she went and toolde them that were with him as they morned and weapte. [11] And when they herde/ that he was alyve and he had appered to hyr/ they beleved it not. [12] After that/ he appered vnto two of them in a straunge figure/ as they walked and went into the country. [13] And they went and toolde it

CRANMER—1539.

eny while deed. [45] And when he knewe the trueth of the Centurion, he gaue the body to Ioseph [46] And he bought a lynnen clothe, and toke him downe, and wrapped him in the lynnen clothe, and layde him in a sepulcre, that was hewen out of the rocke. [47] And Mary Magdalen and Mary Ioses behelde where he was layde.

16. AND when the Saboth was past, Mary Magdalen, and mary Iacob, and Salome, bought swete odoures, that they myght come, and anoynt him. [2] And early in the mornyng the first daye of the Sabboth they came vnto the sepulcre, when the Sonne was rysen. [3] And they sayd among them selues: who shall rolle vs awaye the stone from the dore of the sepulchre? [4] And when they loked, they sawe how that the stone was rolled awaye for it was a very greate one. [5] And they went into the sepulcre, and sawe ayounge man syttyng on the ryghtsyde, clothed in a longe white garment, and they were afrayed. [6] And he sayeth vnto them, be not afrayed: ye seke Iesus of Nazareth, whych was crucyfied. He is rysen, he is not here. Beholde the place where they had put him. [7] But goo youre waye, and tell his disciples, and Peter, that he goeth before you into Galile: there shall ye se him, as he sayd vnto you. [8] And they went oute quyckly, and fledd from the sepulcre. For they trembled and were amased. Nether sayde they eny thynge to eny man, for they were afrayed.

[9] When Iesus was rysen early the fyrst daye after the Sabboth he appeared fyrst to Mary Magdalen, out of whom he had cast seuen deuyls. [10] And she went, and tolde them that were with him, as they mourned and weapte. [11] And they, whan they herde that he was alyue, and had appered vnto her, beleued it not. [12] After that, appeared he vnto two of them in a straunge fygure, as they walked, and went in to the country. [13] And they went and

τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκήν· καὶ ἐξεθαμβήθησαν. [6] ὁ δὲ λέγει αὐταῖς, 'Μὴ ἐκθαμβεῖσθε. Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· 'ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε, ὁ τόπος ὅπου ἔθηκαν αὐτόν. [7] ἀλλ' ὑπάγετε, εἴπατε 'τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ 'αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.' [8] Καὶ ἐξελθοῦσαι [v] ἔφυγον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ. [9] Ἀναστὰς δὲ πρωΐ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια. [10] ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίουσι. [11] κἀκεῖνοι ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν. [12] Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ πορευομένοις εἰς ἀγρόν. [13] κἀκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς

[u] Alex. ἀπὸ. [v] Rec. + ταχὺ.

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trueth of the Centurion, he gaue the body to Ioseph. [46] Who boght a lynnen cloth, and toke him downe, and wrapped hym in the lynnen cloth, and layd him in a tombe that was hewen out of a rock, and rolled a stone vnto the dore of the sepulchre, [47] And Marie Magdalene, and Marie Ioses *mother*, beheld where he shulde be layd.

16. AND when the Sabbath day was past, Marie Magdalene, and Marie the *mother* of Iames, and Salome, boght swete oyntments that they might come and embaulme him. [2] And early in the morning the fyrst day of the weeke, they came vnto the sepulchre, when the sunne was yet rysing: [3] And they sayd one to another, Who shal rolle vs away the stone from the doore of the sepulchre? [4] And when they loked, they saw how the stone was rolled away (for it was a very great one) [5] And they went into the sepulchre, and saw a yonge man syttyng at the right syde, clothed in a long white garment: and they were afrayed.

[6] But he sayd vnto them, Be not afrayed: ye seke Iesus of Nazaret, which hath bene crucified: he is risen, he is not here: beholde the place, where they put him. [7] But go your way, and tel his disciples, and Peter, That he wil go before you into Galile: there shal ye see him, as he sayd vnto you. [8] And they went out quickly and fled from the sepulchre: For they trembled and were amased: nether sayd they any thing to any man, for they were afrayed. [9] When Iesus was rysen agayn, in the morow (which was the first day of the weeke) he appeared fyrst to Marie Magdalene, out of whom he had cast seuen deuyls. [10] And she went and tolde them that had bene with him, which mourned and wept.

[11] And thogh they heard that he was alyue, and had appeared to her, yet they beleued it not. [12] After that, he appeared vnto two of them in an other forme, as they walked and went into the country.

[13] And they went and tolde it to the

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dead. [45] And vvhen he vnderstoode by the Centurion, he gaue the body to Ioseph. [46] And Ioseph bying sindon, and taking him dovvne, vvrapped him in the sindon, and laid him in a monument, that vvas hevved out of a rocke. And he rolled a stone to the doore of the monument. [47] And Marie Magdalene and Marie of Ioseph beheld vvhere he vvas laid.

16. AND vvhen the Sabboth vvas past, Marie Magdalene and Marie of Iames, and Salôme bought spices, that comming they might anoint IESVS. [2] And very early the first of the Sabboths, they come to the monument: the sunne being novv risen. [3] And they said one to an other, Vvho shal roll vs backe the stone from the doore of the monument? [4] And looking, they savv the stone rolled backe. for it vvas very great. [5] And entring into the monument, they savv a yong man sitting on the right hand, couered vvith a vvhite robe: and they vvere astonied. [6] Vvho saith to them, Be not dismaied: you seeke IESVS of Nazareth, that vvas crucified: he is risen, he is not here, behold the place vvhere they laid him. [7] But goe, tel his Disciples and Peter that he goeth before you into Galilee: there you shal see him, as he told you. [8] But they going forth, fled from the monument. for trembling and feare had inuaded them: and they said nothing to any body. for they vvere afraid.

[9] And he rising early the first of the Sabboth, appeared first to Marie Magdalene, out of vvhom he had cast seuen deuils. [10] She vvent and told them that had been vvith him, that vvere mourning and vveeping. [11] And they hearing that he vvas aliue and had been seen of her, did not beleeue.

[12] And after this he appeared in an other shape to tvvo of them vvalking, as they vvere going into the countrie. [13] and

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while dead. [45] And when he knew it of the Centurion, he gaue the body to Ioseph. [46] And hee bought fine linnen, and tooke him downe, and wrapped him in the linnen, and layd him in a sepulchre, which was hewen out of a rocke, and rolled a stone vpon the doore of the Sepulchre. [47] And Mary Magdalene, and Mary the mother of Ioses behelde where he was layde.

16. AND when the Sabbath was past, Mary Magdalene, and Mary the mother of Iames, and Salome, had bought sweet spices, that they might come and anoynt him. [2] And very early in the morning, the first day of the week they came vnto the sepulchre, at the rising of the Sunne: [3] And they said among themselues, Who shall roll vs away the stone from the doore of the Sepulchre? [4] (And when they looked, they saw that the stone was rolled away) for it was very great. [5] And entring into the Sepulchre, they sawe a yong man sitting on the right side, clothed in a long white garment, and they were affrighted. [6] And hee saith vnto them, Bee not affrighted; ye seek Iesus of Nazareth, which was crucified: he is risen, hee is not here: behold the place where they layd him. [7] But goe your way, tell his disciples, and Peter, that hee goeth before you into Galile, there shall yee see him, as he said vnto you. [8] And they went out quickely, and fled from the Sepulchre, for they trembled, and were amazed, neither saide they any thing to any man, for they were afraid.

[9] Now when *Iesus* was risen early, the first day of the weeke, he appeared first to Mary Magdalene, out of whom he had cast seuen deuils. [10] And she went and told them that had bene with him, as they mourned and wept. [11] And they, when they had heard that hee was aliue, and had bene seene of her, beleeued not.

[12] After that, he appeared in another forme vnto two of them, as they walked, and went into the countrey. [13] And they

λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. 14 Ὕστερον ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα
ἐφανερώθη, καὶ ὠνείδισε τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεασα-
μένοις αὐτὸν ἐγηγερμένον οὐκ ἐπίστευσαν. 15 Καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰς
τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. 16 ὁ πιστεύσας καὶ
βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται. 17 σημεῖα δὲ τοῖς πισ-
τεύσασι ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι· γλώσσαις

WICLIF—1380.

telden to othere, ȝ nether thei bileueden to hem/

14 But at the laste whanne the enleuen disciplis saten at the mete: ihesus apperid to hem/ and repreued the vnbileue of hem: ȝ the hardnes of herte/ for thei bileueden not to hem: that hadden seyn that he was risun fro deeth.

15 And he seide to hem/ go ȝe in to al the world: ȝ preche the gospel to ech creatur, 16 Who that bileueth ȝ is baptisid: schal be saaf/ but he that bileueth not: schal be dampned/ 17 ȝ thes tokenes schuln sue hem that bileuen/ In my name: thei schuln caste out feendis/ thei schuln speke with newe tungis/ 18 thei schuln do awey serpentis/ and if thei drynken ony venym: it schal not noye hem/ thei schuln set her hondis on sike men: ȝ thei schuln wexe hool.

19 And the lord ihesus aftir he hadde spokun to hem: was taken vp in to heuene/ ȝ he sittith on the riȝthalf of god/ 20 And thei ȝeden foorth ȝ prechiden eueri where: for the lord wrouȝt with hem ȝ confermed the word with signes folowynge.

sue, *follow*. wexe, *become*. riȝthalf, *rightside*. ȝeden, *went*.

TYNDALE—1534.

to the remnaunt. And they beleved them nether.

14 After that he appered vnto the eleven as they sate at meate: and cast in their tethe their vnbelefe and hardnes of herte: be cause they beleued not them which had sene him after his resurreccion. 15 And he sayd vnto them: Goo ye in to all the worlde/ and preache the glad tyges to all creatures/ 16 he that beleueth and is baptised/ shallbe saved. But he that beleveth not/ shalbe dampned.

17 And these signes shall folowe them that beleve: In my name they shall cast oute devyls and shall speake with newe tonges/ 18 and shall kyll serpentes. And yf they drinke eny dedly thinge/ yt shall not hurte them. They shall laye their hondes on the sicke/ and they shall recover.

19 So then when the lorde had spoken vnto them/ he was receaued in to heauen/ and is set doune on the. ryght honde of God. 20 And they went forth/ and preached every where. And the Lord wrought with them/ and confirmed the worde with miracles that folowed.

CRANMER—1539.

tolde it to the remnaunt. And they beleued not these also.

14 Afterwarde he appeaered vnto the eleuen as they sate at meate: and cast in their teth their vnbelefe, and hardnes of herte: because they beleued not them which had sene that he was rysen agayne from the deed. 15 And he sayde vnto them: Goo ye into all the worlde, and preache the gospell to all creatures 16 he that beleueth and is baptised, shalbe saued. But he that beleueth not, shalbe dampned.

17 And these tokens shall folowe them that beleue: In my name they shall cast out deuyls, they shall speake with newe tonges, they shall dryue awaye serpentes. 18 And yf they drinke any deadly thinge, it shall not hurte them. They shall laye their handes on the sycke, and they shall recouer.

19 So then, when the Lorde had spoken vnto them he was receaued into heauen, and is on the ritght hand of God. 20 And they went forth, and preached euery where: the Lorde working with them and confyrming the worde with myracles folowing.

ʿ λαλήσουσι καιναῖς· [18] ὄφεις ἀροῦσι· κἂν θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς [w]βλάψῃ·|
ʿ ἐπὶ ἀῤῥώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἕξουσιν.ʾ [19] Ὁ μὲν οὖν Κύριος [x], μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήφθη εἰς τὸν οὐρανὸν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ· [20] ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργοῦντος, καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.

[w] Rec. *βλάψει.* [x] Alex. + *Ἰησοῦς.*

GENEVA—1557.

remnant: but they beleued them not. [14] Finally, he appeared vnto the eleuen as they sate together, and cast in their teeth their vnbeliefe, and hardenes of heart: because they beleued not them which had seene him after his resurrection.

[15] And he sayd vnto them. Go ye into all the world, and preach the glad tidinges to all creatures, [16] He that shal beleue and be baptized, shalbe saued: but he that wil not beleue, shalbe damned. [17] And these tokens shal folow them that beleue, In my name they shal cast out deuils, and shal speake with newe tongues. [18] And shal take away serpentes: and if they shal drinke any deadly thing, it shal not hurt them: they shal lay their handes on the syck, and they shal recouer. [19] So then when the Lord had spoken vnto them, he was receaued into heauen, and sitteth at the right hande of God.

[20] And they went forth, and preached euery where. And the Lord wroght with them, and confirmed the woord with miracles that folowed.

RHEIMS—1582.

they going told the rest: neither them did they beleeue.

[14] Last he appeared to those eleuen as they sate at the table: and he exprobrated their incredulity and hardnes of hart, because they did not beleeue them that had seen him risen againe. [15] And he said to them, Going into the vvhole vvorld preach the Gospel to al creatures. [16] He that beleeueth and is baptized, shal be saued: but he that beleeueth not, shal be condemned. [17] And them that beleeue these signes shal folow: In my name shal they cast out deuils, They shal speake vvith nevv tonges, [18] Serpents shal they take avvay, And if they drinke any deadly thing, it shal not hurt them, They shal impose hands vpon the sicke: and they shal be vvhole.

[19] And so our Lord IESVS after he spake vnto them, vvas assumpted into heauen, and sate on the right hand of God. [20] But they going forth preached euery vvhere: our Lord working vvithal, and confirming the vvord vvith signes that folovved.

AUTHORISED—1611.

went and tolde it vnto the residue, neither beleeued they them.

[14] Afterward he appeared vnto the eleuen, as they sate[a] at meate, and vpbraided them with their vnbeliefe, and hardnesse of heart, because they beleeued not them, which had seene him after he was risen. [15] And he said vnto them, Goe yee into all the world, and preach the Gospel to euery creature. [16] He that beleeueth and is baptized, shalbe saued, but he that beleeueth not, shall be damned. [17] And these signes shal follow them that beleeue, In my Name shall they cast out deuils, they shall speake with new tongues, [18] They shall take vp serpents, and if they drinke any deadly thing, it shall not hurt them, they shall lay hands on the sicke, and they shall recouer.

[19] So then after the Lord had spoken vnto them, hee was receiued vp into heauen, and sate on the Right hand of God. [20] And they went foorth, and preached euery where, the Lord working with them, and confirming the word with signes following. Amen.

[a] *Or*, together.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

Κεφάλαιον Α.

THE GOSPEL ACCORDING TO LUKE.

CHAPTER I.

1. *Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,* 2 *καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου,* 3 *ἔδοξε κἀμοὶ, παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε,* 4 *ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.*

5 *Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας Ἀβιά· καὶ* [a] *ἡ γυνὴ αὐτοῦ| ἐκ τῶν θυγατέρων Ἀαρὼν, καὶ*

[a] Alex. *γυνὴ αὐτῷ.* [b] Alex. *ἦν ἡ Ἐλισ.*

WICLIF—1380.	TYNDALE—1534.	CRANMER—1539.
1. FORSOTHE for many men enforsiden to ordeyne the telling of thingis, whiche ben fillid inn us, 2 as thei that sayen at the bigynnyng, ȝ weren mynistris of the word bytooken: 3 it seyn also to me hauynge fro the bygynnyng alle thingis deligently bi ordre, to write to thee thou best teofile, 4 that thou knowe the treuthe of thoo wordis: of whiche thou art lernd.	1. FOR as moche as many have taken in hand to compyle a treates of thoo thinges, which are surely knowen amonge vs, 2 even as they declared them vnto us, which from the beginnynge sawe them their selves, and were ministers at the doyng; 3 I determined also, assone as I had searched out diligently all thinges from the beginnynge, that then I wolde wryte vnto the, good Theophilus: 4 that thou myghtest knowe the certente of thoo thinges, wher of thou arte informed.	1. FOR as moche as many haue taken in hande to set forth the declaracion of those thinges, which are most surely to be beleued amonge vs, 2 euen as they delyuered them vnto vs, which from the begynnyng sawe them them selues with theyr eyes, and were ministers of the thinges that they declared): 3 I determyned also (as sone as I had searched out dyligently all thinges from the begynnyng) that then I wolde wryte vnto the, good Theophilus: 4 that thou mightest knowe the certente of those thinges wherof thou hast bene infourmed.
5 In the daies of eroude kyng of iudee, there was a preest, Zacarie bi name of the sorte of abia, and his wiif was of the douȝtris of aaron: and hir name was elizabeth, 6 and bothe weren iuste bifor god: goynge in alle the maundementis ȝ iustifiyngis of the lord, withouten pleynt, 7 and thei hadden no child, for elizabeth was bareyn, and bothe weren of greet age in her dayes,	5 THERE was in the dayes of Herode kynge of Iurie, a certayne prest named zacharias, of the course of Abia. And his wyfe was of the doughters of Aaron: And her name was Elizabeth. 6 Booth were perfect before God, and walked in all the lawes and ordinances of the Lorde, that no man coulde fynde fawte with them. 7 And they had no chylde, because that Elizabeth was barren and booth were well stricken in age.	5 THERE was in the dayes of Herode the Kinge of Iurie, a certayne Preste named zacharias of the course of Abia. And hys wife was of the daughters of Aaron: and her name was Elizabeth: 6 they wer, both righteous before God, and walked in all the lawes and ordynaunces of the Lorde, that no man coulde fynde fawte with them. 7 And they had no chylde, because that Elizabeth was barren, and they booth were now well stricken in age.
8 and it bifil that whanne Zacarie schulde do the office of presthood in the ordre of his cours to for god 9 aftir the custil of preesthood he wente forth bi lot, and entrid in to the temple of encensen, 10 and al the multitude of the puple was without forth, and preied in the oure of ensensynge, 11 and an aungel of the lord	8 And it cam to passe, as he executed the prestes office before god, as his course came 9 (accordinge to the custome of the prestes office) his lot was to bourne incence. And went into the temple of the Lorde 10 and the whoale multitude of the people were with out in prayer whill the incense was aburnynge. 11 And ther	8 And it came to passe, that whan zachary executed the Preastes offyce before God, as hys course came 9 (accordyng to the custome of the prestes offyce) his lot fell to burne incense. And he went into the temple of the lorde, 10 and the whoale multitude of the people were without in prayer, whill the incense was aburnynge. 11 And ther appeared vnto him an Angell

pleynt, *complaint* or *blame.* her, *their.*

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

Κεφάλαιον Α.

THE GOSPEL ACCORDING TO LUKE.

CHAPTER I.

τὸ ὄνομα αὐτῆς Ἐλισάβετ. [6] ἦσαν δὲ δίκαιοι αμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου ἄμεμπτοι. [7] καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι [b]ἡ Ἐλισάβετ ἦν| στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. [8] Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ [c]ἔναντι| τοῦ Θεοῦ, [9] κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου· [10] καὶ πᾶν τὸ πλῆθος [d]ἦν τοῦ λαοῦ| προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος. [11] ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου,

[c] Alex. *ἐναντίον.* [d] Rec. *τοῦ λαοῦ ἦν.*

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
1. FOR asmuch as many haue taken in hand to write the historie of those thynges, wherof we are fully certified, [2] Euen as they declared them vnto vs, which from the begynnyng saw them their selues, and were ministers at the doyng: [3] It seemed good also to me (moste noble Theophilus) as sone as I had learned perfectly all thynges from the beginnyng, to wryte vnto thee therof from poynt to poynt: [4] That thou mightest acknowlage the trueth of those thinges where in thou hast bene broght vp.	1. BECAVSE many haue gone about to compile a narration of the things that haue been accomplished among vs: [2] according as they haue deliuered vnto vs, vvho from the beginning them selues savv and vvere ministers of the vvord: [3] it seemed good also vnto me hauing diligently atteined to al things from the beginning, to vvrite to thee in order, good Theophilus, [4] that thou maist knovv the veritie of those vvordes vvhereof thou hast been instructed.	1. FORASMUCH as many haue taken in hande to set foorth in order a declaration of those things which are most surely beleeued among vs, [2] Euen as they deliuered them vnto vs, which from the beginning were eye-witnesses, and ministers of the word: [3] It seemed good to me also, hauing had perfect vnderstanding of things from the very first, to write vnto thee in order, most excellent Theophilus, [4] That thou mightest know the certaintie of those things wherein thou hast bene instructed.
[5] IN the tyme of Herode, Kyng of Iurie, there was a certayne Priest named Zacharias, of the course of Abia: and his wyfe was of the daughters of Aaron, and her name was Elisabet. [6] Both were perfect before God, and walked in all the commandements and ordinances of the Lord, that no man could fynde faut with them. [7] And they had no chylde, because that Elisabeth was barren, and bothe were wel strycken in age. [8] And it came to passe, as he executed the Priestes office before God, as his course came in order, [9] According to the custome of the Priestes office his lot was to burne incense, when he went into the temple of the Lord. [10] And the whole multitude of the people, were without in prayer, whyle the incense was burnyng. [11] And there appeared vnto	[5] THERE vvas in the daies of Herod the king of Ievvrie, a certaine Priest named Zacharie, of the course of Abia: and his vvife of the daughters of Aaron, and her name Elizabeth. [6] And they vvere both iust before God, vvalking in al the commaundements and iustifications of our Lord vvithout blame, [7] and they had no sonne: for that Elizabeth vvas barren, and both vvere vvel striken in their daies. [8] And it came to passe: vvhen he executed the priestly function in the order of his course before God, [9] according to the custome of the Priestly function, he vvent forth by lot to offer incense, entring into the temple of our Lord: [10] and al the multitude of the people vvas praying vvithout at the houre of the incense. [11] And there appeared to him an Angel	[5] THERE was in the dayes of Herod the king of Iudea, a certaine Priest, named Zacharias, of the course of Abia, and his wife was of the daughters of Aaron, and her name was Elizabeth. [6] And they were both righteous before God, walking in all the Commandements and ordinances of the Lord, blamelesse. [7] And they had no childe, because that Elizabeth was barren, and they both were now well striken in yeeres. [8] And it came to passe, that while he executed the Priests office before God in the order of his course, [9] According to the custome of the Priests office, his lot was to burne incense when hee went into the Temple of the Lord. [10] And the whole multitude of the people were praying without, at the time of incense. [11] And there appeared vnto him an Angel of the

ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος· [12]καὶ ἐταράχθη Ζαχαρίας ἰδὼν,
καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. [13]Εἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος, 'Μὴ φοβοῦ,
'Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει
'υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. [14]καὶ ἔσται χαρά σοι καὶ ἀγαλ-
'λίασις, καὶ πολλοὶ ἐπὶ τῇ [e]γενέσει| αὐτοῦ χαρήσονται. [15]ἔσται γὰρ μέγας ἐνώπιον
'[f]τοῦ| Κυρίου· καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ, καὶ Πνεύματος ἁγίου πλησθήσεται
'ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ. [16]καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ
'Κύριον τὸν Θεὸν αὐτῶν· [17]καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι
'καὶ δυνάμει Ἠλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν
'φρονήσει δικαίων, ἑτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.' [18]Καὶ εἶπε Ζαχαρίας
πρὸς τὸν ἄγγελον, 'Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ

[e] Rec. γεννήσει.

WICLIF—1380.

apperid to hym: and stood on the riȝthalf of the auter of encense, [12] and Zacarie seynge was affraied: and drede fil vpon hym,

[13] and the aungel seide to hym, Zacarie drede thou not: for thi preier is herde, and elizabeth thi wiif schal bere to thee a sone: and his name schal be clepid Ion, [14] and ioye and gladynge schal be to thee: and many schulen be glad in his natyuyte, [15] for he schal be grete bifor the lord: and he schal not drynke wyne ne sidir, and he schal be fulfillid with the holi goost: ȝit of his modir wombe, [16] and he schal conuerte many of the children of israel: to her lord god, [17] and he schal go bifor hym in the spirit and the vertu of elie, and he schal turne the hertis of the fadris in to the sones, and men out of bileue to the prudens of iust men to make redi a perfiyt puple to the lord, [18] ℭ Zacarie seide to the aungel, wherof schal I wyte this, for I am oold: and my wiif hath gon fer in to hir daies, [19] and the aungel answerid and seide to hym, for I am Gabriel that stonde nyȝ bifor god: and I am sente to thee to speke, and to euangelize to thee, these thingis, [20] and lo thou schalt be doumbe, and thou schalt not mowe speke til in to the dai in whiche these thingis schuln be don: for thou hast not bileued to my wordis, which schuln be fulfillid in her tyme.

[21] and the puple was abidynge Zacarie, and thei wondriden that he taried in the temple, [22] and he ȝede out and myȝte not speke to hem: and thei knewen that he hadde seen a visioun in the temple, and he bekened to hem, and he dwellid stille doumbe,

[23] and it was don, whanne the daies of his office weren fulfillid: he wente in to his hous, [24] and aftir these daies, elizabeth his wiif consceyued, and hidde hir fyue monethis, ℭ seide, [25] for so the lord dide to me: in the daies in whiche he

riȝthalf, *rightside*. clepid, *called*. vertue, *power*. wyte, *know*. mowe, *more*. her, *their*. ȝede, *went*.

TYNDALE—1534.

appered vnto him an angell of the lorde stondinge on the ryght syde of the altare of incense. [12] And when zacharias sawe him, he was abasshed, and feare came on him.

[13] And the angell sayde vnto him: feare not Zachary, for thy prayer is hearde: And thy wyfe Elizabeth shall beare the a sonne, and thou shalt call his name Iohn, [14] and thou shalt have ioye and gladnes, and many shall reioyce at his birth. [15] For he shalbe greate in the sight of the lorde, and shall nether drinke wyne ner stronge drinke. And he shalbe filled with the holy goost, even in his mothers wombe: [16] and many of the chyldren of Israel shall he tourne to their Lorde God. [17] And he shall goo before him in the sprete and power of Helyas, to tourne the hertes of the fathers to the chyldren, and the vnbelevers to the wysdom of the iuste men: to make the people redy for the Lorde.

[18] And Zacharias sayde vnto the angell: Wher by shall I knowe this: seinge that I am olde and my wyfe well stricken in yeares. [19] And the angell answered and sayde vnto him: I am Gabriell that stonde in the presens of God, and am sent to speake vnto the: and to shewe the these glad tydinges. [20] And beholde thou shalt be domme, and not able to speake vntyll the tyme that these thinges be performed, because thou belevedst not my wordes which shalbe fulfilled in their season.

[21] And the people wayted for zacharias, and mervelled that he taryed in the temple. [22] And when he cam oute, he could not speake vnto them. Wherby they perceaved that he had sene some vision in the temple. And he beckened vnto them, and remayned speachlesse.

[23] And it fortuned, assone as the tyme of his office was oute, he departed home into his awne housse. [24] And after thoose dayes, his wyfe Elizabeth conceaved, and hyd her sylfe .v. monethes sayinge: [25] This wyse hath God dealte with me in the

CRANMER—1539.

of the Lorde, standynge on the ryght syde of the aultare of incense. [12] And when zacharias sawe him, he was abasshed, and feare cam on him.

[13] But the Angell sayde vnto him: feare not zachary, for thy prayer is hearde. And thy wyfe Elizabeth shall beare the a sonne, and thou shalt call his name Iohn, [14] and thou shalt haue ioye and gladnes, and many shall reioyce at his byrth. [15] For he shalbe greate in the syght of the Lord, and shall nether drincke wyne ner stronge drincke. And he shalbe fylled with the holy goost, euen from his mothers wombe: [16] and many of the chyldren of Israel shall he tourne to their Lorde God. [17] And he shall go before him in the sprite and power of Helias to tourne the hertes of the fathers to the chyldren, and the vnbeleuers to the wysdome of the iuste men, to make readye a perfecte people for the Lorde.

[18] And zacharias sayde vnto the angell: by what token shall I knowe this? For I am olde, and my wyfe well strycken in yeres. [19] And the angell answered, and sayde vnto hym: I am Gabriel, that stande in the presens of God, and am sent to speake vnto the: and to shewe the these glad tydinges. [20] And beholde it shall come to passe, that thou shalt be domme, and not be able to speake, vntyll the daye that these thinges be performed, because thou beleuedst not my wordes, which shalbe fulfylled in their season.

[21] And the people wayted for zacharias, and merueyled that he taryed in the temple. [22] And when he came out, he coulde not speke vnto them. And they perceaued that he had sene a visyon in the temple. And he beckened vnto them, and remayned speachlesse.

[23] And it fortuned, that assone as the daies of his offyce were out, he departed into hys awne house. [24] And after those dayes, his wyfe Elizabeth conceaued, and hyd her selfe fyue monethes, sayinge: [25] This wyse hath God dealte with me, in

'γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.' [19]Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ, 'Ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην 'λαλῆσαι πρός σε, καὶ εὐαγγελίσασθαί σοι ταῦτα. [20]καὶ ἰδοὺ, ἔσῃ σιωπῶν καὶ μὴ 'δυνάμενος λαλῆσαι, ἄχρι ἧς ἡμέρας γένηται ταῦτα· ἀνθ' ὧν οὐκ ἐπίστευσας 'τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.' [21]Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. [22]ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός. [23]καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. [24]Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα, [25]'Ὅτι οὕτω μοι πεποίηκεν ὁ Κύριος ἐν ἡμέραις, αἷς ἐπεῖδεν

[f] Alex. = τοῦ.

GENEVA—1557.

him an Angel of the Lord standyng at the ryght syde of the aulter of incense. 12 And when Zacharias sawe *him*, he was abasshed, and feare came on hym.

13 But the Angel sayd vnto him, Feare not Zacharie: For thy prayer is heard: and thy wyfe Elisabeth shal beare thee a sonne, and thou shalt call his name Iohn. 14 And thou shalt haue ioye and gladnes in him, and many shal reioyce at his byrth. 15 For he shalbe great in the syght of the Lord, and shal nether drynck wyne, nor strong drinck: and he shalbe fylled, with the holy Gost, euen from his mothers wombe. 16 And many of the chyldren of Israel shal he turne to their Lord God. 17 For he shal go before in his syght in the sprite and power of Elias, to turne the hartes of the fathers to the chyldren, and the disobedient to the wysedome of the iust men: to make the people ready for the Lord. 18 Then Zacharie sayd vnto the Angel, whereby shal I knowe this? For I am an olde man, and my wyfe is of a great age. 19 And the Angel answered, and sayd vnto him, I am Gabriel that stand in the presence of God, and am sent to speak vnto thee, and to shewe thee these glad tydynges. 20 And beholde thou shalt be domme, and not be able to speake, vntil the day that these thynges be performed: because thou beleuedst not my woordes which shalbe fulfilled in their season.

21 And the people wayted for Zacharie, and merueyled that he taried in the temple. 22 And when he came out, he could not speak vnto them: Then they perceaued that he had seene a vision in the temple. For he made signes vnto them, and remayned speachlesse.

23 And it fortuned, as sone as the tyme of his office was out, he departed home into his owne house. 24 And after those dayes, his wyfe Elisabeth conceaued, and hyd her selfe fyue monethes, saying, 25 This wyse hath God dealt with me, in

RHEIMS—1582.

of our Lord, standing on the right hand of the altar of incense. 12 And Zacharie vvas troubled, seeing him: and feare fel vpon him. 13 But the Angel said to him, Feare not Zacharie, for thy praier is heard: and thy vvife Elizabeth shal beare thee a sonne, and thou shalt cal his name Iohn: 14 and thou shalt haue ioy and exultation, and many shal reioyce in his natiuitie. 15 for he shal be great before our Lord: and vvine and sicer he shal not drinke: and he shal be replenished vvith the Holy Ghost euen from his mothers vvombe. 16 and he shal conuert many of the children of Israel to the Lord their God. 17 and he shal goe before him in the spirit and vertue of Elias: that he may conuert the hartes of the fathers vnto the children, and the incredulous to the vvisedom of the iust, to prepare vnto the Lord a perfect people. 18 And Zacharie said to the Angel, Vvhereby shal I knovv this? for I am old: and my vvife is vvel striken in her daies. 19 And the Angel ansvvering said to him, I am Gabriel that assist before God: and am sent to speake to thee, and to euangelize these things to thee. 20 And behold, thou shalt be dumme, and shalt not be able to speake vntil the day vvherein these things shal be done: for-because thou hast not beleeued my vvordes, vvhich shal be fulfilled in their time.

21 And the people vvas expecting Zacharie: and they marueled that he made tariance in the temple. 22 And comming forth he could not speake to them, and they knevv that he had seen a vision in the temple. And he made signes to them, and remained dumme. 23 And it came to passe, after the daies of his office vvere expired, he departed into his house. 24 And after these daies Elizabeth his vvife conceiued: and hid her self fiue moneths, saying, 25 For thus hath our Lord done to me in the daies

AUTHORISED—1611.

Lord, standing on the right side of the Altar of incense. 12 And when Zacharias saw him, hee was troubled, and feare fell vpon him. 13 But the Angel saide vnto him, Feare not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall beare thee a sonne, and thou shalt call his name Iohn. 14 And thou shalt haue ioy and gladnesse, and many shal reioyce at his birth: 15 For he shalbe great in the sight of the Lord, and shal drinke neither wine, nor strong drinke, and hee shall be filled with the holy Ghost, euen from his mothers wombe. 16 And many of the children of Israel shall hee turne to the Lord their God. 17 And hee shall goe before him in the Spirit and power of Elias, to turne the hearts of the fathers to the children, and the disobedient [a] to the wisedome of the iust, to make ready a people prepared for the Lord. 18 And Zacharias said vnto the Angel, Whereby shall I know this? For I am an old man, and my wife well striken in yeeres. 19 And the Angel answering, saide vnto him, I am Gabriel that stand in the presence of God, and am sent to speake vnto thee, and to shew thee these glad tidings. 20 And behold, thou shalt be dumbe, and not able to speake, vntill the day that these things shall bee performed, because thou beleeuest not my wordes, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marueiled that hee taried so long in the Temple. 22 And when he came out, hee could not speake vnto them: and they perceiued that hee had seene a vision in the Temple: for hee beckened vnto them, and remained speechlesse. 23 And it came to passe, that as soone as the dayes of his ministration were accomplished, hee departed to his owne house. 24 And after those dayes his wife Elizabeth conceiued, and hid her selfe fiue moneths, saying, 25 Thus hath the Lord dealt with me in

[a] *Or*, by.

'ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις.'

[26] Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ᾗ ὄνομα Ναζαρὲτ, [27] πρὸς παρθένον μεμνηστευμένην ἀνδρὶ, ᾧ ὄνομα Ἰωσὴφ, ἐξ οἴκου Δαυὶδ· καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. [28] καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε, 'Χαῖρε, κεχαριτωμένη· ὁ Κύριος μετὰ σοῦ, εὐλογημένη 'σὺ ἐν γυναιξίν.' [29] Ἡ δὲ [g] ἰδοῦσα| [h] διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ,| καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. [30] Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, 'Μὴ φοβοῦ, Μαριάμ· 'εὗρες γὰρ χάριν παρὰ τῷ Θεῷ. [31] καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱὸν, 'καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. [32] οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου 'κληθήσεται· καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, '[33] καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ

[g] Alex. = ἰδοῦσα. [h] Alex. ἐπὶ τῷ λόγῳ διεταράχθη.

WICLIF—1380.

biheld to take aweie my reproue among men, [26] But in the sixte monthe the aungel gabriel was sente fro god: in to a citee of galile, whos name was nazareth, [27] to a maiden weddid to a man: whos name was Ioseph of the hous of dauith, and the name of the maiden was marie, [28] and the aungel entrid to hir: and seide, heil ful of grace, the lord be with thee, blessid be thou among wymmen,

[29] and whanne sche hadde herd, sche was troublid in his word, and thouȝt what maner salutacioun this was. [30] and the aungel seid to hir, ne drede not thou marie, for thou hast founden grace anentis god, [31] lo thou schal conseyue in wombe, and schal bere a sone: and thou schalt clepe his name ihesus, [32] this schal be greet: and he schal be clepid the sone of the hiȝist, and the lord god schal ȝeue to hym the seete of dauith his fadir. [33] ꝛ he schal regne in the hous of iacob with outen ende, ꝛ of his rewme: schal be noon ende,

[34] and marie seide to the aungel, on what maner schal this thing be don, for I knowe not man? [35] and the aungel answerid and seide to hir, the holi goste schal come fro aboue in to thee: and the vertu of the hiȝist: schal ouerschadowe thee: and therfor that holi thing that schal be borun of thee: schal be clepid the sone of god, [36] and lo elizabeth thi cosyn: and sche also hath conseyued a sone in hir eelde, and this monthe is the sixte to hir that is clepid bareyn, [37] for everi word schal not be in possible anentis god, [38] and mari seide, lo the honde maiden of the lord: be it don to me aftir thi word, and the aungel departid fro hir.

[39] And marie roos vp in tho daies, and wente with haast in to the mounteyns in to a citee of iudee, [40] and sche entrid in to the hous of Zacarie: and grette elizabeth, [41] and it was don as elizabeth herde the salutacioun of marie: the ȝong child in hir wombe gladid, and elizabeth was

anentis, *with*. clepe, *call*. ȝeue, *give*. rewme, *kingdom*. vertu, *power*. eelde, *age*.

TYNDALE—1534.

dayes when he loked on me, to take from me the rebuke that I suffred a monge men.

[26] And in the .vi. moneth the angell Gabriel was sent from god vnto a cite of Galile, named Nazareth, [27] to a virgin spoused to a man whose name was Ioseph, of the housse of David, and the virgins name was Mary. [28] And the angell went in vnto her, and sayde: Hayle full of grace, the Lorde is with the: blessed arte thou amonge wemen.

[29] When she sawe him, she was abasshed at his sayinge: and cast in her mynde what maner of salutacion that shuld be. [30] And the angell sayde vnto her: feare not Mary: for thou hast founde grace with god. [31] Loo: thou shalt conceave in thy wombe, and shalt beare a sonne, and shalt call his name Iesus. [32] He shalbe greate, and shalbe called the sonne of the hyest. And the lorde God shall geve vnto him the seate of his father David, [33] and he shall raygne over the housse of Iacob for ever, and of his kyngdome shalbe none ende.

[34] Then sayd Mary vnto the angell: How shall this be, seinge I knowe not a man? [35] And the angell answered and sayd vnto her: The holygoost shall come apon the, and the power of the hyest shall over shaddowe the. [36] Therfore also the holy thinge which shalbe borne, shalbe called the sonne of god. [37] And beholde, thy cosen Elizabeth she hath also conceaved a sonne in her age. And this is hyr sixte moneth, though she be called barren: for with god can nothinge be vnpossible. [38] And Mary sayd: beholde the honde mayden of the lorde, be it vnto me even as thou hast sayde. And the angell departed from her.

[39] And Mary arose in thoose dayes, and went into the mountayns with hast, into a cite of Iurie [40] and entred into the housse of zachary, and saluted Elizabeth. [41] And it fortuned, as Elizabeth hearde the salutacion of Mary, the babe spronge in her belly. And Elizabeth was filled with the

CRANMER—1539.

the dayes wherin he hath loked on me, to take from me my rebuke amonge men.

[26] And in the syxte moneth the angell Gabriel was sent from God vnto a cytie of Galile, named Nazareth, [27] to a virgin spoused to a man, whose name was Ioseph, of the house of Dauid, and the virgins name was Mary. [28] And the angell went in vnto her, and sayde: Hayle full of grace, the Lorde is with the: blessed art thou amonge wemen.

[29] When she sawe him, she was abasshed at his sayinge: and cast in her mynde, what maner of salutacion that shulde be. [30] And the angell sayd vnto her: feare not Mary: for thou hast founde grace with God. [31] Beholde, thou shalt conceaue in thy wombe, and beare a sonne, and shalt call his name Iesus. [32] He shalbe greate, and shalbe called the sonne of the hyest. And the Lorde God shall geue vnto hym the seate of his father Dauid, [33] and he shall raygne ouer the house of Iacob for euer, and of hys kyngdome there shalbe none ende.

[34] Then sayde Mary vnto the angell: How shall this be, seyng I knowe not a man? [35] And the angell answered, and sayd vnto her: The holy goost shall come vpon the, and the power of the hyest shall ouer shaddowe the. Therfore also that holy thynge whych shalbe borne, shalbe called the sonne of God. [36] And beholde, thy cosen Elizabeth, she hath also conceaued a sonne in her age. And this is her syxt moneth, which was called barren: [37] for wyth God shall nothinge be vnpossible: [38] And Mary sayde: beholde the hande mayden of the Lorde, be it vnto me acording to thy worde, And the angell departed from her.

[39] And Mary arose in those dayes, and went into the mountayns with haste into the cytie of Iewrie, [40] and entred into the house of zachary, and saluted Elizabeth. [41] And it fortuned, that whan Elizabeth hearde the salutacion of Mary, the babe sprange in her wombe. And Elizabeth

ʻ οὐκ ἔσται τέλος.ʼ [34] Εἶπε δὲ Μαριὰμ πρὸς τὸν ἄγγελον, ʻ Πῶς ἔσται [i] τοῦτο, ἐπεὶ
ʻ ἄνδρα οὐ γινώσκω;ʼ [35] Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, ʻ Πνεῦμα ἅγιον
ʻ ἐπελεύσεται ἐπὶ σὲ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον
ʻ ἅγιον κληθήσεται Υἱὸς Θεοῦ. [36] καὶ ἰδοὺ, Ἐλισάβετ ἡ συγγενής σου, καὶ αὐτὴ
ʻ συνειληφυῖα υἱὸν ἐν [k] γήρει| αὐτῆς· καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ
ʻ στείρᾳ· [37] ὅτι οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα.ʼ [38] Εἶπε δὲ Μαριὰμ, ʻ Ἰδοὺ, ἡ
ʻ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου.ʼ Καὶ ἀπῆλθεν ἀπ᾽ αὐτῆς ὁ ἄγγελος.
[39] Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ
σπουδῆς, εἰς πόλιν Ἰούδα, [40] καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἠσπάσατο
τὴν Ἐλισάβετ. [41] καὶ ἐγένετο ὡς ἤκουσεν [l] ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας,|
ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη Πνεύματος ἁγίου ἡ Ἐλισάβετ,

[i] Alex. + μοι. [k] Rec. γήρᾳ. [l] Alex. τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἐλισάβετ.

GENEVA—1557.

the days wherin he loked on *me*, to take from me my rebuke among men. [26] And in the syxt moneth, the Angel Gabriel was sent from God vnto a citie of Galile, named Nazaret, [27] To a Virgin affianced to a man whose name was Ioseph, of the house of Dauid: and the Virgins name was Marie. [28] And the Angel went in vnto her, and said, Hayle thou that art freely beloued, the Lord *is* with thee: blessed art thou among women. [29] And when she sawe *hym*, she was abashed at his saying: and cast in her mynd, what maner salutation that should be. [30] Then the Angel sayd vnto her, Feare not Marie, for thou art in fauour with God.

[31] For lo, thou shalt conceaue in thy wombe, and beare a sonne, and shalt call his name Iesus. [32] He shalbe great, and shalbe called the sonne of the hiest: and the Lord God shal geue vnto hym, the seat of his father Dauid. [33] And he shal raygne ouer the house of Iacob for euer, and of his kyngdome shal be no ende.

[34] Then sayd Marie vnto the Angel, How shal this be, seyng I know no man? [35] And the Angel answered, and sayd vnto her, The holy Gost shal come vpon thee, and the power of the hyest shal ouer shadowe thee? Therfore also that holy thyng which shalbe borne of thee shalbe called the Sonne of God. [36] And beholde thy cosyn Elisabeth, she hath also conceaued a sonne in her olde age. And this is her syxt moneth, which was called barren. [37] For with God shal nothing be vnpossible. [38] And Marie sayd, Beholde the hand mayden of the Lord, be it vnto me euen as thou hast sayd. And the Angel departed from her. [39] And Marie arose in those dayes, and went into the hilly *countrey* with haste into a citie of Iurie. [40] And entred into the house of Zacharie, and saluted Elisabeth. [41] And it fortuned, as Elisabeth heard the salutation of Marie, the babe sprang in her belly: and Elisabeth was fylled with the

RHEIMS—1582.

vvherein he had respect to take avvay my reproche among men.

[26] And in the sixt moneth, the Angel Gabriel vvas sent of God into a citie of Galilee, called Nazareth, [27] to a virgin despoused to a man vvhose name vvas Ioseph, of the house of Dauid: and the virgins name vvas MARIE. [28] And the Angel being entred in, said vnto her, HAILE *ful of grace, our Lord is vvith thee: blessed art thou among vvomen.* [29] Vvho hauing heard, vvas troubled at his saying, and thought vvhat maner of salutation this should be. [30] And the Angel said to her, Feare not MARIE, for thou hast found grace vvith God. [31] Behold thou shalt conceiue in thy vvombe, and shalt beare a sonne: and thou shalt call his name IESVS. [32] he shal be great, and shal be called the sonne of the most High, and our Lord God shal giue him the seate of Dauid his father: [33] and he shal reigne in the house of Iacob for euer, and of his kingdom there shal be no end. [34] And MARIE said to the Angel, Hovv shal this be done? because I knovv not man? [35] And the Angel ansvvering, said to her, The Holy Ghost shal come vpon thee, and the povver of the most High shal ouershadovv thee. And therfore also that vvhich of thee shal be borne Holy, shal be called the sonne of God. [36] And behold Elisabeth thy cosin, she also hath conceiued a sonne in her old age: and this moneth, is the sixt to her that is called barren: [37] because there shal not be impossible vvith God any vvord. [38] And MARIE said, BEHOLD *the handmaid of our Lord, be it done to me according to thy word.* And the Angel departed from her.

[39] And MARIE rising vp in those daies, vvent vnto the hil countrie vvith speede, into a citie of Iuda. [40] and she entred into the house of Zacharie, and saluted Elisabeth. [41] And it came to passe: as Elisabeth heard the salutation of MARIE, the infant did leape in her vvombe. and

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the dayes wherein hee looked on me, to take away my reproch among men.

[26] And in the sixt moneth, the Angel Gabriel was sent from God, vnto a citie of Galilee, named Nazareth, [27] To a virgine espoused to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Marie. [28] And the Angel came in vnto her, and said, Haile *thou that art* [a] highly fauoured, the Lord is with thee: Blessed art thou among women. [29] And when she saw him, she was troubled at his saying, and cast in her minde what maner of salutation this should be. [30] And the Angel said vnto her, Feare not, Marie, for thou hast found fauour with God. [31] And behold, thou shalt conceiue in thy wombe, and bring foorth a sonne, and shalt call his name Iesus. [32] He shall be great, and shall be called the Sonne of the highest, and the Lord God shall giue vnto him the throne of his father Dauid. [33] And hee shall reigne ouer the house of Iacob for euer, and of his kingdome there shall be no end. [34] Then said Mary vnto the Angel, How shall this be, seeing I know not a man? [35] And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the Highest shall ouershadow thee. Therefore also that holy thing which shalbe borne of thee, shall be called the Sonne of God. [36] And behold, thy cousin Elizabeth, she hath also conceiued a sonne in her old age, and this is the sixt moneth with her, who was called barren. [37] For with God nothing shall be vnpossible. [38] And Mary said, Behold the handmaid of the Lord, be it vnto mee according to thy word: and the Angel departed from her. [39] And Mary arose in those dayes, and went into the hill countrey with haste, into a citie of Iuda, [40] And entred into the house of Zacharias, & saluted Elizabeth. [41] And it came to passe that when Elizabeth heard the salutation of Marie, the babe leaped in her wombe, and Elizabeth was filled with the holy Ghost.

[a] *Or*, graciously accepted, *or*, much graced, see verse 30.

42 καὶ ἀνεφώνησε φωνῇ μεγάλῃ, καὶ εἶπεν, ‘Εὐλογημένη σὺ ἐν γυναιξὶ, καὶ
‘ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. 43 Καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ
‘ τοῦ Κυρίου μου πρός με; 44 ἰδοὺ γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς
‘ τὰ ὦτά μου, ἐσκίρτησε [m] τὸ βρέφος ἐν ἀγαλλιάσει| ἐν τῇ κοιλίᾳ μου. 45 καὶ μακαρία
‘ ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου.’ 46 Καὶ
εἶπε Μαριὰμ, ‘Μεγαλύνει ἡ ψυχή μου τὸν Κύριον, 47 καὶ ἠγαλλίασε τὸ πνεῦμά
‘ μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου· 48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης
‘ αὐτοῦ. ἰδοὺ γὰρ, ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί· 49 ὅτι ἐποίησέ μοι
‘ μεγαλεῖα ὁ δυνατὸς, καὶ ἅγιον τὸ ὄνομα αὐτοῦ· 50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς
‘ γενεῶν τοῖς φοβουμένοις αὐτόν. 51 ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν
‘ ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν. 52 καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε

[m] Rec. ἐν ἀγαλλιάσει τὸ βρέφος. [n] Rec. εἰς τὸν αἰῶνα.

WICLIF—1380.

fulfillid with the holi goost: 42 and cried with a greet vois and seide, Blessid be thou among wymmen: and blessid be the fruyt of thi wombe, 43 and wherof is this thing to me: that the modir of my lord come to me? 44 for lo as the voice of thi salutacioun was made in myn eeris: the ȝung child gladid in ioye in my wombe, 45 and blessid be thou that hast bileued: for thilk thingis that ben seid of the lord to thee schuln be perfiȝtli don, 46 and mari seyde, Mi soule magnyfieth the lord,

47 and my spirit hath gladid: in god myn heelthe, 48 for he hath biholden the mekenesse of his hondmaiden, for lo of this: alle generaciouns schuln seie that I am blessid, 49 for he that is myȝti hath don to me greet thingis, and his name is holi, 50 and his merci is fro kynrede in to kynredis: to men that dreden hym, 51 he made myȝt in his arme: he scaterid proude men with the thouȝte of his herte, 52 he settide doun myȝty men fro seete: and enhauncid meke men, 53 he hath fulfillid hungri men with goodis: and he hath left riche men voide, 54 he hauynge mynde of his merci: toke Israel his child, 55 as he hath spokun to oure fadris: to Abraham and to his seed in to worldis,

56 and marie dwellid with hir as it were thre monethis: and turned aȝen in to hir hous, 57 but the tyme of berynge child was fulfillid to elizabeth: and sche bare a sone, 58 and the neiȝboris and cosyns of hir herden, that the lord hadde magnyfied his merci with hir: and thei thankiden hym,

59 and it was don in the eiȝtthe dai thei camen to circumcide the child: and thei clepiden him Zacarie, bi the name of his fadir, 60 and his modir answerid and seide, nay: but he schal be clepid Ion, 61 and thei seiden to hir, for no man is in thi kynrede, that is clepid this name, 62 and thei bekeneden to his fadir: what he wolde

thilk, *those*. aȝen, *again*. clepid, *called*.

TYNDALE—1534.

holy goost, 42 and cryed with a loude voyce, and sayde: Blessed arte thou amonge wemen, and blessed is the frute of thy wombe. 43 And whence hapeneth this to me, that the mother of my Lorde shuld come to me? 44 For loo, assone as the voyce of thy salutacion sownded in myne eares, the babe sprange in my belly for ioye. 45 And blessed arte thou that belevedst: for thoose thinges shalbe performed wich were tolde the from the lorde. 46 And Mary sayde. My soule magnifieth the Lorde.

47 And my sprete reioyseth in god my savioure 48 For he hath loked on the povre degre of his honde mayden. Beholde now from hence forth shall all generacions call me blessed.

49 For he that is myghty hath done to me greate thinges, and holye is his name. 50 And his mercy is on them that feare him thorow oute all generacions. 51 He sheweth strength with his arme, he scattereth them that are proude in the ymaginacion of their hertes. 52 He putteth doune the myghty from their seates, and exalteth them of lowe degre. 53 He filleth the hongry with good thinges: and sendeth awaye the riche emptye. 54 He remenbreth mercy: and helpeth his servaunt Israel. 55 Even as he promised to oure fathers, Abraham and to his seede for ever. 56 And mary aboode with hyr aboute a .iii. monethes, and retourned agayne to hyr awne housse. 57 Elizabethes tyme was come that she shuld be delyvered, and she brought forth a sonne. 58 And her neghboures and her cosins hearde tell how the lorde had shewed great mercy vpon her, and they reioysed with her.

59 And it fortuned the eyght daye: they cam to circumcise the chylde: and called his name zacharias, after the name of his father. 60 How be it his mother answered, and sayd: not so, but he shalbe called Ihon. 61 And they sayd vnto hyr: Ther is none of thy kynne, that is named with this name. 62 And they made signes to

CRANMER—1539.

was fylled with the holy goost, 42 and cryed with a loude voyce, and sayde: Blessed art thou amonge wemen, and blessed is the frute of thy wombe: 43 And whence happeneth this to me, that the mother of my Lorde shulde come to me? 44 For lo, as sone as the voyce of thy salutacion sownded in myne eares, the babe sprange in my wombe for ioye. 45 And blessed art thou that hast beleued: for those thynges shalbe performed, whych were tolde the from the Lord. 46 And Mary sayde.

My soule magnyfieth the Lorde. 47 And my sprete hath reioysed in God my sauiour. 48 For he hath loked on the lowe degre of hys hande mayden: for lo: now from hence forth shall all generacions call me blessed. 49 Because he that is myghty, hath done to me greate thinges, and holye is his name. 50 And his mercy is on them that feare him, from generacion to generation. 51 He hath shewed strength with his arme, he hath scattered them that are proude in the ymaginacyon of their herte. 52 He hath putte downe the myghty from their seates, and exalted them of lowe degre. 53 He hath fylled the hongri wyth good thynges: and sent awaye the riche emptie. 54 He hath helped hys seruaunt Israel, in remembraunce of his mercye. 55 Euen as he promysed to oure fathers, Abraham, and to hys seede for euer. 56 And Mary abode wyth her aboute a .iii. monethes, and retourned agayne to her awne house.

57 Elizabethes tyme came that she shuld be delyuered, and she brought forth a sonne. 58 And her neyghboures and her cosins hearde how the Lorde had shewed great mercy vpon her, and they reioysed with her.

59 And it fortuned that in the eyght daye, they came to circumcyse the chyld: and called hys name zacharias, after the name of his father. 60 And his mother answered and sayde: not so but he shalbe called Iohn. 61 And they sayd vnto her: Ther is none in thy kynred, that is named with this name. 62 And they made sygnes to

*ταπεινούς. [53]πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλε κενούς.
[54]ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, ([55]καθὼς ἐλάλησε πρὸς
τοὺς πατέρας ἡμῶν,) τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ [n]ἕως αἰῶνος.' | [56]Ἔμεινε
δὲ Μαριὰμ σὺν αὐτῇ ὡσεὶ μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς. [57]Τῇ
δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτὴν, καὶ ἐγέννησεν υἱόν. [58]καὶ
ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ
μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. [59]Καὶ ἐγένετο ἐν τῇ [o]ὀγδόῃ ἡμέρᾳ, | ἦλθον
περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχα-
ρίαν. [60]καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, 'Οὐχὶ, ἀλλὰ κληθήσεται Ἰωάννης.'
[61]Καὶ εἶπον πρὸς αὐτήν, 'Ὅτι οὐδείς ἐστιν [p]ἐν τῇ συγγενείᾳ | σου, ὃς καλεῖται
τῷ ὀνόματι τούτῳ.' [62]Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι*

[o] Alex. ἡμέρᾳ τῇ ὀγδόῃ. [p] Alex. ἐκ τῆς συγγενείας.

GENEVA—1557.

holy Gost. [42] And she cryed with a loud voyce, and sayd, Blessed art thou among women, because the frute of thy wombe is blessed. [43] And whence happeneth this to me, that the mother of my Lord should come to me? [44] For lo, as sone as the voyce of thy salutation sounded in myne eares, the babe sprang in my belly for ioye. [45] And blessed is she that beleued: for those thynges shalbe performed, which were tolde her from the Lord.

[46] Then Marie sayd, [47] My soule magnifieth the Lord: and my sprite reioyseth in God my sauiour. [48] For he hath loked on the poore degre of his hand mayden: for beholde from hence forth, shal all ages call me blessed. [49] Because, he that is myghty, hath declared towards me wonderful thynges, and holy *is* his name. [50] And his mercie is on them that feare him, throughout all ages. [51] He hath shewed strength with his arme: he hath scattered them that are proude in the imagination of their harts. [52] He hath put downe the mighty from their seates *of honour*, and exalted them of lowe degre. [53] He hath fylled the hungry with good thinges, and send away the riche empty. [54] He hath vpholden Israel his seruant, that he might be myndeful of his mercie. [55] (Euen as he promised to our fathers, *to wit*, to Abraham and his sede) for euer. [56] And Marie abode with her about thre monethes, and returned agayn to her owne house.

[57] Now Elisabeths tyme was come that she should be deliuered, and she broght forth a sonne. [58] And her neyghbours, and cosyns heard tel how the Lord had shewed great mercie vpon her, and they reioysed for her sake. [59] And it was so that the eyght day, they came to circumcise the babe, and called his name Zacharie, after the name of his father. [60] And his mother answered, and sayd, Not so, but he shalbe called Iohn. [61] And they said vnto her, There is none of thy kynne, that is named with this name. [62] And they made signes to his father,

RHEIMS—1582.

Elisabeth vvas replenished vvith the Holy Ghost: [42] and she cried out vvith a loude voice, and said, BLESSED *art thou among vvomen, and blessed is the fruite of thy vvombe.* [43] And vvhence is this to me, that the mother of my Lord doth come to me? [44] For behold as the voice of thy salutation sounded in mine eares, the infant in my vvombe did leape for ioy. [45] And blessed is she that beleeued, because those things shal be accomplished that vvere spoken to her by our Lord. [46] And MARIE said, *MY SOVLE doth magnifie our Lord.* [47] *And my spirit hath reioyced in God my Sauiour.* [48] *Because he hath regarded the humilitie of his handmaid: for behold from hence forth al generations shal call me blessed.* [49] *Because he that is mightie hath done great things to me, and holy is his name.* [50] *And his mercie from generation vnto generations, to them that feare him.* [51] *He hath shevved might in his arme: he hath dispersed the proude in the conceit of their hart.* [52] *He hath deposed the mightie from their seate, and hath exalted the humble.* [53] *The hungrie he hath filled vvith good things: and the riche he hath sent avvay emptie.* [54] *He hath receiued Israel his childe, beiny mindeful of his mercie,* [55] *As he spake to our fathers, to Abraham and his seede for euer.*

[56] And MARIE taried vvith her about three moneths: and she returned into her house.

[57] And Elisabeths ful time vvas come to be deliuered: and she bare a sonne. [58] And her neighbours and kinsfolke heard that our Lord did magnifie his mercie vvith her, and they did congratulate her. [59] And it came to passe: on the eight day they came to circuncise the childe, and they called him by his fathers name, Zacharie. [60] And his mother ansvvering, said, Not so, but he shal be called Iohn. [61] And they said to her, That there is none in thy kinred that is called by this name. [62] And they made signes to his

AUTHORISED—1611.

[42] And she spake out with a loud voyce, and sayd, Blessed art thou among women, and blessed is the fruit of thy wombe. [43] And whence is this to mee, that the mother of my Lord should come to mee? [44] For loe, assoone as the voyce of thy salutation sounded in mine eares, the babe leaped in my wombe for ioy. [45] And blessed is she [a] that beleeued, for there shall be a performance of those things which were told her from the Lord. [46] And Mary said, My soule doth magnifie the Lord. [47] And my spirit hath reioyced in God my Sauiour. [48] For he hath regarded the lowe estate of his handmaiden: for behold, from hencefoorth all generations shall call me blessed. [49] For he that is mighty hath done to mee great things, and holy is his Name. [50] And his mercie is on them that feare him, from generation to generation. [51] Hee hath shewed strength with his arme, he hath scattered the proud, in the imagination of their hearts. [52] He hath put downe the mightie from their seates, and exalted them of low degree. [53] Hee hath filled the hungry with good things, and the rich hee hath sent emptie away. [54] Hee hath holpen his seruant Israel, in remembrance of his mercie, [55] As he spake to our fathers, to Abraham, and to his seed for euer. [56] And Mary abode with her about three moneths, and returned to her owne house. [57] Now Elizabeths full time came, that shee should be deliuered, and shee brought foorth a sonne. [58] And her neighbours and her cousins heard how the Lord had shewed great mercy vpon her, and they reioyced with her. [59] And it came to passe that on the eight day they came to circumcise the childe, and they called him Zacharias, after the name of his father. [60] And his mother answered, and said, Not so, but he shalbe called Iohn. [61] And they said vnto her, There is none of thy kinred that is called by this name. [62] And they made signes to

[a] *Or*, which beleeued, that there.

αὐτόν. [63] *καὶ αἰτήσας πινακίδιον ἔγραψε, λέγων, 'Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ·' καὶ ἐθαύμασαν πάντες.* [64] *Ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν Θεόν.* [65] *Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα·* [66] *καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, 'Τί ἄρα τὸ παιδίον τοῦτο ἔσται;' [q]Καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ.* [67] *Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη Πνεύματος ἁγίου, καὶ προεφήτευσε, λέγων,* [68] *'Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν 'τῷ λαῷ αὐτοῦ·* [69] *καὶ ἤγειρε κέρας σωτηρίας ἡμῖν, ἐν [r]τῷ οἴκῳ Δαυὶδ τοῦ παιδὸς 'αὐτοῦ·* [70] *(καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων [s]τῶν ἀπ' αἰῶνος προφητῶν 'αὐτοῦ·)* [71] *σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς·*

[q] Alex. *καὶ γὰρ χ. Κ. ἦν μ. ἀ.* [r] Alex. = *τῷ.* [s] Alex. *ἀπ' αἰῶνος.*

WICLIF—1380.

that he were clepid, [63] and he axynge a poyntil: wroot seiyng, Ion is his name, and alle men wondriden, [64] and anoon his mouth was opened, and his tunge: ȝ he spak, and blessid god, [65] and drede was made on alle her neiȝboris: and alle these wordis weren pupplisched on alle the mounteyns of iudee, [66] ȝ alle men that herden puttiden in her herte: and seiden what maner child schal this be? for the hond of the lord was with hym,

[67] and zacarie his fadir, was fulfillid with the holi goost: and profecied ȝ seid. [68] Blessid be the lord god of israel: for he hath visitid, and made redempcioun of his puple, [69] and he hath rerid to us an horne of heelthe: in the hous of dauith his child, [70] as he spake bi the mouth of his holi profetis: that weren fro the world, [71] helthe fro our enemyes, and fro the hond of alle men that hatiden us, [72] to do merci with oure fadris: and to haue mynde of his holi testament, [73] the greet ooth that he swoor to abraham oure fadir: [74] to ȝeue hym silf to us, that we with out drede delyuerid fro the hond of oure enemyes: serue to hym [75] in holynes and riȝtwisnesse bifor hym: in alle oure daies, [76] and thou child schal be clepid the profete of the hiȝist: for thou schalt go bifor the face of the lord: to make redi his weies, [77] to ȝeue science of helthe to his puple: in to remyssioun of hir synnes, [78] bi the inwardnesse of the merci of oure god: in whiche he springynge up fro an hiȝ, hath visitid us, [79] to ȝeue liȝt to hem, that sitten in derknessis: and in schadowe of deeth, to dresse oure feet: in to the weie of pees, [80] and the child wexed: and was counfortid in spirit, and was in desert placis, til to the daie of his schewynge to israel.

2. AND it was don, in tho daies: a

clepid, *called*. ȝeue, *give*. dresse, *direct*. wexed, *grew*.

TYNDALE—1534.

his father, how he wolde have him called. [63] And he axed for wrytynge tables and wroote saying: his name is Iohn. And they marvelled all. [64] And his mouthe was opened immediatly, and his tonge also, and he spake lawdynge God. [65] And feare came on all them that dwelt nye vnto them. And all these sayinges were noysed abroade throughout all the hyll countre of Iurie [66] and all they that herde them layde them vp in their hertes saying: What maner chylde shall this be? And the honde of the lorde was with him.

[67] And his father zacharias was filled with the holy goost, and prophisyed sayinge: [68] Blessed be the Lorde God of Israel, for he hath visited and redemed his people. [69] And hath reysed vp an horne of salvacion vnto vs, in the housse of his servaunt David. [70] Even as he promised by the mouth of his holy prophetes which were sens the worlde began [71] That we shuld be saved from oure enemies and from the hondis of all that hate vs: [72] To fulfill the mercy promised to oure fathers, and to remember his holy covenaunt. [73] And to performe the oothe which he sware to oure father Abraham, for to geve vs. [74] That we delyvered oute of the hondes of oure enemyes, myght serve him with oute feare, [75] all the dayes of oure lyfe, in suche holynes and ryghtewesnes that are accept before him.

[76] And thou chylde, shalt be called the Prophet of the hyest: for thou shalt goo before the face of the lorde, to prepare his wayes: [77] And to geve knowlege of salvacion vnto his people, for the remission of synnes: [78] Through the tender mercy of oure God, wherby the daye springe from an hye hath visited vs. [79] To geve light to them that sate in darcknes and in shadowe of deth, and to gyde oure fete into the waye of peace. [80] And the chylde grew and wexed stronge in sprete, and was in wyldernes, tyll the daye cam when he shuld shewe him sylfe vnto the Israhelites.

2. AND it chaunced in thoose dayes:

CRANMER—1539.

his father, how he wolde haue him called. [63] And he asked for wryting tables, and wrote, saying: his name is Iohn. And they maruelled all. [64] And hys mouth was opened immediatly, and his tonge also, and he spake, and praysed God. [65] And feare came on all them that dwelt nye vnto them. [66] And all these sayinges were noysed abroade throughout all the hyll countre of Iurie: and all they that herde them layde them vp in their hertes, saying: What maner of chylde shall this be? And the hande of the Lord was with him.

[67] And his father zacharias was filled with the holy goost, and prophisyed, sayinge:

[68] Praysed be the Lorde God of Israel, for he hath visited and redemed his people: [69] And hath reysed vp an horne of saluacion vnto vs, in the house of his seruaunt Dauid. [70] Euen as he promysed by the mouth of his holy prophetes, which were sens the worlde began. [71] That we shuld be saued from oure enemyes, and from the hande of all that hate vs. [72] That he wolde deale mercifully with oure fathers, and remember his holy couenaunt. [73] And that he wolde performe the oothe which he sware to oure father Abraham, for to geue vs.

[74] That we delyuered oute of the handes of oure enemyes, myght serue him with out feare, all the dayes of oure lyfe, [75] in such holynes ryghtewesnes as are accept before him. [76] And thou chylde shalt be called the Prophet of the hyest: for thou shalt go before the face of the Lorde, to prepare his wayes: [77] to geue knowledge of saluacion vnto hys people for the remission of synnes. [78] Through the tender mercy of oure God, wherby the daye sprynge from an hye hath visyted vs.

[79] To geue lyght to them that sate in darcknes and in the shadowe of death, to gyde oure fete into the waye of peace. [80] And the chylde grew and wexed stronge in sprete, and was in wildernes, tyll the daye came, when he shuld shewe himselfe vnto the Israelites.

2. AND it chaunced in those dayes:

‘ [72]ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,
‘ [73]ὅρκον ὃν ὤμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν, [74]ἀφόβως,
‘ ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας, λατρεύειν αὐτῷ [75]ἐν ὁσιότητι καὶ δικαιο-
‘ σύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας [t]ἡμῶν. [76 u]Καὶ σὺ,| παιδίον, προφήτης
‘ ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου, ἑτοιμάσαι ὁδοὺς
‘ αὐτοῦ· [77]τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,
‘ [78]διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους,
‘ [79]ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις· τοῦ κατευθῦναι τοὺς
‘ πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.’ [80]Τὸ δὲ παιδίον ηὔξανε καὶ ἐκραταιοῦτο πνεύματι·
καὶ ἦν ἐν ταῖς ἐρήμοις, ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

II. Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρὰ Καίσαρος

[t] Rec. + τῆς ζωῆς. [u] Alex. καὶ σὺ δέ.

GENEVA—1557.

how he would haue him called. [63] Then he asked for wryting tables, and wrote, saying, His name is Iohn. and they merueyled all. [64] And his mouth was opened immediatly, and his tongue also, and he spake in praising God. [65] Then feare came on all them that dwelt nye vnto them. and all these sayinges were noysed abrode throughout all the hyl countrey of Iurie. [66] And all they that heard them, layd *them* vp in their harts, saying, What maner childe shal this be? And the hand of the Lord was wyth him. [67] And his father Zacharie was filled with the holy Gost, and prophecied saying,

[68] Blessed be the Lord God of Israel: for that he hath visited and redemed his people. [69] And hath raysed vp the horn of saluation, vnto vs, in the house of his seruant Dauid. [70] Euen as he promised by the mouth of his holy Prophetes, which were synce the world began, *saying*, [71] That he would saue *vs* from our enemies, and from the hands of all that hate vs. [72] That he would shewe mercie towards our fathers, and remembre his holy couenant. [73] *And* the othe which he sware to our father Abraham: [74] *VVhich was*, that he would graunte vnto vs, that we deliuered out of the hands of our ennemies, should serue hym wythout feare [75] All the dayes of our lyfe, in holynes and righteousnes before hym. [76] And thou babe shalt be called the Prophete of the hyest: for thou shalt go before the face of the Lord, to prepare his wayes: [77] *And* to geue knowledge of saluation vnto his people, by the remission of their synnes. [78] Through the tender mercie of our God, wherby the day spring from an hye hath visited vs. [79] To geue lyght to them that sit in darcknes, and in the shadowe of death, and to gyde our feete into the way of peace. [80] And the chylde grewe and waxed strong in spirite, and was in wildernes, tyl the daye came, when he should shew hym self vnto Israel.

2. AND it chanced in those dayes,

RHEIMS—1582.

father, vvhat he vvould haue him called. [63] And demaunding a vvriting table, he vvrote, saying, Iohn is his name. And they al marueled. [64] And forthvvith his mouth vvas opened, and his tonge, and he spake blessing God. [65] And feare came vpon al their neighbours: and al these things vvere bruited ouer al the hil-countrie of Ievvrie: [66] and all that had heard, laid them vp in their hart, saying, What an one, trovv ye, shal this childe be? For the hand of our Lord vvas vvith him. [67] And Zacharie his father vvas replenished vvith the Holy Ghost: and he prophecied, saying, [68] BLESSED BE OVR LORD *God of Israel: because he hath visited and vvrought the redemption of his people:* [69] *And hath erected the horne of saluation to vs, in the house of Dauid his seruant.* [70] *As he spake by the mouth of his holy Prophets, that are from the beginning.* [71] *Saluation from our enemies, and from the hand of al that hate vs:* [72] *To vvorke mercie vvith our fathers: and to remember his holy testament,* [73] *The othe vvhich he svvare to Abraham our father,* [74] *that he vvould giue to vs, That vvithout feare being deliuered from the hand of our enemies, vve may serue him.* [75] *In holines and iustice before him, al our daies.* [76] *And thou childe, shalt be called the Prophet of the Highest: for thou shalt goe before the face of our Lord to prepare his vvaies.* [77] *To giue knovvledge of saluation to his people, vnto remission of their sinnes,* [78] *Through the bovvels of the mercie of our God, in vvhich the Orient, from on high, hath visited vs,* [79] *To illuminate them that sit in darkenes, and in the shadovv of death: to direct our feete into the vvay of peace.*

[80] And the childe grew, and vvas strengthened in spirit, and vvas in the deserts vntil the day of his manifestation to Israel.

2. AND it came to passe, in those

AUTHORISED—1611.

his father, how he would haue him called. [63] And he asked for a writing table, and wrote, saying, His name is Iohn: and they marueiled all. [64] And his mouth was opened immediatly, and his tongue *loosed*, and hee spake, and praised God. [65] And feare came on all that dwelt round about them, and all these [α] sayings were noised abroad thorowout all the hill countrey of Iudea. [66] And all they that had heard them, layde them vp in their hearts, saying, What maner of childe shal this be? And the hand of the Lord was with him.

[67] And his father Zacharias was filled with the holy Ghost, and prophesied, saying, [68] Blessed be the Lord God of Israel, for hee hath visited and redeemed his people, [69] And hath raised vp an horne of saluation for vs, in the house of his seruant Dauid, [70] As he spake by the mouth of his holy Prophets, which haue bene since the world began: [71] That wee should be saued from our enemies, and from the hand of all that hate vs, [72] To performe the mercy promised to our fathers, and to remember his holy Couenant, [73] The oath which he sware to our father Abraham, [74] That he would grant vnto vs, that wee being deliuered out of the hands of our enemies, might serue him without feare, [75] In holinesse and righteousnesse before him, all the dayes of our life. [76] And thou childe shalt bee called the Prophet of the Highest: for thou shalt goe before the face of the Lord to prepare his wayes. [77] To giue knowledge of saluation vnto his people, [β] by the remission of their sinnes. [78] Through the [γ] tender mercy of our God, whereby the [δ] day spring from on high hath visited vs, [79] To giue light to them that sit in darknes, and in the shadow of death, to guide our feet into the way of peace. [80] And the childe grew, and waxed strong in spirit, and was in the deserts, till the day of his shewing vnto Israel.

2. AND it came to passe in those

[α] *Or*, things. [β] *Or*, for. [γ] *Or*, bowels of the mercy. [δ] *Or*, Sunne-rising *or*, branch.

Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. [2] *(αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.)* [3] *καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν.* [4] *Ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρὲτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυὶδ, ἥτις καλεῖται Βηθλεὲμ, (διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυὶδ,)* [5] *ἀπογράψασθαι σὺν Μαριὰμ τῇ* [v] *μεμνηστευμένῃ| αὐτῷ* [w] *γυναικὶ,| οὔσῃ ἐγκύῳ.* [6] *Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν·* [7] *καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν* [x] *τῇ| φάτνῃ· διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.* [8] *Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ, ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.* [9] *καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα Κυρίου περιέλαμψεν αὐτούς· καὶ*

[v] Alex. *ἐμνηστευμένῃ.* [w] Alex. = *γυναικί.* [x] Alex. = *τῇ.* [y] Alex. + *καί.*

WICLIF—1380.

maundement wente out fro the emperrour august: that al the world schulde be discryued, [2] this first discryuynge was made of siryn iustice of sirie, [3] and alle men wenten to make professioun eche in to his owne citee, [4] ȝ Ioseph wente up fro galile, fro the citee nazareth, in to iudee, in to a cite of dauith that is clepid bethleem, for that he was of the hous and of the meynee of dauith. [5] that he schulde knowleche with marie, his wiif that was weddid to hym, and was greet with child, [6] and it was don while thei weren there, the daies weren fulfillid that sche schulde bere child, [7] and sche bare hir first borun sone, and wlappid hym in clothis: and leide hym in a cracche for ther was no place to hym in no chaumbre,

[8] and schepherdis weren in the same cuntre, wakynge, and kepinge the watchis of the nyȝt on her flok, [9] and lo the aungel of the lord stood bisidis hem: and the cleernesse of god schyned aboute hem, and thei dredden with greet drede, [10] and the aungel seide to hem, nyle ȝe drede, for lo I preche to ȝou, a greet ioie, that schal be to alle puple, [11] for a sauyour is borun to dai to ȝou: that is crist, the lord in the citee of dauith, [12] and this is a token to ȝou, ȝe schuln fynde a ȝunge child wlappid in clothis: and leide in a cracche, [13] and sudeynli there was made with the aungel a multitude of heuenli knyȝthod: heriynge god and seiynge, [14] glorie be in the hiȝist thingis to god: and in erthe pees be to men of good wille.

[15] And it was don as the aungel passiden aweie fro hem in to heuene, the scheepherdis spaken to gidre and seiden, go we ouer to bethleem, and se we this word that is made: whiche the lord hath made and schewid to us, [16] and thei hiȝynge camen: and founden mari and Ioseph, and the ȝung child leide in a cracche, [17] and thei seynge knewen of the word

discryued, *described*. clepid, *called*. meynee, *family*. cracche, *manger*. nyle, *not*. knyȝthod, *soldiers*. heriynge, *praising*. hiȝynge, *hastening*.

TYNDALE—1534.

that ther went oute a commaundment from Auguste the Emperour, that all the woorlde shuld be taxed. [2] And this taxynge was the fyrst and executed when Syrenius was leftenaunt in Syria. [3] And every man went vnto his awne citie to be taxed. [4] And Ioseph also ascended from Galile, oute of a cite called Nazareth, into Iurie: vnto the cite of David which is called Bethleem, because he was of the housse and linage of David, [5] to be taxed with Mary his spoused wyfe which was with chylde.

[6] And it fortuned whyll they were there, her tyme was come that she shuld be delyvered. [7] And she brought forth her fyrst begotten sonne, and wrapped him in swadlynge cloothes, and layed him in a manger, because ther was no roume for them within in the ynne.

[8] And ther were in the same region shepherdes abydinge in the felde and watching their flocke by nyght. [9] And loo: the angell of the lorde stode harde by them, and the brightnes of the lorde shone rounde aboute them, and they were soore afrayed. [10] But the angell sayd vnto them: Be not afrayed. For beholde, I bringe you tydinges of greate ioye that shal come to all the people: [11] for vnto you is borne this daye in the cite of David, a saveoure which is Christ the lorde. [12] And take this for a signe: ye shall fynde the chylde swadled and layed in a manger. [13] And streight waye ther was with the angell a multitude of hevenly sowdiers, laudynge God and sayinge: [14] Glory to God an hye, and peace on the erth: and vnto men reioysynge.

[15] And it fortuned, assone as the angels were gone awaye from them in to heven, the shepherdes sayd one to another: let vs goo even vnto Bethleem, and se this thynge that is hapened which the Lorde hath shewed vnto vs. [16] And they cam with haste, and founde Mary and Ioseph and the babe layde in a manger. [17] And when they had sene it, they publisshed a

CRANMER—1539.

that ther went oute a commaundement from Augustus the Emperour, that all the worlde shuld be taxed. [2] And this taxinge was the fyrst, and executed when Syrenius was leftenaunt in Siria. [3] And euery man went vnto hys awne cytye to be taxed. [4] And Ioseph also ascended from Galile, out of a cytye called Nazareth, into Iewrie: vnto the cytie of Dauid, which is called Bethleem, because he was of the house and lynage of Dauid, [5] to be taxed with Mary his spoused wyfe, which was with childe.

[6] And it fortuned that while they were there, her tyme was come that she shulde be deliuered. [7] And she broughte forth her fyrst begotten sonne, and wrapped him in swadlinge clothes, and layde hym in a maunger, because ther was no rowme for them in the ynne.

[8] And ther were in the same region shepherdes, watchyng and kepynge their flocke by nyght. [9] And lo, the angell of the Lord stode harde by them, and the brightnes of the Lorde shone rounde aboute them, and they were sore afrayed. [10] And the angell sayde vnto them: Be not afrayed. For beholde, I bringe you tydinges of greate ioye, that shall come to all people: [11] for vnto you is borne this daye in the cytie of Dauid, a saueoure which is Christ the Lorde. [12] And take this for a sygne: ye shall fynde the chylde wrapped in swadling clothes, and layed in a manger. [13] And streyght waye ther was with the angell a multitude of heauenly sowdyers, praysing God: and sayinge: [14] Glory to God on hye, and peace on the erth. and vnto men a good wyll.

[15] And it fortuned, as sone as the angels were gone a waye from them into heauen, The shepherdes sayde one to another: let vs go now euen vnto Bethleem, and se this thynge that we heare saye is hapened, which the Lorde hath shewed vnto vs. [16] And they came with hast, and found Mary and Ioseph and the babe layde in a manger. [17] And when they had sene it,

ἐφοβήθησαν φόβον μέγαν. [10]καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, ‘Μὴ φοβεῖσθε· ἰδοὺ γὰρ, ‘εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ· [11]ὅτι ἐτέχθη ὑμῖν ‘σήμερον σωτὴρ, ὅς ἐστι Χριστὸς Κύριος, ἐν πόλει Δαυΐδ. [12]καὶ τοῦτο ὑμῖν τὸ ‘σημεῖον· εὑρήσετε βρέφος ἐσπαργανωμένον[y] κείμενον ἐν [z]φάτνῃ.’ [13]Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου, αἰνούντων τὸν Θεὸν, καὶ λεγόντων, [14]‘Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις εὐδοκία.’ [15]Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ᾽ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, [a]καὶ οἱ ἄνθρωποι| οἱ ποιμένες εἶπον πρὸς ἀλλήλους, ‘Διέλθωμεν δὴ ἕως Βηθλεὲμ, καὶ ‘ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς, ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν.’ [16]Καὶ ἦλθον σπεύσαντες, καὶ [b]ἀνεῦρον| τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. [17]ἰδόντες δὲ [c]διεγνώρισαν| περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς

[z] Rec. + τῇ. [a] Alex. = καὶ οἱ ἄνθρωποι. [b] Alex. εὗρον s. εὕραν. [c] Alex. ἐγνώρισαν.

GENEVA—1557.

that there came a commandement from August the Emperour, that all the world should be taxed. [2] (This fyrst taxyng was made when Cyrenius was Lieutenant in Syria.) [3] Therfore euery man went vnto his owne citie to be taxed. [4] And Ioseph also ascended from Galile, out of a citie called Nazaret, into Iurie, vnto the citie of Dauid, which is called Bethlehem, because he was of the house and lignage of Dauid, [5] To be taxed wyth Marie that was promesed him to wyfe, which was with chylde. [6] And so it was, that whyle they were there, her tyme was come that she should be deliuered. [7] And she broght forth her fyrst begotten sonne, and wrapped him in swadlyng clothes, and layd him in a cretche, because there was no rowme for them with in the ynne. [8] And there were in the same region shepheards, abyding in the field, and watching their flock by night.

[9] And lo, the Angel of the Lord sodenly came vpon them, and the glorie of the Lord shone rounde about them, and they were sore afrayd. [10] Then the Angel sayd vnto them, Be not afrayd: for beholde, I bring you tidinges of great ioye, that shal come to all the people. [11] *That is,* that vnto you is borne this day in the citie of Dauid, a Sauiour, which is Christe the Lord. [12] And *take* ye this for a signe: Ye shal fynde the chylde swadeled, and layd in a cretche. [13] And strayghtway there was with the Angel a multitude of heauenly souldiers, laudyng God, and saying, [14] Glorie be to God in the hye *heauens,* and peace in earth, and towardes men good wyl. [15] And it fortuned, as sone as the Angels were gone away from them into heauen, the shepherds sayd one to another, Let vs go euen vnto Bethlehem, and see this thyng that is happened, which the Lord hath shewed vnto vs.

[16] And they came with haste, and found both Marie and Ioseph, and the babe layd in the cretche. [17] And when they had seene it, they publisshed abrode the

RHEIMS—1582.

daies there came forth an edict from Cæsar Augustus, that the vvhole vvorld should be enrolled. [2] This first enrolling vvas made by the President of Syria Cyrinus. [3] And al vvent to be enrolled, euery one into his ovvne citie. [4] And Ioseph also vvent vp from Galilee out of the citie of Nazareth into Ievvrie, to the citie of Dauid that is called Beth-lehem: for-because he vvas of the house and familie of Dauid, [5] to be enrolled vvith MARIE his despoused vvife that vvas vvith childe. [6] And it came to passe, vvhen they vvere there, her daies vvere fully come that she should be deliuered. [7] And she brought forth her first begotten sonne, and svvadled him in clothes, and laid him dovvne in a manger: because there vvas not place for them in the inne.

[8] And there vvere in the same countrie shepheards vvatching, and keeping the night vvatches ouer their flocke. [9] And behold, an Angel of our Lord stood beside them, and the brightnes of God did shine round about them, and they feared vvith a great feare. [10] And the Angel said to them, Feare not: for behold I euangelize to you great ioy, that shal be to al the people: [11] because this day is borne to you a SAVIOVR vvhich is Christ our Lord, in the citie of Dauid. [12] And this shal be a signe to you, You shal finde the infant svvadled in clothes: and laid in a manger. [13] And sodenly there vvas vvith the Angel a multitude of the heauenly armie, praising God, and saying, [14] *Glorie in the highest to God: and in earth peace to men of good vvil.* [15] And it came to passe: after the Angels departed from them into heauen, the shepheards spake one to an other: Let vs goe ouer to Bethlehem, and let vs see this vvord that is done, vvhich our Lord hath shevved to vs. [16] And they came vvith speede: and they found MARIE and Ioseph, and the infant laid in the manger. [17] And seeing it, they vnderstood

AUTHORISED—1611.

dayes, that there went out a decree from Cesar Augustus, that all the world should be [α] taxed. [2] (And this taxing was first made when Cyrenius was gouernor of Syria) [3] And all went to bee taxed, euery one into his owne citie. [4] And Ioseph also went vp from Galile, out of the citie of Nazareth, into Iudea, vnto the citie of Dauid, which is called Bethlehem, (because he was of the house and linage of Dauid) [5] To be taxed with Mary his espoused wife, being great with child. [6] And so it was, that while they were there, the dayes were accomplished that she should be deliuered. [7] And she brought foorth her first borne sonne, and wrapped him in swadling clothes, and laid him in a manger, because there was no roume for them in the Inne. [8] And there were in the same countrey shepherds abiding in the field, keeping [β] watch ouer their flocke by night. [9] And loe, the Angel of the Lord came vpon them, and the glory of the Lord shone round about them, and they were sore afraid. [10] And the Angel said vnto them, Feare not: For behold, I bring you good tidings of great ioy, which shall be to all people. [11] For vnto you is borne this day, in the citie of Dauid, a Sauiour, which is Christ the Lord. [12] And this shal be a signe vnto you; yee shall find the babe wrapped in swadling clothes, lying in a manger.

[13] And suddenly there was with the Angel a multitude of the heauenly hoste praysing God, and saying, [14] Glory to God in the highest, and on earth peace, good wil towards men. [15] And it came to passe, as the Angels were gone away from them into heauen, the shepherds said one to another, Let vs now goe euen vnto Bethlehem, and see this thing which is come to passe, which the Lord hath made knowen vnto vs. [16] And they came with haste, and found Mary and Ioseph, and the babe lying in a manger. [17] And when they had seene it, they made knowen abroad the

[α] *Or,* inrolled. [β] *Or,* the night watches.

περὶ τοῦ παιδίου τούτου. [18]καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς. [19]ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. [20]καὶ [d]ὑπέστρεψαν| οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

[21]Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν [e]αὐτὸν,| [f]καὶ| ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

[22]Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστῆσαι τῷ Κυρίῳ, [23]καθὼς γέγραπται ἐν νόμῳ Κυρίου, "Ὅτι πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ Κυρίῳ κληθή-"σεται·" [24]καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου, "Ζεῦγος

[d] Rec. ἐπέστρεψαν. [e] Rec. τὸ παιδίον. [f] Alex. = καὶ.

WICLIF—1380.

that was seide to hem of this child, [18]and alle men that herden wondriden: and of these thingis that weren seide to hem of the scheepherdis, [19] but marie kepte alle these wordis: berynge to gidre in hir herte, [20] and the scheepheerdis turneden aȝen glorifiynge and heriynge god in alle thingis that thei hadden herde and seien: as it was seide to hem, [21]And aftir that eiȝte daies weren endid that the child schulde be circumsicid: his name was clepid ihesus, whiche was clepid of the aungel, bifor that he was conseyued in wombe,

[22] and aftir that the daies of purcacioun of marie weren fulfillid aftir moises lawe: thei token hym in to ierusalem to offre hem to the lord, [23] as it is writun in the lawe of the lord, for eueri male kynde openenynge the wombe: schal be clepid holi to the lord, [24] and that thei schuln ȝeue an offrynge, aftir that is seide in the lawe of the lord, a peire of turtus or tweie culuere briddis,

[25] and lo a man was in ierusalem, whos name was symeon, and this man was iust and vertuous, and abood the counforte of israel, and the holi goost was in hym, [26] and he hadde taken an answere of the holi goost, that he schulde not se deeth: but he saie first the crist of the lord, [27] and he cam in spirit in to the temple, and whanne his fadir and modir ledden the childe ihesus to do aftir the custum of the lawe for hym: [28] he took hym in to his armys, and he blessid god and seide, [29] lord now thou leeue thi seruaunt: *and* aftir thi word in pees, [30] for myn iȝen han seen thyn helthe, [31] whiche thou hast made redi, bifor the face of alle puplis, [32] liȝt to the schewynge of hethen men, and glorie of thi peple israel,

[33] and his fadir and his modir weren wondrynge on these thinges that weren seid of hym, [34] and symeon blessid hem:

aȝen, *again.* heriynge, *praising.* clepid, *called* ȝeue, *give.* culuere, *pigeon.* turtus, *turtle doves.* iȝen, *eyes.*

TYNDALE—1534.

brode the sayinge which was tolde them of that chylde. [18] And all that hearde it, wondred at those thinges which were tolde them of the shepherdes. [19]But Mary kept all thoose sayinges, and pondered them in hyr hert. [20] And the shepherdes retourned, praysinge and laudinge God for all that they had herde and sene, evyn as it was told vnto them. [21] And when the eyght daye was come that the chylde shuld be circumcised, his name was called Iesus, which was named of the angell before he was conceaved in the wombe.

[22] And when the tyme of their purificacion (after the lawe of Moyses) was come, they brought him to Hierusalem, to present hym to the Lorde [23] (as yt is written in the lawe of the Lorde: every man that fyrst openeth the matrix, shalbe called holy to the Lorde) [24] and to offer (as it ys sayde in the lawe of the Lorde) a payre of turtle doves or two yonge pigions.

[25] And beholde ther was a man in Hierusalem whose name was Simeon. And the same man was iuste and feared God, and longed for the consolacion of Israel, and the holy goost was in him. [26] And an answer was geven him of the holy goost, that he shulde not se deethe, before he had sene the lordes Christ. [27] And he came by inspiracion in to the temple. And when the father and mother brought in the chylde Iesus, to do for him after the custome of the lawe, [28] then toke he him vp in his armes and sayde. [29] Lorde, Now lettest thou thy seruaunt departe in peace, accordinge to thy promes. [30]For myne eyes have sene the saveour sent from the [31] Wich thou hast prepared before the face of all people. [32] A light to lighten the gentyls, and the glory of thy people Israel.

[33] And his father and mother mervelled at those thinges which were spoken of him. [34] And Simeon blessed them, and

CRANMER—1539.

they publisshed abrode the sayinge, which was tolde them of that chylde. [18]And all they that hearde it, wondred at those thinges which were tolde them of the shepperdes. [19]But Mary kept all those sayinges, and pondered them in her hert. [20]And the shepherdes retourned, praysynge and laudynge God for all the thinges that they had herde and sene, euen as it was told vnto them.

[21]And when the eyght daye was come that the chylde shuld be circuncysed his name was called Iesus which was named of the Angell, before he was conceaued in the wombe. [22]And when the tyme of their purificacion (after the lawe of Moses) was come, they brought him to Hierusalem, to present hym to the Lorde [23] (as it is wrytten in the lawe of the Lorde euery man chylde that fyrst openeth the matrix, shalbe called holy to the Lord) [24]and to offer (as it is sayde in the lawe of the Lorde) a payre of turtle doues, or two yong pigions. [25]And beholde, ther was a man in Hierusalem whose name was Simeon. And the same man was iuste and godly, and loked for the consolacion of Israel, and the holy goost was in him. [26]And an answer had he receaued of the holy goost that he shulde not se deeth, excepte he first sawe the Lordes Christ. [27]And he came by inspiracion into the temple.

And when the father and mother brought in the chylde Iesus: to do for him after the custome of the lawe, [28]then toke he him vp in his armes, and sayd: [29]Lorde, now lettest thou thy seruaunt departe in peace, accordynge to thy promes. [30]For myne eyes haue sene the saluacion: [31]which thou hast prepared before the face of all people [32]A lyght to lightten the gentyls, and the glory of thy people Israel.

[33]And his father and mother: meruelled at those thynges, which were spoken of him. [34]And Simeon blessed them, and

" τρυγόνων ἢ δύο [g]νεοσσοὺς| περιστερῶν." [25]Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἰερουσαλὴμ, ᾧ ὄνομα Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ Πνεῦμα [h]ἦν ἅγιον| ἐπ' αὐτόν· [26]καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἴδῃ τὸν Χριστὸν Κυρίου. [27]Καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, [28]καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεὸν, καὶ εἶπε, [29]' Νῦν ἀπολύεις τὸν δοῦλόν σου, Δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν ' εἰρήνῃ· [30]ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, [31]ὃ ἡτοίμασας κατὰ πρόσω- ' πον πάντων τῶν λαῶν· [32]φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ.' [33]Καὶ ἦν [i]Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ| θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. [34]καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ,

[g] Const. νοσσοὺς. [h] Rec. ἅγιον ἦν. [i] Alex. ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ.

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saying, which was tolde them of that same chylde, [18] And all that heard it, wondred at those thinges which were tolde them of the shepherds. [19] But Marie kept all those sayings, and pondered *them* in her hart. [20] And the shepherds returned glorifying and praysing God, for all that they had heard and seene, euen as it was tolde vnto them. [21] And when the eyght day was come, that the infant shulde be circumcised, his name was called IESVS which was named of the Angel, before he was conceaued in the wombe. [22] And when the tyme of Maries purification after the law of Moses was come, they brogh hym to Ierusalem, to present hym to the Lord. [23] (As is written in the law of the Lord, Euery man chylde that openeth the matrix, shal be called holy to the Lord:) [24] And to offer as it is commanded in the law of the Lord a payre of turtle doues, or two yonge pigeons.

[25] And beholde there was a man in Ierusalem, whose name was Simeon: this man *was* iust, and feared God, and wayted for the consolation of Israel: and the holy Gost was vpon him. [26] And an answer was geuen hym of the holy Gost, that he shulde not see death, before he had seene the Lordes Christe. [27] And he came by inspiration of the holy Gost into the temple: and when the father and mother broght in the chylde Iesus, to do for him after the custome of the law, [28] He toke hym vp in his armes, and praised God, saying, [29] Lord, now lettest thou thy seruant depart in peace, according to thy promesse.

[30] For myne eyes haue seene thy saluation, [31] Which thou hast prepared before the face of all people: [32] A lyght to lighten the Gentils, and the glorie of thy people Israel. [33] And his father and mother merueiled at those things, which were spoken touching him. [34] And Simeon

RHEIMS—1582.

of the vvord that had been spoken to them concerning this childe. [18] And al that heard, did maruel: and concerning those things that vvere reported to them by the shepheards. [19] But MARIE kept al these vvordes, conferring them in her hart. [20] And the shepheards returned, glorifying and praysing God in al things that they had heard, and seen, as it vvas said to them.

[21] And after eight daies vvere expired, that the childe should be circuncised: his name vvas called IESVS, vvhich vvas called by the Angel, before that he vvas conceiued in the vvombe.

[22] And after the daies vvere fully ended of her purification according to the lavv of Moyses, they caried him into Hierusalem, to present him to our Lord ([23] as it is vvritten in the lavv of our Lord, *That euery male opening the matrice, shal be called holy to the Lord.*) [24] and to giue a sacrifice according as it is vvritten in the lavv of our Lord, a paire of turtles, or tvvo yong pigeons. [25] And behold, there vvas a man in Hierusalem, named Simeon, and this man vvas iust and religious, expecting the consolation of Israel: and the Holy Ghost vvas in him. [26] And he had receiued an ansvver of the Holy Ghost, that he should not see death vnles he savv first the CHRIST of our Lord. [27] And he came in spirit into the temple. And vvhen his parents brought in the childe IESVS, to doe according to the custome of the Lavv for him: [28] he also tooke him into his armes, and blessed God, and said, [29] Now THOV *doest dimisse thy seruant O Lord, according to thy vvord in peace.* [30] *Because mine eies haue seen, thy* SALVATION, [31] *Vvhich thou hast prepared before the face of al peoples:* [32] *A light to the reuelation of the Gentils, and the glorie of thy people Israel.*

[33] And his father and mother vvere marueling vpon those things vvhich vvere spoken concerning him. [34] And Simeon

AUTHORISED—1611.

saying, which was told them concerning this child. [18] And all they that heard it, wondered at those things, which were told them by the shepherds. [19] But Mary kept all these things, and pondered them in her heart. [20] And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told vnto them.

[21] And when eight dayes were accomplished for the circumcising of the childe, his name was called Iesus, which was so named of the Angel before he was conceiued in the wombe. [22] And when the dayes of her purification according to the Law of Moses, were accomplished, they brought him to Hierusalem, to present him to the Lord, [23] (As it is written in the Law of the Lord, Euery male that openeth the wombe, shalbe called holy to the Lord) [24] And to offer a sacrifice according to that which is said in the Law of the Lord, a paire of turtle doues, or two yong pigeons. [25] And behold, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and deuout, waiting for the consolation of Israel: and the holy Ghost was vpon him. [26] And it was reuealed vnto him by the holy Ghost, that he should not see death, before hee had seene the Lords Christ. [27] And hee came by the spirit into the Temple: and when the parents brought in the childe Iesus, to doe for him after the custome of the Law, [28] Then tooke hee him vp in his armes, and blessed God, and said, [29] Lord, now lettest thou thy seruant depart in peace, according to thy word. [30] For mine eyes haue seene thy saluation. [31] Which thou hast prepared before the face of all people. [32] A light to lighten the Gentiles, and the glory of thy people Israel. [33] And Ioseph and his mother marueiled at those things which were spoken of him. [34] And Simeon blessed them, and

'Ἰδοὺ, οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς
' σημεῖον ἀντιλεγόμενον· [35](καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία·)
' ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.' [36]Καὶ ἦν Ἄννα προ-
φῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς,
ζήσασα [k]ἔτη μετὰ ἀνδρὸς ἑπτὰ| ἀπὸ τῆς παρθενίας αὐτῆς· [37]καὶ αὕτη χήρα [l]ὡς|
ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείαις καὶ δεήσεσι
λατρεύουσα νύκτα καὶ ἡμέραν· [38]καὶ [m]αὕτη| αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο
τῷ [n]Κυρίῳ,| καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἰερου-
σαλήμ. [39]Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς
τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ. [40]Τὸ δὲ παιδίον ηὔξανε, καὶ ἐκρα-
ταιοῦτο [o]πνεύματι,| πληρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

[k] Alex. *μετὰ ἀνδρὸς ἔτη ἑπτὰ* s. *ἔτη. ἐ. μ. ἀ.* [l] Alex. *ἕως.* [m] Alex. = *αὕτη.* [n] Alex. *Θεῷ.* [o] Alex. = *πνεύματι.*

WICLIF—1380.

and seide to marie his modir, lo this is sette in to the fallynge doun, and in to the risynge aȝen of many men in israel, and in to a tokene to whom it schal be aȝen seide, [35] ȝ a swerd schal passe thoruȝ thin owne soule, that the thouȝtis ben schewid of many hertis,

[36] and anna was a profetesse the douȝter of fanuel, of the lynage of aser, and sche hadde gon forth in many daies, hadde lyued with hir housbonde seuene ȝeer fro hir maidenhood, [37] and this was a widowe: to foure score ȝeer ȝ foure, and sche departid not fro the temple: but serued god nyȝt and dai in fastyngis and preiers, [38] and this cam upon hem in thilke our: and knowlechid to the lord and spake of hym to alle that abiden the redempcioun of israel,

[39] and as thei hadden ful don alle thingis, after the lawe of the lord: thei turneden aȝen in to galile, in to hir citee nazareth, [40] and the child waxe and was counfortid ful of wisdom, and the grace of god was in hym,

[41] ȝ his fadir and modir wenten eche ȝeer in to ierusalem: in the solempne daie of pask, [42] and whanne ihesus was twelue ȝeer oold, thei wenten vp to ierusalem aftir the custum of the feste daie, [43] and whanne the daies weren don, thei turneden aȝen, and the child abood in ierusalem: and his fadir and modir knewen it not, [44] for thei gessynge that he had be in the felowschipe camen adaies iournei and souȝten hym among his cosyns and his knowleche, [45] whanne thei founden hym not: thei turneden aȝeñ in to ierusalem, and souȝten him, [46] and it bifil that aftir the thridde daie, thei founden hym in the temple: sittynge in the myddil of the doctours herynge hem, and axynge hem, [47] and alle men that herden hym, wondriden on the prudens and the answeris of hym,

[48] and thei siȝen ȝ wondriden, and his modir seide to him: sone what hast thou

aȝen, *again.* thilke, *that.* siȝen, *saw.*

TYNDALE—1534.

sayde vnto Mary his mother: beholde, this chyld shalbe the fall and resurreccion of many in Israel, and a signe which shalbe spoken agaynste. [35] And morover the swearde shall pearce thy soule, that the thoughtes of many hertes maye be opened.

[36] And ther was a Prophetesse, one Anna, the doughter of Phanuel of the tribe of Aser: which was of a greate age, and had lyved with an husbande .vii. yeres from her virginite. [37] And she had bene a wedowe aboute .iiii. scoore and .iiii. yere, which went never oute of the temple, but served God with fastinge and prayer nyght and daye. [38] And the same came forth that same houre, and praysed the Lorde, and spake of him to all that loked for redempcion in Hierusalem.

[39] And assone as they had performed all thinges accordinge to the lawe of the Lorde, they returned into Galile to their awne cite Nazareth. [40] And the chylde grewe and wexed stronge in sprete, and was filled with wysdome, and the grace of God was with hym.

[41] And his father and mother went to Hierusalem every yeare at the feeste of ester. [42] And when he was .xii. yere olde, they went vp to Hierusalem after the custome of the feeste. [43] And when they had fulfilled the dayes, as they returned home, the chylde Iesus boode styll in Hierusalem, vnknowynge to his father and mother. [44] For they supposed he had bene in the company, and therfore came a days iorney, and sought him amonge their kynsfolke and acquayntaunce. [45] And when they founde hym not, they went backe agayne to Hierusalem, and sought him. [46] And it fortuned after .iii. dayes, that they founde him in the temple, sittinge in the middes of the doctours, both hearynge them and posinge them. [47] And all that hearde him, mervelled at his wit and answers.

[48] And when they sawe him, they were astonyed. And his mother sayde vnto

CRANMER—1539.

sayde vnto Mary his mother: beholde, this chyld is sett to be the fall and vprising agayne of many in Israel, and for a signe which is spoken agaynst. [35] And morouer, the swearde shall pearce thy soule that the thoughtes of many hertes maye be opened.

[36] And ther was a Prophetisse, one Anna, the daughter of Phanuel of the trybe of Aser: which was of a greate age, and had lyued with an husbande .vii. yeres from her virginite. [37] And she had bene a wedowe aboute .iiii. scoore and .iiii. yere, which departed not from the temple, but serued God wyth fastinges and prayers nyght and daye. [38] And she came forth the same houre, and praysed the Lorde, and spake of him, to all them that loked for redemcyon in Hierusalem.

[39] And whan they had perfourmed all thynges accordyng to the lawe of the Lorde, they returned into Galile, to their awne citie Nazareth. [40] And the chylde grewe, and wexed stronge in sprete, and was fylled wyth wysdome, and the grace of God was vpon him. [41] And his father and mother went to Hierusalem euery yere at the feeste of easter. [42] And when he was .xii. yere olde, they went vp to Hierusalem after the custome of the feast daye. [43] And when they had fulfylled the dayes: as they returned home, the chylde Iesus a bode styll in Hierusalem, and his father and mother knew not of it: [44] but they supposing him to haue bene in the company, came a dayes iorney and sought him amonge their kynsfolke and acquayntaunce. [45] And when they founde him not, they went backe agayne to Hierusalem, and sought him. [46] And it fortuned that after .iii. dayes, they founde him in the temple, syttynge in the middes of the doctours, hearyng them, and posynge them [47] And all that hearde him, were astonnyed at his vnderstonding and answers.

[48] And when they sawe him, they marueyled. And his mother sayde vnto him:

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἰερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. 42 καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, [p]ἀναβάντων αὐτῶν| [q]εἰς Ἱεροσόλυμα| κατὰ τὸ ἔθος τῆς ἑορτῆς, 43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἰερουσαλήμ· καὶ οὐκ [r]ἔγνω Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ.| 44 νομίσαντες δὲ αὐτὸν [s]ἐν τῇ συνοδίᾳ εἶναι,| ἦλθον ἡμέρας ὁδὸν, καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσι καὶ [t]ἐν| τοῖς γνωστοῖς· 45 καὶ μὴ εὑρόντες [u]αὐτὸν,| ὑπέστρεψαν εἰς Ἰερουσαλὴμ, [v]ζητοῦντες| αὐτόν. 46 Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς, εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντα αὐτούς. 47 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. 48 Καὶ ἰδόντες αὐτὸν, ἐξεπλάγησαν· καὶ [w]πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε,| Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ

[p] Alex. ἀναβαινόντων αὐτῶν. [q] Alex. = εἰς Ἱεροσόλυμα. [r] Alex. ἔγνωσαν οἱ γονεῖς αὐτοῦ. [s] Alex. εἶναι ἐν τῇ συνοδίᾳ. [t] Alex. = ἐν. [u] Alex. = αὐτὸν. [v] Alex. ἀναζητοῦντες. [w] Alex. εἶπε πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ.

GENEVA—1557.

blessed them, and sayd vnto Marie his mother, Beholde this chylde is appoynted to be the fall and rysyng agayne of many in Israel: and for a signe which shalbe spoken agaynst. 35 (Yea and a sword shal pearce through thy soule) that the thoghtes of many hartes may be opened. 36 And there was a Prophetisse, one Anna the daughter of Phanuel, of the tribe of Aser: which was of a great age, and had lyued with an husband seuen yeres from her virginitie. 37 And *she being* a widowe of foure score and foure yeres, went not out of the temple, but serued *God* wyth fastynges, and prayers, nyght and day. 38 She then coming sodenly at the same instant vpon them, praysed lykewyse the Lord, and spake of hym to all that loked for redemption in Ierusalem. 39 And as sone as they had had perfourmed all thynges according to the law of the Lord, they turned into Galile to their owne citie Nazaret. 40 And the chylde grewe, and waxed strong in spirite, and was filled with wysedome, and the grace of God was with hym. 41 And his father and mother went to Ierusalem euery yere at the feast of Easter. 42 And when he was twelue yere old, they went vp to Ierusalem after the custome of the feast. 43 And when the feast was ended, as they returned home, the childe Iesus bode styl in Ierusalem, vnknowing to Ioseph and his mother. 44 For they supposed he had bene in the company, and therfore went a dayes iorney, and soght him among theyr kynsfolke, and acquaintance.

45 And when they found him not, they tourned back to Ierusalem, and soght him. 46 And it fortuned after thre dayes, that they found hym in the temple, sytting in the myddes of the doctours, both hearing them, and posyng them. 47 And all that heard him, merueyled at his vnderstandyng, and answers. 48 And when they saw him, they were astonied: and his mother sayd vnto hym, Sonne,

RHEIMS—1582.

blessed them, and said to MARIE his mother, Behold this is set vnto the ruine, and vnto the resurrection of many in Israel, and for a signe vvhich shal be contradicted, 35 and thine ovvne soule shal a svvord pearce, that out of many hartes cogitations may be reuealed. 36 And there vvas Anne a prophetisse, the daughter of Phanuel, of the tribe of Aser: she vvas farre striken in daies, and had liued vvith her husband seuen yeres from her virginitie. 37 And she vvas a vvidovv vntil eightie and foure yeres: vvho departed not from the temple, by fastings and praiers seruing night and day. 38 And she at the same houre sodenly comming in, confessed to our Lord: and spake of him to al that expected the redemption of Israel. 39 And after they had vvholy done al things according to the lavv of our Lord, they returned into Galilee, into their citie Nazareth.

40 And the childe grevv, and vvaxed strong: ful of vvisedom, and the grace of God vvas in him. 41 And his parents vvent euery yere vnto Hierusalem, at the solemne day of Pasche. 42 And vvhen he vvas tvvelue yeres old, they going vp into Hierusalem according to the custome of the festiual day, 43 and hauing ended the daies, vvhen they returned, the childe IESVS remained in Hierusalem: and his parents knew it not. 44 And thinking that he vvas in the companie, they came a daies iourney, and sought him among their kinsfolke and acquaintance.

45 And not finding him, they returned into Hierusalem, seeking him. 46 And it came to passe, after three daies they found him in the temple sitting in the middes of the Doctors, hearing them, and asking them. 47 And al vvere astonied that heard him, vpon his vvisedom and ansvvers. 48 And seeing him, they vvondered. And his mother said to him,

AUTHORISED—1611.

said vnto Mary his mother, Beholde, this child is set for the fall and rising againe of many in Israel: and for a signe which shall be spoken against, 35 (Yea a sword shall pearce thorow thy owne soule also) that the thoughts of many hearts may be reuealed.

36 And there was one Anna a Prophetesse, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had liued with an husband seuen yeeres from her virginitie. 37 And shee was a widow of about fourescore and foure yeeres, which departed not from the Temple, but serued *God* with fastings and prayers night and day. 38 And she comming in that instant, gaue thankes likewise vnto the Lord, and spake of him to al them that looked for redemption in [a] Hierusalem. 39 And when they had performed all things according to the Lawe of the Lord, they returned into Galilee, to their owne citie Nazareth. 40 And the child grew, and waxed strong in spirit, filled with wisedome, and the grace of God was vpon him.

41 Now his parents went to Hierusalem euery yeere, at the feast of the Passeouer. 42 And when he was twelue yeeres old, they went vp to Hierusalem, after the custome of the feast. 43 And when they had fulfilled the dayes, as they returned, the childe Iesus taried behind in Hierusalem, and Ioseph and his mother knew not of it. 44 But they supposing him to haue bene in the company, went a daies iourney, and they sought him among their kinsefolke and acquaintance. 45 And when they found him not, they turned backe again to Hierusalem, seeking him. 46 And it came to passe, that after three daies they found him in the Temple, sitting in the midst of the Doctours, both hearing them, and asking them questions. 47 And all that heard him were astonished at his vnderstanding, and answeres. 48 And when they sawe him, they were amazed: and his mother said

[a] *Or*, Israel.

'πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε.' [49]Καὶ εἶπε πρὸς αὐτοὺς, 'Τί ὅτι 'ἐζητεῖτέ με; οὐκ ἤδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με;' [50]Καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. [51]Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. [52]καὶ Ἰησοῦς προέκοπτε σοφίᾳ καὶ ἡλικίᾳ, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.

III. *Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τὴς Ἰουδαίας, καὶ τετραρχοῦντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος, [2x]Ἐπὶ| [y]ἀρχιερέως| Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν [z]Ζαχαρίου υἱὸν ἐν τῇ*

[x] Rec. ἐπ'. [y] Rec. ἀρχιερίων. [z] Rec. + τοῦ.

WICLIF—1380.

do to us thus, lo thi fadir and I sorwynge, han souȝte thee, [49] and he seide to hem, what is it that ȝe souȝten me? wisten ȝe not that in tho thingis, that ben of my fadir: it bihoueth me to be? [50] and thei vndirstoden not the word, whiche he spake to hem, [51] ⁊ he cam doun with hem, and cam to nazareth: and was suget to hem, and his modir kepte togidre alle these wordis: and bare hem in her herte, [52] and ihesus profetid in wisdom, age, ⁊ grace anentis god and men.

3. IN the fifteneth ȝeer of the empire of tyberie the emperour, whanne pilat of pounce, gouerned iude ⁊ eroude was prince of galile, and filip his brother was prince of iturie and of the cuntre of tracon, and lesanye was prince of abilyn, vndir the princis of preestis, [2] annas and caifas: the word of the lord was made on Ion the sone of Zacharie in desert, [3] and he cam in to al the cuntre of Iordan: and prechid baptym of penaunce in to remyssioun of synnes, [4] as it is writun in the book of the wordis of Isaie the profete, the vois of a crier in desert, make ȝe redi the weie of the lord, make ȝe his pathis riȝt, [5] eche valeie schal be fulfillid: and eueri hille and litil hille schal be made lowe and schrewid thingis schuln be in to dressid thingis: and scharpe thingis in to pleyn weiees, [6] and eueri fleisch schal se the heelthe of god,

[7] therfor he seide to the puple, whiche wenten out to be baptisid of hym, kyndlyngis of eddris: who schewid to ȝou to fle fro the wraththe to comynge, [8] therfor do ȝe worthi fruyt of penaunce: and bigynne ȝe not to seie, we han a fadir abraham, for I seie to ȝou that god is myȝti to reise of these stones the sones of abraham, [9] and now an axe is sette to the roote of the tree, and therfor eueri tree that makith no good fruyt schal be

wisten, *knew.* suget, *subject.* anentis, *with.* kyndlyngis, *offspring.*

TYNDALE—1534.

him: sonne, why hast thou thus dealte with vs? Beholde thy father and I, have sought the, sorowenge. [49] And he sayde vnto them: how is it that ye sought me? Wist ye not that I must goo aboute my fathers busines? [50] And they vnderstode not the sayinge that he spake to them. [51] And he went with them, and came to Nazareth, and was obedient to them. But his mother kept all these thinges in her hert. [52] And Iesus increased in wisdom and age, and in favoure with god and man.

3. IN the fiftenthe yeare of the raygne of Tiberius the Emperoure, Pontius Pylate beinge leftenaunt of Iurie, and Herode beinge Tetrach of Galile, and his brother Philip Tetrach in Iturea and in the region of Traconites, and Lysanias the Tetrach of Abyline, [2] when Anna and Cayphas were the hye prestes: the worde of God came vnto Iohn the sonne of zacharias in the wildernes. [3] And he came in to all the coostes aboute Iordan, preachynge the baptyme of repentaunce for the remission of synnes, [4] at it is written in the boke of the sayinges of Esaias the Prophet which sayeth: The voyce of a cryar in wyldernes, prepare the waye of the Lorde, make hys pathes strayght. [5] Every valley shalbe fylled, and every mountayne and hyll shalbe brought lowe. And crocked thinges shalbe made streight: and the rough wayes shalbe made smoth: [6] and all flesshe shall se the saveour sent of God.

[7] Then sayde he to the people that were come to be baptysed of him: O generacion of vipers, who hath taught you to flye from the wrath to come? [8] Bringe forth due frutes of repentaunce, and begynne not to saye in youre selves, we have Abraham to oure father. For I saye vnto you: God is able of these stones to reyse vp chyldren vnto Abraham. [9] Now also ys the axe leyd vnto the rote of the trees: so that every tree which bringeth

CRANMER—1539.

sonne, why hast thou thus dealte with vs? Beholde, thy father and I haue sought the, sorowenge. [49] And he sayde vnto them: how is it that ye sought me? Wist ye not, that I must goo aboute mi fathers busines? [50] And they vnderstode not that sayinge which he spake vnto them. [51] And he went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayenges together in her hert. [52] And Iesus prospered in wysdome and age, and in fauoure, with God and men.

3. IN the fyfteneth yere of the raygne of Tiberius the Emperoure, Pontius Pylate beinge leftenaunt of Iewrie, and Herode beynge Tetrach of Galile, and his brother Philip Tetrach of Itūrea and of the region of the Traconites, and Lysaniath the Tetrach of Abyline [2](when Anna and Cayphas were the hye prestes) the worde of the lorde came vnto Iohn the sonne of zacharias in the wyldernes. [3] And he came in to all the coastes aboute Iordan, preaching the baptyme of repentaunce for the the remission of synnes, [4] as it is wrytten in the boke of the wordes of Esaias the prophet, sayenge: The voyce of a cryar in wyldernes: prepare ye the waye of the Lord, make his pathes strayght. [5] Euery valley shalbe fylled, and euery mountayne and hyll shalbe brought lowe. And thinges that be croked, shalbe made streight: and the rough wayes shalbe made playne: [6] and all flesshe shall se the Saluacion of God.

[7] Then sayde he to the people, that were come forth to be baptised of him. O ye generacion of vypers, who hath taught you to flye from the wrath to come. [8] Brynge forth therfore due frutes of repentaunce, and begyn not to say with in youre selues: we haue Abraham to oure father. For I saye vnto you. God is able of these stones to reyse vp chyldren vnto Abraham. [9] Now also is the axe leyde vnto the rote of the trees: euery tree therfore which bryngeth

ἐρήμῳ· [3]καὶ ἦλθεν εἰς πᾶσαν [a]τὴν| περίχωρον τοῦ Ἰορδάνου, κηρύσσων βάπτισμα
μετανοίας εἰς ἄφεσιν ἁμαρτιῶν· [4]ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ
προφήτου, [b]λέγοντος,| "Φωνὴ βοῶντος ἐν τῷ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου·
"εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. [5]πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος
"καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθεῖαν, καὶ αἱ τραχεῖαι
"εἰς ὁδοὺς λείας. [6]καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ." [7]Ἔλεγεν [c]οὖν|
τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ, 'Γεννήματα ἐχιδνῶν, τίς
'ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; [8]ποιήσατε οὖν καρποὺς ἀξίους
'τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ·
'λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ
'Ἀβραάμ. [9]ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν

[a] Alex. = τὴν. [b] Alex. = λέγοντος. [c] Alex. δὲ.

GENEVA—1557.

why hast thou thus dealt with vs? beholde thy father and I haue soght thee with heauy hartes. [49] Then sayd he vnto them, How is it that ye soght me? Wyst ye not that I must go about my fathers busines? [50] But they vnderstode not the wordes that he spake to them. [51] And he went with them, and came to Nazaret: and was obedient to them: and his mother kept all these sayinges in her hart. [52] And Iesus increased in wysedome and stature, and in fauoure with God and men.

3. IN the fyftenth yere of the raygne of Tiberius the Emperour, Pontius Pilate beyng Lieutenant of Iurie, and Herode being kyng of Galile, and his brother Philip kyng of Iturea, and of the region of Trachonite, and Lysania the kyng of Abilene, [2] (When Annas and Caiáphas were the hye Priestes) the woorde of God came vnto Iohn the sonne of Zacharie in the wyldernes. [3] And he came into all the coastes about Iordan, preachyng the baptisme of repentance for the remission of sinnes, [4] As it is written in the booke of the sayings of Esai the Prophet, which sayeth, The voyce of one crying in wyldernes *is*, prepare the way of the Lord, make his pathes strayght. [5] Euery valley shalbe fylled, and euery mountayne and hyl shalbe broght lowe, and croked thynges shalbe made strayght, and the rough wayes *shalbe made* smothe. [6] And all fleshe shal see the saluation of God.

[7] Then sayd he to the people that were come to be baptized of hym, Ye ofspringes of vipers, who hath taught you to flye from the wrath to come? [8] Bryng forth therfore due frutes of repentance, and begyn not to say with your selues, We haue Abraham to our father: for I say vnto you, that God is able of these stones to rayse vp chyldren vnto Abraham. [9] Now also is the axe layd vnto the roote of the trees: so that euery tree which bryngeth

RHEIMS—1582.

Sonne, vvhy hast thou so done to vs? behold thy father and I sorovving did seeke thee. [49] And he said to them, Vvhat is it that you sought me? did you not knovv, that I must be about those things vvhich are my fathers? [50] And they vnderstood not the vvord that he spake vnto them. [51] And he vvent dovvne vvith them, and came to Nazareth: and vvas subiect to them. And his mother kept al these vvordes in her hart. [52] And Iesvs proceeded in vvisedom and age, and grace vvith God and men.

3. AND in the fiftenth yere of the empire of Tiberius Cæsar, Pontius Pilate being Gouernour of Ievvrie, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Ituréa and the countrie Trachonitis, and Lysanias Tetrarch of Abilîna, [2] vnder the high Priests Annas and Caiphas: the vvord of our Lord vvas made vpon Iohn the sonne of Zacharie, in the desert. [3] And he came into al the countrie of Iordan, preaching the baptisme of penance vnto remission of sinnes: as it is vvritten in the booke of the sayings of Esay the Prophet: [4] *A voice of one crying in the desert: prepare the vvay of our Lord, make straight his pathes.* [5] *Euery valley shal be filled: and euery mountaine and hil shal be made lovv, and crooked things shal become straight: and rough vvaies, plaine:* [6] *and al flesh shal see the* SALVATION *of God.*

[7] He said therfore to the multitudes that vvent forth to be baptized of him, Ye vipers broodes, vvho hath shevved you to flee from the vvrath to come? [8] Yeld therfore fruites vvorthie of penance. and doe ye not begin to say, Vve haue Abraham to our father. For I tel you, that God is able of these stones to raise vp children to Abraham. [9] And novv the axe is put to the roote of the trees. Euery tree therfore that yeldeth not good fruite,

AUTHORISED—1611.

vnto him, Sonne, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee sorrowing. [49] And he said vnto them, How is it that ye sought me? Wist yee not that I must bee about my fathers businesse? [50] And they vnderstood not the saying which he spake vnto them. [51] And he went downe with them, and came to Nazareth, and was subiect vnto them: But his mother kept all these sayings in her heart. [52] And Iesus increased in wisedom and [a] stature, and in fauour with God and man.

3. NOW in the fifteenth yeere of the reigne of Tiberius Cesar, Pontius Pilate being Gouernour of Iudea, & Herode being Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the Tetrarch of Abilene, [2] Annas and Caiaphas being the high Priests, the word of God came vnto Iohn the sonne of Zacharias, in the wildernesse. [3] And he came into all the countrey about Iordane, preaching the baptisme of repentance, for the remission of sinnes, [4] As it is written in the book of the words of Esaias the Prophet, saying, The voyce of one crying in the wildernesse, Prepare ye the way of the Lord, make his paths straight. [5] Euery valley shall be filled, and euery mountaine and hill shalbe brought low, and the crooked shall bee made straight, and the rough wayes shall be made smooth. [6] And all flesh shall see the saluation of God.

[7] Then saide hee to the multitude that came foorth to bee baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? [8] Bring forth therefore fruits [β] worthy of repentance, and begin not to say within your selues, We haue Abraham to our father: For I say vnto you, that God is able of these stones to raise vp children vnto Abraham. [9] And now also the axe is laid vnto the root of the trees: Euery tree therefore which bringeth not foorth good

[a] *Or*, age. [β] *Or*, meete for.

'δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.' [10]Καὶ ἐπη-
ρώτων αὐτὸν οἱ ὄχλοι, λέγοντες, 'Τί οὖν [d]ποιήσωμεν;' | [11]Ἀποκριθεὶς δὲ [e]λέγει |
αὐτοῖς, 'Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα
'ὁμοίως ποιείτω.' [12]Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτὸν,
'Διδάσκαλε, τί ποιήσομεν;' [13]Ὁ δὲ εἶπε πρὸς αὐτούς, 'Μηδὲν πλέον παρὰ τὸ
'διατεταγμένον ὑμῖν πράσσετε.' [14]Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι, λέ-
γοντες, [f]'Καὶ ἡμεῖς τί ποιήσομεν;' | Καὶ εἶπε [g]πρὸς αὐτούς, | 'Μηδένα διασείσητε,
'μηδὲ συκοφαντήσητε· καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.' [15]Προσδοκῶντος δὲ τοῦ
λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου,
μήποτε αὐτὸς εἴη ὁ Χριστὸς, [16]ἀπεκρίνατο ὁ Ἰωάννης ἅπασι, λέγων, 'Ἐγὼ μὲν
'ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν

[d] Rec. ποιήσομεν. [e] Alex. ἔλεγεν. [f] Alex. τί ποιήσομεν καὶ ἡμεῖς. [g] Alex. αὐτοῖς. [h] Rec. + Φιλίππου. [i] Alex. = τῇ. [k] Alex. ὡς περιστεράν. [l] Alex. = λέγουσαν.

WICLIF—1380.

kitte doun: and schal be cast in to the fier,

[10] and the puple axed hym: and seyde, what thanne schuln we do, [11] he answered: and seide to hem, he that hath tweie cootis: ȝeeue to him that hath noon, and he that hath metis: do in like maner, [12] and pupplicans camen to be baptisid: and thei seiden to him, maister what schulen we do? [13] and he seide to hem, do ȝe no thing more thanne that that is ordeyned to ȝou, [14] and knyȝtis axeden hym and seiden, what schuln also we do? and he seide to hem, smyte ȝe wrongfulli no man, nether make ȝe fals chalenge: and be ȝe paied with ȝoure soudis, [15] whanne al the puple gessid, and alle men thouȝten in her hertis of Ion, leest parauenture he were crist: [16] Ion answerid and seide to alle men, I baptise ȝou in watir, but a stronger thanne I schal come aftir me: of whom I am not worthi to vnbynde the lace of hise schoon, he schal baptise ȝou in the holy goost and fier, [17] whos wenewynge tool is in his hond: and he schal purge his floor of corne, and he schal gadere the whete in to his berne, but the chaffis he schal brenne with fier vnquenchable, [18] and many other thingis also he spake and prechid to the puple.

[19] But eroude tetrarke, whanne he was blamed of Ion for erodias the wiif of his brother, and for alle the yuelis that eroude dide [20] encresid this ouer alle, and schitte Ioon in prisoun,

[21] and it was don whanne alle the puple was baptisid, and whanne ihesus was baptisid and preied: heuene was opened, [22] and the holi goost cam doun in bodeli liknes as a dowue on hym, and a vois was made fro heuene, thou art my dereworthe sone: in thee it hath plesid to me,

[23] and ihesus hym silf was bigynnynge

ȝeeue, *give*. twele, *two*. knyȝtis, *soldiers*. soudis, *wages*. schoon, *shoes*. yuelis, *evils*. schitte, *shut*.

TYNDALE—1534.

not forth good frute, shalbe hewen doune, and caste in to the fyre. [10] And the people axed him sayinge: What shal we do then? [11] He answered and sayde vnto them: He that hath two coottes, let him parte with him that hath none: and he that hath meate, let him do lykewyse.

[12] Then came ther Publicans to be baptised, and sayde vnto him: Master, what shall we do? [13] And he sayde vnto them: requyre nomore then that which ys appoynted vnto you.

[14] The soudyoures lyke wyse demaunded of hym sayinge: and what shall we do? And he sayde to them: Do violence to noo man: nether trouble eny man wrongfully: but be content with youre wages. [15] As the people were in a doute, and all men disputed in their hertes of Iohn, whether he were very Christ: [16] Ihon answered and sayde to them all: I baptyse you with water, but a stronger then I cometh after me, whose shue latchet I am not worthy to vnlouse: he will baptise you with the holy goost, and with fyre: [17] which hath his fanne in his hond, and will pourge his floore, and will gader the corne in to his barne: but the chaffe wyll he bourne with fyre that never shalbe quenched. [18] And many other thinges in his exhortacion preached he vnto the people.

[19] Then Herode the Tetrach (when he was rebuked of him for Herodias his brother Philippes wyfe, and for all the evyls which Herod had done) [20] added this above all, and leyd Iohn in preson. [21] And yt fortuned as all the people receaved baptyme (and when Iesus was baptised and dyd praye) that heaven was opened [22] and the holy goost came doune in a bodely shape lyke a dove vpon him, and a voyce came from heven sayinge: Thou arte my dere sonne, in the do I delyte.

[23] And Iesus him silfe was about thirty

CRANMER—1539.

not forth good frute, is hewen doune, and cast in to the fyre. [10] And the people asked him, sayinge: What shall we do then? [11] He answereth and sayeth, vnto them: He that hath two coates? lett him parte with him that hath none, and he that hath meate, let him do lyke wyse.

[12] Then cam the publicans also to be baptised, [13] and sayde vnto hym: Master, what shall we do? And he sayd vnto them: requyre no more, then that which is appoynted vnto you. [14] The soudyoures lykewyse demaunded of him, sayinge: and what shall we do? And he sayde vnto them: hurt no man: nether trouble eny man wrongfully: and be content with youre wages. [15] As the people were in a doute, and all men musyd in their hertes of Iohn, whether he were very Christ, [16] Iohn answered and sayde vnto them all: I baptise you with water, but one stronger then I shall come after me, whose shoe latchet I am not worthy to vnlowse: he shall baptise you with the holy goost, and with fyre: [17] which hath his fanne in his hande, and wyll pourge his floore, and gather the corne in to his barne: but the chaffe wyll he burne with fyre that neuer shalbe quenched. [18] And many other thinges in his exhortacion preached he vnto the people.

[19] Then Herode the Tetrach (when he was rebuked of him for Herodias his brother Philippes wyfe, and for all the euyls which Herode did: [20] added this aboue all, and layed Iohn in preson. [21] And it fortuned that whan all the people receaued baptime (and when Iesus was baptised and dyd praye) the heauen was opened, [22] and the holy goost cam downe in a bodely shape like a doue vpon him, and a voyce came from heauen, which sayde: Thou arte my beloued sonne, in the do I delyte.

[23] And Iesus him selfe beganne to be

ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ
πυρί· [17] οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ· καὶ
συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσ-
βέστῳ.' [18] Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν. [19] Ὁ δὲ
Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς [k]τοῦ
ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης, [20] προσέθηκε καὶ
τοῦτο ἐπὶ πᾶσι, καὶ κατέκλεισε τὸν Ἰωάννην ἐν [i]τῇ| φυλακῇ.

[21] Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν, καὶ Ἰησοῦ βαπτισθέντος
καὶ προσευχομένου, ἀνεῳχθῆναι τὸν οὐρανὸν, [22] καὶ καταβῆναι τὸ Πνεῦμα τὸ ἅγιον
σωματικῷ εἴδει [k]ὡσεὶ περιστερὰν| ἐπ' αὐτὸν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι,
[l]λέγουσαν,| 'Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητὸς, ἐν σοὶ ηὐδόκησα.' [23] [m]Καὶ αὐτὸς ἦν ὁ

[m] Alex. *Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὢν υἱὸς, ὡς ἐνομίζετο, τοῦ Ἰωσὴφ* s. *Καὶ αὐτὸς ὁ Ἰησοῦς ἦν ἀρχόμενος εἶναι ὡς ἐτῶν τριάκ. ὡς ἐνομ. υἱὸς Ἰωσὴφ.*

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not forth good frute shalbe hewen downe, and cast into the fyre. [10] And the people asked hym saying, What shal we do then? [11] And he answered, and sayd vnto them, He that hathe two cotes, let hym parte with hym that hath none: and he that hath meat, let hym do lykewyse.

[12] Then came there publicans also to be baptized, and sayd vnto him, Maister, what shal we do? [13] And he sayd vnto them, Require no more then that which is appoynted vnto you. [14] The souldiers lykewyse demanded of hym, saying, And what shal we do? And he sayd vnto them, Do violence to no man, nether trouble any man wrongfully: and be content with your wages. [15] As the people were in a doute, and al men mused in their hartes of Iohn, whether he were very Christe, [16] Iohn answered, and sayd to them all, Truth it is, that I baptize you with water, but one stronger then I commeth, whose shoes latchet I am not worthy to vnlowse: he wyl baptize you with the holy Gost, and with fyre. [17] Which hath his fanne in his hand, and wyl make clene his flooer, and wyl gather the corne into his barne, but the chaff wil he burne with fyre that neuer shalbe quenched. [18] Thus then exhorting with many other thinges, he preached vnto the people.

[19] But when king Herode was rebuked of him for Herodias his brother Philippes wyfe, and for all the euyls which Herode had done. [20] He added this aboue all, that he layd Iohn in pryson. [21] Now it fortuned, as all the people receaued baptisme, and Iesus also was baptized and dyd pray, that the heauen was opened: [22] And the holy Gost came downe in a bodely shape like a doue vpon him: and a voyce came from heauen, saying, Thou art my dere Sonne, in thee do I delyte. [23] And Iesus him selfe began to be about

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shal be cut dovvne, and cast into fire. [10] And the multitudes asked him, saying, Vvhat shal vve doe then? [11] And he answering, said vnto them: He that hath tvvo coates, let him giue to him that hath not: and he that hath meate, let him doe likevvise. [12] And the Publicans also came to be baptized, and said to him, Maister, vvhat shall vve doe? [13] But he said to them, Doe nothing more then that vvhich is appointed you. [14] And the souldiars also asked him, saying, Vvhat shal vve also doe? And he said to them, Vexe not neither calumniate any man: and be content vvith your stipends.

[15] And the people imagining, and al men thinking in their harts of Iohn, lest perhaps he vvere Christ: [16] Iohn ansvvered, saying vnto al, I in deede baptize you vvith vvater: but there shal come a mightier then I, vvhose latchet of his shoes I am not vvorthie to vnloose, he shal baptize you in the Holy Ghost and fire. [17] vvhose fanne is in his hand, and he vvil purge his floore: and vvil gather the vvheate into his barne, but the chaffe he vvil burne vvith vnquencheable fire. [18] Many other things also exhorting did he euangelize to the people.

[19] And Herod the Tetrarch, vvhen he vvas rebuked of him for Herodias his brothers wife, and for al the euils vvhich Herod did: [20] he added this also aboue al, and shut vp Iohn into prison.

[21] And it came to passe vvhen al the people vvas baptized, Iesvs also being baptized and praying, heauen vvas opened: [22] and the Holy Ghost descended in corporal shape as a doue vpon him: and a voice from heauen vvas made: Thou art my beloued sonne, in thee I am vvel pleased. [23] And Iesvs him self was beginning to be

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fruit, is hewen downe, and cast into the fire. [10] And the people asked him saying, What shall we doe then? [11] He answereth, and saith vnto them, He that hath two coats, let him impart to him that hath none, and he that hath meat, let him doe likewise. [12] Then came also Publicanes to be baptized, and said vnto him, Master, what shall we doe? [13] And he said vnto them, Exact no more then that which is appointed you. [14] And the souldiers likewise demanded of him, saying, And what shall we doe? And he said vnto them, [α] Doe violence to no man, neither accuse any falsely, and be content with your [β] wages.

[15] And as the people were [γ] in expectation, and all men [δ] mused in their hearts of Iohn, whether he were the Christ or not: [16] Iohn answered, saying vnto them all, I indeede baptize you with water, but one mightier then I cometh, the latchet of whose shooes I am not worthy to vnloose, he shall baptize you with the holy Ghost, and with fire. [17] Whose fanne is in his hand, and hee will thorowly purge his floore, and will gather the wheat into his garner, but the chaffe he will burne with fire vnquenchable. [18] And many other things in his exhortation preached he vnto the people. [19] But Herode the Tetrarch being reprooued by him for Herodias his brother Philips wife, and for all the euils which Herode had done, [20] Added yet this aboue all, that he shut vp Iohn in prison.

[21] Now when all the people were baptized, and it came to passe that Iesus also being baptized, and praying, the heauen was opened: [22] And the holy Ghost descended in a bodily shape like a Doue vpon him, and a voice came from heauen, which said, Thou art my beloued Sonne, in thee I am well pleased. [23] And Iesus himselfe began to be about thirty yeeres of age,

[α] *Or*, put no man in feare. [β] *Or*, allowance.
[γ] *Or*, in suspence. [δ] *Or*, reasoned *or* debated.

Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, ὢν, ὡς ἐνομίζετο, υἱὸς Ἰωσὴφ,| [n]τοῦ Ἡλὶ,| [24] [o]τοῦ Ματθὰτ,| τοῦ Λευΐ, τοῦ Μελχὶ, τοῦ Ἰαννὰ, τοῦ Ἰωσὴφ, [25]τοῦ Ματταθίου, τοῦ Ἀμὼς, τοῦ Ναοὺμ, τοῦ Ἐσλὶ, τοῦ Ναγγαὶ, [26]τοῦ Μαὰθ, τοῦ Ματταθίου, τοῦ Σεμεΐ, τοῦ [p]Ἰωσὴφ,| τοῦ Ἰούδα, [27]τοῦ Ἰωαννᾶ, τοῦ Ῥησὰ, τοῦ Ζοροβάβελ, τοῦ Σαλαθιὴλ, τοῦ Νηρὶ, [28]τοῦ Μελχὶ, τοῦ Ἀδδὶ, τοῦ Κωσὰμ, τοῦ Ἐλμωδὰμ, τοῦ Ἤρ, [29]τοῦ [q]Ἰωσὴ,| τοῦ Ἐλιέζερ, τοῦ Ἰωρεὶμ, τοῦ Ματθὰτ, τοῦ Λευΐ, [30]τοῦ Συμεὼν,

[n] Alex. τ. Ἡλεὶ. [o] Alex. τ. Ματθὰν s. τ. Μαθὰν. [p] Alex. Ἰωσὴχ. [q] Alex. Ἰησοῦ.

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as of thritti ȝeer, that he was gessid the sone of Ioseph, whiche was of elie,

[24] whiche was of mathath, which was of leuye, whiche was of melchi, that was of Ianme, that was of Ioseph,

[25] that was of matatie, that was of amos, that was of naum, that was of elie, that was of nagge,

[26] that was of mathath, that was of mathati, that was of semey, that was of Ioseph, that was of iuda,

[27] that was of Iohanna, that was of resa, that was of sorobabel, that was of Salatiel, that was of neri,

[28] that was of melchi, that was of addy, that was of cosan, that was of elmadan, that was of her,

[29] that was of ihesus, that was of eliazar, that was of iorun, that was of mathath, that was of leuye,

[30] that was of semeon, that was of iuda, that was of Ioseph, that was of Iona, that was of eliachym,

[31] that was of melcha, that was of menna, that was of mathatha, that was of nathan, that was of dauith,

[32] that was of Iesse, that was of obeth, that was of booz, that was of salmon, that was of naason,

[33] that was of amynadab, that was of aaram, that was of esrom, that was of fares, that was of iudas,

[34] that was of Iacob, that was of Isaac, that was of abraham, that was of thare, that was of nacor,

[35] that was of seruth, that was of ragan, that was of Phaleth, that was of heber, that was of sale,

[36] that was of caynan, that was of arfaxath, that was of Sem, that was of noe, that was of lameth,

[37] that was of matusale, that was of

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yere of age when he beganne, beinge as men supposed the sonne of Ioseph. which Ioseph was the sonne of Heli: [24] which was the sonne of Mathat: which was the sonne of Levi: which was the sonne of Melchi: which was the sonne of Ianna: which was the sonne of Ioseph: [25] which was the sonne of Matatthias: which was the sonne of Amos: which was the sonne of Nahum: which was the sonne of Esli: which was the sonne of Nagge: [26] which was the sonne of Maath: which was the sonne of Matathias: which was the sonne of Semei: which was the sonne of Ioseph: which was the sonne of Iuda: [27] which was the sonne of Iohanna: which was the sonne of Rhesya: which was the sonne of Zorobabel: which was the sonne of Salathiel: which was the sonne of Neri: [28] which was the sonne of Melchi: which was the sonne of Addi: which was the sonne of Cosam: which was the sonne of Helmadam: which was the sonne of Her: [29] which was the sonne of Ieso: which was the sonne of Helieser: which was the sonne of Ioram: which was the sonne of Mattha: which was the sonne of Levi: [30] which was the sonne of Simeon: which was the sonne of Iuda: which was the sonne of Ioseph: which was the sonne of Ionam: which was the sonne of Heliachim: [31] which was the sonne of Melea: which was the sonne of Menam: which was the sonne of Mathathan: which was the sonne of Nathan: which was the sonne of David: [32] which was the sonne of Iesse: which was the sonne of Obed: which was the sonne of Boos: which was the sonne of Salmon: which was the sonne of Naason: [33] which was the sonne of Aminadab: which was the sonne of Aram: which was the sonne of Esrom: which was the sonne of Phares: which was the sonne of Iuda: [34] which was the sonne of Iacob: which was the sonne of Ysaac: which was the sonne of Abraham: which was the sonne of Tharra: which was the sonne of Nachor: [35] which was the sonne of Saruch: which was the sonne of Ragau: which was the sonne of Phalec: which was the sonne of Heber: which was the sonne of Sala: [36] which was the sonne of Cainan: which was the sonne of Arphaxat: which was the sonne of Sem: which was the sonne of Noe: which was the sonne of Lameth: [37] which

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aboute thirty yere of age, so that he was supposed to be the sonne of Ioseph: which was the sonne of Hely: [24] which was the sonne of Mathat which was the sonne of Leui: which was the sonne of Melchi: which was the sonne of Ianna: which was the sonne of Ioseph: [25] which was the sonne of Matatthias. which was the sonne of Amos: which was the sonne of Naum: which was the sonne of Hesly: which was the sonne of Nagge: [26] which was the sonne of Maath: which was the sonne of Matathias: which was the sonne of Semei: which was the sonne of Ioseph: which was the sonne of Iuda: [27] which was the sonne of Ioanna: which was the sonne of Rhesa: which was the sonne of zorobabel: which was the sonne of Salathiel: which was the sonne of Neri: [28] which was the sonne of Melchi: which was the sonne of Addi: which was the sonne of Coosam: which was the sonne of Helmadam: which was the sonne of Her, [29] which was the sonne of Ieso: which was the sonne of Heliezer: which was the sonne of Ioram: which was the sonne of Mattha: which was the sonne of Leui: [30] which was the sonne of Simeon: which was the sonne of Iuda: which was the sonne of Ioseph: which was the sonne of Ionam: [31] which was the sonne of Heliachim: which was the sonne of Melcha: which was the sonne of Menam: which was the sonne of Mathatha: which was the sonne of Nathan: which was the sonne of Dauid: [32] which was the sonne of Iesse: which was the sonne of Obed: which was the sonne of Boos: which was the sonne of Salmon: which was the sonne of Naassan, [33] which was the sonne of Aminadab: which was the sonne of Aram which was the sonne of Esrom: which was the sonne of Phares: which was the sonne of Iuda: [34] which was the sonne of Iacob: which was the sonne of Isaac: which was the sonne of Abraham: which was the sonne of Tharra: which was the sonne of Nachor: [35] which was the sonne of Saruch: which was the sonne of Ragau: which was the sonne of Phalec: which was the sonne of Heber: which was the sonne of Sala [36] which was the sonne of Cainan: which was the sonne of Arphaxat: which was the sonne of Sem: which was the sonne of Noe: which was the sonne of Lameth: [37] which

τοῦ Ἰούδα, τοῦ Ἰωσὴφ, τοῦ Ἰωνὰν, τοῦ Ἐλιακεὶμ, [31]τοῦ Μελεᾶ, τοῦ Μαϊνὰν, τοῦ Ματταθὰ, τοῦ Ναθὰν, τοῦ Δαυὶδ, [32]τοῦ Ἰεσσαὶ, τοῦ Ὠβὴδ, τοῦ [r]Βοὸζ, | τοῦ Σαλμὼν, τοῦ Ναασσὼν, [33]τοῦ Ἀμιναδὰβ, τοῦ [s]Ἀρὰμ, | τοῦ Ἐσρὼμ, τοῦ Φαρὲς, τοῦ Ἰούδα, [34]τοῦ Ἰακὼβ, τοῦ Ἰσαὰκ, τοῦ Ἀβραὰμ, τοῦ Θάρα, τοῦ Ναχὼρ, [35]τοῦ [t]Σερούχ, | τοῦ Ῥαγαῦ, τοῦ [u]Φάλεκ, | τοῦ Ἔβερ, τοῦ Σαλὰ, [36]τοῦ Καϊνὰν, τοῦ Ἀρφαξὰδ, τοῦ Σὴμ, τοῦ Νῶε, τοῦ Λάμεχ, [37]τοῦ Μαθουσάλα, τοῦ Ἐνὼχ, τοῦ Ἰαρὲδ, τοῦ

[r] Alex. Βοὸς s. Βοὼς. [s] Const. Ἀρὰμ, τοῦ Ἰωρὰμ s. Ἰωαρὰμ. [t] Rec. Σαρούχ. [u] Const. Φαλὲγ.

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thyrty yere of age, beyng as men supposed the sonne of Ioseph, Which was *the sonne* of Eli, [24] Which was *the sonne* of Matthat, which was *the sonne* of Leui, which was *the sonne* of Melchi, which was *the sonne* of Ianna, which was *the sonne* of Ioseph, [25] Which was *the sonne* of Mattathias, which was *the sonne* of Amos, which was *the sonne* of Naum, which was *the sonne* of Esli, which was *the sonne* of Nagge, [26] Which was *the sonne* of Maath, which was *the sonne* of Mattathias, which was *the sonne* of Semei, which was *the sonne* of Ioseph, which was *the sonne* of Iuda, [27] Which was *the sonne* of Ioanna, which was *the sonne* of Rhesa, which was *the sonne* of Zorobábel, which was *the sonne* of Salathiel, which was *the sonne* of Neri,

[28] Which was *the sonne* of Melchi, which was *the sonne* of Addi, which was *the sonne* of Cosam, which was *the sonne* of Elmodam, which was *the sonne* of Er, [29] Which was *the sonne* of Iose, which was *the sonne* of Eliézer, which was *the sonne* of Iorim, which was *the sonne* of Matthat, which was *the sonne* of Leui, [30] Which was *the sonne* of Simeon, which was *the sonne* of Iuda, which was *the sonne* of Ioseph, which was *the sonne* of Ionan, which was *the sonne* of Eliacim, [31] Which was *the sonne* of Melea, which was *the sonne* of Mainan, which was *the sonne* of Mattatha, which was *the sonne* of Nathan, which was *the sonne* of Dauid. [32] Which was *the sonne* of Iesse, which was *the sonne* of Obed, which was *the sonne* of Booz, which was *the sonne* of Salmon, which was *the sonne* of Naasson. [33] Which was *the sonne* of Aminadab which was *the sonne* of Aram, which was *the sonne* of Esrom, which was *the sonne* of Phares, which was *the sonne* of Iuda. [34] Which was *the sonne* of Iacob, which was *the sonne* of Isaac, which was *the sonne* of Abraham, which was *the sonne* of Thara, which was *the sonne* of Nachor, [35] Which was *the sonne* of Saruch, which was *the sonne* of Ragau, which was *the sonne* of Phalec, which was *the sonne* of Eber which was *the sonne* of Sala. [36] Which was *the sonne* of Arphaxad, which was *the sonne* of Sem, which was *the sonne* of Noe, which was *the sonne* of Lamech. [37] Which was *the sonne* of Mathusála, which was *the sonne* of Enoch,

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about thirtie yeres old: as it was thought, the sonne of Ioseph, vvho vvas of Heli,

[24] vvho vvas of Matthat, vvho vvas of Leui, vvho vvas of Melchi, vvho vvas of Ianné, vvho vvas of Ioseph,

[25] vvho vvas of Matthathias, vvho vvas of Amos, vvho vvas of Naum, vvho vvas of Hesli, vvho vvas of Naggé,

[26] vvho vvas of Mahath, vvho vvas of Matthathias, vvho vvas of Semei, vvho vvas of Ioseph, vvho vvas of Iuda,

[27] vvho vvas of Iohanna, vvho vvas of Resa, vvho vvas of Zorobabel, vvho vvas of Salathiel, vvho vvas of Neri,

[28] vvho vvas of Melchi, vvho vvas of Addi, vvho vvas of Cosam, vvho vvas of Elmadan, vvho vvas of Her,

[29] vvho vvas of Iesus, vvho vvas of Eliézer, vvho vvas of Iorim, vvho vvas of Matthat, vvho vvas of Leui,

[30] vvho vvas of Simeon, vvho vvas of Iudas, vvho vvas of Ioseph, vvho vvas of Iona, vvho vvas of Eliacim,

[31] vvho vvas of Melcha, vvho vvas of Menna, vvho vvas of Matthatha, vvho vvas of Nathan, vvho vvas of Dauid,

[32] vvho vvas of Iessé, vvho vvas of Obed, vvho vvas of Booz, vvho vvas of Salmon, vvho vvas of Naasson,

[33] vvho vvas of Aminadab, vvho vvas of Aram, vvho vvas of Esron, vvho vvas of Phares, vvho vvas of Iudas,

[34] vvho vvas of Iacob, vvho vvas of Isaac, vvho vvas of Abraham, vvho vvas of Tharé, vvho vvas of Nachor,

[35] vvho vvas of Sarug, vvho vvas of Ragau, vvho vvas of Phaleg, vvho vvas of Heber, vvho vvas of Salé,

[36] vvho vvas of Cainan, vvho vvas of Arphaxad, vvho vvas of Sem, vvho vvas of Noë, vvho vvas of Lamech,

[37] vvho vvas of Mathusalé, vvho vvas

AUTHORISED — 1611.

being (as was supposed) the sonne of Ioseph, which was *the sonne* of Heli. [24] Which was *the sonne* of Matthat, which was *the sonne* of Leui, which was *the sonne* of Melchi, which was *the sonne* of Ianna, which was *the sonne* of Ioseph, [25] Which was *the sonne* of Matthathias, which was *the sonne* of Amos, which was *the sonne* of Naum, which was *the sonne* of Esli, which was *the sonne* of Nagge, [26] Which was *the sonne* of Maath, which was *the sonne* of Matthathias, which was *the sonne* of Semei, which was *the sonne* of Ioseph, which was *the sonne* of Iuda, [27] Which was *the sonne* of Ioanna, which was *the sonne* of Rhesa, which was *the sonne* of Zorobabel, which was *the sonne* of Salathiel, which was *the sonne* of Neri, [28] Which was *the sonne* of Melchi. which was *the sonne* of Addi, which was *the sonne* of Cosam, which was *the sonne* of Elmodam, which was *the sonne* of Er, [29] Which was *the sonne* of Iose, which was *the sonne* of Eliezer, which was *the sonne* of Iorim, which was *the sonne* of Matthat, which was *the sonne* of Leui, [30] Which was *the sonne* of Simeon, which was *the sonne* of Iuda, which was *the sonne* of Ioseph, which was *the sonne* of Ionan, which was *the sonne* of Eliakim,

[31] Which was *the sonne* of Melea, which was *the sonne* of Menam, which was *the sonne* of Mattatha, which was *the sonne* of Nathan, which was *the sonne* of Dauid, [32] Which was *the sonne* of Iesse, which was *the sonne* of Obed, which was *the sonne* of Booz, which was *the sonne* of Salmon, which was *the sonne* of Naasson, [33] Which was *the sonne* of Aminadab, which was *the sonne* of Aram, which was *the sonne* of Esrom, which was *the sonne* of Phares, which was *the sonne* of Iuda, [34] Which was *the sonne* of Iacob, which was *the sonne* of Isaac, which was *the sonne* of Abraham, which was *the sonne* of Thara, which was *the sonne* of Nachor, [35] Which was *the sonne* of Saruch, which was *the sonne* of Ragau, which was *the sonne* of Phaleg, which was *the sonne* of Heber, which was *the sonne* of Sala, [36] Which was *the sonne* of Cainan, which was *the sonne* of Arphaxad, which was *the sonne* of Sem, which was *the sonne* of Noe, which was *the sonne* of Lamech, [37] Which was *the sonne* of Mathusala, which was *the*

Μαλελεὴλ, τοῦ Καϊνὰν, [38]τοῦ Ἐνὼς, τοῦ Σὴθ, τοῦ Ἀδὰμ, τοῦ Θεοῦ.

IV. Ἰησοῦς δὲ [v]Πνεύματος ἁγίου πλήρης| ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου· καὶ ἤγετο ἐν τῷ Πνεύματι [w]εἰς τὴν ἔρημον| [2]ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συντελεσθεισῶν αὐτῶν, [x]ὕστερον| ἐπείνασε. [3y]καὶ εἶπεν| αὐτῷ ὁ διάβολος, 'Εἰ υἱὸς εἶ 'τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.' [4z]Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν, λέγων,| 'Γέγραπται, "[v]Οτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται [a]ὁ| ἄνθρωπος, "ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ."' [5]Καὶ ἀναγαγὼν αὐτὸν [b]ὁ διάβολος| εἰς ὄρος ὑψηλὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου· [6]καὶ εἶπεν αὐτῷ ὁ διάβολος, 'Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν

[v] Alex. πλήρης Πνεύματος ἁγίου. [w] Alex. ἐν τῇ ἐρήμῳ. [x] Alex. = ὕστερον. [y] Alex. Εἶπε δὲ. [z] Alex. Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν.
[a] Const. = ὁ. [b] Alex. = ὁ διάβολος.

WICLIF — 1380.

enok, that was of Iareth, that was of malaliel, that was of caynan,

[38] that was of enos, that was of seth, that was of adam that was of god.

4. AND ihesus ful of the holi goost: turned aȝen fro Iordan, & was ledde bi the spirit in to desert: [2] fourti daies, and was temptid of the deuel: and eet no thing in tho daies, and whanne tho daies weren endid: he hungrid,

[3] and the deuel seide to hym, if thou art goddis sone: seie to this stoon, that it be made breed, [4] and ihesus answerid to hym, it is writun, that a man lyueth not in breed aloone: but in eueri word of god,

[5] and the deuel ledde hym in to an hiȝ hille, & schewid to him al the rewmes of the world in a moment of tyme: [6] and seid to hym, I shal ȝeue to thee al this power: and the glorie of hem, for to me thei ben ȝouun, and to whom I wole I ȝeue hem, [7] therfor if thou falle doun and worschipe bifor me: alle thingis schuln be thin, [8] and ihesus answerid: and seide to hym, it is writun, thou schalt worschip thi lord god: & to hym aloone thou schalt serue,

[9] and he ledde hym into ierusalem: and sette him on the pinnacle of the temple, and seide to hym, if thou art goddis sone: sende thi silf fro hennes doun, [10] for it is writun, for he hath comaundid to his aungels of thee, that thei kepe thee in alle thi weies, [11] and that thei schuln take thee in hondis: leest parauenture thou hurte thi foot at a stoon, [12] and ihesus answerid and seide to hym, it is seid, thou schalt not tempte thi lord god,

[13] and whanne eueri temptacioun was endid: the fende wente aweie fro hym for a tyme.

aȝen, *again*. rewmes, *realms*. ȝeue, *give*. ȝouun, *given*.

TYNDALE — 1534.

was the sonne of Mathusala: which was the sonne of Enoch: which was the sonne of Iareth: which was the sonne of Malalehel. which was the sonne of Cainan: which was the sonne of Enos: [38] which was the sonne of Seth: which was the sonne of Adam: which was the sonne of God.

4. IESUS then full of the holy goost, returnyd from Iordan, and was caryed of the sprete into wildernes, [2] and was .xl. dayes tempted of the devyll. And in thoose dayes ate he no thinge. And when they were ended, he after ward hongred.

[3] And the devyll sayde vnto him: yf thou be the sonne of God, commaunde this stone that it be breed. [4] And Iesus answered hym sayinge: It is written: man shall not live by breed only, but by every worde of God. [5] And the devyll toke him vp into an hye mountayne, and shewed him all the kyngdoms of the worlde, even in the twincklinge of an eye. [6] And the devyll sayde vnto him: all this power will I geve the every whit and the glory of them: for that is delyvered to me, and to whosoever I will, I geve it. [7] Yf thou therfore wilt worshippe me, they shalbe all thyne. [8] Iesus answered him and sayde: hence from me Sathan. For it is written: Thou shalt honour the Lorde thy God, and him only serve.

[9] And he caryed him to Ierusalem, and set him on a pynacle of the temple, and sayd vnto him: Yf thou be the sonne of God, cast thy silfe doune from hens. [10] For it is written, he shall geve his angels charge over the, to kepe the, [11] and with there hondis they shall stey the vp that thou dasshe not thy fote agaynst a stone. [12] Iesus answered and sayde to him, it is sayd: thou shalt not tempte the Lorde thy God. [13] Assone as the devyll had ended all his temptacions, he departed from him, for a season.

CRANMER — 1539.

was the sonne of Mathusala: which was the sonne of Enoch: which was the sonne of Iareth: which was the sonne of Malaleel, which was the sonne of Cainan: [38] which was the sonne of Enos, which was the sonne of Seth: which was the sonne of Adam: which was the sonne of God.

4. IESUS beynge full of the holy goost, returnyd from Iordan and was led by the sprete into wyldernes, [2] and was .xl. dayes tempted of the deuyll. And in those dayes dyd he eate nothinge. And when they were ended, he afterwarde hongred. [3] And the deuyll sayde vnto him: yf thou be the sonne of God commaunde this stone that it be breed. [4] And Iesus answered him, saying: It is wrytten man shall not lyue by breed only, but by euery worde of God. [5] And the deuyll toke him into an hye mountayne, and shewed him all the kyngdoms of the worlde, euen in the twincklyng of an eye. [6] And the deuyll sayde vnto him: all this power will I geue the euery whit, and the glory of them: for they are delyuered vnto me, and to whomsoeuer I wyll, I geue it. [7] If you therfore wylt fall downe before me and worshyp me, they shalbe all thyne. [8] Iesus answered and sayde vnto him: hence from me Satan. For it is wrytten Thou shalt worshipp the Lorde thy God, and him onely shalt thou serue.

[9] And he caryed him to Ierusalem, and set him on a pynacle of the temple, and sayd vnto him: Yf thou be the sonne of God, cast thy selfe downe from hens. [10] For it is wrytten: he shall geue his Angels charge ouer the, to kepe the, [11] and in their handes they shall beare the vp, that thou dasshe not thy fote agaynst a stone. [12] And Iesus answered, and sayde vnto him, it is sayd: thou shalt not tempte the Lorde thy God. [13] And as sone as all the temtacion was ended, the deuell departed from him for a season.

δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν· [7]σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου [c]πᾶσα.'| [8]Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, '[d,e]Ὕπαγε ὀπίσω μου, Σατανᾶ· | γέγραπται[e] "[f]Προσκυνήσεις Κύριον τὸν "Θεόν σου,| καὶ αὐτῷ μόνῳ λατρεύσεις."' [9][g]Καὶ ἤγαγεν| αὐτὸν εἰς Ἰερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, 'Εἰ [h]υἱὸς εἶ τοῦ 'Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· [10]γέγραπται γὰρ, "[d]Ὅτι τοῖς ἀγγέλοις αὐτοῦ "ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε. [11]καὶ ὅτι ἐπὶ χειρῶν ἀροῦσί σε, "μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου."' [12]Καὶ ἀποκριθεὶς [i]εἶπεν αὐτῷ ὁ Ἰησοῦς,| '[d]Ὅτι εἴρηται, "Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου."' [13]Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

[c] Rec. πάντα. [d] Alex. = ὕπαγε ὀπίσω μου σατανᾶ. [e] Rec. + γὰρ. [f] Alex. Κύριον τὸν Θεόν σου προσκυνήσεις. [g] Alex. Ἤγαγεν δὲ. [h] Rec. + ὁ. [i] Const. = εἶπεν αὐτῷ ὁ Ἰησοῦς.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
which was *the sonne* of Iared, which was *the sonne* of Malaleel, which was *the sonne* of Cainan. 38 Which was *the sonne* of Enos, which was *the sonne* of Seth, which was *the sonne* of Adam, which was *the sonne* of God.	of Henoch, vvho vvas of Iared, vvho vvas of Malaleel, vvho vvas of Cainan, 38 vvho vvas of Henos, vvho vvas of Seth, vvho vvas of Adam, vvho vvas of God.	*sonne* of Enoch, which was *the sonne* of Iared, which was *the sonne* of Maleleel, which was *the sonne* of Cainan, 38 Which was *the sonne* of Enos, which was *the sonne* of Seth, which was *the sonne* of Adam, which was *the sonne* of God.
4. IESUS then ful of the holy Gost returned from Iordan, and was led of the *same* sprite into wildernes. 2 And was *there* fourty dayes tempted of the deuyl, and in those dayes he dyd eat nothing: and when they were ended, he afterward hongred. 3 Then the deuyl sayd vnto hym, If thou be the Sonne of God, commande this stone that it be made bread. 4 And Iesus answered him, saying, It is wrytten, That man shal not lyue by bread onely, but by euery woord of God. 5 Then the deuyl toke him into an hye mountayne, and shewed him all the kyngdomes of the world, euen in the twincklyng of an eye. 6 And the deuyl sayd vnto hym, All this power wyl I geue thee, euery whit, and the glorie of those *kyngdomes:* for that is deliuered to me, and to whomsoeuer I wil, I geue it.	4. AND IESVS ful of the Holy Ghost, returned from Iordan, and vvas driuen in the spirit into the desert, 2 fourtie daies, and vvas tempted of the deuil. And he did eate nothing in those daies: and vvhen they vvere ended, he vvas an hungred. 3 And the Deuil said to him, If thou be the sonne of God, say to this stone that it be made bread. 4 And IESVS made ansvver vnto him, It is vvritten, *That not in bread alone shal man liue, but in euery vvord of God.* 5 And the Deuil brought him into an high mountaine, and shevved him al the kingdoms of the vvhole vvorld in a moment of time: 6 and he said to him, To thee vvil I giue this vvhole povver, and the glorie of them: for to me they are deliuered, and to vvhom I vvil, I doe giue them. 7 Thou therfore if thou vvilt adore before me, they shal al be thine.	4. AND Iesus being full of the holy Ghost, returned from Iordane, and was led by the spirit into the wildernesse, 2 Being fourty dayes tempted of the deuill, and in those dayes he did eate nothing: and when they were ended, he afterward hungred. 3 And the deuill said vnto him, If thou be the Sonne of God, command this stone that it be made bread. 4 And Iesus answered him, saying, It is written, that man shall not liue by bread alone, but by euery word of God. 5 And the deuill taking him vp into an high mountaine, shewed vnto him all the kingdomes of the world in a moment of time. 6 And the deuill said vnto him, All this power will I giue thee, and the glory of them; for that is deliuered vnto me, and to whomsoeuer I will, I giue it. 7 If thou therefore wilt [a] worship me, all shall be thine. 8 And Iesus answered and said vnto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serue.
7 If thou therfore wylt worshyp me, they shalbe all thyne. 8 But Iesus answered him, and sayd, Hence from me Satan. For it is wrytten, Thou shalt honour the Lord thy God, and hym alone thou shalt serue. 9 Then he broght him to Ierusalem, and set hym on a pinacle of the temple, and sayd vnto hym, If thou be the Sonne of God, cast thy self doune from hence. 10 For it is writen, He shal geue his Angels charge ouer thee to kepe thee. 11 And in their handes they shal beare thee lest at any tyme thou dashe thy fote agaynst a stone. 12 And Iesus answered and sayd to hym, It is sayd, Thou shalt not tempt the Lord thy God. 13 And as sone as the deuyl had ended all his tentations, he departed from hym for	8 And IESVS ansvvering said to him, It is vvritten, *Thou shalt adore the Lord thy God, and him only shalt thou serue.* 9 And he brought him into Hierusalem, and set him vpon the pinnacle of the temple: and he said to him, If thou be the sonne of God, cast thy self from hence dovvnevvard. 10 For it is vvritten, that *He hath giuen his Angels charge of thee, that they preserue thee:* 11 and that *in their hands they shal beare thee vp, lest perhaps thou knocke thy foote against a stone.* 12 And IESVS ansvvering said to him, It is said, *Thou shalt not tempt the Lord thy God.* 13 And al the tentation being ended, the Deuil departed from him vntil a time.	9 And he brought him to Hierusalem, and set him on a pinacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy selfe downe from hence. 10 For it is written, He shall giue his Angels charge ouer thee, to keepe thee. 11 And in their hands they shall beare thee vp, lest at any time thou dash thy foote against a stone. 12 And Iesus answering, said vnto him, It is said, Thou shalt not tempt the Lord thy God. 13 And when the deuil had ended all the temptation, he departed from him for a season.

[a] *Or*, fall downe before me.

[14] *Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ.* [15] *καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.* [16] *καὶ ἦλθεν εἰς* [k]*τὴν| Ναζαρὲτ, οὗ ἦν* [l]*τεθραμμένος·| καὶ εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων, εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι.* [17] *καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαΐου τοῦ προφήτου· καὶ* [m]*ἀναπτύξας| τὸ βιβλίον, εὗρε τὸν τόπον οὗ ἦν γεγραμμένον,* [18] *"Πνεῦμα Κυρίου ἐπ' ἐμὲ· οὗ* [n]*εἵνεκεν| ἔχρισέ με* [o]*εὐαγγελίσασθαι| "πτωχοῖς, ἀπέσταλκέ με* [p]*ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν·| κηρύξαι "αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν· ἀποστεῖλαι τεθραυσμένους ἐν "ἀφέσει·* [19] *κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν."* [20] *Καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισε· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες*

[k] Alex. = *τὴν.* [l] Alex. *ἀνατεθραμμένος.* [m] Alex. *ἀνοίξας.* [n] Rec. *ἕνεκεν.* [o] Rec. *εὐαγγελίζεσθαι.* [p] Alex. = *ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν.*

WICLIF—1380.

[14] And ihesus turned aȝen in the vertu of the spirit, in to galile: and the fame wente forth of him thoruȝ al the cuntre, [15] and he tauȝte in the synagogis of hem: and was magnyfied of alle men, [16] and he cam to nazareth: where he was nurischid, and entrid aftir his custum in the saboth daie in to a synagoge: and roos to rede, [17] and the book of ysaie the profete was taken to hym, and as he turned the book, he fonde a place where it was writun, [18] the spirit of the lord on me, for whiche thing he anoyntid me: he sente me to prech to pore men, to heele contrite men in herte, and to preche remyssioun to presoneres: and siȝt to blynde men, and to delyuer broken men in to remyssioun, [19] to preche the ȝeer of the lord plesaunt, and the dai of ȝeldynge aȝen,

[20] and whanne he hadde closid the book: he ȝaf aȝen to the mynystre, and satte, and the iȝen of alle men in the synagoge: weren biholdynge in to hym, [21] and he bigan to seie to hem for in this daie this scripture is fulfillid in ȝoure eeris, [22] and alle men ȝauen witnessynge to hym: ȝ wondriden in the wordis of grace, that camen forth of his mouth, and thei seiden, whether this is not the sone of Ioseph?

[23] and he seide to hem, sothli ȝe schuln seie to me this liknesse, leche hele thi silf, the farisies seiden to ihesus, hou greet thingis han we herde don in cafernaum: do thou also here in thi cuntre, [24] and he seide, truli I seie to ȝou that no profete is resceyued in his owne cuntre,

[25] in truthe I seie to ȝou that many widowis weren in the daies of elie the profete in israel: whanne heuene was closid thre ȝeer and sixe monthis, whanne greet hungre was made in alle the erthe, [26] and to noon of hem was elie sente, but in to saripta of sidon to a widewe, [27] and many mesels weren in israel: vndir elisee the

aȝen, *again.* vertu, *power.* iȝen, *eyes.* sothli, *truly.* leche, *doctor.*

TYNDALE—1534.

[14] And Iesus retourned by the power of the sprete in to Galile, and there went a fame of him thorowe oute all the region rounde aboute. [15] And he taught in their synagoges, and was commended of all men. [16] And he came to Nazareth where he was noursed, and as hys custome was, went in to the synagoge on the Saboth dayes, and stode vp for to rede. [17] And ther was delyvered vnto him the boke of the Prophete Esaias. And when he had opened the boke, he founde the place, where it was written. [18] The sprete of the lorde vpon me, because he hath annoynted me: to preache the gospell to the poore he hath sent me: and to heale the broken harted: to preache delyveraunce to the captive, and sight to the blinde, and frely to set at lyberte them that are brused, [19] and to preache the acceptable yeare of the lorde.

[20] And he cloosed the booke, and gave it agayne to the minister, and sate doune. And the eyes of all that were in the synagoge, were fastened on him. [21] And he began to saye vnto them. This daye is this scripture fulfilled in youre eares. [22] And all bare him witnes, and wondred at the gracious wordes which proceded oute of his mouth, and sayde: Is not this Iosephs sonne? [23] And he sayde vnto them: Ye maye very well saye vnto me this proverbe: Phisicion, heale thy silfe. Whatsoever we have heard done in Capernaum, do the same here lyke wyse in thyne awne countre. [24] And he sayde, verely I saye vnto you: No Prophet is accepted in his awne countre.

[25] But I tell you of a truth, many wyddowes were in Israell in the dayes of Helias, when hevyn was shet thre yeres and syxe monethes, when greate fammisshement was throughoute all the londe, [26] and vnto none of them was Helias sent, save in to Sarephta besydes Sidon vnto a woman that was a widow. [27] And many lepers were in Israel in the tyme of He-

CRANMER—1539.

[14] And Iesus retourned by the power of the sprete, into Galile, and there went a fame of him thorow oute all the region. [15] And he taught in their synagoges and was commended of all men.

[16] And he came to Nazareth where he was noursed and (as his custome was) he went into the synagoge on the Saboth daye, and stode vp for to reade. [17] And ther was delyuered vnto him the boke of the Prophete Esayas And when he had opened the boke, he founde the place, where it was wrytten: [18] The sprete of the Lorde vpon me, because he hath annoynted me: to preache the Gospell to the poore he hath sent me: to heale the broken harted: to preach delyueraunce to the captiue, and syght to the blynde: frely to set at lyberte them that are brosed, [19] and to preach the acceptable yeare of the Lorde.

[20] And he closed the boke, and gaue it agayne to the minister, and sate doune. And the eyes of all them that were in the synagoge, were fastened on him. [21] And he began to saye vnto them: Thys daye is this scripture fulfilled in your eares. [22] And all bare hym wytnes and wondred at the gracious wordes, which proceaded out of his mouth, and they sayd: Is not this Iosephs sonne? [23] And he sayde vnto them: Ye wyll vtterly saye vnto me this prouerbe: Phisicion, heale thy selfe Whatsoeuer we haue heard done in Capernaum, do the same here like wyse in thyne awne countre. [24] And he sayde: verely I saye vnto you. No prophet is accepted in his awne countre.

[25] But I tell you of a truthe: many wyddowes were in Israel in the dayes of Helyas when heauen was shut thre yeres and syxe monethes, when great famyshment was through out all the land, [26] and vnto none of them was Helyas sent, saue into Sarepta besydes Sidon, vnto a woman that was a wedowe. [27] And many lepers were in Israel in the tyme of Heliseus

αὐτῷ. 21 Ἤρξατο δὲ λέγειν πρὸς αὐτοὺς, Ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη
ἐν τοῖς ὠσὶν ὑμῶν. 22 Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς
λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, [q] καὶ ἔλεγον, Οὐχ
οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ; 23 Καὶ εἶπε πρὸς αὐτοὺς, Πάντως ἐρεῖτέ μοι τὴν
παραβολὴν ταύτην, Ἰατρὲ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα [r] ἐν
τῇ Καπερναοὺμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου. 24 Εἶπε δὲ, Ἀμὴν λέγω
ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. 25 ἐπ' ἀληθείας δὲ
λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλίου ἐν τῷ Ἰσραὴλ, ὅτε
ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἓξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ
πᾶσαν τὴν γῆν· 26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας, εἰ μὴ εἰς [s] Σάρεπτα
τῆς [t] Σιδῶνος πρὸς γυναῖκα χήραν. 27 καὶ πολλοὶ λεπροὶ ἦσαν [u] ἐπὶ Ἐλισσαίου

[q] Alex. καὶ ἔλεγον· οὐχὶ ὁ υἱός ἐστιν Ἰωσὴφ οὗτος. [r] Alex. εἰς s. ἐν. [s] Alex. Σάρεφθα. [t] Alex. Σιδωνίας s. Σιδονίας.
[u] Alex. ἐν τῷ Ἰσραὴλ ἐ. Ἐ. τ. π.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
a season. 14 And Iesus returned by the power of the sprite into Galile, and there went a fame of him throughout al the region round about. 15 For he taught in theyr Synagoges, and was commended of all men. 16 And he came to Nazaret where he was noursed, and (as his custome was) went into the Synagoge on the Sabbath day, and stode vp for to rede. 17 And there was deliuered vnto hym the booke of the Prophet Esai? When he had opened the booke, he found the place, where it was wrytten. 18 The sprite of the Lord *is* vpon me, because he hathe annoynted me: that I shulde preach the Gospel to the poore he hath sent me, that I shulde heale the broken harted, that I shulde preach deliuerance to the captiue, and recouering of syght to the blynde, that I shulde freely set at libertie them that are brused, 19 That I shulde preach the acceptable yere of the Lord. 20 And he closed the booke, and gaue it agayn to the minister, and sate downe: and the eyes of all that were in the Synagoge were fastened on him. 21 Then he began to say vnto them, This day is this Scripture fulfylled in your eares. 22 And all bare him witnes, and wondered at the gratious wordes which proceded out of his mouth, and sayd, Is not this Iosephs sonne? 23 Then he sayd vnto them, Ye wil suerly vse towards me this prouerbe, Physicion, heale thy self: Whatsoeuer we haue heard done in Capernaum, do the same here likewise in thyne owne countrey. 24 And he sayd, verely I say vnto you, No Prophet is accepted in his owne countrey. 25 But I tel you of a truth, many wydowes were in Israel in the dayes of Elias, when heauen was shut thre yeres and syx monethes, when great famine was throughout all the lande, 26 But vnto none of them was Elias sent, saue into Sarephtha, *a citie of* Sidon, vnto a wydowe. 27 And many lepers were in Israel, in the time of	14 And Iesvs returned in the force of the spirit into Galilee, and the fame vvent forth through the vvhole countrie of him. 15 And he taught in their synagogs, and vvas magnified of al. 16 And he came to Nazareth vvhere he vvas brought vp: and he entred according to his custom on the Sabboth day into the synagogue: and he rose vp to reade. 17 And the book of Esay the Prophet vvas deliuered vnto him. And as he vnfolded the booke, he found the place vvhere it vvas vvritten, 18 *The Spirit of the Lord vpon me, for vvhich he anointed me, to euangelize vnto the poore he sent me, to heale the contrite of hart,* 19 *to preach to the captiues remission, and sight to the blinde, to dimisse the bruised vnto remission, to preach the acceptable yere of the Lord, and the day of retribution.* 20 And vvhen he had folded the booke, he rendred it to the minister, and sate dovvne. And the eies of al in the synagogue vvere bent vpon him. 21 And he began to say vnto them: That this day is fulfilled this scripture in your eares. 22 And al gaue testimonie to him: and they marueled in the vvordes of grace that proceded from his mouth, and they said, Is not this Iosephs sonne? 23 And he said to them, Certes you vvil say to me this similitude, *Physicion, cure they self:* as great things as vve haue heard done in Capharnaum, doe also here in thy countrie. 24 And he said, Amen I say to you, that no Prophet is accepted in his ovvne countrie. 25 In truth I say to you, there vvere many vvidovves in the daies of Elias in Israel, vvhen the heauen vvas shut three yeres and six moneths, vvhen there vvas a great famine made in the vvhole earth: 26 and to none of them vvas Elias sent, but into Sarepta of Sidon, to a vvidovv vvoman. 27 And there vvere many lepers in Israel vnder	14 And Iesus returned in the power of the Spirit into Galilee, and there went out a fame of him through all the region round about. 15 And hee taught in their Synagogues, being glorified of all. 16 And hee came to Nazareth, where he had been brought vp, and as his custome was, he went into the Synagogue on the Sabbath day, and stood vp for to reade. 17 And there was deliuered vnto him the booke of the Prophet Esaias, and when he had opened the Booke, he found the place where it was written, 18 The Spirit of the Lord is vpon mee, because he hath anointed mee, to preach the Gospel to the poore, he hath sent mee to heale the broken hearted, to preach deliuerance to the captiues, and recouering of sight to the blind, to set at libertie them that are bruised, 19 To preach the acceptable yeere of the Lord. 20 And he closed the booke, and hee gaue it againe to the minister, and sate downe: and the eyes of all them that were in the Synagogue were fastened on him. 21 And hee began to say vnto them, This day is this Scripture fulfilled in your eares. 22 And all bare him witnesse, and wondered at the gracious wordes, which proceeded out of his mouth. And they said, Is not this Iosephs sonne? 23 And hee said vnto them, Ye will surely say vnto me this prouerbe, Physitian, heale thy selfe: Whatsoeuer wee haue heard done in Capernaum, doe also here in thy countrey. 24 And he said, Uerely I say vnto you, no Prophet is accepted in his owne countrey. 25 But I tell you of a trueth, many widowes were in Israel in the dayes of Elias, when the heauen was shut vp three yeres and sixe moneths: when great famine was throughout all the land: 26 But vnto none of them was Elias sent, saue vnto Sarepta *a city* of Sidon, vnto a woman that was a widow. 27 And many lepers were in Israel in the time of

'τοῦ προφήτου ἐν τῷ Ἰσραήλ· | καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ [v]Νεεμὰν | 'ὁ Σύρος.' [28]Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα. [29]καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως [w]ὀφρύος τοῦ ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ᾠκοδόμητο, [x]εἰς τὸ | κατακρημνίσαι αὐτόν· [30]αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

[31]Καὶ κατῆλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι. [32]καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. [33]Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ, [34]λέγων, 'Ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.' [35]Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, 'Φιμώθητι, καὶ ἔξελθε [y]ἐξ | αὐτοῦ.' Καὶ ῥίψαν αὐτὸν τὸ

[v] Alex. Ναιμὰν. [w] Rec. + τῆς. [x] Alex. ὥστε. [y] Alex. ἀπὸ.

WICLIF—1380.

profete, and noon of hem was clensid: but naman of sirie,

[28] and alle in the sinagoge, herynge these thingis: weren fillid with wraththe, [29] and thei risen vp, and drouen hym out with outen the citee, and ledden hym to the toppe of the hille, on whiche her citee was bildid: to cast hym doun, [30] but ihesus passid and wente thorus the myddil of hem, [31] and cam doun in to cafernaum a cite of galile: and there he tauȝte hem in sabotis, [32] and thei weren astonyed in his techynge: for his word was in power, [33] and in her synagoge was a man hauynge an vnclene fende: and he cried with greet vois [34] and seide, suffre, what to us and to thee ihesus of nazareth: art thou come to leese us? I knowe that thou art the holi of god, [35] and ihesus blamed hym, ȝ seide, wexe doumbe: and go out fro hym, and whanne the fend hadde cast hym forth in to the myddil: he wente aweie fro hym, and he noied hym no thing, [36] and drede was made in alle men: and thei spaken to gidre and seiden, what is this word for in power and vertu he comaundith vnclene spiritis, and thei gon out? [37] ȝ the fame was pupplischid of hym: in to eche place of the cuntre, [38] and ihesus roos vp fro the synagoge, and entrid in to the hous of symount, and the modir of symountis wiif: was holden with greet feuers, and thei preieden hym for hir, [39] ȝ ihesus stood ouer hir, and comaundid to the feuer and it lefte hir, and anoon sche roos vp and serued hem,

[40] and whanne the sunne wente doun: alle that hadden sike men with dyuers langouris ledden hem to hym, and he sette hise hondis on eche bi hem silf, and helid hem, [41] and fendis wenten out fro many: and crieden ȝ seiden, for thou art the sone of god, and he blamed and suffrid hem not to speke: for thei wisten hym,

leese, *destroy*. noied, *annoyed*. vertu, *strength*. wisten, *knew*.

TYNDALE—1534.

liseus the Prophete: and yet none of them was healed, savinge Naaman of Siria.

[28] And as many as were in the sinagoge when they herde that, were filled with wrath: [29] and roose vp, and thrust him oute of the cite, and ledde him even vnto the edge of the hill, wher on their cite was bilte, to cast him doune hedlynge. [30] But he went his waye even thorow the myddes of them: [31] and came in to Capernaum a cyte of Galile, and there taught them on the Saboth dayes. [32] And they were astonyed at his doctrine: for his preachinge was with power. [33] And in the synagoge ther was a man which had a sprete of an vncleane devell, and cryed with aloude voyce [34] sayinge: let me alone, what hast thou to do with vs, thou Iesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte, even the holy of God. [35] And Iesus rebuked him sayinge: holde thy peace, and come oute of him. And the devyll threwe him in the myddes of them and came oute of him, and hurt him not. [36] And feare came on them all, and they spake amonge them selves sayinge: what manner a thinge is this? For with auctorite and power he commaundeth the foule spretes, and they come out? [37] And the fame of him spreed abroode thorowoute all places of the countre round aboute.

[38] And he roose vp and came oute of the sinagoge, and entred in to Simons housse. And Simons motherelawe was taken with a greate fever, and they made intercession to him for her. [39] And he stode over her, and rebuked the fever: and it leeft her. And immediatly she arose and ministred vnto them.

[40] When the sonne was doune, all they that had sicke taken with divers deseases, brought them vnto him: and he layde his hondes on every one of them, and healed them. [41] And devils also cam out of many of them, crying and saying: thou arte Christ the sonne of God. And he rebuked them, and suffered them not

CRANMER—1539.

the Prophete: and none of them was clensed, sauynge Naaman the Syrian.

[28] And all they in the synagoge (when they herde these thinges, were fylled wyth wrath: [29] and rose vp, and thrust him out of the citie, and ledde him euen vnto the edge of the hyll (wher on their citie was bylte) that they might cast him downe headlynge. [30] But he departed, and went his waye euen thorow the myddes of them: [31] and came downe to Capernaum a cytie of Galile, and there taught them on the Saboth dayes [32] And they were astonyed at his doctrine: for his preachynge was with power. [33] And in the synagoge ther was a man whych had an vncleane sprete of a deuell, and cryed with a loude voyce [34] sayinge: let me alone, what hast thou to do with vs, thou Iesus of Nazareth? Art thou come to destroye vs? I knowe the what thou arte, euen the holy of God. [35] And Iesus rebuked him saying: holde thy peace, and come out of him. And whan the deuyll had throwen him in the myddes, he came out of him, and hurt him not. [36] And feare cam on them all, and they spake amonge them selues, sayinge: what maner a thynge is this? For with auctorite and power he commaundeth the foule spretes, and they come out? [37] And the fame of him was spred abroode thorow out euery place of the countre round aboute.

[38] And whan he was rysen vp and come out of the synagoge, he entred into Simons house. And Simons mother in lawe was taken with a great feuer, and they made intercession to him for her. [39] And he stode ouer her, and rebuked the feuer, and the feuer left her. And immediatly she arose, and ministred vnto them. [40] When the sonne was downe, all they that had sycke, taken with diuers diseases, brought them vnto him: and he layde his handes on euery one of them, and healed them. [41] And deuyls also came out of many, cryinge and saying: thou art Christ the sonne of God. And he

δαιμόνιον [z]εἰς τὸ μέσον| ἐξῆλθεν ἀπ᾽ αὐτοῦ, μηδὲν βλάψαν αὐτόν. [36]καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες, ‘Τίς ὁ λόγος οὗτος, ‘ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται;’ [37]Καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου. [38]Ἀναστὰς δὲ [a]ἐκ| τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος· [b]πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. [39]καὶ ἐπιστὰς ἐπάνω αὐτῆς, ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς. [40]Δύνοντος δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας [c]ἐπιθεὶς| ἐθεράπευσεν αὐτούς. [41]ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, [d]κράζοντα| καὶ λέγοντα, ‘Ὅτι σὺ εἶ [e]ὁ Χριστὸς| ὁ υἱὸς τοῦ Θεοῦ.’ Καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν, ὅτι

[z] Const. εἰς μέσον. [a] Alex. ἀπὸ. [b] Rec. + ἡ. [c] Alex. ἐπιτιθεὶς. [d] Alex. κραυγάζοντα. [e] Alex. = ὁ Χριστὸς.

GENEVA—1557.

Eliseus the Prophet: but yet none of them was made cleane, sauing Naaman the Syrian. [28] Then as many as were in the Synagoge, when they heard that, were fylled with wrath. [29] And rose vp, and thrust hym out of the citie, and led him euen vnto the edge of the hyl, wheron their citie was buylt, to cast hym downe hedlyng. [30] But he went his way euen through the myddes of them: [31] And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes. [32] And they were astonied at his doctrine: for his preachyng was with autoritie. [33] And in the Synagoge there was a man which had a sprite of an vncleane deuyl, which cryed with a loud voyce, [34] Saying, Oh, what haue we to do with thee, thou Iesus of Nazaret? art thou come to destroy vs? I know who thou art, *euen* the Holy one of God. [35] And Iesus rebuked hym, saying, Holde thy peace, and come out of him. then the deuyl throwing him in the myddes of them, came out of him, and hurt him not. [36] And feare came on them all, and they spake among them selues, saying, What maner a thing is this? for with autoritie and power he commandeth the foule sprites, and they come out? [37] And the fame of hym spred abrode, through out all places of the countrey round about.

[38] And he rose vp, and came out of the Synagoge, and entred into Simons house. And Simons mother in law was taken with a great feuer, and they made intercession to him for her. [39] Then he stode ouer her, and rebuked the feuer, and it left her. and immediately she arose and ministred vnto them. [40] When the sunne was downe, all they that had sycke *folkes* taken with dyuers diseases, broght them vnto hym, and he layd his handes on euery one of them, and healed them.

[41] And deuyls also came out of many, crying and saying, Thou art Christe the Sonne of God, but he rebuked them, and

RHEIMS—1582.

Elisæus the Prophet: and none of them vvas made cleane but Naaman the Syrian. [28] And al in the synagogue vvere filled vvith anger, hearing these things. [29] And they rose, and cast him out of the citie: and they brought him to the edge of the hil, vvherevpon their citie vvas built, that they might throvv him dovvne headlong. [30] But he passing through the middes of them, vvent his vvay.

[31] And he vvent dovvne into Capharnaum a citie of Galilee: and there he taught them on the Sabboths. [32] And they were astonied at his doctrine: because his talke vvas in povver. [33] And in the synagogue there vvas a man hauing an vncleane Diuel, and he cried out vvith a loud voice, [34] saying, Let be, vvhat to vs and thee IESVS of Nazareth? art thou come to destroy vs? I know thee vvho thou art, *the* SAINCT *of God*. [35] And IESVS rebuked him, saying, Hold thy peace, and goe out of him. And vvhen the Deuil had throvven him into the middes, he vvent out of him, and hurted him nothing. [36] And there came feare vpon al, and they talked together one vvith an other, saying, Vvhat vvord is this, that in povver and vertue he commaundeth the vncleane spirits, and they goe out? [37] And the fame of him vvas published into euery place of the countrie.

[38] And IESVS rising vp out of the synagogue, entred into Simons house. And Simons vviues mother vvas holden vvith a great feuer: and they besought him for her. [39] And standing ouer her, he commaunded the feuer, and it left her. And incontinent rising, she ministred to them. [40] And vvhen the sunne vvas dovvne, al that had diseased of sundrie maladies, brought them to him. But he imposing hands vpon euery one, cured them. [41] And Deuils vvent out from many, crying and saying, That thou art the sonne of God. And rebuking them he suffred them not to speake, that they knevv he vvas Christ.

AUTHORISED—1611.

Elizeus the Prophet: and none of them was cleansed, sauing Naaman the Syrian. [28] And all they in the Synagogue, when they heard these things, were filled with wrath, [29] And rose vp, and thrust him out of the city, and led him vnto the [α] brow of the hill (whereon their city was built) that they might cast him downe headlong. [30] But he passing thorow the mids of them, went his way: [31] And came downe to Capernaum, a citie of Galile, and taught them on the Sabbath dayes. [32] And they were astonished at his doctrine: for his worde was with power.

[33] And in the Synagogue there was a man which had a spirit of an vncleane deuill, and cryed out with a loud voyce, [34] Saying, [β] Let vs alone, what haue we to do with thee, thou Iesus of Nazareth? art thou come to destroy vs? I knowe thee who thou art, the Holy One of God. [35] And Iesus rebuked him, saying, Holde thy peace, and come out of him. And when the deuill had throwen him in the middes, he came out of him, and hurt him not. [36] And they were all amazed, and spake among themselues, saying, What a word is this? for with authoritie and power he commaundeth the vncleane spirits, and they come out. [37] And the fame of him went out into euery place of the countrey round about.

[38] And he arose out of the Synagogue, and entred into Simons house: and Simons wiues mother was taken with a great feuer, and they besought him for her. [39] And he stood ouer her, and rebuked the feuer, and it left her. And immediatly she arose, and ministered vnto them.

[40] Now when the Sunne was setting, all they that had any sicke with diuers diseases brought them vnto him: and he laid his handes on euery one of them, and healed them. [41] And deuils also came out of many, crying out, and saying, Thou art Christ the Sonne of God. And hee rebuking them, suffered them not [γ] to speake:

[α] *Or*, edge. [β] *Or*, away. [γ] *Or*, to say that they knew him to be Christ.

ἤδεισαν τὸν Χριστὸν αὐτὸν εἶναι. 42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι [f]ἐπεζήτουν| αὐτὸν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ᾽ αὐτῶν. 43 ὁ δὲ εἶπε πρὸς αὐτοὺς, Ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ Θεοῦ· ὅτι [g]εἰς| τοῦτο [h]ἀπέ-σταλμαι.| 44 Καὶ ἦν κηρύσσων [i]ἐν ταῖς συναγωγαῖς| [k]τῆς Γαλιλαίας.|

V. Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ [l]τοῦ| ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ· 2 καὶ εἶδε δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἁλιεῖς [m]ἀποβάντες ἀπ᾽ αὐτῶν| [n]ἀπέπλυναν| τὰ δίκτυα. 3 ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν [o]τοῦ| Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους. 4 Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βάθος, καὶ

[f] Rec. ἐζήτουν. [g] Alex. ἐπὶ. [h] Alex. ἀπεστάλην. [i] Alex. εἰς τὰς συναγωγὰς. [k] Alex. τῆς Ἰουδαίας. [l] Alex. καὶ.

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that he was crist, 42 and whanne the daie was come: he ȝede out & wente in to a desert place: and the puple souȝte hym, and thei camen to hym: and thei heelden hym that he schulde not go aweie fro hem, 43 to whiche he seide, for also to other citees it bihoueth me to preche the kyngdom of god, for therto I am sente, 44 and he prechid in the synagogis of galile.

5. AND it was don whanne the puple camen fast to ihesus: to here the word of god, he stood bisidis the pool of genazereth, 2 and siȝ two bootis stondinge bisidis the pool, and the fischeris weren gon doun, and waischeden her nettis, 3 and he wente up in to a boot that was symountis, and preied hym to lede it a litil fro the lond, & he sat and tauȝte the puple out of the boot,

4 and as he ceesid to speke: he seide to symount, lede thou in to depthe: and slake ȝoure nettis to take fisch, 5 and symounde answerid and seide to hym, comaundour we traueileden al the nyȝt, and token no thing: but in thi word I schal leie out the nette, 6 and whanne thei hadden don this thing: thei closeden to gidre a greet multitude of fischis, and her nette was broken, 7 & thei bekeneden to felowis that weren in another boot: that thei schulden come & help hem, and thei camen and filliden bothe bootis, so that thei weren almeest drenchid, 8 and whanne symount Petir siȝ this thing: he fil doun to the knees of ihesus & seide, lord go fro me: for I am a synful man, 9 for he was on eche side astonyed: and alle that weren with hym in the takynge of fischis whiche thei token, 10 Sothli in like maner Iames and Ion the sones of Zebedee: that weren felowis of symount Petir, and ihesus seide to symounte nyle thou drede: now fro this tyme thou schalt take men, 11 and whanne the botis weren

ȝede, *went*. slake, *let down*. sothli. *truly*. nyle, *not*.

TYNDALE—1534.

to speake: for they knewe that he was Christ. 42 Assone as it was daye, he departed and went awaye into a desert place, and the people sought him and came to him, and kept him that he shuld not departe from them. 43 And he sayde vnto them: I muste to other cities also preache the kyngdome of God: for therfore am I sent. 44 And he preached in the synagoges of Galile.

5. IT came to passe as the people preased vpon him, to heare the worde of God, that he stoode by the lake of Genezareth: 2 and sawe two shippes stonde by the lake syde, but the fisshermen were gone out of them, and were wasshynge their nettes. 3 And he entred in to one of the shippes, which perteyned to Simon, and prayed him, that he wolde thrust out a litell from the londe. And he sate doune and taught the people out of the ship. 4 When he had leeft speakynge, he sayde vnto Simon: Launche out in to the depe, and let slippe youre nettes to make a draught, 5 And Simon answered and sayde to him: Master, we have labored all nyght, and have taken nothinge. Neverthelater at thy worde I will loose forthe the net. 6 And when they had so done, they inclosed a greate multitude of fisshes. And their net brake: 7 but they made signes to their felowes which were in the other ship, that they shuld come and helpe them. And they came: and filled bothe the shippes that they soncke agayne.

8 When Simon Peter sawe that, he fell doune at Iesus knees sayinge: Lorde goo from me, for I am a synfull man. 9 For he was vtterly astonyed and all that were with him, at the draught of fisshe which they toke: 10 and so was also Iames and Iohn the sonnes of Zebede which were parteners with Simon. And Iesus sayde vnto Simon: feare not, from hence forthe thou shalt catche men. 11 And they

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rebuked them, and suffered them not to speake: for they knewe that he was Christ. 42 As sone as it was daye, he departed, and went into a desert place, and the people sought him, and came to him, and kept him, that he shuld not departe from them. 43 And he sayde vnto them, I must preache the kyngdome of God to other cities also: for therfore am I sent. 44 And he preached in the synagoges of Galile.

5. IT came to passe that (whan the people preassed vpon him, to heare the worde of God) he stode by the lake of Genezareth: 2 and sawe two shippes stande by the lake syde, but the fisshermen were gone out of them, and were wasshynge their nettes. 3 And he entred into one of the shippes, (which perteyned to Simon) and prayed him that he wolde thrust out a lyttell from the lande. And he sate downe, and taught the people out of the shyp. 4 When he had leeft speakynge, he sayd vnto Simon: Launche out into the depe, and let slippe youre nettes to make a draught. 5 And Simon answered, and sayde vnto him: Master, we haue laboured all nyght and haue taken nothinge. Neuerthelesse, at thy commaundement I wyll lose forth the net. 6 And when they had this done, they inclosed a greate multitude of fysshes. 7 But their net brake: and they beckened to their felowes (whych were in the other ship) that they shuld come, and helpe them. And they came: and fylled both the shyppes, that they soncke agayne.

8 When Simon Peter sawe this, he fell downe at Iesus knees, sayinge: Lorde, go from me, for I am a synfull man. 9 For he was a stonnyed and all that were with him, at the draught of fysshes which they had taken: 10 And so was also Iames and Iohn the sonnes of zebede, which were parteners with Simon. And Iesus sayde vnto Simon: feare not, from hence forth thou shalt catche men. 11 And they brought

'χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.' [5]Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ, 'Ἐπιστάτα, δι' ὅλης [p]τῆς| νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί 'σου χαλάσω τὸ δίκτυον.' [6]Καὶ τοῦτο ποιήσαντες, συνέκλεισαν [q]πλῆθος ἰχθύων| πολύ· διερρήγνυτο δὲ τὸ δίκτυον αὐτῶν, [7]καὶ κατένευσαν τοῖς μετόχοις [r]τοῖς| ἐν τῷ ἑτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά. [8]Ἰδὼν δὲ Σίμων Πέτρος προσέπεσε τοῖς γόνασι τοῦ Ἰησοῦ, λέγων, 'Ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε.' [9]Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἣ συνέλαβον· [10]ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, 'Μὴ φοβοῦ· ἀπὸ 'τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν.' [11]Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν,

[m] Alex. ἀπ' αὐτῶν ἀποβάντες. [n] Alex. ἔπλυναν. [o] Alex. = τοῦ. [p] Alex. = τῆς. [q] Rec. ἰχθύων πλῆθος. [r] Alex. = τοῖς.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
suffered them not to speake, for they knewe that he was Christ. 42 As sone as it was day, he departed and went away into a desert place, and the people soght him, and came to him, and kept hym that he should not depart from them. 43 But he sayd vnto them, Surely I must also preach the kyngdome of God to other townes: for therfore am I sent. 44 And he preached in the Synagoges of Galile.	42 And vvhen it vvas day, going forth he vvent into a desert place: and the multitudes sought him, and came euen vnto him: and they held him that he should not depart from them. 43 To vvhom he said, That to other cities also must I euangelize the kingdom of God: because therfore I vvas sent. 44 And he vvas preaching in the synagogs of Galilee.	for they knew that hee was Christ. 42 And when it was day, he departed, and went into a desert place: and the people sought him, and came vnto him, and stayed him, that he should not depart from them. 43 And he said vnto them, I must preach the kingdome of God to other cities also: for therefore am I sent. 44 And hee preached in the Synagogues of Galile.
5. THEN it came to passe as the people preased vpon him to heare the worde of God, that he stode by the lake of Gennesaret. 2 And sawe two shyppes stand by the lake syde, but the fysshermen were gon out of them, and were wasshyng theyr nettes. 3 And he entred into one of the shyppes which perteined to Simon, and required hym that he would thrust out a lytle from the land: and he sate downe, and taught the people out of the shyp. 4 When he had left speakyng, he sayd vnto Simon, Lanche out into the depe, and let downe your nettes to make a draught. 5 Then Simon answered, and sayd to hym, Master, we haue wearyed our selues al nyght, and haue taken nothyng: neuertheles, at thy commandement I wyl let downe the net.	5. AND it came to passe, vvhen the multitudes pressed vpon him to heare the vvord of God, and him self stoode beside the lake of Genesareth. 2 And he savv tvvo shippes standing by the lake: and the fishers vvere gone dovvne, and vvashed their nettes. 3 And he going vp into one ship that vvas Simons, desired him to bring it backe a litle from the land. And sitting, he taught the multitudes out of the ship.	5. AND it came to passe, that as the people preassed vpon him to heare the word of God, hee stood by the lake of Genesareth, 2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. 3 And he entred into one of the ships, which was Simons, and prayed him, that hee would thrust out a little from the land: and he sate down, and taught the people out of the ship. 4 Now when he had left speaking, he sayd vnto Simon, Lanuch outinto the deepe, and let downe your nets for a draught. 5 And Simon answering, said vnto him, Master, wee haue toyled all the night, and haue taken nothing: neuerthelesse at thy word I will let downe the net.
6 And when they had so done, they inclosed a great multitude of fyshes: so that their net brake. 7 And they beckened to their felowes which *were* in the other ship that they should come and helpe them. who came then, and fylled bothe the shyppes, that they were ouer whelmed. 8 When Simon Peter sawe *that*, he fel downe at Iesus knees saying, Lord go from me, for I am a synful man. 9 For he was vtterly astonied, and all that *were* with hym, at the draught of fyshes which they toke. 10 And so was also Iames and Iohn the sonnes of Zebede, which were parteners with Simon. Then Iesus sayd vnto Simon, Feare not: from henceforth thou shalt catch men. 11 And they broght	4 And as he ceased to speake, he said to Simon, Launche forth into the deepe, and let loose your nettes to make a draught. 5 And Simon ansvvering, said to him, Maister, labouring al the night, vve haue taken nothing: but in thy word I vvil let loose the nette. 6 And vvhen they had done this, they inclosed a very great multitude of fishes, and their nette vvas broken. 7 And they beckened to their fellovves that vvere in the other ship, that they should come and help them. And they came and filled both shippes, so that they did sinke. 8 Vvhich vvhen Simon Peter did see, he fel dovvne at Iesvs knees, saying, Goe forth from me, because I am a sinful man, O Lord. 9 For he vvas vvholy astonished and al that vvere vvith him, at the draught of fishes vvhich they had taken. 10 In like maner also Iames and Iohn the sonnes of Zebedee, vvho vvere Simons fellovves. And Iesvs said to Simon, Feare not: from this time novv, thou shalt be taking men. 11 And hauing brought their shippes	8 When Simon Peter saw it, he fell downe at Iesus knees, saying, Depart from mee, for I am a sinfull man, O Lord. 9 For he was astonished, and al that were with him, at the draught of the fishes which they had taken. 10 And so was also Iames, and Iohn the sonnes of Zebedee, which were partners with Simon. And Iesus said vnto Simon, Feare not, from henceforth thou shalt catch men. 11 And when they

ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.

12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ, ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδεήθη αὐτοῦ, λέγων, ‘Κύριε, ‘ἐὰν θέλῃς, δύνασαί με καθαρίσαι.’ 13 Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, [s]εἰπὼν,| ‘Θέλω, καθαρίσθητι.’ Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ’ αὐτοῦ. 14 καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· ‘ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, ‘καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωσῆς, εἰς μαρτύ-‘ριον αὐτοῖς.’ 15 Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι [t]ὑπ’ αὐτοῦ| ἀπὸ τῶν ἀσθενειῶν αὐτῶν· 16 [u]αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.

17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθήμενοι

[s] Alex. λέγων. [t] Alex. = ὑπ’ αὐτοῦ. [u] Alex. συνεληλυθότες. [v] Rec. διὰ ποίας.

WICLIF — 1380.

ledde up to the lond, thei leften alle thingis, and thei sueden hym.

12 And it was don, whanne he was in oon of the citees, lo a man ful of lepre and seynge ihesus: fil doun on his face, and preied him and seide, lord if thou wilt: thou maist make me clene, 13 and ihesus held forth his hond and touchid hym and seide, I wole: be thou made clene, and anoon the lepre passid awei fro hym, 14 and ihesus comaundid to hym: that he schulde seie to no man, but go schewe thou thee to a preest: and offre for thi clensynge: as moises badde in to witnessynge to hem, 15 and the word walkid aboute the more of him, and myche puple camen to gidre: to here, and to be heelid of hir sikenessis, 16 ȝ he wente in to desert: and preied,

17 And it was don in oon of the daies: he sat and tauȝte, and there weren farisies sittynge and doctouris of the lawe: that camen of eche castel of galile and of iudee and of ierusalem, and the vertu of the lord was to hele sike men. 18 and lo men baren in a bedde: a man that was sike in the palsie: and thei souȝten to bere hym ynne: and sette bifor hym, 19 and thei founden not in what parti thei schulden bere hym ynne, for the puple: thei wente on the roof, and bi the sclatis thei leten hym doun with the bedde in to the myddil bifor ihesus, 20 and whanne ihesus saie the feith of hem: he seide, man: thi synnes ben forȝouun to thee, 21 and the scribis ȝ farisies bigunnen to thenke, seiynge who is this that spekith blasfemyes? who mai forȝeue synnes: but god alone,

22 and as ihesus knewe the thouȝtis of hem: he answerid and seide to hem, what thenken ȝe yuel thingis in ȝoure hertis? 23 What is liȝter to seie, synnes ben forȝeuun to thee: or to seie, rise vp and

sueden, *followed*. castel, *town*. vertu, *power*. yuel, *evil*.

TYNDALE — 1534.

brought the shippes to londe, and forsoke all, and folowed him.

12 And it fortuned as he was in a certayne cite: beholde, ther was a man full of leprosy: and when he had spied Iesus, he fell on his face, and besought him sayinge: Lord, yf thou wilt, thou canst make me cleane. 13 And he strethed forth the hond, and touched him sayinge: I will, be thou cleane. And immediatly the leprosy departed from him. 14 And he warned him, that he shuld tell no man: but that he shuld goo and shewe him selfe to the Preste, and offer for his clensynge, accordinge as Moses commaundement was, for a witnes vnto them. 15 But so moche the moare went ther a fame abroade of him, and moche people cam to geder to heare, and to be healed of him, of their infirmities. 16 And he kepte him silfe aparte in the wildernesses, and gave him silfe to prayer.

17 And it happened on a certayne daye, that he taught: and ther sate the pharises: and docturs of lawe, which were come out of all the tounes of Galile, Iurie, and Hierusalem. And the power of the Lorde was to heale them. 18 And beholde, men brought a man lyinge in his beed which was taken with a palsie: and sought meanes to brynge him in, and to laye him before him. 19 And when they coulde not finde by what waye they might bringe him in, be cause of the prease, they went vp on the toppe of the housse, and let him doune thorowe the tylinge, beed and all in the middes before Iesus. 20 When he sawe their fayth, he sayde vnto him: man, thy synnes are forgeven the. 21 And the Scribes and the Pharises begane to thinke sayinge: What felow is this which speaketh blasphemy? Who can forgeve synnes but God only?

22 When Iesus perceaved their thoughtes, he answered and sayde vnto them: What thinke ye in youre hertes? 23 Whether is easyar to saye, thy synnes are forgeven

CRANMER — 1539.

the shippes to lande and forsoke all, and folowed him.

12 And it fortuned that whan he was in a certayne citie: beholde, ther was a man full of leprosy: and when he had spyed Iesus, he fell flat on his face, and besought him, saying: Lorde, yf thou wylt, thou canst make me cleane. 13 And he stretched forth his hand, and touched him: saying: I will, be thou cleane. And immediatly the leprosy departed from him. 14 And he charged him, that he shuld tell no man: but go (saieth he) and shewe thy selfe to the Preast, and offer for thy clensynge accordinge as Moses commaunded, for a wytnes vnto them. 15 But so moch the moare went ther a fame abrode of him, and moch people came to gether to heare, and to be healed of him from their infirmityes. 16 And he kepte him out of the waye in the wyldernesses, and gaue him selfe to prayer.

17 And it happened on a certayne daye: that he taught: and ther sate the pharises and doctours of lawe, which were come out of all the townes of Galile, and Iurie, and Ierusalem. And the power of the Lord was present, to heale them. 18 And beholde, men brought in a bed, a man which was taken with a palsie. and they sought meanes to bringe him in, and to laye him before him. 19 And when they coulde not fynde on what syde they might bring him in (because of the prease) they went vp on the toppe of the house, and let him downe thorowe the tylinge, beed and all, euen in the myddes before Iesus. 20 When he sawe their fayth he sayd vnto him: man, thy synnes be forgeuen the. 21 And the Scribes and the Pharises began to thincke, saying: What felowe is thys, which speaketh blasphemy? who can forgeue synnes but God only?

22 But when Iesus perceaued their thoughtes, he answered, and sayde vnto them: What thinke ye in youre hertes? 23 Whether is easyer to saye, thy synnes be forgeuen the, or to saye: ryse vp and

Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ ἦσαν [u]*ἐληλυθότες| ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς.* [18]*καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ.* [19]*καὶ μὴ εὑρόντες* [v]*ποίας| εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.* [20]*καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν* [w]*αὐτῷ,| ‘Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.’* [21]*Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες, ‘Τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται* [x]*ἀφιέναι ἁμαρτίας,| εἰ μὴ* [y]*μόνος| ὁ Θεός;’* [22]*Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπε πρὸς αὐτοὺς, ‘Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;* [23]*τί ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ*

[w] Alex. *τῷ παραλυτικῷ* s. = *αὐτῷ*. [x] Alex. *ἁμαρτίας ἀφίναι*. [y] Alex. *εἷς*.

GENEVA—1557.

the shyppes to land, and forsoke all, and folowed hym,

12 And it came to passe as he was in a certayn citie, beholde, *there was* a man ful of leprosie, and when he had spyed Iesus, he fel on his face, and besoght him, saying, Lord if thou wilt, thou canst make me cleane. 13 And he stretched forth hys hand, and touched hym, saying, I wyl, Be thou cleane. And immediately, the leprosie departed from him. 14 And he warned him that he should tel this to no man, but that he should go, and shewe hym self to the priest, and offer for thy clensyng *sayd he*, accordyng as Moses commandement was, for a wytnes vnto them 15 But *so much* the more went there a fame abrode of him, and much people came together to heare, and to be healed of hym of their infirmities. 16 But he kept him selfe aparte in the wyldernesses, and prayed.

17 And it happened on a certayn day, that he taught, and there sate the Phariseis and doctours of the lawe, which were come out of all the villages of Galile, Iurie, and Ierusalem, and the power of the Lord was *in him* to heale them. 18 Then beholde, men broght a man lying in his bed, which was taken with a palsey, and soght meanes to bryng him in, and to lay him before him. 19 And when they could not fynde by what way they might bryng him in, because of the prease, they went vp on the top of the house, and let hym downe through the tilyng, bed and all, in the myddes before Iesus. 20 And when he sawe their fayth, he sayd vnto him, Man, thy sinnes are forgeuen thee. 21 Then the Scribes and the Phariseis began to think, saying, What felow is this which speaketh blasphemies? Who can forgeue sinnes, but God only?

22 But when Iesus perceaued their thoghtes, he answered, and sayd vnto them, What think ye in your hartes? 23 Whether is easyer to say, Thy sinnes are forgeuen thee, or to say, Ryse and

RHEIMS—1582.

to land, leauing al things they followed him.

12 And it came to passe, vvhen he vvas in one of the cities, and behold a man ful of leprosie, and seeing IESVS, and falling on his face, besought him saying, Lord, if thou vvilt, thou canst make me cleane. 13 And stretching forth the hand, he touched him, saying, I vvil. be thou made cleane. And immediatly the leprosie departed from him. 14 And he commaunded him that he should tel no body, but, Goe, shevv thy self to the Priest, and offer for thy cleansing as Moyses commaunded, for a testimonie to them.

15 But the bruite of him vvent abrode the more. and great multitudes came together to heare, and to be cured of their infirmities. 16 And he retired into the desert, and praied.

17 And it came to passe one day, and he sate teaching. And there vvere Pharisees sitting and Doctors of Lavv that vvere come out of euery tovvne of Galilee and Ievvrie and Hierusalem: and the vertue of our Lord vvas to heale them. 18 And behold men carying in a bed a man that had the palsey: and they sought to bring him in, and to lay him before him. 19 And not finding on vvhich side they might bring him in for the multitude, they vvent vp vpon the roofe, and through the tiles let him dovvne vvith the bed into the middes, before IESVS. 20 Vvhose faith vvhen he savv, he said, Man, thy sinnes are forgiuen thee. 21 And the Scribes and Pharisees began to thinke, saying, Who is this that speaketh blasphemies? Who can forgiue sinnes, but only God? 22 And vvhen IESVS knevve their cogitations, answering he said to them, Vvhat doe you thinke in your hartes? 23 Vvhich is easier to say, Thy sinnes are forgiuen thee: or

AUTHORISED—1611.

had brought their ships to land, they forsooke all, and followed him.

12 And it came to passe, when he was in a certaine citie, behold, a man full of leprosie: who seeing Iesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane. 13 And he put forth his hand, and touched him, saying, I wil: be thou cleane. And immediately the leprosie departed from him. 14 And hee charged him to tell no man: but, Goe, and shewe thy selfe to the Priest, and offer for thy clensing, according as Moses commanded, for a testimonie vnto them. 15 But so much the more went there a fame abroad of him, and great multitudes came together to heare, and to be healed by him of their infirmities.

16 And he withdrew himselfe into the wildernesse, and prayed. 17 And it came to passe on a certaine day, as he was teaching, that there were Pharisees and Doctours of the Law sitting by, which were come out of euery towne of Galilee, and Iudea, and Hierusalem: and the power of the Lord was *present* to heale them.

18 And behold, men brought in a bed a man which was taken with a palsie: and they sought meanes to bring him in, and to lay him before him. 19 And when they could not finde by what way they might bring him in, because of the multitude, they went vpon the house top, and let him downe through the tiling with his couch, into the midst before Iesus. 20 And when he saw their faith he said vnto him, Man, thy sinnes are forgiuen thee. 21 And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgiue sinnes, but God alone? 22 But when Iesus perceiued their thoughts, hee answering, saide vnto them, What reason ye in your hearts? 23 Whether is easier to say, Thy sinnes be forgiuen thee: or to say, Rise

'ἁμαρτίαι σου, ἢ εἰπεῖν, [z]"Εγειρε| καὶ περιπάτει; [24] ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει 'ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας,' (εἶπε τῷ [a]παραλελυμένῳ,|) 'Σοὶ λέγω, [z]ἔγειρε,| καὶ ἆρας τὸ κλινίδιόν σου, πορεύου εἰς τὸν οἶκόν σου.' [25] Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἆρας ἐφ' [b]ᾧ| κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ, δοξάζων τὸν Θεόν. [26] [c]καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν,| καὶ ἐπλήσθησαν φόβου, λέγοντες, '[d]Οτι εἴδομεν παράδοξα σήμερον.'

[27] Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην, ὀνόματι Λευΐν, καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, 'Ἀκολούθει μοι.' [28] Καὶ καταλιπὼν [d]ἅπαντα,| ἀναστὰς ἠκολούθησεν αὐτῷ. [29] Καὶ ἐποίησε δοχὴν μεγάλην [e] [f]Λευΐς| αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος [g]τελωνῶν πολὺς| καὶ ἄλλων, οἳ ἦσαν μετ' αὐτῶν κατακείμενοι. [30] καὶ ἐγόγγυζον [h]οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι| πρὸς τοὺς

[z] Rec. Ἔγειραι (*bis*). [a] Alex. παραλυτικῷ. [b] Alex. ὃ. [c] Alex. = Καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν Θεὸν. [d] Alex. πάντα. [e] Rec. + ὁ. [f] Alex. Λευὶς s. Λευΐ. [g] Alex. πολὺς τελωνῶν. [h] Alex. οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.

WICLIF — 1380.

walke, [24] but that ȝe wite that mannes sone hath power in erthe to forȝeue synnes, he seide to the sike man in palsi, I seie to thee, rise vp: take thi bed and go in to thin hous, [25] and anoon he roos vp bifor hem and toke the bedde in whiche he laie, and wente in to his hous: and magnyfied god, [26] and greet wondre took alle: and thei magnyfieden god, and thei werun fulfillid with greet drede, and seiden for we han seen marueilous thingis to dai,

[27] and aftre these thingis ihesus wente out and saiȝ a pupplican leuy bi name sittynge at the tol bothe, and he seide to him, sue thou me, [28] and whanne he hadde lefte alle thingis: he roos up and sued hym, [29] and leuy made to him a greet feest in his hous, and there was a greet cumpany of pupplicans and of other that weren with hem: sittynge at the mete, [30] and farisies and scribis of hem grucchiden: and seiden to hise disciplis, whi eten ȝe and drinken with pupplicans ⁊ synful men? [31] and ihesus answerid: and seide to hem, thei that ben hole, han no nede to a leche: but thei that been sike, [32] for I cam not to clepe iust men: but synful men to penaunce,

[33] and thei seiden to hym, whi the disciplis of Ion fasten ofte, and make preiers also, and of the farisies, but thin eten and drinken, [34] to whiche he seide, wher ȝe moun make the sones of the spouse to fast: while the spouse is with hem? [35] but daies schuln come, whanne the spouse schal be taken aweie fro hem ⁊ thanne thei schuln faste in tho daies, [36] and he seide to hem also a liknes, for no man takith a pache fro a newe cloith: and puttith it in to an oold clothing, ellis bothe he brekith the newe: and a pache of the newe, acordith not to the oold, [37] ⁊ no

wite, *know*. tol bothe, *booth to receive custom or toll duties*. sue, *follow*. leche, *doctor*. clepe, *call*. moun, *may*.

TYNDALE — 1534.

the, or to saye: rise and walke? [24] But that ye maye knowe that the sonne of man hath power to forgeve synnes on erth, he sayde vnto the sicke of the palsie: I saye to the, aryse, take vp thy beed and go home to thy housse. [25] And immediatly he rose vp before them, and toke vp his beed where on he laye, and departed to his awne housse praysinge God. [26] And they were all amased and they lauded God, and were filled with feare sayinge: We have sene strannge thynges to daye,

[27] And after that he went forthe and sawe a Publican named Levi, sittinge at the receyte of custome, and sayde vnto him: folow me. [28] And he leeft all, roose vp, and folowed him. [29] And that same Levi made him a greate feaste at home in his awne housse. And ther was a greate company of publicans and of other that sate at meate with him. [30] And the Scribes and Pharises murmured agaynst his disciples sayinge: Why eate ye and drinke ye with publicans and synners? [31] Iesus answered and sayde vnto them: They that are whole, nede not of the physicion: but they that are sicke. [32] I came not to call the rightewes, but synners to repentaunce.

[33] Then they sayde vnto him: Why do the disciples of Iohn fast often and praye, and the disciples of the Pharises also: and thine eate and drinke? [34] And he sayde vnto them: Can ye make the chyldren of the weddinge fast, as longe as the brydgrome is present with them? [35] The dayes will come, when the brydgrome shalbe taken awaye from them: then shall they fast in those dayes. [36] Then he spake vnto them in a similitude: No man putteth a pece of a newe garment, in to an olde vesture: for yf he do: then breaketh he the newe, and the pece that was taken out of the newe, agreeth not with the olde. [37] Also, no

CRANMER — 1539.

walke. [24] But that ye maye knowe that the sonne of man hath power to forgeue synnes on erth, he sayde vnto the sycke of the palsye: I saye vnto the: aryse, take vp thy beed, and go vnto thy house. [25] And immediatly he rose vy before them, and toke vp his bedd (whereon he laye) and departed to his awne house, praysing God. [26] And they were all amased, and they gaue the glory vnto God, And were fylled with feare, saying: We haue sene straunge thynges to daye.

[27] And after this, he went forth, and sawe a publican named Leuy, syttyng at the receyte of custome, and he sayde vnto him: folow me. [28] And he leeft all, and rose vp, and folowed him. [29] And Leuy made him a great feaste in his awne house. And ther was a great company of publicans and of other that sate at meate wyth them. [30] And the Scribes and Pharises murmured agaynst his disciples, sayinge: Why do ye eate and dryncke with publicans and synners? [31] And Iesus answered, and sayde vnto them: They that are whole, nede not the phisicion: but they that are sycke. [32] I came not to call the ryghtewes, but synners to repentaunce.

[33] And they sayde vnto hym: Why do the disciples of Iohn fast often, and praye, and the disciples of the Pharises also: but thyne eate and drincke? [34] He sayd vnto them: Can ye make the chyldren of the weddynge fast, whyle the brydgrome is with them? [35] The dayes wyll come, when the brydgrome also shallbe taken awaye from them: then shall they fast in those dayes.

[36] He spake also vnto them a symilitude: No man putteth a pece of a new garment, in to an olde vesture: for yf he do: then breaketh he the new, and the pece that was taken out of the new, agreeth not with the olde. [37] And no man powreth

μαθητὰς αὐτοῦ, λέγοντες, ‘Διὰ τί μετὰ [i]τῶν| τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ
‘πίνετε;’ [31]Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτοὺς, ‘Οὐ χρείαν ἔχουσιν οἱ
‘ὑγιαίνοντες ἰατροῦ, ἀλλ’ οἱ κακῶς ἔχοντες. [32]οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ
‘ἁμαρτωλοὺς εἰς μετάνοιαν.’ [33]Οἱ δὲ εἶπον πρὸς αὐτὸν, ‘[k]Διὰ τί| οἱ μαθηταὶ Ἰωάννου
‘νηστεύουσι πυκνὰ, καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ
‘σοὶ ἐσθίουσι καὶ πίνουσιν;’ [34]‘Ο δὲ [l]εἶπε πρὸς αὐτοὺς, Μὴ δύνασθε τοὺς υἱοὺς
‘τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ’ αὐτῶν ἐστι, ποιῆσαι νηστεύειν; [35]ἐλεύσονται
‘δὲ ἡμέραι, [m]καὶ| ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις
‘ταὶς ἡμέραις.’ [36]Ἔλεγε δὲ καὶ παραβολὴν πρὸς αὐτοὺς, ‘[n]Οτι οὐδεὶς ἐπίβλημα
‘[n]ἱματίου καινοῦ [o]ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, [p]καὶ τὸ καινὸν σχίζει,|
‘καὶ τῷ παλαιῷ οὐ [q]συμφωνεῖ| [r]ἐπίβλημα| τὸ ἀπὸ τοῦ καινοῦ. [37]καὶ οὐδεὶς βάλλει

[k] Alex. οἱ Φαρισ. καὶ οἱ γρ. αὐτῶν. [i] Rec. = τῶν. [k] Alex. = Διὰ τί. [l] Alex. + Ἰησοῦς. [m] Alex. = καὶ. [n] Alex. + ἀπὸ
[o] Alex. + σχίσας. [p] Alex. κ. τ. κ. σχίσει. [q] Alex. συμφωνήσει. [r] Const. = ἐπίβλημα, Alex. τὸ ἐπίβλημα.

GENEVA—1557.

walke? [24] But that ye may know that the Sonne of man hath power to forgeue synnes in earth, (he sayd vnto the syck of the palsey) I say to thee, Aryse, take vp thy bed, and go home to thy house. [25] And immediately he rose vp before them, and toke vp *his bed* where on he lay, and departed to his owne house praysing God. [26] And they were all amased, and lauded God: and were fylled with feare, saying, Douteles we haue sene strange thynges to day.

[27] And after that, he went forth and sawe a publican named Leui, sytting at the receyte of custome, and sayd vnto him, Folowe me. [28] And he left all, rose vp, and folowed hym. [29] And Leui made him a great feast at home in his owne house. where there was a great company of publicans, and of other, that sate at meat with them. [30] But they that were Scribes and Pharises amongs them, murmured agaynst his disciples, saying, Why eat ye and drinck ye with Publicans and sinners? [31] Iesus answered, and sayd vnto them, They that are whole, nede not the Physicion, but they that are syck. [32] I came not to call the ryghteous, but synners to repentance. [33] Then they sayd vnto hym, Why do the disciples of Iohn fast often, and pray, and the disciples of the Pharises also: and thyne eat, and drinck?

[34] And he sayd vnto them, Can ye make the chyldren of the wedding fast, as long as the brydegrome is with them? [35] The dayes wyl come, when the brydegrome shal be taken away from them, then shal they fast in those dayes. [36] Then he spake also vnto them a similitude, No man putteth a peece of a newe garment into an olde vesture: for if he do, then the *olde* breaketh the newe, and the peece that was taken out of the new, agreeth not with the olde. [37] Also no man powreth

RHEIMS—1582.

to say, Arise, and vvalke? [24] but that you may knovv that the sonne of man hath povver in earth to forgiue sinnes (he said to the sicke of the palsey) I say to thee, Arise, take vp thy bed, and goe into thy house. [25] And forthvvith rising vp before them, he tooke that vvherein he lay: and he vvent into his house, magnifying God. [26] And al vvere astonied: and they magnified God. And they vvere replenished vvith feare, saying, That vve haue seen maruelous things to day.

[27] And after these things he vvent forth, and savv a Publican called Leui, sitting at the Custome-house, and he said to him, Folovv me. [28] And leauing al things, he rose and folovved him. [29] and Leui made him a great feast in his house: and there vvas a great multitude of Publicans, and of others that vvere sitting at the table vvith them. [30] And their Pharisees and Scribes murmured, saying to his disciples, Why doe you eate and drinke vvith Publicans and sinners? [31] And IESVS answering said to them, They that are vvhole, neede not the Physicion: but they that are il at ease. [32] I came not to call the iust, but sinners to penance.

[33] But they said to him, Vvhy doe the disciples of Iohn fast often, and make obsecrations, and of the Pharisees in like maner: but thine doe eate and drinke? [34] To vvhom he said, Why, can you make the children of the bridegrome fast vvhiles the bridegrome is vvith them? [35] But the daies vvil come: and vvhen the bridegrome shal be taken avvay from them, then they shal fast in those daies. [36] And he said a similitude also vnto them, That no man putteth a peece from a nevv garment into an old garment: othervvise both he breaketh the nevv, and the peece from the nevv agreeth not vvith the old. [37] And no bodie putteth nevv vvine into

AUTHORISED—1611.

vp and walke? [24] But that ye may know that the Sonne of man hath power vpon earth to forgiue sinnes (he said vnto the sicke of the palsie,) I say vnto thee, Arise, and take vp thy couch, and go into thine house. [25] And immediatly he rose vp before them, and tooke vp that whereon hee lay, and departed to his owne house, glorifying God. [26] And they were all amazed, and they glorified God, and were filled with feare, saying, Wee haue seene strange things to day.

[27] And after these things hee went foorth, and sawe a Publicane, named Leui, sitting at the receit of custome: and he said vnto him, Follow me. [28] And he left all, rose vp, and followed him. [29] And Leui made him a great feast in his owne house: and there was a great company of Publicanes, and of others that sate downe with them. [30] But their Scribes and Pharisees murmured against his disciples, saying, Why doe ye eate and drinke with Publicanes and sinners? [31] And Iesus answering, saide vnto them, They that are whole neede not a physician: but they that are sicke. [32] I came not to call the righteous, but sinners to repentance.

[33] And they said vnto him, Why doe the disciples of Iohn fast often, and make prayers, and likewise the disciples of the Pharisees: but thine eate and drinke? [34] And he said vnto them, Can yee make the children of the Bridechamber fast, while the Bridegrome is with them? [35] But the dayes will come, when the Bridegrome shall bee taken away from them, and then shall they fast in those dayes.

[36] And he spake also a parable vnto them, No man putteth a piece of a new garment vpon an olde: if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new, agreeth not with the old. [37] And no man putteth

ʿ οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει [s]ὁ νέος οἶνος| τοὺς ἀσκοὺς, καὶ
ʿ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· [38]ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς
ʿ βλητέον, [t]καὶ ἀμφότεροι συντηροῦνται.| [39]καὶ οὐδεὶς πιὼν παλαιὸν [u]εὐθέως| θέλει
ʿ νέον· λέγει γὰρ, Ὁ παλαιὸς χρηστότερός ἐστιν.ʾ

VI. *Ἐγένετο δὲ ἐν σαββάτῳ [v]δευτεροπρώτῳ| διαπορεύεσθαι αὐτὸν διὰ [w]τῶν| σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυας, καὶ ἤσθιον, ψώχοντες ταῖς*
χερσί. [2]τινὲς δὲ τῶν Φαρισαίων εἶπον [x]αὐτοῖς,| ʿ Τί ποιεῖτε ὃ οὐκ ἔξεστι [y]ποιεῖν|
ʿ [z]ἐν| τοῖς σάββασι;ʾ [3]Καὶ ἀποκριθεὶς [a]πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς,| Οὐδὲ τοῦτο ἀνέ-
ʿ γνωτε, ὃ ἐποίησε Δαυὶδ, [b]ὁπότε| ἐπείνασεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ [c]ὄντες;| [4][d]ὡς|
ʿ εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως [e]ἔλαβε, καὶ|
ʿ ἔφαγε, καὶ ἔδωκε [f]καὶ| τοῖς μετ᾽ αὐτοῦ, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους

[s] Alex. ὁ οἶνος ὁ νέος. [t] Alex. = καὶ ἀμφότεροι συντηροῦνται. [u] Alex. = εὐθέως. [v] Alex. = δευτεροπρώτῳ. [w] Alex. = τῶν. [x] Alex = αὐτοῖς. [y] Alex. = ποιεῖν. [z] Alex. = ἐν. [a] Alex. ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς. [b] Alex. ὅτε. [c] Alex. = ὄντες. [d] Alex. πῶς s. = ὡς. [e] Alex. λαβὼν s. = ἔλαβε καὶ. [f] Alex. = καὶ. [g] Alex. = καὶ. [h] Alex. ἄνθρ. ἐκεῖ. [i] Alex. παρετηροῦντο.

WICLIF—1380.

man puttith newe wyne in to oold botels/ ellis the newe wyne schal breke the botels, and the wyne schal be schedde out: and the botels schuln perisch/ [38] but newe wyne owith to be putte in to newe botels: and bothe ben kepte/ [39] and no man drynkynge the oold: wole anoon the newe/ for he seith/ the oold is the better.

6. AND it was don, in the secunde first saboth, whanne he passid bi the cornes: hise disciplis pluckiden eeris of corne/ and thei frotynge with hir hondis: etun/ [2] and summe of the farisies: seiden to hem/ what don ȝe that that is not leeful in the saboth? [3] and ihesus answerid and seide to hem/ ȝe han not red what dauith dide: whanne he hungrid, and thei that weren with hym, [4] hou he entrid in to the hous of god, and took looues of proposisiounn and eet: and ȝaf to hem that weren with hym/ whiche looues it was not leful to ete: but oonli to preestis, [5] and he seide to hem/ for mannes sone is lord: ȝhe of the saboth.

[6] And it was don in another sabot: that he entrid in to a synagoge and tauȝte/ and a man was there: ℭ his riȝthond was drie/ [7] ℭ the scribis and farisies aspiden hym/ if he wolde heele hym in the saboth: that thei schulden fynde cause wherof thei schulden accuse hym/ [8] and he wiste the thouȝtis of hem and he seide to the man that hadde a drie hond/ rise up and stonde in to the myddil, and he roos and stood/ [9] and ihesus seide to hem/ I axe ȝou if it is leeful to do wel in the saboth or yuel? to make a soule saaf: or to lese? [10] and whanne he hadde biholde alle men aboute/ he seide to the man/ holde forth thin hond/ and he heeld forth: and his hond was

owith, *ought*. frotynge, *rubbing*. leful, *lawful*. ȝaf, *gave*. aspiden, *espied, watched*. wiste, *knew*. yuel, *evil*. lese, *destroy*.

TYNDALE—1534.

man poureth newe wyne into olde vessels. For yf he do/ the newe wyne breaketh the vessels/ and runneth out it silfe/ and the vessels perisshe: [38] But newe wyne must be poured into newe vessels/ and bothe are preserved. [39] Also/ no man that drinketh olde wine/ strayght waye can awaye with newe/ for he sayeth the olde is plesaunter.

6. IT happened on an after saboth/ that he went thorow the corne felde/ and that his disciples plucked the eares of corne/ and ate/ and rubbed them in their hondes. [2] And certayne of the Pharises sayde vnto them: Why do ye that which is not laufull to do on the saboth dayes? [3] And Iesus answered them and sayde: Have ye not redde what David dyd/ when he him sylfe was anhungred and they which were with him: [4] how he went into the housse of God/ and toke and ate the loves of halowed breed/ and gave also to them which were with him: which was not laufull to eate/ but for the prestes only. [5] And he sayde vnto them: The sonne of man is Lorde of the saboth daye.

[6] And it fortuned in a nother saboth also/ that he entred in to the sinagoge and taught. And ther was a man whose right honde was dryed vp. [7] And the Scribes and Pharises watched him/ to se whether he wolde heale on the Saboth daye/ that they myght fynde an accusacion agaynst him. [8] But he knewe their thoughtes/ and sayde to the man which had the wyddred honde: Ryse vp/ and stonde forthe in the myddes. And he arose and stepped forthe. [9] Then sayde Iesus vnto them: I will axe you a question: Whether is it laufull on the saboth dayes to do good or to do evill? to save lyfe or for to destroye it? [10] And he behelde them all in compasse/ and sayd vnto the man: Stretche forth thy honde. And he dyd so and his honde was restored/

CRANMER—1539.

newe wyne into olde bottels: For yf he do, the new wyne wyll burst the bottels, and runne out it selfe, and the bottels shall perisshe, [38] But new wyne must be put in to new bottels, and both are preserued. [39] No man also that drynketh olde wyne, strayght waye can awaye with new: for he sayeth the olde is better.

6. IT happened on an after principall Saboth, that he went thorow the corne feld, and hys disciples plucked the eares of corne, and did eate, and rubbed them in their handes. [2] And certayne of the Pharises sayde vnto them: Why do ye that, which is not lawfull to do on the Saboth dayes? [3] And Iesus answered them, and sayde: Haue ye not redde what Dauid dyd, when he hym selfe was an hungred, and they whych were wyth him: [4] how he went into the house of God, and dyd take and eate the shew breed, and gaue also to them that were wyth him: which are not laufull to eate, but for the Preastes only? [5] And he sayde vnto them: The sonne of man is Lorde also of the Sabboth daye.

[6] And it fortuned in another Sabboth also, that he entred into the synagoge, and taught And ther was a man, whose ryght hand was dryed vp. [7] And the Scribes and Pharises watched him whether he wolde heale on the Saboth daye, that they myght fynde how to accuse him. [8] But he knew their thoughtes, and sayde to the man which had the wythred hand: Ryse vp, and stande forth in the myddes. And he arose and stode forth. [9] Then sayde Iesus vnto them: I will aske you a question: Whether is it lawfull on the Saboth dayes to do good, or to do euill? to saue ones lyfe, or to destroye it? [10] And he behelde them all in compasse, and sayde vnto the man: Stretch forth thy hande. And he dyd so: and his hande was restored agayne as whole as the other.

'τοὺς ἱερεῖς;' [5]Καὶ ἔλεγεν αὐτοῖς, 'Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ 'σαββάτου.'

[6]Ἐγένετο δὲ [g]καὶ| ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν [h]ἐκεῖ ἄνθρωπος,| καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. [7][i]παρετήρουν| δὲ [k]οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ [l]θεραπεύσει·| ἵνα εὕρωσι κατηγορίαν αὐτοῦ. [8]αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, [m]καὶ εἶπε| [n]τῷ ἀνθρώπῳ| τῷ ξηρὰν ἔχοντι τὴν χεῖρα, 'Ὁ[o]Ἔγειραι,| καὶ στῆθι εἰς τὸ μέσον.' [p]'Ο δὲ| ἀναστὰς ἔστη. [9]Εἶπεν [q]οὖν| ὁ Ἰησοῦς πρὸς αὐτούς, 'Ἐ[r]περωτήσω| [s]ὑμᾶς, Τί 'ἔξεστι τοῖς σάββασιν,| ἀγαθοποιῆσαι ἢ κακοποιῆσαι; [t]ψυχὴν σῶσαι ἢ ἀποκ-'τεῖναι;'| [10]Καὶ περιβλεψάμενος πάντας αὐτοὺς, εἶπεν [u]αὐτῳ,| 'Ἔ[v]κτεινον τὴν 'χεῖρά σου.' 'Ο δὲ [v]ἐποίησεν| [w]οὕτω.| καὶ [x]ἀποκατεστάθη| ἡ χεὶρ αὐτοῦ [y] [z]ὡς ἡ

[k] Rec. + αὐτὸν. [l] Alex. θεραπεύει αὐτὸν. [m] Alex. εἶπε δὲ. [n] Alex. τῷ ἀνδρὶ. [o] Alex. ἔγειρε. [p] Alex. καὶ. [q] Alex. δὲ. [r] Alex. ἐπερωτῶ. [s] Const. ὑμᾶς· τί ἔξεστι τοῖς σάββασιν. [t] Rec. ψ. σ. ἢ ἀπολέσαι. [u] Rec. τῷ ἀνθρώπῳ. [v] Alex. ἐξέτεινεν. [w] Const. = οὕτω. [x] Alex. ἀπεκατεστάθη. [y] Rec. + ὑγιὴς. [z] Alex. = ὡς ἡ ἄλλη.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
newe wyne into olde vessels: for if he do, the new wine wil breake the vessels, and it wil runne out, and the vessels wil perishe. [38]But newe wyne must be powred into newe vessels, and bothe are preserued. [39]Also, no man that drincketh olde wyne, strayghtway can away with newe: for he sayeth, The olde is better.	old bottels: othervvise the nevv vvine vvil breake the bottels, and it self vvil be shed, and the bottels vvil be lost. [38]But nevv vvine is to be put into nevv bottels: and both are preserued together. [39]And no man drinking old, vvil nevv by and by. for he saith, The old is better.	new wine into old bottles: else the new wine will burst the bottles, and be spilled, and the bottles shall perish. [38]But new wine must bee put into newe bottles, and both are preserued. [39]No man also hauing drunke olde wine, straightway desireth new: for he saith, The old is better.
6. AND it happened on the second Sabbath, after the first, that he went through the corne fieldes, and his disciples plucked the eares of corne, and dyd eate, and rubbe them in their handes: [2]And certayne of the Pharises sayd vnto them, Why do ye that which is not lawful to do on the Sabbath dayes? [3]Then Iesus answered them, and sayd, Haue ye not read somuch as this, what Dauid did when he him selfe was an hungred, and they which were with him, [4]How he went into the house of God, and toke, and ate the shewe bread, and gaue also to them which *were* with hym, which was not lawfull to eate, but for the Priestes onely? [5]And he sayd vnto them, The Sonne of man is Lord also of the Sabbath day.	6. AND it came to passe on the Sabboth second-first, vvhen he passed through the corne, his Disciples did plucke the eares, and did eate rubbing them vvith their hands. [2]And certaine of the Pharisees said to them, Vvhy doe you that vvhich is not lavvful on the Sabboths? [3]And Iesvs ansvvering them, said, Neither this haue you read vvhich Dauid did, vvhen him self vvas an hungred and they that vvere vvith him: [4]hovv he entred into the house of God, and tooke the loaues of Proposition, and did eate, and gaue to them that vvere vvith him, vvhich it is not lavvful to eate but only for Priests? [5]And he said to them, That the sonne of man is Lord of the Sabboth also.	6. AND it came to passe on the second Sabbath after the first, that he went thorow the corne fieldes: and his disciples plucked the eares of corne, and did eate, rubbing them in their handes. [2]And certaine of the Pharisees said vnto them, Why doe ye that which is not lawfull to doe on the Sabbath dayes? [3]And Iesus answering them, said, Haue yee not read so much as this what Dauid did, when himselfe was an hungred, and they which were with him: [4]How hee went into the house of God, and did take and eate the Shewbread, and gaue also to them that were with him, which it is not lawful to eate but for the Priests alone? [5]And he said vnto them, That the Sonne of man is Lord also of the Sabbath.
[6]It came to passe also on another Sabbath, that he entred into the Synagoge and taught: and there was a man, whose ryght hand was dryed vp. [7]And the Scribes and Pharises watched hym, whether he would heale on the Sabbath day, that they myght fynde an accusation *agaynst* hym. [8]But he knewe theyr thoghtes: and sayd to the man which had the wythered hand, Ryse vp, and stand forth in the myddes: and he arose and stoode vp. [9]Then sayd Iesus vnto them, I wyl aske you a question, Whether is it lawful on the Sabbath dayes to do good, or to do euyl? to saue lyfe, or to destroy it? [10]And he behelde them all in compasse, and sayd vnto the man, Stretch forth thy hand: and he dyd so, and his hand was restored again, as whole as the other.	[6]And it came to passe on an other Sabboth also, that he entred into the synagogue, and taught. And there vvas a man, and his right hand vvas vvithered. [7]And the Scribes and Pharisees vvatched if he vvould cure on the Sabboth: that they might finde hovv to accuse him. [8]But he knevv their cogitations: and he said to the man that had the vvithered hand, Arise, and stand forth into the middes. And rising he stoode. [9]And Iesvs said to them, I aske you, if it be lavvful on the Sabboths to doe vvel or il: to saue a soule or to destroy? [10]And looking about vpon them al, he said to the man, Stretch forth thy hand. And he stretched it forth: and	[6]And it came to passe on the second Sabbath after the first, that he went thorow the corne fieldes: and his disciples plucked the eares of corne, and did eate, rubbing them in their handes. [7]And the Scribes and Pharisees watched him, whether he would heale on the Sabbath day: that they might finde an accusation against him. [8]But he knew their thoughts, and said to the man which had the withered hand, Rise vp, and stand foorth in the mids. And he arose, and stood foorth. [9]Then saide Iesus vnto them, I will aske you one thing, Is it lawfull on the Sabbath dayes to doe good, or to doe euil? to saue life, or to destroy it? [10]And looking round about vpon them all, he said vnto the man, Stretch foorth thy hand. And he did so: and his hand was

ἄλλη.| [11]αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας· καὶ διελάλουν πρὸς ἀλλήλους, [a]τί ἂν ποιήσειαν| τῷ Ἰησοῦ.

[12]Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, [b]ἐξῆλθεν| εἰς τὸ ὄρος προσεύξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ· [13]καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ᾽ αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε· [14]Σίμωνα ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, [c]Ἰάκωβον καὶ Ἰωάννην, [d]Φίλιππον καὶ Βαρθολομαῖον, [15]Ματθαῖον καὶ Θωμᾶν, [e]Ἰάκωβον [f]τὸν τοῦ| Ἁλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν, [16]g Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτην, ὃς [h]καὶ| ἐγένετο προδότης· [17]καὶ καταβὰς μετ᾽ αὐτῶν, ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλὴμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἳ

[a] Alex. τί ἂν ποιήσαιεν. [b] Alex. ἐξελθεῖν αὐτὸν. [c] Alex. + καὶ. [d] Alex. + καὶ. [e] Alex. + καὶ. [f] Alex. = τὸν τοῦ.

WICLIF—1380.

restored to helthe, [11] and thei werun fulfillid with vnwisdom: and spakun to gidre, what thei schulden do of ihesus,

[12] and it was don in tho daies, he wente out in to an hille, to preie: and he was al nyȝt dwellynge in the preier of god,

[13] and whanne the daie was come: he clepid hise disciplis and chees twelue of hem whiche he clepid also apostlis, [14] Symount whom he clepid petir: and andrew his brother, Iames and Ion, filip and bartilmew, [15] mathew and thomas, Iames alfeie and symounte, that is clepid Zelotes, [16] Iudas of Iames and Iudas scarioth, that was traitour, [17] and ihesus come doun fro the hille with hem and stode in a feeldi place, and the cumpany of hise disciplis and a greet multitude of puple of al iudee and ierusalem, and of the see coostis and of tire and sidon, that camen to here hym, and to be heelid of hir sikenessis, [18] and thei that weren traueilid of vnclene spiritis: weren heelid, [19] and al the puple souȝten to touche hym, for vertu wente out of hym and heelid alle,

[20] and whanne his iȝen weren cast vp in to his disciplis: he seide, Blessid be ȝe pore men: for the kyngdom of god is ȝoure. [21] Blessid be ȝe that now hungren: for ȝe schuln be fulfillid, Blessid be ȝe that now wepen: for ȝe schuln leiȝe, [22] blessid ȝe schulen be whanne men schuln hate ȝou, ⁊ departe ȝou aweie, and putte schenschip to ȝou: ⁊ cast out ȝoure name, as yuel for mannes sone, [23] ioye ȝe in that dai, and be ȝe glad: for lo ȝoure mede is myche in heuene, for aftir these thingis: the fadirs of hem diden to profetis, [24] netheles wo to ȝou riche men: that han ȝoure comfort, [25] wo to ȝou that ben

clepid, *called*. vertu, *power*. iȝen, *eyes*. leiȝe, *laugh*. schenschip, *reproach*. yuel, *evil*. mede, *reward*.

TYNDALE—1534.

and made as whoole as the other. [11] And they were filled full of madnes, and comuned one with another, what they myght do to Iesu.

[12] And it fortuned in thoose dayes, that he went out into a mountayne for to praye, and continued all nyght in prayer to god. [13] And assone as it was daye, he called his disciples, and of them he chose twelve, which also he called apostles. [14] Simon whom he named Peter: and Andrew his brother. Iames and Ihon, Philip and Bartlemew, [15] Mathew and Thomas, Iames the sonne of Alpheus and Simon called zelotes [16] and Iudas Iames sonne, and Iudas Iscarioth, which same was the traytour. [17] And he came doune with them and stode in the playne felde with the company of his disciples, and agreate multitude of people out of all parties of Iurie and Ierusalem, and from the see cooste of Tire and Sidon, which came to heare hym, and to be healed of their diseases: [18] and they also that were vexed with foule spretes, and they were healed. [19] And all the people preased to touche him: for there went vertue out of him, and healed them all.

[20] And he lifted vp his eyes apon the disciples, and sayde: Blessed be ye poore: for yours is the kyngdome of God. [21] Blessed are ye that honger now: for ye shalbe satisfied. [22] Blessed are ye that wepe now: for ye shall laugh. Blessed are ye when men hate you, and thrust you oute of their companye, and rayle, and abhorre youre name as an evyll thinge, for the sonne of mannes sake. [23] Reioyse ye then, and be gladde: for beholde, youre rewarde is greate in heven. After this manner their fathers entreated the Prophetes. [24] But wo be to you that are ryche: for ye have therin youre consolacion. [25] Wo be to you that are full: for

CRANMER—1539.

[11] And they were fylled with madnes, and communed together among them selues, what they myght do to Iesu.

[12] And it fortuned in those dayes that he went out into a mountayne for to praye, and continued all nyght in prayer to God. [13] And as soone as it was daye, he called his disciples and of them he chose twelue, whom also he called Apostles. [14] Simon whom he also named Peter, and Andrew his brother. Iames and Iohn, Philip and Bartlemew, [15] Mathew and Thomas: Iames the sonne of Alpheus, and Simon which is called zelotes, [16] and Iudas Iames sonne, and Iudas Iscarioth, the same that was the traytour.

[17] And he came downe with them, and stode in the plaine felde, and the company of hys disciples and a greate multitude of people (out of all Iurie and Ierusalem, and from the see coast of Tyre and Sidon) which came to heare him, and to be healed of their dyseases [18] and they that were vexed with foule spretes and they were healed. [19] And all the people preased to touche him, for there went vertue out of him, and healed them all.

[20] And he lyfte vp his eyes vpon the disciples, and sayde Blessed be ye poore: for yours is the kyngdom of God. [21] Blessed are ye that honger now: for ye shalbe satisfyed. Blessed are ye that wepe now: for ye shall laugh. [22] Blessed shall ye be, when men hate you, and thrust you out of their company, and rayle on you, and abhorre youre name, as an euyll thinge, for the sonne of mannes sake. [23] Reioyce ye in that daye, and be glad: for beholde, youre rewarde is greate in heuen. For thus dyd their fathers vnto the prophetes.

[24] But wo vnto you that are ryche: for ye haue youre consolacion. [25] Wo vnto

ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, [18] καὶ οἱ [i] ὀχλούμενοι| [k] ἀπὸ| πνευμάτων ἀκαθάρτων, [l] καὶ| ἐθεραπεύοντο. [19] καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι
αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἰᾶτο πάντας. [20] Καὶ αὐτὸς ἐπάρας
τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγε, ‘ Μακάριοι οἱ πτωχοί, ὅτι
‘ ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. [21] μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασ-
‘ θήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. [22] μακάριοί ἐστε, ὅταν μισήσωσιν
‘ ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ
‘ ὄνομα ὑμῶν ὡς πονηρὸν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. [23] [m] χάρητε| ἐν ἐκείνῃ
‘ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ
‘ [n] ταῦτα| γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. [24] Πλὴν οὐαὶ ὑμῖν τοῖς
‘ πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. [25] οὐαὶ ὑμῖν, οἱ [o] ἐμπεπλησμένοι,|

[g] Alex. + καὶ. [h] Alex. = καὶ. [i] Alex. ἐνοχλούμενοι. [k] Rec. ὑπὸ. [l] Alex. = καὶ. [m] Rec. χαίρετε. [n] Alex. τὰ αὐτὰ. [o] Alex. ἐμπ. νῦν.

GENEVA—1557.

[11] And they were fylled ful of madnes, and communed one with another, what they myght do to Iesus. [12] And it came to passe in those dayes, that he went into a mountayne for to pray, and watched all the night in prayer to God. [13] And as sone as it was day, he called his disciples, and of them he chose twelue, which also he called Apostles. [14] (Simon whome he named also Peter, and Andrew his brother, Iames and Iohn, Philip and Barthelmew: [15] Matthew, and Thomas: Iames the sonne of Alpheus, and Simon called Zelotes, [16] And Iudas Iames *brother*, and Iudas Iscariot, which also was the traytour.)

[17] Then he came downe with them, and stode in the champion countrie: and the company of his disciples, and a great multitude of people out of all Iurie and Ierusalem, and from the sea *coast* of Tyre and Sidon, which came to heare him, and to be healed of theyr diseases:

[18] And they also that were vexed with foule spirites: and they were healed.

[19] And all the people preased to touch him: for there went vertue out of him, and healed them all.

[20] And he lifted vp his eyes vpon the disciples, and sayd, Blessed be ye poore: for yours is the kyngdome of God. [21] Blessed are ye that hunger now: for ye shal be satisfied. Blessed are ye that wepe now: for ye shal laugh. [22] Blessed shal ye be when men hate you, and separate you, and rayle, and put out your name as euyl, for the Sonne of mans sake.

[23] Reioyce ye in that day and be glad: for behold, your rewarde *is* great in heauen: for after this maner their fathers entreated the Prophetes. [24] But wo be to you that are riche: for ye haue receaued your consolation. [25] Wo be to you that are ful:

RHEIMS—1582.

his hand vvas restored. [11] And they vvere replenished vvith madnes: and they communed one vvith an other vvhat they might doe to IESVS.

[12] And it came to passe in those daies, he vvent forth into the mountaine to pray, and he passed the vvhole night in the prayer of God. [13] And vvhen day vvas come, he called his Disciples: and he chose tvvelue of them (vvhom also he named *Apostles*) [14] Simon vvhom he surnamed Peter, and Andrevv his brother, Iames and Iohn, Philippe and Bartholomevv, [15] Matthevv and Thomas, Iames of Alphæus and Simon that is called Zelótes, [16] and Iude of Iames, and Iudas Iscariote vvhich vvas the traitour. [17] And descending vvith them he stoode in a plaine place, and the multitude of his Disciples, and a very great companie of people from all Ievvrie and Hierusalem: and the sea coast both of Tyre and Sidon, [18] vvhich vvhere come to heare him, and to be healed of their maladies. And they that vvere vexed of vncleane spirits, vvere cured. [19] And al the multitude sought to touch him, because vertue vvent forth from him, and healed al. [20] And he lifting vp his eies vpon his Disciples, said,

Blessed are ye poore: for yours is the kingdom of God. [21] Blessed are you that novv are an hungred: because you shal be filled. Blessed are you that novv doe vveepe: because you shal laugh. [22] Blessed shal you be vvhen men shal hate you, and vvhen they shal separate you, and vpbraide you, and abandon your name as euil, for the sonne of mans sake. [23] Be glad in that day and rejoyce: for behold, your revvard is much in heauen. for according to these things did their fathers to the Prophets. [24] But vvo to you that are riche, because you haue your consolation. [25] Vvo to you that are filled:

AUTHORISED—1611.

restored whole as the other. [11] And they were filled with madnesse, and communed one with another what they might doe to Iesus. [12] And it came to passe in those dayes, that hee went out into a mountaine to pray, and continued all night in prayer to God.

[13] And when it was day, he called vnto him his disciples: and of them he chose twelue; whome also hee named Apostles: [14] Simon, (whome hee also named Peter,) and Andrew, his brother: Iames and Iohn, Philip and Bartholomew, [15] Matthew and Thomas, Iames the sonne of Alpheus, and Simon, called Zelotes, [16] And Iudas *the brother* of Iames, and Iudas Iscariot, which also was the traitour.

[17] And hee came downe with them, and stood in the plaine, and the company of his disciples, and a great multitude of people, out of all Iudea and Hierusalem, and from the Sea coast of Tyre and Sidon, which came to heare him, and to bee healed of their diseases, [18] And they that were vexed with vncleane spirits: and they were healed. [19] And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

[20] And hee lifted vp his eyes on his disciples, and said, Blessed bee yee poore: for yours is the kingdome of God. [21] Blessed are ye that hunger now: for yee shall bee filled. Blessed are yee that weepe now, for ye shall laugh. [22] Blessed are yee when men shall hate you, and when they shall separate you *from their company*, and shal reproach you, and cast out your name as euill, for the Sonne of mans sake. [23] Reioyce ye in that day, and leape for ioy: for beholde, your reward is great in heauen, for in the like maner did their fathers vnto the Prophets. [24] But woe vnto you that are rich: for yee haue receiued your consolation. [25] Woe vnto you

'ὅτι πεινάσετε. οὐαὶ [p]ὑμῖν,| οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε. [26]οὐαὶ [q],
'ὅταν καλῶς ὑμᾶς εἴπωσιν [r]οἱ ἄνθρωποι· κατὰ [s]ταῦτα| γὰρ ἐποίουν τοῖς ψευδο-
'προφήταις οἱ πατέρες αὐτῶν. [27]Ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπᾶτε τοὺς
'ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, [28][t]εὐλογεῖτε τοὺς καταρωμένους
'ὑμᾶς,| [u]προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς. [29]τῷ τύπτοντί σε ἐπὶ τὴν
'σιαγόνα, πάρεχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον, καὶ τὸν
'χιτῶνα μὴ κωλύσῃς. [30]παντὶ [v]δὲ| τῷ αἰτοῦντί σε, δίδου· καὶ ἀπὸ τοῦ αἴροντος
'τὰ σὰ, μὴ ἀπαίτει. [31]καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς
'ποιεῖτε αὐτοῖς ὁμοίως. [32]καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις
'ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι. [33]καὶ ἐὰν ἀγαθο-
'ποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ

[p] Alex. = ὑμῖν. [q] Rec. + ὑμῖν. [r] Rec. + πάντες. [s] Alex. τὰ αὐτὰ. [t] Rec. ἐ. τ. κ. ὑμῖν. [u] Rec. + καὶ. [v] Alex. = δὲ. [w] Alex. = οἱ.

WICLIF—1380.

fulfillid: for ȝe schuln hungre, wo to ȝou that now leiȝen: for ȝe schuln moorne and wepe, [26]wo to ȝou whanne alle men schulen blesse ȝou, aftir these thingis the fadris of hem diden to profetis,

[27]but I seie to ȝou that heeren, loue ȝe ȝoure enemyes: do ȝe wel to hem that hatiden ȝou, [28]blesse ȝe men that cursen ȝou, preie ȝe for men that defamen ȝou, [29]and to hym that smytith thee on o cheke: schewe also the tother, and fro hym that takith aweie fro thee a cloth, nyle thou forbede the coote, [30]and ȝeue to eche that axith thee, and if a man takith aweie tho thingis that ben thin: axe thou not aȝen, [31]and as ȝe wolen that men do to ȝou: do ȝe also to hem in like maner, [32]and if ȝe louen hem that louen ȝou what thanke is to ȝou? for synful men louen men that louen hem, [33]and if ȝe don wel to hem that don wel to ȝou: what grace is to ȝou, synful men don this thing, [34]¶ if ȝe lenen to hem, of whiche ȝe hopen to take aȝen: what thanke is to ȝou, for synful men lenen to synful men: to take aȝen as mych, [35]netheles loue ȝe ȝoure enemyes and do ȝe wel, and lene ȝe hopyng no thing therof: and ȝoure mede schal be myche, and ȝe schuln be the sones of the hiȝist: for he is benygne on vnkynde men and yuel men,

[36]therfor be ȝe merciful: as ȝoure fadir is merciful, [37]nyle ȝe deme: and ȝe schuln not be demed, nyle ȝe condempne: and ȝe schuln not be condempned, forȝeue ȝe: and it schal be forȝouun to ȝou, [38]ȝeue ȝe: and it schal be ȝouun to ȝou, thei schuln ȝeue in to ȝoure bosum a good mesure, and wel fillid and schaken togidre ¶ ouer flowynge, for bi the same mesure, bi whiche ȝe meten: it schal be meten aȝen to ȝou, [39]and he seide to hem a liknes, whether the blinde mai lede the blynde: ne fallen not bothe in to the diche? [40]a disciple is not aboue the

leiȝen, *laugh.* yuel, *evil.* ȝouun, *given.* mede, *reward.* nyle, *not.* ȝeue, *give.* aȝen, *again.* deme, *judge.*

TYNDALE—1534.

ye shall honger. Wo be to you that now laugh: for ye shall wayle and wepe. [26]Wo be to you when all men prayse you: for so dyd their fathers to the false prophetes.

[27]But I saye vnto you which heare: Love youre enemyes. Do good to them which hate you. [28]Blesse them that course you. And praye for them which wrongfully trouble you. [29]And vnto him that smyteth the on the one cheke, offer also the other. And him that taketh awaye thy goune, forbid not to take thy coote also. [30]Geve to every man that axeth of the. And of him that taketh awaye thy goodes, axe them not agayne. [31]And as ye wolde that men shuld doo to you: so do ye to them lyke wyse. [32]If ye love them which love you: what thanke are ye worthy of? For the very synners love their lovers. [33]And yf ye do for them which do for you: what thanke are ye worthy of? For the very synners do even the same. [34]If ye lende to them of whome ye hoope to receave: what thanke shall ye have: for the very synners lende to synners, to receave as moch agayne. [35]Wherfore, love ye youre enemys, do good and lende, lokynge for nothinge agayne and youre rewarde shalbe greate, and ye shalbe the chyldren of the hyest: for he is kynde vnto the vnkynde and to the evyll.

[36]Be ye therfore mercifull, as youre father is mercifull. [37]Iudge not and ye shall not be Iudged. Condemne not: and ye shall not be condemned. Forgeve, and ye shalbe forgeven. [38]Geve, and yt shalbe geven vnto you: good measure, pressed doune, shaken to geder and runnynge over, shall men geve into youre bosomes. For with what measure ye mete, with the same shall men mete to you agayne. [39]And he put forthe a similitude vnto them: Can the blynde leade the blynde? Do they not both then fall into the dyche? [40]The disciple is not above his master.

CRANMER—1539.

you that are full: for ye shall honger. Wo vnto you that now laugh: for ye shall wayle and and wepe, [26]Wo vnto you when all men prayse you: for so dyd their fathers to the false prophetes. [27]But I saye vnto you whych heare: Loue youre enemyes. Do good to them which hate you. [28]Blesse them that course you. And praye for them which wrongfullye trouble you. [29]And vnto him that smyteth the on the one cheke, offer also the other. And him that taketh awaye thy gowne, forbyd not to take thy cote also. [30]Geue to euery man that asketh of the. And of him that taketh awaye thy goodes, aske them not agayne [31]And as ye wolde that men shuld do to you, do ye also to them lykewyse. [32]And yf ye loue them which loue you, what thanke haue ye? For synners also loue their louers. [33]And yf ye do good for them which do good for you, what thancke haue ye? For synners also do euen the same. [34]And yf ye lende to them of whome ye hope to receaue: what thancke haue ye? for synners also lende to synners, to receaue soch like agayne. [35]But loue ye youre enemyes, and do good, and lende, lokynge for nothinge agayne: and youre rewarde shalbe greate, and ye shalbe the chyldren of the hyest: for he is kynde vnto the vnkynde and to the euyll.

[36]Be ye therfore mercyfull, as youre father also is mercyfull. [37]Iudge not, and ye shall not be iudged. Condemne not: and ye shall not be condemned. Forgeue, and ye shalbe forgeuen. [38]Geue, and it shalbe geuen vnto you: good measure and pressed doune, and shaken together and runnynge ouer, shall men geue into youre bosomes. For with the same measure that ye mete withall shall other men mete to you agayne.

[39]And he put forth a symilitude vnto them: Can the blynde leade the blynde? Do they not both fall into the dyche? [40]The disciple is not aboue his master.

‘ τὸ αὐτὸ ποιοῦσι. [34]καὶ ἐὰν δανείζητε παρ᾽ ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν
‘ χάρις ἐστί; καὶ γὰρ [w]οἱ| ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι τὰ
‘ ἴσα. [35]πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε μηδὲν
‘ ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ [x]ὑψίστου· ὅτι
‘ αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς. [36]γίνεσθε [y]οὖν| οἰκτίρ-
‘ μονες, καθὼς [z]καὶ| ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί. [37]καὶ μὴ κρίνετε, καὶ οὐ μὴ
‘ κριθῆτε. [a]μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυ-
‘ θήσεσθε. [38]δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν, πεπιεσμένον καὶ σεσαλευ-
‘ μένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν. [b]τῷ γὰρ αὐτῷ μέτρῳ
‘ ᾧ| μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.’ [39]Εἶπε δὲ [c]παραβολὴν αὐτοῖς, ‘Μήτι δύναται
‘ τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον [d]πεσοῦνται;| [40]οὐκ ἔστι

[x] Rec. + τοῦ. [y] Alex. = οὖν. [z] Alex. = καὶ. [a] Alex. + καὶ. [b] Alex. ᾧ γὰρ μέτρῳ. [c] Alex. + καὶ. [d] Alex. ἐμπεσοῦνται.

GENEVA—1557.

for ye shal hunger. Wo be to you that now laugh: for ye shal wayle and wepe. [26] Wo be to you when all men prayse you: for so dyd their fathers to the false prophetes. [27] But I say vnto you which heare, Loue your enemies: do good to them which hate you. [28] Blesse them that curse you: and pray for them which wrongfully trouble you. [29] And vnto him that smyteth thee on the one cheke, offer also the other: and him that taketh away thy cloke, forbyd not to take thy coate also. [30] Geue to euery man that asketh of thee: and of hym that taketh away thy *goodes*, aske them not agayne.

[31] And as ye would that men should do to you, so do ye to them lykewyse. [32] And if ye loue them which loue you, what thank shal ye haue? for the *very* sinners loue their louers. [33] And if ye do good for them which do good for you, what thank are ye worthy of? for the very synners, do euen the same. [34] And if ye lend to *them* of whome ye hope to receaue, what thank haue ye? for the very synners lend to synners, to receaue as much agayne. [35] Wherefore, loue ye your ennemies, do good, and lend, lokyng for nothyng agayne: and your rewarde shalbe great, and ye shalbe the chyldren of the Hyest: for he is kynde vnto the vnkynde, and to the euyl.

[36] Be ye therefore mercyful, as your father also is mercyful. [37] Iudge not, and ye shal not be iudged: condemne not, and ye shal not be condemned: forgeue, and ye shalbe forgeuen. [38] Geue, and it shalbe geuen vnto you: good measure, pressed doune, shaken together and runnyng ouer shal men geue into your bosomes. For with what measure ye meate, with the same shal *men* meate to you agayne. [39] And he put forth a similitude vnto them: Can the blynde lead the blynde? Shal they not bothe then fal into the dytche? [40] The disciple is not

RHEIMS—1582.

because you shal be hungrie. Vvo to you that novv doe laugh: because you shal mourne and vveepe. [26] Vvo, vvhen al men shal blesse you. for according to these things did their fathers to the false Prophets.

[27] But to you I say that doe heare, Loue your enemies, doe good to them that hate you. [28] Blesse them that curse you, and pray for them that calumniate you. [29] And he that striketh thee on the cheeke, offer also the other. And from him that taketh avvay from thee thy robe, prohibit not thy coate also. [30] And to euery one that asketh thee, giue: and of him that taketh avvay the things that are thine, aske not againe. [31] And according as you vvil that men doe to you, doe you also to them in like maner. [32] And if you loue them that loue you, vvhat thanke is to you? for sinners also loue those that loue them. [33] And if ye doe good to them that doe you good: vvhat thanke is to you? for sinners also doe this. [34] And if ye lend to them of vvhom ye hope to receiue: vvhat thanke is to you? for sinners also lend vnto sinners, for to receiue as much. [35] But loue ye your enemies: doe good and lend, hoping for nothing thereby, and your revvard shall be much, and you shal be the sonnes of the Highest, because him self is beneficial vpon the vnkinde and the euil. [36] Be ye therfore merciful as also your father is merciful. [37] Iudge not, and you shal not be iudged. condemne not, & you shal shall not be condemned. forgiue, and you shal be forgiuen. [38] Giue, and there shal be giuen to you. good measure and pressed dovvne and shaken together and running ouer shal they giue into your bosome. For vvith the same measure that you do meate, it shal be measured to you againe.

[39] And he said to them a similitude also: Can the blinde leade the blinde? doe not both fal into the ditch? [40] The disciple is

AUTHORISED—1611.

that are full: for yee shall hunger. Woe vnto you that laugh now: for yee shall mourne and weepe. [26] Wo vnto you when all men shall speake well of you: for so did their fathers to the false prophets.

[27] But I say vnto you which heare, Loue your enemies, doe good to them which hate you, [28] Blesse them that curse you, and pray for them which despitefully vse you. [29] And vnto him that smiteth thee on the *one* cheeke, offer also the other: and him that taketh away thy cloake, forbid not to take thy coat also. [30] Giue to euery man that asketh of thee, and of him that taketh away thy goods, aske them not againe. [31] And as yee would that men should doe to you, doe yee also to them likewise. [32] For if ye loue them which loue you, what thanke haue ye? for sinners also loue those that loue them. [33] And if ye doe good to them which doe good to you, What thanke haue ye? for sinners also doe euen the same. [34] And if ye lend to them of whom yee hope to receiue, What thanke haue yee? for sinners also lend to sinners, to receiue as much againe. [35] But loue yee your enemies, and doe good, and lend, hoping for nothing againe: and your reward shall bee great, and ye shalbe the children of the Highest: for hee is kinde vnto the vnthankfull, and to the euill. [36] Be ye therefore mercifull, as your Father also is mercifull.

[37] Iudge not, and ye shall not bee iudged: condemne not, and ye shall not be condemned: forgiue, and ye shall be forgiuen. [38] Giue, and it shall bee giuen vnto you, good measure, preassed downe, and shaken together, and running ouer, shall men giue into your bosome: for with the same measure that ye mete withall, it shall bee measured to you againe. [39] And hee spake a parable vnto them, Can the blinde leade the blinde? Shall they not both fall into the ditch? [40] The disciple

‘ μαθητὴς ὑπὲρ τὸν διδάσκαλον [e]αὐτοῦ· | κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδά-
‘ σκαλος αὐτοῦ. [41] Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,
‘ τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; [42] ἢ πῶς δύνασαι λέγειν τῷ ἀδελ-
‘ φῷ σου, Ἀδελφὲ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ
‘ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτὰ, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ
‘ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ
‘ ἀδελφοῦ σου. [43] οὐ γάρ ἐστι δένδρον καλὸν, ποιοῦν καρπὸν σαπρόν· οὐδὲ [f]δένδρον
‘ σαπρὸν, ποιοῦν καρπὸν καλόν. [44] ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκε-
‘ ται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ βάτου [g]τρυγῶσι σταφυλήν. | [45] ὁ
‘ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν·
‘ καὶ ὁ πονηρὸς [h]ἄνθρωπος | ἐκ τοῦ πονηροῦ [i]θησαυροῦ | τῆς καρδίας αὐτοῦ προφέρει

[e] Alex. = αὐτοῦ. [f] Alex. + πάλιν. [g] Alex. στ. τρυγῶσι s. σταφυλὰς τρυγῶσι. [h] Alex. = ἄνθρωπος.

WICLIF—1380.

maistir, but eche schal be perfi3t: if he be as his maistir, [41] and what seest thou in thi brothers i3e a mote: but thou biholdist not a beem that is yn thin owne i3e? [42] or hou maist thou seie to thi brother, brother suffre, I schal cast out the moot of thin i3e, and thou biholdist not a beem in thin owne i3e, ipocrite, first take out the beem of thin i3e, and thanne thou schal se to take out the moot of thin brotheris i3e,

[43] It is not a gode tre that makith yuel fruytis, nether an yuel tre: that makith good fruytis, [44] for eueri tre: is knowen of his fruyt, and men gadren not figis of thornes: nether men gadren a grape of a buysche of breris, [45] a good man: of the good tresour of his herte, bryngith forth good thingis, and an yuel man of the yuel tresour bryngith forth yuel thingis, for of the plente of the herte: the mouth spekith, [46] and what clepen 3e me lord lord, and don not tho thingis that I seie, [47] Eche that cometh to me, and herith my wordis, and doth hem: I schal schewe to 3ou to whom he is like, [48] he is like to a man that bildith an hous, that diggid depe, and sette the foundement on a stoon, and whanne greet flood was made the flood was hurtlid to that hous, ℭ it my3t not moue it, for it was founded on a sad stoon, [49] but he that heerith and doith not: is like to a man bildynge his hous on erthe withouten foundement, In to whiche the flood was hurtlid: and anoon it fil donn, and the fallynge doun of that hous: was made greet.

7. AND whanne he hadde fulfillid alle his wordis into the eeris of the puple: he entrid in to cafernaum, [2] but a seruaunt of a centurien that was precious to hym

i3e, *eye*. yuel, *evil*. clepen, *call*. sad, *steady, firm*. hurtlid, *dashed*.

TYNDALE—1534.

Every man shalbe perfecte, even as his master is. [41] Why seyst thou a moote in thy brothers eye, and considerest not the beame that is in thyne awne eye? [42] Ether how cannest thou saye to thy brother: Brother, let me pull out the moote that is in thyne eye: when thou perceavest not the beame that is in thyne awne eye? Ypocrite, cast out the beame out of thyne awne eye fyrst, and then shalt thou se perfectly, to pull out the moote out of thy brothers eye.

[43] It is not a good tree that bringeth forthe evyll frute: nether is that an evyll tree, that bringeth forthe good frute.

[44] For every tree is knowen by his frute. Nether of thornes gader men fygges, nor of busshes gader they grapes. [45] A good man out of the good treasure of his hert, bringeth forthe that which is good. And an evyll man out of the evyll treasure of his hert, bringeth forthe that which ys evyll. For of the aboundaunce of the hert his mouthe speakethe. [46] Why call ye me Master, Master: and do not as I bid you? [47] whosoever cometh to me and heareth my sayinges, and dothe the same, I will shewe you to whome he ys lyke.

[48] He is like a man which bilt an housse: and digged depe, and layde the foundacion on a rocke. When the waters arose, the fludde bet apon that housse, and coulde not move yt. For it was grounded apon a rocke. [49] But he that heareth and doth not, is lyke a man that with out foundacion bylt an housse apon the erth, agaynst which the fludde did bet: and it fell by and by. And the fall of that housse was greate.

7. WHEN he had ended all his sainges in the audience of the people, he entred into Capernaum. [2] And a certayne Centurions seruaunte was sicke and redy to

CRANMER—1539.

Euery man shalbe perfecte, euen as his master is [41] Why seest thou a moate in thy brothers eye, but consyderest not the beame that is in thyne awne eye? [42] Ether how cannest thou saye to thy brother: Brother, let me pull out the moate that is in thyne eye, when thou seest not the beame that is in thyne awne eye. Thou ypocrite, cast out the beame out of thyne awne eye fyrst, and then shalt thou se perfectly, to pull out the moate that is in thy brothers eye.

[43] For it is not a good tree, that bringeth forth euyll frute: nether is that an euyll tree, that bringeth forth good frute. [44] For euery tre is knowen by his frute. For of thornes do not men gather fygges, nor of busshes gather they grapes. [45] A good man out of the good treasure of his herte, bryngeth forth that which is good. And an euyll man, out of the euyll treasure of his hert, bryngeth forth that which is euyll. For of the aboundance of the hert, hys mouth speaketh

[46] Why call ye me Lorde lorde, and do not as I byd you: [47] whosoeuer commeth to me and heareth my sayinges, and doth the same, I will shewe you to whome he is lyke. [48] He is lyke a man which bylt an house, and dygged depe, and layde the foundacyon on a rocke. When the waters arose, the flud bet vpon that house, and coulde not moue it. For it was grounded vpon a rocke. [49] But he that heareth and doth not, is lyke a man that with out foundacion bylt an house vpon the erth, agaynst which the floud dyd beat: and it fell immediatly. And the fall of that house was greate.

7. WHEN he had ended all his sayinges in the audience of the people he entred into Capernaum. [2] And a certayne Centurions seruaunt which was deare vnto him laye sick and was in parell of

'τὸ πονηρόν· ἐκ γὰρ [k]τοῦ περισσεύματος τῆς| καρδίας λαλεῖ τὸ στόμα αὐτοῦ. [46]Τί
'δέ με καλεῖτε, Κύριε, κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; [47]πᾶς ὁ ἐρχόμενος πρός με
'καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτοὺς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος.
'[48]ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε καὶ ἐβάθυνε, καὶ ἔθηκε
'θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης, προσέρρηξεν ὁ ποταμὸς τῇ
'οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε σαλεῦσαι αὐτήν· [l]τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.|
'[49]ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ
'τὴν γῆν χωρὶς θεμελίου· ᾗ προσέρρηξεν ὁ ποταμὸς, καὶ εὐθέως [m]ἔπεσε,| καὶ ἐγένετο
'τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.'

VII. Ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ
εἰσῆλθεν εἰς Καπερναούμ. [2]Ἑκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλε

[i] Alex. = θησαυροῦ. [k] Alex. περισσεύματος. [l] Alex. διὰ τὸ καλῶς οἰκοδομεῖσθαι αὐτὴν. [m] Alex. συνέπεσε.

GENEVA—1557.

aboue his master: But whosoeuer *wil be* a perfect *disciple* shalbe as his master is. [41] Why seyst thou a mote in thy brothers eye, and considerest not the beame that is in thyne owne eye? [42] Ether how cannest thou say to thy brother, Brother let me pul out the mote that is in thyne eye: when thou perceauest not the beame that is in thyne owne eye? Hypocrite, cast out the beame out of thyne owne eye first, and then shalt thou see perfectly, to pul out the mote that is in thy brothers eye. [43] For it is not a good tree that bringeth forth euyl frute: nether is that an euyl tree, that bringeth forth good frute.

[44] For euery tree is knowen by his owne frute. For nether of thornes gather men fygges, nor of bushes gather they grapes.

[45] A good man out of the good treasure of his heart, bryngeth forth that which is good: and an euyl man out of the euyl treasure of his hart, bringeth forth that which is euyl. For of the abondance of the hart, hys mouth speaketh. [46] Why call ye me Master, Master, and do not as I byd you? [47] Whosoeuer cometh to me, and heareth my sayinges, and doth the same, I wil shewe you to whome he is lyke [48] He is like a man which buylt an house, and dygged depe, and layd the foundation on a rock. And when the waters arose, the floud bet vpon that house, and could not shake it downe: for it was grounded vpon a rock. [49] But he that heareth and doth not, is lyke a man that without foundation buylt an house vpon the earth, agaynst which the floud dyd beat, and it fel by and by. And the fal of that house was great.

7. VVHEN he had ended all his sayinges in the audience of the people, he entred into Capernaum. [2] And a certayn Centurions seruant was syck and ready

RHEIMS—1582.

not aboue his maister: but euery one shal be perfect, if he be as his maister.

[41] And vvhy seest thou the mote in thy brothers eie: but the beame that is in thine ovvne eie thou considerest not? [42] Or hovv canst thou say to thy brother, Brother, let me cast out the mote out of thine eie: thy self not seeing the beame in thine ovvne eie? Hypocrite, cast first the beame out of thine ovvne eie: and then shalt thou see clerely to take forth the mote out of thy brothers eie.

[43] For there is no good tree that yeldeth euil fruites: nor euil tree, that yeldeth good fruite. [44] For euery tree is knovven by his fruite. For neither doe they gather figges of thornes: neither of a bush doe they gather the grape. [45] The good man of the good treasure of his hart bringeth forth good: and the euil man of the il treasure bringeth forth euil. for of the aboundance of the hart the mouth speaketh.

[46] And vvhy cal you me, Lord, Lord: and doe not the things vvhich I say?

[47] Euery one that commeth to me, and heareth my vvords, and doeth them: I vvill shevv you to vvhom he is like. [48] He is like to a man building a house, that digged deepe, and laid the foundation vpon a rocke. And vvhen an inundation rose, the riuer bette against that house, and it could not moue it: for it vvas founded vpon a rocke. [49] But he that heareth, and doeth not: is like to a man building his house vpon the earth vvithout a foundation: against the vvhich the riuer did beate: and incontinent it fell, and the ruine of that house vvas great.

7. AND vvhen he had fully said al his vvords into the eares of the people, he entred into Capharnaum. [2] And the seruant of a certaine Centurion being sicke,

AUTHORISED—1611.

is not aboue his master: but euery one [a] that is perfect shalbe as his master. [41] And why beholdest thou the mote that is in thy brothers eye, but perceiuest not the beame that is in thine owne eye? [42] Either how canst thou say to thy brother, Brother, let mee pull out the mote that is in thine eye: when thou thy selfe beholdest not the beame that is in thine owne eye? Thou hypocrite, cast out first the beame out of thine owne eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye. [43] For a good tree bringeth not foorth corrupt fruit: neither doeth a corrupt tree bring foorth good fruit. [44] For euery tree is knowen by his owne fruit: for of thornes men doe not gather figs, nor of a bramble bush gather they grapes. [45] A good man out of the good treasure of his heart, bringeth foorth that which is good: and an euill man out of the euill treasure of his heart, bringeth foorth that which is euill: For of the abundance of the heart, his mouth speaketh.

[46] And why call ye mee Lord, Lord, and doe not the things which I say? [47] Whosoeuer commeth to me, and heareth my sayings, and doeth them, I will shew you to whom he is like. [48] Hee is like a man which built an house, and digged deepe, and layed the foundation on a rocke. And when the flood arose, the streame beat vehemently vpon that house, and could not shake it: for it was founded vpon a rocke. [49] But hee that heareth, and doeth not, is like a man that without a foundation built an house vpon the earth: against which the streame did beat vehemently, and immediatly it fell, and the ruine of that house was great.

7. NOW when hee had ended all his sayings in the audience of the people, he entred into Capernaum. [2] And a certaine Centurions seruant, who was deare vnto

[a] *Or*, shall be perfected as his master.

τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. [3] ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν, ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ. [4] οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν [n] παρεκάλουν| αὐτὸν σπουδαίως, λέγοντες[o], '[q] Ὅτι ἄξιός ἐστιν ᾧ [p] παρέξει| τοῦτο· [5] ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συνα-' γωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν.' [6] Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν [q] ὁ ἑκατόνταρχος φίλους,|λέγων αὐτῷ, ' Κύριε, μὴ σκύλλου· οὐ γάρ εἰμι ἱκανὸς ἵνα [r] ὑπὸ τὴν στέγην ' μου| εἰσέλθῃς· [7] διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρός σε ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ' ἰαθήσεται ὁ παῖς μου. [8] καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ' ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ' ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.' [9] Ἀκούσας

[n] Alex. ἠρώτων. [o] Alex. + αὐτῷ. [p] Alex. παρέξῃ. [q] Alex. φιλ. ὁ ἑκατ. [r] Alex. μου ὑπὸ τὴν στέγην. [s] Const. οὔτε.

WICLIF—1380.

was sike and drawynge to the deeth/ [3] and whanne he hadde herde of ihesus: he sente to hym the eldre men of iewis/ & preied hym that he wolde come and hele his seruaunte/ [4] and whanne thei camen to ihesus, thei preieden hym bisili & seiden to hym/ for he is worthi that thou graunte to hym this thing [5] for he loueth oure folk/ & he bildid to us a synagoge/ [6] and ihesus wente with hem/ and whanne he was not fer fro the hous the centurien sente to hym frendis and seide/ lord nyle thou be traueilid/ for I am not worthi: that thou entre vndir my roof/ [7] for whiche thing, and I demed not my silf worthi: that I come to thee/ but seie thou bi word: and my child schal be heelid/ [8] for I am a man ordeyned vndir power, and haue knyȝtis vndir me/ and I seie to this go: and he goith/ & to another come: and he cometh/ and to my seruaunt do this thing: and he doith/ [9] & whanne this thing was herd: ihesus wondrid and seide to the puple suynge hym/ truli I seie to ȝou: nether in israel fonde so greet feith/ [10] and thei that weren sente turneden aȝen hoome: and founden the seruaunte hole, whiche was sike/

[11] And it was don aftirward ihesus wente in to a citee, that is clepid naym: and his disciplis and ful greet peple wente with hym/ [12] & whanne he cam nyȝ to the ȝate of the citee: lo the sone of a womman that hadde no mo children: was borun out deed/ and this was a widowe, and moche puple of the citee with hir/ [13] and whanne the lord ihesus hadde seen hir: he hadde ruthe on hir/ and seide to hir/ nyle thou wepe/ [14] and he cam nyȝ: and touchid the bere/ and thei that baren: stoden/ and he seide/ ȝunge man: I seie to thee rise up/ [15] and he that was deed sate up aȝen/ & bigan to speke/ and he ȝaf hym to his modir/ [16] & drede took alle men/ & thei magnyfieden god and seiden/

nyle, *not*. traueilid, *troubled*. demed, *judged*. knyȝtis, *soldiers*. suynge, *following*. aȝen, *again*. clepid, *called*. ruthe, *pity*. ȝaf. *gave*.

TYNDALE—1534.

dye whom he made moche of. [3] And when he hearde of Iesu/ he sent vnto him the elders of the Iewes/ besechinge him that he wolde come and heale his servaunt. [4] And they came to Iesus and besought him instantly sayinge: He is worthi that thou shuldest do this for him. [5] For he loveth oure nacion/ and hath bilt vs a sinagoge [6] And Iesus went with them.

And when he was not farre from the housse/ the Centurion sent frendes to him sayinge vnto him: Lorde trouble not thy silfe: for I am not worthy that thou shuldest enter vnder my roffe. [7] Wherfore I thought not my silfe worthy to come vnto the: but saye the worde/ and my servaunt shalbe whoole. [8] For I lyke wyse am a man vnder power/ and have vnder me soudiers/ and I saye vnto won/ goo: and he goeth. And to another/ come: and he cometh. And to my servaunt/ do this: and he doeth it. [9] When Iesus herde this/ he merveyled at him/ and turned him about and sayd to the people that folowed him: I saye vnto you/ I have not founde so greate faith/ noo/ not in Israel. [10] And they that were sent/ turned backe home agayne/ and founde the servaunt that was sicke/ whoole.

[11] And it fortuned after that/ that he went into a cite called Naim/ and many of his disciples went with him/ and moche people. [12] When he came nye to the gate of the cite: beholde/ ther was a deed man caried out which was the only sonne of his mother/ and she was a widowe/ and moche people of the cite was with her. [13] And when the lorde sawe her/ he had compassion on her/ and sayde vnto her: wepe not. [14] And he went and touched the coffyn/ and they that bare him/ stode still. And he sayde: Yonge man/ I saye vnto the/ aryse. [15] And the deed sate vp and beganne to speake. And he delyvered him to his mother. [16] And ther cam a feare on them all. And they glorified god

CRANMER—1539.

death, [3] And when he heard of Iesu, he sent vnto him the elders of the Iewes, besechinge him that he wolde come, and heale hys seruaunte. [4] And whan they cam to Iesus, they besought him instantly, saying: He is worthy that thou shuldest do this for him. [5] For he loueth oure nacion, and hath buylt vs a synagoge. [6] And Iesus went with them.

And when he was now, not farre from the house, the Centurion sent frendes to him: saying vnto him Lorde, trouble not thy selfe: for I am not worthy: that thou shuldest enter vnder my roffe. [7] Wherfore I thought not my selfe worthy to come vnto the: but saye thou the worde, and my seruaunt shalbe whole. [8] For I also am a man set vnder power, and haue vnder me soudiers, and I saye vnto one: go, and he goeth: and to another, come: and he commeth: and to my seruaunt, do this: and he doeth it. [9] When Iesus herde this, he merueyled at him, and turned him about, and sayd to the people that folowed him: I saye vnto you, I haue not founde so great fayth, no, not in Israel. [10] And they that were sent, turned backe home agayne and founde the seruaunt whole that had bene sycke.

[11] And it fortuned after this, that he went into a cytie which is called Naim, and many of his disciples went with him, and moche people. [12] When he came nye to the gate of the cytie: beholde, ther was a deed man caryed out, which was the onely sonne of his mother, and she was a wydowe, and moch people of the cytie was with her. [13] And when the Lord sawe her, he had compassion on her, and sayde vnto her: wepe not. [14] And he came nye, and touched the coffyn: and they that bare him, stode styll. And he sayde: Yonge man, I saye vnto the aryse. [15] And he that was deed, sate vp, and beganne to speake. And he delyuered him to his mother. [16] And there came a feare on them all. And they gaue the glory vnto God,

δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν· καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε, ‘Λέγω ὑμῖν, [s]οὐδὲ| ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον.’ [10]Καὶ ὑποστρέψαντες [t]οἱ πεμφθέντες εἰς τὸν οἶκον εὗρον τὸν ἀσθενοῦντα δοῦλον| ὑγιαίνοντα.

[11]Καὶ ἐγένετο ἐν [u]τῇ| ἑξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναΐν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ [v]ἱκανοὶ| καὶ ὄχλος πολύς. [12]ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ, ἐξεκομίζετο τεθνηκὼς, υἱὸς μονογενὴς τῇ μητρὶ αὐτοῦ, [w]καὶ αὕτη χήρα·| καὶ ὄχλος τῆς πόλεως ἱκανὸς [x]ἦν| σὺν αὐτῇ. [13]καὶ ἰδὼν αὐτὴν ὁ Κύριος ἐσπλαγχνίσθη ἐπ᾽ αὐτῇ, καὶ εἶπεν αὐτῇ, ‘Μὴ κλαῖε.’ [14]Καὶ προσελθὼν ἥψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες ἔστησαν· καὶ εἶπε, ‘Νεανίσκε, σοὶ λέγω, ἐγέρθητι.’ [15]Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. [16]ἔλαβε δὲ φόβος [y]πάντας,| καὶ ἐδόξαζον τὸν Θεὸν, λέγοντες, ‘[z]Ὅτι

[t] Alex. εἰς τὸν οἶκον οἱ π. ε. τ. ἀ. (s. = ἀ.) δ. [u] Const. τῷ. [v] Alex. = ἱκανοί. [w] Alex. καὶ αὕτη ἦν χήρα. [x] Const. = ἦν. [y] Rec. ἅπαντας.

GENEVA—1557.

to dye, whome he made much of. [3] And when he heard of Iesus, he sent vnto hym the Elders of the Iewes, besechyng hym that he would come and heale his seruant. [4] And they came to Iesus, and besoght hym instantly, saying, He is woorthy that thou should est bestowe this pleasure vpon him. [5] For he loueth *sayd they*, our nation, and hath buylt vs a Synagoge.

[6] Then Iesus went with them. But when he was now not farre from the house, the Centurion sent friendes to him, saying vnto him, Lord trouble not thy self: for I am not woorthy that thou shouldest enter vnder my roffe. [7] Wherfore I thoght not my self woorthy to come vnto thee, but say the woord, and my seruant shalbe whole. [8] For I lykewyse am a man vnder power, and haue vnder me souldiers, and I say vnto one, Go, and he goeth: and to another, Come, and he commeth: and to my seruant, Do this, and he doeth it. [9] When Iesus heard this, he marueyled at hym, and turned hym about, and sayd to the people, that folowed him, I say vnto you, I haue not found so great faith, no, not in Israel. [10] And they that were sent, turned back home agayne, and found the seruant that was syck, whole. [11] And it fortuned the day after, that he went into a citie called Naim, and many of his disciples went with hym, and much people. [12] When he came nye to the gate of the citie, beholde there was a dead man caryed out, *who was* the onely begotton sonne of his mother, which was a wydowe: and much people of the citie was with her.

[13] And when the Lord sawe her, he had compassion on her, and sayd vnto her, Wepe not. [14] And he went and touched the coffyn (and they that bare hym stode styl) and he sayd, Yonge man, I say vnto thee, Arise. [15] And he that was dead sate vp, and began to speake: and he deliuered him to his mother. [16] And there came a feare on them all: and they

RHEIMS—1582.

vvas readie to die: vvho vvas deere vnto him. [3] And when he heard of IESVS, he sent vnto him the Auncients of the Ievves, desiring him to come and heale his seruant. [4] But they being come to IESVS, besought him earnestly, saying to him, That he is vvorthie that thou shouldest doe this for him. [5] for he loueth our nation: and he hath built a synagogue for vs. [6] And IESVS vvent vvith them. And vvhen he vvas novv not farre from the house, the Centurion sent his frends vnto him, saying, Lord, trouble not thy self. for I *am not vvorthie that thou shouldest enter vnder my roofe.* [7] for the vvhich cause neither did I thinke my self vvorthie to come to thee: but say the vvord, and my seruant shal be made whole. [8] for I also am a man subiect to authoritie, hauing vnder me souldiars: and I say to this, goe, and he goeth: and to an other, come, and he commeth: and to my seruant, doe this, and he doeth it. [9] Vvhich IESVS hearing, marueiled: and turning to the multitudes that folovved him he said, Amen I say to you, neither in Israel haue I found so great faith. [10] And they that vvere sent, being returned home, found the seruant that had been sicke, vvhole.

[11] And it came to passe, aftervvard he vvent into a citie that is called Naim: and there vvent vvith him his Disciples and a very great multitude. [12] And vvhen he came nigh to the gate of the citie, behold a dead man vvas caried forth, the only sonne of his mother: and she, vvas a vvidovv: and a great multitude of the citie vvith her. [13] Vvhom vvhen our Lord had seen, being moued vvith mercie vpon her, he said to her, Vveepe not. [14] And he came neere and touched the coffin. And they that caried it, stood stil: and he said, Yong man, I say to thee, Arise. [15] And he that vvas dead, sate vp, and beganne to speake. And he gaue him to his mother. [16] And feare tooke them al: and they magnified God, saying, That a

AUTHORISED—1611.

him, was sicke and ready to die. [3] And when he heard of Iesus, he sent vnto him the Elders of the Iewes, beseeching him that he would come and heale his seruant. [4] And when they came to Iesus, they besought him instantly, saying, that hee was worthy for whom hee should do this. [5] For he loueth our nation, and hee hath built us a Synagogue. [6] Then Iesus went with them. And when he was now not farre from the house, the Centurion sent friends to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roofe. [7] Wherefore neither thought I my selfe worthy to come vnto thee: bnt say in a word, and my seruant shall bee healed. [8] For I also am a man set vnder authoritie, hauing vnder me souldiers: and I say vnto one, Goe, and he goeth: and to another, Come, and hee commeth: and to my seruant, Doe this, and he doeth it. [9] When Iesus heard these things, hee marueiled at him, and turned him about, and saide vnto the people that followed him, I say vnto you, I haue not found so great faith, no, not in Israel. [10] And they that were sent, returning to the house, found the seruant whole that had bene sicke.

[11] And it came to passe the day after, that he went into a citie called Naim: and many of his disciples went with him, and much people. [12] Now when hee came nigh to the gate of the citie, behold, there was a dead man caried out, the onely sonne of his mother, and shee was a widow: and much people of the citie was with her. [13] And when the Lord saw her, hee had compassion on her, and said vnto her, Weepe not. [14] And hee came and touched the [a] beere (and they that bare him, stood still.) And he said, Yong man, I say vnto thee, Arise. [15] And he that was dead, sate vp, and began to speake: and he deliuered him to his mother. [16] And there came a feare on all, and they

[a] *Or*, coffin.

'προφήτης μέγας [z]ἐγήγερται| ἐν ἡμῖν·' καὶ '"Οτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν
'αὐτοῦ.' [17]Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ
τῇ περιχώρῳ.

[18]Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. καὶ προσ-
καλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης [19]ἔπεμψε πρὸς τὸν Ἰησοῦν,
λέγων, 'Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;' [20]Παραγενόμενοι δὲ πρὸς αὐτὸν
οἱ ἄνδρες εἶπον, 'Ἰωάννης ὁ Βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρός σε, λέγων, Σὺ εἶ
'ὁ ἐρχόμενος, ἢ [a]ἄλλον| προσδοκῶμεν;' [21]Ἐν [b]αὐτῇ| δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς
ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο
[c]τὸ| βλέπειν. [22]καὶ ἀποκριθεὶς [d]ὁ Ἰησοῦς| εἶπεν αὐτοῖς, 'Πορευθέντες ἀπαγγείλατε
'Ἰωάννῃ ἃ εἴδετε καὶ ἠκούσατε· [e]ὅτι| τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι,

[z] Alex. ἠγέρθη. [a] Alex. ἕτερον. [b] Alex. ἐκείνῃ. [c] Const. = τὸ. [d] Alex. = ὁ Ἰησοῦς. [e] Alex. = ὅτι. [f] Const. τοῖς ὄχλοις.
[g] Alex. ἐξήλθατε s. ἐξήλθετε.

WICLIF—1380.

for a greet profete is risun among us: and for god hath visitid his puple/ [17] and this word wente out of hym, in to alle iudee: and in to alle the cuntre aboute/

[18] and Iones disciplis tolden hym: of alle these thingis/ [19] ℭ Ion clepid tweyne of his disciplis and sente hem to ihesus, and seide/ art thou he that is to come/ or abiden we another? [20] ℭ whanne the men comen to hym: thei seiden/ Ion baptist sente us to thee: and seide/ art thou he that is to come: or we abiden another? [21] and in that our he helid many men of her sikenessis and woundis and yuel spiritis: and he ȝaf siȝte to many blinde men/ [22] and ihesus answerid ℭ seide to hem/ go ȝe aȝen ℭ telle ȝe to Ion, tho thingis that ȝe han herde and seen/ blinde men seen, crokid men gon, mesels ben made clene, deef men heren, deed men risen aȝen, pore men ben taken to prechynge of the gospel: [23] and he that schal not be sclaundrid in me: is blessid/

[24] and whanne the massangers of Ion, weren gon forth: he bigan to seie of Ion to the puple/ what wenten ȝe out in to desert to se? a rede waggid with the wynde? [25] but what wenten ȝe out to se? a man clothid with softe clothis? lo thei that ben in precious cloith and in delicis: ben in kyngis housis/ [26] but what wenten ȝe out to se? a profete? ȝhe I seie to ȝou: and more thanne a profete/ [27] this is he of whom it is writun/ lo I sende myn aungel bifor thi face/ which schal make thi weie redi bifor thee/ [28] certis I seie to ȝou/ ther is no man more profete among children of wymmen thanne is Ion. But he that is lasse in the kyngdom of heuenes: is more thanne he. [29] And alle the puple

clepid, *called*. her, *their*. yuel, *evil*.
ȝaf siȝte, *gave sight*. aȝen, *again*. mesels, *lepers*.
delicis, *delights*. certis, *truly*.

TYNDALE—1534.

sayinge: a greate prophet is rysen amonge vs/ and god hath visited his people. [17] And this rumor of him went forthe throughout all Iurie/ and thorowout all the regions which lye rounde about.

[18] And the disciples of Iohn shewed him of all these thinges. [19] And Iohn called vnto him .ii. of his disciples/ and sent them to Iesus sayinge: Arte thou he that shall come: or shall we loke for another? [20] When the men were come vnto him/ they sayde: Iohn baptiste sent vs vnto the sayinge: Arte thou he that shall come: or shall we wayte for another? [21] And at the same tyme he cured many of their infirmites and plages/ and of evyll spretes/ and vnto many that were blynde/ he gave sight. [22] And Iesus answered and sayd vnto them: Goo youre wayes and shewe Iohn/ what thinges ye have sene and harde: how that the blynde se/ the halt goo/ the lepers are clensed/ the deafe heare/ the deed aryse/ to the poore is the glad tydinges preached/ [23] and happy is he/ that is not offended by me.

[24] When the messengers of Iohn were departed/ he began to speake vnto the people of Iohn What went ye oute into the wildernes for to se? went ye to se arede shaken with the wynde? [25] But what went ye out for to se? A man clothed in soofte rayment? Beholde they which are gorgeously apparelled/ and lyve delicatly/ are in kynges courtes. [26] But what went ye forth to se? A prophete? Ye I saye to you/ and moare then a prophete. [27] This is he of whom it is wrytten? Beholde I sende my messenger before thy face/ to prepare thy waye before the. [28] For I saye vnto you: a greater prophete then Iohn/ amonge wemens chyldren is ther none. Neverthelesse one that is lesse in the kyngdom of god/ is greater then he.

[29] And all the people that hearde/ and the

CRANMER—1539.

sayinge A greate prophet is rysen vp amonge vs, and God hath visited his people. [17] And this rumor of hym went forth throughout all Iurie, and thorow out all the regions which lye rounde about.

[18] And the disciples of Iohn shewed him of all these thinges [19] And Iohn called vnto him two of his disciples, and sent them to Iesus, sayinge: Arte thou he that shulde come: or shall we loke for another? [20] When the men were come vnto him, they sayde: Iohn baptiste sent vs vnto the, saying: Art thou he that shulde come? or shall we wayte for another? [21] And in that same houre he cured many of their infirmites and plages, and of euyll spretes, and vnto many that were blynde he gaue syght. [22] And he answered, and sayd vnto them: Go youre wayes, and bring worde agayne to Iohn, what thinges ye haue sene and harde, how that the blynde se, the halt go, the lepers ar clensed, the deafe heare, the deed ryse agayne: to the poore is the glad tydinges preached, [23] and happy is he, that is not offended at me.

[24] And when the messengers of Iohn were departed, he began to speake vnto the people concernyng Iohn. What went ye out into the wyldernes for to se? a rede shaken with the wynde? [25] But what went ye out for to se? A man clothed in softe rayment? Beholde, they which are gorgeously apparelled, and lyue delycatly, are in kynges courtes. [26] But what went ye forth to se? A Prophete? Yee I saye to you, and more then a prophete. [27] Thys is he, of whom it is written Behold, I sende mine angell before thy face which shall prepare thy waye before the. [28] For I saye vnto you, amonge wemens children, is ther not a greater prophet then Iohn baptist. Neuerthelesse, he that is lesse, in the kyngdome of God is greater then he.

[29] And all the people, and the publicans

‘ λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται·
‘ [23]καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.’ [24]Ἀπελθόντων δὲ τῶν
ἀγγέλων Ἰωάννου, ἤρξατο λέγειν [f]πρὸς τοὺς ὄχλους| περὶ Ἰωάννου, ‘Τί [g]ἐξεληλύ-
‘ θατε| εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; [25]ἀλλὰ τί
‘ [h]ἐξεληλύθατε| ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ, οἱ ἐν
‘ ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. [26]ἀλλὰ τί
‘ ἐξεληλύθατε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου. [27]οὗτός
‘ ἐστι περὶ οὗ γέγραπται, “Ἰδοὺ, [i]ἐγὼ| ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσ-
“ ώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.” [28]*k* Λέγω γὰρ|
‘ ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν [l]προφήτης| Ἰωάννου [m]τοῦ Βαπτιστοῦ| οὐδείς
‘ ἐστιν. ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μείζων αὐτοῦ ἐστι.’ [29]Καὶ πᾶς

[h] Alex. ἐξήλθετε s. ἐξήλθατε. [i] Alex. = ἐγὼ. [k] Alex. Ἀμὴν λέγω s. Λέγω δὲ s. Λέγω. [l] Alex. = προφήτης.
[m] Alex. = τοῦ Βαπτιστοῦ.

GENEVA—1557.

glorified God, saying, A great Prophet hathe rysen among vs, and God hath visited his people. [17] And this rumor of hym went forth throughout all Iurie, and through out all the region round about. [18] And the disciples of Iohn shewed hym of all these thynges. [19] And Iohn called vnto him two of his disciples, and sent them to Iesus, saying, Art thou he that should come, or shal we loke for another? [20] When the men were come vnto him, they sayd, Iohn Baptist sent vs vnto thee, saying, Art thou he that should come, or shal we wait for another? [21] And at that same tyme, he cured many of their infirmities, and plagues, and of euyl spirites: and vnto many that were blynde, he gaue syght.

[22] And Iesus answered, and sayd vnto them, Go your wayes and shewe Iohn, what thynges ye haue sene and heard: how that the blynde see, the halte go, the lepers are clensed, the deafe heare, the dead ryse agayne, to the poore is the glad tidinges preached, [23] And happy is he, that shal not be offended at me.

[24] And when the messengers of Iohn were departed, he began to speake vnto the people of Iohn, What went ye out into the wyldernesse for to see? a rede shaken with the wynde? [25] But what went ye out for to see? A man clothed in soft rayment? Beholde, they which are gorgeously apparelled, and lyue delycately, are in kynges courtes. [26] But what went ye forth to see? A Prophet? yea I say to you, and greater then a Prophet. [27] This is he of whome it is wrytten, Beholde, I send my messenger before thy face, which shal prepare thy way before thee. [28] For I say vnto you, there is no greater Prophet then Iohn, among them that are born of women: neuerthelesse, he that is lesse in the kyngdome of God, is greater then he. [29] Then all the people that heard,

RHEIMS—1582.

great Prophet is risen among vs: and, That God hath visited his people. [17] And this saying vvent forth into al Ievvrie of him, and into al the countrie about.

[18] And Iohns disciples shevved him of al these things. [19] And Iohn called tvvo of his disciples, and sent them to Iesvs, saying, Art thou he that art to come: or expect vve an other? [20] And vvhen the men vvere come vnto him, they said, Iohn the Baptist hath sent vs to thee, saying, Art thou he that art to come: or expect vve an other? [21] (And the self same houre, he cured many of maladies, and hurtes, and euil spirits: and to many blinde he gaue sight.) [22] And answering, he said to them, Goe and report to Iohn vvhat you haue heard and seen: That the blinde see, the lame vvalke, the lepers are made cleane, the deafe heare, the dead rise againe, [23] the poore are euangelized: and blessed is he vvhosoeuer shal not be scandalized in me.

[24] And vvhen Iohns messengers vvere departed, he began to say of Iohn to the multitudes, Vvhat vvent you out into the desert to see? a reede moued vvith the vvinde? [25] But vvhat vvent you forth to see? a man clothed in soft garments? behold they that are in costly apparel and delicacies, are in the house of kings. [26] But vvhat vvent you out for to see? a Prophet? Certes I say to you, and more then a Prophet. [27] this is he of whom it is vvritten, *Behold I send mine Angel before thy face, vvhich shal prepare thy vvay before thee.* [28] For I say to you, A greater Prophet among the children of vvomen then Iohn the Baptist, there is no man. but he that is the lesser in the kingdom of God, is greater then he.

[29] And al the people hearing and the

AUTHORISED—1611.

glorified God, saying, that a great Prophet is risen vp among vs, and that God hath visited his people. [17] And this rumour of him went foorth throughout all Iudea, and throughout all the region round about. [18] And the disciples of Iohn shewed him of all these things.

[19] And Iohn calling vnto him two of his disciples, sent them to Iesus, saying, Art thou hee that should come, or looke we for another? [20] When the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, saying, Art thou hee that should come, or looke we for another? [21] And in that same houre hee cured many of their infirmities and plagues, and of euill spirits, and vnto many that were blinde, he gaue sight. [22] Then Iesus answering, said vnto them, Goe your way, and tell Iohn what things yee haue seene and heard, how that the blind see, the lame walke, the lepers are clensed, the deafe heare, the dead are raised, to the poore the Gospel is preached. [23] And blessed is he whosoeuer shall not be offended in me.

[24] And when the messengers of Iohn were departed, hee beganne to speake vnto the people concerning Iohn: What went ye out into the wildernesse for to see? A reed shaken with the winde? [25] But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and liue delicately, are in kings courts. [26] But what went ye out for to see? A Prophet? Yea, I say vnto you, and much more then a Prophet. [27] This is hee of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. [28] For I say vnto you, among those that are borne of women, there is not a greater Prophet then Iohn the Baptist: but he that is least in the kingdome of God, is greater then he. [29] And all the people that heard *him*, and

ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεὸν, βαπτισθέντες τὸ βάπτισμα
Ἰωάννου· [30]οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς,
μὴ βαπτισθέντες ὑπ' αὐτοῦ.[n] '[31]Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς
' ταύτης; καὶ τίνι εἰσὶν ὅμοιοι; [32]ὅμοιοί εἰσι παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις, καὶ
' προσφωνοῦσιν ἀλλήλοις, [o]καὶ λέγουσιν,| Ηὐλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε·
' ἐθρηνήσαμεν [p]ὑμῖν,| καὶ οὐκ ἐκλαύσατε. [33]ἐλήλυθε γὰρ Ἰωάννης ὁ Βαπτιστὴς
' μήτε [q]ἄρτον| ἐσθίων μήτε [r]οἶνον| πίνων, καὶ λέγετε, Δαιμόνιον ἔχει. [34]ἐλήλυθεν
' ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, Ἰδοὺ, ἄνθρωπος φάγος καὶ
' οἰνοπότης, [s]φίλος τελωνῶν| καὶ ἁμαρτωλῶν. [35]καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν
' τέκνων αὐτῆς [t]πάντων.'|

[36]Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς

[n] Rec. +εἶπε δὲ ὁ Κύριος. [o] Alex. λέγοντες. [p] Alex. = ὑμῖν. [q] Alex. = ἄρτον. [r] Alex. = οἶνον. [s] Rec. τελωνῶν φίλος.
[t] Alex. = πάντων. [u] Alex. τὸν οἶκον. [v] Alex. κατεκλίθη.

WICLIF—1380.

herynge, and pupplicans, that hadden be baptisid with the baptym of Ion: iustifieden god, [30] but the farisies and the wise men of lawe, that weren not baptisid of hym: dispiseden the counceil of god: aȝens hem silf,

[31] and the lord seide, therfor to whom schal I seie men of this generacioun like: and to whom ben thei like? [32] thei ben like to children sittinge in chepinge and spekynge to gidre and seiynge, we han sungun to ȝou with pipis: and ȝe han not dauncid, we han made moornynge: and ȝe han not wepte, [33] for Ion baptist cam nethere etynge breed ne drynkyng wyne, and ȝe seien, he hath a fende, [34] mannes sone cam etynge and drynkynge: ⁊ ȝe seien, lo a man deuourer, and drynkynge wiyn a frend of pupplicans and of synful men, [35] and wisdom is iustified of her sones,

[36] but oon of the farisies preied ihesus: that he schulde ete with hym, and he entrid in to the hous of the farisie, and satte at the mete, [37] and lo a synful womman that was in the citee, as sche knewe that ihesus sate at the mete, in the hous of the farisie: sche brouȝte an alabastre boxe of oynement, [38] and sche stode bihinde bisidis hise feet, and bigan to moiste his feet with teeris, and wipid with the heeris of hir heed, ⁊ kiste hise feet: and anointid with oynement.

[39] and the farisie seynge that hadde clepid him: seide with ynne hym silf seiynge, if this were a profete: he schulde wite, who and what maner womman it were that touchith him, for sche is a synful womman, [40] and ihesus answerid and seide to hym, Symount I haue summe thing to seie to thee, and he seide, maistir seie thou, [41] and he answerid tweie dettouris weren to oo leener: and oon ouȝte fyue hundrid pens: and the tother fifti, [42] but whanne thei hadden not wherof thei schulden ȝilde: he forȝaf to bothe, who

aȝens, *ayainst*. fende, *fiend*. chepinge, *market*. clepid, *called*. wite, *know*. oo, *one*. leener, *lender*. ȝilde, *yive*.

TYNDALE—1534.

publicans, iustified God, and were baptised with the baptim of Iohn. [30] But the pharises and scribes despised the counsell of god agaynst them selves, and were not baptised of him.

[31] And the lorde sayd: Wher vnto shall I lyken the men of this generacion, and what thinge are they lyke? [32] They are lyke vnto chyldren sittynge in the market place, and cryinge one to another, and sayinge: We have pyped vnto you, and ye have not daunsed: we have mourned to you, and ye have not wept. [33] For Iohn baptist cam, nether eatynge breed ner drinkynge wyne, and ye saye: he hath the devyll. [34] The sonne of man is come and eateth and drinketh, and ye saye: beholde a man which is a glotton, and a drinker of wyne, a frende of publicans and synners. [35] Yet is wysdome iustified of all her chyldren. [36] And one of the pharises desyred him that he wolde eate with him. And he went into the pharises housse, and sate doune to meate. [37] And beholde a woman in that cite, which was a synner, assone as she knewe that Iesus sate at meate in the pharises housse, she brought an alablaster boxe of oyntment, [38] and she stode at his fete behynde him wepynge, and beganne to wesshe his fete with teares, and dyd wipe them with the heares of her heed, and kyssed his feete, and anoynted them with oyntment.

[39] When the pharise which bade him, sawe that, he spake with in him sylfe, sayinge: If this man were a prophete, he wolde surely have knowen who and what maner woman this is which toucheth him, for she is a synner. [40] And Iesus answered and sayde vnto him: Simon I have some what to saye vnto the. And he sayd master saye on. [41] There was a certayne lender which had two detters, the one ought five hondred pence, and the other fyfty. [42] When they had nothinge to paye, he forgave them boothe. Which of them

CRANMER—1539.

that heard him iustified God, and were baptysed with the baptime of Iohn. [30] But the Pharises and lawers despised the counsell of God agaynst them selues, and were not baptised of him. [31] And the Lorde sayd: Wher vnto shall I lyken the men of this generacion: and what thynge are they lyke? [32] They are lyke unto children sittynge in the market place, and crying one to another, and saying: We haue piped vnto you, and ye haue not daunsed: we haue mourned to you, and ye haue not wepte. [33] For Iohn Baptist came, nether eatynge breed ner drynckynge wyne, and ye saye: he hath the deuyll. [34] The sonne of man is come, and eateth and dryncketh, and ye saye: beholde a glotonous man, and an vnmeasurable dryncker of wyne, a frende of publicans and synners. [35] And wysdome is iustified of all hir children.

[36] And one of the Pharises desyred him that he wolde eate with him. And he went into the Pharises house, and sate downe to meate [37] And beholde a woman in that citie (which was a synner) as soone as she knew that Iesus sate at meate in the Pharises house, she brought an alablaster boxe of oyntment, [38] and stode at his fete behynde him wepynge and beganne to wesshe his fete with teares, and dyd wipe them with the heeres of her heed, and kyssed his fete, and anoynted them with the oyntment.

[39] When the Pharise (which had bydden him) sawe, he spake with in him selfe, saying: If this man were a prophete, he wolde surely knowe who, and what maner of woman thys is that toucheth him, for she is a synner. [40] And Iesus answered, and sayde vnto him: Simon, I haue some what to saye vnto the. And he sayd: master, saye on. [41] There was a certayne lender which had two detters, the one ought fyuehundred pence, and the other fyfty. [42] When they had nothinge to paye, he forgaue them both. Tell me therfore, which of them wyll loue him most?

[u]τὴν οἰκίαν| τοῦ Φαρισαίου [v]ἀνεκλίθη.| [37]Καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλὸς,[w] ἐπιγνοῦσα, ὅτι [x]ἀνάκειται| ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου, [38]καὶ στᾶσα [y]ὀπίσω παρὰ τοὺς πόδας αὐτοῦ| κλαίουσα, [z]ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι,| καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς [a]ἐξέμασσε,| καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ. [39]ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ, λέγων, 'Οὗτος, εἰ ἦν προφήτης, 'ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ, ἥτις ἅπτεται αὐτοῦ· ὅτι ἁμαρτωλός ἐστι.' [40]Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, 'Σίμων, ἔχω σοί τι εἰπεῖν.' 'Ο δὲ φησι, 'Διδάσκαλε, εἰπέ.' '[41]Δύο χρεωφειλέται ἦσαν δανειστῇ τινι· ὁ εἷς ὤφειλε 'δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. [42]μὴ ἐχόντων [b]δὲ| αὐτῶν ἀποδοῦναι, 'ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν, [c]εἰπὲ,| πλεῖον [d]αὐτὸν ἀγαπήσει;'|

[w] Alex. + καὶ. [x] Alex. κατακεῖται. [y] Rec. παρὰ τοὺς πόδας αὐτοῦ ὀπίσω. [z] Alex. τοῖς δ. ἤρξατο β. τ. π. αὐτοῦ. [a] Alex. ἤξίμαξε. [b] Alex. = δὲ. [c] Alex. = εἰπὲ. [d] ἀγαπ. αὐτὸν.

GENEVA—1557.

and the publicans, iustified God, beyng baptized with the baptisme of Iohn.

30 But the Pharises and Lawers despised the counsel of God against them selues, and *were* not baptized of him. 31 And the Lord sayd, Wher vnto shal I liken the men of this generation, and what *thyng* are they like vnto? 32 They are like vnto chyldren sytting in the market place, and criyng one to another, and saying, We haue pipped vnto you, and ye haue not danced: we haue mourned to you, and ye haue not wept. 33 For Iohn Baptist came, nether eating bread nor, drinckyng wyne: and ye say, He hathe the deuyl. 34 The Sonne of man is come, and eateth and drincketh: and ye say, Beholde a man which is a glotten, and a drincker of wyne, a friende of publicans and synners. 35 But wysedome is iustified of all her chyldren. 36 And one of the Pharises desired him that he would eat with hym: and he went into the Pharises house, and sate downe to meate. 37 And beholde a woman in that citie which was a synner, as sone as she knewe that Iesus sate at meat in the Pharises house, she broght an alabaster boxe of ointment. 38 And she abode at his feete behynde hym wepyng, and began to washe his fete with teares, and dyd wype them with the heares of her head, and kyssed his fete, and anoynted them with the oyntment. 39 When the Pharise which bade him, sawe *that*, he spake within him selfe, saying, If this man were a Prophet, he would surely haue knowen who, and what maner of woman this is which toucheth him, for she is a synner. 40 And Iesus answered, and sayd vnto him, Simon I haue some what to say vnto thee. And he sayd, Master say on. 41 There was a certayn lender which had two detters: the one ought fyue hundred pence, and the other fyfty. 42 When they had nothyng to pay, he forgaue them bothe. Which of them therfore (tel me,) wyl loue him moste?

RHEIMS—1582.

Publicans, iustified God, being baptized vvith Iohns baptisme. 30 But the Pharisees and the lavvyers despised the counsel of God against them selues, being not baptized of him. 31 And our Lord said, Vvherevnto then shal I liken the men of this generation, and vvherevnto are they like? 32 They are like to children sitting in the market-place, and speaking one to an other, and saying, Vve haue piped to you, and you haue not daunced: vve haue lamented, and you haue not vvept. 33 For Iohn the Baptist came neither eating bread nor drinking vvine: and you say, He hath a deuil. 34 The sonne of man came eating and drinking: and you say, Behold a man that is a gurmander and a drinker of vvine, a frende of Publicans and sinners. 35 And vvisedom is iustified of al her children.

36 And one of the Pharisees desired him to eate vvith him. And being entred into the house of the Pharisee, he sate downe to meate. 37 And behold a vvoman that was in the citie, a sinner, as she knevv that he vvas set dovvne in the Pharisees house, she brought an alabaster boxe of ointment: 38 and standing behind beside his feete, she began to vvater his feete vvith teares, & vviped them vvith the heares of her head, and kissed his feete, & anointed them with the ointment. 39 And the Pharisee that had bid him, seeing it, spake vvithin him self saying, This man if he vvere a Prophet, vvould knovv certes vvho and vvhat maner of vvoman she is vvhich toucheth him, that she is a sinner.

40 And IESVS answering said to him, Simon, I haue somevvhat to say vnto thee. but he said, Maister, say. 41 A certaine creditour had tvvo debters: one did ovve fiue hundred pence, and the other fiftie. 42 They hauing not vvherevvith to pay, he forgaue both. Vvhether therfore doth loue him

AUTHORISED—1611.

the Publicanes, iustified God, being baptized vvith the baptisme of Iohn. 30 But the Pharisees and Lawyers [α] reiected the counsell of God [β] against themselues, being not baptized of him.

31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? 32 They are like vnto children sitting in the market place, and calling one to another, and saying, We have piped vnto you, and ye haue not danced: we haue mourned to you, and ye haue not wept. 33 For Iohn the Baptist came, neither eating bread, nor drinking wine, and ye say, He hath a deuill. 34 The Sonne of man is come, eating, and drinking, and ye say, Behold a gluttonous man, and a wine-bibber, a friend of Publicanes and sinners. 35 But wisedome is iustified of all her children.

36 And one of the Pharisees desired him that he would eate with him. And he went into the Pharisees house, and sate downe to meat. 37 And behold, a woman in the citie which was a sinner, when shee knew that Iesus sate at meate in the Pharisees house, brought an Alabaster boxe of oyntment, 38 And stood at his feet behind him, weeping, and began to wash his feete with teares, and did wipe them with the haires of her head, and kissed his feet, and anointed them with the ointment. 39 Now when the Pharisee which had bidden him, saw *it*, he spake within himselfe, saying, This man, if he were a Prophet, would haue knowen who, and what maner of woman this is that toucheth him: for she is a sinner. 40 And Iesus answering, said vnto him, Simon, I haue somewhat to say vnto thee. And he saith, Master, say on. 41 There was a certaine creditour, which had two debtors: the one ought fiue hundred pence, and the other fiftie. 42 And when they had nothing to pay, he frankly forgaue them both. Tell me therefore, which of them will loue

[α] *Or*, frustrated. [β] *Or*, within themselues.

43 Ἀποκριθεὶς [e]δὲ| ὁ Σίμων εἶπεν, ‘Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο.’ Ὁ
δὲ εἶπεν αὐτῷ, ‘Ὀρθῶς ἔκρινας.’ 44 Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη,
‘Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας
‘μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας, καὶ ταῖς θριξὶ[f]
‘αὐτῆς ἐξέμαξε. 45 φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ, ἀφ’ ἧς εἰσῆλθον, οὐ διέλιπε
‘καταφιλοῦσά μου τοὺς πόδας. 46 ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ
‘μύρῳ ἤλειψέ μου τοὺς πόδας. 47 οὗ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς
‘αἱ πολλαὶ, ὅτι ἠγάπησε πολύ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.’ 48 Εἶπε δὲ
αὐτῇ, ‘Ἀφέωνταί σου αἱ ἁμαρτίαι.’ 49 Καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν
ἑαυτοῖς, ‘Τίς [g]οὗτός ἐστιν| ὃς καὶ ἁμαρτίας ἀφίησιν;’ 50 Εἶπε δὲ πρὸς τὴν γυναῖκα,
‘Ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.’

[e] Alex. = δέ. [f] Rec. + τῆς κεφαλῆς. [g] Alex. ἐστιν οὗτος.

WICLIF—1380.

thanne loueth hym more? 43 Symount answerid and seid, I gesse that he: to whom he forȝaf more, and he answerid to hym, thou hast demed riȝtly.

44 and he turned to the womman, and seide to symounte, seest thou this woman? I entrid in to thin hous: thou ȝaf no water to my fete, but this hath moistid my feet with teeris: and wipid with hir heeris, 45 thou hast not ȝouun to me a cosse: but this sithen sche entrid ceesid not to kisse my feet, 46 thou anoyntidist not myn heed with oile: but this anoyntid my feet with oynemente, 47 for the whiche thing I seie to thee, many synnes ben forȝouun to hir: for sche hath loued mych. and to whom is lesse forȝouun: he loueth lesse, 48 and ihesus seide to hir, thi synnes ben forȝouun to thee, 49 and thei that saten to gidre at the mete bigunnen to seie with ynne hem silf, who is this that forȝeueth synnes: 50 but he seide to the womman, thei feith hath made thee saaf: go thou in pees.

8. AND it was don aftirward, and ihesus made iournei bi citees and castels prechynge and euangelisynge the reume of god, and twelue with hym, 2 and summe wymmen that weren heelid of wickid spiritis and sikenessis, marie that is clepid mawdeleyin of whom seuene deuelis wenten out, 3 and Ione the wiif of chuse the procuratour of eroude: and susanne and many other that mynystriden to hym of her riches, 4 and whanne mych puple was come to gidre and men hiȝeden to hym fro the citees: he seide bi a symylitude, 5 he that sowith ȝede out to sowe his seed, and while he sowith: summe fille bisidis the weie, ꝛ was defoulid, and bridis of the eir eten it, 6 and other fel on stoon, and it sprunge up, and dried: for it hadde not moisture, 7 ꝛ other fil among thornes, ꝛ the thornes springun up to

demed, *judged*. ȝouun, *given*. cosse, *kiss*. sithen, *since*. castels, *towns*. reume, *realm*. clepid, *called*. hiȝeden, *hastened*. ȝede, *went*.

TYNDALE—1534.

tell me, will love him moost? 43 Simon answered and sayde: I suppose, that he to whom he forgave moost. And he sayde vnto him: Thou hast truly iudged.

44 And he turned to the woman, and sayde vnto Simon: Seist thou this woman? I entred into thy housse, and thou gavest me noo water to my fete but she hath wesshed my fete with teares, and wiped them with the heeres of her heed. 45 Thou gavest me no kysse: but she, sence the tyme I came in, hath not ceased to kysse my fete 46 Myne heed with oyle thou dydest not anoynte: but she hath annoynted my fete with oyntment. 47 Wherefore I saye vnto the: many synnes are forgeven her, for she loved moche. To whom lesse is forgeven, the same doeth lesse love. 48 And he sayde vnto her, thy synnes are forgeven the. 49 And they that sate at meate with him, beganne to saye within them selves: Who is this which forgeveth synnes also? 50 And he sayde to the woman: Thy faith hath saved the, Goo in peace.

8. AND it fortuned after that, that he him sylfe went throughout cities and tounes, preachynge, and shewinge the kyngdom of God, and the twelve with him. 2 And also certayne wemen, which wer healed of evell spretes, and infirmities: Mary called Magdalen, out of whom went seven devyls, 3 and Ioanna the wyfe of Chusa Herodes stewarde, and Susanna and many other: which ministred vnto them of their substaunce. 4 When moch people were gadred to gether, and were come to him out of all cities, he spake by a similitude. 5 A sower went out to sowe his seede: and as he sowed, some fell by the waye syde, and it was troden vnder fete, and the foules of the ayre devoured it vp. 6 And some fell on ston, and assone as it was spronge vp, it widdred awaye, because it lacked moystnes. 7 And some fell amonge thornes, and the thornes

CRANMER—1539.

43 Simon answered and sayd: I suppose, that he to whom he forgaue moost. And he sayde vnto him: Thou hast truly iudged.

44 And he turned to the woman, and sayde vnto Simon: Seest thou this woman. I entred in to thy house, thou gauest me no water for my fete: but she hath wesshed my fete: with teares, and wyped them with the heeres of her head 45 Thou gauest me no kysse: but she, sence the tyme I came in, hath not ceased to kysse my fete. 46 Myne heed with oyle thou dydest not anoynte: but she hath anoynted my fete with oyntment. 47 Wherfore, I saye vnto the: manny synnes are forgeuen her, for she loued moche. To whom lesse is forgeuen, the same doeth lesse loue. 48 And he sayde vnto her, thy synnes are forgeuen the. 49 And they that sate at meate wyth him, beganne to saye within them selues: Who is thys which forgeueth synnes also? 50 And he sayd to the woman: Thy fayth hath saued the: Go in peace.

8. AND it fortuned afterwarde, that he him selfe also went throughout cytyes and tounes: preachynge, and shewinge the kingdome of God, and the twelue with him. 2 And also certayne wemen, whych were healed of euell spretes, and infirmities. Mary which is called Magdalen (out of whom went seuen deuyls) 3 and Ioanna the wyfe of Chusa. Herodes stewarde, and Susanna and many other: which ministred vnto him of their substaunce 4 When moch people were gathered together, and were come to him out of all cyties, he spake by a symilitude 5 The sower went out to sowe his seede: and as he sowed, some fell by the waye syde, and it was troden downe, and the foules of the ayre deuoured it vp. 6 And some fell on stone, and as soone as it was spronge vp, it withred awaye because it lacked moystnes. 7 And somne fell amonge thornes, and the thornes sprange

VIII. *Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς διώδευε κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ,*
²καὶ γυναῖκές τινες αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν· Μαρία ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, ³καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαὶ, αἵτινες διηκόνουν [h]αὐτοῖς| [i]ἀπὸ| τῶν ὑπαρχόντων αὐταῖς. ⁴Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς, ⁵Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον [k]αὐτοῦ· | καὶ ἐν τῷ σπείρειν αὐτὸν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό.
⁶καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἰκμάδα.
⁷καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν

[h] Rec. *αὐτῷ.* [i] Alex. *ἐκ.* [k] Const. *ἑαυτοῦ.*

GENEVA—1557.

43 Simon answered, and sayd, I suppose, that he, to whome he forgaue moste: and he sayd vnto him, Thou hast truly iudged. 44 And he turned to the woman, and sayd vnto Simon, Seist thou this woman? I entred into thy house, and thou gauest me no water to my fete: but she hathe wasshed my fete with teares, and wyped them with the heares of her head. 45 Thou gauest me no kysse: but she synce the tyme I came in, hathe not ceased to kysse my fete. 46 Myne head with oyle thou dyddest not anoynt: but she hath anointed my feete with oyntement. 47 Wherefore I say vnto thee, *that* many synnes are forgeuen her, for she loued much. To whome a litle is forgeuen, the same doeth loue a litle. 48 And he sayd vnto her, Thy sinnes are forgeuen thee. 49 And they that sate at meat with him, began to say within them selues, Who is this which forgeueth synnes also? 50 And he sayd to the woman, Thy fayth hath saued thee: Go in peace.

8. AND it came to passe afterward, that he him self went through euery citie and towne, preachyng, and shewyng the kyngdome of God, and the twelue with hym. 2 And also certayn women, which were healed of euyl spirites, and infirmities: Marie which was called Magdalene, out of whome went seuen deuyls. 3 And Iohane the wyfe of Chuza Herodes steward, and Susanna, and many other which ministred vnto him of their substance. 4 When much people were gathered together, and were come to him out of all cities, he spake by a similitude. 5 A sower went out to sowe his seed, and as he sowed, some fel by the way syde, and it was troden vnder fete, and the foules of the aire deuoured it vp. 6 And some fel on the stone, and as sone as it was sprong vp, it wythered away, because it lacked moistnes. 7 And some fel among thornes, and the thornes sprang vp with it, and choked it.

RHEIMS—1582.

more? 43 Simon ansvvering said, I suppose that he to vvhom he forgaue more. But he said to him, Thou hast iudged rightly. 44 And turning to the vvoman, he said vnto Simon, Doest thou see this vvoman? I entred into thy house, vvater to my feete thou didst not giue: but she vvith teares hath vvatered my feete, and vvith her heares hath vviped them. 45 Kisse thou gauest me not: but she since I came in, hath not ceased to kisse my feete. 46 Vvith oile thou didst not anoint my head: but she vvith ointment hath anointed my feete. 47 For the vvhich I say to thee, Many sinnes are forgiuen her, because she hath loued much. But to vvhom lesse is forgiuen, he loueth lesse. 48 And he said to her, Thy sinnes are forgiuen thee. 49 And they that sate together at the table, began to say vvithin them selues, Vvho is this that also forgiueth sinnes? 50 And he said to the vvoman, Thy faith hath made the safe, goe in peace.

8. AND it came to passe afterward, and he made his iourney by cities and tovvnes preaching and euangelizing the kingdom of God: and the Tvvelue vvith him, 2 and some vvomen that had been cured of vvicked spirits and infirmities, Marie vvhich is called Magdalene, out of vvhom seuen deuils vvere gone forth, 3 and Ioane the vvife of Chusa Herods procurator, and Susan, and many others that did minister vnto him of their substance.

4 And vvhen a very great multitude assembled, and hastened out of the cities vnto him, he said by a similitude. 5 The sovver vvent forth to sovv his seede. and vvhiles he sovveth, some fel by the vvay side, and vvas troden vpon, and the foules of the aire did eate it. 6 And other some fel vpon the rocke: and being shot vp, it vvithered, because it had not moisture. 7 And othersome fel among thornes, and the thornes grovving vp vvithal,

AUTHORISED—1611.

him most? 43 Simon answered, and saide, I suppose, that hee to whom he forgaue most. And he said vnto him, Thou hast rightly iudged. 44 And hee turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thine house, thou gauest mee no water for my feete: but shee hath washed my feete with teares, and wiped them with the haires of her head. 45 Thou gauest mee no kisse: but this woman, since the time I came in, hath not ceased to kisse my feet. 46 Mine head with oile thou didst not anoint: but this woman hath anointed my feet with oyntment. 47 Wherefore, I say vnto thee, her sinnes, which are many, are forgiuen, for she loued much: but to whom litle is forgiuen, the same loueth litle. 48 And he said vnto her. Thy sinnes are forgiuen. 49 And they that sate at meat with him, began to say within themselues, Who is this that forgiueth sinnes also? 50 And he said to the woman, Thy faith hath saued thee, goe in peace.

8. AND it came to passe afterward, that hee went throughout euery city and village preaching, and shewing the glad tidings of the kingdome of God: and the twelue *were* with him, 2 And certaine women which had bene healed of euill spirits and infirmities, Mary called Magdalene out of whom went seuen deuils, 3 And Ioanna the wife of Chuza, Herods steward, and Susanna, and many others which ministred vnto him of their substance.

4 And when much people were gathered together, and were come to him out of euery citie, he spake by a parable: 5 A Sower went out to sowe his seed: and as he sowed, some fell by the wayes side, and it was troden downe, and the foules of the aire deuoured it. 6 And some fell vpon a rocke, and assoone as it was sprung vp, it withered away, because it lacked moisture. 7 And some fel among thornes, and the thornes sprang vp with

‘ αὐτό· [8]καὶ ἕτερον ἔπεσέν [l]εἰς| τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησε καρπὸν
‘ ἑκατονταπλασίονα.’ Ταῦτα λέγων ἐφώνει, ‘‘Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.’
[9]Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ, [m]λέγοντες,| ‘Τίς εἴη ἡ παραβολὴ αὕτη;’
[10]Ὁ δὲ εἶπεν, ‘‘Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ· τοῖς
‘ δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν.
‘ [11]Ἔστι δὲ αὕτη ἡ παραβολὴ· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ· [12]οἱ δὲ παρὰ τὴν
‘ ὁδὸν εἰσὶν οἱ ἀκούοντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς
‘ καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. [13]οἱ δὲ ἐπὶ τῆς πέτρας, οἳ ὅταν
‘ ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς
‘ καιρὸν πιστεύουσι, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. [14]τὸ δὲ εἰς τὰς ἀκάνθας
‘ πεσὸν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ

[l] Rec. ἐπί. [m] Alex. = λέγοντες. [n] Const. + ταῦτα λέγων ἐφώνει· ὁ ἔχων ὦτα ἀκούειν, ἀκούετω.

WICLIF—1380.

gidre and strangliden it, [8]and othere filde in to good erthe: and it sprunge up and made an hundrid foold fruyt. he seide these thingis and cried, he that hath eeris of herynge, here he,

[9]but his disciplis axeden hym: what this parable was, [10]and he seide to hem, to ȝou it is grauntid to knowe the pryuyte of the kyngdom of god, but to other men in parablis: that thei seynge se not, and thei herynge, vndirstonde not,

[11]ȶ this is the parable, the seed: is goddis word, [12]and thei that ben bisidis the weie: ben these that heren, and aftirward the fende cometh and takith aweie the word fro hir herte: leest thei bileuynge be made saaf, [13]but thei that fil on a stoon: ben these that whanne thei han herde, resceyuen the word with ioie and these han not rotis, for a tyme thei bileuen: and in tyme of temptacioun thei gon aweie, [14]but that that fil among thornes: ben these that herden, and of bisynessis ȶ richessis and lustis of *this* liif thei gon forth and ben stranglid: and bryngen forth no fruyt, [15]but that that fil in to good erthe, ben these, that in a good herte and best heren the word and holden, and bringen forth fruyt in paciense,

[16]no man liȝtneth a lanterne and hilith it with a vessel, or puttith it vndir a bedde, but on a candilstik: that men that entren sen liȝt, [17]for ther is no preuy thing: whiche schal not be opened, nether hid thing whiche schal not be knowen, and come in to open, [18]therfor se ȝe hou ȝe heren, for it schal be ȝouun to him that hath, and who euer hath not: also that that he weneth that he haue, schal be taken awey fro hym,

[19]and his modir ȶ britheren camen to him: ȶ thei myȝten not come to him for the puple, [20]and it was teld to him thi modir and thi brithren stonden with out forth willing to se the, [21]ȶ he answerid ȶ seid

pryuyte, *secret*. fende, *fiend*. hilith, *covereth*. ȝouun, *given*. weneth, *weeneth*.

TYNDALE—1534.

spronge vp with it, and choked it. [8] And some fell on good grounde, and spronge vp and bare frute, an hondred foolde. And as he sayde these thinges, he cryed: He that hath eares to heare, let him heare. [9] And his disciples axed him sayinge: what maner similitude is this? [10] And he sayde: vnto you is it geven to knowe the secretes of the kyngdom of God: but to other in similitudes, that when they se, they shuld not se: and when they heare they shuld not vnderstonde.

[11] The similitude is this. The seede is the worde of God. [12] Thoose that are besyde the waye, are they that heare, and afterwarde cometh the devyll and taketh awaye the worde out of their hertes, lest they shuld beleve and be saved. [13] They on the stonnes, are they which when they heare, receave the worde with ioye. But these have noo rootes, which for a whyle beleve, and in tyme of temtacion goo awaye. [14] And that which fell amonge thornes, are they which heare, and goo forth, and are choked with cares and with riches, and voluptеous lyvinge, and bringe forth noo frute. [15] That in the good grounde, are they which with a good and pure hert, heare the worde and kepe it, and bringe forth frute with pacience.

[16] No man lyghteth a candell, and covereth it vnder a vessell, nether putteth it vnder the table: but setteth it on a candel sticke, that they that enter in, maye se the lyght. [17] No thinge is in secret, that shall not come abroode: Nether eny thinge hyd, that shall not be knowen, and come to lyght. [18] Take hede therfore how ye heare. For whosoever hath, to him shalbe geven: And whosoever hath not, from him shalbe taken, even that same which he supposeth that he hath. [19] Then came to him his mother and his brethren, and coulde not come at him for prease. [20] And they tolde him sayinge: Thy mother and thy brethren stonde with out, and wolde se the. [21] He answered and

CRANMER—1539.

vp wyth it, and choked it. [8] And some fell on good grounde, and sprange vp, and bare frute, an hundred folde. And as he sayd these thynges, he cryed: He that hath eares to heare, let him heare.

[9] And his disciples asked him, saying: what maner of symilitude is this? [10] And he sayde: vnto you is it geuen to knowe the secretes of the kyngdom of God: but to other, by parables: that when they se, they shuld not se and when they heare they shuld not vnderstande.

[11] The parable is this The seed is the worde of God. [12] Those that are besyde the waye, are they that heare, then commeth the deuyll, and taketh awaye the worde out of their hertes, lest they shuld beleue and be saued. [13] They on the stonnes, are they, which when they heare, receaue the worde with ioye: and these haue no rotes: which for a whyle beleue, and in tyme of temptacion go awaye. [14] And that which fell amonge thornes, are they, which whan they haue heard, go forth, and are choked with cares and ryches, and volupteous lyuinge, and bringe forth no frute. [15] That which fell in the good grounde, are they which with a pure and good herte, heare the worde, and kepe it, and bringe forth frute thorow pacience.

[16] No man, whan he lighteth a candell, couereth it with a vessell or putteth it vnder a table, but setteth it on a candelsticke, that they which enter in, maye se the lyght. [17] Nothinge is in secret, that shall not come abroode. Nether any thinge hyd, that shall not be knowen, and come to lyght. [18] Take hede therfore howe ye heare. For whosoeuer hath, to hym shalbe geuen: And whosoeuer hath not, from him shalbe taken: euen that same which he supposeth that he hath.

[19] Then came to him his mother and his brethren, and coulde not come at him for prease [20] And it was tolde him and sayd: Thy mother and thy brethren stande without: and wolde se the. [21] He answered and sayde vnto them: my mother and

ʿ βίου πορευόμενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσι. [15]τὸ δὲ ἐν τῇ καλῇ γῇ,
ʿ οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες, τὸν λόγον κατέχουσι,
ʿ καὶ καρποφοροῦσιν ἐν ὑπομονῇ[n]. [16]Οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει,
ʿ ἢ ὑποκάτω κλίνης τίθησιν· ἀλλ' ἐπὶ [o]λυχνίας| [p]ἐπιτίθησιν,| ἵνα οἱ εἰσπορευόμενοι
ʿ βλέπωσι τὸ φῶς. [17]οὐ γάρ ἐστι κρυπτὸν, ὃ οὐ φανερὸν γενήσεται· οὐδὲ ἀπόκρυφον,
ʿ ὃ οὐ γνωσθήσεται καὶ εἰς φανερὸν ἔλθῃ. [18]βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ ἂν
ʿ ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ.'
[19]Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο
συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. [20][q]καὶ ἀπηγγέλη| αὐτῷ, [r]λεγόντων,| ʿ Ἡ μήτηρ
ʿ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν ἔξω, ἰδεῖν σε θέλοντες.' [21]Ὁ δὲ ἀποκριθεὶς εἶπε
πρὸς αὐτοὺς, ʿ Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν, οἱ τὸν λόγον τοῦ Θεοῦ

[o] Alex. *τὴν λυχνίαν.* [p] Alex. *τίθησιν.* [q] Alex. *Ἀπηγγέλη δὲ.* [r] Alex. = *λεγόντων.*

GENEVA—1557.

[8] And some fel on good ground, and sprang vp, and bare frute, an hundred folde. And as he sayd these thinges, he cryed, He that hathe eares to heare, let him heare. [9] And his disciples asked him, demanding, What similitude that was? [10] And he sayd, Vnto you it is geuen to knowe the secretes of the kyngdome of God, but to other in similitudes: that when they see, they shulde not see, and when they heare, they should not vnderstand. [11] The similitude is this, The sede, is the worde of God. [12] Those that are besyde the way, are they that heare: and afterward commeth the deuyl, and taketh away the woorde out of their heartes, lest they should beleue, and be saued. [13] But they that are on the stones, *are they* which when they haue heard, receaue the worde with ioye: but these haue no rootes: which for a whyle beleue, and in the tyme of tentation go away. [14] And that which fel among thornes, are they which haue heard and after their departure are choked with cares and with ryches, and voluptuous liuing, and bryng forth no frute. [15] And that *which fel* in good ground, are they which with an honest and good hart, heare the worde, and kepe it, and bring forth frute with pacience.

[16] No man when he lyghteth a candel, couereth it vnder a vessel, nether putteth it vnder the table, but setteth it on a candelstick, that they that entre in, may see the lyght. [17] For nothing is in secret, that shal not come abrode: neither any thing hid, that shal not be knowen, and come to light: [18] Take hede therfore how ye heare: For whosoeuer hathe, to him shalbe geuen: and whosoeuer hathe not, from him shalbe taken euen that same, which it semeth that he hathe. [19] Then came to him his mother and his brethren, and could not speake with him for prease. [20] And it was tolde him, *by certeyne which* sayd, Thy mother and thy brethern stand without, and would see thee. [21] But he answered, and sayd vnto them, My

RHEIMS—1582.

choked it. [8] And other some fel vpon good ground: and being shot vp, yelded fruite an hundred fold Saying these things he cried, He that hath eares to heare, let him heare.

[9] And his disciples asked him vvhat this parable vvas. [10] To vvhom he said, To you it is giuen to knovv the mysterie of the kingdom of God, but to the rest in parables, that seeing they may not see, and hearing may not vnderstand. [11] And the parable is this: The seede, is the vvord of God. [12] And they besides the vvay: are those that heare, then the deuil commeth, and taketh the vvord out of their hart, lest beleeuing they be saued. [13] For they vpon the rocke: such as vvhen they heare, vvith ioy receiue the vvord: and these haue no rootes: because for a time they beleeue, and in time of tentation they reuolt. [14] And that vvhich fel into thornes, are they that haue heard, and going their vvaies, are choked vvith cares and riches and pleasures of this life, and render not fruite. [15] And that vpon good ground: are they vvhich in a good and very good hart, hearing the vvord, doe reteine it, and yeld fruite in patience.

[16] And no man lighting a candel doth couer it vvith a vessel, or put it under a bed: but setteth it vpon a candelsticke, that they that enter in, may see the light. [17] For there is not any thing secrete, that shal not be made manifest: nor hid, that shall not be knowen, & come abrode. [18] See therfore how you heare. For he that hath, to him shal be giuen: and vvhosoeuer hath not, that also vvhich he thinketh he hath, shal be taken avvay from him.

[19] And his mother and brethren came vnto him: and they could not come at him for the multitude. [20] And it vvas told him, Thy mother and thy brethren stand vvithout, desirous to see thee. [21] Who ansvvering said to them, My mother and

AUTHORISED—1611.

it, and choked it. [8] And other fell on good ground, and sprang vp, and bare fruite an hundred folde. And when hee sayd these things, he cried, Hee that hath eares to heare, let him heare. [9] And his disciples asked him, saying, What might this parable be? [10] And he said, Unto you it is giuen to know the mysteries of the kingdome of God: but to others in parables, that seeing, they might not see, and hearing, they might not vnderstand. [11] Now the parable is this: The seed is the word of God. [12] Those by the way side, are they that heare: then commeth the deuill, and taketh away the word out of their hearts, lest they should beleeue, and be saued. [13] They on the rocke, are they which when they heare, receiue the word with ioy; and these haue no roote, which for a while beleeue, and in time of temptation fall away. [14] And that which fell among thornes, are they, which when they haue heard, goe foorth, and are choked with cares and riches, and pleasures of *this* life, and bring no fruite to perfection. [15] But that on the good ground, are they, which in an honest and good heart hauing heard the word, keepe it, and bring foorth fruit with patience.

[16] No man when he hath lighted a candle, couereth it with a vessell, or putteth it vnder a bed: but setteth it on a candlesticke, that they which enter in, may see the light. [17] For nothing is secret, that shall not bee made manifest: neither any thing hid, that shal not be knowen, and come abroad. [18] Take heede therefore how yee heare: for whosoeuer hath, to him shall bee giuen; and whosoeuer hath not, from him shall be taken, euen which he[a] seemeth to haue.

[19] Then came to him his mother and his brethren, and could not come at him for the prease. [20] And it was tolde him *by certaine* which sayde, Thy mother and thy brethren stand without, desiring to see thee. [21] And he answered and said

[a] *Or*, thinketh that he hath.

ʻ ἀκούοντες καὶ ποιοῦντες ˢαὐτόν.|

[22] ᵗΚαὶ ἐγένετο| ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐτούς, ʻ Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης.ʼ καὶ ἀνήχθησαν. [23] πλεόντων δὲ αὐτῶν ἀφύπνωσε. καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνευον. [24] προσελθόντες δὲ διήγειραν αὐτὸν, λέγοντες, ʻ Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα.ʼ Ὁ δὲ ᵘἐγερθεὶς| ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. [25] εἶπε δὲ αὐτοῖς, ʻ Ποῦ ᵛἐστιν| ἡ πίστις ὑμῶν;ʼ Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, ʻ Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουʻ σιν αὐτῷ;ʼ

[26] Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν ʷΓαδαρηνῶν,| ἥτις ἐστὶν ἀντιπέραν τῆς

ˢ Alex. = *αὐτὸν.* ᵗ Alex. *Ἐγένετο δὲ.* ᵘ Alex. *διεγερθεὶς.* ᵛ Alex = *ἐστιν.* ʷ Alex. *Γεργεσηνῶν* s. *Γερασηνῶν.* ˣ Alex. *καὶ χρόνῳ ἱκανῷ.*

WICLIF—1380.	TYNDALE—1534.	CRANMER—1539.
to hem/ my modir ȝ my brithren ben thes that heren the word of god ȝ don it/	sayd vnto them: my mother and my brethren are these which heare the worde of God and do it.	my brethren are these, which heare the worde of God, and do it.
[22] ȝ it was don in oon of the daies: he wente up in to a boot/ and his disciplis/ and he seide to hem/ passe we ouer the see/ and thei wenten up, [23] and while thei roweden: he slepte/ ȝ a tempest of wynde cam doun in to the watir: and thei weren dryuen hider and thidir with wawis and werun in peril/ [24] and thei camen nyȝe and reiseden hym and seiden/ comaundour we perischen/ and he roos and blamed the winde, and the tempist of the watir: and it ceesid/ and pesibilte was made/ [25] and he seide to hem/ where is ȝour feith? whiche dredynge wondriden, and seiden to gidre/ who gessist thou is this? for he comaundith to wyndis ȝ to the see/ and thei obeien to hym/ [26] and thei roweden to the cuntre of gerasemis: that is aȝens galilee/	[22] And it chaunsed on a certayne daye that he went into a shippe/ and his disciples also/ and he sayde vnto them: Let vs goo over vnto the other syde of the lake. And they Lanched forthe. [23] And as they sayled/ he fell a slepe/ and there arose a storme of wynde in the lake/ and they were fylled with water/ and were in ieopardy. [24] And they went to him and awoke him sayinge: Master Master/ we are loost. Then he arose and rebuked the wynde and the tempest of water/ and they ceased/ and it wexed calme. [25] And he sayd vnto them: where is youre faith? They feared and wondred sayinge one to another: what felowe is this? for he commaundeth bothe the wyndes and water/ and they obey him? [26] And they sayled vnto the region of the Gaderenites/ which is over agaynst Galile.	[22] And it chaunsed on a certayne daye, that he went into a shippe, and his disciples also, and he sayde vnto them: Let vs go ouer vnto the other syde of the lake. [23] And they launched forth. But as they sayled, he fell aslepe and there arose a storme of winde in the lake, and they were fylled with water, and were in ieopardy. [24] And they came to him, and awoke him sayinge: Master Master, we are loost. Then he arose, and rebuked the wynde, and the tempest of water, and they ceased, and it wexed calme. [25] And he sayde vnto them: where is youre fayth? They feared, and wondred among them selues, sayinge: what (thinke ye) is this? for he commaundeth both the wyndes and water, and they obey him? [26] And they sayled vnto the region of the Gederenites, which is ouer agaynst Galile.
[27] and whanne he wente out to the lond: a man ranne to him that hadde a deuel, long tyme/ and he was not clothid with cloth/ nethir dwellid in hous, but in sepulcris/ [28] this whanne he saie ihesus fil doun bifor hym/ and he cried with a greet vois: seide/ what to me and to thee ihesus the sone of the hiȝist god? I biseche thee that thou turmente me not. [29] for he comaundid the vnclene spirit: that he schulde go out fro the man/ for he toke hym ofte tymes/ and he was bounden with cheynes and kepte in stockis/ and whanne the bondis weren broken: he was ledde of deuelis in to desert/	[27] And as he went out to londe/ ther met him a certayne man out of the cite/ which had a devyll longe tyme/ and ware noo clothes/ nether aboode in eny housse: but amonge graves. [28] When he sawe Iesus/ he cryed/ and fell doune before him/ and with a loude voyce sayde: What have I to do with the Iesus the sonne of the God moost hyest? I beseche the torment me not. [29] Then he commaunded the foule sprete to come out of the man. For ofte tymes he caught him/ and he was bounde with chaynes and kept with fetters: and he brake the bondes/ and was caryed of the fende/ into wyldernes.	[27] And whan he went out to land, ther met him out of the citie a certayne man, which had a deuyll longe tyme, and ware no clothes nether abode in eny house: but in graues. [28] When he sawe Iesus and had cryed, he fell downe before him, and with a loude voyce sayd What haue I to do with the Iesus, thou sonne of the God moost hyest? I beseche the torment me not: [29] for he commaunded the foule sprete to come out of the man. For ofte tymes he had caught him, and he was bounde with chaynes, and kept with fetters: and he brake the bondes, and was caryed of the fende into wyldernes.
[30] and ihesus axed hym and seide/ what name is to thee? and he seide a legioun/ for many deuelis weren entrid in to him, [31] and thei preieden hym that he schulde not comaunde hem: that thei schulden go in to helle. [32] and there was a flok of many swyn/ lesewinge in an hille/ and thei preieden hym, that he schulde suffre hem to	[30] And Iesus axed him sayinge: what is thy name? And he sayde: Legion/ because many devyls were entred into him. [31] And they besought him/ that he wolde not commaunde them to goo out into the depe. [32] And ther was there by an heerde of many swyne/ fedynge on an hyll: and they besought him/ that he wolde soffre them to enter into them.	[30] And Iesus asked him saying: What is thy name? And he sayd: Legion, because many deuyls were entred into him: [31] And they besought him that he wolde not commaunde them, to go out into the depe. [32] And ther was there, an heerde of many swyne, fedinge on an hyll: and they besought him, that he wolde suffre them to enter into them. And he suffred

pesibilte, *calm.* aȝens, *against.* lesewinge, *grazing.*

Γαλιλαίας. [27] *ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησεν αὐτῷ ἀνήρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια* [x] *ἐκ χρόνων ἱκανῶν, καὶ| ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν.* [28] *ἰδὼν δὲ τὸν Ἰησοῦν,* [y] *καὶ| ἀνακράξας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε, 'Τί ἐμοὶ καί σοι, Ἰησοῦ, υἱὲ τοῦ Θεοῦ 'τοῦ ὑψίστου; δέομαί σου, μή με βασανίσῃς.'* [29] [z] *Παρήγγειλε| γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτὸν, καὶ ἐδεσμεῖτο ἁλύσεσι καὶ πέδαις φυλασσόμενος, καὶ διαῤῥήσσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους.* [30] *ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων, 'Τί σοι* [a] *ἐστὶν ὄνομα;'| Ὁ δὲ εἶπε, 'Λεγεών·' ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν.* [31] *καὶ* [b] *παρεκάλει| αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.* [32] *ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν* [c] *βοσκομένων| ἐν τῷ ὄρει· καὶ* [d] *παρεκάλουν| αὐτὸν*

[y] Alex. = *καὶ.* [z] Alex. *Παρήγγελλεν.* [a] Alex. *ὄνομά ἐστιν.* [b] Alex. *παρεκάλουν.* [c] Alex. *βοσκομένη.* [d] Alex. *παρεκάλεσαν.*

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mother, and my brethren are these which heare the worde of God, and do it. [22] And it chanced on a certaine day, that he went into a shyp, and his disciples also, and he sayd vnto them, Let vs go ouer vnto the other syde of the lake. And they launched forth. [23] And as they sayled, he fel a slepe, and there arose a storme of wynde in the lake, and they were fylled with water, and were in ieopardy.

[24] And they went to him, and awoke him, saying, Master, Master, we are lost. Then he arose, and rebuked the wynde, and the tempest of water: and they ceased, and it waxed calme. [25] And he sayd vnto them, Where is your faith? They feared, and wondred among them selues, saying, Who is this that commandeth bothe the wyndes and water, and they obey him? [26] And they sayled vnto the region of the Gadarenites, which is ouer agaynst Galile. [27] And as he went out to lande, there met him a certayn man out of the citie, which had a deuyl long tyme, and weare no clothes, nether abode in any house, but in graues. [28] When he sawe Iesus, he cried out, and fel downe before him, and with a loud voyce sayd, What haue I to do with thee Iesus the Sonne of God most hyest? I beseche thee torment me not. [29] For he commanded the foule spirite to come out of the man: for (oft times he had caught him: therfore he was bound with chaines, and kept with fetters: but he brake the bandes, and was caried of the fiende into wyldernesses.)

[30] And Iesus asked him, saying, What is thy name? And he sayd, Legion, because many deuils were entred into him. [31] And they besoght him, that he would not commande them to go out into the diepe. [32] And there was thereby an heard of many swyne, fedyng on an hyl, and the *deuils* besoght him, that he would suffre them to entre into them: and he suffred

RHEIMS—1582.

my brethren, are they that heare the vvord of God and doe it.

[22] And it came to passe one day: and he vvent vp into a boate, and his disciples, and he said to them, Let vs strike ouer the lake. And they launched forth. [23] And vvhen they vvere sailing, he slept: and there fel a storme of vvinde into the lake, and they vvere filled, and vvere in danger. [24] And they came and raised him, saying, Maister, vve perish. But he rising, rebuked the vvinde and the tempest of vvater: and it ceased, and there vvas made a calme. [25] And he said to them, Vvhere is your faith? Who fearing, marueiled one to an other, saying, Vvho is this (trovv ye) that he commaundeth both the vvindes and the sea, and they obey him? [26] And they sailed to the countrie of the Gerasens vvhich is ouer against Galilee.

[27] And vvhen he vvas come forth to the land, there mette him a certaine man that had a deuil novv a very longe time, and he did vveare no clothes, neither did he tarie in house, but in the monuments. [28] And as he savv IESVS, he fel dovvne before him: and crying out vvith a great voice, he said, Vvhat is to me and thee IESVS sonne of God most high? I beseech thee doe not torment me. [29] For he commaunded the vncleane spirit to goe forth out of the man. For many times he caught him, and he vvas bound vvith chaines, and kept vvith fetters: and breaking the bondes vvas driuen of the deuil into the deserts. [30] And IESVS asked him saying, Vvhat is thy name? But he said, Legion. because many deuils vvere entred into him. [31] And they besought him that he vvould not commaund them to goe into the depth. [32] And there vvas there a heard of many svvine feeding on the mountaine: and they desired him, that he vvould permit them to enter into

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vnto them, My mother and my brethren are these which heare the word of God, and doe it.

[22] Now it came to passe on a certaine day, that hee went into a ship, with his disciples: and hee sayd vnto them, Let vs goe ouer vnto the other side of the lake, and they lanched foorth. [23] But as they sailed, he fell asleepe, and there came downe a storme of winde on the lake, and they were filled *with water*, and were in ieopardie. [24] And they came to him, and awoke him, saying, Master, master, we perish. Then he rose, and rebuked the winde, and the raging of the water: and they ceased, and there was a calme. [25] And he saide vnto them, Where is your faith? And they being afraide wondred, saying one to another, What maner of man is this? For he commandeth euen the windes and water, and they obey him.

[26] And they arriued at the countrey of the Gadarenes, which is ouer against Galilee. [27] And when he went forth to land, there met him out of the city a certaine man which had deuils long time, and ware no clothes, neither abode in *any* house, but in the tombes. [28] When he saw Iesus, he cried out, and fell downe before him, and with a lowd voyce said, What haue I to doe with thee, Iesus, thou Sonne of God most High? I beseech thee torment me not. [29] (For he had commanded the vncleane spirit to come out of the man: For oftentimes it had caught him, and hee was kept bound with chaines, and in fetters: and he brake the bands, and was driuen of the deuill into the wildernesse.) [30] And Iesus asked him, saying, What is thy name? And he said, Legion: because many deuils were entred into him. [31] And they besought him, that he would not command them to goe out into the deepe. [32] And there was there an herd of many swine feeding on the mountaine: and they besought him that hee would suffer them to enter into them: and hee

ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν. καὶ ἐπέτρεψεν αὐτοῖς. [33] ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου [e] εἰσῆλθον| εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη. [34] ἰδόντες δὲ οἱ βόσκοντες [f] τὸ γεγονὸς| ἔφυγον, καὶ [g] ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. [35] ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονοῦντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν. [36] ἀπήγγειλαν δὲ αὐτοῖς [h] καὶ| οἱ ἰδόντες, πῶς ἐσώθη ὁ δαιμονισθείς. [37] καὶ [i] ἠρώτησαν| αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν [k] Γαδαρηνῶν| ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς [l] εἰς τὸ πλοῖον| ὑπέστρεψεν. [38] ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ, ἀφ' οὗ [m] ἐξεληλύθει τὰ δαιμόνια,| εἶναι σὺν αὐτῷ. ἀπέλυσε δὲ αὐτὸν [n] ὁ Ἰησοῦς,| λέγων, [39] "Ὑπόστρεφε

[e] Rec. εἰσῆλθεν. [f] Rec. τὸ γεγενημένον. [g] Rec. + ἀπελθόντες. [h] Alex. = καὶ. [i] Alex. ἠρώτησεν. [k] Alex. Γεργεσηνῶν s. Γερασηνῶν. [l] Alex. εἰς πλοῖον. [m] Alex. τ. δ. ἐξ.

WICLIF—1380.

entre in to hem, and he suffrid hem, [33] and so the deuelis wenten out fro the man: and entriden in to the swyn, and with a birre, the flok wente heedlynge in to the pool: ȝ was drenchid, [34] and whanne the herdis saien this thing don, thei flowen and tolden in to the citee and in to the townes.

[35] and thei ȝeden out to se that thing: that was don, and thei camen to ihesus, ȝ thei founden the man sittynge clothid, fro whom the fendis wenten out, ȝ in hool mynde at his feet: and thei dredden, [36] and thei that saien tolden to hem: hou he was made hool of the legioun, [37] and alle the multitude of the cuntre of gerazennis preied hym that he schulde go fro hem: for thei weren holden with greete drede, he wente up in to a boot, and turnede aȝen, [38] and the man of whom the deuelis weren gon out: preieden hym that he schulde be with hym, ihesus lefte him and seide, [39] go aȝen in to thin hous: and telle hou greet thingis god hath don to thee, and he wente thorouȝ alle the citee, and prechid hou greet thingis ihesus hadde don to hym,

[40] and it was don whanne ihesus was gon aȝen: the puple resceyued hem, for alle weren abidynge hym, [41] and lo a man to whom the name was iairus, and he was prince of a synagoge, and he fil doun at the feet of ihesus: and preied hym that he schulde entre in to his hous, [42] for he hadde but oon douȝtir almoost of twelue ȝeer oold, and sche was deed, and it bifille, the while he wente he was thrungen of the puple,

[43] and a womman that hadde a fluxe of blood .xij. ȝeer: and hadde spendid al hir catel in lechis: and sche myȝt not be curid of ony, [44] and sche cam nyȝ bihynde: and touchid the hemme of his cloth, and anoon the fluxe of hir blode ceesid, [45] and ihesus seide who is that touchid me, and

birre, *hurry*. aȝen, *again*. ȝeden, *went*. catel, *chatels, goods*. lechis, *doctors*.

TYNDALE—1534.

And he soffred them. [33] Then went the devyls out of the man, and entred into the swyne: And the heerd toke their course and ran heedlynge into the lake, and were choked. [34] When the herdmen sawe what had chaunsed, they fleed and tolde it in the cite and in the villages. [35] And they came out to se what was done: and came to Iesus, and founde the man, out of whom the devyls were departed, sittynge at the fete of Iesus, clothed and in his right mynde, and they were afrayde. [36] They also wich sawe it, tolde them by what meanes he that was possessed of the devyll, was healed. [37] And all the whole multitude of the contrye of the Gaderenites, besought him that he wolde departe from them: for they were taken with greate feare. And he gate him into the shippe and returned backe agayne. [38] Then the man out of whom the devyls were departed, besought him that he myght be with him: But Iesus sent him awaye sayinge: [39] Goo home agayne into thyne awne housse, and shewe what great thinges God hath done to the. And he went his waye, and preached thorow out all the cite what great thinges Iesus had done vnto him.

[40] And it fortuned when Iesus was come agayne that the people receaved him. For they all wayted for him. [41] And beholde ther came a man named Iairus (and he was a ruler of the synagoge) and he fell doune at Iesus fete, and besought him that he wolde come into his housse, [42] for he had but a doughter only, apon a twelve yere of age, and she laye a dyinge. And as he went the people thronged him. [43] And a woman havynge an issue of bloud twelve yeres (which had spent all her substance amonge phisicions, nether coulde be holpen of eny) [44] came behinde him, and touched the hem of his garment, and immediatly her issue of bloud staunched. [45] And Iesus sayde: Who is it that touched me? when every man denyed,

CRANMER—1539.

them. [33] Then went the deuyls out of the man, and entred into the swyne: And the heerd ran heedlynge with violence into the lake, and were choked. [34] When the herdmen sawe what had chaunsed, they fled, and tolde it in the citie, and in the villages.

[35] And they came out to se what was done: and came to Iesus, and founde the man (oute of whom the deuyls were departed) syttynge at the fete of Iesus: clothed, and in his ryght mynde, and they were afrayde. [36] They also which sawe it, tolde them by what meanes he (that was possessed of the deuyll) was healed. [37] And all the multitude of the Gederenites, besought him, that he wolde departe from them: for they were taken with greate feare And he gate him vp into the shippe, and returned backe agayne. [38] Then the man (out of whom the deuyls were departed) besought him that he myght be with him. But Iesus sent him awaye, saying: [39] Go home agayne to thyne awne house, and shewe what thinges soeuer God hath done for the. And he went his waye, and preached thorow out all the cytye, what thinges soeuer Iesus had done vnto him.

[40] And it fortuned that when Iesus was come agayne, the people receaued him. For they all wayted for him: [41] And beholde, ther came a man named Iairus (and he was a ruler of the synagoge) and he fell downe at Iesus fete prayeng him, that he wolde come in to hys house, [42] for he had but one daughter onely, vpon a twelue yere of age, and she laye a dyinge. But as he went, the people thronged him.

[43] And a woman, hauinge an issue of bloud twelue yeres (which had spent all her substance vpon Phisicions, nether coulde be holpen of eny) [44] came behinde him, and touched the hem of his garment, and immediatly her issue of bloud staunched. [45] And Iesus sayde: who is it that touched me? When euery man denyed,

‘ εἰς τὸν οἶκόν σου, καὶ διηγοῦ [o]ὅσα ἐποίησέ σοι ὁ Θεός.’| καὶ ἀπῆλθε, καθ’ ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

[40 p]Ἐγένετο δὲ ἐν τῷ| ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν. [41]Καὶ ἰδοὺ, ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, [q]καὶ αὐτὸς| ἄρχων τῆς συναγωγῆς ὑπῆρχε, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ, παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ· [42]ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ [r]ὡς| ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκεν. [s]Ἐν δὲ| τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι [t]συνέπνιγον| αὐτόν. [43]Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις [u]ἰατροῖς προσαναλώσασα ὅλον τὸν βίον| οὐκ ἴσχυσεν ὑπ’ οὐδενὸς θεραπευθῆναι, [44]προσελθοῦσα ὄπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. [45]καὶ εἶπεν ὁ Ἰησοῦς, ‘Τίς ὁ ἁψάμενός μου;’ Ἀρνουμένων

[n] Alex. = ὁ Ἰησοῦς. [o] Alex. ὅσα σοι ἐποίησε ὁ Θιός. [p] Alex. Ἐν δὲ τῷ. [q] Alex. καὶ οὗτος. [r] Alex. ὡσεί. [s] Alex. καὶ ἐγένετο ἐν. [t] Alex. συνέθλιβον. [u] Rec. εἰς ἰατροὺς π. ὅ. τ. β.

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them. [33] Then went the deuils out of the man, and entred into the swyne: and the hearde ran headlong from the hie brinck downe into the lake, and was choked. [34] When the heardmen sawe what had chanced, they fled, and tolde it in the citie and in the countrey. [35] Then they came out to see what was done, and came to Iesus, and found the man out of whome the deuils were departed, syttyng at the feete of Iesus, clothed, and in his ryght mynde: and they were afrayd. [36] They also which sawe it, tolde them by what meanes he that was possessed of the deuyl was healed. [37] Then all the whole multitude of the countrie of the Gadarenites, besoght hym, that he would depart from them, for they were taken with great feare: and he gate him into the shyp, and returned backe agayne.

[38] Then the man out of whome the deuyls were departed, besoght hym that he myght be with him: but Iesus sent him away saying, [39] Go home againe into thine owne house, and shewe what great thynges God hath done to thee. And he went his way, and preached through out all the citie, what great thinges Iesus had done vnto him. [40] And it came vnto passe when Iesus was come agayne, that the people receaued him: for they all wayted for hym. [41] And beholde there came a man named Iairus, and he was one of the chiefest of the Synagoge, who fel downe at Iesus fete and besoght hym that he would come into his house: [42] For he had but a daughter only, vpon a twelue yeres of age, and she laye a dying. (and as he went, the people thronged hym: [43] And a woman hauyng an issue of bloud, twelue yeres, which had spent all her substance vpon Physitions, nether coulde be holpen of any. [44] When she came behynd him, she touched the hem of his garment, and immediately her issue of bloud stanched. [45] Then Iesus sayd, Who *is it* that touched me? When euery man denied, Peter and

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them. And he permitted them. [33] The deuils therfore vvent forth out of the man, and entred into the svvine: and the heard vvith violence vvent headlong into the lake, and vvas stifled. [34] Which vvhen the svvineheards savv done, they fled: and told into the citie and into the tovvnes. [35] And they vvent forth to see that vvhich vvas done: and they came to IESVS, and found the man, out of vvhom the deuils vvere gone forth, sitting at his feete, clothed, and vvel in his vvittes, and they vvere afraid. [36] And they also that had seen, told them hovv he had been made whole from the legion. [37] And al the multitude of the countrie of the Gerasens besought him to depart from them: for they vvere taken vvith great feare. And he going vp into the boate, returned. [38] And the man out of vvhom the deuils vvere departed, desired him that he might be vvith him. But IESVS dimissed him, saying, [39] Returne into thy house, and tel hovv great things God hath done to thee. And he vvent through the vvhole citie, preaching hovv great things IESVS had done to him.

[40] And it came to passe: vvhen IESVS vvas returned, the multitude receiued him. and al vvere expecting him. [41] And behold there came a man vvhose name vvas Iairus, and he vvas Prince of the Synagogue: and he fel at the feete of IESVS, desiring him that he vvould enter into his house, [42] because he had an only daughter almost tvvelue yeres old, and she vvas a dying. And it chaunced, vvhiles he vvent, he vvas thronged of the multitudes.

[43] And there vvas a certaine vvoman in a fluxe of bloud from tvvelue yeres past, vvhich had bestovved al her substance vpon Physicions, neither could she be cured of any: [44] she came behind him, and touched the hemme of his garment: and forthvvith the fluxe of her bloud stinted, [45] And IESVS said, Vvho is it that

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suffered them. [33] Then went the deuils out of the man, and entred into the swine: and the herd ranne violently downe a steepe place into the lake, and were choked. [34] When they that fedde them saw what was done, they fled, and went, and tolde it in the citie, and in the countrey. [35] Then they went out to see what was done, and came to Iesus, and found the man, out of whom the deuils were departed, sitting at the feet of Iesus, clothed, and in his right minde: and they were afraid. [36] They also which saw it, told them by what meanes he that was possessed of the deuils was healed.

[37] Then the whole multitude of the countrey of the Gadarenes round about, besought him to depart from them, for they were taken with great feare: and he went vp into the ship, and returned backe againe. [38] Now the man, out of whom the deuils were departed, besought him that he might be with him: but Iesus sent him away, saying, [39] Returne to thine owne house, and shew how great things God hath done vnto thee. And he went his way, and published throughout the whole citie how great things Iesus had done vnto him. [40] And it came to passe, that when Iesus was returned, the people gladly receiued him: for they were all waiting for him.

[41] And behold, there came a man named Iairus, and he was a ruler of the Synagogue, and hee fell downe at Iesus feet, and besought him that hee would come into his house: [42] For hee had one onely daughter about twelue yeeres of age, and she lay a dying. (But as hee went the people thronged him.

[43] And a woman hauing an issue of blood twelue yeres, which had spent all her liuing vpon Phisitions, neither could be healed of any, [44] Came behinde him, and touched the border of his garment: and immediatly her issue of blood stanched. [45] And Iesus said, Who touched mee?

δὲ πάντων, εἶπεν ὁ Πέτρος [v]καὶ οἱ μετ' αὐτοῦ,| 'Ἐπιστάτα, οἱ ὄχλοι συνέχουσί
'σε καὶ ἀποθλίβουσι, [w]καὶ λέγεις, Τίς ὁ ἁψάμενός μου;'| [46] 'Ο δὲ Ἰησοῦς εἶπεν,
'[x]Ἥψατό μου τίς· ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ.' [47] Ἰδοῦσα δὲ ἡ
γυνὴ ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε, καὶ προσπεσοῦσα αὐτῷ, δι' ἣν αἰτίαν ἥψατο
αὐτοῦ ἀπήγγειλεν [x]αὐτῷ| ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα. [48] ὁ
δὲ εἶπεν αὐτῇ, '[y]Θάρσει,| θύγατερ, ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.'
[49] Ἔτι αὐτοῦ λαλοῦντος, ἔρχεταί τις παρὰ τοῦ ἀρχισυναγώγου, λέγων [z]αὐτῷ,| '[a]Οτι
'τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον.' [50] Ὁ δὲ Ἰησοῦς ἀκούσας
ἀπεκρίθη αὐτῷ, [a]λέγων,| 'Μὴ φοβοῦ· μόνον πίστευε, καὶ σωθήσεται.' [51] [b]Ἐλθὼν|
δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν [c]οὐδένα,| εἰ μὴ Πέτρον καὶ [d]Ἰωάννην καὶ
Ἰάκωβον,| καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. [52] [a]ἔκλαιον δὲ πάντες, καὶ

[v] Alex. *καὶ οἱ σὺν αὐτῷ.* [w] Alex. = *καὶ λέγεις· τίς ὁ ἁψάμενός μου* s. κ. λ. τ. μου ἥψατο. [x] Alex. *αὐτῷ.* [y] Alex. = *θάρσει.* [z] Alex. = *αὐτῷ.* [a] Alex. = *λέγων.* [b] Rec. *Εἰσελθὼν.* [c] Alex. *τίνα.* [d] Rec. *Ἰάκωβον καὶ Ἰωάννην.*

WICLIF—1380.

whanne alle men denyeden: petre seide ȝ thei that weren with hym, comaundour the puple thristid, and disesen thee, and thou seist who touchid me, [46] and ihesus seide, sum man hath touchid me, for that vertu ȝede out of me, [47] and the womman seynge, that it was not hid fro hym: cam tremblynge and fil doun at his feet, and for what cause sche hadde touchid hym: sche schewid bifor al the puple and hou anoon sche was heelid, [48] and he seide to hir: douȝtir thi feith hath made the saaf: go thou in pees.

[49] ȝ ȝit while he spake, a man cam fro the prince of the synagoge, and seide to him, thi douȝter is deed: nyle thou traueil the maistir, [50] And whanne this word was herde: ihesus answerid to the fadir of the damysel, nyle thou drede: but bileue thou oonli and sche schal be saaf, [51] and whanne he cam to the hous: he suffrid no man to entre with him, but petir and Ion and Iames ȝ the fadir ȝ the modir of the damysel, [52] and alle wepten and biweileden hir, and he seide, nyle ȝe wepe, for the damysel is not deed: but slepith, [53] ȝ thei scorneden hym: ȝ wisten that sche was deed, [54] but he heeld hir hond ȝ cried ȝ seide, damysel rise vp, [55] and hir Spirit turned aȝen: ȝ sche roos anoon, and he comaundid to ȝeue to hir to ete, [56] ȝ hir fadir and modir wondriden greetli, ȝ he comaundid hem that thei schulden not seie to ony, that thing that was don.

9. AND whanne the twelue apostlis weren clepid togidre: ihesus ȝaf to hem vertu and power on alle deuelis, ȝ that thei schulden hele siknessis, [2] and he sente hem for to preche the kyngdom of god: and to hele sike men, [3] and he seide to hem, no thing take ȝe in the weie, nether ȝerd ne scrippe, ne breed ne monei: nether haue ȝe two cootis, [4] and in to what hous ȝe entren dwelle ȝe there, ȝ go ȝe not out fro thennes, [5] ȝ who euer

disesen, *trouble.* vertu, *power.* ȝede, *went.* nyle, *not.* wisten, *knew.* ȝeue, *give.* clepid, *called.* ȝaf, *gave.* ȝerd, *yard* or *stick.*

TYNDALE—1534.

Peter and they that were with him, sayde: Master, the people thrust the and vexe the: and sayest thou, who touched me? [46] And Iesus sayd: Some body touched me. For I perceave that vertue is gone out of me. [47] When the woman sawe, that she was not hid, she came trimblynge, and fell at his fete, and tolde him before all the people for what cause she had touched him, and how she was healed immediatly. [48] And he sayde vnto hyr: Doughter be of good comforte, Thy faith hath made the hoale, goo in peace.

[49] Whyll he yet spake, there came one from the rulers of the synagogis housse which sayde to him: thy doughter is deed, disease not the master. [50] When Iesus hearde that, He answered the father, sayinge: Feare not, beleve only, and she shalbe made whole. [51] And when he came to the housse, he suffred no man to goo in with him, save Peter, Iames and Iohn, and the father and the mother of the mayden. [52] Every body weept and sorowed for her. And he sayde: Wepe not: for she is not deed, but slepeth. [53] And they lewgh him to scorne. For they knew that she was deed. [54] And he thrust them all out, and caught her by the honde, and cryed sayinge: Mayde aryse. [55] And hyr sprete came agayne, and she roose strayght waye. And he commaunded to geve her meate. [56] And the father and the mother of hyr were astonyed. But he warned them that they shuld tell noo man, what was done.

9. THEN called he the .xii. to gether, and gave them power, and auctorite over all devyls, and that they myght heale diseases. [2] And he sent them to preache the kyngdome of God, and to cure the sick. [3] And he sayd to them: Take nothinge to sucker you by the waye: nether staffe, nor scripe, nether breed, nether money, nether have twoo cootes. [4] And whatsoever housse ye enter into, there abyde and thence departe. [5] And who-

CRANMER—1539.

Peter (and they that were with him) sayde: Master, the people thrust the and vexe the: and sayest thou, who touched me? [46] And Iesus sayd: Some body hath touched me. For I perceaue, that vertue is gone out of me. [47] When the woman sawe that she was not hyd, she came trymblinge, and fell at his fete, and tolde him before all the people, for what cause she had touched him, and how she was healed immediatly. [48] And he sayde vnto her: Daughter, be of good comforte, Thy fayth hath saued the, go in peace.

[49] Whill he yet spake, there came one from the rulers of the synagogis house, which sayde to him: thy daughter is deed, desease not the Master. [50] But when Iesus heard that worde, he answered the father of the damosell Feare not, beleue onely, and she shalbe made whole. [51] And when he cam to the house, he suffred no man to go in with him, saue Peter, Iames and Iohn, and the father and the mother of the mayden. [52] Euery body weept, and sorowed for her: And he sayde: Wepe not: The damosell is not deed but slepeth. [53] And they laught him to scorne, knowing that she was deed. [54] And he thrust them all out, and caught her by the hande: and cryed, sayinge: Mayde, aryse. [55] And her sprete came agayne, and she rose strayght waye. And he commaunded to geue her meate. [56] And the father and the mother of her were astonyed. But he warned them, that they shuld tell no man what was done.

9. IESUS called the xii. together, and gaue them power, and auctorite ouer all deuyls, and that they might heale diseases. [2] And he sent them to preach the kyngdom of God and to heale the syck. [3] And he sayde vnto them: Take nothing to your iourney: nether staffe, nor scrype, nether breed nether money, nether haue two coates. [4] And what soeuer house ye enter into, there abyde, and thence departe. [5] And whosoeuer wyll not receaue

ἐκόπτοντο αὐτήν. ὁ δὲ εἶπε, ‘Μὴ κλαίετε· [e]οὐκ| ἀπέθανεν[f], ἀλλὰ καθεύδει.’ [53]Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. [54]αὐτὸς δὲ [g]ἐκβαλὼν ἔξω πάντας, καὶ| κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε, λέγων, ‘Ἡ παῖς, [h]ἐγείρου.’| [55]Καὶ ἐπέστρεψε τὸ πνεύμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. [56]καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

IX. Συγκαλεσάμενος δὲ τοὺς δώδεκα [i]μαθητὰς αὐτοῦ,| ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν· [2]καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι [k]τοὺς ἀσθενοῦντας.| [3]Καὶ εἶπε πρὸς αὐτούς, ‘Μηδὲν αἴρετε εἰς τὴν ὁδόν· μήτε [l]ῥάβδον,| μήτε πήραν, μήτε ‘ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν. [4]καὶ εἰς ἣν ἂν οἰκίαν εἰσέλ- ‘θητε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε. [5]καὶ ὅσοι ἂν μὴ [m]δέξωνται| ὑμᾶς,

[e] Alex. οὐ γὰρ. [f] Alex. + τὸ κοράσιον. [g] Alex. = ἐκβαλὼν ἔξω πάντας καὶ s. ἐκβαλὼν πάντας ἔξω καὶ. [h] Alex. ἔγειρε s. ἔγειραι. [i] Alex. = μαθητὰς αὐτοῦ s. ἀποστόλους. [k] Alex. τοὺς ἀσθενεῖς. [l] Rec. ῥάβδους. [m] Alex. δέχωνται.

GENEVA—1557.

they that were with hym, sayd, Master, the people thrust thee, and treade on thee, and sayest thou, Who touched me? 46 And Iesus sayd, Some body touched me: for I perceaue that vertue is gone out of me. 47 When the woman sawe that she was not hyd, she came trimblyng, and fel *at his feete*, and tolde hym before all the people, for what cause she had touched him, and how she was healed immediately. 48 And he sayd vnto her, Daughter, be of good comfort, thy fayth hathe made thee whole, Go in peace.

49 Whyle he yet spake, there came one from the ruler of the Synagoges house, which sayd to hym, Thy daughter is dead, disease not the master. 50 When Iesus heard *that*, he answered the ruler of the Synagoge, saying, Feare not, beleue only, and she shalbe made whole. 51 And when he went in to the house, he suffred no man to go in with hym, saue Peter, Iames, and Iohn, and the father and mother of the maiden. 52 And euery body wept, and sorowed for her: but he sayd, Wepe not: for she is not dead, but slepeth. 53 And they laught hym to scorne, for they knewe that she was dead. 54 And he thrust them all out, and toke her by the hand, and cried, saying, Mayde, aryse. 55 And her spirite came agayne, and she rose strayghtway: and he commanded to geue her meate. 56 And her father and mother, were astonied: but he warned them that they should tel no man what was done.

9. THEN called he the twelue disciples together, and gaue them power and autoritie ouer all deuils, and that they myght heale diseases. 2 And he sent them to preache the kyngdome of God, and to cure the syck. 3 And he sayd to them, Take nothing to your iourney, nether staues, nor scryp, nether bread, nether mony, nether haue two coates. 4 And what soeuer house ye entre into, there abyde, and thence departe. 5 And

RHEIMS—1582.

touched me? And al denying, Peter said, and they that vvere vvith him, Maister, the multitudes throng and presse thee, and doest thou say, Vvho touched me? 46 And IESVS said, Some bodie hath touched me. for I knovv that there is vertue proceded from me. 47 And the vvoman seeing, that she vvas not hid, came trembling, and fel dovvne before his feete: and for vvhat cause she had touched him, she shevved before al the people: and hovv forthvvith she vvas made vvhole. 48 But he said to her, Daughter, thy faith hath made the safe, goe thy vvay in peace.

49 As he vvas yet speaking, there commeth one to the Prince of the synagogue, saying to him, That thy daughter is dead, trouble him not. 50 And IESVS hearing this vvord, ansvvered the father of the maide, Feare not: beleeue only, and she shal be safe. 51 And vvhen he vvas come to the house, he permitted not any man to enter in vvith him, but Peter, and Iames, and Iohn, and the father and mother of the maide. 52 And al vvept, and mourned for her. But he said, Vveepe not, the maide is not dead, but sleepeth. 53 And they derided him, knovving that she vvas dead. 54 But he holding her hand cried saying, Maide arise. 55 And her spirit returned, and she rose incontinent. And he bade them giue her to eate. 56 And her parentes vvere astonied, vvhom he commaunded to tel no man that vvhich vvas done.

9. AND calling together the tvvelue Apostles, he gaue them vertue and povver ouer al deuils, and to cure maladies. 2 And he sent them to preach the kingdom of God: and to heale the sicke. 3 And he said to them, Take nothing for the vvay, neither rod, nor skrippe, nor bread, nor money, neither haue tvvo coates. 4 And into vvhatsoeuer house you enter, tarie there, and thence doe not depart. 5 And

AUTHORISED—1611.

When all denied, Peter and they that were with him, said, Master, the multitude throng thee, and preasse thee, and sayest thou, Who touched me? 46 And Iesus saide, Some body hath touched mee: for I perceiue that vertue is gone out of me. 47 And when the woman saw that shee was not hid, shee came trembling, and falling downe before him, shee declared vnto him before all the people, for what cause shee had touched him, and how she was healed immediatly. 48 And he said vnto her, Daughter, be of good comfort, thy faith hath made thee whole, goe in peace.)

49 While hee yet spake, there commeth one from the ruler of the Synagogues *house*, saying to him, Thy daughter is dead, trouble not the Master. 50 But when Iesus heard it, he answered him, saying, Feare not, beleeue onely, and she shalbe made whole. 51 And when hee came into the house, hee suffered no man to goe in, saue Peter, and Iames, and Iohn, and the father and the mother of the mayden. 52 And all wept, and bewailed her: but he said, Weepe not, she is not dead, but sleepeth. 53 And they laughed him to scorne, knowing that she was dead. 54 And hee put them all out, and tooke her by the hand, and called, saying, Mayd, arise. 55 And her spirit came againe, and shee arose straightway: and hee commanded to giue her meat. 56 And her parents were astonished: but hee charged them that they should tell no man what was done.

9. THEN he called his twelue disciples together, and gaue them power and authoritie ouer all deuils, and to cure diseases. 2 And hee sent them to preach the Kingdome of God, and to heale the sicke. 3 And he said vnto them, Take nothing for your iourney, neither staues, nor scrip, neither bread, neither money, neither haue two coates apeece. 4 And whatsoeuer house yee enter into, there abide, and thence depart. 5 And whosoeuer will not

ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης, [n]καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε, εἰς μαρτύριον ἐπ' αὐτούς. [6]*Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.*

[7]*Ἤκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα [o]ὑπ' αὐτοῦ πάντα· καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπό τινων, Ὅτι Ἰωάννης [p]ἐγήγερται ἐκ νεκρῶν·* [8]*ὑπό τινων δὲ, Ὅτι Ἠλίας ἐφάνη· ἄλλων δὲ, Ὅτι προφήτης [q]εἷς τῶν ἀρχαίων ἀνέστη.* [9][r]*Καὶ εἶπεν [s]Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστιν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα;* *Καὶ ἐζήτει ἰδεῖν αὐτόν.*

[10]*Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν· καὶ παραλαβὼν αὐτοὺς, ὑπεχώρησε κατ' ἰδίαν [t]εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδά.* [11]*οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ· καὶ [u]δεξάμενος αὐτοὺς, ἐλάλει*

[n] Alex. = καὶ. [o] Alex. = ὑπ' αὐτοῦ. [p] Alex. ἠγέρθη. [q] Alex. τις s. = εἷς [r] Alex. Εἶπε δὲ. [s] Rec. + ὁ. [t] Alex. εἰς πόλιν καλουμένην Βηθσαϊδά s. εἰς τόπον ἔρημον.

WICLIF—1380.

resceyuen not ȝou go ȝe out of that citee, and schake ȝe of the poudir of ȝoure feet, in to witnessynge on hem, [6] and thei ȝeden forth and wenten aboute bi castels prechynge & helynge eueri where,

[7] and eroude tretrarke: herde alle thingis that weren don of hym, & he doutid for that it was seid of sum men that Ion was rise fro deeth, [8] and of sum men: that elie hadde aperid, but of other: that oon of the oold profetis was risen, [9] and eroude seide I haue biheedid Ion, and who is this: of whom I here suche thingis, and he souȝte to se hym.

[10] and the apostlis turneden aȝen: and toolden to him alle thingis that thei hadden don, and he took hem: and wente bisidis in to a desert place that is bethsaida, [11] and whanne the puple knewen this: thei foloweden hym, and he resceyued hem, and spake to hem of the kyngdom of god, and he heelid hem: that hadden nede of cure, [12] and the dai bigan to bowe doun, & the twelue camen and seiden to hym, leue the puple: that thei go and turne in to castels and townes that ben aboute that thei fynde mete, for we ben here in desert place, [13] and he seide to hem, ȝeue to hem to ete, and thei seiden, ther ben not to us: mo thanne fyue loues and tweie fischis, but parauenture that we gon and bien metis to alle puple, [14] & the men weren almoost fyue thousand, and he seid to his disciplis, make ȝe hem sitte to mete, bi cumpanyes a fifti to gidre, [15] & thei diden so, and thei maden alle men sitte to mete, [16] and whanne he hadde take the fyue looues and tweie fischis, he biheeld in to heuene, and blessid and brak and delide to hise disciplis: that thei schulden sitte forth bifor the cumpanyes, [17] and alle men eten, and weren fulfillid, and that that lefte to

resceyuen, *receive*. ȝeden, *went*. castels, *towns or villages*. aȝen, *again*. leue, *leave*. ȝeue, *give*. delide, *dealed*.

TYNDALE—1534.

soever will not receave you, when ye go out of that cite, shake of the very dust from youre fete, for a testimony agaynst them. [6] And they went out, and went thorow the tounes, preachinge the gospell and healynge every wheare.

[7] And Herod the tetrarch herde of all that was done of him, and douted, because that it was sayde of some, that Iohn was rysen agayne from deeth: [8] and of some, that Helyas had apered: and of other, that one of the olde prophetes was rysen agayne. [9] And Herod sayde: Iohn have I behedded: who then is this of whom I heare suche thinges? And he desyred to se him.

[10] And the Apostles retourned, and tolde him what great thinges they had done. And he toke them and went a syde into a solitary place, nye to a citie called Bethsaida. [11] And the people knewe of it, and folowed him. And he receaved them, and spake vnto them of the kyngdome of God, and healed them that had nede to be healed. [12] And when the daye beganne to weare awaye, then came the twelve and sayde vnto him: sende the people awaye, that they maye goo into the tounes and villages roundabout, and lodge, and get meate, for we are here in a place of wyldernes. [13] But he sayde vnto them: Geve ye them to eate. And they sayde. We have no moo but fyve loves and two fisshes, except we shuld goo and bye meate for all this people. [14] And they were about a fyve thousand men. And he sayde to his disciples: Cause them to syt doune by fyfties in a company. [15] And they dyd soo, and made them all syt doune. [16] And he toke the fyve loves, and the two fisshes, and loked vp to heven, and blessed them, and brake, and gave to the disciples, to set before the people. [17] And they ate, and were all satisfied. And ther was taken vp of that remayned

CRANMER—1539.

you, when ye go out of that citie, shake of the very dust from youre fete, for a testimony agaynst them. [6] And they departed and went thorow the tounes, preachyng the gospell and healynge euery wheare.

[7] And Herode the Tetrarch hearde of all that was done by him, and he douted, because that it was sayde of some, that Iohn was rysen agayne from deeth: [8] and of some, that Helyas had apered, and of some, that one of the olde prophetes was rysen agayne. [9] And Herode sayd: Iohn haue I beheaded: but who is this of whom I heare suche thynges And he desyred to se him.

[10] And the Apostles returned: and tolde him all that they had done. And he toke them, and went asyde into a solitary place nye vnto the citie that is called Bethsaida. [11] Which whan the people knew they folowed him. And he receaued them, and spake vnto them of the kyngdome of God, and healed them that had nede to be healed [12] And when the daye beganne to weare away, then came the twelue, and sayd vnto him: sende the people awaye, that they maye go in to the townes and next villages and lodge, and get meate, for we are here in a place of wyldernes. [13] But he sayde vnto them: Geue ye them to eate. And they sayd: We haue no mo but fyue loaues and two fysshes, except we shuld go and bye meate for all this people: [14] And they were aboute a fyue thousande men. And he sayde to his disciples: Cause them to syt downe by fyfties in a company. [15] And they dyd so, and made them all to syt doune. [16] And he toke the fyue loaues, and the two fisshes, and loked vp to heauen, and blessed them, and brake, and gaue to the disciples, to seet before the people. [17] And they all dyd eate, and were satisfyed. And there was taken vp of that remayned

αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας ἰᾶτο.
12 Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, Ἀπόλυσον
τὸν ὄχλον, ἵνα [v]ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ [w]τοὺς ἀγροὺς καταλύσωσι,
καὶ εὕρωσιν ἐπισιτισμόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. 13 Εἶπε δὲ πρὸς αὐτούς,
Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι
καὶ [x]ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν
τοῦτον βρώματα. 14 (Ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι·) Εἶπε δὲ πρὸς τοὺς
μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας [y]ἀνὰ πεντήκοντα. 15 Καὶ ἐποίησαν
οὕτω, [z]καὶ ἀνέκλιναν ἅπαντας. 16 Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας,
ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησεν αὐτοὺς, καὶ κατέκλασε, καὶ ἐδίδου τοῖς
μαθηταῖς παρατιθέναι τῷ ὄχλῳ. 17 καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες· καὶ ἤρθη

[u] Alex. ἀποδεξάμενος. [v] Alex. πορευθέντες. [w] Alex. = τοὺς. [x] Rec. δύο ἰχθύες. [y] Alex. + ὡσεί.
[z] Alex. κ. κατέκλιναν ἅπαντας.

GENEVA—1557.

whosoeuer wyl not receaue you, when ye go out of that citie, shake of the very dust from your fete, for a testimonie against them. 6 And they went out, and went through the townes about preachyng the Gospel, and healing euery where. 7 And Herode the kyng heard of all that was done by hym: and douted, because that it was sayd of some, that Iohn was rysen agayne from death: 8 And of some, that Elias had appeared: and of some, that one of the olde Prophetes was rysen agayne. 9 Then Herode sayd, Iohn haue I beheaded: who then is this of whome I heare such thynges? and he desired to see him.

10 And the Apostles returned, and tolde hym what great thynges they had done. Then he toke them, and went asyde into a solitarie place, nie to the citie called Bethsaida. 11 But when the people knewe *of it*, they folowed him: and he receaued them, and spake vnto them of the kyngdome of God, and healed them that had nede to be healed. 12 And when the day began to weare away, then came the twelue, and sayd vnto hym, Send the people away, that they may go into the townes and vyllages round about, and lodge, and get meat: for we are here in place of wyldernes. 13 But he sayd vnto them, Geue ye them to eat And they sayd, We haue no mo but fyue loues and two fyshes, except we shulde go and bye meat for all this people. 14 For they were about fyue thousand men. And he sayd to his disciples, Cause them to syt downe by fyfties in a compagnie. 15 Therfore they dyd so, and dyd all syt downe.

16 And he toke the fyue loues, and the two fishes, and loked vp to heauen, blessed them, brake, and gaue to the disciples, to set before the people. 17 And they all dyd eat, and were satisfied: and there was

RHEIMS—1582.

vvhosoever shal not receiue you, going forth out of that citie, shake of the dust also of your feete for a testimonie vpon them. 6 And going forth they vvent a circuite from tovvne to tovvne euangelizing and curing euery vvhere.

7 And Herod the Tetrarch heard al things that vvere done by him: and he staggered because it vvas said of some, That Iohn vvas risen from the dead. 8 but of other some, That Elias hath appeared: and of others, that a Prophet one of the old ones vvas risen. 9 And Herod said, Iohn I haue beheaded: but vvho is this of vvhom I heare such things? And he sought for to see him.

10 And the Apostles being returned, reported to him vvhatsoeuer they did: and taking them he retired apart into a desert place, vvhich belongeth to Beth-saida. 11 Which the multitudes vnderstanding, folovved him: and he receiued them, and spake to them of the kingdom of God, and them that had neede of cure he healed. 12 And the day began to dravv tovvards an end. And the Tvvelue comming neere, said to him, Dimisse the multitudes, that going into tovvnes and villages here about, they may haue lodging, and finde meates: because here vve are in a desert place. 13 And he said to them, Giue you them to eate. But they said, We haue no more but fiue loaues and tvvo fishes: vnles perhaps vve should goe and bie meates for al this multitude. 14 And there vvere men almost fiue thousand. And he said to his disciples, Make them sit dovvne by companies fiftie and fiftie. 15 And so they did. And they made al sit dovvne. 16 And taking the fiue loaues and the tvvo fishes, he looked vp vnto heauen, and blessed them: and he brake, and distributed to his disciples, for to set before the multitudes. 17 And they did al eate, and had their fill. And there vvas

AUTHORISED—1611.

receiue you, when ye goe out of that city, shake off the very dust from your feete, for a testimonie against them. 6 And they departed, and went through the townes, preaching the Gospel, and healing euery where.

7 Now Herod the Tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that Iohn was risen from the dead: 8 And of some, that Elias had appeared: and of others, that one of the old Prophets was risen againe. 9 And Herode said, Iohn haue I beheaded: but who is this of whom I heare such things? And he desired to see him.

10 And the Apostles when they were returned, told him all that they had done. And hee tooke them, and went aside priuately into a desert place, belonging to the citie called Bethsaida. 11 And the people when they knew it, followed him, and he receiued them, and spake vnto them of the kingdome of God, and healed them that had need of healing. 12 And when the day beganne to weare away, then came the twelue, and said vnto him, Send the multitude away, that they may go into the townes and countrey round about, and lodge, and get victuals: for we are here in a desert place. 13 But he said vnto them, Giue ye them to eate. And they said, We haue no more but fiue loaues and two fishes, except we should goe and buy meate for all this people. 14 For they were about fiue thousand men. And he said to his disciples, Make them sit downe by fifties in a company. 15 And they did so, and made them all sit downe. 16 Then he tooke the fiue loaues and the two fishes, and looking vp to heauen, he blessed them, and brake, and gaue to the disciples to set before the multitude. 17 And they did eate, and were all filled. And

τὸ περισσεῦσαν αὐτοῖς κλασμάτων, κόφινοι δώδεκα.

18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας, συνῆσαν αὐτῷ οἱ μαθηταί[a]· καὶ ἐπηρώτησεν αὐτοὺς, λέγων, 'Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;' 19 Οἱ δὲ ἀποκριθέντες εἶπον, 'Ἰωάννην τὸν Βαπτιστήν· ἄλλοι δὲ Ἠλίαν. ἄλλοι δὲ, 'ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.' 20 Εἶπε δὲ αὐτοῖς, 'Ὑμεῖς δὲ τίνα με λέγετε 'εἶναι;' [b]Ἀποκριθεὶς δὲ ὁ Πέτρος| εἶπε, 'Τὸν Χριστὸν τοῦ Θεοῦ.' 21 Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλε μηδενὶ [c]εἰπεῖν| τοῦτο, 22 εἰπὼν, 'Ὅτι δεῖ τὸν υἱὸν τοῦ 'ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιε-'ρέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ [d]ἐγερθῆναι.'| 23 Ἔλεγε δὲ πρὸς πάντας, 'Εἴ τις θέλει ὀπίσω μου [e]ἐλθεῖν,| [f]ἀπαρνησάσθω| ἑαυτὸν, 'καὶ ἀράτω τὸν σταυρὸν αὐτοῦ[g], καὶ ἀκολουθείτω μοι. 24 ὃς γὰρ [h]ἂν| θέλῃ τὴν 'ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν

[a] Alex. + αὐτοῦ. [b] Alex. Πέτρος δέ ἀποκρ. Const. Ἀποκρ. δὲ Πέτρος. [c] Alex. λέγειν. [d] Alex. ἀναστῆναι. [e] Alex. ἔρχεσθαι. [f] Alex. ἀρνησάσθω.

WICLIF—1380.

hem of broken metis was takun up: twelue coffyns/

18 and it was don, whanne he was aloone preiynge: hise disciplis weren with him and he axed hem and seide/ whom seien the puple that I am? 19 ȝ thei answerden and seiden Ion baptist/ other seien: elie/ and other seien a profete of the former is risun/ 20 and he seide to hem/ but whom seien ȝe that I am? symount petir answerid: and seide/ the crist of god/ 21 and he blamynge hem: comaundid that thei schulden seie to no man, and seide these thingis/ 22 for it bihoueth mannes sone: to suffre many thingis and to be repreued of the elder men and of the princis of prestis and of scribis, and to be slayn/ and the thridde daie to rise aȝen/ 23 and he seide to alle/ if ony wole come aftir me: denye he hym silf ȝ take his cros euery day and sue he me/ 24 for he that wole make his liif saaf: schal lese it/ and he that lesith his liif for me: schal make it saaf/ 25 and what profetith it to a man if he wynne al the world/ and lese hym silf, and do peirynge of hym silf/ 26 for who so schameth me and my wordis manes sone schal schame hym whanne he cometh in his magiste and of the fadris ȝ of the holi aungels/ 27 and I seie to ȝou verrili there ben summe stondynge here, which schulen not tast deeth til thei seen the rewme of god/

28 and it was don aftir these wordis, almeest eiȝte daies/ ȝ he took petir ȝ Iames ȝ Ion/ and he stied in to an hille: to preie/ 29 and while he preiede: the liknesse of his chere was chaungid, and his clothing was whiȝte schynynge/ 30 and lo two men spaken with hym/ ȝ moises and elie 31 weren seen in magiste/ and thei saien his goynge out, whiche he schulde fulfille in ierusalem/ 32 and petir and thei that weren

coffyns, *baskets*. aȝen, *again*. sue, *follow*. peirynge, *damage*. rewme, *realm*. stied, *ascended*. chere, *countenance*.

TYNDALE—1534.

to them/ twelve baskettes full of broken meate.

18 And it fortuned as he was alone prayinge/ his disciples were with him/ and he axed them sayinge: Who saye the people that I am? 19 They answered and sayd: Iohn Baptist. Some saye Helyas. And some saye/ one of the olde prophetes is rysen agayne. 20 He sayde vnto them: Who saye ye that I am? Peter answered and sayde: thou arte the Christ of god. 21 And he warned and commaunded them/ that they shuld tell no man that thinge 22 sayinge: that the sonne of man must suffre many thinges/ and be reproved of the elders/ and of the hye prestes and scribes/ and be slayne/ and the thirde daye ryse agayne.

23 And he sayde to them all/ yf eny man will come after me/ let him denye him sylfe/ and take vp his crosse dayly and folowe me. 24 Whosoever will save his lyfe/ shall lose it. And whosoever shall lose his lyfe for my sake/ the same shall save it. 25 For what avauntageth it a man/ to wynne the whole worlde/ yf he loose him sylfe or runne in domage of him sylfe? 26 For whosoever is ashamed of me/ and of my sayinges: of him shall the sonne of man be ashamed/ when he cometh in his awne glorie/ and in the glorie of his father/ and of the holy angels. 27 And I tell you of a surety: There be some of them that stonde here/ which shall not tast of deeth/ tyll they se the kyngdome of god.

28 And it folowed about an .viii. dayes after thoose sayinges/ that he toke Peter/ Iames/ and Iohn/ and went vp into a mountayne to praye. 29 And as he prayed/ the facion of his countenaunce was changed/ and his garment was whyte and shoone. 30 And beholde/ two men talked with him/ and they were Moses and Helyas/ 31 which appered gloriously/ and spake of his departinge/ which he shuld ende at Ierusalem. 32 Peter and they that

CRANMER—1539.

to them, twelue baskettes full of broken meate.

18 And it fortuned as he was alone praying, his discyples were with him, and he asked them sayinge: Who saye the people that I am? 19 They answered, and sayd: Iohn Baptist: Some saye Helyas. And some saye, that one of the olde prophetes is rysen. 20 He sayde vnto them. But who saye ye, that I am? Simon Peter answered and sayde thou art the Christ of God 21 And he warned and commaunded them that they shuld tell no man that thinge, saying 22 the sonne of man must suffre many thynges, and be reproued of the elders, and of the hye prestes, and scrybes, and be slayne, ryse agayne the thirde daye.

23 And he sayde to them all, yf eny man wyll come after me, let him denye him selfe, and take vp his crosse dayly, and folowe me 24 For whosoeuer wyll saue hys lyfe shall lose it. But whosoeuer doth lose, his lyfe for my sake, the same shall saue it. 25 For what auauntageth it a man, yf he wynne the whole worlde, and loose him selfe, or runne in dammage of him selfe? 26 For whoso is ashamed of me, and of my wordes: of him shall the sonne of man be ashamed, when he commeth in his maiestye, and in the maiestye of his father, and of the holy angels. 27 I tell you of a trueth: There be some standing here, whych shall not tast of deeth, tyll they se the kyngdome of God.

28 And it fortuned that about an .viii. dayes after these sayinges, he toke Peter, and Iohn and Iames, and went vp into a mountayne to praye. 29 And as he prayed, the fassyon of his conntenaunce was chaunged, and his garment was whyte, and shone. 30 And behold, there talked with him two men which were Moses and Helyas, 31 that appered in the maiestye, and spake of his departynge, which he shuld ende at Ierusalem. 32 But Peter

ἐμοῦ, οὗτος σώσει αὐτήν. [25]τί γὰρ ὠφελεῖται ἄνθρωπος, κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; [26]ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. [27]Λέγω δὲ ὑμῖν ἀληθῶς, εἰσί τινες τῶν ὧδε ἑστώτων,| οἳ οὐ μὴ [k]γεύσωνται| θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ.'

[28]Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτὼ, καὶ παραλαβὼν Πέτρον καὶ [m]Ἰωάννην καὶ Ἰάκωβον,| ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. [29]καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων. [30]Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωσῆς καὶ Ἠλίας· [31]οἳ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἔμελλε πληροῦν ἐν Ἰερουσαλήμ. [32]ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν

[g] Rec. + καθ' ἡμέραν. [h] Const. ἐὰν. [i] Rec. ἑστηκότων. [k] Rec. γεύσονται. [l] Rec. + τὸν. [m] Alex. Ἰάκωβον καὶ Ἰωάννην.

GENEVA — 1557.

taken vp of that remained to them, twelue baskettes ful of broken meat.

[18]And it came to passe as he was alone praying, his disciples were with hym, and he asked them, saying, Whome say the people that I am? [19]They answered, and sayd, Iohn Baptist: some say Elias: and some say, that one of the olde Prophetes is rysen agayne. [20]And he sayd vnto them, But whome say ye that I am? Peter answered, and sayd, Thou art the Christe of God. [21]And he warned, and commanded them, that they shoulde tel no man that thyng. [22]Saying, That the Sonne of man must suffre many thynges, and be reproued of the Elders, and of the hye Priestes and Scribes, and be slayne, and the thyrd day ryse agayne. [23]And he sayd to them all, If any man wyl come after me, let hym deny hym self, and take vp his crosse dayly, and folowe me. [24]For whosoeuer wyl saue his lyfe, shal lose it: and whosoeuer shal lose his lyfe for my sake, the same shal saue it. [25]For what auantageth it a man, if he wyn the whole worlde, and lose hym self, and runne in domage *of hym self?* [26]For whosoeuer shalbe ashamed of me, and of my sayinges: of him shal the Sonne of man be ashamed, when he shal come in his glorie, and in the glorie of his Father, and of the holy Angels. [27]And I tel you of a suretie, there be some standyng here, which shal not taste of death, tyl they see the kyngdome of God. [28]And it, chanced about an eight dayes *after* those sayinges, that he toke Peter, Iames, and Iohn, and went vp into a mountayne to pray. [29]And as he prayed, the facion of hys countenance was changed, and his garment was whyte and shone. [30]And beholde two men talked with hym, and they were Moses and Elias.

[31]Which appeared in glorie, and spake of his departyng, which he should ende at Ierusalem. [32]But Peter and they that

RHEIMS — 1582.

taken vp that vvhich remained to them, tvvelue baskets of fragments.

[18]And it came to passe: vvhen he vvas alone praying, his disciples also vvere vvith him: and he asked them saying, Vvhom doe the multitudes say that I am? [19]But they ansvvered, and said, Iohn the Baptist: and some, Elias: but some, that one of the Prophets before time, is risen. [20]And he said to them, But vvhom say ye that I am? Simon Peter ansvvering, said, The CHRIST of God. [21]But he rebuking them, commaunded that they should tell this to no man, [22]saying, That the sonne of man must suffer many things, and be reiected of the Auncients and cheefe Priests and Scribes, and be killed, and the third day rise againe.

[23]And he said to al, If any man vvil come after me, let him denie him self, and take vp his crosse daily, and folovv me. [24]For he that vvil saue his life, shal lose it: for he that shal lose his life for my sake, shal saue it. [25]for vvhat profit hath a man if he gaine the vvhole vvorld, and lose him self, and cast avvay him self? [26]For he that shal be ashamed of me and of my vvordes, him the Sonne of man shal be ashamed of, vvhen he shal come in his maiestie, and his fathers, and of the holy Angels. [27]And I say to you assuredly, There be some standing here that shal not tast death, til they see the kingdom of God.

[28]And it came to passe after these vvordes almost eight daies, and he tooke Peter and Iames and Iohn, and vvent into a mountaine to pray. [29]And vvhiles he prayed, the shape of his countenance vvas altered: and his raiment vvhite and glistering. [30]And behold tvvo men talked vvith him. And they vvere Moyses and Elias, [31]appearing in maiestie. And they told his decease that he should accomplish in Hierusalem. [32]But Peter and they that

AUTHORISED — 1611.

there was taken vp of fragments that remained to them, twelue baskets.

[18]And it came to passe, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? [19]They answering, said, Iohn the Baptist: but some say, Elias: and others say, that one of the old Prophets is risen againe. [20]He said vnto them, But whom say ye that I am? Peter answering, said, The Christ of God. [21]And he straitly charged them and commaunded them to tell no man that thing, [22]Saying, The Sonne of man must suffer many things, and be reiected of the Elders, and chiefe Priests, and Scribes, and be slaine, and be raised the third day.

[23]And he said to them all, If any man will come after me, let him denie himselfe, and take vp his crosse dayly, and follow me. [24]For whosoeuer will saue his life, shall lose it: but whosoeuer will lose his life for my sake, the same shall saue it. [25]For what is a man aduantaged, if he gaine the whole world, and lose himselfe, or be cast away? [26]For whosoeuer shall bee ashamed of me, and of my wordes, of him shall the Sonne of man bee ashamed, when he shall come in his owne glory, and in his Fathers, and of the holy Angels. [27]But I tell you of a trueth, there be some standing here, which shal not taste of death, till they see the kingdome of God.

[28]And it came to passe, about an eight dayes after these sayings,[a] hee tooke Peter, and Iohn, and Iames, and went vp into a mountaine to pray: [29]And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. [30]And behold, there talked with him two men, which were Moses and Elias, [31]Who appeared in glory, and spake of his decease, which he should accomplish at Hierusalem. [32]But Peter,

[a] *Or*, things.

βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. [33] καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν [n] ὁ| Πέτρος πρὸς τὸν Ἰησοῦν, 'Ἐπιστάτα, καλόν ἐστιν ἡμᾶς ὧδε εἶναι. καὶ ποιήσωμεν '[o] σκηνὰς τρεῖς,| μίαν σοὶ, καὶ [p] μίαν Μωσεῖ,| καὶ μίαν Ἠλίᾳ·' μὴ εἰδὼς ὃ λέγει. [34] ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην. [35] καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα, 'Οὗτός ἐστιν ὁ υἱός μου ὁ [q] ἀγαπητός·| αὐτοῦ ἀκούετε.' [36] Καὶ ἐν τῷ γενέσθαι τὴν φωνὴν, εὑρέθη [r] ὁ| Ἰησοῦς μόνος. Καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑωράκασιν.

[37] Ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήντησεν αὐτῷ ὄχλος πολύς. [38] Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου [s] ἀνεβόησε,| λέγων, 'Διδάσ-

[n] Const. = ὁ. [o] Alex. τρεῖς σκηνάς. [p] Rec. Μωσεῖ μίαν. [q] Alex. ἐκλελεκτός. [r] Alex. = ὁ. [s] Alex. ἐβόησε. [t] Rec. ἐπίβλεψον.

WICLIF—1380.

with hym: weren heuy of sleep, and thei wakinge saien his magiste: and the tweie men that stoden with hym,

[33] and it was don whanne thei departiden fro hym: petir seide to ihesus, comaundour it is good, that we be here, and make we here thre tabernaclis, oon to thee ȝ oon to moises: and oon to elie, and he wiste not what he schulde seie, [34] but while he spake these thingis: a cloude was made: and ouer schadowe hem, and thei dredden: whanne thei entriden in to the cloude, [35] and a vois was maad oute of the cloude, and seide, this is my dereworthe sone: here ȝe hym, [36] and while the vois was made: ihesus was founden aloone, and thei weren stille: and to no man seiden in tho daies ouȝte of tho thingis, that thei hadden seen,

[37] but it was don in the dai suynge, whanne thei camen doun of the hille: myche puple mette hem, [38] ȝ lo a man of the cumpanye cried and seide, maistir I biseche thee, bihoold my sone: for I haue no mo, [39] and lo a spirit takith hym, and sudeynli he crieth and hurtlith doun and to drawith hym with fome, and unnethe he goth aweie al to drawynge hym, [40] and I preied thi disciplis: that thei schulden cast hym out, ȝ thei myȝten not, [41] and ihesus answerid: and seide to hem, a vnfeithful generacioun ȝ weyward, hou long schal I be at ȝou, and suffre ȝou? brynge hidir thi sone, [42] and whanne he cam nyȝe: the deuel hurtlid hym doun, ȝ to breide hym, and ihesus blamed the vnclene spirit, and heelid the child, and ȝildid hym to his fadir,

[43] and alle men wondriden greetli in the gretnesse of god, and whanne alle men wondriden in alle thingis that he dide: he seide to his disciplis, [44] putte ȝe these wordis in ȝoure hertis, for it is to come, that mannes sone be bitraied in to the

wiste, *knew*. seie, *say*. suynge, *following*. unnethe, *scarcely*. breide, *fear*. ȝildid, *gave*.

TYNDALE—1534.

were with him, were hevy with slepe. And when they woke, they sawe his glorie, and two men stondinge with him.

[33] And it chaunsed as they departed from him, Peter sayde vnto Iesus: Master, it is good beinge here for vs. Let vs make thre tabernacles, one for the, and one for Moses, and one for Helyas: and wist not what he sayde. [34] Whyll he thus spake, ther came a cloude and shadowed them: and they feared when they were come vnder the cloude. [35] And ther came a voyce out of the cloude sayinge: This is my deare sonne, heare him. [36] And assone as the voyce was past, Iesus was founde alone. And they kept it cloose, and tolde noo man in thoose dayes eny of those thinges which they had sene.

[37] And it chaunsed on the nexte daye as they came doune from the hyll, moche people met him. [38] And beholde a man of the company cryed out sayinge: Master, I beseche the beholde my sonne, for he is all that I have: [39] and se, a sprete taketh him, and sodenly he cryeth, and he teareth him that he fometh agayne, and with moche payne departeth from him, when he hath rent him, [40] and I besought thy disciples to cast him out, and they coulde not. [41] Iesus answered and sayde: O generacion with oute fayth, and croked: how longe shall I be with you? and shall suffre you? Bringe thy sonne hidder. [42] As he yet was a comminge, the fende rent him and tare him. And Iesus rebuked the vnclene sprete, and healed the childe, and delivered him to his father. And they were all amased at the mighty power of God.

[43] Whyll they wondred every one at all thinges which he dyd, he sayd vnto his disciples: [44] Let these sayinges synke doune into youre eares. The tyme will come, when the sonne of man shalbe

CRANMER—1539.

and they that were with him, were heuy with slepe. And when they awoke, they sawe hys maiestye, and two men standynge with him.

[33] And it chaunsed as they departed from him, Peter sayde vnto Iesus: Master, it is good beynge here for vs: Let vs make also thre tabernacles, one for the, and one for Moses, and one for Helyas (and wist not what he sayde). [34] Whyll he thus spake, there came a cloude and ouershadowed them, and they feared when they were come into the cloude. [35] And there came a voyce out of the cloude saying This is my deare sonne heare him [36] And as sone as the voyce was past, Iesus was founde alone. And they kept it cloose: and tolde no man in those dayes, any of those thinges which they had sene.

[37] And it chaunsed that on the nexte daye (as they came downe from the hyll) moche people met him. [38] And beholde, a man of the company cryed out, sayinge: Master, I besech the beholde my sonne, for he is all that I haue: [39] and se, a sprete taketh him, and sodenly he cryeth, and (*he knocketh and*) thereth him that he fometh agayne, and with moch payne departeth from him, when he hath rent him, [40] and I besought thy disciples to cast him out, and they coulde not, [41] Iesus answered and sayd: O faithlesse, and croked nacion, how longe shall I be wyth you? and shall suffre you? Brynge thy sonne hyther. [42] As he was yet a commyng, the fende rent him, and tare him. And Iesus rebuked the vncleane sprete, and healed the chylde, and delyuered him to his father. [43] And they were all amased at the myghty power of God.

But whyll they wondred euery one at all thinges which he dyd, he sayde vnto his disciples: [44] Let these sayinges synke doune into youre eares. For it will come to passe: that the sonne of man shalbe

'καλε, δέομαί σου, [t] ἐπίβλεψαι| ἐπὶ τὸν υἱόν μου, ὅτι μονογενής [u] ἐστί μοι·| [39] καὶ 'ἰδοὺ, πνεῦμα λαμβάνει αὐτὸν, καὶ ἐξαίφνης κράζει, [v] καὶ σπαράσσει αὐτὸν μετὰ 'ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον αὐτόν. [40] καὶ ἐδεήθην τῶν 'μαθητῶν σου, ἵνα [w] ἐκβάλωσιν| αὐτὸ, καὶ οὐκ ἠδυνήθησαν.' [41] Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, 'Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς, '[x] καὶ| ἀνέξομαι ὑμῶν; προσάγαγε [y] τὸν υἱόν σου ὧδε.'| [42] Ἔτι δὲ προσερχομένου αὐτοῦ, ἔῤῥηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ· [43] ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς [z] ἐποίησεν| [a] ὁ Ἰησοῦς,| εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ, [44] 'Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου

[u] Alex. *μοί ἐστι.* [v] Alex. + *καὶ ῥήσσει.* [w] Rec. *ἐκβάλλωσιν.* [x] Alex. *ἕως πότε.* [y] Rec. *ὧδε τὸν υἱόν σου.* [z] Alex. *ἐποίει.* [a] Alex. = *ὁ Ἰησοῦς.*

GENEVA — 1557.

were with hym, were heauy wyth slepe, and when they woke, they sawe his glorie, and the two men standyng with hym.

[33] And it chanced as they departed from hym, Peter sayd vnto Iesus, Master, it is good beyng here for vs: Let vs therfore make thre tabernacles, one for thee, and one for Moses, and one for Elias: and wist not what he sayd. [34] Whyle he thus spake, there came a cloud and ouershadowed them, and they feared when they were entring into the cloud. [35] And there came a voyce out of the cloud, saying, This is my deare beloued Sonne, heare him.

[36] And as sone as the voyce was past, Iesus was found alone: and they kept it close, and tolde no man in those dayes any of those thynges which they had sene. [37] And it chanced on the next day, as they came downe from the mountayne, much people met hym. [38] And beholde, a man of the compagnie cryed out, saying, Maister, I beseche thee beholde my sonne, for he is all that I haue. [39] And see, a spirite taketh hym, and sodenly he cryeth, and he teareth hym, that he fometh agayne, and with much payne departeth from him, when he hath brused him. [40] And I besoght thy disciples to cast him out, but they could not. [41] Iesus answered, and sayd, O generation without fayth, and croked, how long shal I be with you, and suffre you? Bryng thy sonne hither. [42] As he yet was a comming, the fiende rent him, and tare hym: and Iesus rebuked the vncleane sprite, and healed the chylde: and deliuered him to his father. [43] And they were all amased at the myghty power of God. Whyle they wondred euery one at all thinges which he dyd, he sayd vnto his disciples, [44] Let these sayinges synck downe into your eares: for the tyme wyl come, when the Sonne of man shalbe

RHEIMS — 1582.

vvere vvith him, vvere heauie vvith sleepe. And avvaking, they savv his maiestie, and the tvvo men that stoode vvith him. [33] And it came to passe, vvhen they departed from him, Peter said to IESVS, Maister, it is good for vs to be here: and let vs make three tabernacles, one for thee, and one for Moyses, and one for Elias: not knovving vvhat he said. [34] And as he spake these things, there came a cloud, and ouershadovved them: and they feared, vvhen they entered into the cloude.

[35] And a voice vvas made out of the cloude, saying, This is my beloued sonne, heare him. [36] And vvhiles the voice vvas made, IESVS vvas found alone. And they held their peace, and told no man in those daies any of these things vvhich they had seen.

[37] And it came to passe the day folovving, vvhen they came dovvne from the mountaine, there mette him a great multitude. [38] And behold a man of the multitude cried out, saying, Maister, I beseeche thee, looke vpon my sonne because he is mine only one. [39] and loe, the spirit taketh him, and he sodenly crieth, and he dasheth him, and teareth him that he fometh, and vvith much a doe departeth renting him. [40] And I desired thy disciples to cast him out, and they could not. [41] And IESVS ansvvering said, O faithles and peruerse generation, hovv loug shal I be vvith you and suffer you? bring hither thy sonne.

[42] And vvhen he came to him, the deuil dashed, and tore him. And IESVS rebuked the vncleane spirit, and healed the lad: and rendred him to his father. [43] And al vvere astonied at the might of God: and al merueiling at al things that he did, he said to his disciples, [44] Lay you in your hartes these vvordes, for it shal come to passe that the Sonne of man shal be

AUTHORISED — 1611.

and they that were with him, were heauie with sleepe: and when they were awake, they saw his glory, and the two men that stood with him. [33] And it came to passe, as they departed from him, Peter said vnto Iesus, Master, it is good for vs to be here; and let vs make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he sayd. [34] While he thus spake, there came a cloud, and ouershadowed them, and they feared, as they entred into the cloude. [35] And there came a voice out of the cloud, saying, This is my beloued Son, heare him. [36] And when the voyce was past, Iesus was found alone, and they kept it close, and told no man in those daies any of those things which they had seene.

[37] And it came to passe, that on the next day, when they were come downe from the hill, much people met him. [38] And behold, a man of the companie cried out, saying, Master, I beseech thee looke vpon my sonne, for hee is mine onely child. [39] And loe, a spirit taketh him, and hee suddenly crieth out, and it teareth him that he fometh again, and bruising him, hardly departeth from him. [40] And I besought thy disciples to cast him out, and they could not. [41] And Iesus answering, said, O faithles, and peruerse generation, how long shall I bee with you, and suffer you? bring thy sonne hither. [42] And as hee was yet a comming, the deuill threw him downe, and tare him: and Iesus rebuked the vncleane spirit, and healed the child, and deliuered him againe to his father.

[43] And they were all amazed at the mighty power of God: But while they wondred euery one at all things which Iesus did, he said vnto his disciples, [44] Let these sayings sinke downe into your eares: for the Sonne of man shall bee deliuered into

'μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.' [45] Οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ
ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἴσθωνται αὐτό· καὶ ἐφοβοῦντο [b]ἐρωτῆσαι|
αὐτὸν περὶ τοῦ ῥήματος τούτου. [46] Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἂν
εἴη μείζων αὐτῶν. [47] ὁ δὲ Ἰησοῦς [c]ἰδὼν| τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπι-
λαβόμενος παιδίου, ἔστησεν αὐτὸ παρ' ἑαυτῷ, [48] καὶ εἶπεν αὐτοῖς, 'Ὃς ἐὰν δέξηται
'τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται
'τὸν ἀποστείλαντά με. ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτος [d]ἔσται|
'μέγας.' [49] Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, 'Ἐπιστάτα, εἴδομέν τινα [e]ἐπὶ| τῷ
'ὀνόματί σου ἐκβάλλοντα [f]δαιμόνια· καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ
'μεθ' ἡμῶν.' [50] [g]Καὶ εἶπε| πρὸς αὐτὸν ὁ Ἰησοῦς, 'Μὴ κωλύετε[h]· ὃς γὰρ οὐκ ἔστι
'καθ' [i]ὑμῶν, ὑπὲρ ὑμῶν| ἐστιν.'

[b] Alex. ἐπερωτῆσαι. [c] Const. εἰδὼς. [d] Alex. ἐστι. [e] Alex. ἐν. [f] Rec. + τὰ. [g] Alex. Εἶπε δὲ. [h] Alex. + αὐτόν.
[i] Rec. ἡμῶν, ὑπὲρ ἡμῶν. [k] Const. ἑαυτοῦ.

WICLIF — 1380.

hondis of men, [45] & thei knewen not this word, and it was hid bifor hem: that thei feliden it not, and thei dreden to axe hym of this word,

[46] but a thouȝt entrid in to hem, who of hem schulde be grettist, [47] and ihesus seynge the thouȝtis of the herte of hem: took a child and settid hym bisidis him, [48] and seide to hem, who euer resceyued this child in my name: resceyueth me, and who euer resceyueth me: resceyueth hym that sente me, for he that is leest among ȝou alle: is the grettist, [49] and Ion answerid and seide, comaundour we saien a man castynge out fendis in thi name, and we han forboden hym: for he sueth not thee with us, [50] and ihesus seide to hym, nyle ȝe forbede, for he that is not aȝens us is for us, [51] and it was don whanne the daies of his takynge up weren fulfillid: he settid fast his face to go to ierusalem, [52] and sente messangers bifor his siȝt, and thei ȝeden & entriden in to a citee of samaritans: to make redi to hym, [53] and thei resceyueden not him: for the face of hym was goynge in to ierusalem, [54] and whanne Iames and Ion his disciples siȝen: thei seiden, lord wolt thou that we seyn that fier come doun fro heuene, & waast hem, [55] and he turned: and blamid hem and seide ȝe witen not whos spiritis ȝe ben, [56] for mannes sone cam not to lese mennes soulis: but to saue, and thei wenten in to another castil.

[57] and it was don whanne thei walkiden in the weie: a man seide to hym, I schal sue thee: whidir euer thou go, [58] and ihesus seide to hym foxis han dennes, and briddis of the eir han nestis, but mannes sone hath not where he rest his

sueth, *followeth*. nyle, *not*. aȝens, *against*. ȝeden, *went*. witen, *know*. lese, *destroy*. castil, *town*. ȝouun, *given*.

TYNDALE — 1534.

delivered into the hondes of men. [45] But they wist not what that worde meant, and yt was hyd from them, that they vnderstode yt not. And they feared to axe him of that sayinge. [46] Then ther arose a disputacion amonge them: who shuld be the greatest. [47] When Iesus perceaved the thoughtes of their hertes, he toke a chylde, and set him hard by him, [48] and sayd vnto them: Whosoever receaveth this chylde in my name, receaveth me. And whosoever receaveth me, receaveth him that sent me. For he that is least amonge you all, the same shalbe greate.

[49] And Iohn answered and sayde: Master we sawe one castinge out devyls in thy name, and we forbade him, because he foloweth not with vs. [50] And Iesus sayde vnto him: forbyd ye him not. For he that is not agaynst vs, is with vs. [51] And it folowed when the tyme was come that he shulde be receaved vp, then he set his face to goo to Hierusalem, [52] and sent messengers before him. And they went and entred into a citie of the Samaritans to make redy for him. [53] But they wolde not receave him, be cause his face was as though he wolde goo to Ierusalem. [54] When his disciples Iames and Iohn sawe that, they sayde: Lorde, wilt thou that we commaunde, that fyre come doune from heven and consume them, even as Helias dyd? [55] Iesus turned about, and rebuked them sayinge: ye wote not what maner spretè ye are of. [56] The sonne of man ys not come to destroye mennes lives, but to save them. And they went to another toune.

[57] And it chaunsed as he went in the waye, a certayne man sayd vnto him: I will folowe the whither soever thou goo. [58] Iesus sayd vnto him: foxes have holes, and bryddes of the ayer have nestes: but the sonne of man hath not where on to

CRANMER — 1539.

delyuered into the handes of men [45] But they wist not what that worde meant, and it was hyd from them, that they vnderstode it not. And they feared to aske him of that sayinge. [46] And ther entred a thought among them which of them shuld be the greatest. [47] When Iesus perceaued the thoughte of their hertes he toke a chylde, and set him hard by him, [48] and sayde vnto them: Whosoeuer receaueth this childe in my name, receaueth me. And whosoeuer receaueth me, receaueth him that sent me. For he that is least amonge you all, the same shalbe greate.

[49] And Iohn answered, and sayd: Master, we sawe one castinge oute deuyls in thy name, and we forbade hym, because he foloweth not with vs. [50] And Iesus sayd vnto him: forbyd ye him not. For he that is not agaynst vs, is with vs.

[51] And it fortuned when the tyme was come that he shulde be receaued vp, he set his face to go to Ierusalem, [52] and sent messengers before him. And they went and entred into a citie of the Samaritans, to make redy for him. [53] And they wolde not receaue him, because his face was as though he wolde go to Ierusalem. [54] When his disciples, Iames and Iohn sawe this: they sayd: Lord, wilt thou that we commaunde fyre to come doune from heauen and consume them, euen as Helias dyd? [55] Iesus turned about, and rebuked them, saying: ye wote not what maner sprete ye are of. [56] For the sonne of man is not come to destroye mennes lyues, but to saue them. And they went to another towne. [57] And it chaunsed that as they were walkyng in the waye, a certayne man sayde vnto him: I will folowe the whythersoeuer thou goo. [58] Iesus sayde vnto him: foxes haue holes, and bryddes of the ayer haue nestes: but the sonne of man hath not where to laye his heed.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς
τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἰερουσαλήμ. 52 καὶ ἀπέστειλεν
ἀγγέλους πρὸ προσώπου [k]αὐτοῦ· | καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν,
ὥστε ἑτοιμάσαι αὐτῷ. 53 καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν
πορευόμενον εἰς Ἰερουσαλήμ. 54 ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης
εἶπον, ‘Κύριε, θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι
‘αὐτοὺς, [l]ὡς καὶ Ἠλίας ἐποίησε;’ | 55 Στραφεὶς δὲ ἐπετίμησεν αὐτοῖς, [m]καὶ εἶπεν,
‘Οὐκ οἴδατε | οἵου πνεύματός ἐστε ὑμεῖς;’[n] 56 Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην,
57 [o]Ἐγένετο δὲ | πορευομένων αὐτῶν, ἐν τῇ ὁδῷ εἶπέ τις πρὸς αὐτὸν, ‘Ἀκολουθήσω
‘σοι ὅπου [p]ἂν | ἀπέρχῃ, [q]κύριε.’ | 58 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, ‘Αἱ ἀλώπεκες
‘φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ

[k] Alex. = ὡς καὶ Ἠλίας ἐποίησε. [l] Alex. et Const. = καὶ εἶπεν, Οὐκ οἴδατε. [m] Rec. + ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. [n] Alex. καὶ. [o] Alex. ἐὰν. [p] Alex. = κύριε.

GENEVA—1557.

deliuered into the handes of men [45] But they wist not what that worde ment, and it was hyd from them, that they vnderstode it not: and they feared to aske hym of that saying. [46] Then there arose a disputation among them, which of them should be the greatest.

[47] When Iesus sawe the thoghtes of their hartes, he toke a lytle chylde, and set him hard by him. [48] And sayd vnto them, Whosoeuer receaueth this litle chylde in my name, receaueth me: and whosoeuer shal receaue me, receaueth hym that sent me: for he that is least among you all, the same shalbe great. [49] And Iohn answered, and sayd, Master we sawe one casting out deuyls in thy name, and we forbade hym, because he foloweth *thee* not with vs. [50] Then Iesus sayd vnto hym, Forbyd ye *him* not: for he that is not agaynst vs, is with vs. [51] And it fortuned, when the tyme was come that he should be receaued vp, he bent him self to go to Ierusalem. [52] And sent messengers before him: and they went and entred into a towne of the Samaritans, to prepare him *lodging*. [53] But they would not receaue hym, because his behauiour was, as thogh he would go to Ierusalem.

[54] When his disciples, Iames and Iohn sawe *that*, they sayd, Lord, wylt thou that we commande, that fyre come downe from heauen, and consume them, euen as Elias did? [55] But Iesus turned about, and rebuked them saying, Ye wot not what maner sprite ye are of. [56] For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne. [57] And it chanced as they went in the way, a certayn man sayd vnto him, I wyl folow thee Lord, whithersoeuer thou goest. [58] And Iesus sayd vnto hym, Foxes haue holes, and byrdes of the ayre haue nestes, but the Sonne of man

RHEIMS—1582.

deliuered into the hands of men. [45] But they did not knovv this vvord, and it vvas couered before them, that they perceiued it not. And they vvere afraid to aske him of this vvord.

[46] And there entred a cogitation into them, vvhich of them should be greater. [47] But IESVS seeing the cogitations of their hart, tooke a childe and set him by him, [48] and said to them, Whosoeuer receiueth this childe in my name, receiueth me: and vvhosoeuer receiueth me, receiueth him that sent me. For he that is the lesser among you al, he is the greater. [49] And Iohn ansvvering said, Maister, vve savv a certaine man casting out deuils in thy name, and vve prohibited him, because he folovveth not vvith vs. [50] And IESVS said to him, Prohibit not. for he that is not against you, is for you.

[51] And it came to passe, vvhiles the daies of his assumption vvere accomplishing, and he fixed his face to goe into Hierusalem. [52] And he sent messengers before his face: and going they entred into a citie of the Samaritans to prepare for him. [53] And they receiued him not, because his face vvas to goe to Hierusalem. [54] And vvhen his disciples Iames and Iohn had seen it, they said, Lord vvilt thou vve say that fire come dovvne from heauen and consume them? [55] And turning, he rebuked them, saying, You knovv not of vvhat spirit you are. [56] The sonne of man came not to destroy soules, but to saue. And they vvent into an other tovvne.

[57] And it came to passe as they vvalked in the vvay, a certaine man said to him, I vvil folovv thee vvhithersoeuer thou goest. [58] IESVS said to him, The foxes haue holes, and the foules of the aire nestes: but the sonne of man hath not

AUTHORISED—1611.

the handes of men. [45] But they vnderstood not this saying, and it was hid from them, that they perceiued it not: and they feared to aske him of that saying.

[46] Then there arose a reasoning among them, which of them should be greatest. [47] And Iesus perceiuing the thought of their heart, tooke a child, aud set him by him, [48] And said vnto them, whosoeuer shall receiue this child in my Name, receiueth me: and whosoeuer shal receiue me, receiueth him that sent me: For he that is least among you all, the same shall be great.

[49] And Iohn answered, and said, Master, we saw one casting out deuils in thy Name, and we forbade him, because he followeth not with vs. [50] And Iesus said vnto him, Forbid him not: for he that is not against vs, is for vs.

[51] And it came to passe, when the time was come that he should be receiued vp, he stedfastly set his face to goe to Hierusalem, [52] And sent messengers before his face, and they went and entred into a village of the Samaritanes to make ready for him. [53] And they did not receiue him, because his face was as though he would goe to Hierusalem. [54] And when his disciples, Iames and Iohn saw this, they sayd, Lord, wilt thou that we commaund fire to come down from heauen, and consume them, euen as Elias did? [55] But he turned, and rebuked them, and said, Ye know not what maner spirit ye are of. [56] For the Sonne of man is not come to destroy mens liues, but to saue them. And they went to another village.

[57] And it came to passe that as they went in the way, a certaine man said vnto him, Lord, I wil follow thee whithersoeuer thou goest. [58] And Iesus said vnto him, Foxes haue holes, and birds of the ayre haue nests, but the Sonne of man hath

'ἀνθρώπου οὐκ ἔχει ποῦ την κεφαλὴν κλίνῃ.' [59] Εἶπε δὲ πρὸς ἕτερον, 'Ἀκολούθει
'μοι.' Ὁ δὲ εἶπε, 'Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα
'μου.' [60] Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, 'Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς·
'σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ.' [61] Εἶπε δὲ καὶ ἕτερος, 'Ἀκο-
'λουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν
'μου.' [62] Εἶπε δὲ [r]πρὸς αὐτὸν ὁ Ἰησοῦς,| 'Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ'
'ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὔθετός ἐστιν [s]εἰς τὴν βασιλείαν| τοῦ Θεοῦ·'

X. *Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους ἑβδομήκοντα[t], καὶ ἀπέ-*
στειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον οὗ
ἔμελλεν αὐτὸς ἔρχεσθαι. [2] [u]Ἔλεγεν οὖν| πρὸς αὐτούς, 'Ὁ μὲν θερισμὸς πολύς, οἱ
'δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως [v]ἐκβάλῃ| ἐργάτας

[r] Const. ὁ Ἰησοῦς πρὸς αὐτὸν. [s] Alex. τῇ βασιλείᾳ. [t] Alex. + δύο. [u] Alex. δὲ. [v] Rec. ἐκβάλλῃ. [w] Alex. o. εἰσέλθητε, πρῶτον.

WICLIF—1380.

heed, [59]and he seide to another, sue thou me, and he seide, lord suffre me first to go: and birie my fadir, [60]and ihesus seide to hem, suffre that deed men birie hir deed men: but go thou and telle the kyngdom of god, [61]ȝ another seide, lord I schal sue thee, but first suffre me to leue alle thingis that ben at hoom, [62]and ihesus seide to hym, no man that puttith his hond to the plouȝ ȝ biholdynge backward: is able to the rewme of god.

10. AND aftir these thingis, the lord ihesus ordeyned also other seuenti and tweyne, and sent hem bi tweyne and tweyne bifor his face: in to eueri citee and place whidir he was to come, [2]and he seide to hem, ther is myche ripe corne: and fewe werke men, therfor preie ȝe the lord of the ripe corne: that he sende werke men in to his ripe corne, [3]go ȝe lo I sende ȝou: as lambren among wolues, [4]therfor nyle ȝe bere a sachil nether scrippe nether schoon: and grete ȝe no man bi the weie, [5]in to what hous that ȝe entren, first seie ȝe pees to this hous, [6]and if a sone of pees be theere, ȝoure pees schal reste on him, but if noon: it schal turne aȝen to ȝou, [7]and dwelle ȝe in the same hous: etynge and drynkynge tho thingis that ben at hem, for a werke man is worthi his hire,

nyle ȝe passe from hous in to hous, [8]and in to what euer citee ȝe entren, and thei resceyuen ȝou: ete ȝe tho thingis that ben sette to ȝou, [9]and hele ȝe the sike men that ben in that citee: and seie ȝe to hem, the kyngdom of god schal neiȝ in to ȝou, [10]in to what citee ȝe entren, and thei resceyuen ȝou not: go ȝe out in to the stretis of it, ȝ seie ȝe, [11]we wipen of aȝens ȝou the poudir that cleued to us of ȝoure citee, netheles wite ye this thing:

sue, *follow*. rewme, *realm*. nyle, *not*. aȝen, *again*. wite, *know*.

TYNDALE—1534.

laye his heed. [59] And he sayde vnto another: folowe me. And the same sayde: Lorde suffre me fyrst to goo and bury my father. [60] Iesus sayd vnto him: Let the deed, bury their deed: but goo thou and preache the kyngdome of God. [61] And another sayde: I wyll folowe the Lorde: but let me fyrst goo byd them fare well, which are at home at my housse. [62] Iesus sayde vnto him: No man that putteth his honde to the plowe, and loketh backe, is apte to the kyngdome of God.

10. AFTER these thinges, the Lorde apoynted other seventie also, and sent them, two and two before him into every citie and place, whither he him silfe wolde come. [2] And he sayde vnto them, the harvest is greate: but the laborers are feawe. Praye therfore the Lorde of the harvest, to send forth laborers into his hervest. [3] Goo youre wayes: beholde, I sende you forthe as lambes amonge wolves. [4] Beare noo wallet, nether scryppe, nor shues, and salute noo man be the waye. [5] Into whatsoever housse ye enter, fyrst saye: Peace be to this housse. [6] And yf the sonne of peace be theare, youre peace shall rest vpon him: yf not, yt shall returne to you agayne. [7] And in the same housse tary still eatinge and drinkinge soche as they have. For the laborer is worthy of his rewarde.

Go not from housse to housse: [8] and in to whatsoever citye ye enter, yf they receave you, eate soche thinges as are set before you, [9] and heale the sicke that are theare, and saye vnto them: the kyngdome of God is come nye vpon you. [10] But into whatsoever citie ye shall enter, yf they receave you not, goo youre wayes out into the stretes of the same, and saye: [11] even the very dust, which cleaveth on vs of your citie, we wipe of agaynst you: Not withstondinge, marke this that the

CRANMER—1539.

[59] And he sayde vnto another: folowe me: And the same sayde: Lorde, suffre me fyrst to go and bury my father. [60] Iesus sayde vnto him: Let the deed bury their deed: but go thou, and preach the kyngdome of God. [61] And another sayd: Lord, I wyll folowe the but let me fyrst go byd them fare well, which are at home at my house. [62] Iesus sayde vnto him: No man that putteth hys hande to the plowe and looketh backe, is apte to the kyngdome of God.

10. AFTER these (thinges, the Lord apoynted other seuentye (*and two*) also and sent them two and two before him into euery citie and place, whither he him selfe wolde come. [2] Therfore sayde he vnto them: the haruest is greate, but the labourers are feaw. Praye ye therfore the Lorde of the haruest, to sende forth labourers in to hys haruest: [3] Goo youre wayes: beholde, I sende you forth as lambes amonge wolues. [4] Beare no wallet, nether scryppe, nor shoes, and salute no man by the waye. [5] Into whatsoeuer house ye enter, fyrst saye: Peace be to this house [6] And if the sonne of peace be there, youre peace shall rest vpon him: yf not, it shall turne to you againe. [7] And in the same house tary styll, eatinge and drynckynge soch as they geue. For the labourer is worthy of his rewarde.

Goe not from house to house: [8] and into whatsoeuer citie ye entre, and they receaue you, eate soche thynges as are set before you, [9] and heale the sycke that are therin, and saye vnto them, the kyngdom of God is come nye vpon you [10] But into whatsoeuer citie ye enter, and they receaue you not, go youre wayes out into the stretes of the same, and saye: [11] euen the very dust of your citie (which cleaueth on vs, do we wype of agaynst you: Notwithstandynge, be ye sure of

‘ εἰς τὸν θερισμὸν αὐτοῦ. 3 Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ
‘ λύκων. 4 μὴ βαστάζετε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ
‘ τὴν ὁδὸν ἀσπάσησθε. 5 Εἰς ἣν δ' ἂν [w]οἰκίαν εἰσέρχησθε, πρῶτον| λέγετε, Εἰρήνη
‘ τῷ οἴκῳ τούτῳ. 6 καὶ ἐὰν [x]ᾖ ἐκεῖ [y]υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη
‘ ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. 7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες
‘ καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ [z]ἐστι·| μὴ
‘ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. 8 καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται
‘ ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς,
‘ καὶ λέγετε αὐτοῖς, Ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 10 εἰς ἣν δ' ἂν πόλιν
‘ [a]εἰσέρχησθε,| καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, εἴπατε,
‘ 11 Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν [b]ἀπομασσόμεθα

[x] Rec. + μὲν. [y] Rec. + ὁ. [z] Alex. = ἐστι. [a] Alex. εἰσέλθητε. [b] Alex. + εἰς τοὺς πόδας ἡμῶν s. + εἰς τοὺς πόδας.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
hath not where on to lay is head. 59 And he sayd vnto another, Folowe me. And the same sayd, Lord suffre me fyrst to go, and bury my father. 60 Iesus sayd vnto hym, Let the dead bury theyr dead: but go thou and preach the kyngdome of God. 61 Then another sayd, I wyl folowe thee Lord: but let me fyrst go byd them farewel, which are at home at my house. 62 Iesus sayd vnto hym, No man that putteth his hand to the plough, and loketh backe, is apte to the kyngdome of God.	vvhere to repose his head. 59 But he said to an other, Folovv me. And he said, Lord, permit me first to goe, and to burie my father. 60 And IESVS said to him, Let the dead burie their dead: but goe thou, set forth the kingdom of God. 61 And an other said, I vvil folovv thee Lord, but permit me first to take my leaue of them that are at home. 62 IESVS said to him, No man puttihg his hand to the plough, and looking backe, is apt for the kingdom of God.	not where to lay his head. 59 And he said vnto another, Follow me: But he said, Lord, suffer me first to goe and bury my father. 60 Iesus said vnto him, Let the dead bury their dead: but go thou and preach the kingdome of God. 61 And another also said, Lord, I will follow thee: but let me first goe bid them farewel, which are at home at my house. 62 And Iesus said vnto him, No man hauing put his hand to the plow, and looking backe, is fit for the kingdome of God.
10. AFTER these thinges, the Lord appointed other seuenty also, and sent them two and two before him into euery citie and place, whither he him selfe would come. 2 Therfore he sayd vnto them, The haruest is great, but the laborers are fewe: Praye therfore the Lord of the haruest, to send forth laborers into his haruest. 3 Go your wayes: beholde, I send you forth as lambes among wolues. 4 Beare no wallet, nether scryp, nor shoes, and salute no man by the way. 5 Into whatsoeuer house ye enter, fyrst say, Peace be to this house. 6 And if the sonne of peace be there, your peace shal rest vpon hym: if not, it shal turne to you agayne.	10. AND after this our Lord designed also other seuentie tvvo: and he sent them tvvo and tvvo before his face into euery citie and place vvhither him self vvould come. 2 And he said to them, The haruest truely is much: but the vvorkemen fevv. Desire therfore the lord of the haruest, that he send vvorkemen into his haruest. 3 Goe: behold I send you as lambes among vvolues. 4 Carie not purse nor skrip, nor shoes: and salute no body by the vvay. 5 Into vvhatsoeuer house you enter, first say, Peace to this house.	10. AFTER these things, the Lord appointed other seuenty also, and sent them two and two before his face into euery citie and place, whither hee himselfe would come. 2 Therefore said hee vnto them, The haruest truly is great, but the labourers are few; pray ye therefore the Lord of the haruest, that he would send foorth labourers into his haruest. 3 Go your wayes: Behold, I send you forth as lambes among wolues. 4 Cary neither purse nor scrip, nor shoes, and salute no man by the way. 5 And into whatsoeuer house yee enter, first say, Peace bee to this house. 6 And if the sonne of peace be there, your peace shall rest vpon it: if not, it shall turne to you againe. 7 And in the same house remaine, eating and drinking such things as they giue: For the labourer is worthy of his hire. Goe not from house to house. 8 And into whatsoeuer citie yee enter, and they receiue you, eate such things as are set before you:
7 And in the same house tary styl, eatyng and drynckyng such as they *shal set before you*: for the laborer is worthy of his rewarde. Go not from house to house. 8 But into whatsoeuer citie ye shal enter, if they receaue you, eat such thynges as are set before you. 9 And heale the syck that are there, and say vnto them, The kyngdome of God is come nye to you. 10 But into whatsoeuer citie ye shal enter, if they wil not receaue you, go your wayes out into the stretes of the same, and say, 11 Euen the very dust, which cleaueth on vs of your citie, we wype of agaynst you: Notwythstandyng, marke this, that the	6 and if the sonne of peace be there, your peace shal rest vpon him: but if not, it shal returne to you. 7 And in the same house tarie you, eating and drinking such things as they haue. For the vvorkeman is vvorthie of his hire. Remoue not from house to house. 8 And into vvhat citie soeuer you enter, and they receiue you, eate such things as are set before you: 9 and cure the sicke that are in it, and say to them, The kingdom of God is come nigh vpon you. 10 And into vvhatsoeuer citie you enter, and they receiue you not, going forth into the streates thereof, say, 11 The dust also of your citie that cleaueth to vs, vve doe vvipe of against you. yet this knovv	9 And heale the sicke that are therein, and say vnto them, The kingdome of God is come nigh vnto you. 10 But into whatsoeuer citie yee enter, and they receiue you not,. go your wayes out into the streetes of the same, and say, 11 Euen the very dust of your citie which cleaueth on vs, we doe wipe off against you: notwithstanding, be yee sure of this, that the

'ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν [c]ἐφ' ὑμᾶς| ἡ βασιλεία τοῦ Θεοῦ. [12] λέγω
'[d]ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ.
'[13] Οὐαί σοι, [e]Χοραζὶν,| οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι [f]ἐγένοντο|
'αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ [g]καθήμεναι|
'μετενόησαν. [14] πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν.
'[15] καὶ σὺ, Καπερναοὺμ, [h]ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως| ᾅδου καταβιβασθήσῃ.
'[16] Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν
'ἀθετεῖ τὸν ἀποστείλαντά με.' [17] Ὑπέστρεψαν δὲ οἱ [i]ἑβδομήκοντα μετὰ χαρᾶς,
λέγοντες, 'Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.' [18] Εἶπε
δὲ αὐτοῖς, 'Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. [19] ἰδοὺ, [k]δί-
'δωμι| ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν

[c] Alex. = ἐφ' ὑμᾶς. [d] Rec. + δὲ. [e] Alex. Χοραζειν. [f] Alex. ἐγενήθησαν. [g] Alex. καθήμενοι. [h] Alex. μὴ ἕως. . . . . ὑψωθήσῃ; ἕως.
[i] Alex. + δύο. [k] Alex. δέδωκα. [l] Rec. ἀδικήσει. [m] Alex. δαιμόνια. [n] Rec. + μᾶλλον.

WICLIF — 1380.

that the rewme of god schal come nyʒ/
[12] I seie to ʒou, that to sodom it schal be esier: thanne to that cytee in that day.
[13] Wo to thee corosayin, wo to thee bethsaide/ for if in tire and sidon, the virtues hadden be don, whiche han be don in ʒou: sum tyme thei wolden haue seete in heire and aischis, and haue doon penaunce/
[14] netheles to tire and sidon, it schal be esier in the dome, thanne to ʒou/ [15] and thou Cafernaum art enhauncid til to heuene thou schalt be drenchid til in to helle/
[16] he that herith ʒou: herith me/ and he that dispisith ʒou: dispisith me/ and he that dispisith me/ dispisith hym that sente me/
[17] and the two and seuenti disciplis: turneden aʒen with ioye, and seiden/ lord also deuels ben suget to us in thi name/
[18] ȝ he seide to hem/ I saie satanas fallynge doun fro heuene as leiʒt. [19] and lo I haue ʒouun to ʒou power to trede on serpentis and scorpiouns, and on alle the vertu of the enemy: and no thing schal anoie ʒou/ [20] netheles nyle ʒe ioie in this thing that spiritis ben suget to ʒou/ but ioie ʒe that ʒoure names ben writun in heuenes/
[21] in thilke our he gladid in the holi goost: and seide/ I knowleche to the fadir: lord of heuene and of erthe/ for thou hast hidde these thingis fro wise men and prudent, and hast schewid hem to smale children/ ʒhe fadir: for so it plesid bifor thee/ [22] alle thingis ben ʒouun to me of my fadir, ȝ no man wote who is the sone: but the fadir/ and who is the fadir: but the sone, and to whom the sone wole schewe/ [23] and he turned to his disciplis and seide/ blessid ben the iʒen: that seen tho thingis that ʒe seen/ [24] for I seie to ʒou that many profetis and kyngis wolden haue seen tho thingis that ʒe seen: and

TYNDALE — 1534.

kyngdome of God was come nie vpon you.
[12] Ye and I saye vnto you: that it shalbe easier in that daye/ for Sodom then for that cytie.
[13] Wo be to the Chorazin: wo be to the Bethsaida. For yf the miracles had bene done in Tyre and Sidon/ which have bene done in you/ they had a greate whyle agone repented/ sitting in heere and asshes. [14] Neverthelesse it shalbe easier for Tyre and Sidon/ at the iudgement/ then for you. [15] And thou Capernaum which art exalted to heaven/ shalt be thrust doune to hell. [16] He that heareth you/ heareth me: and he that dispiseth me/ despiseth him that sent me.

[17] And the seventie returned agayne with ioye sayinge: Lorde even the very devyls are subdued to vs thorowe thy name.
[18] And he sayde vnto them: I sawe satan/ as it had bene lightenyng/ faule doune from heaven. [19] Beholde I geve vnto you power to treade on serpentes and scorpions/ and over all maner power of the enimye/ and no thinge shall hurte you.
[20] Neverthelesse/ in this reioyse not/ that the spretes are vnder youre power: but reioyse/ be cause youre names are wrytten in heaven.

[21] That same tyme reioysed Iesus in the sprete/ and sayde: I confesse vnto the father/ Lorde of heaven and erth/ that thou hast hyd these thynges from the wyse and prudent/ and hast opened them to the babes. Even so father, for soo pleased it the. [22] All thinges are geven me of my father. And no man knoweth who the sonne is/ but the father: nether who the father is/ save the sonne/ and he to whom the sonne wyll shewe him. [23] And he turned to his disciples/ and sayde secretly: Happy are the eyes/ which se that ye se. [24] For I tell you that many prophetes and kynges have desired to se those thinges which ye se/ and have not

CRANMER — 1539.

this, that the kingdome of God was come nye vpon you. [12] I saye vnto you: that it shalbe easier in that daye for zodome, then for that cytie.
[13] Wo vnto the Chorazin? wo vnto the Bethsaida. For yf the myracles had bene done in Tyre and Sidon, whych haue bene done in you, they had (a greate whyle ago) repented of their synnes, sytting in heercloth and ashes. Neuerthelesse, [14] it shalbe easier for Tyre and Sidon, at the iudgement, then for you. [15] And thou Capernaum (whych arte exalted to heauen) shalt be thrust downe to hell. [16] He that heareth you, heareth me: and he that despyseth you, despyseth me: and he that despyseth me, despyseth hym that sent me.
[17] And the seuentye turned agayne with ioye, sayinge: Lorde, euen the very deuels are subdued to vs thorow thy name. [18] And he sayde vnto them. I saw Satan (as it had bene lyghtenyng) fallyng downe from heauen. [19] Beholde, I geue vnto you power, to treade on serpentes, and scorpyons, and ouer all maner power of the enymye, and nothynge shall hurte you. [20] Neuerthelesse, in thys reioyse not, that the spretes are subdued vnto you: but reioyse, that youre names are wrytten in heauen.
[21] That same houre reioysed Iesus in (*the holy*) goost, and sayde. I thanke the O father. Lorde of heauen and erth, that thou hast hyd these thynges from the wyse and prudent, and hast opened them vnto babes. Euen so father, for so pleased it the. [22] All thynges are geuen me of my father. No man knoweth who the sonne is, but the father: and who the father is, saue the sonne, and he to whom the sonne wyll shewe hym.
[23] And he turned to hys dyscyples, and sayd secretly: Happy are the eyes, whych se the thinges that ye se. [24] For I tell you, that many prophetes and kynges haue desyred to se those thynges whych ye se, and haue not sene them: and to heare

rewme, *realm*. dome, *judgment*. drenchid, *drowned*, ʒouun, *given*. vertu, *power*. nyle, *not*. thilke, *that*. wote, *knoweth*. iʒen, *eyes*.

‘ δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ [l]ἀδικήσῃ.| [20] πλὴν ἐν τούτῳ μὴ χαίρετε,
‘ ὅτι τὰ [m]πνεύματα| ὑμῖν ὑποτάσσεται· χαίρετε δὲ [n]ὅτι τὰ ὀνόματα ὑμῶν [o]ἐγράφη|
‘ ἐν τοῖς οὐρανοῖς.’ [21] Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο [p]τῷ πνεύματι [q r]ὁ Ἰησοῦς,| καὶ
εἶπεν, ‘Ἐξομολογοῦμαί σοι, πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας
‘ ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ, ὁ πατὴρ, ὅτι
‘ οὕτως [s]ἐγένετο εὐδοκία| ἔμπροσθέν σου.’ [22] [t]Καὶ στραφεὶς πρὸς τοὺς μαθητὰς
εἶπε,| ‘Πάντα [u]μοι παρεδόθη| ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς γινώσκει τίς ἐστιν
‘ ὁ υἱὸς, εἰ μὴ ὁ πατὴρ, καὶ τίς ἐστιν ὁ πατὴρ, εἰ μὴ ὁ υἱὸς, καὶ ᾧ [v]ἐάν| βούληται
‘ ὁ υἱὸς ἀποκαλύψαι.’ [23] Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ’ ἰδίαν εἶπε, ‘Μακά-
‘ ριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. [24] λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται
‘ καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ [w]εἶδον.| καὶ ἀκοῦσαι ἃ

[o] Alex. ἐγγέγραπται. [p] Alex. + ἐν. [q] Alex. + τῷ ἁγίῳ. [r] Alex. = ὁ Ἰησοῦς. [s] Alex. εὐδοκία ἐγένετο. [t] Rec. & Alex. = Καὶ στοαφεὶς πρὸς τοὺς μαθητὰς εἶπε. [u] Rec. παρεδόθη μοι. [v] Alex. ἂν. [w] Alex. ἴδαν s. εἶδαν.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
kyngdome of God was come nye vpon you. [12] I say to you, that it shalbe easyer in that day for Sodome, then for that citie.	ye that the kingdom of God is at hand. [12] I say to you, it shal be more tolerable for Sodom in that day, then for that citie.	kingdome of God is come nigh vnto you. [12] But I say vnto you, That it shal be more tolerable in that day for Sodome, then for that citie.
[13] Wo be to thee Chorazin: wo be to thee Beth-saida, for if the miracles had bene done in Tyrus and Sidon, which haue bene done in you, they had a great whyle agone repented, syttyng in sack cloth and asshes. [14] Therfore it shalbe easier for Tyrus and Sidon, at the iudgement, then for you. [15] And thou Capernaum which art exalted to heauen, shalt be thrust downe to hel. [16] He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.	[13] Vvo to thee Corozáim, vvo to thee Beth-saida: for if in Tyre and Sidon had been vvrought the miracles that haue beene vvrought in you, they had done penance sitting in sacke cloth and ashes long agoe. [14] But it shal be more tolerable for Tyre and Sidon in the iudgement, then for you. [15] And thou Capharnaum that art exalted vnto heauen: thou shalt be thrust dovvne euen vnto hel. [16] He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.	[13] Woe vnto thee Chorazin, wo vnto thee Bethsaida: For if the mighty workes had beene done in Tyre and Sidon, which haue been done in you, they had a great while agoe repented, sitting in sackcloth and ashes. [14] But it shall be more tolerable for Tyre and Sidon at the iudgment, then for you. [15] And thou Capernaum, which art exalted to heauen, shalt be thrust downe to hell. [16] Hee that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.
[17] And the seuentie turned agayne with ioye, saying, Lord, euen the very deuyls are subdued to vs through thy name. [18] And he sayd vnto them, I saw Satan, as it had bene lightenyng, falle downe from heauen. [19] Beholde, I geue vnto you power to treade on serpentes, and scorpions, and ouer all maner power of the enemie, and nothyng shal hurt you. [20] Neuerthelesse, in this reioyce not, that the sprites are vnder your power: but rather reioyse, because your names are wrytten in heauen.	[17] And the Seuentie-tvvo returned vvith ioy, saying, Lord, the Deuils also are subiect to vs in thy name. [18] And he said to them, I savv Satan as a lightening fal from heauen. [19] Behold, I haue giuen you povver to treade vpon serpents, and scorpions, and vpon al the povver of the enemie, and nothing shal hurt you. [20] But yet reioyce not in this, that the spirits are subiect vnto you: but reioyce in this, that your names are vvritten in heauen.	[17] And the seuenty returned againe with ioy, saying, Lord, euen the deuils are subiect vnto vs through thy Name. [18] And he said vnto them, I beheld Satan as lightning fall from heauen. [19] Behold, I giue vnto you power to treade on serpents and scorpions, and ouer all the power of the enemie: and nothing shall by any meanes hurt you. [20] Notwithstanding in this reioyce not, that the spirits are subiect vnto you: but rather reioyce, because your names are written in heauen.
[21] That same houre reioysed Iesus in the sprite, and sayd, I confesse vnto thee Father, Lord of heauen and earth, that thou hast hyd these thynges from the wise and learned, and hast opened them to babes: Euen so Father, because it so pleased thee. [22] All thynges are geuen me of my Father: and no man knoweth who the Sonne is, but the Father: nether who the Father is, saue the Sonne, and he to whome the Sonne wyl shewe him. [23] And he turned to his disciples, and sayd secretely, Happy are the eyes, which see that ye see. [24] For I tel you that many Prophetes and kynges, haue desired to see those thinges which ye see, and haue not seene them: and to heare those	[21] In that very houre he reioyced in spirit, and said, I confesse to thee O Father, Lord of heauen and earth, because thou hast hid these things from the vvise and prudent, and hast reuealed them to litle ones. Yea Father, for so hath it vvel pleased thee. [22] Al things are deliuered to me of my father. And no man knovveth vvho the Sonne is, but the Father: and vvho the Father is, but the Sonne, and to vvhom the Sonne vvil reueale. [23] And turning to his Disciples, he said, Blessed are the eies that see the things that you see. [24] For I say to you, that many Prophets and Kings desired to see the things that you see, and savv them not: and to	[21] In that houre Iesus reioyced in spirit, and said, I thanke thee O Father, Lord of heauen and earth, that thou hast hid these things from the wise and prudent, and hast reuealed them vnto babes: euen so Father, for so it seemed good in thy sight. [22] [a] All things are deliuered to mee of my Father: and no man knoweth who the Sonne is, but the Father: and who the Father is, but the Sonne, and he to whom the Sonne will reueale him. [23] And he turned him vnto his disciples, and sayd priuately, Blessed are the eyes which see the things that yee see. [24] For I tell you, that many Prophets, and kings haue desired to see those things which yee see, and haue not seene them: and to

[a] Many ancient copies adde these words, *And turning to his Disciples he said.*

'ἀκούετε, καὶ οὐκ ἤκουσαν.'

[25] Καὶ ἰδοὺ, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν, καὶ λέγων, 'Διδάσκαλε, τί 'ποιήσας ζωὴν αἰώνιον κληρονομήσω;' [26] 'Ο δὲ εἶπε πρὸς αὐτὸν, 'Ἐν τῷ νόμῳ τί 'γέγραπται; πῶς ἀναγινώσκεις;' [27] 'Ο δὲ ἀποκριθεὶς εἶπεν, 'Ἀγαπήσεις Κύριον 'τὸν Θεόν σου, ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης 'τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν.' [28] Εἶπε δὲ αὐτῷ, ''Ορθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ.' [29] 'Ο δὲ θέλων [x] δικαιοῦν| ἑαυτὸν εἶπε πρὸς τὸν Ἰησοῦν, 'Καὶ τίς ἐστί μου πλησίον;' [30] 'Υπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, ''Ανθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰεριχὼ, καὶ 'λῃσταῖς περιέπεσεν, οἳ καὶ [y] ἐκδύσαντες| αὐτὸν, καὶ πληγὰς ἐπιθέντες ἀπῆλθον, 'ἀφέντες ἡμιθανῆ [z] τυγχάνοντα.| [31] κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ

[x] Alex. δικαιῶσαι. [y] Const. ἐξέδυσαν. [z] Alex. = τυγχάνοντα. [a] Alex. = γενόμενος. [b] Alex. = ἐλθών.

WICLIF—1380.

thei saien not/ and heren tho thingis that ȝe heren: and thei herden not/

[25] and lo a wise man of the lawe roos up, temptynge hym and seiynge/ maistir what thing schal I do to haue euerlastynge liif/ [26] and he seide to hym/ what is writun in the lawe? hou redist thou/ [27] he answerid and seid/ thou schalt loue thi lord god of al thin herte: and of alle thi soule, and of al thi stryngthis, and of al thi mynde and thi neiȝbore as thi silf/ [28] ¶ ihesus seid to hym/ thou hast answerid riȝtli, do this thing, and thou schalt lyue [29] but he willynge to iustifie hym silf: seid to ihesus, and who is my neiȝbore?

[30] and ihesus bihelde and seide/ A man cam doun from ierusalem in to ierico, and filde among theues/ and thei robbeden hym, and woundiden hym, and wenten aweie: and leften the man half alyue/ [31] and it bifelle that a preest cam doun the same weie and passid forth whanne he hadde seen hym/ [32] also a dekene whanne he was bisidis the place, and saie hym: passid forth/ [33] but a samaritan goynge the weie: cam bisidis hym/ and he saie hym and hadde rewthe on hym, [34] ¶ cam to hym and bounde his woundis togidre/ and heeld ynne oile and wyne: and leid hym on his beest, and ledde in to an ostrie, and dide the cure of hym/ [35] and another dai he brouȝte forth tweie pens and ȝaf to the ostler and seide/ haue the cure of hym/ and what euer thou schalt ȝeue ouer: I schal ȝilde to thee whanne I come aȝen/ [36] who of these thre semeth to thee: was neiȝbore to hym that fille among theues? and he seide/ he that dide merci in to hym/ [37] and ihesus seide to hym/ go thou and do thou on like maner.

[38] And it was don while thei wenten, he entrid in to a castil/ and a womman

saien, *see*. rewthe, *pity*. ostrie, *inn*. ȝaf, *gave*. ȝeue, *give*. ȝilde, *yield, deliver*. castil, *town*.

TYNDALE—1534.

sene them: and to heare those thinges which ye heare/ and have not hearde them.

[25] And beholde/ a certayne Lawere stode vp/ and tempted him sayinge: Master what shall I do/ to inheret eternall life? [26] He sayd vnto him: What is written in the lawe? How redest thou? [27] And he answered and sayde: Loue thy Lorde God/ with all thy hert/ and with all thy soule/ and with all thy strengthe/ and with all thy mynde: and thy neghbour as thy sylfe. [28] And he sayde vnto him: Thou hast answered right. This do and thou shalt live. [29] He willinge to iustifie him silfe/ sayde vnto Iesus: Who is then my neghbour?

[30] Iesus answered and sayde: A certayne man descended from Hierusalem in to Hierico/ and fell in to the hondes of theves/ which robbed him of his rayment and wounded him/ and departed levynge him halfe deed. [31] And by chaunce ther came a certayne preste that same waye/ and when he sawe him/ he passed by. [32] And lykewyse a Levite/ when he was come nye to the place/ went and loked on him/ and passed by. [33] Then a certayne Samaritane/ as he iornyed/ came nye vnto him/ and when he sawe him/ had compassion on him/ [34] and went to and bounde vp his woundes/ and poured in oyle and wyne/ and put him on his awne beaste/ and brought him to a commen ynne/ and made provision for him. [35] And on the morowe when he departed/ he toke out two pence and gave them to the host/ and sayde vnto him. Take cure of him/ and whatsoever thou spendest moare/ when I come agayne/ I will recompence the. [36] Which now of these thre/ thynkest thou/ was neighbour vnto him that fell into the theves hondes? [37] And he sayde: he that shewed mercy on him. Then sayde Iesus vnto him. Goo and do thou lyke wyse.

[38] It fortuned as they went/ that he entred in to a certayne toune. And a certayne

CRANMER—1539.

those thynges whych ye heare, and haue not hearde them.

[25] And beholde a certayne lawer stode vp, and tempted hym, saying: Master, what shall I do, to inheret eternall lyfe? [26] He sayde vnto hym: What is wrytten in the lawe? How redest thou? [27] And he answered and sayde: loue the Lorde thy God, with all thy hert, and with all thy soule, and wyth all thy strength, and with all thy mynde: and thy neyghbour as thy selfe. [28] And he sayde vnto hym: Thou hast answered ryght. Thys do, and thou shalt lyue. [29] But he wyllynge to iustyfye hym selfe, sayde vnto Iesus: And who is my neyghbour?

[30] Iesus answered, and sayde, A certayne man descended from Hierusalem to Hierico, and fell among theues, whych robbed him of hys rayment and wounded hym, and departed, leauynge hym halfe deed. [31] And it chaunced, that ther came downe a certayne Preste that same waye: and when he sawe him, he passed by. [32] And lyke wyse a Leuite, when he went nye to the place, came and loked on him, and passed by. [33] But a certayne Samaritane, as he iorneyed, came vnto hym: and when he sawe hym, he had compassyon on hym: [34] and went to, and bounde vp his woundes, and poured in oyle and wyne, and set hym on hys awne beaste, and brought hym to a commen ynne, and made prouisyon for him. [35] And on the morow, when he departed, he toke out two pence, and gaue them to the host, and sayd vnto him: Take cure of him, and whatsoeuer thou spendest moare, when I come agayne I will recompence the. [36] Whych now of these thre thynkest thou, was neyghbour vnto hym that fell among the theues? [37] And he sayde: he that shewed mercy on hym. Then sayde Iesus vnto hym: Go, and do thou lyke wyse.

[38] It fortuned that as they went, he entred into a certayne towne. And a

‘ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν. [32] ὁμοίως δὲ καὶ Λευίτης, [a]γενόμενος|
‘κατὰ τὸν τόπον, [b]ἐλθὼν| καὶ ἰδὼν ἀντιπαρῆλθε. [33] Σαμαρείτης δέ τις ὁδεύων ἦλθε
‘κατ᾽ αὐτὸν, καὶ ἰδὼν αὐτὸν ἐσπλαγχνίσθε· [34] καὶ προσελθὼν κατέδησε τὰ τραύ-
‘ματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος,
‘ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. [35] καὶ ἐπὶ τὴν αὔριον [c]ἐξελ-
‘θὼν,| ἐκβαλὼν [d]δύο δηνάρια ἔδωκε| τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι
‘αὐτοῦ· καὶ ὅ τι ἂν προσδαπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.
‘[36] Τίς [e]οὖν| τούτων τῶν τριῶν [f]πλησίον δοκεῖ σοι| γεγονέναι τοῦ ἐμπεσόντος εἰς
‘τοὺς λῃστάς;’ [37] Ὁ δὲ εἶπεν, ‘Ὁ ποιήσας τὸ ἔλεος μετ᾽ αὐτοῦ.’ Εἶπεν [g]οὖν|
αὐτῷ ὁ Ἰησοῦς, ‘Πορεύου, καὶ σὺ ποίει ὁμοίως.’
[38] [h]Ἐγένετο δὲ ἐν τῷ| πορεύεσθαι αὐτοὺς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά·

[c] Alex. = ἐξελθών. [d] Alex. = δύο δηνάρια ἔδωκε. [e] Alex. = οὖν. [f] Rec. δοκεῖ σοι πλησίον. [g] Alex. δὲ. [h] Alex. Ἐν δὲ τῷ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
thinges which ye heare, and haue not heard them.	heare the things that you heare, and heard them not.	heare those things which yee heare, and haue not heard them.
[25] Then beholde a certayne expounder of the lawe stode vp, and tempted him, saying, Maister, what shal I do, to inherite eternal life? [26] He sayd vnto hym, What is wrytten in the law? how readest thou? [27] And he answered, and sayd, Thou shalt loue thy Lord God, with all thy heart, and with all thy soule, and with all thy strength, and with all thy thoght: and thy neighbour as thy self. [28] Then he sayd vnto hym, Thou hast answered ryght, this do, and thou shalte lyue. [29] But he willyng to iustifie hym self, sayd vnto Iesus, Who is then my neyghbour?	[25] And behold a certaine lavvyer stoode vp, tempting him and saying, Maister, by doing of vvhat thing shal I possesse life euerlasting? [26] But he said to him, In the lavv vvhat is vvritten? hovv readest thou? [27] He ansvvering said, *Thou shalt loue the Lord thy God vvith thy vvhole hart, and vvith thy vvhole soule, and vvith al thy strength, and vvith al thy minde: and thy neighbour as thy self.* [28] And he said to him, Thou hast ansvvered right, this doe and thou shalt liue. [29] But he desirous to iustifie him self, said to IESVS, And vvho is my neighbour?	[25] And behold, a certaine Lawyer stood vp, and tempted him, saying, Master, what shall I doe to inherite eternall life? He said vnto him, [26] What is written in the Law? how readest thou? [27] And he answering, said, Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. [28] And he said vnto him, Thou hast answered right: this do, and thou shalt liue. [29] But he willing to iustifie himselfe, said vnto Iesus, And who is my neighbour?
[30] Iesus taking his woord *sayd*, A certayn man descended from Ierusalem to Iericho, and fel into the handes of theues, which robbed hym of his rayment, and wounded hym, and departed, leauing hym halfe dead. [31] And by chance ther came downe a certayn Priest that same way, and when he saw hym, he passed by on the other syd. [32] And lykewyse a Leuite, when he was come nie to the place, went and loked on him, and passed by on the other syde. [33] Then a certaine Samaritan, as he iourneyed, came nye vnto hym, and when he sawe hym, he had compassion on hym. [34] And went to, and bound vp his woundes, and powred in oyle and wyne, and put him on his owne beast, and brogbt hym to an ynne, and made prouision for him. [35] And on the morowe when he departed, he toke out two pence, and gaue them to the hoste, and sayd vnto hym, Take cure of hym, and whatsoeuer thou spendest more, when I come agayne, I wyl recompence thee. [36] Which now of these thre thynkest thou, was neyghbour vnto hym that fel into the theues handes?	[30] And IESVS taking it, said, A certaine man vvent dovvne from Hierusalem into Iericho, and fel among theeues, vvho also spoiled him, and giuing him vvoundes vvent avvay leauing him halfe-dead. [31] And it chaunced that a certaine Priest vvent dovvne the same vvay: and seeing him, passed by.	[30] And Iesus answering, said, A certaine man went downe from Hierusalem to Iericho, and fel among theeues, which stripped him of his raiment, and wounded him, and departed, leauing him halfe dead. [31] And by chance there came downe a certain Priest that way, and when he saw him, he passed by on the other side.
[37] And he sayd, he that shewed mercy on him. Then sayd Iesus vnto hym, Go and do thou lykewyse.	[32] In like maner also a Leuite, vvhen he vvas neere the place, and savv him, passed by. [33] But a certaine Samaritane going his iourney, came neere him: and seeing him, vvas moued vvith mercie. [34] And going vnto him, bound his vvoundes, povvring in oile and vvine: and setting him vpon his ovvne beast, brought him into an inne, and tooke care of him.	[32] And likewise a Leuite, when hee was at the place, came and looked on him, and passed by on the other side. [33] But a certaine Samaritane as he iourneyed, came where he was; and when he saw him, hee had compassion on him, [34] And went to him, and bound vp his wounds, powring in oyle and wine, and set him on his owne beast, and brought him to an Inne, and tooke care of him.
[38] It fortuned as they went, that he entred into a certayn	[35] And the next day he tooke forth tvvo pence, and gaue to the host, and said, Haue care of him: and vvhatsoeuer thou shalt supererogate, I at my returne vvil repay thee. [36] Vvhich of these three in thy opinion vvas neighbour to him that fel among theeues? [37] But he said, He that did mercie vpon him. And IESVS said to him, Goe, and doe thou in like maner.	[35] And on the morrow when he departed, hee tooke out two pence, and gaue them to the hoste, and sayd vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe I will repay thee. [36] Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues? [37] And he said, He that shewed mercie on him. Then said Iesus vnto him, Goe, and doe thou likewise.
	[38] And it came to passe as they vvent, and he entred into a certaine tovvne: and	[38] Now it came to passe, as they went, that he entred into a certaine village: and

γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. [39] καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ [i]παρακαθίσασα| [k]παρὰ| τοὺς πόδας τοῦ [l]Ἰησοῦ| ἤκουε τὸν λόγον αὐτοῦ. [40] ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπε, ‘Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλιπε διακονεῖν; ‘εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται.’ [41] Ἀποκριθεὶς δὲ [m]εἶπεν αὐτῇ ὁ Ἰησους,| ‘Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά· [42] [n]ἑνὸς δέ ἐστι χρεία.| Μαρία ‘δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται [o]ἀπ᾽ αὐτῆς.’|

XI. Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτὸν, ‘Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, ‘καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ.’ [2] Εἶπε δὲ αὐτοῖς, ‘[p]Οταν ‘[p]προσεύχησθε,| λέγετε, Πάτερ [q]ἡμῶν| [r]ὁ ἐν τοῖς οὐρανοῖς,| ἁγιασθήτω τὸ ὄνομά

[i] Alex. παρακαθεσθεῖσα. [k] Alex. πρὸς. [l] Alex. κυρίου. [m] Alex. ὁ Ἰήσοῦς εἶπεν αὐτῇ s. εἶπεν αὐτῇ κύριος. [n] Alex. ὀλίγων δέ ἐστι χρεία ἢ ἑνός. [o] Alex. αὐτῆς. [p] Alex. προσεύχεσθε. [q] Alex. = ἡμῶν.

WICLIF—1380.

martha bi name, resceyued hym in to hir hous, [39] and to this was a sistir: marie bi name, whiche also sat bisidis the feet of the lord: and herde his word, [40] but martha bisied aboute the ofte seruyse, and sche stood and seide, lord takist thou no kepe: that my sistir hath lefte me aloone to serue, therfor seie thou to hir, that sche helpe me, [41] and the lord answerid: to seide to hir, martha martha, thou art bisie: and art troublid aboute ful many thingis, [42] but o thing is necessarie, mari hath chosun the best part: whiche schal not be taken aweie fro hir.

11. AND it was don whanne he was preiynge in a place, as he ceesid: oon of his disciplis seide to hym, lord teche us to preie, as Ion tauȝte hise disciplis, [2] and he seide to hem whanne ȝe preien: seie ȝe, fadir halowid be thi name, thi kingdom come to, [3] ȝeue to us to daie: oure eche daies breed, [4] and forȝeue to us oure synnes: as we forȝeuen to eche man that owith to us, and lede us not in to temptacioun,

[5] and he seide to hem, who of ȝou schal haue a frend, and schal go to hym at mydnyȝt, and schal seie to hym, frend lene to me thre loues, [6] for my frend cometh to me fro the weie, and I haue not what I schal sette bifor hym: [7] and he with ynne forth answere and seie, nyle thou be heuy to me, the dore is now schitte, and my children ben with me in bed: I mai not rise, and ȝeue to thee, and if he schal dwelle stille knockynge. [8] I seie to ȝou: thouȝ he schal not rise and ȝeue to hym, for that, that he is his frende, netheles for his contynuel axynge he schal rise and ȝeue to hym: as many as he hath nede to, [9] and I seie to ȝou, axe ȝe: and it schal be ȝouun to ȝou, seke ȝe and ȝe schuln fynde, knocke ȝe and it schal be opened

o, *one*. ȝeue, *give*. nyle, *not*. heuy, *grievous*. ȝouun, *given*.

TYNDALE—1534.

woman named Martha, receaved him into her housse. [39] And this woman had a sister called Mary, which sate at Iesus fete, and hearde his preachinge. [40] And Martha was combred about moche servinge, and stode and sayde: Master, doest thou not care, that my sister hath leeft me to minister alone? Byd her therfore, that she helpe me. [41] And Iesus answered, and sayde vnto her: Martha, Martha, thou carest, and arte troubled about many thinges: [42] verely one is nedfull. Mary hath chosen her that good parte, which shall not be taken awaye from her.

11. AND it fortuned as he was prayinge in a certayne place: when he ceased, one of his disciples sayde vnto him: Master, teache vs to praye, as Iohn taught his disciples. [2] And he sayd vnto them: When ye praye, saye: O oure father which arte in heaven, halowed be thy name. Thy kyngdome come. Thy will be fulfilled, even in erth as it is in heaven. [3] Oure dayly breed geve vs evermore. [4] And forgeve vs oure synnes: For even we forgeve every man that treaspaseth vs. And ledde vs not into temptacion. But deliver vs from evill.

[5] And he sayde vnto them: if any of you shuld have a frende, and shuld goo to him at mid nyght, and saye vnto him: frende lende me thre loves, [6] for a frende of myne is come out of the waye to me, and I have nothinge to set before him: [7] and he within shuld answere and saye, trouble me not, the dore is now sheet, and my servauntes are with me in the chamber, I cannot ryse and geve them to the. [8] I saye vnto you, though he wold not aryse and geve him, because he is his frende: yet because of his importunite he wold rise, and geve him as many as he neded. [9] And I saye vnto you: axe, and it shalbe geven you. Seke, and ye shall fynde. knocke, and it shalbe opened vnto you.

CRANMER—1539.

certayne woman named Martha, receaued him into her house. [39] And thys woman had a syster called Mary, whych also sate at Iesus fete, and heard hys worde. [40] But Martha was combred about moche seruynge, and stode and sayd: lorde, doest thou not care, that my syster hath left me to serue alone? Byd her therfore, that she helpe me. [41] And Iesus answered, and sayde vnto her: Martha, Martha, thou art carefull, and troubled about many thinges: [42] verely one is nedfull. Mary hath chosen the good parte, whych shall not be taken awaye from her.

11. AND it fortuned as he was prayinge in a certayne place: when he ceased, one of his disciples sayde vnto hym: Lorde, teach vs to praye, as Iohn also taught hys discyples. [2] And he sayde vnto them: when ye praye, saye. O oure father which art in heauen, halowed be thy name. Thy kyngdome come. Thy will be fulfylled, euen in erth also as it is in heauen. [3] Oure dayly breed geue vs thys daye. [4] And forgeue vs our synnes: For euen we forgeue euery man that treaspaseth vs. And Leade vs not into temptacyon. But delyuer vs from euyll.

[5] And he sayde vnto them: yf any of you shal haue a frende, and shal go to hym at mydnyght, and saye vnto hym, frende: lende me thre loaues, [6] for a frende of myne is come out of the waye to me, and I haue nothynge to set before hym, [7] and he wythin answere, and saye: trouble me not, the dore is now shut, and my chyldren are wyth me in the chamber, I cannot ryse, and geue the. [8] I saye vnto you, though he wyll not aryse and geue hym, because he is hys frende: yet because of hys importunite he will ryse, and geue him as many as he nedeth. [9] And I saye vnto you: aske, and it shalbe geuen you. Seke, and ye shall fynde: Knocke, and it

'σου· ἐλθέτω ἡ βασιλεία σου· [s]γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ
'τῆς γῆς.| [3]τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· [4]καὶ ἄφες
'ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ [t]ἀφίεμεν| παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ
'εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.'' [5]Καὶ εἶπε πρὸς αὐτοὺς, 'Τίς ἐξ ὑμῶν ἕξει
'φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, καὶ [v]εἴπῃ| αὐτῷ, Φίλε, χρῆσόν
'μοι τρεῖς ἄρτους, [6]ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρός με, καὶ οὐκ ἔχω ὃ
'παραθήσω αὐτῷ· [7]κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἶπῃ, Μή μοι κόπους πάρεχε· ἤδη
'ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι
'ἀναστὰς δοῦναί σοι. [8]Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι
'[w]αὐτοῦ φίλον,| διά γε τὴν ἀναίδειαν αὐτοῦ, ἐγερθεὶς δώσει αὐτῷ [x]ὅσων| χρῄζει.
'[9]Κἀγὼ ὑμῖν λέγω, Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε,

[r] Alex. = ὁ ἐν τοῖς οὐρανοῖς. [s] Alex. = γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. [t] Alex. ἀφίομεν. [u] Rec. + ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. [v] Alex. ἐρεῖ. [w] Alex. φίλον αὐτοῦ. [x] Const. ὅσον.

GENEVA—1557.

towne: and a certayn woman named Martha, receaued hym into her house. 39 And this woman had a syster called Marie, which also sate at Iesus fete, and heard his preachyng. 40 And Martha was combred about much seruyng and stode and sayd, Master, doest thou not care that my syster hathe left me to minister alone? bid her therfore, that she helpe me. 41 And Iesus answered, and sayd vnto her, Martha, Martha, thou carest, and art troubled about many thynges: 42 But one thing is nedeful, Marie hathe chosen the good parte, which shal not be taken away from her.

11. AND so it was that as he was praying in a certayne place, when he ceased, one of his disciples sayd vnto hym, Master, teache vs to pray, as Iohn also taught his disciples. 2 And he sayd vnto them, when ye pray, say, Our Father which art in heauen, Halowed be thy name, Thy kyngdome come, Let thy wyl be fulfylled *euen* in earth, as it is in heauen. 3 Our dayly bread geue vs for the day. 4 And forgeue vs our synnes: for euen we forgeue euery man that is indebted to vs. And lead vs not into temptation: but deliuer vs from the Euyl. 5 Moreouer he sayd vnto them, Yf any of you should haue a friend, and should go to hym at mydnyght, and say vnto hym, Friend lend me thre loaues. 6 For a friend of myne is come out of the way to me, and I haue nothyng to set before hym. 7 And he within should answer, and say, Trouble me not, the dore is now shut, and my chyldren are with me in bed, I can not ryse and geue them to thee. 8 I say vnto you, thogh he would not aryse and geue hym, because he is his friend: yet doubteles because of his importunitie, he would ryse, and geue him as many as he neded. 9 And I say vnto you, Aske, and it shalbe geuen you: Seke, and ye shal fynde: knocke, and it shalbe opened

RHEIMS—1582.

a certaine vvoman named Martha, receiued him into her house, 39 and she had a sister called Marie. vvho sitting also at our Lords feete, heard his vvord. 40 But Martha vvas busie about much seruice. vvho stoode and said, Lord, hast thou no care that my sister hath left me alone to serue? speake to her therfore, that she help me. 41 And our Lord answering said to her, Martha, Martha, thou art careful, and art troubled about very many things. 42 But one thing is necessarie. Marie hath chosen the best part vvhich shal not be taken avvay from her.

11. AND it came to passe, vvhen he vvas in a certaine place, praying, as he ceased, one of his Disciples said to him, Lord teach vs to pray, as Iohn also taught his Disciples. 2 And he said to them, Vvhen you pray, say, FATHER, *sanctified be thy name. Thy kingdom come,* 3 *Our daily bread giue vs this day,* 4 *and forgiue vs our sinnes, for because our selues also doe forgiue euery one that is in debt to vs. And lead vs not into temptation.*

5 And he said to them, Vvhich of you shal haue a frende, and shal goe to him at midnight, and shal say to him, Frende, lend me three loaues, 6 because a frende of mine is come out of his way to me, and I haue not what to set before him: 7 and he from vvithin ansvvering saith, Trouble me not, novv the doore is shut, and my children are vvith me in bed: I can not rise and giue thee. 8 And if he shal perseuêre knocking, I say to you, although he vvil not rise and giue him because he is his frende, yet for his importunitie he vvil rise, and giue him as many as he needeth. 9 And I say to you, Aske, and it shal be giuen you: seeke, and you shal finde: knocke, and it shal be opened to

AUTHORISED—1611.

a certaine woman named Martha, receiued him into her house. 39 And shee had a sister called Mary, which also sate at Iesus feet, and heard his word: 40 But Martha was cumbred about much seruing, and came to him, and said, Lord, doest thou not care that my sister hath left mee to serue alone? Bid her therefore that she helpe me. 41 And Iesus answered, and said vnto her, Martha, Martha, thou art carefull, and troubled about many things: 42 But one thing is needfull, and Mary hath chosen that good part, which shall not bee taken away from her.

11. AND it came to passe, that as he was praying in a certaine place, when he ceased, one of his disciples said vnto him, Lord, teach vs to pray, as Iohn also taught his disciples. 2 And hee said vnto them, When ye pray, say, Our Father which art in heauen, Halowed be thy Name, Thy kingdome come, Thy will bee done as in heauen, so in earth. 3 Giue vs [α] day by day our dayly bread. 4 And forgiue vs our sinnes: for we also forgiue euery one that is indebted to vs. And lead vs not into temptation, but deliuer vs from euill. 5 And he said vnto them, Which of you shall haue a friend, and shall goe vnto him at midnight, and say vnto him, Friend, lend me three loaues. 6 For a friend of mine [β] in his iourney is come to me, and I haue nothing to set before him, 7 And he from within shal answere and say, Trouble mee not, the doore is now shut, and my children are with me in bed: I cannot rise and giue thee. 8 I say vnto you, Though he will not rise, and giue him, because hee is his friend: yet because of his importunitie, he will rise and giue him as many as he needeth. 9 And I say vnto you, Aske, and it shalbe giuen you: seeke, and ye shal find: knocke, and it shalbe

[α] *Or*, for the day. [β] *Or*, out of his way.

'καὶ [y]ἀνοιγήσεται| ὑμῖν. [10]πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὑρίσκει· καὶ
'τῷ κρούοντι [z]ἀνοιγήσεται.| [11][a]τίνα| δε [b]ἐξ| ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς
'ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; [c]ἢ| καὶ ἰχθὺν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει
'αὐτῷ; [12]ἢ καὶ ἐὰν [d]αἰτήσῃ| ὠὸν, μὴ ἐπιδώσει αὐτῷ σκορπίον; [13]εἰ οὖν ὑμεῖς
'πονηροὶ [e]ὑπάρχοντες| οἴδατε [f]δόματα ἀγαθὰ| διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ
'μᾶλλον ὁ πατὴρ [g]ὁ ἐξ οὐρανοῦ| δώσει Πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;'

[14]Καὶ ἦν ἐκβάλλων δαιμόνιον, [h]καὶ αὐτὸ ἦν| κωφόν· ἐγένετο δὲ, τοῦ δαιμονίου
[i]ἐξελθόντος,| ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι. [15]τινὲς δὲ ἐξ αὐτῶν
εἶπον, 'Ἐν Βεελζεβοὺλ [k]ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.' [16]ἕτεροι
δὲ πειράζοντες σημεῖον [m]παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ.| [17]Αὐτὸς δὲ εἰδὼς αὐτῶν
τὰ διανοήματα εἶπεν αὐτοῖς, 'Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται·

[y] Const. ἀνοιχθήσεται. [z] Const. ἀνοιχθήσεται. [a] Alex. Τίς. [b] Rec. = ἐξ. [c] Rec. εἰ. [d] Alex. αἰτήσει. [e] Alex. ὄντες. [f] Rec. ἀγαθὰ δόματα. [g] Alex. ἐξ οὐρανοῦ. [h] Alex. = καὶ αὐτὸ ἦν. [i] Alex. ἐκβληθέντος. [k] Alex. + τῷ.

WICLIF—1380.

to 3ou/ [10] for eche that axith: takith/ and he that sekith fyndith/ and to a man that knockith: it schal be opened/ [11] therfor who of you axith his fadir breed: whether he schal 3eue hym a stone? or if he axith fisch: whether he schal 3eue hym a serpente for the fisch? [12] or if he axe an ey: where he schal areche hym a scorpioun? [13] therfor if 3e whanne 3e ben yuel, kunne 3eue gode 3iftis to 3oure children: hou myche more 3oure fadir of heuene schal 3eue a good spirit to men that axith him?

[14] and ihesus [was] castynge out a fend: and he was doumbe/ and whanne he hadde cast out the fend: the doumbe man spake and the puple wondrid. [15] and summe of hem seiden/ in belsabub prince of deuelis, he castith out deuelis/ [16] and othere temptynge: axeden of him a tokene fro heuene/ [17] and as he saie the thou3tis of hem: he seide to hem/ eueri rewme departide a3ens it silf: schal be desolat/ and an hous schal falle on an hous/ [18] and if sathanas be departid a3ens hym silf, hou schal his rewme stonde? for 3e seien that I cast out fendis in belsabub, [19] and if I in belsabub cast out fendis: in whom casten out 3oure sones? therfor thei schuln be 3oure domesmen/ [20] but if I cast out fendis in the fynger of god: thanne the rewme of god is comen among 3ou/

[21] whanne a strong armed man kepith his hous: alle thingis that he wildith ben in pees/ [22] but if a stronger thanne he come vpon hym and ouercome hym: he schal take awei al his armer, in whiche he tristid, and schal deele abrood his robries/ [23] he that is not with me: is a3ens me/ and he that gaderith not to gidre with me: scaterith abrood/

[24] whanne an vnclene spirit goith out of a man, he wandrith bi drie placis, and sekith reste/ and he fyndynge not: seith I schal turne a3en in to myn hous: fro

3eue, *give*. ey, *egg*. areche, *reach*. yuel, *evil*. kunne, *know*. rewme, *realm*. a3ens, *against*. domesmen, *judges*. wildith, *possesseth*.

TYNDALE—1534.

[10] For every one that axeth/ receaveth: and he that seketh/ fyndeth: and to him that knocketh/ shall it be openned. [11] Yf the sonne shall axe breed of eny of you that is a father: wyll he geve him a stone? Or yf he axe fisshe/ wyll he for a fysshe geve him a serpent? [12] Or yf he axe an egge: wyll he offer him a scorpion? [13] Yf ye then which are evyll/ canne geve good giftes vnto youre chyldren/ how moche more shall the father of heaven geve an holy sprete to them/ that desyre it of him?

[14] And he was a castynge out a devyll/ which was domme. And it folowed when the devyll was gone out/ the domme spake/ and the people wondred. [15] But some of them sayde: he casteth out devyls by the power of Belzebub/ the chefe of the devyls. [16] And other tempted him sekinge of him a signe from heaven. [17] But he knewe their thoughtes and sayde vnto them: Every kingdome devided with in it silfe/ shalbe desolate: and one housse shall fall vpon another. [18] So if Satan be devided with in him silfe: how shall his kyngdome endure? Because ye saye that I cast out devyls by the power of Belzebub. [19] Yf I/ by the power of Belzebub caste oute devyls: by whome do youre chyldren cast them out? Therfore shall they be youre iudges. [20] But if I/ with the finger of God cast out devyls/ noo doute the kyngdome of God is come vpon you.

[21] When a stronge man armed watcheth his housse: that he possesseth is in peace. [22] But when a stronger then he cometh vpon him and overcommeth him: he taketh from him his harnes wherin he trusted/ and devideth his gooddes. [23] He that is not with me/ is agaynst me. And he that gadereth not with me/ scattereth. [24] When the vnclene sprete is gone out of a man/ he walketh through waterlesse places/ sekinge reest. And when he fyndeth none/ he sayeth: I will returne agayne vnto my housse whence I

CRANMER—1539.

shalbe opened vnto you. [10] For euery one that asketh, receaueth: and he that seketh, fyndeth: and to hym that knocketh, shall it be opened. [11] Yf the sonne shall aske breed of eny of you that is a father, wyll he geue him a stone? Or yf he aske fisshe, wyll he for fysshe geue hym a serpent? [12] Or yf he aske an egge, wyll he offer him a scorpion? [13] Yf ye then beyng euill, can geue good giftes vnto youre chyldren, how moch moare shall your father of heauen geue the holy sprete to them, that desyre it of hym.

[14] And he was castynge out a deuyll, and the same was domme. And when he had cast out the deuill, the domme spake, and the people wondred. [15] But some of them sayd: he casteth out deuyls thorow Beelzebub the chefe of the deuyls. [16] And other tempted hym and requyred of hym a sygne from heauen. [17] But he knowing their thoughtes, sayde vnto them: Euery kyngdom deuyded agaynst it selfe, is desolate: and one house doth fall vpon another. [18] Yf Satan also, be deuyded agaynst hym selfe, how shall hys kyngdome endure? Because ye saye, that [19] I cast out deuyls thorow Beelzebub. If I, by the helpe of Beelzebub cast out deuylls, by whose helpe do youre chyldren cast them out. Therfore shall they be your iudges. [20] But yf I, wyth the fynger of God cast out deuyls, no doute the kyngdome of God is come vpon you.

[21] When a stronge man armed watcheth hys house: the thynges that he possesseth are in peace. [22] But when a stronger then he commeth vpon hym, and ouercommeth hym, he taketh from him all hys harnes (wherin he trusted) and deuydeth hys goodes. [23] He that is not with me, is agaynst me. And he that gathereth not with me, scattereth abrode.

[24] When the vnclene spryte is gone out of a man, he walketh through drye places, sekynge reest. And when he fyndeth none, he sayeth: I will returne agayne

'καὶ οἶκος ἐπὶ οἶκον, πίπτει. [18] εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς
'σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε, ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ
'δαιμόνια. [19] εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι
'ἐκβάλλουσι; διὰ τοῦτο [n]κριταὶ ὑμῶν αὐτοὶ| ἔσονται. [20] εἰ δὲ ἐν δακτύλῳ Θεοῦ
'[o]ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. [21] ὅταν ὁ
'ἰσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλὴν, ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα
'αὐτοῦ· [22] ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτὸν, τὴν πανοπλίαν
'αὐτοῦ αἴρει, ἐφ' ᾗ ἐπεποίθει, καὶ τὰ σκύλα αὐτοῦ διαδίδωσιν. [23] ὁ μὴ ὢν μετ'
'ἐμοῦ κατ' ἐμοῦ ἐστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. [24] [q]Ὅταν [p]τὸ ἀκάθαρ-
'τον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν
'ἀνάπαυσιν· καὶ μὴ εὑρίσκον [q]λέγει,| Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον·

[l] Alex. + ὁ δὲ ἀποκριθεὶς (s. καὶ ἀποκριθείς) εἶπε· πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν. [m] Alex. ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ.
[n] Alex. αὐτοὶ κριταὶ ὑμῶν s. αὐτοὶ ὑμῶν κριταί. [o] Alex. + ἐγώ. [p] Alex. + δέ. [q] Alex. τότε λέγει.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
vnto you. [10] For euery one that asketh, receaueth: and he that seketh, fyndeth: and to hym that knocketh, it shalbe opened. [11] And if a sonne shal aske bread of any of you that is a father, wyl he geue hym a stone? Or if he aske fyshe, wyl he for a fyshe geue hym a serpent? [12] Or if he aske an egge, wyl he offer him a scorpion? [13] If ye then which are euyl, can geue good giftes vnto your chyldren, how muche more shal your heauenly father geue the holy Gost to them, that desire hym? [14] Then he cast out a deuyl, which was domme. and when the deuyl was gone out, the domme spake, and the people wondred. [15] But some of them sayd, He casteth out deuyls, through Beelzebul the chiefe of the deuyls. [16] And others tempted him, sekyng of hym a signe from heauen.	you. [10] For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shal be opened.	opened vnto you. [10] For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened. [11] If a sonne shall aske bread of any of you that is a father, will hee giue him a stone? Or if he aske a fish, will he for a fish giue him a serpent? [12] Or if he shall aske an egge, wil he offer him a scorpion? [13] If ye then, being euil, know how to giue good gifts vnto your children: how much more shall your heauenly Father giue the holy Spirit to them that aske him?
[17] But he knewe their thoghtes, and sayd vnto them, Euery kyngdome deuided agaynst it self is desolate. and a house deuided against it self falleth. [18] So if Satan be deuided against him self: how shal his kyngdome endure? Because ye say that I cast out deuyls through Beelzebul. [19] If I through Beelzebul cast out deuyls: by whom do your chyldren cast them out? Therefore shal they be your iudges. [20] But if I by the finger of God cast out deuils, no doute the kingdome of God is come vnto you. [21] When a stronge man armed, kepeth his palaice, the thinges that he possesseth, are in peace. [22] But when a stronger then he commeth vp on hym at vnwares, and ouercommeth him: he taketh from him all hys harnes wherin he trusted: and deuideth his spoiles. [23] He that is not with me, is agaynst me: and he that gathereth not with me, scattereth.	[14] And he vvas casting out a deuil, and that vvas dumme. And vvhen he had cast out the deuil, the dumme spake: and the multitudes marueiled. [15] And certaine of them said, In Beel-zebub the prince of Deuils he casteth out Deuils. [16] And other tempting, asked of him a signe from heauen. [17] But he seeing their cogitations, said to them, Euery kingdom deuided against it self, shal be made desolate, and house vpon house, shal fall. [18] And if Satan also be deuided against him self, hovv shal his kingdom stand? because you say that in Beel-zebub I doe cast out Deuils. [19] And if I in Beel-zebub cast out Deuils: your children, in vvhom doe they cast out? therfore they shal be your iudges. [20] But if I in the finger of God doe cast out Deuils: surely the kingdom of God is come vpon you. [21] Vvhen the strong armed keepeth his court: those things are in peace that he possesseth. [22] But if a stronger then he, come vpon him and ouercome him: he vvil take avvay his vvhole armour vvherein he trusted, and vvil distribute his spoiles. [23] He that is not vvith me, is against me: and he that gathereth not vvith me, scattereth.	[14] And he was casting out a deuil, and it was dumbe. And it came to passe, when the deuill was gone out, the dumbe spake: and the people wondred. [15] But some of them said, Hee casteth out deuils through Beelzebub the chiefe of the deuils. [16] And other tempting him, sought of him a signe from heauen. [17] But he knowing their thoughts, said vnto them, Euery kingdome diuided against it selfe, is brought to desolation: and a house *diuided* against a house, falleth. [18] If Satan also be diuided against himselfe, how shall his kingdom stand? Because yee say that I cast out deuils through Beelzebub. [19] And if I by Beelzebub cast out deuils, by whom doe your sonnes cast them out? therefore shall they be your Iudges. [20] But if I with the finger of God cast out deuils, no doubt the kingdome of God is come vpon you. [21] When a strong man armed keepeth his palace, his goods are in peace: [22] But when a stronger then he shal come vpon him, and ouercome him, hee taketh from him al his armour wherein he trusted, and diuideth his spoiles. [23] He that is not with me, is against mee: and hee that gathereth not with me, scattereth.
[24] When the vncleane sprite is gone out of a man, he walketh through drie places, sekyng rest: and when he fyndeth none, he sayeth, I wyl returne agayne vnto my	[24] Vvhen the vncleane spirit shal depart out of a man, he vvandereth through places vvithout vvater, seeking rest. And not finding, he saith, I vvil returne into	[24] When the vncleane spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will returne vnto my house whence I .came

'[25] καὶ ἐλθὸν εὑρίσκει [r]σεσαρωμένον καὶ κεκοσμημένον. [26] τότε πορεύεται καὶ παρα-
'λαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ [s]εἰσελθόντα| κατοικεῖ
'ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.' [27] Ἐγέ-
νετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου εἶπεν
αὐτῷ, 'Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας.' [28] Αὐτὸς δὲ
εἶπε, 'Μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες
'[t]αὐτόν.'| [29] Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν, 'Ἡ γενεὰ αὕτη [u]πονηρά
ἐστι· σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ
'[v]τοῦ προφήτου.| [30] καθὼς γὰρ ἐγένετο Ἰωνᾶς [w]σημεῖον τοῖς Νινευΐταις,| οὕτως
'ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. [31] Βασίλισσα νότου ἐγερθήσεται
'ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι

[r] Alex. + σχολάζοντα. [s] Const. ἐλθόντα. [t] Alex. = αὐτόν. [u] Alex. + γενεὰ. [v] Alex. = τοῦ προφήτου. [w] Alex. τοῖς Νιν. σημεῖον. [x] Rec. Σολομῶντος. [y] Rec. Νινευΐ.

WICLIF—1380.

whannes I cam out, [25] and whanne he cometh: he fyndith it clensid with besyms, and faire araied, [26] thanne he goith and takith with hym seuene other spiritis worse thanne hym silf: and thei entren and dwellen there, and the last thingis of that man ben made worse thanne the former,

[27] and it was don whanne he hadde seide these thingis, a womman of the cumpany rerid hir vois and seide to hym, blessid be the wombe that bare thee: and blessid be the tetis that thou hast soken, [28] and he seide, but ȝhe, blessid ben thei that heren the word of god and kepen it. [29] And whanne the puple runnen to gidre: he bigan to seie, this generacioun is a weyward generacioun, it sekith a tokene, and a token schal not be ȝouun to it: but the tokene of Ionas the profete, [30] for as Ionas was a token to men of nynyue: so mannes sone schal be to this generacioun, [31] the Quene of the southe schal rise in dome with men of this generacioun, and schal condempne hem, for sche cam fro the endis of the erthe: for to here the wisdom of salomon, and lo here is a gretter thanne salomon, [32] men of nynyue schuln rise in dome, with this generacioun, and schulen condempne it, for thei diden penaunce in the prechynge of Ionas, and lo here is a gretter than Ionas,

[33] no man tendith a lanterne, and puttith it in hidlis, nether vndir a buyschel, but on a candilsticke: that thei that goen inne se liȝt, [34] the lanterne of thi bodi: is thin iȝe, if thin iȝe be symple: al thi bodi schal be liȝti, but if it be weyward: al thi bodi schal be derkful, [35] therfor se thou: leste the liȝt that is in thee be derkenessis, [36] therfor if alle thi bodi be briȝt, and haue no part of derknessis: it schal be al briȝt, and as a lanterne of briȝtnesse it schal ȝeue liȝt to thee,

[37] and whanne he spak: a farisie preied

besyms, *brooms*. ȝhe, *yea*. ȝouun, *given*. dome, *judgment*. tendith, *kindleth*. hidlis, *secret*. iȝe, *eye*. ȝeue, *give*.

TYNDALE—1534.

came out. [25] And when he commeth, he fyndeth it swept and garnissed. [26] Then goeth he and taketh to him seven other spretes worsse then him silfe: and they enter in, and dwell there. And the ende of that man, is worsse then the begynninge.

[27] And it fortuned as he spake those thinges, a certayne woman of the company lyfte vp her voyce, and sayde vnto him: Happy is the wombe that bare the, and the pappes which gave the sucke. [28] But he sayde: Ye, happy are they that heare the worde of God, and kepe it.

[29] When the people were gadered thicke to geder: he began to saye. This is an evyll nacion: they seke a signe, and ther shall no signe be geven them, but the signe of Ionas the Prophet. [30] For as Ionas was a signe to the Ninivites, so shall the sonne of man be to this nacion. [31] The quene of the southe shall ryse at iudgement, with the men of this generacion, and condempne them: for she came from the ende of the worlde, to heare the wysdome of Salomon. And beholde a greater then Salomon is here. [32] The men of Ninive shall ryse at the iudgement with this generacion, and shall condempne them: for they repented at the preachinge of Ionas. And beholde, a greater then Ionas is here.

[33] Noo man lighteth a candell, and putteth it in a previe place, nether vnder a busshell: But on a candelsticke, that they that come in maye se the light. [34] The light of thy body is the eye. Therfore when thine eye is single: then is all thy body full of light. But if thine eye be evyll: then shall thy body also be full of darknes. [35] Take hede therfore that the light which is in the, be not darknes. [36] For if all thy body shalbe light, havynge noo parte darke: then shall all be full of light, even as when a candell doeth light the with his brightnes. [37] And as he spake, a certayne Pharise besought him to dyne

CRANMER—1539.

vnto my house, whence I came out. [25] And when he commeth, he fyndeth it swept and garnysshed. [26] Then goeth he and taketh to hym seuen other spretes worse then hym selfe: and they enter in, and dwell there. And the ende of that man, is worse then the begynnynge

[27] And it fortuned that as he spake these thynges, a certayne woman of the company lyfte vp her voyce, and sayde vnto hym: Happy is the wombe that bare the, and the pappes which gaue the sucke. [28] But he sayd: Yee, happy are they that heare the worde of God, and kepe it.

[29] When the people were gathered thicke together, he began to saye: Thys is an euyll nacyon. they seke a sygne, and ther shall no sygne be geuen them, but the sygne of Ionas the prophet. [30] For as Ionas was a sygne to the Ninyuites, so shall also the sonne of man be to thys nacyon. [31] The quene of the south shall ryse at the iudgement, wyth the men of thys nacyon, and condempne them: for she came from the vttemost partes of the erth, to heare the wysdome of Salomon. And beholde, a greater then Salomon is here. [32] The men of Ninyue shall ryse at the iudgement with thys nacyon: and shall condempne them: for they were brought to repentaunce by the preachynge of Ionas, And beholde, a greater then Ionas is here.

[33] No man lyghteth a candell, and putteth it in a preuy place, nether vnder a busshell: but on a candelstycke, that they whych come in, maye se the lyght. [34] The lyght of the body is the eye. Therfore, when thyne eye is syngle, all thy body also shalbe full of lyght. But yf thyne eye be euill, thy body also shalbe full of darknes, [35] Take hede therfore, that the lyght which is in the, be not darcknes. [36] Yf all thy body therfore be cleare, hauynge no parte darcke: then shall it all be full of lyght, euen as when a candell doeth lyght the wyth bryghtnes.

[37] And as he spake, a certayne Pharyse

'ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν [x]Σολομῶνος,| καὶ ἰδοὺ, πλεῖον
'[x]Σολομῶνος| ὧδε. [32] ἄνδρες [y]Νινευῖται| ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς
'γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ,
'καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε. [33] Οὐδεὶς δὲ λύχνον ἅψας εἰς κρυπτὸν τίθησιν, οὐδὲ
'ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι [z]τὸ φέγγος βλέπω-
'σιν.| [34] ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός [a]σου·| ὅταν [b]οὖν| ὁ ὀφθαλμός
'σου ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν [c]ἐστιν·| ἐπὰν δὲ πονηρὸς ᾖ, καὶ
'τὸ σῶμά σου σκοτεινόν[d]. [35] σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. [36] εἰ
'οὖν τὸ σῶμά σου ὅλον φωτεινὸν, [e]μὴ ἔχον τι μέρος σκοτεινὸν,| ἔσται φωτεινὸν
'ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.'

[37] 'Εν δὲ τῷ λαλῆσαι, ἠρώτα αὐτὸν Φαρισαῖός [f]τις| ὅπως ἀριστήσῃ παρ' αὐτῷ·

[z] Alex. τὸ φῶς βλέπωσιν. [a] Rec. = σου. [b] Alex. = οὖν. [c] Alex. ἔσται. [d] Alex. + ἔσται. [e] Alex. μὴ ἔχον μέρος τι σκοτεινόν. [f] Alex. = τις.

GENEVA—1557

house whence I came out. [25] And when he commeth, he fyndeth it swept and garnyshed. [26] Then goeth he, and taketh to hym, seuen other sprites worse then him self: and they entre in, and dwel there, and the last state of that man, is worse then the first. [27] And it came to passe as he spake these thynges, a certayne woman of the compagnie, lyfted vp her voyce, and sayd vnto hym, Happy is the wombe that bare thee, and the pappes which thou haste sucked. [28] But he sayd, Yea rather, happy are they that heare the worde of God, and kepe it. [29] When the people were gathered thicke together, he began to say, This is a wicked generation: they seke a signe, and there shal no signe be geuen them, but the signe of Ionas the Prophet. [30] For as Ionas was a signe to the Niniuites, so shal also the Sonne of man be to this nation. [31] The Quene of the south shal ryse in iudgement, with the men of this generation, and condemne them: for she came from the end of the world, to heare the wysedome of Solomon: and beholde, a greater then Solomon *is* here. [32] The men of Niniue shal ryse in iudgement wyth this generation, and shal condemne them: for they returned to God, at the preachyng of Ionas: and beholde a greater then Ionas *is* here.

[33] No man lyghteth a candel, and putteh it in a preuy place, nether vnder a bushel: but on a candlestick, that they which come in, may see the lyght. [34] The lyght of the body is the eye. Therfore when thyne eye is syngle, then is all thy body ful of light: but yf thyne eye be euil, then thy body is ful of darcknes. [35] Take hede therfore, whether the light whych is in thee be darcknes. [36] Yf therfore all thy body *shalbe* light, hauing no part darcke: then shal al be ful of light, euen as when a candel doeth lyght thee with the brightnes. [37] And as he spake, a certayn Pharisey be soght him to dyne with

RHEIMS—1582.

my house vvhence I departed. [25] And vvhen he is come, he findeth it svvept vvith a besome, and trimmed. [26] Then he goeth and taketh seuen other spirits vvorse then him self, and entring in they dvvel there. And the last of that man be made vvorse then the first.

[27] And it came to passe: vvhen he said these things, a certaine vvoman lifting vp her voice out of the multitude said to him, Blessed is the vvombe that bare thee, and the pappes that thou didst sucke. [28] But he said, Yea rather, blessed are they that heare the vvord of God, and keepe it.

[29] And the multitudes running together, he began to say, This generation, is a vvicked generation: it asketh a signe, and a signe shal not be giuen it but the signe of Ionas the Prophet. [30] For as Ionas vvas a signe to the Niniuites: so shal the Sonne of man also be to this generation. [31] The Queene of the South shal rise in the iudgement vvith the men of this generation, and shal condemne them: because she came from the endes of the earth to heare the vvisedom of Salomon. and behold, more then Salomon here. [32] The men of Niniuee shal rise in the iudgement vvith this generation, and shal condemne it, because they did penance at the preaching of Ionas. and behold, more then Ionas here.

[33] No man lighteth a candel, and putteth it in secrete, neither vnder a bushel: but vpon a candlesticke, that they that goe in may see the light. [34] The candel of thy body, is thine eie. If thine eie be simple, thy vvhole body shal be lightsome: but if it be naught, thy body also shal be darkesome. [35] See therfore that the light vvhich is in thee, be not darkenesse. [36] If then thy vvhole body be lightsome, hauing no part of darkenesse: it shal be lightsome vvholy, and as a bright candel it shal lighten thee.

[37] And vvhen he vvas speaking, a

AUTHORISED—1611.

out. [25] And when hee commeth, hee findeth it swept and garnished. [26] Then goeth he, and taketh to him seuen other spirits more wicked then himselfe, and they enter in, and dwell there, and the last state of that man is worse then the first.

[27] And it came to passe as hee spake these things, a certaine woman of the company lift vp her voice, and saide vnto him, Blessed is the wombe that bare thee, and the pappes which thou hast sucked. [28] But he said, Yea, rather blessed are they that heare the word of God, and keepe it.

[29] And when the people were gathered thicke together, hee began to say, This is an euill generation, they seeke a signe, and there shall no signe be giuen it, but the signe of Ionas the Prophet: [30] For as Ionas was a signe vnto the Nineuites, so shall also the Sonne of man be to this generation. [31] The Queene of the South shall rise vp in the Iudgement with the men of this generation, and condemne them: for shee came from the vtmost parts of the earth, to heare the wisedome of Solomon: and behold, a greater then Solomon is here. [32] The men of Nineue shall rise vp in the Iudgement with this generation, and shall condemne it: for they repented at the preaching of Ionas, and behold, a greater then Ionas is here. [33] No man when he hath lighted a candle, putteth it in a secret place, neither vnder a bushell, but on a candlesticke, that they which come in may see the light. [34] The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when thine eye is euill, thy body also is full of darkenesse. [35] Take heed therefore, that the light which is in thee, be not darknesse. [36] If thy whole body therefore bee full of light, hauing no part darke, the whole shalbe full of light, as when the bright shining of a candle doeth giue thee light.

[37] And as he spake, a certain Pharise besought him to dine with him: and he

εἰσελθὼν δὲ ἀνέπεσεν. [38] ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη
πρὸ τοῦ ἀρίστου. [39] εἶπε δὲ ὁ Κύριος πρὸς αὐτὸν, 'Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν
'τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ
'πονηρίας. [40] ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησε; [41] πλὴν
'τὰ ἐνόντα δότε ἐλεημοσύνην· καὶ ἰδοὺ, πάντα καθαρὰ ὑμῖν [g]ἐστιν.| [42] ἀλλ' οὐαὶ
'ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν
'λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ· [h]ταῦτα ἔδει|
'ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι. [43] οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν
'πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. [44] οὐαὶ
'ὑμῖν, [i]γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ,| ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα,
'καὶ οἱ ἄνθρωποι [k]οἱ| περιπατοῦντες ἐπάνω οὐκ οἴδασιν.' [45] Ἀποκριθεὶς δέ τις τῶν

[g] Alex.. ἔσται. [h] Alex. ταῦτα δὲ ἔδει, etc. [i] Alex. = γραμματεῖς καὶ Φαρισαῖοι ὑποκριταὶ. [k] Alex. = οἱ.

WICLIF—1380.

hym that he schulde ete with hym, and he entrid and satte to the mete, [38] and the farisie bigan to seie gessynge with ynne him silf: whi he was not waischen bifor mete, [39] and the lord seide to hym, now ȝe farisies clensen that that is withoutforth of the cuppe and the plater: but that thing that is with ynne of ȝou is ful of raueyn and wickidnesse, [40] foolis, where he that made that that is, withouten forth: made not also that that is withynne, [41] netheles that that is ouer plus ȝeue ȝe almes, and lo alle thingis ben clene to ȝou,

[42] But wo to ȝou farisies that tithen mynte and rue and eche eerbe: and leuen dome ⁊ the charite of god, for it bihofte to do these thingis: and not leue tho, [43] wo to ȝou farisies that leuen the first chairis in synagogis: and sallutaciouns in chepynge. [44] wo to ȝou that ben as sepulcris that ben not seen, and men walkynge aboue and witen not.

[45] but oon of the wise men of the lawe answerden: and seide to hym, maistir thou seyynge thes thingis: also to us doist dispite, [46] and he seide, also wo to ȝou wise men of lawe, for ȝe chargen men with birthins, whiche thei moun not bere: and ȝe ȝou silf with ȝoure o fynger touchen not the heuynessis. [47] wo to ȝou that bilden toumbis of profetis, and ȝoure fadris slowen hem, [48] truli ȝe witnessen, that ȝe consenten to the werkis of ȝoure fadris, for thei slowen hem, but ȝe bilden her sepulcris. [49] Therfor the wisdom of god seide, I schal sende to hem profetis ⁊ apostlis: and of hem thei schuln sle and pursue, [50] that the blood of alle profetis that was sched fro the makynge of the world: be souȝte of this generacioun, [51] fro the blood of the iust abel, to the blood of Zacari: that was sleyn bitwixe the autir and the hous, so I seie to ȝou: it schal be souȝte of this generacioun,

ȝeue, *ȝiue.* dome, *judgment.* chepynge, *market.* witen, *know.* o, *one.*

TYNDALE—1534.

with him: and he went in and sate doune to meate. [38] When the Pharise sawe that, he marveylled that he had not fyrst wesshed before dyner. [39] And the Lorde sayde to him: Now do ye Pharises, make clene the out side of the cup, and of the platter: but youre inwarde parties are full of raveninge and wickednes. [40] Ye foles, dyd not he that made that which is with out: make that which is within also? [41] Neverthelesse geve almose of that ye have, and beholde all is clene to you.

[42] But wo be to you Pharises, for ye tithe the mynt and rewe, and all manner erbes, and passe over iudgment and the love of God. These ought ye to have done, and yet not to have left the other vndone. [43] Wo be to you Pharises: for ye love the vppermost seates in the synagoges, and gretinges in the markets. [44] Wo be to you scribes and pharises ypocrites, for ye are as graves which appere not, and the men that walke over them, are not ware of them.

[45] Then answered one of the lawears, and sayd vnto him: Master, thus sayinge, thou puttest vs to rebuke also. [46] Then he sayde: Wo be to you also ye lawears: for ye lade men with burthens greveous to be borne, and ye youre selves touche not the packes with one of youre fyngers. [47] Wo be to you: ye bylde the sepulchres of the Prophetes, and youre fathers killed them: [48] truly ye beare witnes, that ye alowe the dedes of youre fathers for they kylled them, and ye bylde their sepulchres. [49] Therfore sayde the wisdome of God: I will send them Prophetes and Apostles, and of them they shall slee and persecute: [50] that the bloude of all Prophetes, which was sheed from the beginninge of the worlde, maye be requyred of this generacion, [51] from the bloud of Abell vnto the bloud of zachary, which perisshed bitwene the aulter and the temple. Verely I saye vnto you: it shalbe requyred of this

CRANMER—1539.

besought hym, to dyne wyth hym, and Iesus went in, and sate doune to meate. [38] When the Pharyse saw it, he marueyled, that he had not fyrst wesshed before dyner. [39] And the Lorde sayd vnto him: Now do ye Pharyses, make clene the out syde of the cup, and the platter: but youre inwarde parte is full of rauenynge and wyckednes. [40] Ye fooles, dyd not he (that made that whych is wythout) make that whych is wythin also? [41] Neuerthelesse geue almose of that ye haue, and beholde, all thynges are cleane vnto you. [42] But wo vnto you Pharyses, for ye tythe mynt and rewe, and all manner erbes, and passe ouer iudgement and the loue of God. These ought ye to haue done, and yet not to leaue the other vndone.

[43] Wo vnto you Pharyses: for ye loue the vppermost seates in the synagoges, and gretinges in the market. [44] Wo vnto you scrybes and Pharises, ye ypocrytes, for ye are as graues which appeare not, and the men that walke ouer them, are not ware of them. [45] Then answered one of the lawears, and sayd vnto hym: Master, thus sayinge thou puttest vs to rebuke also. [46] And he sayde: wo vnto you also ye lawears: for ye lade men wyth burthens, whych they be not able to beare: and ye youre selues touche not the packes with one of youre fyngers. [47] Wo vnto you: ye buylde the sepulchres of the Prophetes, and youre fathers kylled them, [48] truly ye beare wytnes, that ye alowe the dedes of youre fathers: for they kylled them, and ye buylde their sepulchres. [49] Therfore sayd the wysdome of God: I wyll send them Prophetes and Apostles, and some of them they shall slaye and persecute: [50] that the bloude of all Prophetes (whych is shed from the begynnynge of the worlde) maye be requyred of thys generacyon, [51] from the bloud of Abell vnto the bloud of zachary, whych peryshed betwene the aulter and the temple. Uerely I saye vnto you: it shalbe requyred of thys nacyon.

νομικῶν λέγει αὐτῷ, ‘Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.’ [46] ‘Ὁ δὲ εἶπε,
‘Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα,
‘καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. [47] οὐαὶ ὑμῖν, ὅτι
‘οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.
‘[48] ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν
‘ἀπέκτειναν αὐτοὺς, ὑμεῖς δὲ οἰκοδομεῖτε [l]αὐτῶν τὰ μνημεῖα.| [49] διὰ τοῦτο καὶ ἡ
‘σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ
‘αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν· [50] ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφη-
‘τῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης, [51] ἀπὸ [m]τοῦ|
‘αἵματος Ἄβελ ἕως [n]τοῦ| αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιασ-
‘τηρίου καὶ τοῦ οἴκου· ναὶ, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

[l] Alex. = αὐτῶν τὰ μνημεῖα. [m] Alex. = τοῦ. [n] Alex. = τοῦ.

GENEVA—1557.

hym: and he went in, and sate downe to meat.

38 And when the Pharisei sawe *that*, he marueyled that he had not fyrst wasshed before dyner. 39 And the Lord sayd to him, In deed ye Pharises make clene the out syde of the cup, and of the platter: but the inwarde part is ful of *your* rauenyng, and wyckednes. 40 Ye fooles, dyd not he that made that which is without, make that which is within also? 41 Therfore, geue almose of those thinges which are within, and beholde, all is clene to you. 42 But wo be to you Pharises, for ye tithe the mynt and the rewe, and all maner herbes, and passe ouer iudgement and the loue of God. These oght ye to haue done, and yet not to haue left the other vndone. 43 Wo be to you Pharises: for ye loue the vppermost seates in the Synagoges, and gretings in the markets. 44 Wo be to you Scribes and Pharises, hypocrites: for ye are as graues which appere not, and the men that walke ouer them are not ware of them. 45 Then answered one of the expounders of the law, and sayd vnto him, Master, thus saying, thou puttest vs to rebuke also. 46 Then he sayd, Wo be to you also ye interpreters of the law: for ye lade men with burthens greuous to be borne, and ye yourselues touche not the burthens, with one of your fyngers.

47 Wo be to you: ye buylde the sepulchres of the Prophetes, and your fathers killed them. 48 Truly ye beare witnes, and alow the dedes of your fathers: for they killed them, and ye buylde their sepulchres. 49 Therfore sayd the wysdome of God, I wyl send them Prophetes and Apostles, and of them they shal sley and persecute. 50 That the blode of all Prophetes, shed from the beginning of the world, may be required of this generation. 51 From the bloud of Abel, vnto the bloud of Zacharie, which perisshed betwene the aulter and the temple: verely I say vnto you it shalbe required of this

RHEIMS—1582.

certaine Pharisee desired him that he vvould dine vvith him. and he going in sate dovvne to eate. 38 And the Pharisee began to thinke vvithin him self and to say, Vvhy he vvas not vvashed before dinner. 39 And our Lord said to him, Novv you Pharisees doe make cleane that on the out side of the cuppe and of the platter: but that of yours vvhich is vvithin, is ful of rapine and iniquitie. 40 Fooles, did not he that made that on the outside, make that also that is on the inside? 41 But yet that that remaineth, giue almes, and behold al things are cleane vnto you. 42 But vvo to you Pharisees, because you tithe minte and revve and euery herbe: and passe ouer iudgement and the charitie of God. but these things you ought to haue done, and not to omit those. 43 Vvo to you Pharisees, because you loue the first chaires in the synagogs, and salutations in the market-place. 44 Vvo to you, because you are as monuments that appeare not, and men vvalking ouer, are not vvare.

45 And one of the Lavvyers ansvvering saith to him, Maister, in saying these things, thou speakest to our reproche also. 46 But he said, Vvo to you Lavvyers also: because you lode men vvith burdens which they can not beare, and your selues touch not the packes vvith one of your fingers. 47 Wo to you that build the monuments of the Prophets: and your fathers did kil them. 48 Surely you doe testifie that you consent to the vvorkes of your fathers: because they in deede did kil them, and you build their sepulchres. 49 For this cause the vvisedom also of God said, I vvil send to them Prophets and Apostles, and of them they vvil kil and persecute. 50 that the bloud of al the Prophets that vvas shed from the making of the vvorld, may be required of this generation, 51 from the bloud of Abel vnto the bloud of Zacharie that vvas slaine betvvene the altar and the temple. Yea I say to you, it shal be required of this generation.

AUTHORISED—1611.

went in, and sate downe to meat. 38 And when the Pharise saw it, hee marueiled that he had not first washed before dinner. 39 And the Lord said vnto him, Now doe ye Pharises make cleane the outside of the cup and the platter: but your inward part is full of rauening and wickednesse. 40 Ye fooles, did not he that made that which is without, make that which is within also? 41 But rather giue almes of such things [a]as you haue: and behold, all things are cleane vnto you. 42 But woe vnto you Pharisees: for ye tythe Mint and Rue, and all maner of herbes, and passe ouer Iudgement, and the loue of God: these ought ye to haue done, and not to leaue the other vndone. 43 Woe vnto you Pharisees: for ye loue the vppermost seats in the Synagogues and greetings in the markets. 44 Woe vnto you Scribes and Pharisees, hypocrites: for ye are as graues which appeare not, and the men that walk ouer them, are not aware of them.

45 Then answered one of the Lawyers, and said vnto him, Master, thus saying, thou reprochest vs also. 46 And he said, Woe vnto you also ye Lawyers: for ye lade men with burdens grieuous to be borne, and ye your selues touch not the burdens with one of your fingers. 47 Woe vnto you: for yee build the sepulchres of the Prophets, and your fathers killed them. 48 Truely ye beare witnesse that ye allow the deeds of your fathers: for they indeed killed them, and yee builde their sepulchres. 49 Therefore also said the wisedome of God, I wil send them Prophets and Apostles, and *some* of them they shall slay and persecute: 50 That the blood of all the Prophets, which was shed from the foundation of the world, may be required of this generation, 51 From the blood of Abel vnto the blood of Zacharias, which perished betweene the Altar and the Temple: Uerely I say vnto you, it shall be required of this generation.

[a] *Or*, as you are able.

'[52]Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ [o]εἰσήλ-
'θετε,| καὶ τοὺς εἰσερχομένους ἐκωλύσατε.' [53]Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς,
ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζειν αὐτὸν
περὶ πλειόνων, [54]ἐνεδρεύοντες αὐτὸν, [p]ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ,
ἵνα κατηγορήσωσιν αὐτοῦ.

XII. Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν
ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, 'Προσέχετε ἑαυτοῖς
'ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις. [2]οὐδὲν δὲ συγκεκαλυμμένον
'ἐστὶν, ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται. [3]ἀνθ' ὧν ὅσα
'ἐν τῇ σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν
'τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωμάτων. [4]Λέγω δὲ ὑμῖν τοῖς φίλοις μου,

[o] Alex. εἰσήλθατε. [p] Rec. + καὶ.

WICLIF—1380.

[52] wo to 3ou wise men of the lawe/ for 3e han takun awei the keie of kunnynge/ and 3e 3ou silf entriden not: and 3e han forbodun hem that entriden/ [53] and whanne he seide thes thingis to hem, the farisies, and wise men of lawe bigunnen greuousli to a3enstonde and stoppe his mouth of many thingis, [54] aspiynge hym and sekinge, to take summe thing of his mouth: to acuse him.

12. AND whanne myche puple stood aboute, so that thei traden eche on other: he bigan to seie to hise disciplis/ be 3e ware of the sourdou3 of the farises: that is ipocrisie/ [2] for no thing is hilid: that schal not be schewid/ nethere hidde: that schal not be wist/ [3] for whi tho thingis that 3e han seide in derknessis: schuln be seid in li3t/ and that that 3e han spokun in ere in the couchis: schal be prechid in roues/

[4] ℣ I seie to 3ou my frendis/ be 3e not aferd of hem that sleen the bodi; and aftir these thingis han no more what thei schulen do/ [5] but I schal schew to 3ou: whom 3e schuln drede/ drede 3e him, that aftir he hath sleyn he hath power to sende in to helle/ and so I seie to 3ou: drede 3e hym/ [6] where fyue sparowis ben not seeld for tweyne halpens? and oon of hem is not in for3etynge bifore god/ [7] but also alle the heris of 3oure heed: ben noumbrid/ therfor nyle 3e drede: 3e ben of more priis thanne many sporowis/

[8] truli I seie to 3ou, eche man that knowlechith me bifor *alle* men: mannes sone schal knowleche hym bifor the aungels of god/ [9] but he that denyeth me bifor men: schal be denyed bifor the aungels of god/ [10] and eche that seith a word, a3ens mannes sone: it schal be for3ouun to hym/ but it schal not be for3ouun to hym: that blasfemeth a3ens the holi goost/ [11] and whanne thei leden 3ou in to

kunnynge, *knowledge*. sourdou3, *leaven*. hilid, *covered*. wist, *known*. roues, *roofs*. nyle, *not*. a3ens, *against*.

TYNDALE—1534.

nacion. [52] Wo be to you lawears: for ye have taken awaye the keye of knowledge/ ye entred not in youre selves/ and them that came in ye forbade. [53] When he thus spake vnto them/ the lawears and the Pharises began to wexe busye aboute him/ and to stop his mouth with many questions/ [54] layinge wayte for him/ and sekinge to catche some thinge of his mought/ wherby they might accuse him.

12. AS ther gadered to gether an innumerable multitude of people (in so moche that they trood one another) he began to saye vnto his disciples: Fyrst of all beware of the leven of the Pharises/ which is ypocrisy. [2] For ther is no thinge covered/ that shall not be vncovered: nether hyd/ that shall not be knowen. [3] For whatsoever ye have spoken in darknes: that same shalbe hearde in light. And that which ye have spoken in the eare/ even in secret places/ shalbe preached even on the toppe of the housses. [4] I saye vnto you my frendes: Be not afrayde of them that kyll the body/ and after that have no moare that they can do. [5] But I will shewe you/ whom ye shall feare. Feare him which after he hath killed/ hath power to cast in to hell. Ye I saye vnto you/ him feare. [6] Are not five sparowes bought for two farthinges? And yet not one of them is forgotten of God. [7] Also even the very heres of youre heedes are nombred. Feare not therfore: Ye are moare of value/ then many sparowes.

[8] I saye vnto you: Whosoever confesseth me before men/ even him shall the sonne of man confesse also before the angels of God. [9] And he that denyeth me before men: shalbe denyed before the angels of God. [10] And whosoever speaketh a worde agaynst the sonne of man/ it shalbe forgeven him. But vnto him that blasphemeth the holy goost/ it shall not be forgeven. [11] When they bringe

CRANMER—1539.

[52] Wo vnto you lawears: for ye haue taken awaye the keye of knowledge, ye entred not in youre selues, and them that came in, ye forbad. [53] When he thus spake vnto them, the lawears and the Pharyses began to wexe busye about hym, and capciously to aske him many thynges, [54] layinge wayte for hym, and sekynge to catche some thinge of his mouth, wherby they myght accuse hym.

12. AS ther gathered together an innumerable multytude of people (in so moche that they trood one another) he began to saye vnto hys dyscyples: fyrst of all beware of the leuen of the Pharyses whych is ypocrysy: [2] For ther is nothynge couered, that shall not be vncouered: nether hyd, that shall not be knowen. [3] For what thynges ye haue spoken in darknes, shalbe heard in the lyght. And that which ye haue spoken into the eare, euen in secret places, shalbe preached on the toppe of the houses. [4] I saye vnto you my frendes: be not afrayde of them that kyll the body, and after that haue no moare, that they can do. [5] But I wil shewe you, whom ye shall feare. Feare him, whych after he hath kylled, hath power to cast into hell. Yee, I saye vnto you: feare hym. [6] Are not fyue sparowes bought for two farthynges? And not one of them is forgotten of God. [7] Also, euen the very heeres of youre heed are all nombred. Feare not therfore: ye are moare of value then many sparowes

[8] I saye vnto you euery one: whosoeuer confesseth me before men, him shall the sonne of man knowlege also before the angels of God. [9] And he that denyeth me before men, shalbe denyed before the angels of God. [10] And whosoeuer speaketh a worde agaynst the sonne of man, it shalbe forgeuen hym. But vnto hym that blasphemeth the holy goost, it shall not be forgeuen. [11] When they brynge you

ʻ Μὴ φοβηθῆτε ἀπὸ τῶν [q]ἀποκτενόντων| τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων
ʻ περισσότερόν τι ποιῆσαι. [5] ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ
ʻ τὸ ἀποκτεῖναι [r]ἐξουσίαν ἔχοντα| ἐμβαλεῖν εἰς τὴν γέενναν· ναὶ, λέγω ὑμῖν,
ʻ τοῦτον φοβήθητε. [6] Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο, καὶ ἓν ἐξ αὐτῶν
ʻ οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ; [7] ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς
ʻ ὑμῶν πᾶσαι ἠρίθμηνται. μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε[s]. [8] Λέγω
ʻ δὲ ὑμῖν, Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ
ʻ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ· [9] ὁ δὲ ἀρνησά-
ʻ μενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ.
ʻ [10] καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς
ʻ τὸ ἅγιον Πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. [11] ὅταν δὲ προσφέρωσιν ὑμᾶς

[q] Rec. ἀποκτεινόντων. [r] Alex. ἔχοντα ἐξουσίαν. [s] Alex. + ὑμεῖς.

GENEVA—1557.

nation. [52] Wo be to you interpreters of the Law: for ye haue taken away the keye of knowledge, ye entred not in your selues, and them that came in, ye forbade. [53] When he thus spake vnto them, the Scribes and Pharises began to wexe busy *about hym*, and to prouoke him with diuers questions to talke. [54] Laying wayt for him, and sekyng to catche some thyng of his mouth, whereby they myght accuse hym.

12. VVHILES these thinges were in handeling, there gathered together an innumerable multitude of people, *insomuche* that they trode one another, and he began to say vnto his disciples, Fyrst of all beware of the leuen of the Pharises, which is hypocrisie. [2] For there is nothyng couered, that must not be reueiled: nether hyd, that must not be knowen. [3] Wherfore whatsoeuer ye haue spoken in darcknes, that same shalbe heard in the lyght: and that whych ye haue spoken in the eare, euen in secret places, shalbe preached on the top of the houses. [4] And I say vnto you my friendes, Be not afrayd of them that kyl the body, and after haue no more that they can do.

[5] But I wil shewe you before, whome ye shal feare. Feare hym which after he hath kylled, hath power to cast into hel: Yea, I say vnto you, hym feare. [6] Are not fyue sparowes boght for a peny, and yet not one of them is forgotten of God? [7] Also euen the very heres of your heade are nombred. Feare not therfore: ye are more of value then many sparowes. [8] I say vnto you, Whosoeuer shal confesse me before men, euen him shal the Sonne of man confesse also before the Angels of God. [9] And he that shal denye me before men, shalbe denied before the Angels of God. [10] And whosoeuer shal speake a worde against the Sonne of man, it shalbe forgeuen him: but vnto him that shall blaspheme the holy Gost, it shal not be forgeuen. [11] When they shal

RHEIMS—1582.

[52] Vvo to you Lavvyers, because you haue taken avvay the key of knovvledge: your selues haue not entred, and those that did enter you haue prohibited. [53] And vvhen he said these things to them, the Pharisees and the Lavvyers began vehemently to vrge him, and to stoppe his mouth about many things, [54] lying in waite for him, and seeking to catch some thing of his mouth, that they might accuse him.

12. AND when great multitudes stoode about him, so that they trode one an other, he began to say to his Disciples, Take good heede of the leauen of the Pharisees, vvhich is hypocrisie. [2] For nothing is hid, that shal not be reuealed: nor secrete, that shal not be knovven. [3] For the things that you haue said in darknesse, shal be said in the light: and that vvhich you haue spoken into the eare in the chambers, shal be preached in the housetoppes.

[4] And I say to you my frendes, Be not afraid of them that kil the body, and after this haue no more to doe. [5] But I vvil shevv you vvhom ye shal feare: feare him vvho after he hath killed, hath povver to cast into hel. yea I say to you, feare him. [6] Are not fiue sparovves sold for tvvo farthings: and one of them is not forgotten before God? [7] Yea the heares also of your head are al numbered. Feare not therfore: you are more vvorth then many sparovves. [8] And I say to you, Euery one that confesseth me before men, the Sonne of man also vvil confesse him before the Angels of God. [9] But he that denieth me before men, shal be denied before the Angels of God. [10] And euery one that speaketh a vvord against the sonne of man, it shal be forgiuen him: but he that shal blaspheme against the holy Ghost, to him it shal not be forgiuen. [11] And vvhen they shal bring you in to

AUTHORISED—1611.

[52] Woe vnto you Lawyers: for ye haue taken away the key of knowledge: ye entred not in your selues, and them that were entring in, ye [a] hindred. [53] And as he said these things vnto them, the Scribes and the Pharisees began to vrge *him* vehemently, and to prouoke him to speake of many things: [54] Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

12. IN the meane time, when there were gathered together an innumerable multitude of people, insomuch that they trode one vpon another, he began to say vnto his disciples first of all, Beware yee of the leauen of the Pharisees, which is hypocrisie. [2] For there is nothing couered, that shall not be reuealed, neither hid, that shall not be knowen. [3] Therefore, whatsoeuer yee haue spoken in darkenesse, shall bee heard in the light: and that which yee haue spoken in the eare, in closets, shal be proclaimed vpon the house tops. [4] And I say vnto you my friends, Bee not afraid of them that kill the body, and after that, haue no more that they can doe. [5] But I wil forewarne you whom you shall feare: Feare him, which after he hath killed, hath power to cast into hell, yea, I say vnto you, Feare him. [6] Are not fiue sparrowes solde for two farthings, and not one of them is forgotten before God? [7] But euen the very haires of your head are all numbred: Feare not therefore, yee are of more value then many sparrowes. [8] Also I say vnto you, Whosoeuer shall confesse me before men, him shall the Sonne of man also confesse before the Angels of God. [9] But he that denieth me before men, shalbe denied before the Angels of God. [10] And whosoeuer shall speake a word against the Sonne of man, it shall be forgiuen him: but vnto him that blasphemeth against the holy Ghost, it shal not be forgiuen. [11] And when they bring you vnto

[a] *Or*, forbade.

'ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ [t]μεριμνᾶτε| πῶς ἢ τί
'ἀπολογήσησθε, ἢ τί εἴπητε· [12] τὸ γὰρ ἅγιον Πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ
'ὥρᾳ, ἃ δεῖ εἰπεῖν.'

[13] Εἶπε δέ τις [u]αὐτῷ ἐκ τοῦ ὄχλου,| 'Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασ-
'θαι μετ' ἐμοῦ τὴν κληρονομίαν.' [14] 'Ο δὲ εἶπεν αὐτῷ, 'Ἄνθρωπε, τίς με κατέστησε
'[v]δικαστὴν ἢ μεριστὴν| ἐφ' ὑμᾶς;' [15] Εἶπε δὲ πρὸς αὐτούς, 'Ὁρᾶτε καὶ φυλάσσεσθε
'ἀπὸ [w]τῆς| πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ [x]αὐτοῦ| ἐστιν ἐκ τῶν
'ὑπαρχόντων [y]αὐτοῦ.|' [16] Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς, λέγων, 'Ἀνθρώπου
'τινὸς πλουσίου εὐφόρησεν ἡ χώρα· [17] καὶ διελογίζετο ἐν ἑαυτῷ, λέγων, Τί ποιήσω,
'ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; [18] καὶ εἶπε, τοῦτο ποιήσω· καθελῶ
'μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα [z]τὰ γενή-

[t] Alex. *μεριμνήσητε.* [u] Alex. *ἐκ τοῦ ὄχλου αὐτῷ.* [v] Alex. *κριτὴν ἢ μεριστὴν.* [w] Alex. *πάσης.* [x] Alex. *αὐτῷ.* [y] Alex. *αὐτῷ*

WICLIF—1380.

synagogis, and to maiestratis and potestatis: nyle ȝe be bisie hou or what ȝe schulen answere or what ȝe schulen seie. [12] for the holi goost schal teche ȝou in that oure: what it bihoueth ȝou to seie/

[13] and oon of the puple seide to hym/ maister seie to my brother: that he departe with me the eritage/ [14] and he seide to hym/ man who ordeyned me a domesman or a departer on ȝou? [15] and he seide to hem/ se ȝe and be ȝe ware of al couetise/ for the liȝf of a man: is not in the abundaunce of tho thingis, whiche he weldith/ [16] ȝ he toolde to hem, a liknes ȝ seide/ the feeld of a riche man brouȝt forth plenteuous fruytis: [17] and he thouȝte with ynne hym silf, and seide/ what schal I do for I haue not whidir I schal gadre my fruytis. [18] and he seith/ this thing I schal do/ I schal throwe doun my bernes: and I schal make gretter/ and thidir I schal gadre alle thingis that growen to me and my godis/ [19] and I schal seie to my soule/ soule thou hast many goodis kepte in to ful many ȝeeris/ reste thou, ete, drynke, and make feest/ [20] and god seide to hym/ fool in this nyȝt/ thei schuln take thi liif fro thee/ and whos schuln tho thingis be? that thou hast araied: [21] so is he that tresourith to himsilf and is not riche in god/ and he seid to his disciplis therfor [22] I seie to ȝou, nyle ȝe be bisie to ȝoure liif: What ȝe schuln ete/ nether to ȝoure bodi: with what ȝe schuln be clothid/ [23] the liif is more thanne mete and the bodi more thanne clothinge/ [24] biholde the crowis: for thei sowen not nether repen/ to whiche is no celer ne berne: and god fedith hem/ hou myche more ȝe ben of more priis thanne thei?

[25] and who of ȝou bi thenkynge: mai putte to o cubite to his stature? [26] therfor if ȝe moun not that that is leest: what ben ȝe bisie of other thingis? [27] biholde ȝe the lilies of the feeld hou thei

nyle, *not.* domesman, *judge.* weldith, *possesseth.* o, *one.* moun, *may.*

TYNDALE—1534.

you vnto the synagoges/ and vnto the rulers/ and officers/ take no thought how or what thinge ye shall answer or what ye shall speake. [12] For the holy goost shall teache you in the same houre/ what ye ought to saye.

[13] One of the company sayde vnto hym: Master byd my brother devide the enheritaunce with me. [14] And he sayde vnto him: Man/ who made me a iudge or a devider over you? [15] Wherfore he sayde vnto them: take hede/ and beware of covetousnes. For no mannes lyfe stondeth in the aboundaunce of the thinges which he possesseth. [16] And he put forth a similitude vnto them sayinge: The grounde of a certayne riche man brought forth frutes plenteously/ [17] and he thought in him silfe sayinge: what shall I do? because I have noo roume where to bestowe my frutes? [18] And he sayde: This will I do. I will destroye my barnes/ and bilde greater/ and therin will I gadder all my frutes/ and my goodes: [19] and I will saye to my soule: Soule thou hast moch goodes layde vp in stoore for many yeares/ take thyne ease: eate/ drinke/ and be mery. [20] But God sayde vnto him: Thou fole/ this night will they fetche awaye thy soule agayne from the. Then whose shall thoose thinges be which thou hast provyded? [21] So is it with him that gadereth ryches/ and is not ryche in God.

[22] And he spake vnto his disciples: Therfore I saye vnto you: Take no thought for youre lyfe/ what ye shall eate/ nether for youre body/ what ye shall put on. [23] The lyfe is moare then meate/ and the bodye is moare then rayment. [24] Considre the ravens/ for they nether sowe nor repe/ which nether have stoorehousse ner barne/ and yet God fedeth them. How moche are ye better then the foules.

[25] Which of you with takynge thought can adde to his stature one cubit? [26] Yf ye then be not able to do that thinge which is least: why take ye thought for the remmaunt? [27] Considre the lylies how

CRANMER—1539.

vnto the synagoges, and vnto the rulers and offycers, take ye no thought, how or what thynge ye shall answer, or what ye shall speake. [12] For the holy goost shall teache you in the same houre, what ye ought to saye.

[13] One of the company sayde vnto hym: Master, speake to my brother, that he deuyde the enherytaunce wyth me. [14] And he sayde vnto hym: Man, who made me a iudge or a deuider, ouer you? [15] And he sayde vnto them: take hede, and beware of couetousnes. For no mannes lyfe standeth in the aboundance of the thynges which he possesseth. [16] And he put forth a symylytude vnto them sayinge: The grounde of a certayne ryche man brought forth plentifull frutes, [17] and he thought within hym selfe sayinge: what shall I do? because I haue no roume where to bestowe my frutes? [18] And he sayd: This wyll I do. I will destroye my barnes, and bylde greater, and therin wyll I gather all my goodes that are growen vnto me: and [19] I wyll saye to my soule: Soule thou hast moche goodes layd vp in stoore for many yeares, take thyne ease: eate, dryncke, be mery. [20] But God sayde vnto hym. Thou fole, thys nyght wyll they fetche awaye thy soule agayne from the. Then whose shall those thynges be, which thou hast prouyded? [21] So is it with hym that gathereth ryches to hym self, and is not ryche toward God.

[22] And he spake vnto hys discyples: Therfore I saye vnto you. Take no thought for youre lyfe, what ye shall eate: nether for the body, what ye shall put on. [23] The lyfe is moare then meate, and the bodye is moare then rayment. [24] Consyder the rauens, for they nether sowe nor repe, which nether haue stoore housse ner barne, and God fedeth them. How moch are ye better then fethered foules?

[25] Whych of you (with hys takynge thought) can adde to hys stature one cubyt? [26] If ye then be not able to do that thynge whych is least: why take ye thought for the remnaunt? [27] Consyder

ʻ ματά| μου καὶ τὰ ἀγαθά μου· [19] καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ
ʻ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. [20] εἶπε δὲ αὐτῷ ὁ Θεὸς,
ʻ Ἄφρον, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας,
ʻ τίνι ἔσται; [21] οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν. [22] Εἶπε δὲ
πρὸς τοὺς μαθητὰς αὐτοῦ, ʻ Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ [a]ὑμῶν,|
ʻ τί φάγητε· μηδὲ τῷ σώματι, τί ἐνδύσησθε. [23] [b] ἡ| ψυχὴ πλεῖόν ἐστι τῆς τροφῆς,
ʻ καὶ τὸ σῶμα τοῦ ἐνδύματος. [24] Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπείρουσιν,
ʻ οὐδὲ θερίζουσιν· οἷς οὐκ ἔστι ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς·
ʻ πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν; [25] τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται
ʻ προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα; [26] [c] εἰ οὖν οὔτε ἐλάχιστον δύνασθε,
ʻ τί| περὶ τῶν λοιπῶν μεριμνᾶτε; [27] Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ,

[z] Rec. τὰ γεννήματα, Const. τὰ γενήματα, Alex. τὸν σῖτον. [a] Alex. = ὑμῶν. [b] Alex. ἡ γὰρ. [c] Alex. Εἰ οὖν οὐδὲ ἐ. δ., τί etc.

GENEVA—1557.

bryng you vnto the Synagoges, and vnto the rulers and officers, take no thoght how, or what thing ye shal answer, or what ye shal speake: [12] For the holy Gost shal teache you in the same houre, what ye oght to say. [13] One of the compagnie sayd vnto him, Master, byd my brother deuide the inheritance with me. [14] And he sayd vnto him, Man, who made me a iudge, or a deuider ouer you? [15] Wherfore he sayd vnto them, Take hede and beware of couetousenes: For thogh a man abunde in riches, yet his life standeth not in his riches. [16] And he put forth a similitude vnto them, saying, The grounde of a certayn ryche man broght forth frutes plenteously. [17] Therfore he thoght with hym self, saying, What shal I do, because I haue no roume, where to bestowe my frutes?

[18] And he sayd, This wil I do, I wyl destroye my barnes, and buyld greater: and therin wyl I gather all my frutes, and my goodes. [19] And I wyl say to my Soule, Soule, thou hast muche goodes layd vp in store for many yeres: lyue at ease, eat, drincke, take thy passe tyme. [20] But God sayd vnto hym, Thou foole, this night wyl they fetche away thy soule from thee: then whose shal those thinges be which thou hast prouided? [21] So is it *with hym* that gathereth riches to him self, and he is not riche in God. [22] And he spake vnto his disciples, Therfore I say vnto you, Take no thoght for your lyfe, what ye shal eat: nether for your body, what ye shal put on. [23] The lyfe is more then meat, and the body is more then the rayment. [24] Considre that the rauens, nether sowe nor repe: which nether haue store house nor barne, and *yet* God fedeth them: how muche more are ye better then fowles?

[25] Which of you with takyng thoght can adde to his stature one cubit? [26] If ye then be not able to do that thing which is least, why take ye thoght for the remnant? [27] Considre the lilies how the

RHEIMS—1582.

the synagogs and to magistrates and potestates, be not careful in vvhat maner, and vvhat you shal ansvver, or vvhat you shal say. [12] For the holy Ghost shal teach you in the very houre vvhat you must say.

[13] And one of the multitude said to him, Maister, speake to my brother that he deuide the inheritaunce vvith me. [14] But he said to him, Man, vvho hath appointed me iudge or deuider ouer you? [15] And he said to them, See and bevvare of al auarice: for not in any mans aboundance doth his life consist, of those things vvhich he possesseth. [16] And he spake a similitude to them, saying, A certaine riche mans field yelded plentie of fruites. [17] and he thought vvithin him self, saying, Vvhat shal I doe, because I haue not vvhither to gather my fruites? [18] And he said, This vvil I doe, I vvil destroy my barnes, and vvil make greater: and thither vvil I gather al things that are grovven to me, and my goods, [19] and I vvill say to my soule, Soule, thou hast much goods laid vp for many yeres, take thy rest, eate, drinke, make good cheere. [20] But God said to him, Thou foole, this night they require thy soule of thee: and the things that thou hast prouided, vvhose shal they be? [21] So is he that laieth vp treasure to him self, and is not riche to God vvard.

[22] And he said to his Disciples, Therfore I say to you, Be not careful for your life, vvhat you shal eate: nor for your body, vvhat you shal doe on. [23] The life is more then the meate, and the body is more then the raiment. [24] Consider the rauens, for they sovv not, neither doe they reape, vvhich neither haue storehouse nor barne, and God feedeth them. Hovv much more are you of greater price then they? [25] And vvhich of you by caring can adde to his stature one cubite? [26] If then you be not able to doe so much as the least thing, for the rest vvhy are you careful? [27] Consider the lilies hovv they grovv: they

AUTHORISED—1611.

the Synagogues, and vnto Magistrates, and powers, take yee no thought how or what thing ye shal answere, or what ye shall say: [12] For the holy Ghost shal teach you in the same houre, what ye ought to say.

[13] And one of the company said vnto him, Master, speak to my brother, that he diuide the inheritance with me. [14] And he said vnto him, Man, who made mee a Iudge, or a diuider ouer you? [15] And he said vnto them, Take heed and beware of couetousnes: for a mans life consisteth not in the abundance of the things which he possesseth. [16] And hee spake a parable vnto them, saying, The ground of a certaine rich man brought foorth plentifully. [17] And he thought within himselfe, saying, What shall I doe, because I haue no roome where to bestow my fruits? [18] And he said, This will I doe, I will pull downe my barnes, and build greater, and there will I bestow all my fruits, and my goods. [19] And I wil say to my soule, Soule, thou hast much goods layd vp for many yeeres, take thine ease, eate, drinke, and be merrie. [20] But God said vnto him, Thou foole, this night [a] thy soule shalbe required of thee: then whose shall those things be which thou hast prouided? [21] So is he that layeth vp treasure for himselfe, and is not rich towards God.

[22] And he said vnto his disciples, Therefore I say vnto you, Take no thought for your life what yee shall eate, neither for the body what ye shall put on. [23] The life is more then meate, and the body is more then raiment. [24] Consider the rauens, for they neither sow nor reape, which neither haue storehouse nor barne, and God feedeth them: How much more are ye better then the foules? [25] And which of you with taking thought can adde to his stature one cubite? [26] If ye then be not able to doe that thing which is least, why take yee thought for the rest? [27] Consider the Lillies how they grow, they

[a] *Gr.* do they require thy soule.

‘ οὐδὲ νήθει· λέγω δὲ ὑμῖν, [d]οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο
‘ ὡς ἓν τούτων. [28] εἰ δὲ τὸν χόρτον [e]ἐν τῷ ἀγρῷ| σήμερον ὄντα, καὶ αὔριον εἰς
‘ κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσι, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;
‘ [29] Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, ἢ τί πίητε· καὶ μὴ μετεωρίζεσθε. [30] ταῦτα γὰρ
‘ πάντα τὰ ἔθνη τοῦ κόσμου [f]ἐπιζητεῖ·| ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρήζετε τούτων·
‘ [31] πλὴν ζητεῖτε τὴν βασιλείαν [g]τοῦ Θεοῦ,| καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.
‘ [32] μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν
‘ βασιλείαν. [33] Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην. ποιήσατε
‘ ἑαυτοῖς [h]βαλάντια| μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον, ἐν τοῖς οὐρανοῖς,
‘ ὅπου κλέπτης οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει. [34] ὅπου γάρ ἐστιν ὁ θησαυρὸς

[d] Alex. + ὅτι. [e] Alex. ἐν ἀγρῷ s. τοῦ ἀγροῦ. [f] Alex. ἐπιζητοῦσιν. [g] Alex. αὐτοῦ.

WICLIF—1380.

wexen, thei trauelen not, nether spynnen, and I seie to 3ou: that nether salamon in al his glorie was clothid as oon of these, [28] and if god helith thus the heie that to dai is in the feeld, and to morwe is cast in to an ouene: hou myche more 3ou of litil feith? [29] and nyle 3e seke what 3e schuln ete, or what 3e schuln drynke, and nyle 3e be reisid an hi3 [30] for folkis of the world, seken alle these thingis, and 3our fadir woot that 3e neden alle these thingis, [31] netheles seke 3e first the kyngdom of god: and alle these thingis, schuln be cast to 3ou,

[32] nyle 3e litil flok drede, for it plesid to 3oure fadir, to 3eue to 3ou a kyngdom, [33] sille 3e tho thingis that 3e han in possessioun: and 3eue 3e almesse, and make 3e to 3ou sachels that wexen not oold: tresoure that failith not in heuenes, whider a theef nei3ith not: nether mou3t distrieth, [34] for where is thi tresour: there thin herte schal be,

[35] be 3oure lendis gird aboute: and lanternes brennynge in 3oure hondis, [36] and be 3e lik to men that abiden her lord, whanne he schal turne a3en fro the weddyngis, that whanne he schal come and knocke: anoon thei opene to hym, [37] blessid be tho seruauntis, that whanne the lord schal come, he schal fynde wakynge, truli I seie to 3ou, that he schal girde hym silf: and make hem sitte to mete, and he schal go and serue hem, [38] and if he come in the secunde wakynge, and if he come in the thridde wakynge and fynde so: tho seruauntis ben blessid, [39] and wite 3e this thing, for if an housbonde man wiste in what our the theef wolde come: sothli he schulde wake, and not suffre his hous to be myned, [40] and be 3e redi: for in what our 3e gessen not: mannes sone schal come,

[41] and petir seid to hym, lord seist thou

wexen, *grow*. helith, *covereth*. nyle, *not*. woot, *knowest*. 3eue, *give*. mou3t, *moth*. lendis, *loins*. wite, *know*. sothli, *surely*. myned, *undermined*, or *broke through*.

TYNDALE—1534.

they growe: They laboure not: they spyn not: and yet I saye vnto you, that Salomon in all this royalte, was not clothed lyke to one of these.

[28] Yf the grasse which is to daye in the felde, and to morowe shalbe cast into the fornace, God so clothe: how moche moore will he clothe you, o ye endued with litell faith? [29] And axe not what ye shall eate, or what ye shall drinke, nether clyme ye vp an hye, [30] for all suche thinges the hethen people of the worlde seke for. Youre father knoweth that ye have nede of suche thinges. [31] Wherfore seke ye after the kyngedome of God, and all these thinges shal be ministred vnto you. [32] Feare not litell floocke, for it is youre fathers pleasure, to geve you a kingdome. [33] Sell that ye have, and geve almes. And make you bagges, which wexe not olde, and treasure that fayleth not in heaven, where noo thefe commeth, nether moth corrupteth. [34] For where youre treasure is, there will youre hertes be also. [35] Let youre loynes be gerdde about, and youre lightes brennynge, [36] and ye youre selves lyke vnto men, that wayte for their master, when he will returne from a weddinge: that assone as he commeth and knocketh, they maye open vnto him. [37] Happy are those servauntes, which the Lorde when he commeth, shall fynde wakynge. Verely I saye vnto you, he will gerdde him selfe about, and make them sit doune to meate, and walke by, and minister vnto them. [38] And yf he come in the seconde watche, ye if he come in the thyrde watche, and shall fynde them soo, happy are those servauntes.

[39] This vnderstonde, that if the good man of the housse knewe what houre the thefe wolde come, he wolde suerly watche: and not suffer his housse to be broken vp. [40] Be ye prepared therfore: for the sonne of man will come at an houre when ye thinke not. [41] Then Peter sayde vnto him: Master, tellest thou this similitude vnto

CRANMER—1539.

the lylyes how they growe: They laboure not: they spyn not: and yet I say vnto you, that Salomon in all hys royalte, was not clothed lyke one of these.

[28] If God so clothe the grasse (whych is to daye in the felde, and to morow is cast into the fornace) how moch more wyll he cloth you, O ye of lytle fayth? [29] And aske not ye what ye shall eate, or what ye shall dryncke, nether clyme ye vp an hye: [30] for all soche thynges do the hethen people of the worlde seke for. Youre father knoweth, that ye haue neade of soch thynges. [31] Wherfore seke ye after the kyngdome of God, and all these thinges shalbe ministred vnto you. [32] Feare not lytell flocke, for it is youre fathers pleasure, to geue you the kingdome. [33] Sell that ye haue, and geue almes. And prepare you bagges, whych wexe not olde, euen a treasure that fayleth not in heauen, where no thefe commeth, nether moth corrupteth. [34] For where youre treasure is, there will youre herte be also.

[35] Let youre loynes be gerd about, and your lyghtes brennyng (*in your handes*) [36] and ye youre selues lyke vnto men that wayte for their lorde, when he wyll returne from the weddynge: that whan he commeth and knocketh, they maye open vnto hym immediatly. [37] Happy are those seruauntes, whom the Lorde (when he commeth) shall fynde wakynge. Uerely I saye vnto you, that he shall gyrd hym selfe about, and make them to syt downe to meate, and walke by, and mynyster vnto them. [38] And yf he come in the seconde watch, yee yf he come in the thyrde watch, and fynde them so, happy are those seruauntes. [39] Thys vnderstonde, that yf the good man of the house knew, what houre the thefe wolde come, he wolde suerly watch, and not suffer hys housse to be broken vp. [40] Be ye therfore ready also: for the sonne of man will come at an houre when ye thyncke not.

[41] Peter sayd vnto him: Master, tellest thou thys symylytude vnto vs, or to all

‘ ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. [35] Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι,
‘ καὶ οἱ λύχνοι καιόμενοι· [36] καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον
‘ ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα, ἐλθόντος καὶ κρούσαντος, εὐθέως
‘ ἀνοίξωσιν αὐτῷ. [37] μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγο-
‘ ροῦντας. ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς, καὶ παρελθὼν
‘ διακονήσει αὐτοῖς. [38] καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ
‘ ἔλθῃ, καὶ εὕρῃ οὕτω, μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι. [39] τοῦτο δὲ γινώσκετε, ὅτι
‘ εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν
‘ ἀφῆκε διορυγῆναι τὸν οἶκον αὐτοῦ. [40] καὶ ὑμεῖς [i]οὖν| γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ
‘ οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.’ [41] Εἶπε δὲ [k]αὐτῷ| ὁ Πέτρος, ‘Κύριε

[k] Alex. *βαλλάντια.* [i] Alex. = *οὖν.* [k] Alex. = *αὐτῷ.*

GENEVA—1557.

grow: they are not wearyd with labour, nether spyn they: and yet I say vnto you, that Solomon him self in all his royaltie, was not clothed lyke one of these. [28] If God so clothe the grasse which is to day in the field, and to morow is cast into the ouen: how much more *wyl he clothe* you, ò ye of lytle faith? [29] Therfore aske not what ye shal eat, or what ye shal drynke, nether let your myndes wander about these speculations, [30] For all such thynges the heathen people of the worlde seke for: and your Father knoweth that ye haue nede of these thinges. [31] But rather seke ye after the kyngdome of God, and all these thinges shalbe ministred vnto you. [32] Feare not lytle flocke: for it is your Fathers pleasure, to geue you a kyngdome. [33] Sel that ye haue, and geue almes: and make you bagges, which wexe not olde, a treasure that can neuer faile in heauen, where no thefe commeth, nether moeth corrupteth. [34] For where your treasure is, there wyl your hartes be also.

[35] Let your loynes be gyrde about, and your lyghtes burnyng. [36] And ye your selues lyke vnto men that wayt for their master, when he wyl returne from a weddyng: that assone as he commeth and knocketh, they may open vnto hym immediately. [37] Happy are those seruantes, which the Lord when he commeth shal fynde wakyng: verely I say vnto you, He wyl gyrde him self about, and make them to syt downe to meat, and wil come forthe, and minister vnto them. [38] And if he come in the seconde watche, and likewyse in the thyrde watche, and shal fynde them so: happy are those seruantes. [39] This vnderstande, that if the good man of the house had knowen at what houre the thefe would haue come, he would surely haue watched, and would not haue suffered his house to be broken vp. [40] Be ye prepared therfore, for the Sonne of man wyl come at an houre when ye thinke not. [41] Then Peter sayd vnto hym, Master, tellest thou this similitude

RHEIMS—1582.

labour not, neither doe they spinne. But I say to you, Neither Salomon in al his glorie vvas araied as one of these. [28] And if the grasse that to day is in the field, and to morovv is cast into the ouen, God so clotheth: hovv much more you O ye of litle faith! [29] And you, doe not seeke vvhat you shal eate, or vvhat you shal drinke: and be not lifted vp on high.

[30] For al these things the nations of the vvorld doe seeke. but your father knovveth that you haue neede of these things. [31] But seeke first the kingdom of God, and al these things shal be giuen you besides. [32] Feare not litle flocke, for it hath pleased your father to giue you a kingdom. [33] Sel the things that you possesse, and giue almes. Make to you purses that vveare not, treasure that vvasteth not, in heauen: vvhither the theefe approcheth not, neither doth the mothe corrupt. [34] For vvhere your treasure is, there vvil your hart be also. [35] Let your loynes be girded, and candles burning in your handes, [36] and you like to men expecting their lord, when he shal returne from the mariage: that vvhen he doth come and knocke, forthvvith they may open vnto him. [37] Blessed are those seruants, vvhom vvhen the Lord commeth, he shal finde vvatching. Amen I say to you, that he vvil gird him self, and make them sit dovvne, and passing vvil minister vnto them. [38] And if he come in the second vvatch, and if in the third vvatch he come, and so finde, blessed are those seruants. [39] And this knovv ye, that if the housholder did knovv vvhat houre the theefe vvould come, he vvould vvatch verely, and vvould not suffer his house to be broken vp. [40] Be you also ready: for at vvhat houre you thinke not, the Sonne of man vvil come.

[41] And Peter said to him, Lord, doest thou speake this parable to vs, or like-

AUTHORISED—1611.

toile not; they spinne not: and yet I say vnto you, that Solomon in all his glory, was not arayed like one of these. [28] If then God so clothe the grasse, which is to day in the field, and to morrow is cast into the ouen: how much more *wil he clothe* you, O ye of litle faith? [29] And seeke not ye what ye shall eate, or what ye shall drinke, [a] neither be ye of doubtfull minde. [30] For all these things doe the nations of the world seeke after: and your father knoweth that yee haue need of these things.

[31] But rather seeke ye the kingdome of God, and all these things shall be added vnto you. [32] Feare not, litle flocke, for it is your fathers good pleasure to giue you the kingdome. [33] Sell that yee haue, and giue almes: prouide your selues bagges which waxe not olde, a treasure in the heauens that faileth not, where no thiefe approcheth, neither moth corrupteth. [34] For where your treasure is, there will your heart be also. [35] Let your loines be girded about, and your lights burning, [36] And ye your selues like vnto men that wait for their Lord, when he will returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediately. [37] Blessed are those seruants, whom the Lord when he commeth, shall finde watching: Uerily, I say vnto you, That he shall girde himselfe, and make them to sit downe to meate, and will come foorth and serue them. [38] And if he shall come in the second watch, or come in the thirde watch, and finde them so, blessed are those seruants. [39] And this know, that if the good man of the house had knowen what houre the thiefe would come, he would haue watched, and not haue suffred his house to be broken thorow. [40] Be yee therefore ready also: for the Sonne of man commeth at an houre when ye thinke not.

[41] Then Peter sayd vnto him, Lord, speakest thou this parable vnto vs, or euen

[a] *Or*, liue not in carefull suspence.

'πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας; [42] [l]Εἶπε δὲ| ὁ
Κύριος, 'Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος
'ἐπὶ τῆς θεραπείας αὐτοῦ, [m]τοῦ| διδόναι ἐν καιρῷ τὸ σιτομέτριον; [43] μακάριος ὁ
'δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως. [44] ἀληθῶς λέγω
'ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. [45] Ἐὰν δὲ εἴπῃ ὁ
'δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι· καὶ ἄρξηται
'τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι·
'[46] ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ
'γινώσκει· καὶ διχοτομήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.
'[47] Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου [n]ἑαυτοῦ,| καὶ μὴ ἑτοιμάσας

[l] Alex. Καὶ εἶπεν. [m] Alex. = τοῦ. [n] Alex. αὐτοῦ s. αὐτοῦ. [o] Alex. ἐπὶ. [p] Alex. διαμερισθήσονται.

WICLIF—1380.

this parable to us: or to alle? [42] and the lord seide, who gessist thou is a trewe dispender and a prudent: whom the lord hath ordeyned, on his meyne to ȝeue hem in tyme mesure of whete? [43] blessid is that seruaunt: that the lord whanne he cometh schal fynde so doynge, [44] Verrili I seie to ȝou, that on alle thingis that he wildith: he schal ordeyne hym, [45] that if that seruaunte seie in his herte: my lord tarieth to come, and bigynnen to smyte children and handmaidens, and ete and drynke, and be fillid ouer mesure, [46] the lord of that seruaunt schal come in the dai that he hopith not: ȶ the our that he wot not, and schal departe hym: ȶ putte his part with vnfeithful men.

[47] but thilke seruaunte that knewe the wille of his lord, ȶ made not hym redi, and dide not aftir his wille: schal be beten with many betyngis, [48] but he that knewe not and dide worthi thingis of strokis: schal be betun with fewe, for to ech man to whom myche is ȝouun: myche schal be axed of hym, and thei schuln axe more of hym: to whom thei bitoken myche,

[49] I cam to sende fier in to the erthe, ȶ what wole I: but that it be kyndled? [50] and I haue to be baptisid with a baptim, and hou am I constreyned, til that it be perfiȝtli don, [51] wene ȝe that I cam to ȝeue pees in to erthe: nay, I seie to ȝou: but departinge, [52] for fro this tyme there schuln be fyue departid in oon hous, thre schuln be departid aȝens tweyne: and tweyne schuln be departid aȝens thre, [53] the fadir aȝens the sone: and the sone aȝens the fadir, the modir aȝens the douȝtir, ȶ the douȝtir aȝens the modir, the housbondis modir aȝens the sones wiif, and the sones wiif, aȝens hir housbondis modir,

[54] and he seide also to the puple, whanne ȝe seen a cloude risynge fro the sunne

meyne, *family*. ȝeue, *give*. wildith, *possesseth*. wot, *knew*. thilke, *that*. ȝouun, *given*. wene, *think*. aȝens, *against*.

TYNDALE—1534.

vs, or to all men? [42] And the Lorde sayde: If there be any faithfull servaunt and wise, whom his Lorde shall make ruler over his housholde, to geve them their duetie of meate at due season: [43] happy is that servaunt, whom his master when he commeth, shall finde soo doinge. [44] Of a trueth I saye vnto you: that he will make him ruler over all that he hath. [45] But and yf the evyll servaunt shall saye in his hert: My master wyll differre his comminge, and shall beginne to smyte the servauntes, and maydens, and to eate and drinke, and to be dronken: [46] the Lorde of that servaunt will come in a daye, when he thinketh not, and at an houre when he is not ware, and will devyde him, and will geve him his rewarde with the vnbelevers.

[47] The servaunt that knewe his masters will, and prepared not him selfe, nether dyd accordinge to his will, shalbe beten with many strypes. [48] But he that knewe not, and yet dyd committe thinges worthy of strypes, shalbe beaten with feawe strypes. For vnto whom moche is geven, of him shalbe moche requyred. And to whom men moche commyt, the moare of him will they axe.

[49] I am come to sende fyre on erth: and what is my dysyre but that it were all redy kyndled? [50] Not with stondinge I must be baptised with a baptyme: and how am I payned till it be ended? [51] Suppose ye that I am come to sende peace on erth? I tell you, naye: but rather debate. [52] For from hence forthe ther shalbe five in one housse devided, thre agaynst two, and two agaynst thre. [53] The father shalbe devided agaynst the sonne, and the sonne agaynst the father. The mother agaynst the doughter, and the doughter agaynst the mother. The moter eleawe agaynst hir doughterelawe, and the doughterelawe agaynst hir motherelawe. [54] Then sayde he to the people: when ye se a cloude ryse out of the west, strayght waye

CRANMER—1539.

men? [42] And the Lord sayde: who is a faythfull and wyse steward, whom hys Lorde shall make ruler ouer hys housholde, to geue them their duetye of meate in due season: [43] happy is that seruaunt, whom hys lorde when he commeth, shall fynde so doyng. [44] Of a trueth I say vnto you, that he wyll make hym ruler ouer all that he hath. [45] But and yf the seruaunt saye in hys hert: My lorde wyll deferre hys commynge (and shall begynne to smyte the seruauntes and maydens, and to eate and dryncke and to be droncken) [46] the lorde of that seruaunt wyll come in a daye when he thynketh not, and at an houre when he is not ware, and wyll hew hym in peces, and geue hym hys rewarde wyth the vnbeleuers.

[47] The seruaunt that knewe hys masters wyll and prepared not hym selfe, nether dyd accordyng to hys wyll, shalbe beaten wyth many strypes. [48] But he that knewe not, and dyd commytte thynges worthy of strypes, shalbe beaten wyth fewe strypes. For vnto whom soeuer moch is geuen, of hym shalbe moche requyred, And to whom men haue commytted moch: of him wyll they aske the more.

[49] I am come to sende fyer on erth: and what is my desyer, but that it were all readye kindled: [50] Notwythstandynge I must be baptysed wyth a baptyme: and how am I payned, tyll it be ended? [51] Suppose ye, that I am come to send peace on erth? I tell you naye, but rather dyuysyon. [52] For from hence forth ther shal be fyue in one housse deuyded, thre agaynst two, and two agaynst thre. [53] The father shalbe deuyded agaynst the sonne, and the sonne agaynst the father. The mother agaynst the daughter, and the daughter agaynst the mother. The mother inlawe agaynst hyr doughter in lawe, and the doughter in lawe, agaynst hyr mother inlawe.

[54] He sayde also to the people: when ye se a cloude ryse out of the west, strayght

‘ μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς· [48] ὁ δὲ μὴ γνοὺς, ποιή-
‘ σας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθή-
‘ σεται παρ᾽ αὐτοῦ· καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν. [49] Πῦρ
‘ ἦλθον βαλεῖν [o] εἰς| τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη; [50] βάπτισμα δὲ ἔχω
‘ βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ; [51] δοκεῖτε ὅτι εἰρήνην παρεγε-
‘ νόμην δοῦναι ἐν τῇ γῇ; οὐχὶ, λέγω ὑμῖν, ἀλλ᾽ ἢ διαμερισμόν. [52] ἔσονται γὰρ ἀπὸ
‘ τοῦ νῦν πέντε ἐν οἴκῳ ἑνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισί.
‘ [53] [p] διαμερισθήσεται| πατὴρ ἐφ᾽ υἱῷ, καὶ υἱὸς ἐπὶ πατρί· [q] μήτηρ ἐπὶ θυγατρὶ,| καὶ
‘ θυγάτηρ ἐπὶ [r] μητρί·| πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν
‘ αὐτῆς.’ [54] Ἔλεγε δὲ καὶ τοῖς ὄχλοις, ‘Ὅταν ἴδητε [s] τὴν| νεφέλην ἀνατέλλουσαν

[q] Alex. μήτηρ ἐπὶ τὴν θυγατέρα. [r] Alex. τὴν μητέρα. [s] Alex. = τὴν.

GENEVA—1557.

vnto vs, or to all men? [42] And the Lord sayd, Who is a faythful steward, and wyse, whome the master shal make ruler ouer his houshould, to geue them their duetie of meat at due season? [43] Happy is that seruant, whome his master when he commeth, shal finde so doyng. [44] Of a truth I say vnto you, that he wyl make hym ruler ouer all that he hath.

[45] But if that seruant say in his hart, My master sloweth his commyng, and so shal begyn to smyte the seruantes, and maydens, and to eat, and dryncke, and to be droncken: [46] The master of that seruant wyl come in a day when he thinketh not, and at an houre when he is not ware, and wyl separate hym, and geue hym his rewarde with the vnbeleuers. [47] That seruant that knewe his masters wyl, and prepared not hym self, nether dyd accordyng to his wyl, shalbe beaten with many strypes [48] But he that knewe not, and yet dyd commyt thinges worthy of strypes, shalbe beaten with fewe *strypes*. For vnto whome muche is geuen, of him shalbe muche required: and to whome men muche commit, the more of hym wyl they aske. [49] I am come to put fyre on the earth: and what is my desire, if it be al ready kyndled? [50] Notwitstandyng I must be baptized with a baptisme, and how am I grieued tyl it be ended? [51] Suppose ye that I am come to geue peace on earth? I tel you nay, but rather debate.

[52] For from hence forth ther shalbe fyue in one house deuided, thre agaynst two, and two agaynst thre, [53] The father shalbe deuided against the sonne, and the sonne against the father: the mother agaynst the daughter, and the daughter agaynst the mother: the mother in lawe agaynst the daughter in lawe, and the daughter in lawe, agaynst the mother in lawe. [54] Then sayd he to the people, When ye see a cloude ryse out of the

RHEIMS—1582.

vvise to al? [42] And our Lord said, Vvho (thinkest thou) is a faithful stevvard and vvise, vvhom the lord appointeth ouer his familie, to giue them in season their measure of vvheate? [43] Blessed is that seruant, vvhom vvhen the lord commeth, he shal finde so doing. [44] Verely I say to you, that ouer al things vvhich he possesseth, he shal appoint him. [45] But if that seruant say in his hart, My lord is long a comming: and shal begin to strike the seruants and handmaides, and eate and drinke, and be drunke: [46] the lord of that seruant shal come in a day that he hopeth not, and at an houre that he knovveth not, and shal deuide him, and shal appoint his portion vvith the infidels.

[47] And that seruant that knevv the vvil of his lord, and prepared not him self, and did not according to his vvil: shal be beaten vvith many stripes. [48] But he that knevv not, and did things vvorthie of stripes: shal be beaten vvith fevv. And euery one to vvhom much vvas giuen, much shal be required of him: and to vvhom they committed much, more vvil they demaund of him. [49] I came to cast fire on the earth: and vvhat vvil I, but that it be kindled? [50] But I haue to be baptized with a baptisme: and hovv am I straitened vntil it be dispatched?

[51] Thinke you that I came to giue peace on the earth? No, I tel you, but separation. [52] For there shal be from this time, fiue in one house deuided: three against tvvo, and tvvo against three. [53] There shal be deuided, the father against the sonne, and the sonne against his father, the mother against the daughter, and the daughter against the mother, the mother in lavv against her daughter in lavv, and the daughter in lavv against her mother in lavv.

[54] And he said also to the multitudes, when you see a cloude rising from the

AUTHORISED—1611.

to all? [42] And the Lord said, Who then is that faithfull and wise steward, whom his Lord shall make ruler ouer his household, to giue them their portion of meat in due season? [43] Blessed is that seruant, whom his Lord when he commeth, shall finde so doing. [44] Of a trueth, I say vnto you, that hee will make him ruler ouer all that he hath. [45] But and if that seruant say in his heart, My lord delayeth his comming; and shall begin to beat the men seruants, and maydens, and to eat and drinke, and to be drunken: [46] The Lord of that seruant will come in a day when hee looketh not for him, and at an houre when hee is not ware, and will [α] cut him in sunder, and will appoint him his portion with the vnbeleeuers. [47] And that seruant which knew his Lords will, and prepared not *himselfe*, neither did according to his will, shalbe beaten with many stripes. [48] But hee that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For vnto whomsoeuer much is giuen, of him shall bee much required: and to whom men haue committed much, of him they will aske the more.

[49] I am come to send fire on the earth, and what will I, if it be already kindled? [50] But I haue a baptisme to be baptized with, and how am I [β] straitned till it be accomplished? [51] Suppose yee that I am come to giue peace on earth? I tell you, Nay, but rather diuision. [52] For from henceforth there shalbe fiue in one house diuided, three against two, and two against three. [53] The father shall bee diuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in lawe against her daughter in lawe, and the daughter in law against her mother in law.

[54] And he said also to the people, When yee see a cloud rise out of the West,

[α] *Or*, cut him off. [β] *Or*, pained.

'ἀπὸ δυσμῶν, εὐθέως λέγετε, [t]"Ομβρος ἔρχεται· καὶ γίνεται οὕτω. [55] καὶ ὅταν
'νότον πνέοντα, λέγετε, Ὅτι καύσων ἔσται· καὶ γίνεται. [56] ὑποκριταί, τὸ πρόσωπον
'[u]τῆς γῆς καὶ τοῦ οὐρανοῦ| οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον πῶς [v]οὐ δοκι-
'μάζετε;| [57] τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; [58] ὡς γὰρ ὑπάγεις μετὰ
'τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ·
'μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτής σε [w]παραδῷ| τῷ πράκτορι,
'καὶ ὁ πράκτωρ σε [x]βάλῃ| εἰς φυλακήν. [59] λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως
'οὗ καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.'

XIII. *Παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν.* [2] *καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, 'Δοκεῖτε, ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς*

[t] Alex. + ὅτι. [u] Alex. τοῦ οὐρανοῦ καὶ τῆς γῆς. [v] Alex. οὐκ οἴδατε δοκιμάζειν. [w] Alex. παραδώσει. [x] Rec. βάλλῃ. [y] Alex. μετανοήσητε [z] Alex. ὁμοίως. [a] Alex. = καὶ. [b] Alex. αὐτοὶ. [c] Alex. τοὺς ἀνθρώπους.

WICLIF—1380.

goinge doun: anoon ȝe seien reyn cometh, and so it is don, [55] and whanne ȝe seen the south blowynge, ȝe seien that hete schal be, and it is don, [56] ipocritis ȝe kunnen proue the face of heuene and of erthe, but hou preuen ȝe not this tyme? [57] but what: and of ȝou silf ȝe demen not that that is iust. [58] but whanne thou goist with thin aduersarie in the weie to the prince do bisynes to be delyuerid fro hym, leest parauenture he take thee to the domesman, and the domesman bitake thee to a maistirful axer, and the maistirful axer sende thee in to prisoun, [59] I seie to thee thou schalt not go fro thennes: til thou ȝilde the last ferthing.

13. AND sum men weren presente in that tyme, that teelden to hym of the galilees: whos blood pilat mengid with the sacrificis of hem, [2] and he answerid and seide to hem, wenen ȝe that these men of galile, weren synners more thanne alle galilees, for thei suffriden suche thingis? [3] I seie to ȝou nai, alle ȝe schuln perische in liik maner: but ȝe haue penaunce. [4] and as the eiȝtene on whiche the toure in siloa fel doun, and slouȝ hem: gessen ȝe for thei weren dettouris more thanne alle men that dwellen in ierusalem: [5] I seie to ȝou nay, but also ȝe alle schuln perisch: if ȝe don not penaunce,

[6] and he seide this liknes, A man hadde a fige tre plauntid in his vyneȝerd: and he cam sekynge fruyt in it and foond noon. [7] and he seide to the tilier of the vyneȝerd, lo thre ȝeeris ben sithen, I come sekynge fruyt in this fige tre: and I fynde noon, therfor kitte it doun, wherto ocupieth it the erthe? [8] and he answeringe, seide to hym, lord suffre it also this ȝeer, the while I delue aboute it, and I schal dunge it: [9] if it schal make fruyt, if nay: in tyme comynge thou schalt kitte it doun,

kunnen, *know*. demen, *judge*. domesman, *the judge*. maistirful axer, *officer or bailiff*. ȝilde, *yield*. mengid, *mingled*. wenen, *think*. sithen, *since*. delue, *delve*.

TYNDALE—1534.

ye saye: we shall have a shower, and soo it is. [55] And when ye se the south wynde blow, ye say: we shall have heet, and it commeth to passe. [56] Ypocrites ye can skyll of the fassion of the erth, and of the skye: but what is the cause, that ye cannot skyll of this time? [57] Ye and why iudge ye not of youre selves what is righte? [58] Whill thou goest with thyne adversary to the ruler: as thou arte in the waye, geve diligence that thou mayst be delivered from him, least he bringe the to the iudge, and the iudge delyver the to the iaylar, and the iaylar cast the in to preson. [59] I tell the, thou departest not thence, tyll thou have made good the vtmost myte.

13. THER were present at the same season, that shewed him of the Galileans, whose bloude Pylate mengled with their awne sacrifice. [2] And Iesus answered, and sayde vnto them: Suppose ye that these Galileans were greater synners then all the other Galileans, because they suffred suche punisshment? [3] I tell you naye: but except ye repent, ye shall all in lyke wyse perysshe. [4] Or those .xviii. apon which the toure in Syloe fell, and slewe them, thinke ye that they were synners above all men that dwell in Ierusalem? [5] I tell you naye: But excepte ye repent, ye all shall lyke wyse perisshe.

[6] He put forthe this similitude, A certayne man had a fygge tree planted in his veneyarde, and he came and sought frute theron, and founde none. [7] Then sayde he to the dresser of his vyneyarde: Beholde, this thre yeare have I come and sought frute in this fygge tree, and fynde none: cut it doune: why combreth it the grounde? [8] And he answered and sayde vnto him: lorde let it alone this yeare also, till I digge rounde aboute it, and donge it to se whether it will beare frute: [9] and if it beare not then, after that, cut it doune.

CRANMER—1539.

waye ye saye: ther commeth a shower, and so it is. [55] And when ye se the south wynde blowe, ye saye: it wyll be hote, and it commeth to passe. [56] Ye ypocrytes, ye can dyscerne the outward appearaunce of the skye and of the erthe: but how happeneth it, that ye can not skyll of thys tyme? [57] Yee, and why iudge ye not of youre selues what is ryght?

[58] Whan thou goest wyth thyne aduersary to the ruler, as thou arte in the waye, geue dylygence that thou mayst be delyuered from hym, least he brynge the to the iudge, and the iudge delyuer the to the iaylar, and the iaylar cast the into preson. [59] I tell the, thou shalt not departe thence, tyll thou haue made good the vtmost myte.

13. THER were present at the same season, certayne men that shewed hym of the Galyleans, whose bloude Pylate had mengled wyth their awne sacryfyce. [2] And Iesus answered, and sayde vnto them: Suppose ye that these Galileans were greater synners then all the other Galyleans, because they suffred suche punysshment? [3] I tell you naye: but except ye repent, ye shall all lykewyse perisshe. [4] Or those .xviii. vpon whych the toure in Syloe fell, and slewe them, thynke ye, that they were synners aboue all men that dwelt in Ierusalem? [5] I tell you naye: But excepte ye repent, ye all shall lykewyse perysshe.

[6] He tolde also thys symylytude: a certayne man had a fygge tree planted in hys vyneyarde, and he came and sought frute theron, and founde none. [7] Then sayde he to the dresser of hys vyneyarde: beholde, thys thre yeare haue I come and sought frute in thys fygge tree, and fynde none: cut it doune: why combreth it the grounde? [8] and he answered and sayde vnto hym: Lorde, let it alone thys yeare also, tyll I dygge rounde aboute it, and donge it, to se whether it will beare frute: [9] and yf it beare not then, after that shalt

‘ *Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν;* [3] *οὐχὶ, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ*
‘ [y]*μετανοῆτε,| πάντες* [z]*ὡσαύτως| ἀπολεῖσθε.* [4] *ἢ ἐκεῖνοι οἱ δέκα* [a]*καὶ| ὀκτὼ, ἐφ*
‘ *οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε, ὅτι* [b]*οὗτοι|*
‘ *ὀφειλέται ἐγένοντο παρὰ πάντας* [c]*ἀνθρώπους|* [d]*τοὺς κατοικοῦντας ἐν Ἰερουσαλήμ;|*
‘ [5] *οὐχὶ, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ* [e]*μετανοῆτε,| πάντες* [f]*ὁμοίως| ἀπολεῖσθε.’* [6] *Ἔλεγε*
δὲ ταύτην τὴν παραβολὴν, ‘ *Συκῆν εἶχέ τις* [g]*ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην·|*
‘ *καὶ ἦλθε* [h]*ζητῶν καρπὸν| ἐν αὐτῇ, καὶ οὐχ εὗρεν.* [7] *εἶπε δὲ πρὸς τὸν ἀμπελουργὸν,*
‘ *Ἰδοὺ, τρία ἔτη* [i]*ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὑρίσκω· ἔκ-*
‘ *κοψον* [k]*αὐτήν· ἵνα τί καὶ τὴν γῆν καταργεῖ;* [8] *ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε,*
‘ *ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν, καὶ βάλω* [l]*κόπρια·|*
‘ [9] *κἂν μὲν ποιήσῃ καρπόν*[m]*· εἰ δὲ μήγε, εἰς τὸ μέλλον| ἐκκόψεις αὐτήν.’*

[d] Alex. τ. κ. Ἱερ. [e] Alex. μετανοήσητε. [f] Alex. ὡσαύτως. [g] Alex. πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ. [h] Rec. καρπὸν ζητῶν.
[i] Alex. + ἀφ' οὗ. [k] Alex. + οὖν. [l] [Rec. κοπρίαν.] [m] Alex. εἰς τὸ μέλλον, εἰ δὲ μήγε.

GENEVA — 1557.

west, strayght way ye say, A shower commeth and so it is. [55] And when ye see the South wynde blow, ye say, We shal haue heat: and it commeth to passe. [56] Hypocrites, ye can skyl of the fasshyon of the earth, and of the skye: but what is the cause that ye can not skyl of this tyme? [57] Yea, and why iudge ye not of your selues what is right? [58] Whyle thou goest with thy conterpartie to the ruler, as thou art in the way, geue diligence that thou mayest be deliuered from him: least he bring thee to the iudge, and the iudge deliuer thee to the iayler, and he cast thee into prison. [59] I tel thee, thou shalt not departe thence, tyl thou hast made good the vtmost myte.

13. THERE were certayn men present at the same season that shewed hym of the Galileans, whose bloud Pilate mengled with their owne sacrifice. [2] And Iesus answered, and sayd vnto them, Suppose ye that these Galileans were greater synners then all the other Galileans, because they suffred suche thinges? [3] I tel you nay: but except ye amende your lyues, ye shal all likewise perishe. [4] Or thinke you that those eightene vpon whome the towre in Siloam fel, and slewe them, were synners aboue all men that dwel in Ierusalem? [5] I tel you nay: but except ye amende your lyues, ye all shal lykewise perishe. [6] He put forth also this similitude, A certayn man had a fygge tree planted in his vineyard: and he came and soght frute theron, and found none. [7] Then sayd he to the dresser of his vineyarde, Beholde, this thre yeres haue I come and soght frute of this fygge tree, and fynde none: cut it downe: why kepeth it the ground baren? [8] And he answered, and sayd vnto him, Lord let it alone this yere also, tyl I dygge round about it, and donge it [9] And if it beare frute, *wel:* if not, then after thou shalt

RHEIMS — 1582.

vvest, by and by you say, A shoure commeth, and so it commeth to passe: [55] and vvhen the south vvinde blovving, you say, That there vvil be heate: and it commeth to passe. [56] Hypocrites, the face of the heauen and of the earth you haue skil to discerne: but this time hovv doe you not discerne? [57] And vvhy of your selues also iudge you not that vvhich is iust? [58] And vvhen thou goest vvith thy aduersarie to the Prince, in the vvay endeuour to be deliuered from him: lest perhaps he dravv thee to the iudge, and the iudge deliuer thee to the exactour, and the exactour cast thee into prison. [59] I say to thee, thou shalt not goe out thence, vntil thou pay the very last mite.

13. AND there vvere certaine present at that very time telling him of the Galilæans, vvhose bloud Pilate mingled vvith their sacrifices. [2] And he ansvvering said to them, Thinke you that these Galilæans vvere sinners more then al the Galilæans that they suffred such things? [3] No, I say to you: but vnles you haue penance, you shal al likevvise perish. [4] As those eightene vpon vvhom the toure fel in Siloe, and slevv them: thinke you that they also vvere detters aboue al the men that dvvel in Hierusalem? [5] No, I say to you: but if you haue not penance, you shal al likevvise perish.

[6] And he said this similitude, A certaine man had a figtree planted in his vineyard, and he came seeking for fruite on it, and found not. [7] And he said to the dresser of the vineyard, Loe it is three yeres since I come seeking for fruite vpon this figtree: and I finde not. Cut it dovvne therfore: vvhereto doth it also occupie the ground? [8] But he ansvvering saith to him, Lord, let it alone this yere also, vntil I digge about it, and dung it. [9] and if happily it yeld fruite: but if not, hereafter, thou shalt cut it dovvne.

AUTHORISED — 1611.

straightway ye say, There commeth a showre, and so it is. [55] And when ye see the Southwind blow, ye say, There will be heat, and it commeth to passe. [56] Ye hypocrites, ye can discerne the face of the skie, and of the earth: but how is it that yee doe not discerne this time? [57] Yea, and why euen of your selues iudge ye not what is right?

[58] When thou goest with thine aduersary to the magistrate, as thou art in the way, giue diligence that thou mayest be deliuered from him, lest hee hale thee to the Iudge, and the Iudge deliuer thee to the officer, and the officer cast thee into prison. [59] I tell thee, Thou shalt not depart thence, till thou hast payd the very last mite.

13. THERE were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. [2] And Iesus answering, said vnto them, Suppose ye that these Galileans were sinners aboue all the Galileans, because they suffered such things? [3] I tell you, Nay: but except ye repent, ye shall all likewise perish. [4] Or those eighteene, vpon whom the towre in Siloe fell, and slew them, thinke ye that they were [a]sinners aboue all men that dwelt in Hierusalem? [5] I tell you, Nay; but except ye repent, ye shall all likewise perish.

[6] Hee spake also this parable, A certaine man had a figge tree planted in his Uineyard, and he came and sought fruit thereon, and found none. [7] Then said hee vnto the dresser of his Uineyard, Beholde, these three yeeres I come seeking fruit on this fig-tree, and finde none: cut it downe, why cumbreth it the ground? [8] And he answering, said vnto him, Lord, let it alone this yeere also, till I shall digge about it, and doung it: [9] And if it beare fruit, *Well:* and if not, then after

[a] *Or*, debters.

10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι· 11 καὶ ἰδοὺ, γυνὴ
[n] ἦν| πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτὼ, καὶ ἦν συγκύπτουσα, καὶ μὴ
δυναμένη ἀνακύψαι εἰς τὸ παντελές. 12 ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησε, καὶ
εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου. 13 Καὶ ἐπέθηκεν αὐτῇ τὰς
χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν. 14 Ἀποκριθεὶς δὲ ὁ
ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ
ὄχλῳ, Ἓξ ἡμέραι εἰσὶν, ἐν αἷς δεῖ ἐργάζεσθαι· ἐν [o] ταύταις| οὖν ἐρχόμενοι θερα-
πεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. 15 Ἀπεκρίθη [p] οὖν| αὐτῷ ὁ Κύριος, καὶ
εἶπεν, [q] Ὑποκριταὶ,| ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν
ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει; 16 ταύτην δὲ, θυγατέρα Ἀβραὰμ
οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς, ἰδοὺ, δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ

[n] Alex. = ἦν. [o] Alex. αὐταῖς. [p] Alex. δὲ. [q] Rec. Ὑποκριτά.

WICLIF — 1380.

10 and he was techynge in her synagoge in the saboth. 11 and lo a womman that hadde a spirit of sikenesse eiȝtene ȝeeris: and was crokid, and nether ony maner myȝt loke upward. 12 whom whanne ihesus hadde seen: he clepid to him, and seide to hir, womman thou art delyuerid of thi sikenesse, 13 and he settid on hir his hondis: and anoon sche stood upriȝt and glorified god, 14 and the prince of the synagoge answerid hauynge dedeyn for ihesus hadde heelid in the saboth: and he seid to the puple, ther ben sixe daies in whiche it bihoueth to worch, therfor come ȝe in these: and be ȝe helid: and not in the daie of saboth. 15 but the lord answerid to hym and seide, Ipocrite, where eche of ȝou vntieth not in the saboth his oxe or asse fro the cracche: and ledith to watir, 16 bihofte not this douȝtir of abraham, whom Sathanas hath bounden lo eiȝtene ȝeeris, to be vnbounden of this boond in the day of saboth? 17 and whanne he seide these thingis al his aduersaries weren aschamed, and alle the puple ioieden in alle thingis that weren gloriousli don of hym,

18 therfor he seide, to what thing is the kyngdom of god liik? and to what thing schal I gesse it to be liȝk? 19 It is liȝk to a corn of seneuey: whiche a man took and cast in to his ȝerd, and it waxe, and was made in to a greet tre: and foulis of the eir restiden in the braunchis therof, 20 and eftsone he seide, to what thing schal I gesse the kyngdom of god liik? 21 it is liik to sourdouȝ, that a womman took, and hidde it in to thre mesuris of mele, til alle were sourid, 22 and he wente bi citees and castels: techinge and makynge a iournei in to ierusalem,

23 and a man seide to hym, lord if there ben fewe that ben saued? and he seid to

her, *their*. clepid, *called*. dedeyn, *disdain*. cracche, *manger*. seneuey, *mustard*. waxe, *grew*. eftsone, *again*. sourdouȝ, *leaven*. castels, *towns*.

TYNDALE — 1534.

10 And he taught in one of their sinagoges on the saboth dayes. 11 And beholde ther was a woman which had a sprete of infirmite .xviii. yeares: and was bowed to gether, and coulde not lifte vp her silfe at all. 12 When Iesus sawe her he called her to him, and sayde to her: woman, thou arte delyvered from thy disease. 13 And he layde his hondes on her, and immediatly she was made strayght, and glorified God. 14 And the ruler of the sinagoge answered with indignacion (be cause that Iesus had healed on the saboth daye) and sayde vnto the people. Ther are five dayes in which men ought to worke: in them come and be healed, and not on the saboth daye.

15 Then answered him the Lorde and sayd: Ypocrite, doth not eache one of you on the saboth daye, lowse his oxe or his asse from the stall, and leade him to the water? 16 And ought not this doughter of Abraham, whom Sathan hath bounde loo .xviii. yeares, be lowsed from this bonde on the saboth daye? 17 And when he thus sayde, all his adversaries were ashamed, and all the people reioysed on all the excellent dedes, that were done by him. 18 Then sayde he: What is the kyngdome of God lyke? or wherto shall I compare it? 19 It is lyke a grayne of mustard seede, which a man toke and sowed in his garden: and it grewe and wexed a greate tree, and the foules of the ayer made nestes in the braunches of it. 20 And agayne he sayde: wher vnto shall I lyken the kyngdome of god? 21 it is lyke leven, which a woman toke, and hidde in thre busshels of floure, tyll all was thorow levended. 22 And he went thorow all maner of cities and tounes teachinge, and iorneyinge towardes Ierusalem.

23 Then sayde one vnto him: Lorde, are ther feawe that shalbe saved? And

CRANMER — 1539.

thou cut it doune. 10 And he taught in one of their synagoges on the Saboth dayes. 11 And beholde, ther was a woman, which had a sprete of infirmite .xviii. yeares: and was bowed together, and coulde in no wyse lyfte vp her heade: 12 When Iesus sawe her, he called her to him, and sayde vnto her: woman, thou art delyuered from thy dysease. 13 And he layde hys handes on her, and immediatly, she was made strayght, and gloryfyed God. 14 And the ruler of the synagoge answered wyth indignacyon (because that Iesus had healed on the Saboth daye) and sayde vnto the people: Ther are syxe dayes in whych men ought to worke: in them come, that ye maye be healed, and not on the Saboth daye.

15 But the Lorde answered hym and sayde: Thou ypocryte, doth not each one of you on the Saboth daye lowse hys oxe or hys asse from the stall, and leade hym to the water? 16 And ought not thys daughter of Abraham, whom Satan hath bounde (lo .xviii. yeares) be lowsed from thys bonde on the Saboth daye? 17 And when he thus sayde, all hys aduersaryes were ashamed, and all the people reioysed on all the excellent dedes, that were done by hym.

18 Then sayde he: what is the kyngedome of God lyke? or wherto shall I compare it? 19 It is lyke a grayne of mustard seede, whych a man toke, and sowed in hys garden: and it grewe and wexed a greate tree, and the foules of the ayer made nestes in the braunches of it.

20 And agayne he sayde: wher vnto shall I lyken the kyngdome of God? 21 it is lyke leuen, whych a woman toke, and hyd in thre peckes of meele, tyll all was leuened. 22 And he went thorow all cityes and townes, teachynge, and iorneyinge towardes Ierusalem. 23 Then sayde one vnto hym: Lorde, are ther feaw that be saued?

ʻ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;ʼ [17] *Καὶ ταῦτα λέγοντος αὐτοῦ, κατῃσχυνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ᾽ αὐτοῦ.*

[18] *Ἔλεγε [r]δὲ,| ʻ Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίνι ὁμοιώσω αὐτήν;* [19] *ʻ Ὁμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔλαβεν εἰς κῆπον ἑαυτοῦ· καὶ ʻ ηὔξησε, καὶ ἐγένετο εἰς δένδρον [s]μέγα,| καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ʻ ἐν τοῖς κλάδοις αὐτοῦ.ʼ* [20] *[t]Πάλιν εἶπε, ʻ Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ;* [21] *ʻ ὁμοία ἐστὶ ζύμῃ, ἣν λαβοῦσα γυνὴ [u]ἐνέκρυψεν| εἰς ἀλεύρου σάτα τρία, ἕως οὗ ʻ ἐζυμώθη ὅλον.ʼ*

[22] *Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορείαν ποιούμενος εἰς Ἰερουσαλήμ.* [23] *εἶπε δέ τις αὐτῷ, ʻ Κύριε, εἰ ὀλίγοι οἱ σῳζόμενοι;ʼ Ὁ δὲ εἶπε πρὸς*

[r] Alex. *οὖν.* [s] Alex. = *μέγα.* [t] Rec. + *καὶ.* [u] Alex. *ἔκρυψεν.*

GENEVA—1557.

cut it downe. [10] And he taught in one of their Synagoges on the Sabbath day. [11] And beholde there was a woman which had a sprite of infirmitie eigthtene yeres, and was bowed together, and could not lyfte vp *herself* in any wyse. [12] When Iesus sawe her, he called her to hym, and sayd to her, Woman thou art loused from thy disease. [13] And he laid hys handes on her, and immediately she was strayght, and glorified God.

[14] And the ruler of the Synagogue answered with indignation because that Iesus had healed on the Sabbath day: and sayd vnto the people, There are syx dayes in which men ought to worke: in them therfore come and be healed, and not on the Sabbath day. [15] Then answered hym the Lord, and sayd, Hypocrite, doth not eiche one of you on the Sabbath day, louse his oxe or his asse from the stall, and lead him to the water? [16] And ought not this daughter of Abraham, whome Satan had bound, lo, eightene yeres, be loused from this bonde on the Sabbath day? [17] And when he thus sayd, all his aduersaries were ashamed: but the people reioysed at all the excellent thinges, that were done by hym.

[18] Then sayd he, What is the kyngdome of God lyke? or wherto shal I compare it? [19] It is like a graine of mustarde seed, which a man toke and sowed in his garden: and it grewe, and waxed a great tree, and the fowles of the ayre made nestes in the branches of it. [20] And agayne he sayd, Wher vnto shal I liken the kyngdome of God? [21] It is lyke leuen, which a woman toke, and hyd in thre busshels of floure, tyl all was through leuened. [22] And he went through all cities and townes, teachyng, and iourneying towardes Ierusalem. [23] Then sayd one vnto hym, Lord *are there* fewe that shalbe saued? And he sayd vnto them,

RHEIMS—1582.

[10] And he vvas teaching in their synagogue on the Sabboths. [11] And behold a vvoman that had a spirit of infirmitie eightene yeres: and she vvas crooked neither could she looke vpvvard at al. [12] Whom vvhen IESVS savv, he called her vnto him, and said to her, Woman, thou art deliuered from thy infirmitie. [13] And he imposed hands vpon her, and forthvvith she vvas made straight and glorified God. [14] And the Archsynagogue ansvvering (because he had indignation that IESVS had cured on the Sabboth) said to the multitude, Sixe daies there are vvherein you ought to vvorke. in them therfore come, and be cured: and not in the Sabboth day. [15] And our Lord ansvvering to him, said, Hypocrite, doth not euery one of you vpon the Sabboth loose his oxe or his asse from the manger, and leadeth them to vvater? [16] But this daughter of Abraham vvhom Satan hath bound, loe, these eightene yeres, ought not she to be loosed from this bond on the Sabboth day? [17] And vvhen he said these things, al his aduersaries vvere ashamed: and al the people reioyced in al things that vvere gloriously done of him.

[18] He said therfore, Vvherevnto is the kingdom of God like, and vvherevnto shal I esteeme it like? [19] It is like to a mustard seede, vvhich a man tooke and cast into his garden, and it grevv: and became a great tree, and the foules of the aire rested in the boughes thereof. [20] And againe he said, Like to vvhat shal I esteeme the kingdom of God? [21] It is like to leauen, vvhich a vvoman tooke and hid in three measures of meale, til the vvhole vvas leauened. [22] And he vvent by cities and tovvnes teaching, and making his iourney vnto Hierusalem.

[23] And a certaine man said to him, Lord, be they fevv that are saued? But he said

AUTHORISED—1611.

that, thou shalt cut it downe. [10] And hee was teaching in one of the Synagogues on the Sabbath.

[11] And beholde, there was a woman which had a spirit of infirmitie eighteene yeeres, and was bowed together, and could in no wise lift vp her selfe. [12] And when Iesus saw her, he called her to him, and said vnto her, Woman, thou art loosed from thy infirmitie. [13] And hee layed his handes on her, and immediatly shee was made straight, and glorified God. [14] And the ruler of the Synagogue answered with indignation, because that Iesus had healed on the Sabbath day, and said vnto the the people, There are sixe dayes in which men ought to worke: in them therefore come and bee healed, and not on the Sabbath day. [15] The Lord then answered him, and saide, Thou hypocrite, doeth not each one of you on the Sabbath loose his oxe or his asse from the stall, and leade him away to watering? [16] And ought not this woman being a daughter of Abraham, whom Satan hath bound, loe these eighteene yeeres, be loosed from this bond on the Sabbath day? [17] And when hee had saide these things, all his aduersaries were ashamed: and all the people reioyced for all the glorious things that were done by him.

[18] Then said he, Unto what is the kingdome of God like? and whereunto shall I resemble it? [19] It is like a graine of mustard seed, which a man tooke, and cast into his garden, and it grew, and waxed a great tree: and the foules of the aire lodged in the branches of it. [20] And againe he said, Whereunto shall I liken the kingdome of God? [21] It is like leauen, which a woman tooke and hidde in three measures of meale, till the whole was leauened. [22] And hee went thorow the cities and villages, teaching and iourneying towards Hierusalem. [23] Then said one vntó him, Lord, are there few that bee saued? And hee said vnto them,

αὐτοὺς, ‘ [24] Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς [v] πυλης· | ὅτι πολλοὶ, λέγω ὑμῖν,
‘ ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν. [25] Ἀφ᾽ οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης,
‘ καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν,
‘ λέγοντες, Κύριε, [w] Κύριε, | ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς,
‘ πόθεν ἐστέ· [26] τότε [x] ἄρξεσθε | λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν
‘ ταῖς πλατείαις ἡμῶν ἐδίδαξας. [27] καὶ ἐρεῖ, Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ·
‘ ἀπόστητε ἀπ᾽ ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας. [28] ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ
‘ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας
‘ τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω· [29] καὶ
‘ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνακλιθήσονται
‘ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. [30] καὶ ἰδοὺ, εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι, καί εἰσι

[v] Alex. θύρας. [w] Alex. = Κύριε. [x] Alex. ἄρξησθε.

WICLIF—1380.

hem, [24] stryue ȝe to entre bi the streiȝte ȝate, for I seie to ȝou, many seken to entre, and thei schuln not mowe, [25] for whanne the housbonde man is entrid, and the dore is closid: ȝe schuln bigynne to stonde without forth & knocke at the dore and seie, lord opene to us, and he schal answere and seie to ȝou, I knowe ȝou not: of whennes ȝe ben, [26] thanne ȝe schulen bigynne to seie, we han eten bifor thee, and drunken: and in oure stretis thou hast tauȝte, [27] and he schal seie to ȝou, I knowe ȝou not: of whannes ȝe ben, go awei fro me: alle ȝe worchers of wickidnesse, [28] there schal be wepynge and gryntynge of teeth, whanne ȝe schuln se abraham and Isaac & Iacob and alle the profetis in the kyngdom of god: and ȝou to be putte out, [29] & thei schuln come fro the eest, and west, and fro the northe & south: and schulen sitte at the mete in the rewme of god, [30] and lo thei that weren the first: ben the laste, and thei that weren the last: ben the first.

[31] in that daie summe of farisies camen nyȝ: and seiden to him, go out and go fro hennes: for eroude wole sle thee, [32] and he seid to hem, go ȝe and seie ȝe to that foxe, lo I cast out fendis, and I make perfiȝtli helthis to daie and to morwe: and the thridde dai I am endid, [33] netheles it bihoueth me to daie and to morwe and the dai that sueth, to walke, for it fallith not a profete to perische out of ierusalem,

[34] ierusalem ierusalem that sleest profetis, and stonest hem that ben sente to thee, hou ofte wolde I gadere to gidre thi sones as a bridde gaderith his nest vndir fetheris, and thou woldist not: [35] lo ȝoure hous schal be lefte to ȝou: desert, and I seie to ȝou, that ȝe schuln not se me: til it come whanne ȝe schulen seie, blessid is he that cometh in the name of the lord.

mowe, *may*, or *be able*. rewme, *realm*. sueth, *foloweth*.

TYNDALE—1534.

he sayde vnto them: [24] stryve with youre selves to enter in at the strayte gate: For many I saye vnto you, will seke to enter in, and shall not be able. [25] When the good man of the housse is rysen vp, and hath shett to the dore, ye shall beginne to stonde with out, and to knocke at the dore sayinge: Lorde, lorde, open vnto vs: and he shall answer and saye vnto you: I knowe you not whence ye are. [26] Then shall ye begin to saye. We have eaten, in thy presence and dronke, and thou hast taught in oure stretes. [27] And he shall saye: I tell you, I knowe you not whence ye are: departe from me all ye workers of iniquite. [28] There shalbe wepinge and gnasshinge of teth when ye shall se Abraham and Isaac and Iacob, and all the prophetes in the kyngdom of God, and youre selves thrust oute at dores. [29] And they shall come from the eest and from the weest, and from the northe and from the southe, and shall syt doune in the kyngdome of God. [30] And beholde, ther are last, which shalbe fyrst: And ther are fyrst which shalbe last.

[31] The same daye there came certayne of the pharises and sayd vnto him: Get the out of the waye, and departe hence: for Herode will kyll the. [32] And he sayd vnto them. Goo ye and tell that foxe, beholde I cast oute devyls and heale the people to daye and to morowe, and the third daye I make an ende. [33] Neverthelesse, I must walke to daye and to morowe, and the daye folowinge: For it can not be, that a Prophet perishe eny other where, save at Ierusalem.

[34] O Ierusalem, Ierusalem, which kyllest prophetes, and stonest them that are sent to the: how often wolde I have gadered thy children to gedder, as the hen gathereth her nest vnder her wynges, but ye wolde not. [35] Beholde youre habitacion shalbe left vnto you desolate. For I tell you, ye shall not se me vntill the tyme come that ye shall saye, blessed is he that commeth in the name of the Lorde.

CRANMER—1539.

And he sayde vnto them: [24] stryue to enter in at the strayte gate: for many (I saye vnto you) wyll seke to enter in, and shall not be able. [25] When the good man of the house is rysen vp, and hath shut to the dore, and ye begynne to stonde without, and to knocke at the dore sayinge: Lorde, Lorde, open vnto vs, and he answer and saye vnto you: [26] I knowe you not whence ye are) Then shall ye begyn to saye: we haue eaten and dronken in thy presence, and thou hast taught in oure stretes. And he shall saye: [27] I tell you, I knowe you not whence ye are: departe from me all ye that worke iniquite. [28] There shalbe wepynge and gnasshynge of teth, when ye shall se Abraham and Isaac and Iacob, and all the Prophetes in the kyngdome of God, and ye youre selues thrust out. [29] And they shall come from the eest and from the west, and from the north and from the south, and shall syt downe in the kyngdome of God. [30] And beholde, there are last, whych shalbe fyrst: And ther are fyrst, whych shalbe last.

[31] The same daye came there certayne of the Pharyses, and sayd vnto hym: get the out of the waye, and departe hence: for Herode wyl kyl the. [32] And he sayde vnto them: Go ye, and tell that foxe, beholde, I cast out deuyls and heale the people to daye and to morowe, and the thyrd daye I make an ende. [33] Neuertheless, I must walke to daye and to morow, and the daye folowynge: for it cannot be, that a Prophet perysshe eny other where, saue at Ierusalem.

[34] O Ierusalem, Ierusalem, whych kyllest Prophetes, and stonest them that are sent vnto the: how ofte wolde I haue gathered thy chyldren together, as a byrde doth gather her younge vnder her wynges, and ye wold not? [35] Beholde, youre habitacyon is left vnto you desolate. I tell you, ye shall not se me, vntyll the tyme come that ye shall saye blessed is he that commeth in the name of the Lorde.

'πρῶτοι οἳ ἔσονται ἔσχατοι.'

31 'Εν αὐτῇ τῇ ʸ ἡμέρᾳ | προσῆλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ, 'Ἔξελθε καὶ
'πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι.' 32 Καὶ εἶπεν αὐτοῖς, 'Πορευ-
'θέντες εἴπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ, ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ
'σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. 33 πλὴν δεῖ με σήμερον καὶ αὔριον
'καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἰερου-
'σαλήμ. 34 Ἰερουσαλὴμ, Ἰερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβο-
'λοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα
'σου, ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε,
'35 ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν[z]· [a]λέγω δὲ | ὑμῖν, ὅτι οὐ μή με ἴδητε ἕως ἂν
'ἥξῃ, ὅτε εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.'

ʸ Alex. ὥρᾳ. [z] Rec. + ἔρημος. [a] Rec. ἀμὴν δὲ λέγω.

GENEVA—1557.

24 Stryue to entre in at the strayte gate: for many I say vnto you, wyl seke to enter in, and shal not be able. 25 When the good man of the house is rysen vp, and hath shut to the dore, and ye begyn to stand without, and to knock at the dore, saying, Lord, Lord, open to vs: and he shal answer and say vnto you, I knowe not whence ye are. 26 Then shal ye begyn to say, We haue eaten and droncke with thee, and thou hast taught in our stretes,

27 And he shal say, I tel you, I know not whence ye are: departe from me, all ye workers of iniquitie. 28 There shalbe wepyng and gnasshyng of teeth, when ye shal se Abraham and Isaac, and Iacob, and all the Prophetes in the kyngdome of God, and your selues thruste out at dores. 29 Then shal come *many* from the East, and from the West, and from the North, and from the South, and shal syt downe in the kyngdome of God. 30 And beholde, there are last, which shalbe fyrst: and there are fyrst, which shalbe last.

31 The same day there came certain of the Pharises, and sayd vnto him, Get the out of the way, and departe hence: for Herode wyl kyl thee. 32 Then he sayd vnto them, Go ye and tel that foxe, Beholde I cast out deuils, and heale the people to day, and to morowe, and the thyrd day I shalbe perfited. 33 Neuerthelesse I must walke to daye, and to morow, and the day folowing: for it chanceth not, that a Prophete perishe out of Ierusalem. 34 O Ierusalem, Ierusalem, which kyllest the Prophetes, and stonest them that are sent to thee, how often would I haue gathered thy chyldren together, as the henne gathered her broode vnder her wynges, and ye would not. 35 Beholde your habitation is left vnto you desolate. And verely I tel you, ye shal not se me vntyl *the tyme* come that ye shal say, Blessed is he that commeth in the name of the Lord.

RHEIMS—1582.

to them, 24 Striue to enter by the narrovv gate: because many, I say to you, shal seeke to enter, and shal not be able. 25 But vvhen the good man of the house shal enter in, and shut the doore, and you shal begin to stand vvithout, and knocke at the doore, saying, Lord open to vs: and he ansvvering shal say to you, I knovv you not vvhence you are: 26 then you shal begin to say, Vve did eate before thee and drinke, and in our streates didst thou teach. 27 And he shal say to you, I knovv you not vvhence you are, depart from me al ye vvorkers of iniquitie.

28 There shal be vveeping and gnashing of teeth: vvhen you shal see Abraham and Isaac and Iacob, and al the Prophets in the kingdom of God, and you to be thrust out. 29 And there shal come from the East and the Vvest and the North and the South: and shal sit dovvne in the kingdom of God. 30 And behold, they are last that shal be first, and they be first that shal be last.

31 The same day there came certaine of the Pharisees, saying to him, Depart and get the hence, because Herod vvil kil thee. 32 And he said to them, Goe, and tel that foxe, Behold I cast out deuils, and perfite cures this day and to morovv, and the third day I am consummate.

33 But yet I must vvalke this day and to morovv and the day folovving, because it cannot be that a Prophet perish out of Hierusalem. 34 Hierusalem, Hierusalem vvhich killest the Prophets, and stonest them that are sent to thee, hovv often vvould I gather thy children as the bird doth her brood vnder her vvings, and thou vvouldest not? 35 Behold your house shal be left desert to you. And I say to you, that you shal not see me til it come vvhen you shal say, Blessed is he that commeth in the name of our Lord.

AUTHORISED—1611.

24 Striue to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able. 25 When once the master of the house is risen vp, and hath shut to the doore, and ye begin to stand without, and to knocke at the doore, saying, Lord, Lord, open vnto vs, and he shal answere, and say vnto you, I know you not whence you are: 26 Then shall yee begin to say, Wee haue eaten and drunke in thy presence, and thou hast taught in our streets. 27 But hee shall say, I tell you, I know you not whence you are; depart from me all ye workers of iniquitie. 28 There shall be weeping and gnashing of teeth, when ye shal see Abraham, and Isaac, and Iacob, and all the Prophets in the kingdome of God, and you *your selues* thrust out. 29 And they shall come from the East, and from the West, and from the North, and from the South, and shall sit downe in the kingdome of God. 30 And behold, there are last, which shall be first; and there are first, which shall be last.

31 The same day there came certaine of the Pharisees, saying vnto him, Get thee out, and depart hence; for Herode will kill thee. 32 And he said vnto them, Go ye and tell that Foxe, behold, I cast out deuils, and I do cures to day and to morrow, and the third day I shall be perfected. 33 Neuerthelesse, I must walke to day and to morrow, and the day following: for it cannot be that a Prophet perish out of Hierusalem. 34 O Hierusalem, Hierusalem, which killest the Prophets, and stonest them that are sent vnto thee; how often would I haue gathered thy children together, as a henne doeth gather her brood vnder her wings, and ye would not? 35 Behold, your house is left vnto you desolate. And verily I say vnto you, ye shall not see mee, vntill the time come when yee shall say, Blessed is hee that commeth in the Name of the Lord.

XIV. *Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.* [2] *καὶ ἰδοὺ, ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ·* [3] *καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων, 'Εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν;'* [4] *Οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν, καὶ ἀπέλυσε.* [5] *καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε, 'Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ 'εὐθέως ἀναστάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου;'* [6] *Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.* [7] *Ἔλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς,* [8] *'Ὅταν κληθῇς ὑπό τινος 'εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ᾖ*

[b] Alex. = Εἰ. [c] Alex. θεραπεῦσαι ἢ οὔ s. θεραπεύειν ἢ οὔ. [d] Alex. = ἀποκριθείς. [e] Rec. ὄνος ἢ.

WICLIF—1380.

14. AND it was don whanne he hadde entrid in to the hous of a prince of farisies, in the saboth to ete breed and thei aspieden hym, [2] and lo a man sike in the dropesie: was bifor him, [3] and ihesus answerynge spake to the wise men of lawe and to the farisies and seide, where it is leful to hele in the saboth? [4] and thei helden pees, and ihesus took ꝛ helid hym: and lete hym go, [5] and he answerid to him and seide, whos asse or oxe of ȝou schal falle in to a pitte: and he schal not anoon drawe hym out in the dai of sabot? [6] and thei myȝten not answere to hym to these thingis,

[7] he seid also a parable to men beden to a feest, and biheeld hou thei chesen the first sittynge placis: and seide to hem. [8] whanne thou art beden to bridalis, sitte not at the mete in the first place, leest parauenture a worthier thanne thou be beden of hym, [9] and lest he come that clepid thee and hym, and seie to thee, ȝeue place to this, and thanne thou schalt bigynne with schame to holde the lowist place, [10] but whanne thou art beden to a feest: go and sitte doun in the last place, that whanne he cometh that badde thee to the feste: he seie to thee frend come hiȝer, thanne worschip schal be to thee bifor men that sitten at the mete, [11] for eche that enhauncith hym: schal be lowid, and he that mekith hym: schal be hiȝid,

[12] ꝛ he seid to hem: that hadde beden hym to the feest, whanne thou makist a mete or a soper, nyle thou clepe thi frendis, nether thi britheren, nether cosyns, nether neiȝboris, ne riche men, lest parauenture thei bidde thee aȝen to the feest: and it be ȝolde aȝen to thee, [13] but whanne thou makist a feest: clepe pore men, feble, crokid, and blinde, [14] and thou schalt be blessid: for thei han not wherof, to ȝilde

leful, *lawful.* bridalis, *weddings.* clepid, *called.* ȝeue, *give.* nyle, *not.* aȝen, *again.* clepe, *call.* ȝolde, *paid.*

TYNDALE—1534.

14. AND it chaunsed that he went into the housse of one of the chefe pharises to eate breed, on a saboth daye: and they watched him. [2] And beholde ther was a man before him which had the dropsye.

[3] And Iesus answered and spake vnto the lawears and pharises sayinge: is it laufull to heale on the saboth daye? [4] And they helde their peace. And he toke him and healed him, and let him goo: [5] and answered them sayinge, whiche of you shall have an asse or an oxe, fallen into a pitt, and will not strayght waye pull him out on the Saboth daye? [6] And they coulde not answer him agayne to that.

[7] He put forthe a similitude to the gestes, when he marked how they preased to the hyest roumes, and sayd vnto them: [8] When thou arte bidden to a weddynge of eny man, syt not doune in the hyest roume, lest a more honorable man then thou be bidden of him, [9] and he that bade bothe him and the, come and saye to the: geve this man roume, and thou then beginne with shame to take the lowest roume. [10] But rather when thou arte bidden, goo and syt in the lowest roume, that when he that bade the cometh, he maye saye vnto the: frende syt vp hyer. Then shalt thou have worshippe in the presence of them that syt at meate with the. [11] For whosoever exalteth him sylfe, shalbe brought lowe. And he that humbleth him sylfe, shalbe exalted.

[12] Then sayde he also to him that had desyred him to diner: When thou makest a diner or a supper: call not thy frendes, nor thy brethren nether thy kinsmen nor yet ryche neghbours: lest they bidde the agayne, and a recompence be made the. [13] But when thou makest afeast, call the poore, the maymed, the lame and the blynde, [14] and thou shalt be happy, for they cannot recompence the. But thou

CRANMER—1539.

14. AND it chaunsed, that he went into the house of one of the chefe Pharyses to eate breed on the Saboth daye: and they watched hym. [2] And beholde, ther was a certayne man before him, whych had the dropsye. [3] And Iesus answered and spake vnto the lawears and Pharyses, sayinge: is it laufull to heale on the Saboth daye? [4] And they helde their peace. And he toke hym and healed hym, and let hym go: [5] and answered them, sayinge, whych of you shall haue an asse or an oxe fallen into a pytt, and wyll not strayght waye pull hym out on the Saboth daye? [6] And they coulde not answer hym agayne to these thynges.

[7] He put forth also a symylytude to the gestes, when he marked how they preased to the hyest roumes, and sayd vnto them: [8] When thou art bydden of anye man to a weddynge, syt not downe in the hyest rowme, lest a more honorable man then thou be bydden of hym, [9] and he (that bade hym and the) come, and saye to the: geue this man rowme, and thou then beginne with shame to take the lowest rowme. [10] But rather when thou art bydden, go and syt in the lowest rowme: that when he that bade the, commeth, he maye saye vnto the: frende syt vp hyer. Then shalt thou haue worshipp in the presence of them that syt at meate wyth the. [11] For whosoeuer exalteth hym selfe, shalbe brought lowe. And he that humbleth hym selfe, shalbe exalted.

[12] Then sayde he also to hym, that had desyred hym to dyner: When thou makest a dyner or a supper, call not thy frendes, nor thy brethren, nether thy kynsmen ner thy ryche neyghbours: lest they also bydde the agayne, and a recompence be made the. [13] But when thou makest a feast, call the poore, the feble, the lame, and the blynde, [14] and thou shalt be happy, for they cannot recompence the. But thou

‘ κεκλημένος ὑπ᾽ αὐτοῦ, [9] καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ
‘ τόπον· καὶ τότε ἄρξῃ μετ᾽ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. [10] ἀλλ᾽ ὅταν
‘ κληθῇς, πορευθεὶς [g] ἀνάπεσε| εἰς τὸν ἔσχατον τόπον· ἵνα, ὅταν ἔλθῃ ὁ κεκληκώς
‘ σε, εἴπῃ σοι, Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον [h] τῶν
‘ συνανακειμένων σοί. [11] ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· καὶ ὁ ταπεινῶν
‘ ἑαυτὸν ὑψωθήσεται.’ [12] Ἔλεγε δὲ καὶ τῷ κεκληκότι αὐτὸν, ‘Ὅταν ποιῇς ἄριστον
‘ ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγ-
‘ γενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοί [i] σε ἀντικαλέσωσι,| καὶ
‘ γένηταί σοι ἀνταπόδομα. [13] ἀλλ᾽ ὅταν ποιῇς δοχὴν, κάλει πτωχοὺς, ἀναπήρους,
‘ χωλοὺς, τυφλούς· [14] καὶ μακάριος ἔσῃ· ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι·

[f] Alex. = ἐν. [g] Rec. ἀνάπεσον. [h] Alex. + πάντων. [i] Alex. ἀντικαλέσωσί σε.

GENEVA—1557.

14. AND it thus came to passe that when he was entred in to the house of one of the chief Pharises on the Sabbath day, to take his refection, they watched hym. 2 And beholde, there was a certain man before hym, which had the dropsie. 3 Then Iesus answering, spake vnto the expounders of the lawe, and Pharises, saying, Is it lawful to heale on the Sabbath day? 4 And they held their peace. Then he toke him, and healed him, and let him go. 5 And answered them, saying, Which of you shal haue an asse, or an oxe fallen into a pyt, and wyl not strayghtway pul him out on the Sabbath day? 6 And they could not answer him agayn to those thinges.

7 He put forth also a similitude to the geastes, when he marked how they preased to the hyest rowmes, and sayd vnto them. 8 When thou shalt be bydden to a weddyng of any man, syt not downe in the hyest rowme, lest a more honorable man then thou be bydden of him. 9 And he that bade both hym and thee, come and say to thee, Geue this man rowme. and thou then begyn with shame to take the lowest rowme. 10 But rather when thou art bydden, go and syt in the lowest rowme, that when he that bade thee commeth, he may say vnto thee, Friend syt vp hyer: then shalt thou haue worshyp in the presence of them that syt at meat with thee.

11 For whosoeuer exalteth hym selfe, shalbe broght lowe: and he that humbleth hym self, shalbe exalted. 12 Then sayd he also to hym that had desired him to dyner, When thou makest a diner or a supper, call not thy fryendes, nor thy brethren, nether thy kynsemen, or yet ryche neyghbours: lest they also byd thee agayn, and a recompence be made thee. 13 But when thou makest a feast, call the poore, the maymed, the lame, and the blynd. 14 And thou shalt be happy, for they can not recompence thee.

RHEIMS—1582.

14. AND it came to passe vvhen IESVS entred into the house of a certaine Prince of the Pharisees vpon the Sabboth to eate bread, and they vvatched him. 2 And behold there vvas a certaine man before him that had the dropsie. 3 And IESVS ansvvering, spake to the Lavvyers and Pharisees, saying, Is it Lavvful to cure on the Sabboth? 4 But they held their peace. but he taking him, healed him, and sent him avvay. 5 And ansvvering them he said, Vvhich of you shal haue an asse or an oxe fallen into a pit: and vvil not incontinent dravv him out on the Sabboth day? 6 And they could not ansvver him to these things.

7 And he spake to them also that vvere inuited a parable, marking hovv they chose the first seats at the table, saying to them, 8 When thou art inuited to a mariage, sit not dovvne in the first place, lest perhaps a more honorable then thou be inuited of him: 9 and he that bade thee and him, come and say to thee, Giue this man place: and then thou begin vvith shame to take the last place. 10 But vvhen thou art bidden, goe, sit dovvne in the lovvest place: that vvhen he that inuited thee, commeth, he may say to thee, Frende, sit vp higher: then shalt thou haue glorie before them that sit at table vvith thee. 11 because euery one that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted.

12 And he said to him also that had inuited him, Vvhen thou makest a dinner or a supper, call not thy frendes, nor thy brethren, nor kinsmen, nor thy neighbours that are riche: lest perhaps they also inuite thee againe, and recompense be made to thee. 13 But vvhen thou makest a feast, cal the poore, feeble, lame, and blinde, 14 and thou shalt be blessed, becausethey haue not to recompense thee:

AUTHORISED—1611.

14. AND it came to passe, as hee went into the house of one of the chiefe Pharisees to eat bread on the Sabbath day, that they watched him. 2 And behold, there was a certaine man before him, which had the dropsie. 3 And Iesus answering, spake vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabbath day? 4 And they held their peace. And he tooke him, and healed him, and let him go, 5 And answered them, saying, Which of you shal haue an asse or an oxe fallen into a pit, and wil not straightway pull him out on the Sabbath day? 6 And they could not answere him againe to these things.

7 And he put foorth a parable to those which were bidden, when hee marked how they chose out the chiefe roumes, saying vnto them, 8 When thou art bidden of any man to a wedding, sit not downe in the highest roume: lest a more honourable man then thou be bidden of him, 9 And hee that bade thee and him, come, and say to thee, Giue this man place: and thou beginne with shame to take the lowest roume. 10 But when thou art bidden, goe and sit downe in the lowest roume, that when hee that bade thee commeth, hee may say vnto thee, Friend, goe vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee. 11 For whosoeuer exalteth himselfe, shall be abased: and hee that humbleth himselfe, shalbe exalted.

12 Then said hee also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsemen, nor thy rich neighbours, lest they also bid thee againe, and a recompence be made thee. 13 But when thou makest a feast, call the poore, the maimed, the lame, the blinde, 14 And thou shalt be blessed, for they cannot recompense thee: for thou shalt

ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων. [15] *Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ, Μακάριος, ὃς* [k] *φάγεται* [l] *ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.* [16] *Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπός τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε πολλούς·* [17] *καὶ ἀπέστειλε τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις, Ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστι πάντα.* [18] *Καὶ ἤρξαντο ἀπὸ μιᾶς* [m] *παραιτεῖσθαι πάντες. ὁ πρῶτος εἶπεν αὐτῷ, Ἀγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρῃτημένον.* [19] *καὶ ἕτερος εἶπε, Ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρῃτημένον.* [20] *καὶ ἕτερος εἶπε, Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.* [21] *καὶ παραγενόμενος ὁ δοῦλος* [n] *ἐκεῖνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ, Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ*

[k] Alex. + τις. [l] Const. ἄριστον. [m] Alex. πάντες παραιτεῖσθαι. [n] Alex. = ἐκεῖνος.

WICLIF—1380.

thee, for it schal be ȝolden to thee: in the risynge aȝen of iust men,

[15] and whanne oon of hem that saten to gidre at the mete hadde herd these thingis: he seide to hym, blessid is he that schal ete breed in the rewme of god, [16] and he seide to hym, a man made a greet soper: and clepid many, [17] and he sente his seruaunte, in the our of soper, to seie to men that weren beden to the feest: that thei schulden come, for now alle thingis ben redi, [18] and alle bigunnen to gidre to excusen hem, the first seide: I haue bouȝt a toun: and I haue nede to go out and se it, I preie thee: haue me excusid, [19] and the tother seide, I haue bouȝte fyue ȝockis of oxen: and I go to preue hem, I preie thee: haue me excusid, [20] and another seide, I haue weddid a wiif, and therfor I mai not come, [21] and the seruaunt turned aȝen: and tolde these thingis to his lord, thanne the housbonde man was wrothe, and seide to his seruaunt, go out swithe in to the greet stretis, and the smale stretis of the citee: and brynge in hidir, pore men and feble, blynde and crokid, [22] and the seruaunt seide, lord it is don as thou hast comaundid: and ȝit there is *a void* place, [23] and the lord seide to the seruaunt, go out in to weies and heggis, and constreyne *men* to entre: that myn hous be fulfillid, [24] for I seie to ȝou, that noon of tho men that ben clepid: schal taast my soper. [25] And myche puple wente with hym, and he turned and seide to hem, [26] if ony man cometh to me, and hatith not his fadir and modir and wiif and sones, and britheren and sistris, and ȝit his owne liif he mai not be my disciple, [27] and he that berith not his cros, and cometh aftir me mai not be my disciple,

[28] for who of ȝou willynge to bilde a tour, where he first sitte not, and countith the spencis that ben nedeful, if he haue

rewme, *realm.* clepid, *called.* aȝen, *again.* swithe, *quickly.* spencis, *expences.*

TYNDALE—1534.

shalt be recompensed at the resurreccion of the iuste men.

[15] When one of them that sate at meate also hearde that, he sayde vnto him: happy is he that eateth breed in the kyngdome of God. [16] Then sayd he to him. A certayne man ordened a greate supper, and bade many, [17] and sent his servaunt at supper tyme, to saye to them that wer bidden, come: for all thinges are now redy. [18] And they all atonce beganne to make excuse. The fyrst sayd vnto him: I have bought a ferme, and I must nedes goo and se it, I praye the have me excused. [19] And another sayd: I have bought fyve yooke of oxen, and I goo to prove them, I praye the have me excused. [20] The thyrde sayd: I have maried a wyfe, and therfore I cannot come. [21] And the servaunt went, and brought his master worde therof.

Then was the good man of the housse displeased, and sayd to his servaunt: Goo out quickly into the stretes and quarters of the cite, and bringe in hidder the poore and the maymed and the halt and the blynde. [22] And the servaunt sayd: lorde it is done as thou commaundedst, and yet ther is roume. [23] And the lorde sayd to the servaunt: Go out into the hye wayes and hedges, and compell them to come in, that my housse maye be filled. [24] For I saye vnto you, that none of those men which were bidden, shall tast of my supper.

[25] Ther went agreate company with him, and he turned and sayde vnto them: [26] If a man come to me, and hate not his father and mother, and wyfe, and chyldren, and brethren, and sisters, more over and his awne lyfe, he cannot be my disciple. [27] And whosoever beare not his crosse and come after me, cannot be my disciple.

[28] Which of you disposed to bilde a toure, sytteth not doune before and counteth the cost, whether he have sufficient

CRANMER—1539.

shalt be recompensed at the resurreccyon of the iuste men.

[15] When one of them (that sat at meate also) hearde these thynges, he sayde vnto him: happy is he that eateth bread in the kyngdome of God. [16] Then sayde he vnto him.

A certayne man ordened a greate supper, and bade many, [17] and sent hys seruaunt at supper tyme, to saye to them that were bydden, come: for all thynges are now ready. [18] And they all at once beganne to make excuse. The fyrst sayd vnto hym: I haue bought a ferme, and I must nedes go, and se it. I praye the haue me excused. [19] And another sayd: I haue bought fyue yooke of oxen, and I go to proue them, I praye the, haue me excused. [20] And another sayd: I haue maryed a wyfe, and therfore I can not come. [21] And the seruaunt returned and brought hys master worde agayne therof.

Then was the good man of the house dyspleased, and sayd to hys seruaunt: Go out quickly into the stretes and quarters of the cytye, and brynge in hyther the poore, and the feble, and the halt and the blynde. [22] And the seruaunt sayd: Lorde, it is done as thou hast commaunded, and yet there is rowme. [23] And the Lorde sayd to the seruaunt: Go out vnto the hye wayes and hedges, and compell them to come in, that my house maye be fylled. [24] For I saye vnto you, that none of those men whych were bydden, shall tast of my supper.

[25] Ther went a greate company wyth hym, and he turned, and sayde vnto them: [26] If a man come to me, and hate not hys father and mother, and wyfe and chyldren, and brethren, and systers, yee and hys awne lyfe also, he cannot be my discyple. [27] And whosoeuer doth not beare hys crosse, and come after me, cannot be my discyple.

[28] Whych of you dysposed to buylde a toure, sytteth not downe before, and counteth the cost, whether he haue

ʻ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς
ʻ εἰσάγαγε ὧδε. [22] Καὶ εἶπεν ὁ δοῦλος, Κύριε, γέγονεν [o]ὡς ἐπέταξας, καὶ ἔτι τόπος
ʻ ἐστί. [23] Καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς,
ʻ καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου. [24] λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς
ʻ τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου[p].ʼ

[25] Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐτοὺς, [26] ʻ Εἴ
ʻ τις ἔρχεται πρός με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ, καὶ τὴν μητέρα, καὶ τὴν
ʻ γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφοὺς, καὶ τὰς ἀδελφὰς, ἔτι δὲ καὶ τὴν
ʻ ἑαυτοῦ ψυχὴν, οὐ δύναταί μου μαθητὴς εἶναι. [27] καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν
ʻ αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναταί μου εἶναι μαθητής. [28] τίς γὰρ ἐξ ὑμῶν,
ʻ [q]θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει

[o] Alex. ὃ. [p] Const. + πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί. [q] Const. + ὁ.

GENEVA—1557.

But thou shalt be recompensed at the resurrection of the iust men. 15 When one of them that sate at meate also heard that, he sayd vnto hym, Happy is he that eateth bread in the kyngdome of God. 16 Then sayd he to him, A certain man ordeyned a great supper, and bade many.

17 And sent his seruant at supper tyme, to say to them that were bydden, Come, for all thinges are now ready. 18 But they all with one mynde began to make excuse, The fyrst sayd vnto him, I haue boght a ferme, and I must nedes go and se it: I pray thee haue me excused. 19 And another sayd, I haue boght fyue yoke of oxen, and I go to proue them: I pray thee haue me excused. 20 And another sayd, I haue maryed a wyfe, and therfore I can not come.

21 So the seruant returned, and broght his Master worde therof. Then was the good man of the house displeased, and sayd to his seruant, Go out quickly into the places and stretes of the citie, and bryng in hyther the poore, and the maymed, and the halt, and the blynde. 22 And the seruant sayd, Lord it is done as thou hast comanded, and yet there is rowme. 23 Then the master sayd to the seruant, Go out into the hye wayes and hedges, and compel them to come in, that my house may be filled. 24 For I say vnto you, that none of those men which were bydden, shal tast of my supper. 25 There went a great compagnye with him: and he turned and sayd vnto them. 26 If a man come to me, and hate not his father, and mother, and wyfe, and chyldren, and brethren, and systers, yea, and his own lyfe also, he can not be my disciple.

27 And whosoeuer beareth not his crosse, and cometh after me, can not be my disciple. 28 Which of you disposed to buylde a towre, sytteth not downe before, and counteth the cost, whether he haue sufficient

RHEIMS—1582.

for recompense shal be made thee in the resurrection of the iust. 15 Vvhen one of them that sate at the table vvith him, had heard these things, he said to him, Blessed is he that shal eate bread in the kingdom of God.

16 But he said to him, A certaine man made a great supper, and called many. 17 And he sent his seruant at the houre of supper to say to the inuited, That they should come, because novv al things are ready. 18 And they began al at once to make excuse. The first said to him, I haue bought a farme, and I must needes goe forth and see it, I pray thee hold me excused. 19 And an other said, I haue bought fiue yoke of oxen, and I goe to proue them, I pray thee, hold me excused. 20 And an other said, I haue maried a vvife, and therfore I can not come. 21 And the seruant returning told these things to his lord. Then the maister of the house being angrie, said to his seruant, Goe forth quickly into the streates and lanes of the citie, and the poore and feeble and blinde and lame bring in hither. 22 And the seruant said, Lord, it is done as thou didst commaunde, and yet there is place. 23 And the lord said to the seruant, Goe forth into the waies and hedges: and compel them to enter, that my house may be filled. 24 But I say to you, that none of those men that vvere called, shal tast my supper.

25 And great multitudes vvent vvith him: and turning, he said to them, 26 If any man come to me and hateth not his father and mother, and vvife and children, and brethren and sisters, yea and his ovvne life besides: he can not be my disciple. 27 And he that doth not beare his crosse and come after me: cannot be my disciple. 28 For, vvhich of you minding to build a toure, doth not first sit dovvne and recken the charges that are necessarie,

AUTHORISED—1611.

bee recompensed at the resurrection of the iust.

15 And when one of them that sate at meate with him, heard these things, hee said vnto him, Blessed is hee that shall eat bread in the kingdome of God. 16 Then said hee vnto him, A certaine man made a great supper, and bade many: 17 And sent his seruant at supper time, to say to them that were bidden, Come, for all things are now ready. 18 And they all with one consent began to make excuse: The first said vnto him, I haue bought a piece of ground, and I must needs goe and see it: I pray thee haue me excused. 19 And another said, I haue bought fiue yoke of oxen, and I goe to prooue them: I pray thee haue me excused. 20 And another said, I haue maried a wife: and therefore I cannot come. 21 So that seruant came, and shewed his lord these things. Then the master of the house being angry, said to his seruant, Goe out quickely into the streets and lanes of the citie, and bring in hither the poore, and the maymed, and the halt, and the blinde. 22 And the seruant said, Lord, it is done as thou hast commanded, and yet there is roume. 23 And the Lord saide vnto the seruant, Goe out into the high wayes and hedges, and compell them to come in, that my house may be filled. 24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 And there went great multitudes with him: and hee turned, and said vnto them, 26 If any man come to mee, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his owne life also, hee cannot be my disciple. 27 And whosoeuer doeth not beare his crosse, and come after me, cannot be my disciple. 28 For which of you intending to build a towre, sitteth not downe first, and counteth the cost, whether

‘ [r]εἰς| ἀπαρτισμόν; [29] ἵνα μήποτε θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύοντος ἐκτε-
‘ λέσαι, πάντες οἱ θεωροῦντες [s]ἄρξωνται ἐμπαίζειν αὐτῷ, [30] λέγοντες,| Ὅτι οὗτος ὁ
‘ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι. [31] Ἢ τίς βασιλεὺς
‘ πορευόμενος [t]συμβαλεῖν ἑτέρῳ βασιλεῖ| εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βου-
‘ λεύεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν [u]ἀπαντῆσαι| τῷ μετὰ εἴκοσι χιλιάδων
‘ ἐρχομένῳ ἐπ᾽ αὐτόν; [32] εἰ δὲ μήγε, ἔτι [v]αὐτοῦ πόῤῥω| ὄντος, πρεσβείαν ἀπο-
‘ στείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. [33] οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται
‘ πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναταί μου εἶναι μαθητής. [34] Καλὸν τὸ ἅλας·
‘ ἐὰν [w]δὲ| τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται; [35] οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν
‘ εὔθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.’

XV. Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ, ἀκούειν

[r] Rec. τὰ πρὸς. [s] Alex. ἄ. αὐτῷ ἐμπαίζειν, λ. [t] Alex. ἑτ. βασ. συμβ. [u] Alex. ὑπαντῆσαι.

WICLIF—1380.

to perfourme? [29] leest aftir that he hath sette the foundement and mowe not perfourme: alle that seen bigynnen to scorne hym, [30] and sei, for this man biganne to bilde and myȝt not make an ende, [31] or what kyng that wole go to do a bateil aȝens another king: where he sittith not first and bithenkith, if he mai with ten thousand go aȝens him, that cometh aȝens hym with twenti thousand: [32] ellis ȝit while he is afer, he sendynge a messanger, preieth tho thingis that ben of pees. [33] so therfor eche of ȝou that forsakith not alle thingis that he hath: mai not be my disciple,

[34] salte is good: but if salte vanysche: in what thing schal it be sauerid, [35] nether in erthe, nether in dunghille it is profitable: but it schal be cast out. he that hath eris of herynge, here he.

15. AND pupplicans and synful men weren nyȝynge to hym: to here hym, [2] and the farisies & scribis grucchiden: seiynge, for this resceyueth synful men: and etith with hem, [3] and he spake to hem this parable, and seide, [4] what man of ȝou that hath an hundrid schepe, and if he hath loste oon of hem, where he leueth not nynti and nyne in desert, and goith to it that perischid, til he fynde it? [5] and whanne he hath founden it: he ioieth and leith it on his schuldris, [6] and he cometh hoom, and clepith to gidre his frendis and neiȝboris and seith to hem, be ȝe glad with me: for I haue founden my scheep, that hadde perischid, [7] and I seie to ȝou, so ioie schal be in heuene on o synful man doynge penaunce more than on nynti and nyne iust that han no nede to penaunce, [8] or what womman hauynge x besauntis, and if sche hath lost oo besaunte: where sche tendith not a lanterne and turneth up so doun the hous, and sekith diligentli til that sche fynde it? [9] and whanne sche

mowe, *may*, or *can*. nyȝynge, *drawing near*. where, *whether*. clepith, *calleth*. o, or oo, *one*. besauntis, *gold pieces*. tendith, *lighteth*.

TYNDALE—1534.

to performe it? [29] lest after he hath layde the foundacion, and is not able to performe it, all that beholde it, beginne to mocke him [30] sayinge: this man beganne to bilde, and was not able to make an ende. [31] Or what kynge goeth to make batayle agaynst another kinge, and sitteth not doune fyrst, and casteth in his mynde, whether he be able with ten thousande, to mete him that cometh agaynst him with .xx. thousand. [32] Or els whyll the other is yet a greate waye of, he will sende embasseatours, and desyre peace. [33] So lyke wyse none of you that forsaketh not all that he hath, can be my disciple. [34] Salt is good, but yf salt have loste hyr saltnes, what shall be seasoned ther with? [35] It is nether good for the londe nor yet for the donge hill, but men cast it out at the dores. He that hath eares to heare, let him heare.

15. THEN resorted vnto him all the publicans and synners, for to heare him. [2] And the pharises and scribes murmured sayinge: He receaved to his company synners, and eateth with them. [3] Then put he forthe this similitude to them sayinge: [4] What man of you havynge an hundred shepe, yf he loose one of them, doth not leve nynty and nyne in the wyldernes, and goo after that which is loost, vntyll he fynde him? [5] And when he hath founde him, he putteth him on his shulders with ioye: [6] And assone as he cometh home, he calleth to gedder his lovers and neghbours sayinge vnto them: reioyse with me, for I have founde my shepe which was loost. [7] I say vnto you, that lyke wyse ioye shalbe in heven over one synner that repenteth, moore then over nynety and nyne iuste persons, whiche nede noo repentaunce. [8] Ether what woman havynge .x. grotes, yf she loose one, doth not lyght a candell, and swepe the housse, and seke diligently, tyll she fynde it? [9] And when she hath founde it she

CRANMER—1539.

suffycyent to performe it? [29] lest after he hath layde the foundacyon, and is not able to performe it, all that beholde it, begynne to mocke hym, [30] sayinge: thys man beganne to buylde, and was not able to make an ende? [31] Or what kyng goinge to make batayle agaynst another kynge, sytteth not downe fyrst, and casteth in his mynde, whether he be able wyth ten thousande, to mete hym, that commeth agaynst hym wyth .xx. thousand? [32] Or els whyll the other is yet a greate waye of, he sendeth ambasseatours, and desyreth peace. [33] So like wyse, whosoeuer he be of you that forsaketh not all that he hath, he cannot be my dyscyple.

[34] Salt is good, but yf salt haue loste the saltnes, what shal be seasoned ther with? [35] It is nether good for the lande, nor yet for the donge hyll, but men cast it out at the dores. He that hath eares to heare, let hym heare.

15. THEN resorted vnto hym all the publycans and synners, for to heare hym. [2] And the Pharyses and Scrybes murmured, sayinge: He receaueth synners, and eateth wyth them. [3] But he put forth thys parable vnto them, sayinge: [4] What man of you hauynge an hundred shepe (yf he lose one of them) doth not leaue nynty and nyne in the wyldernes, and go after that whych is lost, vntyll he fynde it? [5] And when he hath founde it, he layeth it on hys shulders with ioye: [6] And assone as he cometh home, he calleth together hys louers and neyghbours, sayinge vnto them: Reioyse with me for I haue founde my shepe, whych was loost. [7] I say vnto you, that lyke wyse ioye shalbe in heauen ouer one synner that repenteth, more then ouer nynty and nyne iuste persons, whych nede no repentaunce. [8] Ether what woman (hauyng ten grotes, yf she loose one) doth not lyght a candell, and swepe the housse, and seke diligently tyll she fynde it? [9] And when she hath founde it, she

αὐτοῦ. [2] καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, λέγοντες, ‘Ὅτι οὗτος
‘ ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς.’ [3] Εἶπε δὲ πρὸς αὐτοὺς τὴν παρα-
βολὴν ταύτην, λέγων, [4] ‘Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας
‘ [x]ἓν ἐξ αὐτῶν,| οὐ καταλείπει τὰ ἐννενηκονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται
‘ ἐπὶ τὸ ἀπολωλὸς, ἕως [y]εὕρῃ αὐτό; [5] καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους ἑαυτοῦ
‘ χαίρων, [6] καὶ ἐλθὼν εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων
‘ αὐτοῖς, Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. [7] λέγω ὑμῖν, ὅτι
‘ οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐννενηκον-
‘ ταεννέα δικαίοις, οἵτινες οὐ χρείαν ἔχουσι μετανοίας. [8] Ἢ τίς γυνὴ δραχμὰς
‘ ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον, καὶ σαροῖ τὴν
‘ οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως οὗ εὕρῃ; [9] καὶ εὑροῦσα συγκαλεῖται τὰς φίλας

[v] Const. πόῤῥω αὐτοῦ. [w] Alex. δὲ καὶ. [x] Alex. ἓξ αὐτῶν ἓν. [y] Alex. + οὖ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
to perfourme it? [29] Least after he hath layd the foundation, and is not able to perfourme it, all that beholde it, begin to mocke him. [30] Saying, This man began to buylde, and was not able to make an end. [31] Or what kyng goyng to make battayle agaynst another kyng, sytteth not down fyrst, and taketh consel, whether he be able, with ten thousand, to mete hym that commeth agaynst him with twentie thousand?	vvhether he haue to finish it: [29] lest, after that he hath laid the foundation, and is not able to finish it, al that see it, begin to mocke him, [30] saying, That this man began to build, and he could not finish it? [31] Or vvhat king about to goe to make vvarre against an other king, doth not first sit dovvne and thinke vvhether he be able vvith ten thousands to meete him that vvith tvventie thousands commeth against him? [32] Othervvise vvhiles he is yet farre of, sending a legacie he asketh those things that belong to peace. [33] So therfore euery one of you that doth not renounce al that he possesseth, cannot be my disciple.	he haue sufficient to finish it? [29] Lest haply after he hath layd the foundation, and is not able to finish it, all that behold it, begin to mocke him, [30] Saying, This man beganne to build, and was not able to finish. [31] Or what King going to make warre against another King, sitteth not downe first, and consulteth whether he be able with tenne thousand, to meete him that commeth against him with twenty thousand? [32] Or else, while the other is yet a great way off, hee sendeth an ambassage, and desireth conditions of peace. [33] So likewise, whosoeuer he be of you, that forsaketh not all that he hath, he cannot be my disciple.
[32] Or els whyle he is yet a great way of, he sendeth ambassadours, and desireth peace. [33] So lykewyse, whosoeuer he be of you, that forsaketh not all that he hath, he can not be my disciple. [34] Salt is good, but if salt haue loste hys sauor, wherwith shal it be seasoned? [35] It is nether mete for the land, nor yet for the donge hyl, but men cast it out at the dores. He that hath eares to heare, let him heare.	[34] Salt is good. But if the salt leese his vertue, vvherevvith shal it be seasoned? [35] It is profitable neither for the ground, nor for the dunghil, but it shal be cast forth. He that hath eares to heare, let him heare.	[34] Salt is good: but if the salt haue lost his sauour, wherewith shall it be seasoned? [35] It is neither fit for the land, nor yet for the dunghill: but men cast it out. He that hath eares to heare, let him heare.
15. THEN resorted vnto him all the publicans, and synners, for to heare him. [2] And the Pharises and Scribes murmured, saying, He receaueth synners, and eateth with them. [3] Then put he forth this similitude to them, saying, [4] What man of you hauing an hundred shepe, if he loose one of them, doth not leaue ninety and nyne in the wyldernesse, and go after that which is lost, vntyl he fynde it? [5] And when he hath founde it, he putteth it on his shoulders with ioye. [6] And assone as he commeth home, he calleth together his friendes and neyghbours, saying vnto them, Reioyse with me, for I haue found my shepe, which was lost. [7] I say vnto you, That likewyse ioye shal be in heauen ouer one sinner that conuerteth, *more* then ouer nynety and nyne iust persons, which nede no amendement of lyfe. [8] Ether what woman hauyng ten pieces of syluer, if she loose one, doth not light a candel, and swepe the house, and seke diligently tyl she fynd it? [9] And when she hath found it,	15. AND there approched Publicans and sinners vnto him for to heare him. [2] And the Pharisees and the Scribes murmured saying, That this man receiueth sinners, and eateth vvith them. [3] And he spake to them this parable, saying, [4] Vvhat man of you hauing an hundred sheepe: and if he hath lost one of them, doth he not leaue the ninetie nine in the desert, and goeth after that vvhich vvas lost vntil he finde it? [5] And vvhen he hath found it, laieth it vpon his shoulders reioycing: [6] and comming home calleth together his frendes and neighbours, saying to them, Reioyce vvith me, because I haue found my sheepe that vvas lost? [7] I say to you, that euen so there shal be ioy in heauen vpon one sinner that doth penance, then vpon ninetie nine iust that neede not penance. [8] Or vvhat vvoman hauing ten grotes: if she leese one grote, doth she not light a candle, and svveepe the house, and seeke diligently, vntil she finde? [9] And vvhen she hath found, calleth	15. THEN drew neere vnto him all the Publicanes and sinners, for to heare him. [2] And the Pharisees and Scribes murmured, saying, This man receiueth sinners, and eateth with them. [3] And he spake this parable vnto them, saying, [4] What man of you hauing an hundred sheepe, if he loose one of them, doeth not leaue the ninety and nine in the wildernesse, and goe after that which is lost, vntill he finde it? [5] And when hee hath found it, hee layeth it on his shoulders, reioycing. [6] And when he commeth home, he calleth together his friends, and neighbours, saying vnto them, Reioyce with me, for I haue found my sheepe which was lost. [7] I say vnto you, that likewise ioy shall bee in heauen ouer one sinner that repenteth, more then ouer ninety and nine iust persons, which need no repentance. [8] Either what woman hauing ten pieces of siluer, if she lose one piece, doth not light a candle, and sweepe the house, and seeke diligently till shee finde it? [9] And

‘ καὶ τὰς γείτονας, λέγουσα, Συγχάρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.
‘ [10] οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἑνὶ ἁμαρ-
‘ τωλῷ μετανοοῦντι.’ [11] Εἶπε δὲ, ‘Ἄνθρωπός τις εἶχε δύο υἱούς· [12] καὶ εἶπεν ὁ
‘ νεώτερος αὐτῶν τῷ πατρὶ, ‘Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ
‘ διεῖλεν αὐτοῖς τὸν βίον. [13] καὶ μετ᾽ οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώ-
‘ τερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν· καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ,
‘ ζῶν ἀσώτως. [14] δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς [z]ἰσχυρὸς| κατὰ τὴν
‘ χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. [15] καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν
‘ πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν
‘ χοίρους. [16] καὶ ἐπεθύμει [a]γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ| τῶν κερατίων ὧν
‘ ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ. [17] Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε, Πόσοι

[z] Alex. *ἰσχυρὰ*. [a] Alex. *χορτασθῆναι ἐκ*. [b] Rec. = *ὧδε*. [c] Rec. + *καὶ*. [d] Alex. *αὐτοῦ* s. *αὐτοῦ*. [e] Alex. = *καὶ*.

WICLIF—1380.

hath founden: sche clepith togidre frendis and neiȝboris, and seith to hem be ȝe glad with me: for I haue founde the besaunt that I hadde lost. [10] so I seie to ȝou ioie schal be bifor aungels of god on o synful man doynge penaunce.

[11] And he seide, a man hadde tweie sones: [12] and the ȝunger of hem seide to the fadir, fadir ȝeue me the porscioun of catel that fallith to me, and he departid to hem the catel, [13] and not aftir many daies, whanne alle thingis weren gaderid to gidre: the ȝonger sone wente forth in pilgrymage in to a fer cuntre, and there he wastid his goodis: in lyuynge leccherousli, [14] and aftir that he hadde endid alle thingis: a strong hungir was made in that cuntre and he biganne to haue nede. [15] and he wente and drouȝe him to oon of the citeseynes of that cuntre, and he sente hym in to his towne: to fede swyne, [16] and he coueitid to fille his wombe of the coddis that the hoggis eten: and no man ȝaf to hym.

[17] and he turned aȝen in to hym silf: and seid, hou many hirid men in my fadris hous had plente of looues and I perisch here thoruȝ hungir! [18] I schal rise up and go to my fadir: and I schal seie to hym, fadir I haue synned in to heuene and bifor thee, [19] ¶ now I am not worthi to be clepid thi sone, make me as oon of thin hirid men, [20] and he roos up and cam to his fadir, and whanne he was ȝit afer, his fadir saie hym, and was stirid bi merci, and he ranne and fil on his necke: ¶ kissid hym, [21] and the sone seide to him, fadir I haue synned in to heuene and bifor thee: and now I am not worthi to be clepid thi sone. [22] and the fadir seide to his seruauntis, swythe brynge ȝe forth the first stole: and clothe ȝe hym: and ȝeue ȝe a ryng in his hond: and schoon on his feet: [23] and brynge ȝe a fatte calf and sle ȝe: and ete we and make we feest. [24] for this

clepith, *calleth*. besaunt, *gold piece*. o, or oo, *one*. ȝeue, *give*. catel, *goods*. drouȝe, *drew*. coddis, *husks*. aȝen, *again*. swythe, *quickly*. first stole, *best garment*.

TYNDALE—1534.

calleth her lovers and her neghbours sayinge: Reioyce with me, for I have founde the groate which I had loost. [10] Lykwyse I saye vnto you, ioye is made in the presence of the angels of god over one synner that repenteth.

[11] And he sayde: a certayne man had two sonnes, [12] and the yonger of them sayde to his father: father geve me my parte of the goodes that to me belongeth. And he devided vnto them his substaunce. [13] And not longe after, the yonger sonne gaddered all that he had to gedder, and toke his iorney into a farre countre, and theare he wasted his goodes with royetous lyvinge. [14] And when he had spent all that he had, ther rose a greate derth thorow out all that same londe, and he began to lacke. [15] And he went and clave to a citesyn of that same countre, which sent him to his felde, to kepe his swyne. [16] And he wold fayne have filled his bely with the coddes that the swyne ate: and noo man gave him.

[17] Then he came to him selfe and sayde: how many hyred servauntes at my fathers, have breed ynough, and I dye for honger. [18] I will aryse, and goo to my father and will saye vnto him: father, I have synned agaynst heven and before the, [19] and am no moare worthy to be called thy sonne, make me as one of thy hyred servauntes. [20] And he arose and went to his father. And when he was yet agreate waye of, his father sawe him and had compassion, and ran and fell on his necke, and kyssed him. [21] And the sonne sayd vnto him: father, I have synned agaynst heven, and in thy sight, and am no moare worthy to be called thy sonne. [22] But his father sayde to his servauntes: bringe forth that best garment and put it on him, and put a rynge on his honde, and showes on his fete. [23] And bringe hidder that fatted caulfe, and kyll him, and let vs eate and be mery: [24] for this my sonne was deed,

CRANMER—1539.

calleth her louers and her neyghbours together, sayinge: Reioyce wyth me, for I haue founde the grote which I had lost. [10] Lykewyse I saye vnto you, shall ther be ioye in the presence of the angels of God, ouer one synner that repenteth.

[11] And he sayde: A certayne man had two sonnes, [12] and the yonger of them sayde vnto the father: father, geue me the porcion of the goodes, that to me belongeth. And he deuyded vnto them hys substance. [13] And not long after, whan the yonger sonne had gathered all that he had together, he toke hys iorney into a farre countre, and there he wasted hys goodes with ryotous lyuynge. [14] And when he had spent all, ther arose a greate derth in all that lande, and he began to lacke, [15] and went, and came to a cytesyn of the same countre: and he sent hym to hys farme, to kepe swyne. [16] And he wolde fayne haue fylled hys bely wyth the coddes that the swyne dyd eate: and no man gaue vnto him.

[17] Then he came to hym selfe, and sayde: how many hyred seruauntes at my fathers haue breed ynough? and I perysh wyth honger. [18] I wyll aryse, and go to my father, and wyll saye vnto him: father, I haue synned agaynst heauen, and before thee, [19] and am no more worthy to be called thy sonne, make me as one of thy hyred seruauntes. [20] And he arose, and came to his father. But when he was yet a greate waye of, hys father sawe him, and had compassyon, and ran, and fell on hys neck, and kyssed hym. [21] And the sonne sayd vnto hym: father, I haue synned agaynst heauen, and in thy syght, and am nomore worthy to be called thy sonne. [22] But the father sayd to his seruauntes: brynge forth the best garment, and put it on hym, and put a rynge on hys hande, and shoes on hys fete. [23] And brynge hyther that fatt caulfe, and kill it, and let vs eate and be mery: [24] for thys

‘ μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ [b]ὧδε| λιμῷ ἀπόλλυμαι;
‘ [18] ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ, Πάτερ, ἥμαρτον εἰς
‘ τὸν οὐρανὸν καὶ ἐνώπιόν σου· [19 c] οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με
‘ ὡς ἕνα τῶν μισθίων σου. [20] καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα [d]ἑαυτοῦ.| Ἔτι δὲ
‘ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ
‘ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν. [21] εἶπε δὲ
‘ αὐτῷ ὁ υἱὸς, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, [e]καὶ| οὐκέτι εἰμὶ
‘ ἄξιος κληθῆναι υἱός σου[f]. [22] Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, [g]Ἐξενέγ-
‘ κατε [h]τὴν| στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτὸν, καὶ δότε δακτύλιον εἰς τὴν
‘ χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας[i]· [23] καὶ ἐνέγκαντες τὸν μόσχον τὸν
‘ σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν· [24] ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν,

[f] Alex. + ποίησόν με ὡς ἕνα τῶν μισθίων σου. [g] Alex. + ταχὺ s. ταχίως. [h] Alex. = τὴν. [i] Alex. + αὐτοῦ.

GENEVA—1557.

she calleth her friendes, and neyghbours, saying, Reioyce with me, for I haue found the piece which I had lost. [10] Likewyse I say vnto you, ioye is made in the presence of the Angels of God, ouer one synner that conuerteth. [11] And he sayd, A certain man had two sonnes.

[12] And the yonger of them sayd to his father, Father geue me the portion of the goodes that falleth to me. And he deuided vnto them his substance. [13] So not longe after, when the yonger sonne had gathered all that he had together, he toke his iorney into a farre countrey, and there he wasted his goodes with ryotous liuyng. [14] Now when he had spent all that he had, arose a great dearth throughout all that same land, and he began to lacke. [15] And he went and claue to a citesin of that same countrey: and he sent him to his farme, to feede swyne. [16] And he would faine haue fylled his belly with the huskes that the swyne ate: and no man gaue to him.

[17] Then he came to him self, and sayd, How many hyred seruantes at my fathers haue bread ynough, and I dye for hunger? [18] I wil arise and go to my father and I wil say vnto him, Father, I haue sinned against heauen, and before thee. [19] And am no more worthy to be called thy sonne, make me as one of thy hired seruantes. [20] Then he arose and came to his father. and when he was yet a great way of, his father sawe him, and had compassion, and ran and fel on his necke, and kissed him. [21] And the sonne sayd vnto him, Father, I haue sinned against heauen, and in thy syght, and am no more worthy to be called thy sonne.

[22] But the father sayd to his seruantes, Bryng forth that best garment, and put it on hym, and put a ryng on his hand, and shoes on hys feete. [23] And bryng hyther that fat calf, and kyl hym, and let vs eat, and be mery: [24] For this my sonne

RHEIMS—1582.

together her frendes and neighbours, saying, Reioyce vvith me, because I haue found the grote vvhich I had lost? [10] So, I say to you, there shal be ioy before the Angels of God vpon one sinner that doth penance.

[11] And he said, A certaine man had tvvo sonnes: [12] and the yonger of them said to his father, Father, giue me the portion of substance that belongeth to me. And he deuided vnto them the substance. [13] And not many daies after the yonger sonne gathering al his things together vvent from home into a farre countrie: and there he vvasted his substance, liuing riotously. [14] And after he had spent al, there fel a sore famine in that countrie, and he began to be in neede. [15] And he vvent, and cleaued to one of the citizens of that countrie. And he sent him into his farme to feede svvine. [16] And he vvould faine haue filled his bellie of the huskes that the svvine did eate: and no bodie gaue vnto him. [17] And returning to him self he said, Hovv many of my fathers hirelings haue aboundance of bread: and I here perish for famine? [18] I vvil arise, and vvil goe to my father, and say to him, Father, I haue sinned against heauen and before thee: [19] I am not novv vvorthie to be called thy sonne: make me as one of thy hirelings. [20] And rising vp he came to his father. And vvhen he vvas yet farre of, his father savv him, and vvas moued vvith mercie, and running to him fel vpon his necke, and kissed him. [21] And his sonne said to him, Father, I haue sinned against heauen and before thee, I am not novv vvorthie to be called thy sonne.

[22] And the father said to his seruants, Quickely bring forth the first stole, and doe it on him, and put a ring vpon his hand, and shoes vpon his feete: [23] and bring the fatted calfe, and kil it, and let vs eate, and make merie: [24] because this

AUTHORISED—1611.

when she hath found it, shee calleth her friends and her neighbours together, saying, Reioyce with me, for I haue found the piece which I had lost. [10] Likewise I say vnto you, there is ioy in the presence in the Angels of God, ouer one sinner that repenteth.

[11] And hee said, A certaine man had two sonnes: [12] And the yonger of them said to his father, Father, giue me the portion of goods that falleth to me. And he diuided vnto them his liuing. [13] And not many dayes after, the yonger sonne gathered all together, and took his iourney into a farre countrey, and there wasted his substance with riotous liuing. [14] And when he had spent all, there arose a mighty famine in that land, and he began to be in want. [15] And he went and ioyned himselfe to a citizen of that countrey, and he sent him into his fields to feed swine. [16] And he would faine haue filled his belly with the huskes that the swine did eate: and no man gaue vnto him. [17] And when hee came to himselfe, hee said, How many hired seruants of my fathers haue bread ynough and to spare, and I perish with hunger? [18] I will arise and goe to my father, and will say vnto him, Father, I haue sinned against heauen and before thee. [19] And am no more worthy to bee called thy sonne: make me as one of thy hired seruants. [20] And he arose and came to his father. But when hee was yet a great way off, his father saw him, and had compassion, and ranne, and fell on his necke, and kissed him. [21] And the sonne said vnto him, Father, I haue sinned against heauen, and in thy sight, and am no more worthy to be called thy sonne. [22] But the father said to his seruants, Bring foorth the best robe, and put it on him, and put a ring on his hand, and shooes on his feet. [23] And bring hither the fatted calfe, and kill it, and let vs eate and be merry. [24] For this my sonne was

‘ καὶ ἀνέζησε· [k]καὶ| ἀπολωλὼς ἦν, καὶ εὑρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι. [25] Ἦν
‘ δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ,
‘ ἤκουσε συμφωνίας καὶ χορῶν· [26] καὶ προσκαλεσάμενος ἕνα τῶν παίδων ἐπυνθάνετο
‘ [l]τί| εἴη ταῦτα. [27] ὁ δὲ εἶπεν αὐτῷ, Ὅτι ὁ ἀδελφός σου ἥκει· καὶ ἔθυσεν ὁ πατήρ
‘ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. [28] Ὠργίσθη δὲ, καὶ
‘ οὐκ ἤθελεν εἰσελθεῖν. ὁ [m]οὖν| πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. [29] ὁ δὲ
‘ ἀποκριθεὶς εἶπε [n]τῷ πατρὶ,| Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν
‘ σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐ-
‘ φρανθῶ. [30] ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν ἦλθεν,
‘ ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν. [31] ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε

[k] Alex. = καὶ. [l] Alex. τί ἂν. [m] Alex. δὲ. [n] Alex. τῷ πατρὶ αὐτοῦ. [o] Alex. = καὶ.

WICLIF—1380.

my sone was deed: and hath lyued aȝen, he perischid, and is founden, and alle men bigunnen to ete,

[25] but his eldris sone was in the feeld, and whanne he cam and nyȝed to the hous: he herde a symfonye and a croude, [26] and he clepid oon of the seruauntis: and axid what these thingis weren, [27] and he seide to hym, thi brother is comen, and thi fadir slouȝ a fatte calf: for he resceyued hym saaf, [28] and he was wrothe: and wolde not come in, therfor his fadir ȝede out, & biganne to preie hym, [29] and he answerid to his fadir: & seide, lo so many ȝeris I serue thee: and I neuer brake thin comaundement, and thou neuer ȝaue to me a kide: that I with my frendis schulde haue eet, [30] but aftir that this thi sone that hath deuourid his substaunce with hooris cam: thou hast slayn to him a fatte calf, [31] and he seide to hym, sone thou art euermore with me: and alle my thingis ben thin, [32] but it bihofte to make feest and to haue ioie: for this thi brother was deed, and lyued aȝen, he perischid and is founden.

16. HE seide also to hise disciplis, there was a riche man, that hadde a bayli: and this was defamed to hym, as he hadde wastid his godis, [2] and he clepid hym and seide to hym, what here I this thing of thee? ȝilde rekenynge of thi baili, for thou myȝt not now be baili, [3] and the baili seide with ynne hym silf, what schal I do, for my lord takith awei fro me the baili delue mai I not: I schame to begge, [4] I woot what I schal do, that whanne I am remoued fro the baili: thei resceyuen me in to her hous.

[5] therfor whanne al the dettours of his lord weren clepid to gidre: he seide to the first, hou myche owist thou to my

aȝen, *again*. nyȝed, *drew near*. clepid, *called*. ȝede, *went*. ȝilde, *yield*. delue, *dig*. woot, *know*. her, *their*.

TYNDALE—1534.

and is alyve agayne, he was loste, and is now founde. And they began to be merye.

[25] The elder brother was in the felde, and when he cam and drewe nye to the housse, he herde minstrelcy and daunsynge, [26] and called one of his servauntes, and axed what thoose thinges meante. [27] And he sayd vnto him: thy brother is come, and thy father had kylled the fatted caulfe, because he hath receaved him safe and sounde. [28] And he was angry, and wolde not goo in. Then came his father out, and entreated him. [29] He answered and sayde to his father: Loo these many yeares have I done the service, nether brake at eny tyme thy commaundment, and yet gavest thou me never soo moche as a kyd to make mery with my lovers: [30] but assone as this thy sonne was come, which hath devoured thy goodes with harlootes, thou haste for his pleasure kylled the fatted caulfe. [31] And he sayd vnto him: Sonne, thou wast ever with me, and all that I have, is thyne: [32] it was mete that we shuld make mery and be glad: for this thy brother was deed, and is a lyve agayne: and was loste, and is founde.

16. AND he sayd also vnto his disciples. Ther was a certayne rych man, which had a stewarde, that was acused vnto him, that he had wasted his goodes. [2] And he called him, and sayd vnto him: How is it, that I heare this of the? Geve a comptes of thy steward shippe? For thou mayste be no longer stewarde. [3] The stewarde sayd with in him selfe: what shall I do? for my master will take awaye from me the stewarde shippe. I cannot digge, and to begge, I am a shamed. [4] I woote what to do, that when I am put out of the stewardshippe, they maye receave me into their houses.

[5] Then called he all his masters detters, and sayd vnto the fyrst: how moche

CRANMER—1539.

my sonne was deed, and is alyue agayne, he was loste, and is founde. And they began to be merye. [25] The elder brother was in the felde: and when he came and drewe nye to the housse, he herde mynstrelsy and daunsyng, [26] and called one of hys seruauntes, and asked, what those thynges meante. [27] And he sayde vnto hym: thy brother is come, and thy father hath kylled the fatt caulfe, because he hath receaued hym safe and sounde. [28] And he was angry, and wolde not go in. Then came hys father out, and entreated hym.

[29] He answered and sayde to hys father: Lo, these many yeares haue I done the seruice, nether brake at any tyme thy commaundement, and yet gauest thou me neuer a kyd, to make mery with my frendes: [30] but assone as thys thy sonne was come (whych hath deuoured thy goodes with harlotes) thou haste for hys pleasure kylled the fatt caulfe. [31] And he sayd vnto him: Sonne, thou art euer wyth me, and all that I haue is thyne: [32] it was mete that we shuld make mery and be glad: for thys thy brother was deed, and is alyue agayne: and was loste, and is founde.

16. AND he sayd also vnto his discyples. Ther was a certayn ryche man, whych had a stewarde, and the same was accused vnto hym, that he had wasted hys goodes. [2] And he called hym, and sayd vnto hym: How is it, that I heare this of the? Geue acomptes of thy stewardshyp: For thou mayste be no longer stewarde. [3] The stewarde sayde wythin hym selfe: what shall I do? for my Master taketh awaye from me the stewardeshyppe. I can not dygge, and to begge I am ashamed. [4] I wote what to do, that when I am put out of the stewardship, they maye receaue me into their houses.

[5] So whan he had called all hys masters detters together, he sayd vnto the first: how moch owest thou vnto my master?

‘ μετ᾽ ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν. [32] εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει,
‘ ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε· [o]καὶ| ἀπολωλὼς [p]ἦν,| καὶ εὑρέθη.’

XVI. Ἔλεγε δὲ καὶ πρὸς τοὺς μαθητὰς [q]αὐτοῦ,| ‘ Ἄνθρωπός τις ἦν πλούσιος,
‘ ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα
‘ αὐτοῦ. [2] καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν
‘ λόγον τῆς οἰκονομίας [r]σου·| οὐ γὰρ [s]δυνήσῃ| ἔτι οἰκονομεῖν. [3] Εἶπε δὲ ἐν ἑαυτῷ ὁ
‘ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ᾽ ἐμοῦ;
‘ σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. [4] ἔγνων τί ποιήσω, ἵνα, ὅταν μετα-
‘ σταθῶ [t]τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους αὐτῶν. [5] Καὶ προσκαλεσάμενος
‘ ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου [u]ἑαυτοῦ,| ἔλεγε τῷ πρώτῳ, Πόσον

[p] Alex. = ἦν. [q] Alex. = αὐτοῦ. [r] Alex. = σου. [s] Alex. δύνῃ. [t] Alex. + ἐκ. s. ἀπὸ. [u] Alex. αὐτοῦ s. αὐτοῦ.

GENEVA — 1557.

was dead, and is alyue agayne: he was lost, and is found. And they began to be mery. [25] The elder brother was in the field, and when he came and drewe nye to the house, he heard minstrelsy, and dancyng. [26] And called one of the seruantes, and asked what those thinges meant.

[27] And he sayd vnto hym, Thy brother is come: and thy father hath kylled the fatted calfe, because he hath receaued him safe and sound. [28] Then he was angry, and would not go in: then came his father out and entreated hym, [29] But he answered and sayd to his father, Lo these many yeres haue I done thee seruice, nether brake I at any tyme thy commandement, and yet gauest thou me neuer *so muche as* a kid to make mery with my friendes. [30] But assone as this thy sonne was come, which hath deuoured thy goodes with harlottes, thou hast for his pleasure kylled the fat calfe. [31] And he sayd vnto him, Sonne, thou art euer with me, and all that I haue is thyne. [32] It was mete that we should make mery, and be glad: for this thy brother was dead, and is alyue agayne: and was lost and is found.

16. AND he sayd also vnto his disciples, There was a certain riche man, which had a stewarde, and he was accused vnto him, that he wasted his goodes. [2] And he called hym, and said vnto him, How is it, that I heare this of thee? Geue acountes of thy stewardeshyp: for thou mayst be no longer stewarde. [3] The stewarde sayd within him self, What shal I do, for my master wyl take away from me the stewardeshyp? I can not dygge, and to begge I am ashamed. [4] I wot what to do, that when I am put out of the stewardshyp they may receaue me into their houses.

[5] Then called he all his masters detters, and sayd vnto the fyrst, How muche

RHEIMS — 1582.

my sonne vvas dead, and is reuiued: vvas lost, and is found. And they began to make merie. [25] But his elder sonne vvas in the field. and vvhen he came and drevv nigh to the house, he heard musicke and dauncing: [26] and he called one of the seruants, and asked vvhat these thinges should be. [27] And he said to him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe. [28] But he had indignation, and vvould not goe in. His father therfore going forth began to desire him.

[29] But he ansvvering said to his father, Behold, so many yeres doe I serue thee, and I neuer transgressed thy commaundement, and thou didst neuer giue me a kidde to make merie vvith my frendes: [30] but after that thy sonne, this that hath deuoured his substance vvith whoores, is come, thou hast killed for him the fatted calfe. [31] But he said to him, Sonne, thou art alvvaies vvith me, and al my things are thine. [32] But it behoued vs to make merie and be glad, because this thy brother vvas dead, and is reuiued, vvas lost, and is found.

16. AND he said also to his Disciples, There vvas a cartaine riche man that had a bailife: and he vvas il reported of vnto him, as he that had vvasted his goods. [2] And he called him, and said to him, Vvhat heare I this of thee? render account of thy bailiship: for novv thou canst no more be bailife. [3] And the bailife said vvithin him self, Vvhat shal I doe, because my lord taketh avvay from me the bailiship? digge I am not able, to begge I am ashamed. [4] I knovv vvhat I vvil doe, that vvhen I shal be remoued from the bailiship, they may receiue me into their houses. [5] Therfore calling together euery one of his lords detters, he said to the first, Hovv much doest thou ovve my

AUTHORISED — 1611.

dead, and is aliue againe; he was lost, and is found. And they began to be merry. [25] Now his elder sonne was in the field, and as he came and drew nigh to the house, he heard musicke and dauncing, [26] And he called one of the seruants, and asked what these things meant. [27] And he said vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe and sound.

[28] And he was angry, and would not goe in: therefore came his father out, and intreated him. [29] And he answering said to his father, Loe, these many yeeres doe I serue thee, neither transgressed I at any time thy commandement, and yet thou neuer gauest me a kidde, that I might make merry with my friends: [30] But as soone as this thy sonne was come, which hath deuoured thy liuing with harlots, thou hast killed for him the fatted calfe. [31] And he said vnto him, Sonne, thou art euer with mee, and all that I haue is thine. [32] It was meete that wee should make merry, and bee glad: for this thy brother was dead, and is aliue againe: and was lost, and is found.

16. AND hee said also vnto his disciples, There was a certaine rich man which had a Steward, and the same was accused vnto him that he had wasted his goods. [2] And he called him, and said vnto him, How is it that I heare this of thee? Giue an accompt of thy stewardship: for thou mayest bee no longer Steward. [3] Then the Steward said within himselfe, What shall I doe, for my lord taketh away from mee the Stewardship? I cannot digge, to begge I am ashamed. [4] I am resolued what to doe, that when I am put out of the stewardship, they may receiue me into their houses. [5] So hee called euery one of his lords detters vnto him, and said vnto the first, How much owest thou vnto my

‘ ὀφείλεις τῷ κυρίῳ μου; 6 ‘Ο δὲ εἶπεν, Ἑκατὸν βάτους ἐλαίου. Καὶ εἶπεν αὐτῷ,
‘ Δέξαι σου [v]τὸ γράμμα,| καὶ καθίσας ταχέως γράψον πεντήκοντα. 7 [w]Ἔπειτα ἑτέρῳ
‘ εἶπε, Σὺ δὲ πόσον ὀφείλεις; ‘Ο δὲ εἶπεν, Ἑκατὸν κόρους σίτου. [w]Καὶ λέγει|
‘ αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ γράψον ὀγδοήκοντα. 8 Καὶ ἐπῄνεσεν ὁ κύριος
‘ τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου
‘ φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι. 9 [x]Κἀγὼ|
‘ ὑμῖν λέγω, Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν
‘ [y]ἐκλίπῃ,| δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. 10 ‘Ο πιστὸς ἐν ἐλαχίστῳ καὶ
‘ ἐν πολλῷ πιστός ἐστι. καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. 11 εἰ
‘ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;
‘ 12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; 13 Οὐδεὶς

[v] Alex. τὰ γράμματα. [w] Alex. λέγει δὲ. [x] Alex. Καὶ ἐγὼ.

WICLIF — 1380.

lord? 6 and he seide, an hundrid baralis of oile, and he seide to hym, take thi causioun and sitte sone, and write fifti, 7 aftirward he seid to anothere, and hou myche owist thou whiche answerid, an hundrid coris of whete, and he seid to hym, take thi lettris: and write foure score, 8 ℣ the lord preisid the bailie of wickidnesse, for he hadde don prudentli, for the sones of this world, ben more prudent in hir generacioun: thanne the sones of liȝt. 9 and I seie to ȝou, make ȝe to ȝou frendis of the richesse of wickidnesse, that whanne ȝe schuln faile: thei resceyue ȝou in to euerlastynge tabernacles.

10 he that is trewe in the leest thing: is trewe also in the more, ℣ he that is wickid in a litil thing: is wickid also in the more, 11 therfor if ȝe werun not trewe in the wickid thing of richesse: who schal bitake to ȝou, that that is verri? 12 and if ȝe weren not trewe in other mennes thing: who schal ȝeue to ȝou, that that is ȝoure? 13 no seruaunt mai serue to twei lordis, for ether he schal hate the toon, and loue the tother: ethere he schal drawe to the toon and schal dispise the tother, ȝe mowe not serue to god and to richesse,

14 but the farisies that weren coueitous, herden alle these thingis: and thei scorneden hym, 15 ℣ he seid to hem ȝe it ben that iustifien ȝou bifor men but god hath knowen ȝoure hertis, for that that is hiȝ to men, is abhomynacioun bifor god. 16 The lawe ℣ profetis: til to ion, fro that tyme the rewme of god is euangelisid: and ech man doith violence in to it, 17 forsothe it is liȝter heuene and erthe to passe: thanne that o titil falle fro the lawe, 18 eueri man that forsakith his wiif, and weddith another doith leccheri, and he that weddith the wiif forsaken of the housbonde: doith auoutri.

19 There was a riche man that was clothid

causioun, *bond*. coris, 30 *bushels*. verri, *true*. ȝeue, *give*. mowe, *may*. rewme, *realm*. forsothe, *truly*. o, *one*.

TYNDALE — 1534.

owest thou vnto my master? 6 And he sayd: an hondred tonnes of oyle. And he sayd to him: take thy bill, and syt doune quickly, and wryte fiftie. 7 Then sayd he to another: what owest thou? And he sayde: an hondred quarters of wheate. He sayd to him: Take thy bill, and write foure scoore. 8 And the lorde commended the vniust stewarde, because he had done wysly. For the chyldren of this worlde are in their kynde, wyser then the chyldren of lyght. 9 And I saye also vnto you: make you frendes of the wicked mammon, that when ye shall departe, they may receave you into everlastinge habitacions.

10 He that is faithfull in that which is leste the same is faithfull in moche. And he that is vnfaithfull in the least: is vnfaithfull also in moche. 11 So then yf ye have not ben faithfull in the wicked mammon? who will beleve you in that which is true? 12 And yf ye have not bene faithfull in another mannes busines: who shall geve you youre awne? 13 No servaunt can serve .ii. masters, for other he shall hate the one and love the other, or els he shall lene to the one and despyse the other. Ye can not serve God and mammon.

14 All these thinges herde the pharises also which were coveteous, and they mocked him. 15 And he sayd vnto them: Ye are they which iustifie youre selves before men: but God knoweth youre hertes. For that which is highlie estemed amonge men, is abhominable in the sight of god.

16 The lawe and the Prophetes raygned vntyll the tyme of Iohn: and sence that tyme, the kyngdom of God is preached, and every man stryveth to goo in.

17 Soner shall heven and erth perisshe, then one tytle of the lawe shall perisshe. 18 Whosoever forsaketh his wyfe and marieth another, breaketh matrimony. And every man which marieth her that is devorsed from her husbande, committeth advoutry also.

19 Ther was a certayne ryche man, which

CRANMER — 1539.

6 And he sayd: an hondred tonnes of oyle. And he sayd vnto hym: take thy byll, and syt doune quyckly and wryte fyftye. 7 Then sayd he to another: how moch owest thou? And he sayde: an hondred quarters of wheate. He sayd vnto hym: Take thy byll, and wryte foure scoore. 8 And the lorde commended the uniust stewarde, because he had done wysly. For the chyldren of thys worlde are in their nacyon, wyser then the chyldren of lyght. 9 And I saye vnto you: make you frendes of the vnryghteous mammon, that when ye shal haue nede, they may receaue you into euerlastynge habitacyons.

10 He that is faythfull in that whych is least, is faythfull also in moch. And he that is vnryghteous in the least: is vnryghteous also in moch. 11 So then, yf ye haue not ben faythfull in the vnryghteous mammon, who wyll beleue you in that whych is true? 12 And yf ye haue not bene faythfull in another mannes busynes, who shall geue you that whych is youre awne? 13 No seruaunt can serue two masters: for ether he shall hate the one, and loue the other: or els he shall leane to the one, and despyse the other. Ye cannot serue God and mammon:

14 All these thynges herde the Pharyses also, whych were couetous, and they mocked him. 15 And he sayd vnto them: Ye are they whych iustyfye youre selues before men: but God knoweth youre hertes. For that whych is hyghlye estemed amonge men, is abhominable in the syght of God.

16 The lawe and the Prophetes raygned vntyll Iohn: and sence that tyme, the kyngdome of God is preached, and euery man stryueth to go in. 17 Easyer is it for heauen and erth to perysshe, then one tytle of the lawe to fayll. 18 Whosoeuer forsaketh hys wyfe, and maryeth another, commytteth aduoutrye. And he whych maryeth her that is deuorsed from her husbande, commytteth aduoutry also.

19 Ther was a certayne ryche man, which

ʿ οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον
ʿ ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε Θεῷ δου-
ʿ λεύειν καὶ μαμωνᾷ.ʾ

14 Ἤκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξε-
μυκτήριζον αὐτόν. 15 καὶ εἶπεν αὐτοῖς, ʿ Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον
ʿ τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις
ʿ ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ Θεοῦ [z]. 16 ʿ Ο νόμος καὶ οἱ προφῆται [a]ἕως| Ἰωάννου·
ʿ ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.
ʿ 17 Εὐκοπώτερον δέ ἐστι τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν
ʿ κεραίαν πεσεῖν. 18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει·
ʿ καὶ [b]πᾶς| ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει. 19 Ἄνθρωπος δέ τις ἦν

[y] Rec. ἐκλίπητε. [z] Rec. + ἐστιν. [a] Alex. μέχρι. [b] Alex. = πᾶς.

GENEVA—1557.

owest thow vnto my master? 6 And he sayd, An hundred mesures of oyle. and he sayd to him, Take thy obligation, and syt downe quickly, and wryte fyfty. 7 Then sayd he to another, How muche owest thou? and he sayd, An hundred mesures of wheat. then he sayd to him, Take thyne obligation and wryte foure score. 8 And the Lord commended the vniust stewarde, because he had done wysely. Wherfore the chyldren of this worlde are in their kynde wyser then the chyldren of light. 9 And I say vnto you, Make you friendes with the riches of iniquitie, that when ye shal departe, they may receaue you into euerlasting habitations.

10 He that is faithful in the least, the same is faithful in muche: and he that is vnfaithful in the least, is vnfaithful also in muche. 11 So then, yf ye haue not bene faithful in the wicked riches, who wil trust you in the true *treasure?* 12 And if ye haue not bene faithful in another mans busines, who shal geue you that which is your owne? 13 No seruant can serue two masters, for ether he shal hate the one, and loue the other: or els he shal leane to the one, and despise the other, Ye can not serue God and riches. 14 All these thinges heard the Pharises also which were couetous, and they mocked him.

15 Then he sayd vnto them, Ye are they which iustifie your selues before men: but God knoweth your heartes: for that which is highly estemed among men, is abominable in the syght of God. 16 The lawe and the Prophetes raigned vntil Iohn: and synce that tyme the kyngdome of God is preached, and euery man stryueth to go in. 17 Easier it is for heauen and earth to passe away, then one title of the lawe to fall. 18 Whosoeuer forsaketh his wife, and marieth another, committeth aduoutry: and whosoeuer marieth her that is diuorced from her housband, committeth aduoutry also. 19 There was a certayne ryche man, which was clothed in

RHEIMS—1582.

lord? 6 But he saith, An hundred pipes of oile. And he said to him, Take thy bil: and sit dovvne, quickly vvrite fiftie. 7 After that he said to an other, But thou, hovv much doest thou ovve? Vvho said, An hundreth quarters of vvheat. He said to him, Take thy bil, and vvrite eightie.

8 And the lord praised the bailife of iniquitie, because he had done vvisely: for the children of this vvorld, are vviser then the children of light in their generation. 9 And I say to you, Make vnto you frendes of the mammon of iniquitie: that vvhen you faile, they may receiue you into the eternal tabernacles. 10 He that is faithful in the lest, is faithful in the greater also: and he that is vniust in litle, is vniust in the greater also. 11 If then you haue not been faithful in the vniust mammon: vvith that vvhich is the true vvho may credit you? 12 And if you haue not been faithful in other mens: that vvhich is yours, vvho vvil giue you? 13 No seruant can serue tvvo maisters, for either he shal hate the one, and loue the other: or cleaue to one, and contemne the other. You can not serue God and mammon.

14 And the Pharisees vvhich vvere couetous, heard al these things: and they derided him. 15 And he said to them, You are they that iustifie your selues before men, but god knovveth your hartes, because that vvhich is high to men, is abomination before God. 16 The lavv and the prophets, vnto Iohn. from that time the kingdom of God is euangelized, and euery one doth force tovvard it. 17 And it is easier for heauen and earth to passe, then one tittle of the lavv to fall, 18 Euery one that dimisseth his vvife, and marieth an other, committeth aduoutrie: and he that marieth her that is dimissed from her husband committeth aduoutrie.

19 There vvas a certaine riche man, and

AUTHORISED—1611.

lord? 6 And hee said, An hundred measures of oyle. And hee said vnto him, Take thy bill, and sit downe quickly, and write fiftie. 7 Then saide hee to another, And how much owest thou? And hee said, An hundred measures of wheat. And hee saide vnto him, Take thy bill and write fourescore. 8 And the lord commended the vniust Steward, because hee had done wisely: for the children of this world are in their generation wiser then the children of light. 9 And I say vnto you, Make to your selues friends of the [a] Mammon of vnrighteousnesse, that when ye faile, they may receiue you into euerlasting habitations. 10 Hee that is faithfull in that which is least, is faithfull also in much: and he that is vniust in the least, is vniust also in much. 11 If therefore yee haue not bene faithfull in the vnrighteous [a] Mammon, who wil commit to your trust the true riches? 12 And if ye haue not bene faithful in that which is another mans, who shall giue you that which is your owne?

13 No seruant can serue two masters, for either he will hate the one, and loue the other: or else he will hold to the one, and despise the other: yee cannot serue God and Mammon. 14 And the Pharisees also who were couetous, heard all these things: and they derided him. 15 And he sayd vnto them, Ye are they which iustifie your selues before men, but God knoweth your hearts: for that which is highly esteemed amongst men, is abomination in the sight of God. 16 The Law and the Prophets *were* vntill Iohn: since that time the kingdome of God is preached, and euery man preasseth into it. 17 And it is easier for heauen and earth to passe, then one title of the Law to faile. 18 Whosoeuer putteth away his wife, and marrieth another, committeth adultery: ¶ whosoeuer marrieth her that is put away from her husband, committeth adultery.

19 There was a certaine rich man, which

[a] *Or,* riches.

‘ πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραινόμενος καθ᾽ ἡμέραν
‘ λαμπρῶς. [20] πτωχὸς δέ τις [c]ἦν| ὀνόματι Λάζαρος, ὃς ἐβέβλητο [d]πρὸς| τὸν πυλῶνα
‘ αὐτοῦ [e]ἡλκωμένος.| [21] καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων
‘ ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἕλκη
‘ αὐτοῦ. [22] ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν
‘ ἀγγέλων εἰς τὸν κόλπον [f]Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη. [23] καὶ
‘ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ [g]τὸν|
‘ Ἀβραὰμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ· [24] καὶ αὐτὸς φωνήσας
‘ εἶπε, Πάτερ Ἀβραὰμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ
‘ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ
‘ φλογὶ ταύτῃ. [25] Εἶπε δὲ Ἀβραὰμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες [h]τὰ ἀγαθά σου

[c] Alex. = ἦν. [d] Alex. = πρὸς. [e] Alex. εἱλκωμένος. [f] Rec. + τοῦ. [g] Alex. =τὸν.

WICLIF—1380.

with purpur and whi3t silk: and ete eueri dai schynyngli, [20] and there was a begger lazarus bi name that laie at his 3ate ful of bilis, [21] and coueitid to be fulfillid of the crummes that fillin doun fro the riche mannes borde: and no man 3af to him, but houndis camen: & likkiden his bilis, [22] and it was don that the begger died: and was borun of aungelis in to abrahams bosum, the riche man was deed also: and was buried in helle,

[23] and he reisid his i3en whanne he was in turmentis and saie abraham afer, and lazarus in his bosum, [24] and he cried and seide, fadir abraham haue merci on me: and sende lazarus that he depe the ende of his fynger in watir, to kele my tunge: for I am turmentid in this flawme, [25] and abraham seide to hym, sone haue mynde, for thou hast resceyued good thingis in thi liif: lazarus also yuel thingis, but he is now counfortid: and thou art turmentid, [26] & in alle these thingis: a greet derke place is stablischid bytwixe us and 3ou, that thei that wolen fro hennes passe to 3ou: moun not: nether fro thennes passe ouer hidir,

[27] & he seide thanne I preie thee fadir: that thou sende hym in to the hous of my fadir, [28] for I haue fyue bretheren: that he witnesse to hem: leest also thei come in to this place of turmentis, [29] and abraham seide to hym, thei han moises and the profetis: here thei hem, [30] and he seide, nai fadir abraham, but if ony of deed men go to hem: thei schuln do penaunce, [31] & he seide to hym, if thei heren not moises and the profetis: nether if ony of deed men risun a3en, thei schuln bileue to hym.

17. AND ihesus seide to his disciplis, it is inpossible, that sclaundris come not,

i3en, *eyes*. kele, *cool*. yuel, *evil*. a3en, *again*.

TYNDALE—1534.

was clothed in purple and fyne bysse, and fared deliciously every daye. [20] And ther was a certayne begger, named Lazarus, whiche laye at his gate full of soores, [21] desyringe to be refresshed with the cromes whiche fell from the ryche mannes borde. Neverthelesse, the dogges came and licked his soores. [22] And yt fortuned that the begger dyed, and was caried by the angelles into Abrahams bosome. The riche man also died, and was buried.

[23] And beinge in hell in tormentes, he lyfte vp his eyes and sawe Abraham a farre of, and Lazarus in his bosome, [24] and he cryed and sayd: father Abraham, have mercy on me, and sende Lazarus that he maye dippe the tippe of his fynger in water, and cole my tonge: for I am tourmented in this flame. [25] But Abraham sayd vnto him Sonne, remembre that thou in thy lyfe tyme, receavedst thy pleasure, and contrary wyse Lazarus payne. Now therfore is he comforted, and thou art punysshed. [26] Beyonde all this, bitwene you and vs ther is a greate space set, so that they which wolde goo from hence to you cannot: nether maye come from thence to vs.

[27] Then he sayd: I praye the therfore father, send him to my fathers housse. [28] For I have fyve brethren: for to warne them, lest they also come into this place of tourment. [29] Abraham sayd vnto him: they have Moses and the Prophetes, let them heare them. [30] And he sayd: naye father Abraham, but yf one came vnto them, from the ded, they wolde repent. [31] He sayd vnto him: If they heare not Moses and the prophetes, nether will they beleve, though one roose from deeth agayne.

17. THEN sayde he to the disciples, it can not be avoyded, but that offences

CRANMER—1539.

was clothed in purple and fyne whyte, and fared deliciously euery daye: [20] And there was a certayne begger named Lazarus, whyche laye at hys gate full of sores, [21] desyrynge to be refresshed wyth the cromes, whych fell from the ryche mannes borde (*and no man gaue vnto hym.*) The dogges came also, and lycked hys sores. [22] And it fortuned, that the begger dyed, and was caryed by the angelles into Abrahams bosome. The rych man also dyed, and was buryed.

[23] And beynge in hell in tormentes, he lyfte vp hys eyes and sawe Abraham a farre of, and Lazarus in hys bosome, [24] and he cryed and sayd: father Abraham, haue mercy on me, and sende Lazarus, that he maye dyppe the typpe of hys fynger in water, and cole my tonge: for I am tormented in thys flame. [25] But Abraham sayd: Sonne remember that thou in thy lyfe time, receauedst thy pleasure, and contrary wyse, Lazarus receaued payne. But now is he conforted, and thou art punysshed. [26] Beyonde all this, betwene vs and you ther is a greate space set, so that they which wolde go from hence to you, cannot: nether maye come from thence to vs.

[27] Then he sayd: I praye the therfore father, send hym to my fathers house. [28] (For I haue fyue brethren) for to warne them, lest they also come into thys place of tourment. [29] Abraham sayd vnto hym: they haue Moses and the Prophetes, let them heare them. [30] And he sayd: naye father Abraham, but yf one come vnto them from the deed, they will repent. [31] He sayde vnto hym: If they heare not Moses and the Prophetes, nether wyll they beleue, though one rose from deeth agayne.

17. HE sayde vnto the disciples: it can not be, but offences wyll come. Neuer-

‘ ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε| παρακαλεῖται, σὺ δὲ
‘ ὀδυνᾶσαι. [26] καὶ ἐπὶ πᾶσι τούτοις, μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται,
‘ ὅπως οἱ θέλοντες διαβῆναι [k] ἔνθεν| πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς
‘ ἡμᾶς διαπερῶσιν. [27] Εἶπε δὲ, Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν
‘ οἶκον τοῦ πατρός μου, [28] ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς,
‘ ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου· [29] Λέγει [l] αὐτῷ
‘ Ἀβραάμ, Ἔχουσι Μωσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. [30] Ὁ δὲ εἶπεν,
‘ Οὐχὶ, πάτερ Ἀβραάμ· ἀλλ᾽ ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοή-
‘ σουσιν. [31] Εἶπε δὲ αὐτῷ, Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ, ἐάν
‘ τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.’

XVII. Εἶπε δὲ πρὸς τοὺς μαθητὰς[m], ‘Ἀνένδεκτόν ἐστι [n]τοῦ| μὴ ἐλθεῖν τὰ

[k] Rec. + σὺ. [l] Rec. ὦδε. [k] Rec. ἐντεῦθεν. [l] Alex. + δὲ. [m] Alex. + αὐτοῦ. [n] Rec. = τοῦ.

GENEVA—1557.

purple and fyne lynnen, and fared deliciously euery day. [20] Also there was a certayn begger named Lazarus, which lay at his gate ful of sores. [21] And desired to be refreshed with the crommes which fel from the ryche mans borde. yea, the dogges came and lycked his sores.

[22] And it was so that the begger dyed, and was caried by the Angelles into Abrahams bosome. The riche man also dyed and was buryed. [23] And beyng in hell in tormentes, he lyft vp his eyes, and sawe Abraham a farre of, and Lazarus in his bosome. [24] And he cried, and sayd, Father Abraham, haue mercie on me, and send Lazarus that he may dyp the typ of his fynger in water, and coole my tongue: for I am tormented in this flame. [25] But Abraham sayd, Sonne, remember that thou in thy lyfe tyme, receauedst thy pleasure, and contrarywyse Lazarus payne: now therfore is he comforted, and thou art punished.

[26] Besydes all this, betwene you and vs there is a great gulfe set, so that they which would go from hence to you, can not, nether may come from thence, to vs. [27] Then he sayd, I pray thee therfore father, send hym to my fathers house. [28] For I haue fyue brethren, that he may warne them, least they also come into this place of torment. [29] Abraham sayd vnto hym, They haue Moses and the Prophetes, let them heare them. [30] And he sayd Nay Father Abraham: but if one came vnto them from the dead, they wil conuert to God. [31] Then he sayd vnto him, If they heare not Moses and the Prophetes, nether wyl they beleue, thogh one ryse from death agayne.

17. THEN sayd he to his disciples, It can not be auoyded but that offences wyl

RHEIMS—1582.

he vvas clothed vvith purple and silke: and he fared euery day magnifically. [20] And there vvas a certaine begger called Lazarus, that lay at his gate, ful of sores: [21] desiring to be filled of the crommes, that fel from the riche mans table, but the dogges also came, and licked his sores. [22] And it came to passe that the begger died, and vvas caried of the Angels into Abrahams bosome. And the riche man also died: and he vvas buried in hel.

[23] And lifting vp his eies, vvhen he vvas in torments, he savv Abraham a farre of, and Lazarus in his bosome: [24] and he crying said, Father Abraham, haue mercie on me, and send Lazarus that he may dippe the tippe of his finger into vvater, for to coole my tongue, because I am tormented in this flame.

[25] And Abraham said to him, Sonne, remember that thou didst receiue good things in thy life time, and Lazarus likevvise euil: but novv he is comforted, and thou art tormented. [26] And beside al these things, betvvene vs and you there is fixed a great chaos: that they vvhich vvil passe from hence to you, may not, neither goe from thence hither. [27] And he said, Then, father, I beseeche thee that thou vvouldest send him vnto my fathers house, for I haue fiue brethren, [28] for to testifie vnto them, lest they also come into this place of torments. [29] And Abraham said to him, They haue Moyses and the Prophets: let them heare them. [30] But he said, No, father Abraham, but if some man shal goe from the dead to them, they vvil doe penance. [31] And he said to him, If they heare not Moyses and the Prophets, neither if one shal rise againe from the dead, vvil they beleeue.

17. AND he said to his Disciples, It is impossible that scandale should not

AUTHORISED—1611.

was clothed in purple and fine linnen, and fared sumptuously euery day. [20] And there was a certaine begger named Lazarus, which was laid at his gate full of sores, [21] And desiring to bee fed with the crummes which fel from the rich mans table: moreouer the dogs came and licked his sores.

[22] And it came to passe that the begger died, and was caried by the Angels into Abrahams bosome: the rich man also died, and was buried. [23] And in hell he lift vp his eyes being in torments, and seeth Abraham afarre off, and Lazarus in his bosome: [24] And he cried, and said, Father Abraham haue mercie on me, and send Lazarus, that he may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame.

[25] But Abraham sayd, Sonne, remember that thou in thy life time receiuedst thy good things, and likewise Lazarus euill things, but now he is comforted, and thou art tormented. [26] And besides all this, betweene vs and you there is a great gulfe fixed, so that they which would passe from hence to you, cannot, neither can they passe to vs, that would come from thence. [27] Then he sayd, I pray thee therefore father, that thou wouldest send him to my fathers house: [28] For I haue fiue brethren, that he may testifie vnto them, lest they also come into this place of torment. [29] Abraham saith vnto him, They haue Moses and the Prophets, let them heare them. [30] And he said, Nay, father Abraham: but if one went vnto them from the dead, they will repent. [31] And hee said vnto him, If they heare not Moses and the Prophets, neither will they be perswaded, though one rose from the dead.

17. THEN said he vnto the disciples, It is impossible but that offences will

ʻ σκάνδαλα· [o]οὐαὶ δὲ| δι' οὗ ἔρχεται. [2] λυσιτελεῖ αὐτῳ εἰ [p]μύλος ὀνικὸς| περίκειται
ʻ περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἕνα
ʻ τῶν μικρῶν τούτων. [3] προσέχετε ἑαυτοῖς. ἐὰν [q]δὲ| ἁμάρτῃ [r]εἰς σὲ| ὁ ἀδελφός
ʻ σου, ἐπιτίμησον αὐτῷ· καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ. [4] καὶ ἐὰν ἑπτάκις τῆς
ʻ ἡμέρας [s]ἁμάρτῃ| εἰς σὲ, καὶ ἑπτάκις [t]τῆς ἡμέρας| ἐπιστρέψῃ [u]λέγων, Μετανοῶ,
ʻ ἀφήσεις αὐτῷ.ʼ [5] καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ, ʻΠρόσθες ἡμῖν πίστιν.ʼ
[6] Εἶπε δὲ ὁ Κύριος, ʻΕἰ [v]εἴχετε| πίστιν, ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ
ʻ συκαμίνῳ ταύτῃ, Ἐκριζώθητι, καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν
ʻ ὑμῖν. [7] Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ
ʻ τοῦ ἀγροῦ ἐρεῖ [w]εὐθέως, Παρελθὼν [x]ἀνάπεσαι·| [8] ἀλλ' οὐχὶ ἐρεῖ αὐτῷ, Ἑτοίμασον
ʻ τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως [y]φάγω καὶ πίω· καὶ μετὰ

[o] Alex. πλὴν οὐαί. [p] Alex. λίθος μυλικός. [q] Alex. = δέ. [r] Alex. = εἰς σέ. [s] Alex. ἁμαρτήσῃ. [t] Alex. = τῆς ἡμέρας. [u] Rec. + ἐπὶ σέ [v] Alex. ἔχετε. [w] Alex. εὐθύς. [x] Alex. ἀνάπεσον. [y] Alex. φάγε.

WICLIF—1380.

but wo to that man bi whom thei comen. [2] it is more profitable to him if a melnestoon be putte aboute his necke, and he be cast in to the see: thanne that he sclaundre oon of these litil, [3] take ȝe hede ȝou silf, if thi brother hath synned aȝens thee: blame hym, and if he do penaunce: forȝeue hym, [4] and if seuene sithis in the dai he do synne aȝens thee, and seuene sithis in the dai, he be counuertid to thee, and seie it forthenkith me: forȝeue thou to hym, [5] and the apostlis seiden to the lord, encrese to us feith, [6] and the lord seid, if ȝe han feith as the corne of seneuey: ȝe schuln seie to this more tre, be thou drawn up bi the rote, and be ouer plauntid in to the see, and it schal obeie to ȝou, [7] but who of ȝou hath a seruaunte erynge or lesewinge oxis, whiche seith to hym, whanne he turneth aȝen fro the feeld: anoon go and sitte to mete? [8] and seith not to hym: make redi that I soupe, and girde thee and serue me while I ete and drynke: and aftir this thou schalt ete and drynke, [9] where he hath grace to that seruaunt: for he dide that that he comaundid hym? nai I gesse, [10] so ȝe whanne ȝe han don alle thingis that ben comaundid to ȝou, seie ȝe we ben vnprofitable seruauntis: we han don that that we ouȝten to do,

[11] and it was don while ihesus wente in to ierusalem: he passid thoruȝ the myddil of samarie and galilee, [12] and whanne he entrid in to a castel, ten leprous men camen aȝens hym, whiche stoden afer, [13] and reiseden hir vois, and seiden, ihesus comaundour: haue merci on us, [14] and as he saie hem: he seide, go ȝe schewe ȝe ȝou to the preestis. and it was don while thei wenten: thei weren clensid. [15] and oon of hem as he saie, that he was clensid: wente aȝen magnyfiynge god with greet vois, [16] and he fildoun on the face bifor

aȝen, *again*. aȝens, *against*. sithis, *times*.
seneuey, *mustard*. more (*morus*), *mulberry*.
erynge, *ploughing*. lesewinge, *grazing*. castel, *town*.

TYNDALE—1534.

will come. Neverthelesse wo be to him thorow whom they come. [2] It were better for him that a mylstone were hanged aboute his necke, and that he were cast into the see, then that he shuld offende one of this lytleons. [3] Take hede to youre selves. If thy brother trespas agaynst the, rebuke him: and yf he repent, forgeve him. [4] And though he sinne agenst the .vii. tymes in a daye, and seven tymes in a daye tourne agayne to the sayinge: it repenteth me, forgeve him

[5] And the apostles sayde vnto the Lorde: increase oure faith. [6] And the Lorde sayde: yf ye had faith lyke a grayne of mustard sede, and shuld saye vnto this sycamine tree, plucke thy selfe vp by the rootes, and plant thy selfe in the see: he should obey you.

[7] Who is it of you yf he had a servaunte plowinge or fedinge catell, that wolde saye vnto him when he were come from the felde, Goo quickly and syt doune to meate: [8] and wolde not rather saye to him, dresse wherwith I maye sup, and gyrde vp thy selfe and serve me, tyll I have have eaten and dronken: and afterwarde, eate thou, and drinke thou? [9] Doeth he thanke that servaunt because he dyd that which was commaunded vnto him? I trowe not. [10] Soo lykewyse ye, when ye have done all thoose thinges which are commaundedyou: saye, we are vnprofitable servauntes. We have done that which was oure duetye to do.

[11] And it chaunsed as he went to Ierusalem, that he passed thorow Samaria and Galile. [12] And as he entred into a certayne toune, ther met him ten men that were lepers. Which stode a farre of, [13] and put forth their voyces and sayde: Iesu master, have mercy on vs. [14] When he sawe them, he sayde vnto them: Goo and shewe youre selves to the prestes. And it chaunsed as they went, they were clensed. [15] And one of them, when he sawe that he was clensed, turned backe agayne, and with a loude voyce praysed God, [16] and fell doune

CRANMER—1539.

thelesse wo vnto hym thorow whom they come. [2] It were better for hym that a mylstone were hanged aboute hys necke, and he cast into the see, then that he shuld offende one of these lytleons. [3] Take hede to youre selues. If thy brother trespas agaynst the, rebuke hym: and yf he repent, forgeue hym. [4] And though he synne agaynst the seuen tymes in a daye, and seuen tymes in a daye tourne agayne to the, sayinge: it repenteth me, thou shalt forgeue hym.

[5] And the Apostles sayde vnto the Lorde: increase oure fayth. [6] And the Lorde sayde: yf ye had fayth lyke a grayne of mustard sede, and shuld saye vnto this Sycamyne tree, plucke thy selfe vp by the rootes, and plant thy selfe in the see: it shuld obey you.

[7] Who is it of you, yf he had a seruaunte plowynge or fedynge catel, that wyll saye vnto hym when he commeth from the felde: Go quyckly, and syt doune to meate, [8] and sayeth not rather vnto him, dresse, wherwith I maye supp, and gyrde vp thy selfe, and serue me, tyll I haue eaten and droncken: and afterwarde, eate thou, and dryncke thou? [9] Doeth he thanke that seruaunt, because he dyd the thynges that were commaunded vnto hym? I trow not. [10] So likewise ye, when ye haue done all those thynges whych are commaunded you, saye: we are vnprofitable seruauntes. We haue done that, whych was oure duety to do: [11] And it chaunsed as he went to Ierusalem, that he passed thorow Samaria and Galile, [12] And as he entred into a certayne towne, ther met hym ten men that were lepers. Whych stode a farre of, [13] and put forth their voyces and sayde: Iesu master, haue mercy on vs. [14] When he sawe them, he sayde vnto them: Go, shewe youre selues vnto the Prestes. And it came to passe, that as they went, they were clensed. [15] And one of them, when he sawe that he was clensed, turned backe agayne, and wyth a loude voyce praysed God, [16] and

‘ ταῦτα φάγεσαι καὶ πίεσαι σύ; [9] Μὴ [z]χάριν ἔχει | τῷ δούλῳ [a]ἐκείνῳ,| ὅτι ἐποίησε
‘ τὰ διαταχθέντα[b]; [c]οὐ δοκῶ.| [10] οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ δια-
‘ ταχθέντα ὑμῖν, λέγετε, Ὅτι δοῦλοι ἀχρεῖοί ἐσμεν. [d]ὅτι| ὃ ὠφείλομεν ποιῆσαι
‘ πεποιήκαμεν.’

[11] Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἰερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ
μέσου Σαμαρείας καὶ Γαλιλαίας. [12] καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην, ἀπήν-
τησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἳ ἔστησαν πόῤῥωθεν· [13] καὶ αὐτοὶ ἦραν φωνὴν, λέ-
γοντες, ‘Ἰησοῦ, ἐπιστάτα, ἐλέησον ἡμᾶς.’ [14] Καὶ ἰδὼν εἶπεν αὐτοῖς, ‘Πορευθέντες ἐπι-
‘ δείξατε ἑαυτοὺς τοῖς ἱερεῦσι.’ Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν.
[15] εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε, μετὰ φωνῆς μεγάλης δοξάζων
τὸν Θεόν· [16] καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ·

[w] Alex. + αὐτῷ. [z] Alex. ἀνάπεσε. [y] Alex. + ἂν. [z] Alex. ἔχει χάριν. [a] Alex. = ἐκείνῳ. [b] Rec. + αὐτῷ. [c] Alex. = οὐ δοκῶ. [d] Alex. = ὅτι.

GENEVA—1557.

come, but wo be to hym through whome they come. [2] It were better for him that a great mylstone were hanged about his necke, and that he were cast into the sea, then that he should offende one of these litle ones. [3] Take hede to your selues: If thy brother trespace agaynst thee, rebuke hym: and if he be sory and amende, forgeue hym. [4] And thogh he synne agaynst thee seuen tymes in a day, and seuen tymes in a day tourne agayne to thee, saying, It repenteth me, thou shalt forgeue him.

[5] And the Apostles sayd vnto the Lord, Increase our fayth. [6] And the Lord sayd, If he had fayth as muche as *is* a grayne of mustard seede, and shulde say vnto this mulbery tre, plucke thy selfe vp by the rootes, and plante thy self in the sea, it should obey you. [7] Who is it of you that hauing a seruant plowyng or feding cattel, would say vnto hym by and by when he were come from the field, Go, and syt downe to meat? [8] And would not rather say to hym, dresse wherwith I may suppe, and gyrde vp thy self, and serue me, tyl I haue eaten and droncken, and afterward eat thou, and drincke thou? [9] Doth he thanke that seruant, because he dyd that which was commanded vnto him? I trowe not. [10] So likewise ye, when ye haue done all those thinges which are commanded you, say, We are vnproffitable seruantes: We haue done that which was our duety to do.

[11] And so it was when he went to Ierusalem, that he passed through the myddes of Samaria and Galile. [12] And as he entred into a certayne towne, there met him ten men that were lepers, which stode a farre of. [13] And put forth theyr voyces and sayd, Iesus Master, haue mercie on vs. [14] And when he sawe *them*, he sayd vnto them, Go shewe your selues vnto the Priestes. And it chansed that as they went, they were clensed.

[15] Then one of them, when he saw that he was clensed turned backe agayne, and with a loude voyce praysed God. [16] And

RHEIMS—1582.

come: but vvo to him by vvhom they come. [2] It is more profitable for him, if a mil-stone be put about his necke, and he be cast into the sea, then that he scandalize one of these litle ones. [3] Looke vvel to your selues, If thy brother sinne against thee, rebuke him: and if he doe penance, forgiue him. [4] And if he sinne against thee seuen times in a day, and seuen times in a day be conuerted vnto thee, saying, It repenteth me, forgiue him.

[5] And the Apostles said to our Lord, Increase faith in vs. [6] And our lord said, If you had faith like to a mustard seede, you might say to this mulberie tree, be thou rooted vp, and be transplanted into the sea: and it vvould obey you. [7] And vvhich of you hauing a seruant plovving or keeping cattle, that vvil say to him returning out of the field, Passe quickly, sit dovvne: [8] and saith not to him, Make ready supper, and gird thy self, and serue me vvhiles I eate and drinke, and aftervvard thou shalt eate and drinke? [9] Doth he giue that seruant thankes, for doing the things vvhich he commaunded him? I trovv not. [10] So you also, vvhen you shal haue done al things that are commaunded you, say, Vve are vnprofitable seruants: vve haue done that vvhich vve ought to doe.

[11] And it came to passe, as he vvent vnto Hierusalem, he passed through the middes of Samaria and Galilee. [12] And vvhen he entred into a certaine tovvne, there mette him ten men that vvere lepers, vvho stoode a farre of: [13] and they lifted vp their voice, saying, IESVS maister, haue mercie on vs. [14] Vvhom as he savv, he said, Goe, shevv your selues to the Priests. And it came to passe, as they vvent, they vvere made cleane.

[15] And one of them as he savv that he vvas made cleane: vvent backe vvith a loud voice magnifying God, [16] and he fel

AUTHORISED—1611.

come, but wo vnto him through whom they come. [2] It were better for him that a milstone were hanged about his necke, and he cast into the Sea, then that he should offend one of these little ones.

[3] Take heede to your selues: If thy brother trespasse against thee, rebuke him, and if he repent, forgiue him. [4] And if he trespasse against thee seuen times in a day, and seuen times in a day turne againe to thee, saying, I repent, thou shalt forgiue him. [5] And the Apostles said vnto the Lord, Increase our faith. [6] And the Lord said, If yee had faith as a graine of mustard seede, yee might say vnto this Sycamine tree, Be thou plucked vp by the roote, and be thou planted in the sea, and it should obey you. [7] But which of you hauing a seruant plowing, or feeding cattell, will say vnto him by and by when he is come from the field, Goe and sit downe to meate? [8] And wil not rather say vnto him, Make ready wherewith I may suppe, and gird thy selfe, and serue me, till I haue eaten and drunken: and afterward thou shalt eate and drinke. [9] Doeth he thanke that seruant, because he did the things that were commanded him? I trow not. [10] So likewise ye, when ye shal haue done all those things which are commanded you, say, Wee are vnprofitable seruants: wee haue done that which was our duety to doe.

[11] And it came to passe, as he went to Hierusalem, that hee passed thorow the mids of Samaria and Galile. [12] And as he entred into a certaine village, there met him tenne men that were lepers, which stood afarre off. [13] And they lifted vp their voices, and said, Iesus master haue mercie on vs. [14] And when he saw them, he saide vnto them, Goe shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed. [15] And one of them when hee saw that he was healed, turned backe, and with a loud voice glorified God, [16] And fell downe on

καὶ αὐτὸς ἦν Σαμαρείτης. [17] ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, 'Οὐχὶ οἱ δέκα ἐκαθα-
'ρισθησαν; οἱ δὲ ἐννέα ποῦ; [18] οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ
'Θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος;' [19] Καὶ εἶπεν αὐτῷ, 'Ἀναστὰς πορεύου· ἡ πίστις
'σου σέσωκέ σε.'

[20] Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ,
ἀπεκρίθη αὐτοῖς, καὶ εἶπεν, 'Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως·
'[21] οὐδὲ ἐροῦσιν, Ἰδοὺ ὧδε, ἤ, ἰδοὺ ἐκεῖ· ἰδοὺ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν
'ἐστίν.' [22] Εἶπε δὲ πρὸς τοὺς μαθητὰς, 'Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν
'τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. [23] καὶ ἐροῦσιν ὑμῖν,
'Ἰδοὺ [e]ὧδε, ἤ, ἰδοὺ| ἐκεῖ· μὴ ἀπέλθητε, μηδὲ διώξητε. [24] ὥσπερ γὰρ ἡ ἀστραπὴ ἡ
'ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται [f]ὁ

[e] Alex. ὧδε, ἰδοὺ. [f] Rec. + καὶ. [g] Rec. + τοῦ.

WICLIF—1380.

his feet: and dide thankyngis, and this was a samaritan, [17] and ihesus answerid and seide, whether ten ben not clensid: and where ben the nyne? [18] there is noon founden that turned aȝen and ȝaf glorie to god: but this alien, [19] and he seide to hym rise up go thou: for thi feith hath made thee saaf.

[20] And he was axed of the farisies, whanne the rewme of god cometh, and he answerid to hem, ꝛ seide, the rewme of god cometh not with aspiynge: [21] nether thei schuln seie lo here: or lo theer, for lo the rewme of god is withynne ȝou, [22] and he seide to hise disciplis, daies schuln come, whanne ȝe schuln desir to se o dai of mannes sone: and ȝe schuln not se, [23] and thei schulen seie to ȝou, lo here and lo there, nyle ȝe go, nether sue ȝe, [24] for as liȝt schynynge from vndir heuene, schyneth in to tho thingis that ben undir heuene: so mannes sone schal be in his daie, [25] but first it bihoueth hym to suffre many thingis, and to be repreued of this generacioun,

[26] and as it was don in the daies of noe: so it schal be in the daies of mannes sone, [27] thei etun and drunken, weddiden wyues, and weren ȝouun to weddingis, til in to the day in the whiche noe entrid in to the schip: and the greet flood cam and lost alle, [28] also as it was don in the daies of loth: thei etun and drunken, bouȝten and seelden: plauntiden and bildeden, [29] but the dai that loth wente out of sodom: the lord reyned fier and brymstoon fro heuene and lost alle, [30] Like this thing it schal be, in what dai mannes sone schal be schewid, [31] in that our he that is in the roof and his vessels in the hous: come he not doun to take hem awey, and he that schal be in the feeld: also turne not aȝen bihynde, [32] be ȝe myndeful of the wiif of loth, [33] who euer seke to make

rewme, *realm.* aspiynge, *observation.* o, *one.* nyle, *not.* sue, *follow.* ȝouun, *given.* aȝen, *again.*

TYNDALE—1534.

on his face at his fete, and gave him thankes. And the same was a Samaritane. [17] And Iesus answered and sayde: are ther not ten clensed? But where are those nyne? [18] Ther are not founde that returned agane, to geve God prayse, save only this straunger. [19] And he sayde vnto him: aryse, and goo thy waye, thy faith hath made the whoale.

[20] When he was demaunded of the pharises, when the kyngdome of God shuld come: he answered them and sayde: The kyngdome of God cometh not with waytinge for. [21] Nether shall men saye: Loo here, loo there. For beholde, the kyngdome of God is with in you.

[22] And he sayde vnto the disciples: The dayes will come, when ye shall desyre to se one daye of the sonne of man, and ye shall not se it. [23] And they shall saye to you: Se here, Se there. Goo not after them, nor folowe them, [24] for as the lyghtenynge that apereth out of the one parte of the heven, and shyneth vnto the other parte of heven: Soo shall the sonne of man be in his dayes. [25] But fyrst must he suffre many thinges, and be refused of this nacion.

[26] As it happened in the tyme of Noe: So shall it be in the tyme of the sonne of man. [27] They ate, they dranke, they maryed wyves and were maryed, even vnto the same daye that Noe went into the arke: and the floud cam and destroyed them all. [28] Lykewyse also, as it chaunsed in the dayes of Lot. They ate, they dranke, they bought, they solde, they planted, they bilte. [29] And even the same daye that Lot went out of Zodom, it rayned fyre and brymstone from heven, and destroyed them all. [30] After these ensamples, shall it be in the daye when the sonne of man shall appere.

[31] At that daye he that is on the housse toppe, and his stuffe in the housse: let him not come doune to take it out. And lykewyse let not him that is in the feldes, turne backe agayne to that he lefte behynde. [32] Remember Lottes wyfe. [33] Who-

CRANMER—1539.

fell doune on his face at his fete, and gaue hym thankes. And the same was a Samaritane. [17] And Iesus answered, and sayde: are ther not ten clensed? But where are those nyne? [18] Ther are not founde that returned agayne, to geue God prayse, saue only thys straunger. [19] And he sayd vnto him: aryse, go thy waye, thy fayth hath made the whoale.

[20] When he was demaunded of the Pharyses, when the kyngdome of God shuld come, he answered them and sayd: The kyngdome of God shall not come with waytynge for. [21] Nether shall they saye. Lo here, Or lo there. For beholde the kyngdome of God is wyth in you. [22] And he sayde vnto the dyscyples: the dayes wyll come, when ye shall desyre to se one daye of the sonne of man, and ye shall not se it.

[23] And they shall saye to you: Se here, Se there. Go not after them, nor folowe them: [24] for as the lyghtenynge that apereth out of the one parte that is vnder heauen, ꝛ shyneth vnto the other parte whych is vnder heauen, so shall the sonne of man be in hys dayes. [25] But fyrst must he suffre many thynges and be refused of thys nacyon.

[26] And as it happened in the dayes of Noe: so shall it be also in the dayes of the sonne of man. [27] They dyd eate and drynke, they maryed wyues and were maryed, euen vnto the same daye that Noe went into the Arke: and the floud cam, and destroyed them all. [28] Lykewyse also as it chaunced in the dayes of Lot. They dyd eate, they drancke, they bought, they solde, they planted, they buylded: [29] But euen the same daye that Lot went out of zodom, it rayned wyth fyre and brymstone from heauen, and destroyed them all. [30] Euen thus, shall it be in the daye, when the sonne of man shall appere.

[31] At that daye he that is on the house toppe, and his stuffe in the house: let hym not come downe to take it out. And let not hym that is in the felde, turne backe agayne to the thinges that he lefte behynde. [32] Remember Lottes wyfe. [33] Whosoeuer

‘ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. [25] πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ
‘ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. [26] καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις
‘ [g]Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. [27] ἤσθιον, ἔπινον,
‘ ἐγάμουν, [h]ἐξεγαμίζοντο,| ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, καὶ ἦλθεν
‘ ὁ κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας. [28] ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις
‘ Λώτ· ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν· [29] ᾗ δὲ ἡμέρᾳ
‘ ἐξῆλθε Λὼτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ᾽ οὐρανοῦ, καὶ ἀπώλεσεν
‘ ἅπαντας· [30] κατὰ [i]ταῦτα| ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.
‘ [31] ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ,
‘ μὴ καταβάτω ἆραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ
‘ ὀπίσω. [32] μνημονεύετε τῆς γυναικὸς Λώτ. [33] ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ

[h] Alex. ἐγαμίζοντο. [i] Alex. τὰ αὐτὰ.

GENEVA — 1557.

fel downe on hys face at his fete, and gaue him thankes, and the same was a Samaritane. [17] And Iesus answered and sayd, Are there not ten clensed? but where are those nyne? [18] There are not found that returned agayne, to geue God prayse, saue only this stranger. [19] And he sayd vnto him, Aryse, go thy way, thy fayth hath made thee whole.

[20] When he was demanded of the Phariseis, when the kingdome of God should come, he answered them, and sayd, The kingdome of God commeth not with obseruation. [21] Nether shal men say, Lo here, lo there. For behold the kingdome of God is within you. [22] And he said vnto the disciples, The dayes wil come, when ye shal desire to se one of the dayes of the Sonne of man, and ye shal not se it. [23] And they shal say to you, Se here, or Se there. Go not thither, nether folow them. [24] For as the lightening that appeareth out of the one part that is vnder heauen, and shineth vnto the other part which is vnder heauen: So shal the Sonne of man be in his day. [25] But fyrst must he suffre many thynges, and be reproued of this nation.

[26] And as it happened in the dayes of Noe, so shal it be in the dayes of the Sonne of man. [27] They ate, they drancke, they maried wyues, and gaue in mariage, euen vnto that same day that Noe went into the Arke: & the floud came, & destroied them all. [28] Lykewyse also, as it chansed in the dayes of Lot. They ate, they drancke, they boght, they solde, they planted, they buylt. [29] And euen the same day that Lot went out of Sodom, it rayned fyre and brymstone from heauen, and destroyed them all. [30] After these ensamples, shal it be in the day when the Sonne of man shal appeare.

[31] At that day he that is on the house top, and his stuffe in the house, let him not come doune to take it out: and he that is in the field, likewise let him not turne backe to that he lefte behynde. [32] Remember Lottes wyfe. [33] Whosoeuer

RHEIMS — 1582.

on his face before his feete, giuing thankes: and this vvas a Samaritane. [17] And Iesvs ansvvering said, Vvere not ten made cleane? and vvhere are the nine? [18] There vvas not found that returned, and gaue glorie to God, but this stranger. [19] And he said to him, Arise, goe thy vvaies: because thy faith hath made thee safe.

[20] And being asked of the Pharisees, Vvhen commeth the kingdom of God? he ansvvered them and said, The kingdom of God commeth not vvith obseruation: [21] neither shal they say, Loe here, or loe there. for loe the kingdom of God is vvithin you.

[22] And he said to his Disciples, The daies vvil come vvhen you shal desire to see one day of the Sonne of man: and you shal not see. [23] And they vvil say to you, Loe here and loe there. Goe not, neither doe ye folovv after. [24] For euen as the lightening that lighteneth from vnder heauen, vnto those partes that are vnder heauen, shineth: so shal the Sonne of man be in his day. [25] But first he must suffer many things and be reiected of this generation. [26] And as it came to passe in the daies of Noé, so shal it be also in the daies of the Sonne of man. [27] They did eate and drinke, they did marie vviues and vvere giuen to mariage even vntil the day that Noé entred into the arke: and the floud came, and destroyed them al.

[28] Likevvise as it came to passe in the daies of Lot: They did eate and drinke, bought and sould, planted, and builded: [29] and in the day that Lot vvent out from Sodome, it rained fire and brimstone from heauen, and destroyed them all: [30] according to these things it shal be in the day that the Sonne of man shal be reuealed. [31] In that houre he that shal be in the house-toppe, and his vessel in the house, let him not goe dovvne to take them vp: and he that is in the field, in like maner let him not returne backe. [32] Be mindeful of Lots vvife. [33] Vvhoso-

AUTHORISED — 1611.

his face at his feet, giuing him thanks: and hee was a Samaritane. [17] And Iesus answering said, Were there not ten cleansed, but where are the nine? [18] There are not found that returned to giue glory to God, saue this stranger. [19] And he said vnto him, Arise, go thy way, thy faith hath made thee whole.

[20] And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, and said, The kingdome of God commeth not with [α] obseruation. [21] Neither shall they say, Loe here, or loe there: for behold, the kingdom of God is [β] within you. [22] And hee said vnto the disciples, The dayes will come, when ye shall desire to see one of the dayes of the Sonne of man, and ye shall not see it. [23] And they shall say to you, See here, or see there: Goe not after them, nor follow them. [24] For as the lightning that lighteneth out of the one part vnder heauen, shineth vnto the other part vnder heauen: so shall also the Sonne of man be in his day. [25] But first must hee suffer many things, and be reiected of this generation. [26] And as it was in the dayes of Noe: so shall it be also in the dayes of the Sonne of man. [27] They did eate, they dranke, they married wiues, they were giuen in mariage, vntill the day that Noe entred into the arke: and the flood came, and destroyed them all. [28] Likewise also as it was in the dayes of Lot, they did eat, they dranke, they bought, they sold, they planted, they builded: [29] But the same day that Lot went out of Sodome, it rained fire and brimstone from heauen, and destroyed them al: [30] Euen thus shall it be in the day when the Sonne of man is reuealed. [31] In that day he which shal be vpon the house top, and his stuffe in the house, let him not come downe to take it away: and hee that is in the field, let him likewise not returne backe. [32] Remember Lots wife. [33] Whosoeuer shal seeke to saue

[α] *Or*, with outward shew. [β] *Or*, among you.

ʻ σῶσαι, ἀπολέσει αὐτήν· καὶ ὃς ἐὰν ἀπολέσῃ αὐτὴν, ζωογονήσει αὐτήν. [34] λέγω
ʻ ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς· [k] εἷς παραληφθήσεται, καὶ ὁ
ʻ ἕτερος ἀφεθήσεται. [35] δύο ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό· ἡ μία παραληφθήσεται,
ʻ καὶ ἡ ἑτέρα ἀφεθήσεται. [36] δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραληφθήσεται, καὶ ὁ
ʻ ἕτερος ἀφεθήσεται.ʼ [37] Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, ʻ Ποῦ, κύριε;ʼ Ὁ δὲ εἶπεν
αὐτοῖς, ʻ Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται [l] οἱ ἀετοί.ʼ|

XVIII. Ἔλεγε δὲ [m] καὶ| παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν, [2] λέγων, ʻ Κριτής τις ἦν ἔν τινι πόλει, τὸν Θεὸν μὴ φοβούʻ μενος, καὶ ἄνθρωπον μὴ ἐντρεπόμενος. [3] χήρα δὲ [n] ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο
ʻ πρὸς αὐτὸν, λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. [4] Καὶ οὐκ [o] ἠθέλησεν|
ʻ ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, [p] καὶ

[k] Rec. + ὁ. [l] Alex. καὶ οἱ ἀετοί. [m] Alex. = καὶ. [n] Rec. + τις. [o] Alex. ἤθελεν.

WICLIF—1380.

his lijf saaf: schal lese it, and who euer lesith it: schal quiken it.

[34] but I seie to ȝou, in that nyȝt tweyne schuln be in o bedde: oon schal be taken: and the tother forsaken, [35] tweye wymen schulen be gryndynge to gidre, the toon schal be taken ꝛ the tother forsaken, [36] tweyne in a feeld, the toon schal be taken, and the tother lefte, [37] thei answereden and seiden to hym, wher lord, whiche seide to hym, where euer the bodi schal be: thidur schuln be gaderid to gidre also the eglis.

18. AND he seide to hem also a parable, that it bihoueth euermore to preie, and not faile, [2] and seide, there was a iuge in a citee, that dredde not god, nether schamed of men, [3] ꝛ a widowe was in that citee, and sche cam to hym and seide, venge me of myn aduersarie, [4] and he wolde not longe tyme, but aftir thes thingis he seide with ynne hym silf thouȝ I drede not god, and schame not of man: [5] natheles for this widowis is heuye to me, I schal venge hir, leest at the last sche comynge condempne me,

[6] and the lord seide here ȝe what the domesman of wickidnesse seith, [7] and where god schal not do veniaunce of his chosun criynge to hym dai and nyȝt: and schal haue paciens in hem? [8] sothli I seie to ȝou, for sone he schal do veniaunce of hem, netheles gessist thou that mannes sone comynge schal fynde feith in erthe?

[9] and he seide also to sum men that tristid in hem silf as thei weren riȝtful: and dispiseden other, this parable seiynge, [10] tweie men wenten up in to the temple: to preie, the toon a farisie: and the tother a pupplican, [11] ꝛ the farisie stood and preied bi hym silf these thingis and seid, god I do thankyngis to thee, for I am not as other men, rauenouris, vniust,

aȝen, *again*. o, *one*. heuye, *grievous*. domesman, *judge*. sothli, *truly*.

TYNDALE—1534.

soever will goo about to save his lyfe, shall loose it: And whosoever shall loose his lyfe, shall save it.

[34] I tell you: In that nyght, ther shalbe two in one beed, the one shalbe receaved, and the other shalbe forsaken. [35] Two shalbe also a grindynge to gedder: the one shalbe receaved, and the other forsaken. [37] And they answered, and sayde to him: wheare Lorde? And he sayd vnto them: whersoever the body shalbe, thyther will the egles resoorte.

18. AND he put forth a similitude vnto them, signifyinge that men ought alwayes to praye, and not to be wery [2] sayinge: Ther was a Iudge in a certayne cite, which feared not god nether regarded man. [3] And ther was a certayne wedowe in the same cite, which came vnto him sayinge: avenge me of myne adversary. [4] And he wolde not for a whyle. But afterwarde he sayd vnto him selfe: though I feare not God, nor care for man, [5] yet because this wedowe troubleth me, I will avenge her lest at the laste she come and hagge on me.

[6] And the lorde sayd: heare what the vnrightewes Iudge sayeth. [7] And shall not god avenge his electe, which crye daye and nyght vnto him, ye though he differre them. [8] I tell you he will avenge them, and that quickly. Neverthelesse, when the sonne of man cometh, suppose ye, that he shall fynde faithe on the erthe.

[9] And he put forthe this similitude, vnto certayne which trusted in them selves that they were perfecte, and despysed other. [10] Two men went vp into the temple to praye: the one a pharise, and the other a publican. [11] The pharise stode and prayed thus with him selfe. God I thanke the that I am not as other men are, extorsioners, vniuste, advoutrers, or as this

CRANMER—1539.

wyll go about to saue hys lyfe, shall lose it: and whosoeuer shall lose hys lyfe, shall saue it. [34] I tell you: in that nyght ther shalbe two in one bed, the one shalbe receaued, the other shalbe forsaken: [35] Two shalbe agryndynge together: the one shalbe receaued, and the other forsaken. [36] (*Two in the felde, the one shalbe receaued, and the other forsaken.*) [37] And they answered, and sayd to him: where Lorde: He sayd vnto them: whersoeuer the body shalbe, thyther wyll also the Egles be gathered together.

18. AND he put forth a parable vnto them, sygnifying that men ought all wayes to praye and not to be wery, [2] sayinge: Ther was in a certayne cytie a iudge, whych feared not God, nether regarded man. [3] And ther was a certayne wedowe in the same cytye, and she came vnto hym, sayinge: auenge me of myne aduersary. [4] And he wolde not for a whyle. But after warde he sayd within him selfe: though I feare not God, nor care for man, [5] yet because thys wedowe is importune vpon me, I wyll auenge her, lest she come at the last and rayle on me. [6] And the Lorde sayd: heare what the vnryghtewes Iudge sayeth. [7] And shall not God auenge hys electe, whych crye daye and nyght vnto hym, yee though he deferre them? [8] I tell you that he wyll auenge them, and that quickly. Neuerthelesse, when the sonne of man commeth, shall he fynde fayth on the erth?

[9] And he tolde thys parable, vnto certayne whych trusted in them selues that they were perfecte, and despysed other. [10] Two men went vp into the temple to praye: the one a Pharyse, and the other a publycan. [11] The Pharyse stode and prayed thus wyth hym selfe: God, I thanke the, that I am not as other men are, extorsioners, vniuste, aduoutrers, or as this

ἄνθρωπον οὐκ| ἐντρέπομαι· [5] διάγε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην,
ἐκδικήσω αὐτὴν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.' [6] Εἶπε δὲ ὁ Κύριος,
'Ακούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει· [7] ὁ δὲ Θεὸς οὐ μὴ [q]ποιήσει| τὴν ἐκδίκησιν
τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ [r]μακροθυμῶν|
ἐπ' αὐτοῖς; [8] λέγω ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς
τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;'

[9] Εἶπε δὲ [s]καὶ| πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ
ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην· [10] 'Ἄνθρωποι δύο ἀνέβησαν
εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης. [11] ὁ Φαρισαῖος
σταθεὶς [t]πρὸς ἑαυτὸν ταῦτα| προσηύχετο, Ὁ Θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ
εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοὶ, ἢ καὶ ὡς οὗτος ὁ

[p] Alex. *οὐδὲ ἄνθ.* [q] Alex. *ποιήσῃ.* [r] Alex. *μακροθυμεῖ.* [s] Const. = *καὶ.* [t] Alex. *ταῦτα πρὸς ἑαυτὸν.*

GENEVA—1557.

wyl go about to saue his soule, shal lose it: and whosoeuer shal lose it, shal restore it to life. [34] I tel you, in that nyght, there shalbe two in one bed, the one shalbe receaued, and the other shalbe forsaken. [35] Two women shalbe grindyng together: the one shalbe taken, and the other left. [37] And they answered, and sayd to hym, Where Lorde? And he sayd vnto them, Whersoeuer the body shalbe, thither wyl also the Egles resorte.

18. AND he put forth a similitude also vnto them, *to this end* that they oght alwayes to pray, and not to wax feinte. [2] Saying, There was a Iudge in a certain citie, which feared not God, nether reuerenced man. [3] And there was a certain widow in the same citie, which came vnto him, saying, Do me iustice against myne aduersarie. [4] And he would not for a *longe* tyme: but afterwarde he sayd with hym self, Thogh I feare not God, nor reuerence man. [5] Yet because thys widowe troubleth me, I wil do her right, lest at the last she come and make me weary *with her importunitie.*

[6] And the Lord sayd, Heare what the vnryghteous Iudge sayeth. [7] And shal not God auenge his electe, whych cry day and night vnto him, yea thogh he deferre them? [8] I tel you he wil auenge them, and that quickly. Neuerthelesse, when the Sonne of man cometh, suppose ye that he shal fynde fayth on the earth? [9] And he put forth this similitude vnto certayn whych trusted in them selues that they were perfect, and despised other. [10] Two men went vp into the temple to pray: the one a Pharisei, and the other a Publican. [11] The Pharisei stode and praied thus with him self, God, I thanke thee that I am not as other men are, extorsioners, vniust, aduouterers, or as this Publican.

RHEIMS—1582.

euer seeketh to saue his life, shal lose it: and vvhosoeuer doth lose the same, shal quicken it. [34] I say to you, in that night there shal be tvvo in one bed: the one shal be taken, and the other shal be left: [35] tvvo vvomen shal be grinding together: the one shal be taken, and the other shal be left: [36] tvvo in the field: the one shal be taken, and the other shal be left. They ansvvering say to him, Vvhere Lord? [37] Vvho said to them, Vvheresoeuer the body shal be, thither vvil the eagles also be gathered together.

18. AND he spake also a parable to them that it behoueth alwaies to pray, and not to be weary, [2] saying, There was a certaine iudge in a certaine citie, vvhich feared not God, and of man made no accoumpt. [3] And there vvas a certaine vvidow in that citie: and she came to him, saying, Reuenge me of mine aduersarie. [4] And he vvould not of a long time. but aftervvard he said vvithin him self, Although I feare not God, nor make accoumpt of man: [5] yet because this vvidovv is importune vpon me, I vvil reuenge her, lest at the last she come and defame me. [6] And our Lord said, Heare vvhat the iudge of iniquitie sayeth. [7] And vvil not God reuenge his elect that crie to him day and night: and vvil he haue patience in them? [8] I say to you that he vvil quickly reuenge them. But yet the Sonne of man comming, shal he finde trovv you, faith in the earth?

[9] And he said also to certaine that trusted in them selues as iust, and despised others, this parable: [10] Tvvo men vvent vp into the Temple to pray: the one a Pharisee, and the other a Publicane. [11] The Pharisee standing, praied thus vvith him self: God, I giue thee thankes that I am not as the rest of men, extorcioners, vniust,

AUTHORISED—1611.

his life, shall lose it, and whosoeuer shall lose his life, shall preserue it. [34] I tell you, in that night there shal be two men in one bed, the one shal be taken, the other shall be left. [35] Two women shall bee grinding together, the one shall be taken, and the other left. [a] [36] Two men shalbe in the field, the one shall be taken, and the other left. [37] And they answered, and said vnto him, Where, Lord? And he said vnto them, Wheresoeuer the body is, thither will the Eagles be gathered together.

18. AND he spake a parable vnto them, *to this ende*, that men ought alwayes to pray, and not to faint, [2] Saying, there was in a citie a Iudge, which feared not God, neither regarded man. [3] And there was a widow in that citie, and she came vnto him, saying, Auenge me of mine aduersary: [4] And hee would not for a while. But afterward he said within himselfe, Though I feare not God, nor regard man, [5] Yet because this widow troubleth me, I will auenge her, lest by her continuall comming, she weary me. [6] And the Lord said, Heare what the vniust Iudge saith. [7] And shall not God auenge his owne elect, which cry day and night vnto him, thogh he beare long with them? [8] I tel you that he wil auenge them speedily. Neuerthelesse, when the Son of man commeth, shall he find faith on the earth?

[9] And he spake this parable vnto certaine which trusted in themselues [β] that they were righteous, and despised other: [10] Two men went vp into the Temple to pray, the one a Pharisee, and the other a Publicane. [11] The Pharisee stood and prayed thus with himselfe, God, I thank thee, that I am not as other men are, extortioners, vniust, adulterers, or euen as this Publi-

[a] This 36. v. is wanting in most of the Greek copies.
[β] *Or*, as being righteous.

'τελώνης. 12 νηστεύω δὶς τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. 13 Καὶ
'ὁ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν
'ἐπᾶραι· ἀλλ' ἔτυπτεν [u]εἰς| τὸ στῆθος αὐτοῦ, λέγων, Ὁ Θεὸς, ἱλάσθητί μοι
'τῷ ἁμαρτωλῷ. 14 Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ,
'[v]ἢ γὰρ ἐκεῖνος.| ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτὸν
'ὑψωθήσεται.'

15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ
[w]ἐπετίμησαν| αὐτοῖς. 16 ὁ δὲ Ἰησοῦς [x]προσκαλεσάμενος αὐτὰ εἶπεν,| 'Ἄφετε τὰ
'παιδία ἔρχεσθαι πρός με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασι-
'λεία τοῦ Θεοῦ. 17 ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς
'παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.'

[u] Alex. = εἰς. [v] Rec. ἢ ἐκεῖνος. [w] Alex. ἐπετίμων. [x] Alex. προσεκαλεῖτο (s. προσεκαλέσατο) αὐτὰ, λέγων.

WICLIF—1380.

auouters, as also this pupplican, 12 I fast twies in the woke, I ȝeue tithis of alle thingis that I haue in possessioun, 13 and the pupplican stode afer, and wolde nether reise his iȝen to heuene, but smoot his brist: and seide, god be merciful to me synner. 14 truli I seie to ȝou, this ȝede doun in to his hous, and was iustified fro the tother, for eche that enhauncith hym: schal be made lowe, and he that mekith hym: schal be enhauncid,

15 and thei brouȝten to hym ȝong children that he schulde touche hem, and whanne the discipilis saien this thing: thei blameden hem, 16 but ihesus clepid to gidre hem and seide, suffre ȝe children to come to me: and nyle ȝe forbede hem, for of suche is the kyngdom of heuenes, 17 truli I seie to ȝou, who euer schal not take the kyngdom of god as a child: he schal not entre in to it,

18 ȶ a prince axed hym and seid, good maister in what thing doynge: schal I welde euerlastynge liif? 19 and ihesus seid to hym, what seist thou me good, no man is good but god aloone, 20 thou knowist the comaundementis, thou schalt not sle, thou schalt do no leccherie, thou schalt not do thefte, thou schalt not seie fals witnessynge, worschip thi fadir and thi modir, 21 which seide, I haue kepte alle these thingis fro my ȝougthe, 22 and whanne this thing was herd: ihesus seide to hym, ȝit o thing failith to thee, sille thou alle thingis that thou hast and ȝeue to pore men: ȶ thou schalt haue tresour in heuene, and come ȶ sue thou me, 23 whanne these thingis weren herd, he was sorweful: for he was ful riche.

24 and ihesus seyng him maad sorie: seyde hou hard thei that han money: schuln entre in to the kyngdom of god, 25 for it is liȝtir a camel to passe thoruȝ a nedels iȝe: thanne a riche man to entre

iȝen, *eyes* ȝede, *went*. clepid, *called*. nyle, *not*. welde, *possess*. o, one. ȝeue, *give*. sue, *follow*.

TYNDALE—1534.

publican. 12 I fast twyse in the weke. I geve tythe of all that I possesse. 13 And the publican stode afarre of, and wolde not lyfte vp his eyes to heven, but smote his brest sayinge: God be mercyfull to me a synner. 14 I tell you: this man departed home to his housse iustified moore then the other. For every man that exalteth him selfe, shalbe brought low: And he that humbleth him selfe, shalbe exalted

15 They brought vnto him also babes, that he shuld touche them. When his disciples sawe that, they rebuked them.

16 But Iesus called them vnto him, and sayde: Suffre chyldren to come vnto me, and forbidde them not. For of soche is the kyngdome of God. 17 Verely I saye vnto you: whosoever receaveth not the kyngdome of God, as a chylde: he shall not enter therin.

18 And a certayne ruler axed him sayinge: Good Master: what ought I to do, to obtayne eternall lyfe? 19 Iesus sayd vnto him: Why callest thou me good? No man is good, save God only. 20 Thou knowest the commaundmentes: Thou shalt not commit advoutry: thou shalt not kyll: thou shalt not steale: thou shalt not beare false witnes: Honoure thy father and thy mother. 21 And he sayde: all these have I kept from my youthe. 22 When Iesus hearde that, he sayde vnto him: Yet lackest thou one thinge. Sell all that thou hast, and distribute it vnto the poore, and thou shalt have treasure in heven, and come, and folowe me. 23 When he heard that, he was hevy: for he was very ryche.

24 When Iesus sawe him morne, he sayde: with what difficulte shall they that have ryches, enter into the kyngdome of God: 25 it is easyer for a camell to goo thorow a nedles eye, then for a ryche

CRANMER—1539.

publycan. 12 I fast twyse in the weke. I geue tythe of all that I possesse. 13 And the publycan stondyng a farre of, wolde not lyfte vp hys eyes to heauen, but smote vpon hys brest, sayinge: God be mercyfull to me a synner. 14 I tell you: thys man departed home to hys house iustified, more then the other. For euery one that exalteth him selfe, shalbe brought lowe: And he that humbleth him selfe, shalbe exalted.

15 They brought vnto him also yong chyldren, that he shulde touche them. When hys dyscyples sawe it, they rebuked them. 16 But Iesus (whan he had called them vnto hym) sayde: Suffre chyldren to come vnto me, and forbydde them not. For of soch is the kyngdome of God. 17 Uerely I saye vnto you: whosoeuer receaueth not the kyngdome of God as a chylde, shall not enter therin. 18 And a certayne ruler asked him, sayinge: good master, what ought I to do, to obtayne eternall lyfe?

19 Iesus sayde vnto him: Why callest thou me good? None is good, saue God onely. 20 Thou knowest the commaundementes: Thou shalt not commit aduoutry: thou shalt not kyll: thou shalt not steale: thou shalt not beare false wytnes: Honoure thy father and thy mother. 21 And he sayde: all these haue I kept from my youth vp. 22 When Iesus hearde that, he sayde vnto him: Yet lackest thou one thynge. Sell all that thou hast, and distrybute vnto the poore, and thou shalt haue treasure in heauen, and come, folowe me. 23 When he hearde this, he was sory: for he was very ryche.

24 When Iesus sawe that he was sory, he sayde: wyth what diffyculte shall they that haue, mony, enter into the kingdome of God? 25 it is easyer for a camell to go thorow a nedles eye, then for a

[18] *Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων, λέγων, ‘Διδάσκαλε ἀγαθὲ, τί ποιήσας ζωὴν*
‘ αἰώνιον κληρονομήσω;’ [19] *Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, ‘Τί με λέγεις ἀγαθόν; οὐδεὶς*
‘ ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεός. [20] *τὰς ἐντολὰς οἶδας, “Μὴ μοιχεύσης· μὴ φονεύσῃς·*
“ μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς· τίμα τὸν πατέρα σου καὶ τὴν μητέρα [y] σου.”’
[21] *Ὁ δὲ εἶπε, ‘Ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.’* [22] *Ἀκούσας δὲ [z] ταῦτα*
ὁ Ἰησοῦς εἶπεν αὐτῷ, ‘Ἔτι ἕν σοι λείπει· πάντα ὅσα ἔχεις πώλησον, καὶ [a] διάδος
‘ πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.’ [23] *Ὁ δὲ ἀκού-*
‘ σας ταῦτα περίλυπος ἐγένετο· ἦν γὰρ πλούσιος σφόδρα. [24] *Ἰδὼν δὲ αὐτὸν ὁ Ἰη-*
‘ σοῦς [b] περίλυπον γενόμενον εἶπε, ‘Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσ-
‘ ελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ. [25] *Εὐκοπώτερον γάρ ἐστι, κάμηλον διὰ*
‘ τρυμαλιᾶς [c] ῥαφίδος [d] εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ

[y] Alex. = σου. [z] Alex. = ταῦτα. [a] Alex. δὸς. [b] Alex. = περίλυπον γενόμενον. [c] Alex. βελόνης. [d] Alex. διελθεῖν.

GENEVA—1557.

[12] I fast twyse in the weke: I geue tythe of all that I possesse. [13] And the Publican was a farre of, and wolde not lyft vp so muche as his eyes to heauen, but smote his brest, saying, God be mercyful to me a synner. [14] I tel you, this man departed home to hys house iustified, rather then the other: for euery man that exalteth hym self, shalbe broght low: and he that humbleth him self, shalbe exalted.

[15] They broght vnto him also babes, that he shulde touche them. When his disciples saw *that*, they rebuked them. [16] But Iesus called the children vnto him, and sayd, Suffre babes to come vnto me, and forbid them not, for of suche is the kyngdome of God.

[17] Verely I say vnto you, whosoeuer receaueth not the kyngdome of God as a babe, he shal not enter therin. [18] Then a certayn ruler asked hym, saying, Good maister, what oght I to do, to obtayn eternal lyfe? [19] Iesus sayd vnto him, Why callest thou me good? None is good, saue one *to wyt* God. [20] Thou knowest the commandementes, commit not aduoutry, kil not, steale not, beare not false witnes, honour thy father and thy mother. [21] And he sayd, All these haue I kept from my youth. [22] When Iesus heard that, he sayd vnto him, Yet lackest thou one thing: Sel all that thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come, folowe me.

[23] When he heard that, he was very heuy: for he was maruelous ryche. [24] When Iesus sawe him morne, he sayd, With what difficultie shal they that haue ryches, entre into the kyngdome of God? [25] It is easyer for a camel to go through a nedles

RHEIMS—1582.

aduouterers, as also this Publicane. [12] I fast tvvise in a vveeke: I giue tithes of al that I possesse. [13] And the Publicane standing a farre of vvould not so much as lift vp his eies tovvard heauen: but he knocked his breast, saying, God be merciful to me a sinner. [14] I say to you, this man vvent dovvne into his house iustified more then he: because euery one that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted.

[15] And they brought vnto him infants also, that he might touche them. Vvhich thing vvhen the Disciples savv, they rebuked them. [16] But IESVS calling them together, said, Suffer children to come vnto me, and forbid them not, for the kingdom of heauen is for such. [17] Amen I say to you, Vvhosoeuer receiueth not the kingdom of God as a childe, shal not enter into it.

[18] And a certaine Prince asked him, saying, Good maister, by doing vvhat, shal I possesse euerlasting life? [19] And IESVS said to him, Vvhy doest thou call me good? None is good but only God. [20] Thou knovvest the commaundements: *Thou shalt not kil, Thou shalt not commit aduoutrie, Thou shalt not beare false vvitnes, Thou shalt not steale, Honour thy father and mother.* [21] Vvho said, Al these things haue I kept from my youth.

[22] Vvhich IESVS hearing, said to him, Yet one thing thou lackest: Sel al that euer thou hast, and giue to the poore, and thou shalt haue treasure in heauen: and come, folovv me. [23] He hearing these things, vvas stroken sad: because he vvas very riche. [24] And IESVS seeing him stroken sad, said, Hovv hardly shal they that haue money, enter into the kingdom of God? [25] For it is easier for a camel to passe through the eie of a nedle, then for a

AUTHORISED—1611.

cane. [12] I fast twise in the weeke, I giue tithes of all that I possesse. [13] And the Publicane standing afarre off, would not lift vp so much as his eyes vnto heauen: but smote vpon his breast, saying, God be mercifull to me a sinner. [14] I tell you, this man went downe to his house iustified rather then the other: For euery one that exalteth himselfe, shall be abased: and he that humbleth himselfe, shall be exalted.

[15] And they brought vnto him also infants that he should touch them: but when his disciples saw it, they rebuked them. [16] But Iesus called them vnto him, and said, Suffer little children to come vnto me, and forbid them not: for of such is the kingdome of God. [17] Uerely I say vnto you, whosoeuer shall not receiue the kingdome of God as a little child, shall in no wise enter therein. [18] And a certaine ruler asked him, saying, Good master, what shall I doe to inherit eternall life? [19] And Iesus sayd vnto him, Why callest thou me good? None is good saue one, *that is* God. [20] Thou knowest the commaundements, Doe not commit adultery, Doe not kill, Doe not steale, Doe not beare false witnesse, Honour thy father and thy mother. [21] And he said, All these haue I kept from my youth vp.

[22] Now when Iesus heard these things, he sayd vnto him, Yet lackest thou one thing: Sell all that thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come follow me. [23] And when he heard this, he was very sorowfull, for he was very rich.

[24] And when Iesus saw that he was very sorrowfull, he said, How hardly shal they that haue riches, enter into the kingdome of God? [25] For it is easier for a camell to goe thorow a needles eye, then for a

'εἰσελθεῖν.' [26] Εἶπον δὲ οἱ ἀκούσαντες, 'Καὶ τίς δύναται σωθῆναι;' [27] 'Ο δὲ
εἶπε, 'Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατά ἐστι παρὰ τῷ Θεῷ.' [28] Εἶπε δὲ
[e]ὁ| Πέτρος, 'Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι.' [29] 'Ο δὲ
εἶπεν αὐτοῖς, 'Ἀμὴν λέγω ὑμῖν, ὅτι οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν, ἢ γονεῖς, ἢ
'ἀδελφοὺς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ, [30] ὃς οὐ μὴ
'ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ
'ζωὴν αἰώνιον.'

[31] Παραλαβὼν δὲ τοὺς δώδεκα, εἶπε πρὸς αὐτοὺς, 'Ἰδοὺ, ἀναβαίνομεν εἰς Ἱερο-
'σόλυμα, καὶ [f]τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ
'τοῦ ἀνθρώπου. [32] παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται, καὶ ὑβρισ-

[e] Const. = ὁ. [f] Alex. + ἂν.

WICLIF—1380.

in to the kingdom of god, [26] and thei that herden these thinigs: seiden, who mai be made saaf, [27] and he seide to hem, tho thingis that ben inpossible anentis men: ben possible anentis god, [28] but petir seid, lo we han lefte alle thingis: and han sued thee, [29] ȝt he seide to him, truli I seie to ȝou, there is no man that schal forsake hous, or fadir or modir, or britheren, or wiif, or children, or feldis for the rewme of god: [30] and schal not resceyue many mo thingis in this tyme, and in the world to comynge euerlastynge liif,

[31] and ihesus toke his twelue disciplis, and seide to hem, lo we gon up to ierusalem, and alle thingis schulen be endid that ben writun bi the profetis of mannes sone, [32] for he schal be bitraied to hethen men: and he schal be scorned, and scorged and bispat, [33] and aftir that thei han scourgid: thei schuln sle hym, and the thridde dai he schal rise aȝen, [34] and thei undirstoden no thing of these, and this word was hid fro hem: and thei undirstoden not tho thingis that weren seid,

[35] but it was don, whanne ihesus cam nyȝ to ierico: a blynde man satte bisidis the weye and beggid, [36] and whanne he herde the puple passynge: he axed what this was, [37] and thei seiden to hym: that ihesus of nazareth passid, [38] and he cried and seide, ihesus the sone of dauith: haue merci on me, [39] ȝt thei that wenten bifor blameden hym, that he schulde be stille, but he cried myche the more, thou sone of dauith: haue merci on me, [40] and ihesus stode ȝt comaundid hym to be brouȝt forth to hym, and whanne he cam nyȝ, he axed him, [41] ȝt seide, what wilt thou that I schal do to thee? and he seide, lord that I se, [42] and ihesus seide to hym,

anentis, *with*. sued, *followed*. rewme, *realm*.

TYNDALE—1534.

man to enter into the kyngdome of God. [26] Then sayde they that hearde that: And who shall then be saved? [27] And he sayde: Thinges which are vnpossible with men are possible with God.

[28] Then Peter sayde: Loo we have lefte all, and have folowed the. [29] And he sayde vnto them: Verely I saye vnto you, ther is noo man that leaveth housse, other father and mother, other brethren or wyfe or chyldren for the kyngdome of Goddes sake, [30] which same shall not receave moche moore in this worlde: and in the worlde to come, lyfe everlastinge.

[31] He toke vnto him twelve, and sayde vnto them. Beholde we go vp to Ierusalem, and all shalbe fulfilled that are written by the Prophetes of the sonne of man. [32] He shalbe delivered vnto the gentils, and shalbe mocked, and shalbe despytfully entreated, and shalbe spetted on: [33] and when they have scourged him, they will put him to deeth, and the thyrde daye he shall aryse agayne. [34] But they vnderstode none of these thinges. And this sayinge was hid from them. And they perceaved not the thinges which were spoken.

[35] And it came to passe, as he was come nye vnto Hierico, a certayne blynde man sate by the waye syde begginge. [36] And when he hearde the people passe by, he axed what it meant: [37] And they sayde vnto him, that Iesus of Nazareth passed by. [38] And he cryed sayinge: Iesus the sonne of David, have thou mercy on me. [39] And they which went before rebuked him, that he shuld holde his peace. But he cryed so moche the moare, thou sonne of David have mercy on me. [40] And Iesus stode styll, and commaunded him to be brought vnto him. And when he was come neare, he axed him, [41] sayinge: What wilt thou that I do vnto the? And he sayde: Lorde, that I maye receave my sight. [42] Iesus sayde vnto him:

CRANMER—1539.

ryche man to enter into the kyngdome of God. [26] And they that hearde it: sayd: And who can then be saued? [27] And he sayde: The thynges whych are vnpossyble with men, are possyble wyth God.

[28] Then Peter sayde: Lo, we haue forsaken all, and folowed the. [29] He sayde vnto them: Uerely I saye vnto you: ther is no man that hath forsaken house, ether father or mother, ether brethren, or wyfe, or chyldren (for the kyngdome of Goddes sake) [30] whych shall not receaue moch more in thys worlde, and in the worlde to come, lyfe euerlastynge.

[31] Iesus toke vnto him the twelue, and sayd vnto them: Beholde, we go vp to Ierusalem, and all shalbe fulfylled, that are wrytten by the Prophetes, of the sonne of man. [32] For he shalbe delyuered vnto the gentyls, and shalbe mocked, and despytfully entreated, and spytted on: [33] and when they haue scourged hym, they wyll put him to deeth, and the thryd daye he shall aryse agayne. [34] And they vnderstode none of these thinges. And thys sayinge was hyd from them, so that they perceaued not the thynges whych were spoken.

[35] And it came to passe, that as he was come nye vnto Hierico, a certayne blynde man sate by the waye syde, beggynge. [36] And when he hearde the people passe by, he asked what it meant. [37] And they sayde vnto hym, that Iesus of Nazareth passed by. [38] And he cryed, sayinge: Iesu thou sonne of Dauid, haue mercy on me. [39] And they whych went before, rebuked hym, that he shuld holde hys peace. But he cryed so moch the more: thou sonne of Dauid, haue mercy on me. [40] And Iesus stode styll, and commaunded hym to be brought vnto hym. And when he was come neare, he asked hym, [41] sayinge: what wilt thou that I do vnto the? And he sayde: Lorde, that I maye receaue my syght. [42] And Iesus sayde vnto hym:

'θήσεται, καὶ ἐμπτυσθήσεται, [33] καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν· καὶ τῇ 'ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.' [34] Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

[35] Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχὼ, τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν· [36] ἀκούσας δὲ ὄχλου διαπορευομένου, ἐπυνθάνετο, τί εἴη τοῦτο. [37] ἀπήγγειλαν δὲ αὐτῷ, 'Ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται.' [38] Καὶ ἐβόησε, λέγων, 'Ἰησοῦ, υἱὲ Δαυὶδ, ἐλέησόν με.' [39] Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν, 'Υἱὲ Δαυὶδ, ἐλέησόν με.' [40] Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτὸν, [41] [g] λέγων,| 'Τί σοι θέλεις ποιήσω;' Ὁ δὲ εἶπε, 'Κύριε, ἵνα ἀναβλέψω.' [42] Καὶ

[g] Alex. = λέγων.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
eye: then for a ryche man to entre into the kyngdome of God. [26] Then sayd they that heard *that*, And who then can be saued. [27] And he said, Thynges which are vnpossible with men, are possible with God. [28] Then Peter sayd, Lo, we haue left all, and haue folowed thee.	riche man to enter into the kingdom of God. [26] And they that heard, said, And vvho can be saued? [27] He said to them, The things that are impossible vvith men, are possible vvith God. [28] And Peter said, Loe, vve haue left al things, and haue folovved thee. [29] Vvho said to them, Amen I say to you, There is no man that hath leaft house, or parents, or brethren, or vvife, or children for the kingdom of God,	rich man to enter into the kingdom of God. [26] And they that heard it, said, Who then can be saued? [27] And he said, The things which are vnpossible with men, are possible with God. [28] Then Peter said, Loe, we haue left all, and followed thee. [29] And he said vnto them, Uerely, I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdome of Gods sake,
[29] And he sayd vnto them, Verely, I say vnto you, ther is no man that leaueth house, other father and mother, other brethren, or wyfe, or chyldren for the kyngdome of Gods sake, [30] Which shal not receaue muche more in thys worlde, and in the worlde to come lyfe euerlastyng. [31] Then Iesus toke vnto hym the twelue, and sayd vnto them, Beholde, we go vp to Ierusalem, and all thinges shalbe fulfylled to the Sonne of man, that are wrytten by the Prophetes. [32] For he shalbe deliuered vnto the Gentils, and shalbe mocked, and shalbe spyte fully entreated, and shall be spitted on. [33] And when they haue scourged him, they wyl put him to deathe: but the thyrd day, he shal ryse agayne. [34] But they vnderstode none of these thinges: and this saying was hid from them, nether perceaued they the thinges which were spoken.	[30] and shal not receiue much more in this time, and in the vvorld to come life euerlasting. [31] And Iesvs tooke the Tvvelue, and said to them, Behold vve goe vp to Hierusalem, and al things shal be consummate vvhich vvere vvritten by the Prophets of the sonne of man. [32] For he shal be deliuered to the Gentiles, and shal be mocked, and scourged, and spit vpon: [33] and after they haue scourged him, they vvil kil him, and the third day he shal rise againe. [34] And they vnderstoode none of these things, and this vvord vvas hid from them, and they vnderstoode not the things that vvere said.	[30] Who shall not receiue manifold more in this present time, and in the world to come life euerlasting. [31] Then he tooke vnto him the twelue, and said vnto them, Behold, we go vp to Hierusalem, and all things that are written by the Prophets concerning the sonne of man, shall be accomplished. [32] For he shall be deliuered vnto the Gentiles, and shall be mocked, and spitefully intreated, and spitted on: [33] And they shall scourge him, and put him to death, and the third day hee shall rise againe. [34] And they vnderstood none of these things: and this saying was hid from them, neither knew they the things which were spoken.
[35] And it came to passe, that as he was come nye vnto Iericho, a certain blynde man sate by the way syde beggyng. [36] Then when he heard the people passe by, he asked what it meant. [37] And they sayd vnto hym, that Iesus of Nazaret passed by. [38] Then he cryed saying, Iesus the Sonne of Dauid, haue thou mercie on me. [39] And they which went before, rebuked hym, that he should holde hys peace: But he cryed so muche the more, Thou Sonne of Dauid, haue mercie on me. [40] And Iesus stode styll, and commanded hym to be broght vnto hym: and when he was come neare, he asked hym, [41] Saying, What wylt thou that I do vnto thee? And he said, Lord that I may receaue my syght. [42] And Iesus sayd vnto	[35] And it came to passe, vvhen he drevv nigh to Iericho, a certaine blinde man sate by the vvay, begging. [36] And vvhen he heard the multitude passing by, he asked what this should be. [37] And they told him that Iesvs of Nazareth passed by. [38] And he cried saying, Iesvs sonne of Dauid, haue mercie vpon me. [39] And they that vvent before, rebuked him, that he should hold his peace. But he cried much more, Sonne of Dauid haue mercie vpon me. [40] And Iesvs standing, commaunded him to be brought vnto him. And vvhen he vvas come neere, he asked him, [41] saying, Vvhat vvilt thou that I doe to thee? but he said, Lord, that I may see. [42] And Iesvs said to him, Do	[35] And it came to passe, that as he was come nigh vnto Iericho, a certaine blinde man sate by the way side, begging, [36] And hearing the multitude passe by, he asked what it meant. [37] And they told him that Iesus of Nazareth passeth by. [38] And he cried, saying, Iesus thou sonne of Dauid, haue mercie on me. [39] And they which went before, rebuked him, that hee should holde his peace: but he cried so much the more, Thou Sonne of Dauid, haue mercie on me. [40] And Iesus stood and commanded him to be brought vnto him: and when he was come neere, he asked him, [41] Saying, what wilt thou that I shall doe vnto thee? And he said, Lord, that I may receiue my sight. [42] And Iesus

ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε. 43 Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.

XIX. Καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχώ· 2 καὶ ἰδοὺ, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος· 3 καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν, τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. 4 καὶ [h]προδραμὼν| ἔμπροσθεν ἀνέβη ἐπὶ συκομώραίαν, ἵνα ἴδῃ αὐτόν· ὅτι [i]ἐκείνης ἤμελλε διέρχεσθαι. 5 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτὸν, καὶ εἶπε πρὸς αὐτὸν, Ζακχαῖε, σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι. 6 Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων. 7 καὶ ἰδόντες ἅπαντες διεγόγγυζον, λέγοντες, Ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθε καταλῦσαι.

[h] Const. προσδραμὼν. [i] Rec. + δι'.

WICLIF—1380.

biholde: thi feith hath made the saaf/ 43 and anoon he saie: ȝ sued him, and magnyfied god/ ȝ al the puple as it saie: ȝaf heriynge to god.

19. AND ihesus goynge ynne: walkid thoruȝ ierico/ 2 and lo a man sache bi name ȝ this was a prince of pupplicans, and he was riche/ 3 and he souȝte to se ihesus/ who he was: and he myȝti not for the puple, for he was litil in stature/ 4 and he ranne bifor and stied in to a sycomour tree: to se hym, for he was to passe fro thennes/ 5 ȝ ihesus bihelde up, whanne he cam to the place, and sai hym, and seide to hym/ sache haast thee and come doun for to dai I moot dwelle in thin house. 6 and he hiȝyng cam doun: and ioyinge resceyued hym/ 7 and whanne alle men saien: thei gruchiden seiynge, for he hadde turned to a synful man/

8 but sache stode and seide/ to the lord/ lo lord I ȝeue the half of my good to pore men/ and if I haue ony thing defraudid ony man: I ȝilde foure so mych/ 9 ihesus seith to hym/ for to dai helthe is made to this hous: for that he is abrahams sone/ 10 for mannes sone cam to seke and make saaf that thing that perischid. 11 Whanne thei herden these thingis he addid and seide a parable for that he was nye ierusalem and for thei gessiden that anoon the kyngdom of god schulde be schewid/

12 therfor he seide/ a worthi man wente in to a fer cuntre: to take to hym a kyngdom ȝ to turne aȝen/ 13 and whanne his ten seruauntis weren clepid he ȝaf to hem ten besauntis, and seide to hem/ chaffare ȝe: til I come/ 14 but his citeseynes hatiden hym: ȝ senten a messanger

sued, *followed*. heriynge, *praising*. stied, *ascended*. hiȝyng, *hastening*. ȝeue, *give*. aȝen, *again*. clepid, *called*. besauntis, *gold pieces*. chaffare, *trade*.

TYNDALE—1534.

receave thy sight: thy faith hath saved the. 43 And immediatly he sawe/ and folowed him/ praysinge God. And all the people/ when they sawe it/ gave laude to God.

19. AND he entred in/ and went thorow Hierico. 2 And beholde/ ther was a man named zacheus/ which was a ruler amonge the Publicans/ and was riche also. 3 And he made meanes to se Iesus/ what he shuld be: and coulde not for the preace/ because he was of a lowe stature. 4 Wherfore he ran before/ and ascended vp/ into a wilde fygge tree/ to se him: for he shulde come that same waye. 5 And when Iesus cam to the place/ he loked vp/ and sawe him/ and sayd vnto him: zache/ attonce come doune/ for to daye I must abyde at thy housse. 6 And he came doune hastelye and receaved him ioyfully. 7 And when they sawe that/ they all groudged sayinge: He is gone in to tary with a man that is a synner.

8 And zache stode forth and sayd vnto the Lorde: beholde Lorde/ the haulfe of my gooddes I geve to the povre/ and if I have done eny man wronge/ I will restore him fower folde. 9 And Iesus sayd to him: this daye is healthe come vnto this housse/ for as moche as it also is become the chylde of Abraham. 10 For the sonne of man is come to seke and to save that which was looste.

11 As they hearde these thinges/ he added ther to a similitude/ be cause he was nye to Hierusalem/ and because also they thought that the kyngdome of God shuld shortely appere. 12 He sayde therfore: a certayne noble man/ went into a farre countre/ to receave him a kyngdome/ and then to come agayne. 13 And he called his ten servauntes/ and delyvered them ten pounde sayinge vnto them: by and sell till I come. 14 But his citesens hated him/ and sent messengers after him

CRANMER—1539.

receaue thy syght: thy fayth hath saued the. 43 And immediatly he receaued hys syght, and folowed hym, praysynge God. And all the people, when they sawe it, gaue prayse vnto God.

19. AND he entred in, and went thorow Hierico. 2 And behold, ther was a man named zacheus, whych was a ruler amonge the Publicans, and was ryche also. 3 And he sought meanes to se Iesus, what he shuld be: and coulde not for the preace, because he was lytle of stature. 4 And he ran before, and clymed vp into a wylde fygge tree, to se him: for he was to come that waye. 5 And when Iesus cam to the place, he looked vp, and sawe hym, and sayd vnto hym: zache, come downe at once, for to daye I must abyde at thy house. 6 And he came downe hastelye, and receaued hym ioyfully. 7 And when they sawe it, they all grudged, sayinge: He is gone in to tary, wyth a man that is a synner.

8 And zache stode forth, and sayd vnto the Lorde: beholde Lorde, the halfe of my goodes I geue to the poore: and yf I haue done eny man wronge, I restore hym foure folde. 9 Iesus sayd vnto him: this daye is health happened vnto thys house, because that he also is become the chylde of Abraham. 10 For the sonne of man is come to seke, and to saue that whych was loste.

11 As they hearde these thynges, he added therto a parable, because he was nye to Ierusalem, and because they thought, that the kyngdome of God shuld shortly appeare. 12 He sayde therfore: a certayne noble man went into a farre countre, to receaue hym a kyngdome, and to come agayne. 13 And he called hys ten seruauntes, and delyuered them ten pounde, sayinge vnto them: Occupye tyll I come. 14 But hys cytesens hated hym, and sent

[8] Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον, 'Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων
' μου, κύριε, [k]δίδωμι τοῖς πτωχοῖς|· καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι
' τετραπλοῦν.' [9] Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, 'Ὅτι σήμερον σωτηρία τῷ οἴκῳ
' τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν. [10] ἦλθε γὰρ ὁ υἱὸς τοῦ ἀν-
' θρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.'

[11] Ἀκουόντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολὴν, διὰ τὸ ἐγγὺς αὐτὸν
εἶναι Ἰερουσαλὴμ, καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ
ἀναφαίνεσθαι· [12] εἶπεν οὖν, 'Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν,
' λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι. [13] καλέσας δὲ δέκα δούλους ἑαυτοῦ,
' ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐτοὺς, Πραγματεύσασθε [l]ἕως| ἔρχομαι.
' [14] Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτὸν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ,

[k] Alex. *τοῖς πτωχοῖς δίδωμι.* [l] Alex. *ἐν ᾧ.*

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
hym, Receaue thy syght: thy fayth hath saued thee. 43 Then immediately he receaued his syght, and folowed him, praysing God. and all the people, when they sawe *this*, gaue praise to God.	thou see, thy faith hath made thee vvhole. 43 And forthvvith he savv, and folovved him, magnifying God. And al the people as they savv it, gaue praise to God.	said vnto him, Receiue thy sight, thy faith hath saued thee. 43 And immediatly he receiued his sight, and followed him, glorifying God: and all the people when they saw it, gaue praise vnto God.
19. VVHEN Iesus entred and passed through Iericho: 2 Beholde there was a man named Zaccheus, which was the chief receauer of the tribute, and he was riche. 3 This man made meanes to se Iesus, who he should be, and could not for the prease, because he was of a lowe stature. 4 Wherfore he ran before, and clymed vp into a wilde fygge tre, to se hym: for he shulde come that way. 5 And when Iesus came to the place, he loked vp, and sawe hym, and sayd vnto him, Zacche, come downe at once, for to day I must abide at thy house. 6 Then he came downe hastely, and receaued him ioyfully. 7 And when all they sawe that they grudged, saying, that he was gone in to lodge with a synner.	19. AND entring in, he vvalked through Iericho. 2 And behold a man named Zachæus: and this vvas a Prince of the Publicans, and he riche. 3 And he sought to see IESVS vvhat he vvas, and he could not for the multitude, because he vvas litle of stature. 4 And running before, he vvent vp into a sycomore tree that he might see him: because he vvas to passe by it. 5 And vvhen he vvas come to the place, IESVS looking vp, savv him, and said to him, Zachæus, come dovvne in hast: because this day I must abide in thy house. 6 And he in hast came dovvne, and receiued him reioycing. 7 And vvhen al savv it, they murmured, saying that he turned in, to a man that vvas a sinner.	19. AND *Iesus* entred, and passed thorow Iericho. 2 And behold, there was a man named Zacheus, which was the chiefe among the Publicanes, and hee was rich. 3 And he sought to see Iesus who he was, and could not for the prease, because he was little of stature. 4 And he ranne before, and climed vp into a Sycomore tree to see him, for he was to passe that way. 5 And when Iesus came to the place, he looked vp and saw him, and said vnto him, Zacheus, make haste, and come downe, for to day I must abide at thy house. 6 And he made haste, and came downe, and receiued him ioyfully. 7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.
8 And Zacche stode forthe and sayd vnto the Lord, Beholde Lord, the halfe of my goodes I geue to the poore, and if I haue taken from any man by forged cauillation, I restore hym foure folde. 9 And Iesus sayd to hym, This day is saluation come vnto this house, forasmuche as thou also art become the sonne of Abraham. 10 For the Sonne of man is come to seke, and to saue that which was lost. 11 As they heard these thynges, he contynewed and proposed a similitude, because he was nie to Ierusalem, and because also they thoght that the kyngdome of God shulde shortely appeare. 12 He sayd therfore, A certayn noble man went into a farre countrey, to receaue hym a kyngdome, and then to come agayne. 13 And he called his ten seruantes, and deliuered them ten pieces of monye, saying vnto them, By and sel tyl I come. 14 But his citezins hated hym, and sent a message after hym,	8 But Zachæus standing, said to our Lord, Behold the halfe of my goods, Lord, I giue to the poore: and if I haue defrauded any man of any thing, I restore fourefold. 9 IESVS said to him, That this day saluation is made to this house: because that he also is the sonne of Abraham. 10 For the Sonne of man is come to seeke and to saue that vvhich vvas lost. 11 They hearing these things, he added and spake a parable, for that he was nigh to Hierusalem, and because they thought that forthvvith the kingdom of God should be manifested. 12 He said therfore, A certaine noble man vvent into a farre countrie to take to him self a kingdom, and to returne. 13 And calling his ten seruants, he gaue them ten poundes, and said to them, Occupie til I come. 14 And his citizens hated him: and they sent a	8 And Zacheus stood, and said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore, and if I haue taken any thing from any man by false accusation, I restore him foure fold. 9 And Iesus said vnto him, This day is saluation come to this house, forsomuch as he also is the sonne of Abraham. 10 For the Sonne of man is come to seeke, and to saue that which was lost. 11 And as they heard these things, he added, and spake a parable, because he was nigh to Hierusalem, and because they thought that the kingdome of God should immediatly appeare. 12 He said therefore, A certaine noble man went into a farre countrey, to receiue for himselfe a kingdome, and to returne. 13 And he called his tenne seruants, and deliuered them ten pounds, and said vnto them, Occupy till I come. 14 But his citizens hated him, and sent a message after him,

‘ λέγοντες, Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ᾽ ἡμᾶς. [15] Καὶ ἐγένετο ἐν τῷ ἐπανελ-
‘ θεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους
‘ τούτους, οἷς [m] ἔδωκε| τὸ ἀργύριον, ἵνα γνῷ [n] τίς τί διεπραγματεύσατο.| [16] παρεγένετο
‘ δὲ ὁ πρῶτος, λέγων, Κύριε, ἡ μνᾶ σου προσειργάσατο δέκα μνᾶς. [17] Καὶ εἶπεν
‘ αὐτῷ, Εὖ, ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων
‘ ἐπάνω δέκα πόλεων. [18] Καὶ ἦλθεν ὁ δεύτερος, λέγων, Κύριε, ἡ μνᾶ σου ἐποίησε
‘ πέντε μνᾶς. [19] εἶπε δὲ καὶ τούτῳ, Καὶ σὺ γίνου ἐπάνω πέντε πόλεων. [20] Καὶ
‘ ἕτερος ἦλθε, λέγων, Κύριε, ἰδοὺ, ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ.
‘ [21] ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἴρεις ὃ οὐκ ἔθηκας, καὶ θερίζεις
‘ ὃ οὐκ ἔσπειρας. [22] Λέγει δὲ αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε.

[m] Alex. δεδώκει. [n] Alex. τί διεπραγματεύσαντο.

WICLIF—1380.

aftir hym, and seiden, we wolen not that he regne on us,

[15] and it was don that he turned aȝen: whanne he hadde take the kyngdom, ¶ he comaundid hise seruauntis to be clepid, to whiche he hadde ȝeue money: to wite hou myche ech hadde wonne bi chaffarynge, [16] and the first cam and seide, lord: thi besaunte hath wonne ten besauntis, [17] he seide to hym, wel be thou gode seruaunt, for in litil thing thou hast be trewe: thou schalt be hauynge power on ten citees, [18] and the tother cam ¶ seide, lord thi besaunte hath made fyue besauntis, [19] and to this he seide, and be thou on fyue citees, [20] and the thrid cam and seide, lord lo thi besaunte, that I hadde put up in a sudari, [21] for I drede thee: for thou art a sterne man, thou takist aweye, that that thou settist not: and thou repist that that thou hast not sowen, [22] he seith to hym, wickid seruaunt, of thi mouth I deme thee, wistist thou that I am a sterne man, takinge awei that thing that I settid not: ¶ repynge that thing that I sewe not? [23] and whi hast thou not ȝouun my money to the borde, and I comynge schulde haue axed it with usuris?

[24] and he seide to men stondinge nyȝ, take ȝe awei fro hym the besaunt and ȝeue ȝe to hym that hath ten besauntis, [25] and thei seiden to hym, lord he hath ten besauntis. [26] and I seie to ȝou, to eche man that hath, it schal be ȝouun: and he schal encrese, but fro hym that hath not, also that thing that he hath schal be taken of hym, [27] netheles bringe ȝe hidir tho myn enemyes that wolden not that I regned on hem, and sle ȝe bifor me, [28] ¶ whanne these thingis weren seide: he wente bifore and ȝede up to ierusalem.

[29] And it was don whanne ihesus cam nyȝe to bethfage and betany at the mounte that is clepid of olyuete: he sente hise tweie disciplis and seide, [30] go ȝe in

aȝen, *again*. clepid, *called*. wite, *know*. chaffarynge, *trading*. besaunte, *gold piece*. sudari, *handkerchief*. deme, *judge*. wistist, *knowest*. ȝouun, *given*. ȝede, *went*.

TYNDALE—1534.

sayinge: We will not have this man to raygne over vs.

[15] And it came to passe, when he was come agayne and had receaved his kyngdome, he commaunded these servauntes, to be called to him (to whom he gave his money) to witt what every man had done. [16] Then came the fyrst sayinge: Lorde, thy pounde hath encreased ten pounde. [17] And he sayde vnto him: Well good servaunte, because thou wast faithfull in a very lytell thynge, take thou auctorite over ten cities. [18] And the other came sayinge: Lorde thy pounde hath encreased fyve pounde. [19] And to the same he sayde: and be thou also ruler ouer fyve cities.

[20] And the thyrde came and sayde: Lorde, beholde here thy pounde, which I have kepte in a napkyn, [21] for I feared the, because thou arte a strayte man: thou takest vp that thou laydest not doune, and repest that thou dyddest not sowe. [22] And he sayde vnto him: Of thine awne mouth, iudge I the, thou evyll servaunt. knewest thou that I am a strayte man, takinge vp that I layde not doune, and repinge that I dyd not sowe? [23] Wherfore then gavest not thou my money into the banke, that at my comminge I might have required myne awne with vauntage?

[24] And he sayde to them that stode by: take from him that pounde, and geve it him that hath ten pounde. [25] And they sayd vnto him: Lorde he hath ten pounde. [26] I saye vnto you, that vnto all them that have, it shalbe geven: and from him that hath not, even that he hath shalbe taken from him. [27] Moreover those myne enemys, which wolde not that I shuld raigne over them, bringe hidder, and slee them before me. [28] And when he had thus spoken, he proceded forthe before, assendinge vp to Ierusalem.

[29] And it fortuned, when he was come nye to Bethphage and Bethany, besydes mounte olivete, he sent two of his disciples [30] sayinge: Goo ye in to the toune

CRANMER—1539.

a message after hym, sayinge: we wyll not haue thys man to raygne ouer vs.

[15] And it came to passe, that when he had receaued hys kingdome, he returned, and commaunded these seruauntes to be called vnto hym (to whom he had geuen the money) to wete how moch euery man had done. [16] Then came the fyrst, saying: Lorde, thy pounde hath gayned ten pounde. [17] And he sayd vnto hym: Well thou good seruaunt: because thou hast bene faythfull in a very lytell thynge, haue thou auctoryte ouer ten cytyes. [18] And another came, sayinge: Lorde, thy pounde hath made fyue pounde. [19] And to the same he sayde: be thou also ruler ouer fyue cytyes.

[20] And another came, sayeng: Lorde, beholde here is thy pounde, whych I haue kepte in a napkyn: [21] for I feared the, because thou art a strayte man: thou takest vp that thou laydest not downe, and reapest that thou dyddest not sowe. [22] He sayeth vnto hym: Of thyne awne mouth, wyll I iudge the, thou euyll seruaunt. Knewest thou that I am a strayte man, takynge vp that I layde not downe, and reapynge that I dyd not sowe? [23] And wherfore gauest not thou my money into the banke, and at my commynge I myght haue requyred myne awne wyth vauntage?

[24] And he sayde vnto them that stode by: take from hym that pounde, and geue it hym that hath ten pounde. [25] And they sayde vnto hym: Lorde, he hath ten pounde. [26] For I saye vnto you, that vnto euery one whych hath, shalbe geuen (*and he shall haue abundaunce*) and from hym that hath not shalbe taken awaye, euen that which he hath. Moreouer, [27] those myne enemyes, (which wolde not that I shuld raygne ouer them) brynge hyther, and slee them before me. [28] And when he had thus spoken, he proceaded forth, takynge hys iourney, to go vp to Ierusalem.

[29] And it fortuned, when he was come nye to Bethphage and Bethany, besydes the mounte whych is called Oliuete, he sent two of hys discyples, [30] sayinge: go

ʻ ἤδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι, αἴρων ὃ οὐκ ἔθηκα, καὶ θερίζων ὃ οὐκ
ʻ ἔσπειρα· [23] καὶ διὰ τί οὐκ ἔδωκας [o]τὸ ἀργύριόν μου| ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ
ʻ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό; [24] Καὶ τοῖς παρεστῶσιν εἶπεν, Ἄρατε ἀπ᾽ αὐτοῦ
ʻ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι. [25] Καὶ εἶπον αὐτῷ, Κύριε, ἔχει δέκα
ʻ μνᾶς. [26] Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος,
ʻ καὶ ὃ ἔχει ἀρθήσεται ἀπ᾽ αὐτοῦ. [27] Πλὴν τοὺς ἐχθρούς μου [p]ἐκείνους,| τοὺς μὴ
ʻ θελήσαντάς με βασιλεῦσαι ἐπ᾽ αὐτοὺς, ἀγάγετε ὧδε, καὶ κατασφάξατε ἔμπροσθέν
ʻ μου.ʼ [28] Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἰεροσόλυμα.
[29] Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλού-
μενον Ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ, [30] [q]εἰπὼν,| ʻ Ὑπάγετε εἰς τὴν

[o] Alex. μου τὸ ἀργ. [p] Alex. τούτους. [q] Alex. λέγων.

GENEVA—1557.

saying, We wyl not haue this man to raigne ouer vs.

[15] And it came to passe, when he was come agayn, and had receaued his kyngdome, he commanded the seruantes to be called to hym, to whome he gaue his money, to wyt what euery man had auantaged. [16] Then came the fyrst, saying, Lord, thy piece hath encreased ten pieces. [17] And he sayd vnto hym, Wel good seruant: because thou wast faythful in a very lytel thyng, take thou autoritie ouer ten cities. [18] And the other came, saying, Lord thy piece hath encreased fyue pieces. [19] And to the same he sayd, Be thou also ruler ouer fyue cities. [20] And the thyrd came and said, Lord, be holde here thy piece, whych I haue kept in a napkyn. [21] For I feared thee, because thou art a strayt man: thou takest vp, that thou laydest not downe, and repest that thou dyddest not sowe. [22] Then he sayd vnto him, Of thyne owne mouth, wil I iudge thee, thou euyl seruant: Thou knewest that I am a strayt man takyng vp that I layd not downe, and repynge that I dyd not sowe.

[23] Wherfore then gauest not thou my money into the banke, that at my commyng, I myght haue required myne owne with vantage? [24] And he sayd to them that stode by, Take from hym that piece, and geue it him that hath ten pieces. [25] And they sayd vnto him, Lord he hath ten pieces. [26] Not with standing I say vnto you, that vnto all them that haue, it shalbe geuen: and from hym that hath not, euen that he hath, shalbe taken from hym.

[27] Moreouer those myne enemies, which would not that I should raygne ouer them, bryng hyther: and sley them before me. [28] And when he had thus spoken, he proceded forth before, ascendyng vp to Ierusalem. [29] And it came to passe, when he was come nye to Bethphage, and Bethanie, besydes the mount which is called the hil of Oliues, he sent two of his disciples, [30] Saying, Go ye to the

RHEIMS—1582.

legacie after him, saying, Vve vvil not haue this man reigne ouer vs. [15] And it came to passe after he returned, hauing receiued his kingdom: and he commaunded his seruants to be called, to vvhom he gaue the money: that he might knovv how much euery man had gained by occupying. [16] And the first came, saying, Lord, thy pound hath gotten ten poundes. [17] And he said to him, Vvel fare thee good seruant, because thou hast been faithful in a litle, thou shalt haue povver ouer ten cities. [18] And the second came, saying, Lord, thy pound hath made fiue poundes. [19] And he said to him, And be thou ouer fiue cities.

[20] And an other came, saying, Lord, loe here thy pound, vvhich I haue had laid vp in a napkin. [21] for I feared thee, because thou art an austêre man: thou takest vp that thou didst not set dovvne, and thou reapest that vvhich thou didst not sovv. [22] He saith to him, By thine ovvne mouth I iudge thee, naughtie seruant. Thou didst knovv that I am an austere man, taking vp that I set not dovvne, and reaping that vvhich I sovved not: [23] and vvhy didst thou not giue my money to the banke, and I comming might certes vvith vsurie haue exacted it? [24] And he said to them that stoode by, Take the pound avvay from him, and giue it to him that hath the ten poundes. [25] And they said to him, Lord, he hath ten poundes. [26] But I say to you, that to euery one that hath shal be giuen: and from him that hath not, that also vvhich he hath shal be taken from him. [27] But as for those mine enemies that vvould not haue me reigne ouer them, bring them hither: and kil them before me.

[28] And hauing said these things, he vvent before ascending to Hierusalem. [29] And it came to passe vvhen he vvas come nigh to Bethphagé and Bethania vnto the mount called Oliuet, he sent tvvo of his Disciples, [30] saying, Goe into

AUTHORISED—1611.

saying, We wil not haue this man to reigne ouer vs. [15] And it came to passe, that when he was returned, hauing receiued the kingdome, then hee commanded these seruants to bee called vnto him, to whom he had giuen the money, that he might know how much euery man had gained by trading. [16] Then came the first, saying, Lord, thy pound hath gained ten pounds. [17] And he said vnto him, Well, thou good seruant: because thou hast been faithfull in a very little, haue thou authority ouer ten cities. [18] And the second came, saying, Lord, thy pound hath gained fiue pounds. [19] And he sayd likewise to him, Bee thou also ouer fiue cities. [20] And another came, saying, Lord, behold, here is thy pound which I haue kept layd vp in a napkin: [21] For I feared thee, because thou art an austere man: thou takest vp that thou layedst not downe, and reapest that thou didst not sowe.

[22] And he saith vnto him, Out of thine owne mouth will I iudge thee, thou wicked seruant: Thou knewest that I was an austere man, taking vp that I laid not downe, and reaping that I did not sowe. [23] Wherefore then gauest not thou my money into the banke, that at my comming I might haue required mine owne with vsury? [24] And he said vnto them that stood by, Take from him the pound, and giue it to him that hath ten pounds. [25] And they said vnto him, Lord, he hath ten pounds. [26] For I say vnto you, That vnto euery one which hath, shalbe giuen, and from him that hath not, euen that hee hath shall be taken away from him. [27] But those mine enemies which would not that I should reigne ouer them, bring hither, and slay them before mee.

[28] And when he had thus spoken, he went before, ascending vp to Hierusalem. [29] And it came to passe when hee was come nigh to Bethphage and Bethany, at the mount called the mount of Oliues, he sent two of his disciples, [30] Saying, Goe

ʿ κατέναντι κώμην· ἐν ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς
ʿ πώποτε ἀνθρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγάγετε. [31] καὶ ἐάν τις ὑμᾶς ἐρωτᾷ,
ʿ Διὰ τί λύετε; οὕτως ἐρεῖτε [r] αὐτῷ,| [q] Ὅτι ὁ Κύριος αὐτοῦ χρείαν ἔχει.ʾ [32] Ἀπελθόντες
δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. [33] λυόντων δὲ αὐτῶν τὸν πῶλον,
εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς, ʿ Τί λύετε τὸν πῶλον;ʾ [34] Οἱ δὲ εἶπον, ʿ [s] ʿΟ
ʿ Κύριος αὐτοῦ χρείαν ἔχει.ʾ [35] Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· καὶ ἐπιῤῥίψαντες
ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν. [36] πορευομένου δὲ αὐτοῦ,
ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. [37] Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ
καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες
αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων, [38] λέγοντες, ʿ Εὐλο-
ʿ γημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου· εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν

[r] Alex. = *αὐτῷ.* [s] Alex. + *ὅτι.* [t] Alex. *αὐτὴν.* [u] Alex. = *σου.*

WICLIF—1380.

to the castel: that is aȝens ȝou, in to whiche as ȝe entren ȝe schulen fynde a colte of an asse tiede: on whiche neuer man sat, vntie ȝe hym: and brynge ȝe to me. [31] and if ony man axe ȝou whi ȝe vntien: thus ȝe schuln seie to hym, for the lord desirith his werke,

[32] and thei that weren sente, wenten forth ꝛ founden as he seide to hem, a colte stondinge, [33] and whanne thei vntieden the colt: the lordis of hym seiden to hem, what vntien ȝe the colte? [34] and thei seiden, for the lord hath nede to hym, [35] and thei ledden hym to ihesus, and castiden her clothis on the colte: and setten ihesus on hym, [36] and whanne he wente: thei streweden her clothis in the weie, [37] and whanne he cam nyȝ to the comynge doun of the mounte of olyuete: alle the puple that cam doun bigunnen to ioie and to herie god with greet vois, on alle the vertues that thei hadden seen, [38] and seiden, blessid be the kyng that cometh in the name of the lord: pees in heuene, and glorie in hiȝe thingis. [39] and summe of the farisies of the puple: seiden to hym, maistir: blame thi disciplis, [40] and he seide to hem, I seie to ȝou, for if these ben stille, stones schuln crie,

[41] and whanne he nȝyed, he siȝ the cite, and wepte on it, [42] and seide, for if thou haddist knowen: thou schuldist wepe also, for in this day the thingis ben in pees to thee, but now thei ben hidde fro thin iȝen, [43] but daies schuln come in thee, and thin enemyes schuln enuyrowne thee with a pale, and thei schulen go aboute thee: and make the streit on alle sidis, [44] and caste thee doun to the erthe: and thi sones that ben in thee, and thei schuln not leeue in thee a stoon on a stoon, for thou hast not knowen the tyme of thi visitacioun,

[45] and he entrid in to the temple: and bigan to caste out men sillynge therynne and biynge, [46] and seide to hem, it is

castel, *town.* aȝens, *against.* herie, *praise.* nyȝed, *drew near.* iȝen, *eyes.*

TYNDALE—1534.

which is over agaynste you. In the which assone as ye are come, ye shall finde a colte tyed, wheron yet never man sate. Lowse him and bringe him hider. [31] And if eny man axe you, why that ye loowse him: thus saye vnto him, the lorde hath nede of him.

[32] They that were sent, went their waye, and founde, even as he had sayde vnto them. [33] And as they were aloosinge the coolte, the owners sayde vnto them: why lowse ye the coolte? [34] And they sayde: for the Lorde hath nede of him. [35] And they brought him to Iesus. And they cast their rayment on the colte, and set Iesus theron. [36] And as he went, they spredde their clothes in the waye.

[37] And when he was now come, wheare he shuld goo doune from the mounte olivete, the whole multitude of the disciples began to reioyce, and to lawde God with a loude voyce, for all the miracles that they had sene [38] sayinge: Blessed be the kynge that commeth in the name of the Lorde: peace in heaven, and glory in the hyest. [39] And some of the Pharises of the company sayde vnto him: Master rebuke thy disciples. [40] He answered, and sayde vnto them: I tell you, yf these shuld holde their peace, the stones wold crye.

[41] And when he was come neare, he behelde the citie, and wept on it [42] sayinge: Yf thou haddest knowen those thinges which belonge vnto thy peace, even at this thy tyme. But now are they hydde from thyne eyes. [43] For the dayes shall come vpon the, that thy enemys shall cast a banke aboute the, and compasse the rounde, and kepe the in on every syde, [44] and make the even with the grounde, with thy chyldren which are in the. And they shall not leve in the one stone vpon another, because thou knewest not the tyme of thy visitacion.

[45] And he went in to the temple, and beganne to cast out them that solde therin, and them that bought, [46] sayinge vnto

CRANMER—1539.

ye into the towne, which is ouer agaynst you: Into the whych assone as ye are come, ye shall fynde an asses colte tyed, wheron yet neuer man sate. Loose hym, and brynge hym hyther. [31] And yf eny man aske you, why do ye loose him? thus shall ye saye vnto hym: the Lorde hath nede therof.

[32] They that were sent, went their waye, and founde, euen as he had sayde vnto them. [33] And as they were a lossynge the colte, the owners therof sayde vnto them, why loose ye the colte? [34] And they sayde: for the Lorde hath nede of hym. [35] And they brought him to Iesus, and cast their rayment on the colte, and sett Iesus theron. [36] And as he went, they spredde their clothes in the waye.

[37] And when he was now come, nye to the goying downe of the mounte Olyuete, the whole multitude of the dyscyples began to reioyce, and to prayse God with a loude voyce, for all the myracles that they had sene, [38] sayinge: blessed be the kynge that commeth in the name of the Lorde: peace in heauen, and glory in the hyest. [39] And some of the Pharyses of the company sayd vnto hym: Master, rebuke the dyscyples. [40] He sayde vnto them: I tell you, that yf these holde their peace, then shall the stones crye.

[41] And when he was come neare, he behelde the citye, and wept on it, [42] sayinge: If thou haddest knowen those thynges whych belonge vnto thy peace, euen in thys thy daie, thou woldest take hede. But now are they hydde from thyne eyes. [43] For the dayes shall come vpon the, that thy enemyes also shall cast a banke aboute the, and compasse the rounde, and kepe the in on euery syde, [44] and make the euen with the grounde, and thy chyldren whych are in the. And they shall not leaue in the one stone vpon another, because thou knowest not the tyme of thy visitacyon.

[45] And he went in to the temple, and beganne to cast out them that solde therin, and them that bought, [46] sayinge vnto

'ὑψίστοις.' [39] Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτὸν, 'Διδάσ-
'καλε, ἐπιτίμησον τοῖς μαθηταῖς σου.' [40] Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, 'Λέγω ὑμῖν,
'ὅτι, ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράξονται.' [41] Καὶ ὡς ἤγγισεν, ἰδὼν τὴν
πόλιν, ἔκλαυσεν ἐπ' [t] αὐτῇ, | [42] λέγων, 'Ὅτι εἰ ἔγνως καὶ σὺ, καί γε ἐν τῇ ἡμέρᾳ
'[u] σου | ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου· [43] ὅτι ἥξουσιν
'ἡμέραι ἐπί σε, καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι, καὶ περικυκλώσουσί
'σε, καὶ συνέξουσί σε πάντοθεν, [44] καὶ ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοὶ,
'καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ· ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς
'ἐπισκοπῆς σου.'

[45] Καὶ εἰσελθὼν εἰς τὸ ἱερὸν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας [v] ἐν αὐτῷ | καὶ
ἀγοράζοντας, [46] λέγων αὐτοῖς, 'Γέγραπται, "[w x] Ὁ οἶκός μου οἶκος προσευχῆς ἐστιν·" |

[v] Alex. = ἐν αὐτῷ. [w] Alex. + ὅτι. [x] Alex. καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς.

GENEVA—1557.

village which is before *you*, in the which, assone as ye are come, ye shal fynde a colte tyed, wheron yet neuer man sate: louse hym, and bryng him *hyther*. [31] And if any man aske you, why ye louse *hym*, thus shal ye say vnto hym, Because the Lord hath nede of hym. [32] Then they that were sent, went their way, and founde euen as he had sayd vnto them. [33] And as they were lousyng the colte, the owners therof sayd vnto them, Why louse ye the colte?

[34] And they sayd, The Lord hath nede of hym. [35] So they broght him to Iesus: and they cast their rayment on the colte, and set Iesus theron. [36] And as he went, thei spred their clothes in the way. [37] And when he was now come nye to the goyng downe of the hil of Oliues, the whole multitude of the disciples began to reioice, and to laude God with a loude voice, for all the miracles that they had sene, [38] Saying, Blessed be the kyng that commeth in the name of the Lord: peace in heauen, and glorie in the hyest *places*. [39] Then some of the Pharises of the compagnie sayd vnto hym, Master, rebuke thy disciples. [40] He answered, and said vnto them, I tel you, if these should holde their peace, the stones would crye shortely. [41] And when he was come nere, he behelde the citie, and wept on it, [42] Saying, O if thou haddest euen knowen at the least in this thy day those thinges which *belong* vnto thy peace: but now are they hyd from thyne eyes. [43] For the dayes shal come vpon thee, that thy enemies shal cast rampars about thee, and compasse thee round, and kepe thee in on euery syde,

[44] And make thee euen wyth the grounde, and thy chyldren which are in thee: and they shal not leaue in thee one stone vpon another, because thou knewest not the time of thy visitation. [45] And he went into the temple, and began to cast out them that solde therin, and them that boght, [46] Saying vnto them, It is written, My

RHEIMS—1582.

the tovvne vvhich is ouer against, into the vvhich as you enter, you shal finde the colt of an asse tied, on vvhich no man euer hath sitten: loose him, and bring him. [31] And if any man aske you, Vvhy loose you him? You shal say thus to him, because our Lord needeth his seruice. [32] And they that vvere sent, vvent their vvaies, and found as he said to them, the colt standing. [33] And vvhen they loosed the colt, the ovvners thereof said to them, Vvhy loose you the colt? [34] But they said, because our Lord hath neede of him. [35] And they brought him to IESVS. And casting their garments vpon the colt, they set IESVS therevpon. [36] And as he vvent, they spred their garments vnderneath in the vvay.

[37] And vvhen he approched novv to the descent of mount-Oliuet, al the multitudes of them that descended, began vvith ioy to praise God vvith a loude voice, for al the miracles that they had seen, [38] saying, Blessed is he that commeth king in the name of our Lord, peace in heauen, and glorie on high. [39] And certaine Pharisees of the multitudes said to him, Maister, rebuke thy disciples. [40] To vvhom he said, I say to you, That if these hold their peace, the stones shal crie. [41] And as he drevv neere, seeing the citie, he vvept vpon it, saying, [42] Because if thou also hadst knovven, and that in this thy day, the things that pertaine to thy peace: but novv they are hid from thine eies. [43] For the daies shal come vpon thee: and thy enemies shal compasse thee vvith a trenche, and inclose thee about, and straiten thee on euery side, [44] and beate thee flat to the ground, and thy children that are in thee. and they shal not leaue in thee a stone vpon a stone: because thou hast not knovven the time of thy visitation.

[45] And entring into the temple, he began to cast out the sellers therein and the biers, [46] saying to them, It is vvritten, *That my*

AUTHORISED—1611.

ye into the village ouer against you, in the which at your entring ye shall find a Colt tied, whereon yet neuer man sate: loose him, and bring him hither. [31] And if any man aske you, Why do ye loose him? Thus shall yee say vnto him, Because the Lord hath neede of him. [32] And they that were sent, went their way, and found euen as hee had said vnto them. [33] And as they were loosing the colt, the owners thereof said vnto them, Why lose ye the Colt? [34] And they said, The Lord hath need of him. [35] And they brought him to Iesus: and they cast their garments vpon the Colt, and they set Iesus thereon. [36] And as he went, they spread their clothes in the way. [37] And when hee was come nigh euen now at the descent of the mount of Oliues, the whole multitude of the disciples began to reioice and praise God with a loud voyce, for all the mighty workes that they had seene, [38] Saying, Blessed bee the King that commeth in the Name of the Lord, peace in heauen, and glory in the Highest. [39] And some of the Pharisees from among the multitude said vnto him, Master, rebuke thy disciples. [40] And he answered, and said vnto them, I tell you, that if these should holde their peace, the stones would immediatly crie out.

[41] And when he was come neere, he beheld the citie and wept ouer it, [42] Saying, If thou hadst knowen euen thou, at least in this thy day, the things which belong vnto thy peace! but now they are hid from thine eyes. [43] For the daies shall come vpon thee, that thine enemies shall cast a trench about thee, and compasse thee round, and keepe thee in on euery side, [44] And shall lay thee euen with the ground, and thy children within thee: and they shall not leaue in thee one stone vpon another, because thou knewest not the time of thy visitation. [45] And he went into the Temple, and began to cast out them that sold therein, and them that bought, [46] Saying vnto them, It is written,

ʿ ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.ʾ [47] *Καὶ ἦν διδάσκων τὸ καθ᾽ ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ·* [48] *καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.*

XX. *Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν* [y] *ἐκείνων,| διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ* [z] *ἀρχιερεῖς| καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις,* [2] *καὶ εἶπον πρὸς αὐτὸν, λέγοντες, ʿ Εἰπὲ ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ʿ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;ʾ* [3] *Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτοὺς, ʿ Ἐρωτήσω ὑμᾶς κἀγὼ* [a] *ἕνα| λόγον, καὶ εἴπατέ μοι·* [4] *Τὸ βάπτισμα ʿ Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων;ʾ* [5] *Οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς, λέγοντες, ʿ Ὅτι ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;*

[y] Alex. = *ἐκείνων.* [z] Const. *ἱερεῖς.* [a] Alex. = *ἕνα.*

WICLIF—1380.

writun: that myn hous is an hous of preier, but ȝe han made it a denne of theues, [47] and he was techynge euerie dai in the temple. and the princis of preestis and the scribis & the princis of the puple ſ souȝten to lese hym, [48] and thei founden not what thei schulden do to hym, for alle the puple was ocupied and herde hym.

20. AND it was don in oon of the daies, whanne he tauȝte the puple in the temple, and prechid the gospel: the princis of preestis, and scribis camen to gidre with the elder men, [2] and thei seiden to hym, seie to us in what power thou doist these thingis ſ or who is he that ȝaf to the this power? [3] and ihesus answerid and seide to hem, and I schal axe ȝou o worde: answere ȝe to me, [4] was the baptym of Ioon of heuene, or of men? [5] & thei thouȝten withynne hem silf ſ seiynge, for if we seien of heuene: he schal seie, whi thanne bileuen ȝe not to hym? [6] and if we seien of men: alle the puple schal stoone us, for thei ben certeyn ſ that Ion is a profete, [7] and thei answerden that thei knewen not: of whennes it was, [8] and ihesus seide to hem, nether I seie to ȝou: in what power, I do these thingis,

[9] and he bigan to seie to the puple: this parable. A man plauntid a vineȝerd: and hirid it to tiliers, & he was in pilgrymage longe tyme, [10] and in the tyme of gaderynge of grapis, he sente a seruaunte to the tiliers: that thei schulden ȝeue to hym [of the] fruyt of the vineȝerd, which betun hym and leten hym go uoide, [11] and he thouȝt ȝit to sende another seruaunt, and thei betun this, and turmentiden hym sore and leten him go, [12] and he thouȝte ȝit, to sende the thridde, and hym also thei woundiden and castiden out, [13] and the lord of the vineȝerde seide, what schal I do I schal sende my dereworthe sone, parauenture whanne thei se hym, thei schuln drede,

[14] and whanne the tiliers saien hym, thei

ſese, *destroy.* o, *one.* tiliers, *husbandmen.* ȝeue, *give.*

TYNDALE—1534.

them, yt is written: my housse is the housse of prayer: but ye have made it a den of theves. [47] And he taught dayly in the temple. The hye Prestes and the Scribes and the chefe of the people went about to destroye him: [48] but coulde not finde what to do. For all the people stacke by him, and gave him audience.

20. AND yt fortuned in one of those dayes, as he taught the people in the temple and preached the gospell: the hye prestes and the scribes came with the elders, [2] and spake vnto him sayinge. Tell vs by what auctorite thou doest these thinges? Ether who is he that gave the this auctorite? [3] He answered and saide vnto them: I also will axe you a question, and answer me. [4] The baptyme of Iohn: was it from heaven or of men? [5] And they thought with in them selves sayinge: yf we shall saye from heaven: he will saye: why then beleved ye him not? [6] But and yf we shall saye of men, all the people will stone vs. For they be persuaded that Ihon is a Prophet. [7] And they answered that they coulde not tell whence it was. [8] And Iesus sayde vnto them: nether tell I you by what auctorite I do these thinges.

[9] Then beganne he to put forthe to the people, this similitude. A certayne man planted a vyneyarde, and let it forthe to fermers, and went him selfe into a straunge countre for a greate season. [10] And when the tyme was come, he sent a servaunt to his tennauntes that they shuld geve him of the frutes of the vyneyarde. And the tennauntes dyd bet him, and sent him awaye empty. [11] And agayne he sent yet a nother servaunt. And they dyd bet him, and foule entreated him also, and sent him awaye emptye. [12] More over, he sent the thyrde to, and him they wounded, and cast out. [13] Then sayde the lorde of the vyneyarde: what shall I do? I will sende my deare sonne, him peradventure they will reverence, when they se him.

[14] But when the fermers sawe him, they

CRANMER—1539.

them: It is wrytten: my house is the house of prayer: but ye haue made it a den of theues: [47] And he taught dayly in the temple. But the hye Prestes and the scrybes and the chefe of the people went aboute to destroye hym: [48] and coulde not fynde what to do. For all the people stacke by hym, whan they hearde hym.

20. AND it fortuned in one of those dayes (as he taught the people in the temple and preached the gospell) the hye Prestes and the Scribes came together wyth the elders, [2] and spake vnto him sayinge: Tell vs: by what auctorite doest thou these thynges? Ether who is he, that gaue the thys auctoryte? [3] Iesus answered and sayde vnto them: I also wil aske you one thyng, and answer me. [4] The baptyme of Iohn: was it from heauen or of men. [5] And they thought wyth in them selues, sayinge: yf we saye from heauen, he wil saye: why then beleued ye hym not? [6] But and yf we saye: of men, all the people wyll stone vs. For they be perswaded, that Iohn is a Prophete. [7] And they answered, that they coulde not tell whence it was. [8] And Iesus sayd vnto them: nether tell I you, by what auctoryte I do these thynges.

[9] Then beganne he to put forth to the people thys parable: A certayne man planted a vyneyarde, and let it forth to husband men, and went hym a selfe into a straunge countre for a greate season. [10] And when the tyme was come, he sent a seruaunt to the husband men, that they shuld geue hym of the frute of the vyneyarde. And they bet hym, and sent hym, awaye emptye. [11] And agayne, he sent yet another seruaunt. And hym they dyd beat, and entreated him shamefully, and sent hym awaye emptye. [12] Agayne, he sent the thyrde also, and hym they wounded, and cast hym out. [13] Then sayde the lorde of the vyneyarde: what shall I do? I wyll sende my deare sonne: peraduenture they wyll stande in awe of hym, when they se hym.

[14] But when the husbandmen sawe hym,

‘ [6] ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς· πεπεισμένος γάρ
‘ ἐστιν Ἰωάννην προφήτην εἶναι.’ [7] Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. [8] καὶ ὁ
Ἰησοῦς εἶπεν αὐτοῖς, ‘Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.’ [9] Ἤρξατο
δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· ‘Ἄνθρωπος [b] ἐφύτευσεν ἀμπελῶνα,
‘ καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε χρόνους ἱκανούς. [10] καὶ ἐν καιρῷ
‘ ἀπέστειλε πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος [c] δῶσιν|
‘ αὐτῷ· οἱ δὲ γεωργοὶ δείραντες αὐτὸν ἐξαπέστειλαν κενόν. [11] καὶ προσέθετο πέμψαι
‘ ἕτερον δοῦλον· οἱ δὲ κἀκεῖνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν.
‘ [12] καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.
‘ [13] εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν·
‘ ἴσως τοῦτον [d] ἰδόντες| ἐντραπήσονται. [14] Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο

[b] Rec. + τις. [c] Alex. δώσουσιν. [d] Alex. = ἰδόντες.

GENEVA — 1557.

house, is the house of prayer: but ye haue made it a denne of theues. [47] And he taught daily in the temple. And the hye Priestes and the Scribes, and the chief of the people went about to destroy him: [48] But could not finde what they might do to him: for all the people hanged vpon him when they heard him.

20. AND on one of those dayes, as he taught the people in the temple, and preached the Gospel, the hie Priestes and the Scribes came vpon him sodenly with the Elders, [2] And spake vnto him, saying, Tel vs by what autoritie thou doest these thinges, ether who is he, that gaue thee this autoritie? [3] He answered and sayd vnto them, I also wyl aske you one thing: answer me therfore: [4] The baptisme of Iohn was it from heauen, or of men? [5] And they reasoned with in them selues, saying, If we shal say, from heauen, he wyl say, Why then beleued ye him not? [6] But and if we shal say, Of men: all the people wil stone vs: for they be perswaded that Iohn is a Prophet. [7] Therfore they answered, that they could not tel whence it *was*. [8] Then Iesus sayd vnto them, Nether tel I you, by what autoritie I do these thinges.

[9] Then began he to put forth to the people this similitude, A certain man planted a vineyard, and let it forth to housbandmen: and went him self into a strange countrey, for a great season. [10] And when the tyme was come, he sent a seruant to the housbandmen, that they should geue him of the frute of the vineyard: whome the housbandmen dyd beat, and sent away empty. [11] And agayne he sent yet another seruant: and they dyd beat him, and foule entreated him, and sent hym away empty. [12] Morouer, he sent the thyrd to, and him they wounded, and cast out.

[13] Then sayd the lord of the vineyarde, What shal I do? I wil send my deare sonne: him peraduenture they wyl reuerence, when they se him. [14] But when

RHEIMS — 1582.

house is the house of praier. But you haue *made it a denne of theeues*. [47] And he vvas teaching daily in the temple. And the cheefe Priests and the Scribes and the Princes of the people sought to destroy him: [48] and they found not vvhat to doe to him. For al the people vvas suspense, hearing him.

20. AND it came to passe: in one of the daies vvhen he vvas teaching the people in the temple and euangelizing, the cheefe Priests and the Scribes vvith the auncients assembled, [2] and spake saying to him, Tel vs, in vvhat povver doest thou these things? or, vvho is he that hath giuen the this povver? [3] And IESVS ansvvering, said to them, I also vvil aske you one vvord. Ansvver me, [4] The baptisme of Iohn was it from heauen, or of men? [5] But they thought within them selues, saying, That if vve say, From heauen: he vvil say, Vvhy then did you not beleeue him? [6] But if vve say, Of men: the vvhole people vvil stone vs: for they are certaine that Iohn is a Prophet. [7] And they ansvvered that they knevv not vvhence it vvas. [8] And IESVS said to them, Neither doe I tel you in vvhat povver I doe these things.

[9] And he began to say to the people this parable, A certaine man planted a vineyard, and let it out to husbandmen: and he vvas from home a long time. [10] And in time he sent to the husbandmen a seruant, that they should giue him of the fruit of the vineyard. Vvho beating him, sent him avvay emptie. [11] And againe he sent an other seruant. But they beating him also and reprochfully abusing him, sent him avvay emptie. [12] And againe he sent the third: vvho vvounding him also, cast him out. [13] And the lord of the vineyard said, Vvhat shal I doe? I vvil send my beloued sonne: perhaps vvhen they shal see him, they vvil reuerence him. [14] Vvhom vvhen the husbandmen savv,

AUTHORISED — 1611.

My house is the house of prayer: but ye haue made it a den of theeues. [47] And he taught daily in the Temple. But the chiefe Priests and the Scribes, and the chiefe of the people sought to destroy him, [48] And could not finde what they might doe: for all the people [a] were very attentiue to heare him.

20. AND it came to passe, that on one of those dayes, as he taught the people in the Temple, and preached the Gospel, the chiefe Priests and the Scribes came vpon him, with the Elders, [2] And spake vnto him, saying, Tell vs, by what authoritie doest thou these things? or who is hee that gaue thee this authoritie? [3] And he answered, and saide vnto them, I will also aske you one thing, and answere me. [4] The Baptisme of Iohn, was it from heauen, or of men? [5] And they reasoned with themselues, saying, If we shall say, From heauen, he will say, Why then beleeued ye him not? [6] But and if we say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet. [7] And they answered, that they could not tell whence *it was*. [8] And Iesus said vnto them, Neither tell I you by what authoritie I do these things. [9] Then began he to speake to the people this parable: A certaine man planted a vineyard, and let it foorth to husbandmen, and went into a farre countrey for a long time. [10] And at the season, he sent a seruant to the husbandmen, that they should giue him of the fruit of the vineyard, but the husbandmen beat him, and sent him away emptie. [11] And againe he sent another seruant, and they beat him also, and entreated him shamefully, and sent him away emptie. [12] And againe he sent the third, and they wounded him also, and cast him out. [13] Then said the lord of the vineyard, What shall I doe? I will send my beloued sonne: it may bee they will reuerence him when they see him. [14] But when the husbandmen

[a] *Or*, hanged on him.

‘ πρὸς [e]ἑαυτοὺς,| λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος· [f]δεῦτε,| ἀποκτείνωμεν αὐτὸν,
‘ ἵνα ἡμῶν γένηται ἡ κληρονομία. [15] Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος,
‘ ἀπέκτειναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; [16] ἐλεύσεται καὶ
‘ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.’ Ἀκούσαντες
δὲ εἶπον, ‘ Μὴ γένοιτο.’ [17] Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε, ‘ Τί οὖν ἐστι τὸ γεγραμμένον
‘ τοῦτο, “ Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν
“ γωνίας·” [18] Πᾶς ὁ πεσὼν ἐπ’ ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν
‘ πέσῃ, λικμήσει αὐτόν.’ [19] Καὶ ἐζήτησαν οἱ [g]ἀρχιερεῖς καὶ οἱ γραμματεῖς| ἐπιβα-
λεῖν ἐπ’ αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν [h]τὸν λαόν·| ἔγνωσαν
γὰρ ὅτι πρὸς αὐτοὺς [i]τὴν παραβολὴν ταύτην εἶπε.| [20] Καὶ παρατηρήσαντες ἀπέσ-
τειλαν ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ

[e] Alex. ἀλλήλους. [f] Alex. = δεῦτε. [g] Alex. γραμματεῖς καὶ οἱ ἀρχιερεῖς. [h] Const. = τὸν λαόν. [i] Alex. εἶπε τὴν παραβολὴν ταύτην. [k] Alex. ἡμᾶς.

WICLIF — 1380.

thouȝten withynne hem silf and seiden, this is the eire, sle we hym, that the eritage be oure, [15] and thei castiden hym out of the vyneȝerd: and killiden hym, what thanne schal the lord of the vyneȝerd do to hem, [16] he schal come and distrie these tiliers: and ȝeue the vyneȝerde to other, and whanne this thing was herde: thei seiden to hym, god forbede, [17] but he biheeld hem: and seide, what thanne is this that is writun, the stoon whiche men bildynge repreueden: this is made in to the heed of the corner, [18] ech that schal falle on that stone schal be to brisid, but on whom it schal falle: it schal al to breke hym, [19] and the princis of preestis, and scribis, souȝten to leie on hym hondis in that our: and thei dreddden the puple, for thei knowen: that to hem he seide this liknesse,

[20] and thei aspieden, and senten aspiers: that feyneden hym iust, that thei schulden take hym in word, and bitaken hym to the power of the prince, and to the power of the iustice, [21] and thei axeden hym and seiden, maistir we witen: that riȝtli thou seist and techist and thou takist not the persone of man: but thou techist in truthe the weie of god, [22] is it leful to us: to ȝeue tribute to the emperour, or naiȝ, [23] and he biheeld the disceite of hem, and seide to hem, what tempten ȝe me: [24] schewe ȝe to me a peny, whos ymage ℭ superscripcioun hath it? thei answeriden and seiden to hym, the emperouris, [25] and he seide to hem, ȝilde ȝe therfor to the emperour: tho thingis, that ben the emperours, and tho thingis, that ben of god: to god. [26] and thei myȝten not repreue his word, bifor the puple, and thei wondriden in his answere: and helden pees.

[27] summe of the saduces that denyeden the aȝenrisinge fro deeth to liif: camen and axeden hym, [28] ℭ seiden, maistir, moises wroot to us, if the brother of ony

tiliers, *husbandmen*. ȝeue, *give*. aspieden, *watched*. aspiers, *spies*. hym, *them*. witen, *know*. ȝilde, *yield*, or *give*. aȝenrisinge, *rising again*.

TYNDALE — 1534.

thought in them selves sayinge: this is the heyre, come let vs kyll him, that the inheritaunce maye be oures. [15] And they cast him out of the vyneyarde, and kylled him. Now what shall the Lorde of the vyneyarde do vnto them? [16] He will come and destroye those fermers, and will let out his vyneyarde to other. When they hearde that, they sayde: God forbyd.

[17] And he behelde them and sayde: what meaneth this then that is wrytten: The stone that the bylders refused, the same is made the heed corner stone? [18] whosoever stomble at that stone, shalbe broken: but on whosoever it faul vpon, it wyll grynde him to powder. [19] And the hye Prestes and the Scribes the same howre went about to laye hondes on him, but they feared the people. For they perceaved that he had spoken this similitude agaynst them.

[20] And they watched him, and sent forth spies, which shuld fayne them selves perfecte, to take him in his wordes, and to delyvre him vnto the power and auctorite of the debite. [21] And they axed him sayinge: Master, we knowe that thou sayest and teachest ryght, nother considerest thou eny mannes degre, but teachest the waye of God truly. [22] Ys it laufull for vs to geve Cesar tribute or no? [23] He perceaved their craftynes, and sayde vnto them: why tempt ye me? [24] Shewe me a peny. Whose ymage and superscripcion hath it? They answered and sayde: Cesars. [25] And he sayde vnto them: Geve then vnto Cesar, that which belongeth vnto Cesar: and to God, that which pertayneth to God. [26] And they coulde not reprove his sayinge before the people. But they marvayled at his answer, and helde their peace.

[27] Then came to him certayne of the Saduces which denye that ther is eny resurreccion. And they axed him [28] sayinge: Master, Moses wrote vnto vs, if eny

CRANMER — 1539.

they thought within them selues, sayinge: this is the heyre, come, let vs kyll hym, that the enheritaunce maye be oures. [15] And they cast him out of the vineyarde, and kylled him. What shall the Lorde of the vineiarde therfore do vnto them? [16] He shall come, and destroye these husbandmen, and shall let out hys vineyarde to other. When they hearde thys, they sayde: God forbyd.

[17] And he behelde them, and sayde: what is thys then that is wrytten: the stone that the buylders refused, the same is become the heed of the corner? [18] Whosoeuer doth stomble vpon that stone, shalbe broken: but on whomsoeuer it falleth, it wyll grynde him to powder. [19] And the hye prestes and the Scrybes the same houre went about to laye handes on hym, and they feared the people. For they perceaued that he had spoken thys symilitude agaynst them.

[20] And they watched hym, and sent forth spies which shuld fayne them selues ryghteous men, to take him in hys wordes, and to delyuer him vnto the power and auctorite of the debyte. [21] And they asked hym, saying: Master, we knowe that thou sayest and teachest ryght, nether consyderest thou the outward appearaunce of eny man, but teachest the waye of God truly. [22] Is it laufull for vs to geue trybute vnto Cesar, or no? [23] He perceaued theyr craftines, and sayde vnto them: why tempt ye me? [24] Shewe me a peny, Whose ymage and superscripcion hath it? They answered and sayde: Cesars. [25] And he sayde vnto them: geue then vnto Cesar, the thynges whych belonge vnto Cesar: and to God the thynges that pertayne vnto God. [26] And they coulde not reproue his sayinge before the people: and they maruayled at his answer, and helde their peace.

[27] Then came to hym certayne of the Saduces, which denye that ther is eny resurreccion. And they asked him [28] sayinge: Master, Moses wrote vnto vs, yf

λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. [21] καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, ‘Διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ ‘ οὐ λαμβάνεις πρόσωπον, ἀλλ᾽ ἐπ᾽ ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. [22] ἔξεστιν ‘ [k]ἡμῖν| Καίσαρι φόρον δοῦναι, ἢ οὔ;’ [23] Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς αὐτοὺς, ‘ [l]Τί με πειράζετε;| [24] [m]δείξατέ| μοι δηνάριον· [n]τίνος ἔχει εἰκόνα ‘ καὶ ἐπιγραφήν;’ Ἀποκριθέντες δὲ εἶπον, ‘Καίσαρος.’ [25] Ὁ δὲ εἶπεν [o]αὐτοῖς,| ‘ Ἀπόδοτε τοίνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.’ [26] Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.

[27] Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ [p]ἀντιλέγοντες| ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν, [28] λέγοντες, ‘ Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ἐάν τινος

[l] Alex. = τί με πειράζετε. [m] Rec. ἐπιδείξατε. [n] Alex. + οἱ δὲ ἔδειξαν· καὶ εἶπε. [o] Alex. πρὸς αὐτοὺς. [p] Alex. λέγοντες.

GENEVA—1557.

the housbandmen sawe him, they reasoned with them selues, saying, This is the heyre: Come let vs kyl him, that the enheritance may be ours. [15] And they cast him out of the vineyard, and kylled him. What shal the Lord of the vineyard therfore do vnto them? [16] He wil come and destroy these housbandmen, and wil let out his vineyard to others. When they heard *that*, they sayd, God forbyd. [17] And he behelde them, and sayd, What meaneth this then that is wrytten, The stone that the buylders refused, the same is made the head corner stone? [18] Whosoeuer shal fall vpon that stone, shalbe broken: and on whosoeuer it shal fall, it wyl grinde hym to powder. [19] And the hye Priestes and the Scribes the same houre went about to lay handes on hym: but they feared the people: for they perceaued that he had spoken this similitude against them.

[20] And they watched *hym*, and sent forth spies, which shulde fayne them selues iuste men, to take hym in his wordes, and to deliuer hym vnto the power and auctoritie of the Deputie, [21] And they asked hym, saying, Master, we knowe that thou sayest, and teachest ryght, nether considerest thou any mans degree, but teachest the way of God truely. [22] Is it lawful for vs to geue Cæsar tribute, or no? [23] He perceaued their craftines, and sayd vnto them, Why tempt ye me? [24] Shewe me a peny: Whose image and superscription hath it? They answered and sayd, Cæsars. [25] Then he sayd vnto them, Geue then vnto Cæsar, that which *belongeth* to Cæsar: and to God, that which pertayneth to God.

[26] And they could not reproue his saying before the people: but they marueyled at his answer, and helde their peace. [27] Then came to him certain of the Sadduces (which deny that there is any resurrection) and they asked him, [28] Saying, Master, Moses wrote vnto vs, If

RHEIMS—1582.

they thought vvithin them selues, saying, This is the heire, let vs kil him, that the heritage may be ours. [15] And casting him forth out of the vineyard, they killed him. Vvhat therfore vvil the Lord of the vineyard doe to them? [16] He vvil come, and vvil destroy these husbandmen, and vvil giue the vineyard to others. Vvhich they hearing, said to him, God forbid. [17] But he beholding them said, Vvhat is this then that is vvritten, *The stone vvhich the builders reiected, the same is become into the head of the corner?* [18] Euery one that falleth vpon this stone, shal be quashed: and vpon vvhom it shal fall, it shal breake him to pouder. [19] And the cheefe Priests and Scribes sought to lay handes vpon him that houre: and they feared the people. for they knevv that he spake this similitude to them.

[20] And watching, they sent spies which should feine them selues iust: that they might take him in his talke, and deliuer him to the principaltie and povver of the Præsident. [21] And they asked him, saying, Maister, vve knovv that thou speakest and teachest rightly: and thou doest not accept person, but teachest the vvay of God in truth. [22] Is it lavvful for vs to giue tribute to Cæsar, or no? [23] But considering their guile, he said to them, Vvhy tempt you me? [24] Shevv me a penie. Vvhose image hath it and inscription? They ansvvering said, Cæsars. [25] And he said to them, Render therfore the things that are Cæsars, to Cæsar: and the things that are Gods, to God. [26] And they could not reprehend his vvord before the people: and marueiling at his ansvver, they held their peace.

[27] And there came certaine of the Sadducees, vvhich denie that there is a resurrection, and they asked him, [28] saying, Maister, Moyses gaue vs in vvriting, If a mans

AUTHORISED—1611.

saw him, they reasoned among themselues, saying, This is the heire, come, let vs kill him, that the inheritance may be ours. [15] So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard doe vnto them? [16] Hee shall come and destroy these husbandmen, and shall giue the vineyard to others. And when they heard it, they said, God forbid. [17] And he beheld them, and saide, What is this then that is written, The stone which the builders reiected, the same is become the head of the corner? [18] Whosoeuer shall fall vpon that stone, shall be broken: but on whomsoeuer it shall fall, it will grinde him to powder.

[19] And the chiefe Priests and the Scribes the same houre sought to lay hands on him, and they feared the people: for they perceiued that he had spoken this parable against them. [20] And they watched him, and sent foorth spies, which should faine themselues iust men, that they might take hold of his wordes, that so they might deliuer him vnto the power and authoritie of the gouernour. [21] And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God [a]truely. [22] Is it lawfull for vs to giue tribute vnto Cesar, or no? [23] But he perceiued their craftines, and said vnto them, Why tempt ye me? [24] Shew me a peny: whose image and superscription hath it? They answered, and said, Cesars. [25] And he said vnto them, Render therefore vnto Cesar the things which be Cesars, and vnto God the things which be Gods. [26] And they could not take holde of his words before the people, and they marueiled at his answere, and helde their peace.

[27] Then came to him certaine of the Sadducees (which denie that there is any resurrection) and they asked him, [28] Saying, Master, Moses wrote vnto vs, If any

[a] *Or*, of a trueth.

‘ ἀδελφὸς ἀποθάνῃ [q]ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ,| ἵνα λάβῃ ὁ ἀδελ-
‘ φὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. [29] ἑπτὰ οὖν
‘ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· [30] καὶ ἔλαβεν ὁ
‘ δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος· [31] καὶ ὁ τρίτος ἔλαβεν αὐτήν[r]·
‘ ὡσαύτως| δὲ καὶ οἱ ἑπτά· [s]οὐ κατέλιπον τέκνα, καὶ ἀπέθανον· [32] ὕστερον [t]δὲ|
‘ [u]πάντων| [v]ἀπέθανε καὶ ἡ γυνή.| [33] ἐν τῇ οὖν ἀναστάσει, τίνος αὐτῶν [w]γίνεται|
‘ γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.’ [34] Καὶ [x]ἀποκριθεὶς| εἶπεν αὐτοῖς ὁ
Ἰησοῦς, ‘Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐκγαμίσκονται· [35] οἱ δὲ καταξιω-
‘ θέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε
‘ γαμοῦσιν οὔτε ἐκγαμίσκονται· [36] οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι γάρ
‘ εἰσι, καὶ υἱοί εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. [37] [y]Ὅτι δὲ ἐγείρονται οἱ

[q] Alex. ἔχων γ. κ. οὗτος ἄ. ᾖ. [r] Const. ὡσαύτως· ὡσαύτως. [s] Rec. + καί. [t] Alex. = δέ. [u] Alex. = πάντων. [v] Alex. καὶ ἡ γυνὴ ἀπέθ.

WICLIF—1380.

man haue a wiif ȝ be deed: and he was withouten eiris: that his brother take his wiif, and reise seed to his brother, [29] and so there weren seuene britheren, the first took a wiif: and is deed, withouten eiris, [30] and the brother suynge took hir, and he is deed withouten sone, [31] and the thridde took hir also and alle seuene, and leften not seed: but ben deed, [32] and the last of alle the womman is deed. [33] therfor in the risynge aȝen whos wiif of hem schal sche be? for seuene hadden hir to wiif,

[34] and ihesus seide to hem, sones of this world wedden: and ben ȝouun to weddyngis, [35] but thei that schulden be hadde worthi of that world, and of the risynge aȝen fro deeth: nether ben weddid nether wedden wyues, [36] nether schuln mowe die more for thei ben euene with aungelis, and ben the sones of god: sithen thei ben the sones of risynge aȝen fro deeth, [37] and that deed men risen aȝen: also moises schewid bisidis the buysch, as he seith the lord god of abraham ȝ god of Isaac, ȝ god of Iacob, [38] and god is not of deed men: but of lyuynge men, for alle men lyuyn to hym, [39] and summe of the scribis answerynge: seiden, maister thou hast wel seide. [40] and thei dursten no more axe hym ony thing,

[41] but he seide to hem, hou seien men crist to be the sone of dauith, [42] and dauith hym silf seith in the book of salmes: the lord seide to my lord, sitte thou on my riȝthalf: [43] til I putte thin enemy a stool of thi feet. [44] therfor dauith clepyth hym lord: ȝ hou is he his sone? [45] and in heringe of alle the puple: he seide to his disciplis, [46] but ȝe ware of scribis that wolen wandre in stolis, and louen salutaciouns in the chepynge, and the first chairis in synagogis, and the first sittynge placis in festis, [47] that deuouren the housis of widowis: and feynen longe preiynge,

suynge, *following*. ȝouun, *given*. mowe, *may, or be able*. sithen, *since*. aȝen, *again*. lyuyn, *live*. riȝthalf, *right side*. clepyth, *calleth*. stoles, *long robes*. chepynge, *market*.

TYNDALE—1534.

mannes brother dye havinge a wyfe, and the same dye with out yssue: that then his brother shuld take his wyfe, and reyse vp seede vnto his brother. [29] Ther were seven brethren, and the fyrste toke a wyfe, and dyed with out children. [30] And the seconde toke the wyfe, and he dyed chyldlesse? [31] And the thyrde toke her, and in lyke wyse the resydue of the seven, and leeft no chyldren be hynde them, and dyed. [32] Last of all the woman dyed also. [33] Now at the resurreccion whose wyfe of them shall she be? For seven had her to wyfe.

[34] Iesus answered and sayde vnto them. The chyldren of this worlde mary wyves, and are maryed, [35] but they which shalbe made worthy to enioye that worlde and the resurreccion from deeth, nether mary wyves, nether are maryed, [36] nor yet can dye eny moare. For they are equall vnto the angels: and are the sonnes of God, in as moche as they are the chyldren of the resurreccion. [37] And that the deed shall ryse agayne, even Moses signified besydes the busshe, when he sayde: the Lorde God of Abraham, and the God of Isaac, and the God of Iacob. [38] For he is not the God of the deed, but of them which live. For all live in him. [39] Then certayne of the Pharises answered and sayde: Master thou hast well sayde. [40] And after that durst they not axe him eny question at all.

[41] Then sayde he vnto them: how saye they that Christ is Davids sonne? [42] And David him selfe sayth in the boke of the Psalmes: The Lorde sayde vnto my Lorde, syt on my right honde, [43] tyll I make thine enemys thy fothe stole. [44] Seinge David calleth him Lorde: How is he then his sonne.

[45] Then in the audience of all the people, he sayde vnto his disciples, [46] beware of the Scribes, which desyre to goo in longe clothinge: and love gretynges in the markets, and the hyest seates in the synagoges, and chefe roumes at feastes, [47] which devoure widdowes houses, and that vnder

CRANMER—1539.

eny mannes brother dye hauing a wyfe, and he dye without chyldren, that then hys brother shulde take hys wyfe, and rayse vp seede vnto hys brother. [29] Ther were therfore seuen brethren, and the fyrste toke a wyfe, and dyed without chyldren. [30] And the seconde toke her, and he dyed chyldelesse. [31] And the thyrde toke her: and in lykewise the residue of the seuen, and left no chyldren behynde them, and dyed. [32] Last of all the woman dyed also. [33] Now in the resurreccion, whose wyfe of them shall she be? For seuen had her to wyfe.

[34] Iesus answered and sayd vnto them. The chyldren of this worlde mary wyues, and are maryed: [35] but they whych shalbe counted worthy of that worlde and the resurreccion from the deed, do not mary wyues, [36] nether are maryed, nor yet can dye eny more, For they are equall vnto the angels, and are the sonnes of God, in as moch as they are chyldren of the resurreccion. [37] And that the deed shall ryse agayne: Moses also sheweth besides the busshe, when he calleth: the Lord, the God of Abraham, and the God of Isaac, and the God of Iacob. [38] For he is not a God of deed, but of lyuynge. For all lyue vnto hym. [39] Then certayne of the Pharises answered, and sayd: Master, thou hast wel sayd. [40] And after that durst they not aske him eny question at all.

[41] And he sayde vnto them: how saye they that Chryst is Dauids sonne? [42] And Dauid him selfe sayeth in the boke of the Psalmes: The Lorde sayde vnto my Lorde: syt thou on my ryght hande, [43] tyll I make thyne enemyes thy fote stole. [44] Dauid therfore calleth hym Lord: and how is he then hys sonne?

[45] Then in the audyence of all the people, he sayde vnto his disciples: [46] beware of the Scribes, whych wyll go in longe clothynge: and loue gretynges in the markets, and the hyest seates in the synagoges, and the chefe rowmes at feastes, [47] whych deuoure wyddowes houses faynyng longe

ʻ νεκροὶ, καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραὰμ
ʻ καὶ τὸν Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ. [38] Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ
ʻ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν.ʼ [39] Ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπον,
ʻ Διδάσκαλε, καλῶς εἶπας.ʼ [40] Οὐκέτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν. [41] Εἶπε δὲ
πρὸς αὐτοὺς, ʻ Πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαυὶδ εἶναι; [42 y] καὶ αὐτὸς| Δαυὶδ
ʻ λέγει ἐν βίβλῳ ψαλμῶν, "Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,
" [43] ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σοῦ." [44] Δαυὶδ οὖν [z] κύριον
ʻ αὐτὸν| καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἐστιν;ʼ [45] Ἀκούοντος δὲ παντὸς τοῦ λαοῦ, εἶπε
τοῖς μαθηταῖς αὐτοῦ, ʻ [46] Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων [a] περιπατεῖν
ʻ ἐν στολαῖς,| καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν
ʻ ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· [47] οἱ κατεσθίουσι τὰς οἰκίας

[w] Alex. ἔσται. [z] Alex. = ἀποκριθεὶς. [y] Alex. αὐτὸς γὰρ. [z] Alex. αὐτὸν κύριον. [a] Alex. ἐν στολαῖς περιπατεῖν.

GENEVA—1557.

any mans brother dye, hauinge a wyfe, and the same dye without issue: that then his brother should take his wyfe, and rayse vp seede vnto his brother. [29] There were seuen brethren, and the fyrst toke a wyfe, and he dyed without children. [30] And the seconde toke the wyfe, and he dyed chyldlesse. [31] And the thyrd toke her, and in lykewise the residue of the seuen, and left no chyldren behynde them, and dyed. [32] Last of all, the woman died also. [33] Now therfore at the resurrection, whose wyfe of them shal she be? for seuen had her to wyfe.

[34] Then Iesus answered, and sayd vnto them, The chyldren of this worlde mary wyues, and are maried. [35] But they which shalbe counted worthy to enioye that worlde, and the resurrection from death, nether mary wyues, nether are maried. [36] For they can dye no more: forasmuche as they are equal vnto the Angels: and are the sonnes of God, since they are the chyldren of the resurrection. [37] And that the dead shal ryse agayne, euen Moses shewed it besydes the bushe, when he sayd, The Lord God of Abraham, and the God of Isaac, and the God of Iacob. [38] For he is not the God of the dead, but of them which lyue: for all liue vnto him. [39] Then certain of the Pharises answered and sayd, Master thou hast wel sayd. [40] And after that, durst they not aske him any question at all. [41] Then sayd he vnto them, How say they that Christe is Dauids sonne?

[42] And Dauid him self sayth in the boke of the Psalmes, The Lord sayd vnto my Lord, sit at my right hand, [43] Tyl I shal make thyne enemies thy fotestole. [44] Seing Dauid calleth him Lord, how is he then his sonne? [45] Then in the audience of all the people, he sayd vnto his disciples, [46] Beware of the Scribes, which desire to go in long clothing, and loue gretinges in the markets, and the hiest seates in assembles, and the chief rowmes at feastes. [47] Which deuoure wydowes houses

RHEIMS—1582.

brother die hauing a vvife, and he haue no children, that his brother take her to vvife, and raise vp seede to his brother. [29] There vvere therfore seuen brethren: and the first tooke a vvife, and died vvithout children. [30] And the next tooke her, and he died vvithout children. [31] And the third tooke her. In like maner also al the seuen, and they left no seed, and died. [32] Last of al the vvoman died also. [33] In the resurrection therfore, vvhose vvife shal she be of them? sithens the seuen had her to vvife. [34] And IESVS said to them, The children of this vvorld marrie, and are giuen in mariage: [35] but they that shal be counted vvorthie of that vvorld and the resurrection from the dead, neither marrie, not take vviues, [36] neither can they die any more, for they are equal to Angels: and they are the sonnes of God, seeing they are the sonnes of the resurrection. [37] But that the dead rise againe, Moyses also shevved, beside the bush, as he calleth the Lord, *The God of Abraham, and the God of Isaac, and the God of Iacob.* [38] For God is not of the dead, but of the liuing. for al liue to him. [39] And certaine of the Scribes ansvvering, said to him, Maister, thou hast said vvel. [40] And further they durst not aske him any thing.

[41] But he said to them, Hovv say they that Christ is the sonne of Dauid? [42] and Dauid him self saith in the booke of psalmes, *The Lord said to my Lord, Sit on my right hand,* [43] *til I put thine enemies, the foote stoole of thy feete?* [44] Dauid then calleth him Lord: and hovv is he his sonne?

[45] And al the people hearing him, he said to his Disciples, [46] Bevvare of the Scribes, that vvil vvalke in robes, and loue salutations in the market-place, and the first chaires in the synagogs, and the cheefe roomes in feastes. [47] vvhich deuoure vvidovves houses: feining long

AUTHORISED—1611.

mans brother die, hauing a wife, and hee die without children, that his brother should take his wife, and raise vp seede vnto his brother. [29] There were therefore seuen brethren, and the first tooke a wife, and died without children. [30] And the second tooke her to wife, and he died childlesse. [31] And the third tooke her, and in like maner the seuen also. And they left no children, and died. [32] Last of all the woman died also. [33] Therefore in the resurrection, whose wife of them is shee? for seuen had her to wife. [34] And Iesus answering, said vnto them, The children of this world, marrie, and are giuen in mariage: [35] But they which shall bee accompted worthy to obtaine that world, and the resurrection from the dead, neither marrie, nor are giuen in mariage. [36] Neither can they die any more; for they are equal vnto the Angels, and are the children of God, being the children of the resurrection. [37] Now that the dead are raised, euen Moses shewed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isahac, and the God of Iacob. [38] For he is not a God of the dead, but of the liuing; for all liue vnto him.

[39] Then certaine of the Scribes answering, said, Master, Thou hast well said. [40] And after that, they durst not aske him any question at all. [41] And he said vnto them, How say they that Christ is Dauids sonne? [42] And Dauid himselfe saith in the booke of Psalmes, The Lord said to my Lord, Sit thou on my right hand, [43] Till I make thine enemies thy footstoole. [44] Dauid therefore calleth him Lord, how is he then his sonne?

[45] Then in the audience of all the people, he said vnto his disciples, [46] Beware of the Scribes, which desire to walke in long robes, and loue greetings in the markets, and the highest seats in the Synagogues, and the chiefe roumes at feasts: [47] Which deuoure widowes houses, and for a shew

‘ τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται. οὗτοι λήψονται περισσότερον
‘ κρίμα.’

XXI. Ἀναβλέψας δὲ εἶδε τοὺς βάλλοντας [b]τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλά-
κιον| πλουσίους· [2] εἶδε δὲ [c]καί τινα| χήραν πενιχρὰν βάλλουσαν ἐκεῖ [d]δύο λεπτὰ,|
[3] καὶ εἶπεν, ‘Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα [e]ἡ πτωχὴ αὕτη| πλεῖον πάντων
‘ ἔβαλεν· [4] ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα [f]τοῦ
‘ Θεοῦ,| αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον [g]ὃν εἶχεν ἔβαλε.’|
[5] Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασι κεκόσμηται,
εἶπε, [6] ‘Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται [h]λίθος ἐπὶ
‘ λίθῳ, [i]ὃς οὐ καταλυθήσεται.’ [7] Ἐπηρώτησαν δὲ αὐτὸν, λέγοντες, ‘Διδάσκαλε,
‘ πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον, ὅταν μέλλῃ ταῦτα γίνεσθαι; [8] ‘Ο δὲ

[b] Alex. εἰς τὸ γαζοφυλ. τὰ δῶρα αὐτῶν. [c] Alex. = καὶ. Const. τινα καὶ. [d] Alex. λεπτὰ δύο. [e] Alex. αὕτη ἡ πτωχή. [f] Alex. = τοῦ Θεοῦ.
[g] Const. ὃν εἶχεν, ἔ. · ταῦτα λέγων ἐφώνει,· Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

WICLIF — 1380.

these schuln take the more dampnacioun.

21. AND he biheeld and saie tho riche men that casten her ȝiftis in to the tresorie, [2] but he saie also a litil pore widewe castynge twei ferthingis: [3] ¶ he seide, truli I seie to ȝou that this pore widowe: keste more thanne alle men, [4] for whi alle these of thing that was plenteuous to hem: casten in to the ȝiftis of god, but this widowe of that thing that failid to hir: caste al hir liflode that sche hadde,

[5] and whanne sum men seiden of the temple, that it was aparailid with gode stones and ȝiftis: he seide, [6] these thingis that ȝe seen, daies schulen come in whiche a stoon schal not be lefte on a stoon: whiche schal not be distried, [7] ¶ thei axeden hym and seiden, comaundour whanne schulen these thingis be? and what token schal be whanne thei schuln bigynne to be don? [8] and he seide, se ȝe that ȝe be not disceyued, for many schuln come in my name: seiynge for I am, and the tyme schal nyȝ, therfor nyle ȝe go aftir hem, [9] ¶ whanne ȝe schuln here bateilis and stryues withynne: nyle ȝe be aferde, it bihoueth first these thingis to be don: but not ȝit anoon is an ende. [10] thanne he seid to hem, folk schal rise aȝens folke: and rewme aȝens rewme, [11] greete mouynge of erthe schuln be bi placis and pestilencis and hungris, and dredis fro heuene: and greet tokenes schuln be,

[12] but bifore alle these thingis, thei schuln sette her hondis on ȝou, and schulen pursue, bitakynge in to synagogis and kepinge: drawynge to kyngis ¶ to iusticis for my name, [13] but it schal falle to ȝou in to witnessynge, [14] therfor put ȝe in ȝoure hertis, not to thenke bifor, hou ȝe schuln answere, [15] for I schal ȝyue to ȝou mouth and wisdom: to whiche al ȝoure aduersariis schuln not mowe aȝenstonde

her, *their*. liflode, *livelihood*. nyȝ, *draw near*. nyle, *not*. rewme, *realm*. aȝens, *against*. ȝyue, *give*. mowe, *be able*. aȝenstonde, *withstand*.

TYNDALE — 1534.

a coloure of longe prayinge: the same shall receave greater damnacion.

21. AS he behelde, he sawe the ryche men, how they cast in their offeringes into the treasury. [2] And he sawe also a certayne povre widdowe, which cast in thyther two mites. [3] And he sayde: of a trueth I saye vnto you, this poore wyddowe hath put in moare then they all. [4] For they all have of their superfluyte added vnto the offerynge of God: but she, of her penury, hath cast in all the substaunce that she had.

[5] As some spake of the temple, how it was garnesshed with goodly stones and iewels, he sayde. [6] The dayes will come, when of these thynges which ye se, shall not be lefte stone apon stone, that shall not be throwen doune. [7] And they axed him sayinge: Master when shall these thinges be, and what signe will therbe, when suche thinges shall come to passe.

[8] And he sayd: take hede, that ye be not deceaved. For many will come in my name saying: I am he: and the tyme draweth neare. Folowe ye not them therfore. [9] But when ye heare of warre and of dissencion: be not afrayd. For these thinges must fyrst come: but the ende foloweth not by and by. [10] Then sayd he vnto them: Nacion shall ryse agaynst nacion, and kingdom agaynst kyngdome, [11] and greate erthquakes shallbe in all quarters, and honger, and pestilence: and fearfull thinges. And greate signes shall therbe from heven.

[12] But before all these, they shall laye their hondes on you, and persecute you, delyueringe you vp to the sinagoges and into preson, and bringe you before kynges and rulers for my names sake. [13] And this shall chaunce you for a testimoniall. [14] Let it sticke therfore faste in youre hertes, not once to stody before, what ye shall answere: [15] for I will geve you a mouth and wisdome, where agaynste, all youre adversarys shall not be able to

CRANMER — 1539.

prayers: the same shall receaue greater dampnacyon.

21. AS he behelde, he sawe the ryche men, whych cast in their offeringes into the treasury. [2] He sawe also a certyane poore wyddowe, whych cast in thyther two mytes. [3] And he sayde: of a trueth I saye vnto you, that thys poore wyddow hath put in moare then they all. [4] For they all haue of theyr superfluyte added vnto the offerynges of God: but she, of her penury hath cast in all the substaunce that she had.

[5] And vnto some that spake of the temple, how it was garnysshed with goodly stones and Iewels, he sayde: [6] The dayes wyll come, in the which (of these thynges which ye se) there shall not be lefte one stone vpon another, that shall not be thorowen doune. [7] And they asked him sayinge: Master, when shall these thynges be, and what sygne wyll ther be when soch thynges come to passe?

[8] And he sayde: take hede, that ye be not deceaued. For many shall come in my name, and saye that they are Chryst: and the tyme draweth neare. Folowe ye not them therfore. [9] But when ye heare of warres and sedicions, be not afrayed. For these thynges must first come to passe, but the ende foloweth not by and by. [10] Then sayde he vnto them. Nacion shall ryse agaynst nacion, and kyngdome agaynst kyngdome, [11] and greate erthquakes shalbe in all places, and honger, and pestilence, and fearfull thinges. And greate sygnes shall ther be from heauen.

[12] But before all these, they shall laye handes on you, and persecute you, delyuerynge you vp to the synagoges and into presons, and shall bringe you vnto kynges and rulers for my names sake. [13] And thys shall chaunce you for a testimoniall. [14] Be at a sure point therfore in your hertes, not to study before, what ye shal answere: for [15] I wyll geue you a mouth and wysdome, where agaynste, all your aduersaries shall not be able to speake

εἶπε, ‘Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ελεύσονται ἐπὶ τῷ ὀνόματί μου,
‘ λέγοντες, Ὅτι ἐγώ εἰμι· καὶ, Ὁ καιρὸς ἤγγικε. μὴ [k]οὖν| πορευθῆτε ὀπίσω αὐτῶν.
‘ [9]ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα
‘ γενέσθαι πρῶτον, ἀλλ᾽ οὐκ εὐθέως τὸ τέλος.’ [10]Τότε ἔλεγεν αὐτοῖς, ‘Ἐγερθήσεται
‘ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· [11]σεισμοί τε μεγάλοι κατὰ τόπους
‘ καὶ λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ᾽ οὐρανοῦ μεγάλα ἔσται.
‘ [12]Πρὸ δὲ τούτων [l]πάντων| ἐπιβαλοῦσιν ἐφ᾽ ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ διώξουσι,
‘ παραδιδόντες εἰς συναγωγὰς καὶ φυλακὰς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας,
‘ ἕνεκεν τοῦ ὀνόματός μου. [13]ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον· [14]θέσθε οὖν [m]εἰς
‘ τὰς καρδίας| ὑμῶν, μὴ προμελετᾶν ἀπολογηθῆναι· [15]ἐγὼ γὰρ δώσω ὑμῖν στόμα
‘ καὶ σοφίαν, ᾗ οὐ δυνήσονται [n]ἀντειπεῖν οὐδὲ ἀντιστῆναι| πάντες οἱ ἀντικείμενοι

[k] Alex. + ὦδε. [l] Alex. + ὦδε. [k] Alex. = οὖν. [l] Rec. ἀπάντων. [m] Alex. ἐν ταῖς καρδίαις. [n] Alex. ἀντειπεῖν ἢ s. ἀντιστῆναι ἢ ἀντειπεῖν.

GENEVA—1557.

and that vnder a colour of long praying: thei shal receaue greater damnation.

21. AS he behelde, he saw the riche men, which cast their offeringes into the treasurie. [2] And he sawe also a certaine poore wydow, which cast in thyther two mites. [3] And he sayd, Of a truth I say vnto you, This poore widow hath put in more then they all. [4] For they all haue of their superfluitie added vnto the offering of God: but she of her penurie hath cast in all the substance that she had. [5] As some spake of the temple, how it was garnisshed with goodly stones and iewels, he sayd, [6] The dayes wil come, when of these thinges which ye se, shal not be left stone vpon stone, that shal not be throwen downe.

[7] And they asked him saying, Master, when shal these thinges be? and what sygne wil there be when suche thynges shal come to passe? [8] And he sayd, Take hede, that ye be not deceaued: for many wil come in my name, saying, I am *Christe*, and the tyme draweth nere: folow ye not them therfore. [9] And when ye heare of warres and seditions, be not afrayde: for these thyngs must fyrst come, but the end foloweth not by and by. [10] Then sayd he vnto them, Nation shal ryse agaynst nation, and kyngdome against kyngdome,

[11] And great earthquakes shalbe in all quarters, and hunger, and pestilence, and feareful thinges, and great signes shal there be from heauen. [12] But before all these, they shal lay handes on you, and persecute you, deliuering you vp to the Synagoges and into prisonnes, and bryng you before Kynges, and rulers for my names sake. [13] And this shal turne to you, for a testimonial. [14] Let it sticke therfore fast in your hartes, not once to studie before, what ye shal answer: [15] For I wil geue you a mouth, and wysedome, where against, all your aduersaries shal not be

RHEIMS—1582.

praier. These shal receiue greater damnation.

21. AND beholding, he savv them that did cast their giftes into the treasurie, riche persons. [2] And he savv also a certaine poore vvidovv casting tvvo brasse mites. [3] And he said, Verely I say to you, that this poore vvidovv hath cast more then al. [4] For al these of their aboundance haue cast into the giftes of God: but she of her penurie, hath cast in al her liuing that she had.

[5] And certaine saying of the temple that it vvas adorned vvith goodly stones and donaries, he said, [6] These things vvhich you see, the daies vvil come vvherein there shal not be left a stone vpon a stone that shal not be destroied. [7] And they asked him, saying, Maister, when shal these things be: and vvhat shal be the signe vvhen they shal begin to come to passe? [8] Vvho said, See you be not seduced for many vvil come in my name, saying that I am he: and the time is at hand, goe not therfore after them. [9] And vvhen you shal heare of vvarres and seditions, be not terrified: these things must first come to passe, but the end is not yet by and by. [10] Then he said to them, Nation shal rise against nation, and kingdom against kingdom. [11] And there shal be great earth quakes in places, and pestilences and famines, and terrours from heauen, and there shal be great signes. [12] But before al these things they vvil lay their hands vpon you: and persecute you deliuering you into synagogs and prisons, dravving you to kings and presidents for my name. [13] and it shal happen vnto you for testimonie. [14] Lay vp this therfore in your hartes, not to premeditate hovv you shal ansvver. [15] For I vvil giue you mouth and vvisedom, vvhich al your aduersaries shal not be able to resist and gainesay.

AUTHORISED—1611.

make long prayers: the same shall receiue the greater damnation.

21. AND hee looked vp, and saw the rich men casting their gifts into the treasurie. [2] And hee saw also a certaine poore widow, casting in thither two mites. [3] And he said, Of a trueth, I say vnto you, that this poore widow hath cast in more then they all. [4] For all these haue of their abundance cast in vnto the offerings of God, but she of her penurie hath cast in all the liuing that she had.

[5] And as some spake of the Temple, how it was adorned with goodly stones, and gifts, he said, [6] *As for* these things which ye behold, the dayes will come, in the which there shal not be left one stone vpon another, that shall not be throwen downe. [7] And they asked him, saying, Master, but when shall these things bee? and what signe will there bee, when these things shall come to passe? [8] And he said, Take heed that yee be not deceiued: for many shall come in my Name, saying, I am *Christ*, and the time draweth neere: goe ye not therfore after them. [9] But when ye shall heare of wars, and commotions, be not terrified: for these things must first come to passe, but the end is not by and by. [10] Then said he vnto them, Nation shall rise against nation, and kingdome against kingdome: [11] And great earthquakes shall bee in diuers places, and famines, and pestilences: and fearefull sights and great signes shall there be from heauen. [12] But before all these, they shall lay their hands on you, and persecute you, deliuering you vp to the Synagogues, and into prisons, being brought before Kings and rulers for my Names sake. [13] And it shall turne to you for a testimony. [14] Settle it therfore in your hearts, not to meditate before what ye shall answere. [15] For I will giue you a mouth and wisedome, which all your aduersaries shall not be able to gainsay, nor

ʻ ὑμῖν. [16] παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων,
ʻ καὶ θανατώσουσιν ἐξ ὑμῶν· [17] καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά
ʻ μου· [18] καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. [19] ἐν τῇ ὑπομονῇ ὑμῶν
ʻ [o]κτήσασθε| τὰς ψυχὰς ὑμῶν. [20] Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τὴν
ʻ Ἰερουσαλὴμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. [21] τότε οἱ ἐν τῇ Ἰουδαίᾳ
ʻ φευγέτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν· καὶ οἱ ἐν ταῖς
ʻ χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν. [22] ὅτι ἡμέραι ἐκδικήσεως αὗταί εἰσι, τοῦ
ʻ [p]πλησθῆναι| πάντα τὰ γεγραμμένα. [23] οὐαὶ [q]δὲ| ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς
ʻ θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς,
ʻ καὶ ὀργὴ [r]τῷ λαῷ τούτῳ. [24] καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλωτισθή-

[o] Alex. κτήσισθε. [p] Rec. πληρωθῆναι. [q] Alex. = δὲ.

WICLIF—1380.

and azen seie, [16] and ȝe schuln be taken of fadir and modir and britheren and cosyns, and frendis: and bi deeth thei schuln turmente of ȝou, [17] and ȝe schuln be in hate to alle men: for my name, [18] and an heer of ȝoure hede schal not perische, [19] in ȝoure paciens ȝe schuln wilde ȝoure soulis,

[20] but whanne ȝe schuln se ierusalem enuyrowned with an oost, thanne wite ȝe that the desolacioun of it schal nyȝ, [21] thanne thei that ben in iudee: fle to the mounteyns, and thei that ben in the myddil of it: go awey, and thei that ben in the cuntreis: entre not in to it, [22] for these ben daies of veniaunce: that alle thingis that ben writun: be fulfillid, [23] and wo to hem that ben with child, and nurischen in tho daies, for a greet disese schal be on the erthe: and wraththe to this puple, [24] and thei schulen falle bi the scharpnesse of swerde, and thei schuln be ladde prisoners in to alle folkis, and ierusalem schal be defoulid of hethen men: til the tymes of naciouns be fulfillid,

[25] and tokenes schuln be in the sunne and the mone, and in the sterris: and in erthe ouerleiynge of folkis, for confusioun of sowne of the see and of flodis. [26] for men schuln wex drie for drede and abidinge that schuln come to al the world, for vertues of heuenes schuln be moued, [27] and thanne thei schuln se mannes sone comynge in a cloude with greet power and magiste, [28] and whanne these thingis bigynnen to be made: biholde ȝe and reise ȝe ȝoure hedis, for ȝoure redempcioun nyȝeth,

[29] and he seide to hem a liknesse se ȝe the fige tre and alle trees, [30] whanne thei bringen forth now of hem silf fruyt, ȝe witen that somer is nyȝ, [31] so ȝe whanne ȝe seen these thingis to be don, wite ȝe

azen seie, *gainsay*. nyȝ, *draw near*. wilde, *possess*. ouerleiynge, *overwhelming*. vertues, *powers*. wite, *know*.

TYNDALE—1534.

speake nor resist. [16] Ye and ye shalbe betrayed of youre fathers and mothers, and of youre brethren, and kynsmen, and lovers, and some of you shall they put to deeth. [17] And hated shall ye be of all men for my names sake. [18] Yet ther shall not one heer of youre heedes perisshe. [19] With youre pacience possesse youre soules.

[20] And when ye se Ierusalem beseged with an hoste, then vnderstonde that the desolacion of the same is nye. [21] Then let them which are in Iewrye flye to the mountaynes. And let them which are in the middes of it, departe oute. And let not them that are in other countreis, enter ther in. [22] For these be the dayes of vengeance, to fulfill all that are written. [23] But wo be to them that be with chylde, and to them that geve sucke in those dayes: for ther shalbe greate trouble in the londe, and wrath over all this people. [24] And they shall fall on the edge of the swearde, and shalbe leed captive, into all nacions. And Ierusalem shalbe trooden vnder fote of the gentyls, vntyll the tyme of the gentyls be fulfilled.

[25] And ther shalbe signes in the sunne, and in the mone, and in the starres: and in the erth the people shalbe in soche perplexite, that they shall not tell which waye to turne them selves. The see and the waters shall roore, [26] and mennes hertes shall fayle them for feare, and for lokinge after thoose thinges which shall come on the erth. For the powers of heven shall move. [27] And then shall they se the sonne of man come in a clowde with power and greate glory. [28] When these thinges begyn to come to passe: then loke vp, and lifte vp youre heddes for youre redemcion draweth neye.

[29] And he shewed them a similitude: beholde the fygge tree, and all other trees, [30] when they shute forth their buddes, ye se and knowe of youre awne selves that sommer is then nye at hond. [31] So lyke wyse ye (when ye se these thinges

CRANMER—1539.

nor resist. [16] Moreouer ye shalbe betrayd of your fathers and mothers and brethren, and kynsfolke and frendes, and some of you shall they put to deeth. [17] And hated shall ye be of all men for my names sake, [18] and ther shall not one here of youre head perysshe. [19] Possesse ye youre soule by pacience,

[20] And when ye se Ierusalem beseged wyth an hoste, then be sure that the desolacyon of the same is nye. [21] Then let them which are in Iewrye, flye to the mountaynes. And let them whych are in the myddes of it, departe out. And let not them that are in other countreyes, enter therin. [22] For these be the dayes of vengeaunce, that all thynges which are wrytten, maye be fulfylled. [23] But wo vnto them that be with chylde, and to them that geue sucke in those dayes: for there shalbe greate trouble in the lande, and wrath ouer all this people. [24] And they shall fall thorow the edge of the swearde, and shalbe ledd a waye captyue into all nacions. And Ierusalem shalbe troden downe of the gentyls, vntyll the tyme of the gentyls be fulfylled.

[25] And ther shalbe sygnes in the Sonne, and in the Moone, and in the starres: and in the erth the people shalbe at their wyttes ende, thorow dispayre. The see and the water shall roare, [26] and mennes hertes shall fayle them for feare, and for lokynge after those thynges which shall come on the erth. For the powers of heauen shall moue. [27] And then shall they se the sonne of man come in a cloude with power and greate glory. [28] When these thynges begynne to come to passe: then loke vp, and lyfte vp youre heades, for youre redempcyon draweth nye.

[29] And he shewed them a symilitude: beholde the fygge tree, and all the trees, [30] when they shoot forth their buddes, ye se and knowe of youre awne selues, that sommer is then nye at hand. [31] So lykewyse ye also (when ye se these thynges

‘ σονται εἰς πάντα τὰ ἔθνη· καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, [s]ἄχρι|
‘ πληρωθῶσι καιροὶ ἐθνῶν. [25] Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις,
‘ καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, [t]ἠχούσης| θαλάσσης καὶ σάλου.
‘ [26] ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ
‘ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. [27] καὶ τότε ὄψονται τὸν
‘ υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.
‘ [28] Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν·
‘ διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.’ [29] Καὶ εἶπε παραβολὴν αὐτοῖς, ‘Ἴδετε τὴν
‘ συκῆν καὶ πάντα τὰ δένδρα. [30] ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ’ ἑαυτῶν
‘ γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν. [31] οὕτω καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα

[r] Rec. + ἐν. [s] Alex. ἄχρις οὗ. [t] Alex. ἤχους.

GENEVA—1557.

able to speake, nor resiste. [16] Yea, ye shalbe betrayed of your fathers, and mothers, and of your brethren, and kynsemen, and frendes, and some of you shal they put to death:

[17] And hated shal ye be of all men for my names sake. [18] Yet there shal not one heere of your heades perishe. [19] By your pacience possesse your soules. [20] And when ye see Ierusalem besieged with soldiers, then vnderstand that the ouerthrowe of the same is nye. [21] Then let them which are in Iewrie flye to the mountaines: and let them which are in the myddes of it, departe out: and let not them that are in the countrey, enter therin. [22] For these be the dayes of vengeance, to fulfyl all thinges that are writen. [23] But woo be to them that be with childe, and to them that geue sucke in those dayes: for there shalbe great trouble in this land, and wrath ouer all this people.

[24] And they shal fall on the edge of the swearde, and shalbe led captiue into all nations: and Ierusalem shalbe troden vnder fote of the Gentils, vntyl the tyme of the Gentils be fulfylled. [25] Then there shalbe signes in the sunne, and in the moone, and in the starres: and in the earth the people shalbe in suche perplexitie, that they shal not tel which way to turne them selues: the sea and the waters shal roare: [26] And mens hartes shal fayle them for feare, and for lokyng after those thinges which shal come on the earth: for the powers of heauen shal be moued. [27] And then shal they se the Sonne of man come in a cloude, with power and great glorie. [28] When these thynges begyn to come to passe: then loke vp, and lyft vp your heades, for your redemption draweth nye.

[29] And he shewed them a similitude, Beholde the fygge tree, and all trees, [30] When they shute forth *their leaues*, ye seing them, know of your owne selues, that sommer is then nie at hand. [31] So lykewyse ye, when ye se these thinges come

RHEIMS—1582.

[16] And you shal be deliuered vp of your parents and brethren, and kinsemen and frendes: and they vvil put to death of you. [17] And you shal be odious to al men for my name: [18] and a heare of your head shal not perish. [19] In your patience you shal possesse your soules.

[20] And vvhen you shal see Hierusalem compassed about vvith an armie: then knovv that the desolation thereof is at hand. [21] then they that are in Ievvrie, let them flee to the mountaines: and they in the middes thereof, let them depart: and they in the countries, let them not enter into it. [22] for these are the daies of vengeance, that al things may be fulfilled that are vvritten. [23] But vvo to them that are vvith childe and that giue sucke in those daies. for there shal be great affliction vpon the land, and vvrath on this people. [24] And they shal fall by the edge of the svvord: and shal be led captiue into al nations. and Hierusalem shal be troden of the Gentiles: til the times of nations be fulfilled.

[25] And there shal be signes in the sunne and the moone and the starres: and vpon earth distresse of nations, for the confusion of the sound of sea and vvaues, [26] men vvithering for feare and expectation, vvhat shal come vpon the vvhole vvorld. for the povvers of heauen shal be moued: [27] and then they shal see the Sonne of man comming in a cloude vvith great povver and maiestie. [28] But vvhen these things begin to come to passe, looke vp and lift vp your heades: because your redemption is at hand. [29] And he spake to them a similitude. See the figtree and al trees: [30] Vvhen they novv budde forth fruite out of them selues, you knovv that summer is nigh. [31] So you also vvhen you shal see these things come to passe,

AUTHORISED—1611.

resist. [16] And yee shall be betrayed both by parents and brethren, and kinsefolkes and friends, and some of you shall they cause to be put to death. [17] And ye shalbe hated of all men for my Names sake. [18] But there shall not a haire of your head perish. [19] In your patience possesse ye your soules. [20] And when yee shall see Hierusalem compassed with armies, then know that the desolation thereof is nigh.

[21] Then let them which are in Iudea, flee to the mountaines, and let them which are in the midst of it, depart out, and let not them that are in the countreys, enter thereinto. [22] For these bee the dayes of vengeance, that all things which are written may be fulfilled. [23] But woe vnto them that are with childe, and to them that giue sucke in those dayes, for there shalbe great distresse in the land, and wrath vpon this people. [24] And they shall fall by the edge of the sword, and shall be ledde away captiue into all nations, and Hierusalem shall be troden downe of the Gentiles, vntill the times of the Gentiles be fulfilled.

[25] And there shalbe signes in the Sunne, and in the Moone, and in the Starres, and vpon the earth distresse of nations, with perplexity, the Sea and the waues roaring, [26] Mens hearts failing them for feare, and for looking after those things which are comming on the earth; For the powers of heauen shall be shaken. [27] And then shal they see the Sonne of man comming in a cloud with power and great glory. [28] And when these things begin to come to passe, then looke vp, and lift vp your heads, for your redemption draweth nigh. [29] And he spake to them a parable, Behold the figge tree, and all the trees, [30] When they now shoot foorth, yee see and know of your owne selues, that Summer is now nigh at hand. [31] So likewise yee, when ye see these things come to passe, know yee that the

'γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ Θεοῦ. [32] ἀμὴν λέγω ὑμῖν,
'ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται. [33] ὁ οὐρανὸς καὶ ἡ γῆ
'παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ [u]παρέλθωσι. [34] Προσέχετε δὲ ἑαυτοῖς,
'μήποτε [v]βαρηθῶσιν [w]ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις
'βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη· [35] ὡς παγὶς γὰρ ἐπε-
'λεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. [36] ἀγρυπνεῖτε
'οὖν ἐν παντὶ καιρῷ δεόμενοι, ἵνα [x]καταξιωθῆτε ἐκφυγεῖν [y]ταῦτα πάντα τὰ
'μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.'

[37] Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ νύκτας ἐξερχόμενος
ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν. [38] καὶ πᾶς ὁ λαὸς ὤρθριζε πρὸς
αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

[u] Alex. παρελεύσονται. [v] Rec. βαρυνθῶσιν. [w] Alex. αἱ καρδίαι ὑμῶν. [x] Alex. κατισχύσητε.

WICLIF—1380.

that the kingdom of god is ny3/ [32] truli I seie to 3ou, that this generacioun schal not passe, til alle thingis ben don/ [33] heuene and erthe schulen passe, but my wordis schuln not passe.

[34] But take 3e hede to 3ou silf: leest parauenture 3oure hertis be greued with glotony and drunkenes and bisynesse of this liif, and thilke dai come sudeynli on 3ou/ [35] for as a snare it schal come on alle men that sitten on the face of al erthe/ [36] therfor wake 3e preiynge in eche tyme: that 3e be hadde worthi to fle alle these thingis that ben to come, and to stoonde bifor mannis sone/ [37] and in daies he was techinge in the temple/ but in ny3tis he 3ede out and dwellid in the mounte that is clepid of olyuete/ [38] and alle the puple roos eerli to come to him in the temple, and for to here hym.

22. AND the halidai of the therf looues that is seide pask ny3ed: [2] and the princis of preestis and the scribis sou3ten hou thei schulden sle ihesus/ but thei dredden the puple/ [3] and satanas entrid in to iudas: that was clepid scarioth/ oon of the twelue/ [4] and he wente and spake with the princis of preestis and with the magistratis: hou he schulde bitraie hym to hem/ [5] and thei ioieden & maden couenaunt: to 3eue hym monei/ [6] and he bihi3t/ and he sou3te oportunyte: to bitraie hym with out puple/
[7] but the daies of therf loues cam in whiche it was nede that sacrifice of paske were slayn/ [8] and he sente petre and Ion and seide/ go 3e and make 3e redi to us the pask: that we ete/ [9] and thei seiden/ where wilt thou that we make redi? [10] and he seide to hem/ lo whanne 3e schuln entre in to the citee: a man berynge a vessel of watir schal mete 3ou/ sue 3e hym in to the hous, in to whiche

thilke, *that*. 3ede, *went*. clepid, *called*. therf loues, *unleavened bread*. seide, *named*. pask, *passover*. ny3ed, *drew nigh*. 3eue, *give*. bihi3t, *promised*, sue, *follow*.

TYNDALE—1534.

come to passe) vnderstonde/ that the kyngdome of God is neye. [32] Verely I saye vnto you: this generacion shall not passe/ tyll all be fulfilled. [33] Heaven and erth shall passe: but my wordes shall not passe.

[34] Take hede to youre selves/ lest youre hertes be overcome with surfettinge and dronkennes and cares of this worlde: and that/ that daye come on you vnwares. [35] For as a snare shall it come on all them that sit on the face of the erthe. [36] Watche therfore continually and praye/ that ye maye obtayne grace to flye all this that shall come/ and that ye maye stonde before the sonne of man.

[37] In the daye tyme/ he taught in the temple/ and at night/ he went out/ and had abydinge in the mount olivete. [38] And all the people came in the morninge to him in the temple/ for to heare him.

22. THE feaste of swete breed drue nye whiche is called ester/ [2] and the hye prestes and Scribes sought how to kyll him/ but they feared the people. [3] Then entred Satan into Iudas/ whose syr name was Iscariot (which was of the nombre of the twelve) [4] and he went his waye and communed with the hye Prestes and officers/ how he might betraye him to them. [5] And they were glad: and promysed to geve him money. [6] And he consented and sought oportunite to betraye him vnto them/ when the people were awaye.

[7] Then came the daye of swete breed/ when of necessite the esterlambe must be offered. [8] And he sent Peter and Iohn sayinge: Goo and prepare vs the ester lambe/ that we maye eate. [9] They sayde to him. Where wilt thou/ that we prepare? [10] And he sayd vnto them. Beholde when ye be entred into the cite/ ther shall a man mete you bearinge a pitcher of water/ him folowe into the same housse

CRANMER—1539.

come to passe) be sure, that the kyngdome of God is nye. [32] Uerely I saye vnto you: this generacion shall not passe, tyll all be fulfylled. [33] Heauen and erth shall passe: but my wordes shall not passe.

[34] Take hede to your selues, lest at anye tyme youre hertes be ouercome with surfettynge and dronkennes and cares of thys lyfe, and so the daye come vpon you vnwares. [35] For as a snare shall it come on all them that dwell on the face of the whole erth [36] Watch ye therfore contynually, and praye, that ye maye escape all these thynges that shall come, and that ye maye stande before the sonne of man.

[37] In the daye tyme, he taught in the temple: and at nyght, he went out, and abode in the mount that is called Olyuete. [38] And all the people came in the mornynge to hym in the temple, for to heare hym.

22. THE feast of swete breed drue nye, which is called Easter, [2] and the hye Prestes, and Scrybes sought how they myght kyll him, for they feared the people. [3] Then entred Satan into Iudas, whose syr name was Iscarioth (which was of the nombre of the twelue) [4] and he wente his waye and communed with the hye prestes and officers, how he myght betraye him to them. [5] And they were glad and promysed to geue hym money. [6] And he consented, and sought oportunyte to betraye hym vnto them, when the people were awaye.

[7] Then came the daye of swete breed, when of necessyte Passeouer must be offered. [8] And he sent Peter and Iohn, sayinge: go and prepare vs the Passeouer, that we maye eate. [9] They sayde vnto him. Where wilt thou, that we prepare? [10] And he sayd vnto them: Beholde, when ye entre into the cytie, ther shall a man mete you, bearynge a pytcher of water, him folowe into

XXII. Ἤγγιζε δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη πάσχα· [2] καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τὸ, πῶς ἀνέλωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν. [3] Εἰσῆλθε δὲ [z] Σατανᾶς εἰς Ἰούδαν τὸν [a] ἐπικαλούμενον| Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· [4] καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς, τὸ, πῶς αὐτὸν παραδῷ αὐτοῖς. [5] καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ [b] ἀργύριον| δοῦναι· [6] καὶ ἐξωμολόγησε, καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.

[7] Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα· [8] καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπὼν, 'Πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγω-'μεν.' [9] Οἱ δὲ εἶπον αὐτῷ, 'Ποῦ θέλεις ἑτοιμάσωμεν;' [10] Ὁ δὲ εἶπεν αὐτοῖς, 'Ἰδοὺ, 'εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος

[y] Const. = ταῦτα. [z] Rec. + ὁ. [a] Alex. καλούμενον. [b] Alex. ἀργύρια.

GENEVA—1557.

to passe, vnderstand that the kyngdome of God is nye. [32] Verely I say vnto you, This age shal not passe, tyl all *this* be fulfilled. [33] Heauen and earth shal passe, but my wordes shal not passe. [34] Take hede to your selues, least at any tyme your hartes be ouercome with surfetyng and dronckennes, and cares of this worlde: and lest that daye come on you vnwares. [35] For as a snare shal it come on all them that dwel on the face of the whole earth.

[36] Watche therfore and pray continualy, that ye may obtayne grace to flye all this that shal come, and that ye may stand before the Sonne of man. [37] In the day tyme he taught in the temple: and at night he went out, and had his abyding in the mount that is called the hil of Oliues. [38] And all the people came in the morning to him, for to heare him in the temple.

22. THE feast of vnleuened bread drewe nye, which is called Easter? [2] And the hye Priestes and Scribes soght how to kyl him: for they feared the people. [3] Then entred Satan into Iudas, whose surname was Iscariot, which was of the nombre of the twelue. [4] And he went his way, and communed with the hye Priestes, and officiers, how he might betray hym to them. [5] And they were glad: and promised to geue hym money. [6] And he consented: and soght opportunitie to betray him vnto them, when the people were away. [7] Then came the day of vnleuened bread, when the Passeouer must be kylled. [8] And he sent Peter and Iohn, saying, Go, and prepare vs the Easter lambe, that we may eat.

[9] And they sayd to him, Where wilt thou, that we prepare it? [10] And he sayd vnto them, Beholde when ye be entred into the citie, there shal a man mete you, bearing a pitcher of water: folow him into

RHEIMS—1582.

knovv that the kingdom of God is nigh. [32] Amen I say to you, that this generation shal not passe, til al be done. [33] Heauen and earth shal passe: but my vvordes shal not passe.

[34] And looke vvel to your selues, lest perhaps your hartes be ouercharged vvith surfetting and drunkennesse and cares of this life: and that day come vpon you sodenly. [35] For as a snare shal it come vpon al that sit vpon the face of al the earth. [36] Vvatch therfore, praying at al times, that you may be accounted vvorthie to escape al these things that are to come, and to stand before the Sonne of man.

[37] And the daies he vvas teaching in the temple: but the nightes going forth, he abode in the mount that is called Oliuet. [38] And al the people in the morning vvent vnto him in the temple to heare him.

22. AND the festiual day of the Azymes approched, vvhich is called Pasche: [2] and the cheefe Priests and the Scribes sought hovv they might kil him: but they feared the people. [3] And Satan entred into Iudas that vvas surnamed Iscariote, one of the Tvvelue. [4] And he vvent, and talked vvith the cheefe Priests and the Magistrates, hovv he might betray him to them. [5] And they vvere glad, and bargained to giue him money. [6] And he promised. And he sought opportunitie to betray him apart from the multitudes.

[7] And the day of the Azymes came, vvherein it vvas necessarie that the Pasche should be killed. [8] And he sent Peter and Iohn, saying, Goe and prepare vs the Pasche, that vve may eate. [9] But they said, Vvhere vvilt thou that vve prepare it? [10] And he said to them, Behold, as you enter into the citie, there shal meete you a man carying a pitcher of vvater: folovv him into the house into vvhich he

AUTHORISED—1611.

kingdome of God is nigh at hand. [32] Uerily I say vnto you, this generation shall not passe away, till all be fulfilled. [33] Heauen and earth shall passe away, but my wordes shall not passe away.

[34] And take heed to your selues, lest at any time your hearts bee ouercharged with surfetting, and drunkennesse, and cares of this life, and so that day come vpon you vnawares. [35] For as a snare shall it come on all them that dwell on the face of the whole earth. [36] Watch yee therefore, and pray alwayes, that ye may be accompted worthy to escape all these things that shall come to passe, and to stand before the Sonne of man. [37] And in the day time hee was teaching in the Temple, and at night hee went out, and abode in the mount that is called the mount of Oliues. [38] And all the people came earely in the morning to him in the Temple, for to heare him.

22. NOW the feast of vnleuened bread drew nigh, which is called the Passeouer. [2] And the chiefe Priestes and Scribes sought howe they might kil him; for they feared the people.

[3] Then entred Satan into Iudas surnamed Iscariot, being of the number of the twelue. [4] And hee went his way, and communed with the chiefe Priests and captaines, how he might betray him vnto them. [5] And they were glad, and couenanted to giue him money. [6] And he promised, and sought opportunitie to betray him vnto them [a] in the absence of the multitude.

[7] Then came the day of vnleauened bread, when the Passeouer must be killed. [8] And he sent Peter and Iohn, saying, Goe and prepare vs the Passeouer, that we may eate. [9] And they said vnto him, Where wilt thou that we prepare? [10] And hee said vnto them, Behold, when yee are entred into the citie, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entreth

[a] *Or*, without tumult.

‘ βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν ᵉοὗ| εἰσπορεύεται· 11 καὶ ἐρεῖτε τῷ
‘ οἰκοδεσπότῃ τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἐστι τὸ κατάλυμα, ὅπου τὸ
‘ πάσχα μετὰ τῶν μαθητῶν μου φάγω; 12 Κἀκεῖνος ὑμῖν δείξει ᵈἀνάγαιον| μέγα
‘ ἐστρωμένον· ἐκεῖ ἑτοιμάσατε.’ 13 Ἀπελθόντες δὲ εὗρον καθὼς εἴρηκεν αὐτοῖς, καὶ
ἡτοίμασαν τὸ πάσχα. 14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι
σὺν αὐτῷ. 15 καὶ εἶπε πρὸς αὐτούς, ‘Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν
‘ μεθ’ ὑμῶν, πρὸ τοῦ με παθεῖν· 16 λέγω γὰρ ὑμῖν, ὅτι ᵉοὐκέτι| οὐ μὴ φάγω ᶠἐξ
‘ αὐτοῦ,| ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.’ 17 Καὶ δεξάμενος ᵍποτήριον,
εὐχαριστήσας εἶπε, ‘Λάβετε τοῦτο, καὶ διαμερίσατε ʰἑαυτοῖς·| 18 λέγω γὰρ ὑμῖν,
‘ ⁱὅτι| οὐ μὴ πίω ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ Θεοῦ
‘ ἔλθῃ.’ 19 Καὶ λαβὼν ἄρτον, εὐχαριστήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, λέγων,

ᵉ Alex. οὗ ἐὰν s. εἰς ἣν. ᵈ Rec. ἀνώγεον. ᵉ Alex. = οὐκέτι. ᶠ Alex. ἀντὸ. ᵍ Alex. + τὸ.

WICLIF—1380.

he entrith: 11 and ȝe schuln seie to the housbonde man of the hous, the maistir seith to thee, where is a chaumbre: where I schal ete pask with my disciplis? 12 and he schal schewe to ȝou a greet soupynge place strewid: and there make ȝe redi, 13 and thei ȝeden and founden as he seide to hem: and thei maden redi the pask,

14 and whanne the oure was come: he satte to the mete, and the twelue apostlis with hym. 15 and he seide to hem, with desire I haue desirid, to ete with ȝou this pask: bifor that I suffre, 16 for I seie to ȝou that fro this tyme I schal not ete it: til it be fulfillid in the rewme of god, 17 and whanne he hadde take the cuppe: he dide gracis and seide, take ȝe and departe ȝe among ȝou, 18 for I seie to ȝou, I schal not drinke of the kynde of this vyne: til the rewme of god come,

19 and whanne he hadde take breed: he dide thankyngis and brak and ȝaf to hem, and seide, this is my bodi that schal be ȝouun for ȝou, do ȝe this thing in mynde of me, 20 he took also the cuppe aftre that he hadde soupid, and seide, this cuppe is the newe testament in my blood: that schal be schedde for ȝou, 21 netheles lo the hond of hym that bitraieth me: is with me at the table, 22 and mannes sone goith: aftir that it is determyned. netheles wo to that man bi whom he schal be bitraied. 23 and thei bigunnen to seke among hem, who it was of hem: that was to do this thing.

24 And striif was made among hem: whiche of hem schulde be seyen to be grettist, 25 but he seide to hem, kyngis of hethen men: ben lordis of hem, and thei that han power on hem: ben clepid gode doers, 26 but ȝe not so, but he that is grettist among ȝou; be made as ȝunger, and he that is bifor goer as a seruaunt, 27 for who is gretter: he that sittith at the mete, or he that mynystrith: whether not he that sittith at the mete, and I am

ȝeden, *went.* rewme, *realm.* ȝouun, *given.* clepid, *called.*

TYNDALE—1534.

that he entreth in, 11 and saye vnto the good man of the housse. The master sayeth vnto the: where is the gest chamber, where I shall eate myne ester lambe with my disciples? 12 And he shall shew you a greate parloure paved. Ther make redy. 13 And they went and founde as he had sayd vnto them: and made redy the ester lambe.

14 And when the houre was come, he sate doune and the twelve Apostles with him. 15 And he sayde vnto them: I have inwardly desyred, to eate this ester lambe with you before that I suffre. 16 For I saye vnto you: hence forthe, I will not eate of it eny moore, vntill it be fulfilled in the kingdome of God. 17 And he toke the cup, and gave thankes, and sayde. Take this, and devyde it amonge you. 18 For I saye vnto you: I will not drinke of the frute of the vyne, vntill the kingdome of God be come.

19 And he toke breed, gave thankes, and gave to them, sayinge: This is my body which is geven for you. This do in the remembraunce of me. 20 Lykewyse also, when they had supped, he toke the cup sayinge: This cup is the newe testament, in my bloud, which shall for you be shedde.

21 Yet beholde, the honde of him that betrayeth me, is with me on the table. 22 And the sonne of man goeth as it is appoynted: But wo be to that man by whom he is betrayed. 23 And they began to enquyre amonge them selves, which of them it shuld be, that shuld do that.

24 And ther was a stryfe amonge them, which of them shuld be taken for the greatest. 25 And he sayde vnto them: the kynges of the gentyls raygne over them, and they that beare rule over them, are called gracious lordes. 26 But ye shall not be so. But he that is greatest amonge you, shalbe as the yongest: and he that is chefe, shalbe as the minister. 27 For whether is greater, he that sitteth at meate: or he that serveth? Is not he

CRANMER—1539.

the same house that he entreth in, 11 and ye shall saye vnto the good man of the house: The master sayeth vnto the: where is the gest chamber, where I shall eate Passeouer with my disciples? 12 And he shall shewe you a greate parloure paued. Ther make ready. 13 And they went and founde as he had sayd vnto them, and they made ready the Passeouer.

14 And when the houre was come, he sate downe, and the .xii. Apostles wyth hym. 15 And he sayde vnto them: I haue inwardly desyred to eate thys Passeouer wyth you, before that I suffre. 16 For I saye vnto you: hence forth I wyll not eate of it eny more, vntyll it be fulfilled in the kyngdome of God. 17 And he toke the cup, and gaue thankes, and sayd: Take thys, and deuyde it amonge you. 18 For I saye vnto you: I wyll not dryncke of the frute of the vyne, vntyll the kyngdome of God come.

19 And he toke breed, and whan he had geuen thankes, he brake it, and gaue vnto them, sayinge: Thys is my body, whych is geuen for you. Thys do, in the remembraunce of me. 20 Lykewyse also, when he had supped, he toke the cup, sayinge: Thys cup is the new testament in my bloude, whych is shedd for you.

21 Yet beholde, the hande of hym that betrayeth me, is wyth me on the table. 22 And trulye the sonne of man goeth, as it is apoynted: But wo vnto that man by whom he is betrayed. 23 And they began to enquyre amonge themselues, whych of them it was, that shulde do it.

24 And ther was a stryfe amonge them, whych of them shuld seme to be the greatest. 25 And he sayde vnto them: the kynges of nacyons raygne ouer them: and they that haue auctoryte vpon them, are called gracyous lordes. 26 But ye shall not be so. But he that is greatest amonge you, shalbe as the younger: and he that is chefe, shalbe as he that doth mynyster. 27 For whether is greater, he that sytteth at meate, or he that serueth? Is not he

'Τοῦτό ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν
'ἀνάμνησιν.' [20] 'Ωσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων, 'Τοῦτο τὸ
'ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. [21] Πλὴν
'ἰδοὺ, ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. [22] [k]καὶ| ὁ μὲν υἱὸς
'τοῦ ἀνθρώπου [l]πορεύεται κατὰ τὸ ὡρισμένον·| πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι'
'οὗ παραδίδοται.' [23] Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς, τὸ, τίς ἄρα εἴη ἐξ
αὐτῶν ὁ τοῦτο μέλλων πράσσειν. [24] Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ, τίς
αὐτῶν δοκεῖ εἶναι μείζων. [25] ὁ δὲ εἶπεν αὐτοῖς, 'Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν
'αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται. [26] ὑμεῖς δὲ οὐχ οὕτως·
'ἀλλ' ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.
'[27] τίς γὰρ μείζων, ὁ ἀνακείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι

[k] Alex. εἰς ἑαυτοὺς. [i] Alex. ἀπὸ τοῦ νῦν s. = ὅτι. [k] Alex. ὅτι. [l] Alex. κατὰ τὸ ὡρισμένον πορευεται.

GENEVA — 1557.

the same house that he entreth in. [11] And say vnto the good man of the house, The master sayth vnto thee, Where is the gest chamber where I shal eat myne Easter lambe with my disciples? [12] Then he shal shewe you a great hie chamber trimmed, there make it redy. [13] And they went and found as he had sayd vnto them, and made redy the Easter lambe. [14] And when the houre was come, he sate downe, and the twelue Apostles with him. [15] And he sayd vnto them, I haue earnestly desired to eat this Easter lambe with you before that I suffre. [16] For I say vnto you, Henceforth I wyl not eat of it any more, vntil it be fulfilled in the kyngdome of God. [17] And he toke the cup, and gaue thankes, and said, Take this, and deuide it among you. [18] For I say vnto you, I wil not drincke of the fruite of the vine, vntil the kyngdome of God be come. [19] And he toke bread, and when he had geuen thankes, he brake it, and gaue to them, saying, This is my body which is geuen for you: this do in the remembrance of me. [20] Likewise also after supper, he toke the cup, saying, This cup *is* the new Testament in my bloud, which is shed for you. [21] Yet beholde, the hand of him that betrayeth me, is with me at the table. [22] And truly the Sonne of man goeth as it is appointed: but wo be to that man, by whome he is betrayed.

[23] Then they began to enquire among them selues which of them it should be, that should do that. [24] And there arose also a stryfe among them, which of them should seme to be the greatest. [25] And he sayd vnto them, The kynges of the Gentiles raygne ouer them, and they that beare rule ouer them, are called gracious Lordes. [26] But ye shal not be so: but he that is greatest among you, shalbe as the least: and he that is chiefe, shalbe as he that serueth. [27] For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sytteth at

RHEIMS — 1582.

entreth, [11] and you shal say to the good man of the house, The Maister saith to thee, Vvhere is the inne vvhere I may eate the Pasche vvith my Disciples? [12] And he vvil shevv you a great refectorie adorned: and there prepare. [13] And they going, found as he said to them, and prepared the Pasche.

[14] And vvhen the houre vvas come, he sate dovvne, and the tvvelue Apostles vvith him. [15] And he said to them, Vvith desire I haue desired to eate this Pasche vvith you before I suffer. [16] For I say to you, that from this time I vvil not eate it, til it be fulfilled in the kingdom of God. [17] And taking the chalice he gaue thankes, and said, Take and deuide among you, [18] for I say to you, That I vvil not drinke of the generation of the vine, til the kingdom of God doe come.

[19] And taking bread, he gaue thankes, and brake: and gaue to them, saying, THIS IS MY BODY VVHICH IS GIVEN FOR YOV. Doe this for a commemoration of me. [20] In like maner the chalice also, after he had supped, saying, THIS IS THE CHALICE THE NEVV TESTAMENT IN MY BLOVD, VVHICH SHAL BE SHED FOR YOV.

[21] But yet behold, the hand of him that betraieth me, is vvith me on the table. [22] And the Sonne of man in deede goeth according to that vvhich is determined: but yet vvo to that man by vvhom he shal be betrayed. [23] And they began to question among them selues, vvhich of them it should be that should doe this.

[24] And there fel also a contention betvvene them, vvhich of them seemed to be greater. [25] And he said to them, The kinges of the Gentiles ouerrule them: and they that haue povver vpon them, are called beneficial. [26] But you not so: but he that is the greater among you, let him become as the yonger: and he that is the leader, as the waiter. [27] For which is greater, he that sitteth at the table, or he that ministreth? is not he that sitteth?

AUTHORISED — 1611.

in. [11] And yee shall say vnto the goodman of the house, The Master saith vnto thee, Where is the ghest-chamber where I shall eate the Passeouer with my disciples? [12] And he shall shew you a large vpper roume furnished, there make ready. [13] And they went, and found as hee had said vnto them, and they made ready the Passeouer. [14] And when the houre was come, he sate downe, and the twelue Apostles with him. [15] And he said vnto them, [a] With desire I haue desired to eate this Passeouer with you before I suffer. [16] For I say vnto you, I will not any more eate thereof, vntill it be fulfilled in the kingdome of God. [17] And hee tooke the cup, and gaue thanks, and said, Take this, and diuide it among your selues. [18] For I say vnto you, I will not drinke of the fruit of the Uine, vntill the kingdome of God shall come.

[19] And he tooke bread, and gaue thankes, and brake *it*, and gaue vnto them, saying, This is my body which is giuen for you, this doe in remembrance of me. [20] Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shedde for you.

[21] But behold, the hand of him that betrayeth mee, is with mee on the table. [22] And truely the Sonne of man goeth as it was determined, but woe vnto that man by whom he is betraied. [23] And they began to enquire among themselues, which of them it was that should doe this thing.

[24] And there was also a strife among them, which of them should bee accompted the greatest. [25] And hee said vnto them, The Kings of the Gentiles exercise lordship ouer them, and they that exercise authoritie vpon them, are called benefactors. [26] But ye shal not be so; but he that is greatest among you, let him be as the yonger, and he that is chiefe, as he that doeth serue. [27] For whether is greater, hee that sitteth at meat, or hee that serueth? Is not he that sitteth at meat?

[a] *Or*, I haue heartily desired.

'ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. [28] 'Υμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν
'τοῖς πειρασμοῖς μου· [29] κἀγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου,
'βασιλείαν, [30] ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου [m]ἐν τῇ βασιλείᾳ μου,|
'καὶ καθίσησθε ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.' [31] Εἶπε δὲ ὁ
Κύριος, 'Σίμων, Σίμων, ἰδοὺ, ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν
'σῖτον· [32] ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ [n]ἐκλείπῃ| ἡ πίστις σου· καὶ σὺ ποτὲ
'ἐπιστρέψας [o]στήριξον| τοὺς ἀδελφούς σου.' [33] 'Ο δὲ εἶπεν αὐτῷ, 'Κύριε, μετὰ
'σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.' [34] 'Ο δὲ εἶπε,
'Λέγω σοι, Πέτρε, οὐ μὴ φωνήσει σήμερόν ἀλέκτωρ, [p]πρὶν ἢ| τρὶς ἀπαρνήσῃ [q]μὴ|
'εἰδέναι με.' [35] Καὶ εἶπεν αὐτοῖς, ''Οτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας
'καὶ ὑποδημάτων, μή τινος ὑστερήσατε;' Οἱ δὲ εἶπον, 'Οὐδενός.' [36] Εἶπεν [r]οὖν|

[m] Const. = ἐν τῇ βασιλείᾳ μου. [n] Alex. ἐκλίπῃ. [o] Alex. στήρισον. [p] Alex. ἕως s. ἕως οὗ. [q] Alex. = μὴ. [r] Alex. δὲ

WICLIF—1380.

in the myddil of 3ou: as he that mynystrith, [28] and 3e ben that han dwellid with me in my temptaciouns, [29] and I dispose to 3ou as my fadir hath disposid to me a rewme, [30] that 3e ete & drynke on my boord in my rewme: and sitte on trones and deme the .xij. kynredis of israel,

[31] and the lord seide to symount, symount lo sathanas hath axed 3ou: that he schulde reddile as whete, [32] but I haue preied for thee: that thi feith faile not, and thou sum tyme conuertid: conferme thi britheren, [33] whiche seide to hym, lord I am redi to go, in to prisoun, and in to deeth with thee, [34] and he seide, I seie to thee petir, the cok schal not crowe to dai: til thou thries forsake that thou knowist me,

[35] and he seid to hem, whanne I sente 3ou with out sachel and scrippe & schoon: whether ony thing failid to 3ou? and thei seiden, no thing, [36] therfor he seide to hem, but now he that hath a sachel: take also and a scrippe, and he that hath noon: sille his cote & bie a swerd, [37] for I seie to 3ou: that 3it it bihoueth that thing that is writun to be fulfillid in me, and he is arettid with wickid men, for tho thingis that ben of me: han ende, [38] and thei seiden, lord lo tweie swerdis here, and he seide to hem, it is Inou3,

[39] and he 3ede out: and wente aftir the custum in to the hille of olyues and the disciplis sueden hym, [40] & whanne he cam to the place he seide to hem, preie 3e leest 3e entren in to temptacioun, [41] and he was takun awei fro hem, so myche as is a stones cast: and he knelid and preied [42] and seide, fadir if thou wilt: do awei this cuppe fro me, netheles not my wille be don: but thin, [43] and an aungel apperid to hym fro heuene, and counfortid hym, [44] and he was made in agony and

rewme, *realm.* deme, *judge.* arettid, *reckoned.* 3ede, *went.* sueden, *followed.*

TYNDALE—1534.

that sitteth at meate? And I am amonge you, as he that ministreth. [28] Ye are they which have bidden with me in my temptacions. [29] And I apoynt unto you a kyngdome, as my father hath appoynted to me: [30] that ye maye eate and drynke at my table in my kyngdome, and sit on seates, and iudge the twelve tribes of Israell.

[31] And the Lorde sayde: Simon, Simon beholde Satan hath desired you, to sifte you, as it were wheate: [32] but I have prayed for the, that thy faith fayle not. And when thou arte converted, strengthe thy brethren. [33] And he sayd vnto him. Lorde I am redy to go with the in to preson, and to deth. [34] And he sayde: I tell the Peter, the cocke shall not crowe this daye, tyll thou have thryse denyed that thou knewest me.

[35] And he sayde vnto them: when I sent you with out wallet and scripe and shoes? lacked ye eny thinge? And they sayd, no. [36] And he sayde to them: but nowe he that hath a wallet let him take it vp and lykewyse his scrippe. And he that hath no swearde, let him sell his coote and bye one. [37] For I saye vnto you, that yet, that which is written, must be performed in me: even with the wycked was he nombred. For those thinges which are written of me, have an ende. [38] And they sayde: Lorde, beholde here are two swearde. And he sayde vnto them: it is ynough.

[39] And he came out, and went as he was wonte, to mounte olivete. And the disciples folowed him. [40] And when he came to the place, he sayde to them: praye lest ye fall into temptacion.

[41] And he gate him selfe from them, about a stones cast, and kneled doune, and prayed, [42] sayinge: Father yf thou wilt, withdrawe this cup from me. Neverthelesse, not my will, but thyne be fulfilled. [43] And ther appered an angell vnto him from heaven, confortinge him. [44] And

CRANMER—1539.

that sytteth at meate? But I am amonge you, as he that mynystreth. [28] Ye are they, whych haue bydden wyth me in my temptacyons. [29] And I apoynt vnto you a kyngdom, as my father hath apoynted to me: [30] that ye maye eate and dryncke at my table in my kyngdome, and syt on seates, iudgynge the twelue trybes of Israell.

[31] And the Lord sayde: Symon, Symon, beholde, Satan hath desyred to syfte you, as it were wheate: [32] but I haue prayed for the, that thy fayth fayle not. And when thou arte conuerted, strength thy brethren. [33] And he sayde vnto hym: Lorde, I am ready to go wyth the into preson, and to deeth. [34] And he sayde: I tell the Peter, the cocke shall not crowe thys daye, tyl thou have thryse denyed that thou knewest me.

[35] And he sayde vnto them: when I sent you wythout wallet and scryppe and shoes lacked ye eny thynge? And they sayd, no. [36] Then he sayd vnto them: but now he that hath a wallet, let hym take it vp, and lykewyse hys scrippe. And he that hath no swearde, let hym sell hys coate, and bye one. [37] For I saye vnto you, that yet the same whych is wrytten, must be performed in me: euen among the wycked was he reputed. For those thynges whych are wrytten of me, haue an ende. [38] And they sayde: Lorde, beholde, here are two swearde. And he sayde vnto them: it is ynough.

[39] And he came out, and went (as he was wonte) to mounte Olyuete. And the dyscyples folowed hym. [40] And when he came to the place, he sayde vnto them: praye, lest ye fall into temptacyon.

[41] And he gate hym selfe from them, about a stones cast, and kneled downe, and prayed, saying: [42] Father, yf thou wylt, remoue thys cup from me. Neuerthelesse, not my wyll, but thyne be fulfylled. [43] And ther appeared an angell vnto hym from heauen, confortynge hym. [44] And

αὐτοῖς, ‘Ἀλλὰ νῦν ὁ ἔχων βαλάντιον ἀράτω, ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων
‘ [s]πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω| μάχαιραν. [37] λέγω γὰρ ὑμιν, ὅτι
‘ [t]ἔτι| τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοὶ, τὸ, “Καὶ μετὰ ἀνόμων ἐλο-
“ γίσθη·” καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει.’ [38] Οἱ δὲ εἶπον, ‘Κύριε, ἰδοὺ, μάχαιραι
‘ ὧδε δύο.’ Ὁ δὲ εἶπεν αὐτοῖς, ‘Ἱκανόν ἐστι.’

[39] Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν· ἠκολούθησαν δὲ
αὐτῷ καὶ οἱ μαθηταὶ [u]αὐτοῦ.| [40] γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς, ‘Προσ-
‘ εύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.’ [41] Καὶ αὐτὸς ἀπεσπάσθη ἀπ’ αὐτῶν ὡσεὶ
λίθου βολὴν, καὶ θεὶς τὰ γόνατα προσηύχετο, [42] λέγων, ‘Πάτερ, εἰ βούλει [v]παρε-
‘ νεγκεῖν| [w]τὸ ποτήριον τοῦτο| ἀπ’ ἐμοῦ· πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν
‘ γενέσθω.’ [x 43] [x]Ὤφθη δὲ αὐτῷ ἄγγελος ἀπ’ οὐρανοῦ ἐνισχύων αὐτόν. [44] καὶ γενόμενος

[s] Const. πολήσει . . . . ἀγοράσει. [t] Alex. = ἔτι. [u] Alex. = αὐτοῦ. [v] Alex. παρένεγκε. [w] Alex. τοῦτο τὸ ποτήριον. [x] Alex. = vss. 43, 44..

GENEVA—1557.

meat? And I am among you, as he that ministreth. [28] Ye are they which haue bydden with me in my tentations. [29] And I appoynt vnto you a kyngdome, as my Father hath appointed to me. [30] That ye may eat, and drincke at my table in my kyngdome, and syt on seates, and iudge the twelue tribes of Israel. [31] And the Lord sayd, Simon, Simon beholde, Satan hath desired you, to wynowe you, as it were wheat. [32] But I haue prayed for thee, that thy faith fayle not: therfore when thou art conuerted, strengthen thy brethren. [33] And he sayd vnto him, Lord I am ready to go with thee into pryson, and to death.

[34] But he sayd, I tel thee Peter, the cocke shal not crowe this day, tyl thou hast thryse denied that thou knewest me.

[35] And he sayd vnto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they sayd, No. [36] Then he sayd to them, But now he that hath a purse let him take it: and lykewise his scrip: and he that hath non, let him sel his coate, and bye a sworde. [37] For I say vnto you, That yet, the same which is wrytten, must be perfourmed in me, Euen with the wicked was he nombred. For douteles those thinges which are wrytten of me, haue an ende. [38] And they sayd, Lord, beholde here are two swordes: and he sayd vnto them, It is ynough. [39] And he came out, and went (as he was wonte) to the mounte of Oliues: and his disciples also folowed hym. [40] And when he came to the place, he sayd to them, Pray, lest ye fall into tentation. [41] And he gate hym selfe from them, about a stones cast, and kneled downe, and prayed, [42] Saying, Father, if thou wilt, withdrawe this cup from me: Neuerthelesse, not my wil, but thyne be fulfylled.

[43] And there appeared an Angel vnto him from heauen, comfortyng him. [44] But

RHEIMS—1582.

but I am in the middes of you, as he that ministreth: [28] and you are they that haue remained vvith me in my tentations. [29] And I dispose to you, as my father disposed to me, a kingdom: [30] that you may eate and drinke vpon my table in my kingdom, and may sit vpon thrones, iudging the tvvelue tribes of Israel.

[31] And our Lord said, Simon, Simon, behold Satan hath required to haue you for to sift as vvheate: [32] Bvt I HAVE PRAIED FOR THEE, that thy faith faile not: and thou once conuerted, confirme thy brethren. [33] Vvho said to him, Lord, vvith thee I am readie to goe both into prison and vnto death. [34] And he said, I say to thee, Peter, the cocke shal not crovv to day, til thou denie thrise that thou knovvest me. [35] And he said to them, Vvhen I sent you vvithout purse and skrippe and shoes, did you lacke any thing? But they said, Nothing. [36] He said therfore vnto them, But novv he that hath a purse, let him take it, likevvise also a skrippe: and he that hath not, let him sel his coate, and bie a svvord.

[37] For I say to you, that yet this that is vvritten, must be fulfilled in me, *And vvith the vvicked vvas he reputed.* For those things that are concerning me, haue an end. [38] But they said, Lord, Loe tvvo svvordes here. But he said to them, It is ynough. [39] And going forth he vvent according to his custome into mount-Oliuet. And his Disciples also folovved him.

[40] And vvhen he vvas come to the place, he said to them, Pray, lest ye enter into tentation. [41] And he vvas pulled avvay from them a stones cast: and kneeling he praied, [42] saying, Father, if thou vvilt, transferre this chalice from me. But yet not my vvil, but thine be done. [43] And there appeared to him an Angel from heauen, strengthening him. And being in

AUTHORISED—1611.

But I am among you as he that serueth. [28] Ye are they which haue continued with me in my temptations. [29] And I appoint vnto you a kingdome, as my Father hath appointed vnto me, [30] That yee may eate and drinke at my Table in my kingdome, aad sit on thrones iudging the twelue Tribes of Israel.

[31] And the Lord said, Simon, Simon, behold, Satan hath desired *to haue* you, that he may sift you as wheat: [32] But I haue prayed for thee, that thy faith faile not; and when thou art conuerted, strengthen thy brethren. [33] And hee said vnto him, Lord, I am ready to goe with thee both into prison, and to death. [34] And hee said, I tell thee Peter, the cocke shall not crow this day, before that thou shalt thrise deny that thou knowest me.

[35] And he said vnto them, When I sent you without purse, and scrip, and shooes, lacked ye any thing? And they said, Nothing. [36] Then saide hee vnto them, But now hee that hath a purse, let him take it, and likewise his scrip: and hee that hath no sword, let him sell his garment, and buy one. [37] For I say vnto you, that this that is written, must yet bee accomplished in me, And hee was reckoned among the transgressors: For the things concerning me haue an end. [38] And they said, Lord, behold, here are two swords. And hee saide vnto them, It is ynough.

[39] And he came out, and went, as hee was wont, to the mount of Oliues, and his disciples also followed him. [40] And when he was at the place, he said vnto them, Pray, that yee enter not into temptation. [41] And hee was withdrawen from them about a stones cast, and kneeled downe, and prayed, [42] Saying, Father, if thou be willing, remooue this cup from me: neuerthelesse, not my will, but thine be done. [43] And there appeared an Angel vnto him from heauen, strengthening him. [44] And

ἐν ἀγωνίᾳ, ἐκτενέστερον προσηύχετο. ἐγένετο δὲ ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.| [45] Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς[y], εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης, [46] καὶ εἶπεν αὐτοῖς, 'Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.'

[47] Ἔτι [z]δὲ| αὐτοῦ λαλοῦντος, ἰδοὺ, ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἷς τῶν δώδεκα, προήρχετο [a]αὐτοὺς,| καὶ ἤγγισε τῷ Ἰησοῦ φιλῆσαι αὐτόν. [48] ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, 'Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;' [49] Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπον αὐτῷ, 'Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ;' [50] Καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τὸν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφεῖλεν αὐτοῦ τὸ οὖς τὸ δεξιόν. [51] ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, 'Ἐᾶτε ἕως τούτου.' Καὶ ἁψάμενος τοῦ ὠτίου αὐτοῦ, ἰάσατο αὐτόν. [52] Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς

[y] Rec. + αὐτοῦ. [z] Alex. = δέ. [a] Rec. αὐτῶν. [b] Alex. ἐξήλθατε s. ἐξήλθετε. [c] Alex. ἐστὶν ὑμῶν.

WICLIF—1380.

preied the lenger and his swoot was made as dropis of blood rennynge doun in to the erthe, [45] and whanne he was risun fro preier, and was comen to hise disciplis: he foonde hem slepynge for heuynes, [46] and he seide to hem, what slepen ȝe? rise ȝe and preie ȝe that ȝe entren not in to temptacioun,

[47] ȝit while he spake: lo a cumpany, and he that was clepid iudas oon of the twelue: wente bifor hem, and he cam to ihesus: to kisse hym, [48] and ihesus seide to hym, iudas with a cos thou bitraiest mannes sone? [49] and thei that weren aboute hym, saien that that was to come: seiden to hym, lord whether we smyten with swerde? [50] and oon of hem smoot the seruaunt of the prince of preestis and kit of his riȝt ere, [51] but ihesus answerid and seide, suffre ȝe til hidir, and whanne he hadde touchid his ere, he helid hym,

[52] and ihesus seide to hem that camen to hym, the princis of preestis and magistratis of the temple and elder men, as to a theef ȝe han gon out with swerdis and staues, [53] whanne I was eche dai with ȝou in the temple: ȝe streiȝten not out hondis in to me, but this is ȝoure oure and the power of derknessis, [54] and thei token him and ledde to the [hous of the] prince of preestis, and petir sued hym afer, [55] and whanne a fier was kyndlid in the myddil of the greet hous, and thei saten aboute: petir was in the myddil of hem, [56] whom whanne a damysel hadde seen sittynge at the liȝt and hadde biholden him: sche seide, and this was with hym, [57] and he denyed hym: and seid, womman I knewe hym not, [58] and aftir a litil: another man siȝe hym and seide, and thou art of hem, but petir seide, a man: I am not, [59] and whanne a space was made as of an oure: another affermed and seide, truli this was with hym, for also he is of galile, [60] and petir seide, man I noot what

clepid, *called*. cos, *kiss*. sued, *followed*. noot, *know not*.

TYNDALE—1534.

he was in an agonye, and prayed somwhat longer. And hys sweate was lyke droppes of bloud, tricklynge doune to the grounde. [45] And he rose vp from prayer and came to his disciples, and founde them slepinge for sorowe, [46] and sayde vnto them: Why slepe ye? Ryse and praye, lest ye fall into temptacion.

[47] Whill he yet spake: beholde, ther came a company, and he that was called Iudas, one of the twelve, went before them, and preased nye vnto Iesus to kysse him. [48] And Iesus sayd vnto him: Iudas, betrayest thou the sonne of man with a kysse? [49] When they which were about him sawe what wolde folow, they sayde vnto him. Lord, shall we smite with swearde. [50] And one of them smote a servaunt of the hiest preste of all, and smote of his right eare: [51] And Iesus answered and sayd: Soffre ye thus farre forthe. And he touched his eare, and healed him.

[52] Then Iesus sayde vnto the hye prestes and rulers of the temple and the elders which were come to him. Be ye come out, as vnto a thefe with sweardes and staves? [53] When I was dayly with you in the temple, ye stretched not forth hondes agaynst me. But this is even youre very houre, and the power of darcknes. [54] Then toke they him, and ledde him, and brought him to the hye prestes housse. And peter folowed a farre of.

[55] When they had kyndled a fyre in the middes of the palys, and were set doune to geder Peter also sate doune amonge them. [56] And wone of the wenches, behelde him as he sate by the fyer, and set good eyesight on him and sayde: this same was also with him. [57] Then he denyed hym sayinge: woman I knowe him not [58] And after a lytell whyle, another sawe him and sayde: thou arte also of them. And Peter sayd man I am not. [59] And aboute the space of an houre after, another affirmed sayinge: verely even this felowe was with hym, for he is of Galile, [60] and Peter sayde: man I woote

CRANMER—1539.

he was in an agonye, and prayed the longer. And hys sweate was lyke droppes of bloud, trycklynge downe to the grounde. [45] And whan he rose vp from prayer and was come to hys dyscyples, he founde them slepynge for heuynesse, [46] and sayde vnto them: why slepe ye? Ryse, and praye, lest ye fall into temptacyon.

[47] Whyll he yet spake: beholde, ther came a company, and he that was called Iudas one of the twelue, went before them, and preased nye vnto Iesus, to kysse hym. [48] But Iesus sayd vnto him: Iudas, betrayest thou the sonne of man wyth a kysse? [49] when they whych were about hym, sawe what wolde folow, they sayd vnto hym: Lorde, shall we smyte wyth swearde. [50] And one of them smote a seruaunt of the hye preste, and stroke of hys ryght eare. [51] Iesus answered and sayd: soffre ye thus farre forth. And whan he touched hys eare he healed hym.

[52] Then Iesus sayde vnto the hye prestes and rulers of the temple and the elders, whych were come to hym. Ye be come out, as vnto a thefe, wyth sweardes and staues. [53] When I was dayly wyth you in the temple, ye stretched forth no handes agaynst me. But thys is euen youre very houre, and the power of darcknes. [54] Then toke they hym, and ledde hym, and brought hym to the hye Prestes house. But Peter folowed a farre of.

[55] And when they had kyndled a fyre in the myddes of the palace, and were set downe together. Peter also sate downe amonge them. [56] But whan one of the wenches behelde hym, as he sate by the fyer (and loked vpon him) she sayde: thys same felow was also wyth hym. [57] And he denyed hym, sayinge: woman: I knowe hym not. [58] And after a lytell whyle, another sawe hym, and sayde thou art also of them. And Peter sayde: man I am not.

[59] And about the space of an houre after, another affyrmed, sayinge: verely thys felowe was wyth hym also, for he is of Galile. [60] And Peter sayde: man I wote

καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους, ‘Ὡς ἐπὶ λῃστὴν [b]ἐξεληλύθατε| μετὰ
‘ μαχαιρῶν καὶ ξύλων; [53]καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε
‘ τὰς χεῖρας ἐπ' ἐμέ. ἀλλ' αὕτη [c]ὑμῶν ἐστιν| ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.’
[54] Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον [d]αὐτὸν| εἰς [e]τὸν οἶκον| τοῦ
ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. [55] ἁψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς,
καὶ συγκαθισάντων [f]αὐτῶν,| ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν. [56] ἰδοῦσα δὲ αὐτὸν
παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπε, ‘Καὶ οὗτος σὺν
‘ αὐτῷ ἦν.’ [57] ‘Ο δὲ ἠρνήσατο [g]αὐτὸν,| λέγων, ‘Γύναι, οὐκ οἶδα αὐτόν.’ [58] Καὶ μετὰ
βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη, ‘Καὶ σὺ ἐξ αὐτῶν εἶ.’ [h]‘Ο δὲ Πέτρος εἶπεν,| ‘ Ἄν-
‘ θρωπε, οὐκ εἰμί.’ [59] Καὶ διαστάσης ὡσεὶ ὥρας μιᾶς, ἄλλος τις διϊσχυρίζετο, λέγων,
‘ Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖός ἐστιν.’ [60] Εἶπε δὲ ὁ

[d] Alex. = αὐτὸν. [e] Alex. τὴν οἰκίαν. [f] Alex. = αὐτῶν. [g] Alex. = αὐτὸν. [h] Alex. ὁ δὲ Πέτρος ἔφη.

GENEVA—1557.

being in an agonie, he prayed more earnestly: and his sweate was like droppes of bloud, tricklyng downe to the grounde. [45] And he rose vp from prayer, and came to his disciples, and founde them sleping for sorowe. [46] And he sayd vnto them, Why slepe ye? ryse and pray, lest ye fall into tentation. [47] Whyle he yet spake, beholde, there came a compagnie, and he that was called Iudas one of the twelue, went before them, and preased nye vnto Iesus to kysse him. [48] And Iesus sayd vnto him, Iudas betrayest thou the Sonne of man with a kysse?

[49] When they which were about him sawe what wolde folow, they sayd vnto him, Lord, shal we smyte wyth sworde? [50] And one of them smote a seruant of the hye Priest, and strake of his ryght eare. [51] Then Iesus answered, and sayd, Suffre them thus farre: and he touched his eare, and healed him. [52] Then Iesus sayd vnto the hye Priestes, and rulers of the temple, and the Elders which were come to hym, Be ye come out as vnto a thefe with swordes and staues? [53] When I was dayly with you in the temple, ye stretched not forth handes against me: but this is euen your very houre, and the power of darkenes. [54] Then toke they him, and led him, and broght him to the hye Priestes house. And Peter folowed a farre of. [55] When they had kyndled a fyre in the myddes of the hall, and were set downe together, Peter also sat downe among them. [56] And one of the wenches behelde him as he sat by the fyre, and hauing wel loked on hym, sayd, This fellowe was also with him. [57] But he denied him, saying, Woman I know him not. [58] And after a lytle whyle, another man saw him, and sayd, Thou art also of them. and Peter sayd, Man I am not. [59] And about the space of an houre after a certeine other man affirmed, saying, Verely euen this felowe was with him, for he is of Galile. [60] And Peter sayd, Man, I wot

RHEIMS—1582.

an agonie, he praied the longer. [44] And his svveat became as droppes of bloud trikling dovvne vpon the earth. [45] And vvhen he vvas risen vp from praier, and vvas come to his Disciples, he found them sleeping for pensifenes. [46] And he said to them, Vvhy sleepe you? arise, pray, lest you enter into tentation.

[47] As he vvas yet speaking, behold a multitude: and he that vvas called Iudas, one of the Tvvelue, vvent before them, and approched to IESVS, for to kisse him. [48] And IESVS said to him, Iudas with a kisse doest thou betray the sonne of man? [49] And they that vvere about him, seeing vvhat vvould be, said to him, Lord, Shal vve strike vvith the svvord? [50] And one of them smote the seruant of the high Priest: and cut of his right eare. [51] But IESVS ansvvering, said, Suffer ye thus farre. And vvhen he had touched his eare, he healed him. [52] And IESVS said to them that vvere come vnto him, the cheefe Priests, and magistrates of the temple, and auncients, As it vvere to a theefe are you come forth vvith svvordes and clubbes? [53] Vvhen I vvas daily vvith you in the temple, you did not lay handes vpon me, but this is your houre, and the povver of darkenesse.

[54] And apprehending him, they led him to the high Priests house: but Peter folovved a farre of. [55] And a fire being kindled in the middes of the court, and they sitting about it, Peter vvas in the middes of them. [56] Vvhom vvhen a certaine vvenche savv sitting at the light, and had beheld him, she said, This fellovv also vvas vvith him. [57] But he denied him, saying, Vvoman, I knovv him not. [58] And after a vvhile an other man seeing him, said, And thou art of them. But Peter said, O man I am not. [59] And after the space as it were of one houre, a certaine other man affirmed, saying, Verely this fellovv also vvas vvith him. for he is also a Galilæan. [60] And Peter said, Man

AUTHORISED—1611.

being in an agonie, he prayed more earnestly, and his sweat was as it were great drops of blood falling downe to the ground. [45] And when he rose vp from prayer, and was come to his disciples, hee found them sleeping for sorrow, [46] And said vnto them, Why sleepe yee? Rise, and pray, lest yee enter into temptation.

[47] And while he yet spake, behold, a multitude, and hee that was called Iudas, one of the twelue, went before them, and drewe neere vnto Iesus, to kisse him. [48] But Iesus said vnto him, Iudas, betrayest thou the sonne of man with a kisse? [49] When they which were about him, saw what would follow, they said vnto him, Lord, shall we smite with the sword?

[50] And one of them smote the seruant of the high Priest, and cut off his right eare. [51] And Iesus answered, and said, Suffer ye thus farre. And he touched his eare, and healed him. [52] Then Iesus said vnto the chiefe Priests, and captaines of the Temple, and the Elders which were come to him Be ye come out as against a thiefe, with swords and staues? [53] When I was dayly with you in the Temple, yee stretched foorth no hands against mee: but this is your houre, and the power of darkenesse.

[54] Then tooke they him, and led him, and brought him into the high Priests house, and Peter followed afarre off. [55] And when they had kindled a fire in the middes of the hall, and were set downe together, Peter sate downe among them. [56] But a certaine maide beheld him as he sate by the fire, and earnestly looked vpon him, and said, This man was also with him. [57] And he denyed him, saying, Woman, I know him not. [58] And after a little while another saw him, and sayd, Thou art also of them. And Peter sayd, Man, I am not. [59] And about the space of one houre after, another confidently affirmed, saying, Of a trueth this fellow also was with him, for he is a Galilean. [60] And Peter

Πέτρος, ‘Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις.’ Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν [i]ἀλέκτωρ· [61] καὶ στραφεὶς ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ [k]λόγου| τοῦ Κυρίου, ὡς εἶπεν αὐτῷ, ‘Ὅτι, πρὶν ἀλέκτορα φωνῆσαι, ‘ [l]ἀπαρνήσῃ με τρίς.’ [62] Καὶ ἐξελθὼν ἔξω [m]ὁ Πέτρος| ἔκλαυσε πικρῶς.

[63] Καὶ οἱ ἄνδρες οἱ συνέχοντες [n]τὸν Ἰησοῦν| ἐνέπαιζον αὐτῷ, δέροντες· [64] καὶ περικαλύψαντες [o]αὐτὸν, ἔτυπτον αὐτοῦ τὸ πρόσωπον, καὶ| ἐπηρώτων αὐτὸν, λέγοντες, ‘Προφήτευσον, τίς ἐστιν ὁ παίσας σε.’ [65] Καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

[66] Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ [p]ἀνήγαγον| αὐτὸν εἰς τὸ συνέδριον [q]αὐτῶν,| [67] λέγοντες, ‘Εἰ σὺ εἶ ‘ ὁ Χριστὸς, εἰπὲ ἡμῖν.’ Εἶπε δὲ αὐτοῖς, ‘Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε· ‘ [68] ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσητε. [69] ἀπὸ τοῦ νῦν [r]ἔσται

[i] Rec. + ὁ. [k] Alex. *ῥήματος.* [l] Alex. + *σήμερον.* [m] Alex. = *ὁ Πέτρος.* [n] Alex. *αὐτὸν.* [o] Alex. *αὐτὸν*

WICLIF—1380.

thou seist, and anoon ȝit while he spak the cok crewe, [61] and the lord turned aȝen: and biheeld petir, and Petir hadde mynde on the word of ihesus as he hadde seid, for bifor that the cok crowe: thries thou schalt denye me, [62] and petir ȝede out: and wepte bitterli,

[63] and the men that heelden hym: scorneden hym and smyten hym, [64] and thei blyndefelden hym: and smyten his face, and axeden hym: and seiden, areed thou crist to us: who is he that smoot thee? [65] also thei blasfemynge seiden aȝens hym many other thingis, [66] and as the dai was come: the elder men of the puple, and the prince of prestis, and scribis camen to gidre, and ledden hym in to her counceil and seiden, [67] if thou art crist: seie to us, and he seide to hem, if I seie to ȝou: ȝe schuln not bileue to me, [68] and if I axe, ȝe schuln not answere to me, nether ȝe schuln delyuere me. [69] but aftir this tyme: mannes sone schal be sittynge on the riȝthalf of the vertu of god, [70] therfor alle seiden, thanne art thou the sone of god? and he seide, ȝe seien that I am, [71] and thei seiden, what ȝit desiren we witnessis? for we us silf han herd of his mouth,

23. AND alle the multitude of hem arisen, and ledden hym to pilat, [2] and thei begunnen to accuse hym, and seiden, we han founden this, turnynge upso doun oure folk: ⁊ forbedynge tributis to be ȝouun to the emperour, and seiynge that hym silf is crist and kynge. [3] and pilat axed hym and seide, art thou king of iewis? and he answerid ⁊ seide, thou seist, [4] and pilat seide to the princis of prestis and to the puple, I fynde no thing of cause in this man, [5] and they woxen strenger and seiden, he moueth the puple: teechynge thoruȝ al iudee bigynnynge fro galile til hidir,

[6] and pilat herynge galilee: axed if he

aȝen, *again.* ȝede, *went.* areed, *tell.* vertu, *power.* ȝouun, *ȝiven.* woxen, *grew.*

TYNDALE—1534.

not what thou sayest. And immediatly whyll he yet spake, the cocke crewe. [61] And the Lorde tourned backe and loked apon Peter. And Peter remembred the wordes of the Lorde, how he sayde vnto him, before the cocke crowe, thou shalt denye me thryse. [62] And Peter went out, and wepte bitterly.

[63] And the men that stode about Iesus, mocked him, and smoote him, [64] and blyndfolded him, and smoote his face. And axed him sayinge: arede, who it is that smoote the? [65] And many other thinges despytfullye sayd they agaynst him.

[66] And assone as it was daye, the elders of the people and the hye prestes and scribes, came to gedder and ledde him into their counsell sayinge: [67] arte thou very Christ? tell vs. And he sayde vnto them: yf I shall tell you, ye will not beleve [68] And yf also I axe you, ye will not answere me, or let me goo. [69] Herafter shall the sonne of man sit on the ryght honde of the power of God. [70] Then sayde they all: Arte thou then the sonne of God? He sayd to them: ye saye that I am. [71] Then sayde they: what nede we eny further witnes? We oure selves have herde of his awne mouthe.

23. AND the whole multitude of them arose, and ledde him vnto Pylate. [2] And they beganne to accuse him sayinge: We have founde this felowe pervertynge the people, and forbiddynge to paye tribute to Cesar: sayinge, that he is Christ a kynge. [3] And Pylate apposed him sayinge: arte thou the kynge of the iewes? He answered him and sayde: thou sayest it. [4] Then sayde Pylate to the hye prestes, and to the people: I fynde noo faute in this man. [5] And they were the moore fearce sayinge. He moveth the people, teachynge thorowout all Iewry, and beganne at Galile, even to this place.

[6] When Pilate hearde mencion of Galile,

CRANMER—1539.

not what thou sayest. And immediatly whyll he yet spake, the cocke crew. [61] And the Lorde tourned backe, and loked vpon Peter. And Peter remembred the worde of the Lorde, how he had sayde vnto hym: before the cocke crowe, thou shalt denye me thryse. [62] And Peter went out, and wepte byttrely.

[63] And the men that toke Iesus, mocked hym, and smote him: [64] and whan they had blyndfolded him, they stroke hym on the face, and asked hym, saying: arede, who is it that smote the? [65] And many other thynges despytfullye sayd they agaynst hym.

[66] And assone as it was daye, the elders of the people and the hye Prestes and Scrybes, came together, and ledde hym into their counsell, sayinge: [67] art thou very Chryst? tell vs. And he sayde vnto them: yf I tell you, ye wyll not beleue. [68] And yf I aske you, ye wyll not answere me, nor let me go: [69] Her after shall the sonne of man syt on the ryght hand of the power of God. [70] Then sayde they all: art thou then the sonne of God? He sayd: ye saye that I am. [71] And they sayd: what nede we eny further wytnes? For we oure selues haue herde of hys awne mouth.

23. AND the whole multytude of them arose, and led hym vnto Pylate. [2] And they beganne to accuse him, sayinge: we founde thys felowe peruertynge the people, and forbyddynge to paye tribute Cesar: sayinge, that he is Chryst a kynge. [3] And Pylate apposed hym, sayinge: art thou the kynge of the Iewes? He answered hym, and sayde: thou sayest it. [4] Then sayde Pylate to the hye Prestes, and to the people: I fynde no faute in thys man. [5] And they were the more fearce, sayinge: He moueth the people, teachyng thorow out all Iewry, and beganne at Galile, euen to thys place.

[6] When Pylate hearde mencyon of

'ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ.' [70] Εἶπον δὲ
πάντες, 'Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ;' Ὁ δὲ πρὸς αὐτοὺς ἔφη, 'Ὑμεῖς λέγετε, ὅτι
'ἐγώ εἰμι.' [71] Οἱ δὲ εἶπον, 'Τί ἔτι χρείαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν
'ἀπὸ τοῦ στόματος αὐτοῦ.'

XXIII. *Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, [s]ἤγαγον| αὐτὸν ἐπὶ τὸν Πιλάτον.* [2] *ἤρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες, 'Τοῦτον εὕρομεν διαστρέφοντα [t]τὸ*
'ἔθνος,| καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλέα
'εἶναι.' [3] Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν, λέγων, 'Σὺ εἶ ὁ βασιλεὺς τῶν Ἰου-
'δαίων;' Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, 'Σὺ λέγεις.' [4] Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς
ἀρχιερεῖς καὶ τοὺς ὄχλους, 'Οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.'
[5] *Οἱ δὲ ἐπίσχυον, λέγοντες, '"Οτι ἀνασείει τὸν λαὸν, διδάσκων καθ' ὅλης τῆς*
'Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.' [6] Πιλάτος δὲ ἀκούσας Γαλιλαίαν

[p] Alex. ἀπήγαγον. [q] Rec. ἑαυτῶν. [r] Alex. + δὲ. [s] Rec. ἤγαγεν. [t] Alex. τὸ ἔθνος ἡμῶν.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
not what thou sayest. And immediately whyle he yet spake, the cocke crewe. [61] Then the Lord turned backe, and loked vp on Peter: and Peter remembred the wordes of the Lord, how he sayd vnto him, Before the cocke crowe, thou shalt deny me thryse.	I knovv not vvhat thou sayest. And incontinent as he vvas yet speaking, the cocke crevv. [61] And our Lord turning looked on Peter. And Peter remembred the vvord of our Lord, as he had said, That before the cocke crovv, thou shalt thrise denie me. [62] And Peter going forth a doores, vvept bitterly.	sayd, Man, I know not what thou sayest. And immediatly while he yet spake, the cocke crew. [61] And the Lord turned, and looked vpon Peter; and Peter remembred the word of the Lord, how he had said vnto him, Before the cocke crow, thou shalt deny me thrise. [62] And Peter went out, and wept bitterly.
[62] And Peter went out, and wept bytterly. [63] And the men that helde Iesus, mocked him, and stroke him. [64] And when they had blind folded him, they smote his face: and asked him, saying, Arede who it is that smote thee? [65] And many other things despitefully sayd they against him. [66] And assone as it was day, the Elders of the people, and the hie Priestes and Scribes, came together, and led him into their Counsel, [67] Saying, Art thou very Christe? tel vs: and he sayd vnto them, If I tel you, ye wil not beleue. [68] And if also I aske you, ye wil not answer me, or let me go: [69] Hereafter shal the Sonne of man syt at the ryght hand of the power of God. [70] Then sayd they all, Art thou then the Sonne of God? He sayd to them, Ye say that I am. [71] Then sayd they, What nede we any further wytnes? for we our selues haue heard of his owne mouth.	[63] And the men that held him, mocked him, beating him. [64] And they did blindefold him, and smote his face. And they asked him saying, Prophecie, vvho is it that smote thee? [65] And blaspheming many other things they said against him. [66] And vvhen it vvas day, there assembled the auncients of the people and cheefe Priests and Scribes, and they brought him into their councel, saying, [67] If thou be Christ tel vs. And he said to them, If I tel you, you vvil not beleeue me: [68] if also I aske, you vvil not ansvver me, nor dimisse me. [69] But from hence forth the Sonne of man shal be sitting on the right hand of the povver of God. [70] And they al said, Art thou then the sonne of God? Vvho said, You say that I am. [71] But they said, Vvhat neede vve testimonie any further? For our selues haue heard of his ovvne mouth.	[63] And the men that held Iesus, mocked him and smote him. [64] And when they had blindfolded him, they stroke him on the face, and asked him, saying, Prophecy, who is it that smote thee? [65] And many other things blasphemously spake they against him. [66] And assoone as it was day, the Elders of the people, and the chiefe Priests and the Scribes came together, and led him into their Counsell, saying, [67] Art thou the Christ? Tell vs. And hee sayd vnto them, If I tell you, you will not beleeue. [68] And if I also aske you, you will not answere me, nor let me goe. [69] Here after shal the sonne of man sit on the right hand of the power of God. [70] Then said they all, Art thou then the Sonne of God? And hee sayd vnto them, Ye say that I am. [71] And they said, What need we any further witnesse? For we our selues haue heard of his owne mouth.
23. THEN the whole multitude [s] of them arose, and led him vnto Pilate. [2] And they began to accuse hym, saying, We haue found this felowe peruerting the people, and forbydding to pay tribute to Cæsar, saying, That he is Christe a kyng. [3] And Pilate apposed him, saying, Art thou the kyng of the Iewes? He answerd hym and sayd, Thou sayest it. [4] Then sayd Pilate to the hie Priestes, and to the people, I fynde no faute in this man. [5] But they were the more fearce, saying, He moueth the people, teachyng throughout all Iewrie, and began at Galile, euen to this place. [6] When Pilate heard	23. AND all the multitude of them rising vp, led him to Pilate. [2] And they began to accuse him, saying, Vve haue found this man subuerting our nation, and prohibiting to giue tributes to Cæsar, and saying that he is Christ the king. [3] And Pilate asked him, saying, Art thou the king of the Ievves? But he ansvvering said, Thou sayest. [4] And Pilate said to the cheefe Priests and multitudes, I finde no cause in this man. [5] But they vvere more earnest, saying, He stirreth the people teaching through out al Ievvrie, beginning from Galilee euen hither. [6] But Pilate hearing Galilee, asked if the man	23. AND the whole multitude of them arose, and led him vnto Pilate. [2] And they began to accuse him, saying, We found this fellow peruerting the nation, and forbidding to giue tribute to Cesar, saying, that he himselfe is Christ a king. [3] And Pilate asked him, saying, Art thou the king of the Iewes? And he answered him, and said, Thou sayest it. [4] Then said Pilate to the chiefe Priests, and to the people, I finde no fault in this man. [5] And they were the more fierce, saying, He stirreth vp the people, teaching thorowout all Iury, beginning from Galilee to this place. [6] When Pilate heard of

ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι· [7] καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας
Ἡρώδου ἐστὶν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἰεροσολύμοις ἐν
ταύταις ταῖς ἡμέραις. [8] ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων
[u] ἐξ ἱκανοῦ| ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν [v] πολλὰ| περὶ αὐτοῦ· καὶ ἤλπιζέ τι σημεῖον
ἰδεῖν ὑπ' αὐτοῦ γινόμενον. [9] ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν
ἀπεκρίνατο αὐτῷ. [10] εἱστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, εὐτόνως κατη-
γοροῦντες αὐτοῦ. [11] ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ,
καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπρὰν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.
[12] ἐγένοντο δὲ φίλοι ὅ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων·
προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς. [13] Πιλάτος δὲ συγκαλεσάμενος τοὺς
ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν [14] εἶπε πρὸς αὐτούς, Προσηνέγκατέ μοι

[u] Alex. ἐξ ἱκανῶν χρόνων s. ἐξ ἱκανοῦ χρόνου. [v] Alex. = πολλὰ. [w] Alex. ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς.

WICLIF—1380.

were a man of galile, [7] and whanne he knewe that he was of the power of eroude: he sente hym to eroude, whiche was at ierusalem in tho daies, [8] and whanne eroude siȝ ihesus: he ioied ful myche, for long tyme he coueitid to se hym, for he herde many thingis of hym: and hopid to se summe tokene to be don of hym, [9] ¶ he axed hym in many wordis, and he answerid no thing to hym, [10] and the princis of preestis and the scribis stoden: stidfastly accusynge hym. [11] but eroude with his oost dispisid hym: and scorned hym, and clothid hym with a whiȝt cloith, and sente hym aȝen to pilat. [12] and eroude and pilat weren made frendis fro that day, for bifor thei weren enemyes to gidre,

[13] and pilat clepid to gidre the princis of preestis, and the magistratis of the puple: [14] and seide to hem, ȝe han brouȝt this man to me: as turnynge aweie the puple, and lo I axynge bifor ȝou: fynde no cause in this man, of these thingis in whiche ȝe accusen hym, [15] nether eroude, for he hath sente hym aȝen to us: and lo no thing worthi of deeth is don to hym, [16] ¶ therfor I schal amende hym and delyuer hym, [17] but he moste nede delyuer to hem oon bi the feest dai, [18] and alle the puple cried to gidre: and seide, do him awei: ¶ delyuer to us barabas, [19] whiche was sente in to prisoun: for disturblynge made in the citee and for mansleynge, [20] and eftsone pilat spake to hem: and wolde delyuer ihesus, [21] and thei vndir crieden and seiden crucifie crucifie hym, [22] ¶ the thridde tyme he seide to hem, for what yuel hath he don? I fynde no cause of deeth in hym, therfor I schal chastise hym: and I schal delyuere, [23] and thei contenueden with greet voicis

aȝen, *again*. clepid, *called*. eftsone, *again*.
vndir crieden, *shouted out*. yuel, *evil*.

TYNDALE—1534.

he axed whether the man were of Galile. [7] And assone as he knewe that he was of Herodes iurisdiccion he sent him to Herode, which was also at Ierusalem in those dayes. [8] And when Herode sawe Iesus, he was excedinglie gladde. For he was desyrous to se him of a longe season, because he had hearde many thinges of him, and trusted to have sene some myracle done by him. [9] Then questeoned he with him of many thinges. But he answered him not one worde. [10] The hye prestes and scribes, stode forthe and accused him straytly. [11] And Herod with his men of warre, despysed him, and mocked him, and arayed him in whyte, and sent him agayne to Pylate. [12] And the same daye Pylate and Herod were made frendes togeder. For before they were at variaunce.

[13] And Pylate called to geder the hye prestes and the rulers, and the people, [14] and sayde vnto them: Ye have brought this man vnto me, as one that perverted the people. And beholde I have examined him before you, and have founde no faute in this man, of those thinges where of ye accuse him. [15] No nor yet Herode. For I sent you to him: and lo no thinge worthy of deeth is done to him. [16] I will therfore chasten him and let him lowsse. [17] For of necessite, he must have let one lowse vnto them at that feast.

[18] And all the people cryed at once sayinge: awaye with him, and delyvre to vs Barrabas: [19] which for insurreccion made in the cite, and morther, was cast into preson. [20] Pylate spake agayne to them willynge to let Iesus lowse. [21] And they cryed sayinge: Crucify him, Crucify him. [22] He sayde vnto them the thyrde tyme. What evyll hath he done? I fynde no cause of deeth in him. I will therfore chasten him, and let him lowse. [23] And they cryed with loude voyce, and required

CRANMER—1539.

Galile, he asked, whether the man were of Galile. [7] And assone as he knew that he belonged vnto Herodes iurisdiccyon, he sent him to Herode, whych was also at Ierusalem at that tyme. [8] And when Herode sawe Iesus, he was exceadyng glad, For he was desyrous to se hym of a longe season, because he had hearde many thynges of hym, and he trusted to haue sene some myracle done by him. [9] Then he questeoned with him many wordes. But he answered him nothyng. [10] The hye Prestes and Scrybes, stode forth, and accused hym straytly. [11] And Herod wyth hys men of warre, despysed hym: and whan he had mocked hym, he arayed hym in whyte clothyng, and sent him agayne to Pilate. [12] And the same daye Pylate and Herod were made frendes together. For before, they were at variayaunce.

[13] And Pylate called together the hye Prestes and the rulers, and the people, [14] and sayde vnto them: ye haue brought thys man vnto me, as one that peruerteth the people. And beholde, I examyn hym before you, and fynde no faute in thys man, of those thynges where of ye accuse hym: [15] No nor yet Herode. For I sent you to hym: and lo, nothynge worthy of deeth is done to hym. [16] I wyll therfore chasten hym, and let hym losse. [17] For of necessite, he must haue let one losse vnto them at the feast.

[18] And all the people cryed at once, sayinge: awaye wyth hym, and delyuer to vs Barrabas: [19] (whych for a certayne insurreccyon made in the cytye and for morther, was cast in preson) [20] Pylate spake agayne to them wyllynge to let Iesus losse. [21] But they cryed, sayinge: Crucyfye hym. Crucyfye hym. [22] He sayd vnto them the thryde tyme: What euyll hath he done? I fynde no cause of deeth in him. I wyll therfore chasten him, and let him go. [23] And they cryed wyth loude voyces, requyryng that he myght

'τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν
'ἀνακρίνας οὐδὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον, ὧν κατηγορεῖτε κατ' αὐτοῦ·
'[15] ἀλλ' οὐδὲ Ἡρώδης· [w]ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν,| καὶ ἰδοὺ, οὐδὲν ἄξιον
'θανάτου ἐστὶ πεπραγμένον αὐτῷ. [16] παιδεύσας οὖν αὐτὸν ἀπολύσω.' [17 x]Ἀνάγκην
δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα.| [18] ἀνέκραξαν δὲ παμπληθεὶ, λέγοντες,
'Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν [y]τὸν| Βαραββᾶν·' [19] ὅστις ἦν διὰ στάσιν τινὰ
γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακήν. [20] Πάλιν [z]οὖν| ὁ Πιλάτος
προσεφώνησε, θέλων ἀπολῦσαι τὸν Ἰησοῦν· [21] οἱ δὲ ἐπεφώνουν, λέγοντες, 'Σταύ-
'ρωσον, σταύρωσον αὐτόν.' [22] Ὁ δὲ τρίτον εἶπε πρὸς αὐτοὺς, 'Τί γὰρ κακὸν
'ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν
'ἀπολύσω.' [23] Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις, αἰτούμενοι αὐτὸν σταυρωθῆναι·

[x] Alex. = Ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα. [y] Const. = τὸν. [z] Alex. δὲ.

GENEVA — 1557.

mention of Galile, he asked whether the man were of Galile.

7 And assone as he knew that he was of Herodes Iurisdiction, he sent him to Herode, which was also at Ierusalem in those dayes. 8 And when Herode sawe Iesus, he was exceadingly glad: for he was desirous to se him of a longe season: because he had heard many thynges of him: and trusted to haue sene some miracle done by him. 9 Then questioned he with him of many thynges: but he answered hym not one worde. 10 The hye Priestes and Scribes, stode forth and accused him straytly. 11 And Herode with his men of warre, despised him, and mocked hym, and arayed him in white, and sent hym agayne to Pilate. 12 And the same day Pilate and Herode were made friendes together: for before they were at variance. 13 And Pilate called together the hye Priestes, and the Rulers, and the people:

14 And sayd vnto them, Ye haue broght this man vnto me, as one that peruerted the people: and beholde I haue examined hym before you, and haue found no faute in this man, of those thinges where of ye accuse hym. 15 No, nor yet Herode: for I sent you to hym: and lo, nothyng worthy of death is done to him. 16 I wil therefore chasten him, and let him lowse. 17 For of necessitie, he must haue let one lowse vnto them at the feast. 18 And all the people cried at once, saying, Away with him, and deliuer to vs Barabbas: 19 Which for a certayne insurrection made in the citie, and murther, was cast in prison. 20 Then Pilate spake agayne to them, willyng to let Iesus lowse. 21 But they cryed, saying, Crucifie, crucifie him. 22 He sayd vnto them the thyrd tyme, What euyl hath he done? I fynde no cause of death in him: I wyl therfore chasten him, and let him lowse. 23 But they cried with loude voyces, and required that he might be

RHEIMS — 1582.

vvere of Galilee. 7 And vvhen he vnderstoode that he vvas of Herods iurisdiction, he sent him backe to Herod, vvho vvas also him self at Hierusalem in those daies.

8 And Herod seeing IESVS, vvas very glad, for he vvas desirous of a long time to see him, for because he heard many things of him: and he hoped to see some signe vvrought by him. 9 And he asked him in many vvordes. But he ansvvered him nothing. 10 And there stoode the cheefe Priests and the Scribes constantly accusing him. 11 And Herod vvith his armie set him at naught: and he mocked him, putting on him a vvhite garment, and sent him backe to Pilate. 12 And Herod and Pilate vvere made frendes that day. for before they vvere enemies one to an other.

13 And Pilate calling together the cheefe Priests and magistrates, and the people, 14 said to them, You haue presented vnto me this man, as auerting the people, and behold I examining him before you, haue found no cause in this man of those things vvherein you accuse him. 15 No, nor Herod neither. for I sent you to him, and behold, nothing vvorthie of death is done to him. 16 I vvil chasten him therfore and dimisse him.

17 And he of necessitie had to release vnto them vpon the feast day, one. 18 But the vvhole multitude together cried out, saying, Dispatch him, and release vs Barabbas. 19 vvho vvas for a certaine sedition made in the citie and murder, cast into prison. 20 And Pilate againe spake to them, desirous to release IESVS. 21 But they cried againe, saying, Crucifie, crucifie him. 22 And he the third time said to them, Vvhy, vvhat euil hath this man done? I finde no cause of death in him. I vvil correct him therfore and let him goe. 23 But they vvere instant vvith loude voices requiring that he might be

AUTHORISED — 1611.

Galilee, he asked whether the man were a Galilean. 7 And assoone as he knew that he belonged vnto Herods iurisdiction, he sent him to Herode, who himselfe also was at Hierusalem at that time.

8 And when Herod saw Iesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and hee hoped to haue seene some miracle done by him. 9 Then he questioned with him in many words, but he answered him nothing. 10 And the chiefe Priests and Scribes stood, and vehemently accused him. 11 And Herod with his men of warre set him at naught, and mocked him, and araied him in a gorgeous robe, and sent him againe to Pilate.

12 And the same day Pilate and Herod were made friends together; for before, they were at enmitie betweene themselues.

13 And Pilate when he had called together the chiefe Priests, and the rulers, and the people, 14 Said vnto them, Ye haue brought this man vnto me, as one that peruerteth the people, and behold, I hauing examined him before you, haue found no fault in this man, touching those things whereof ye accuse him. 15 No, nor yet Herod: for I sent you to him, and loe, nothing worthy of death is done vnto him. 16 I will therefore chastise him, and release him. 17 For of necessitie hee must release one vnto them at the feast. 18 And they cried out all at once, saying, Away with this man, and release vnto vs Barabbas, 19 Who for a certaine sedition made in the citie, and for murder, was cast in prison. 20 Pilate therfore willing to release Iesus, spake againe to them: 21 But they cried, saying, Crucifie him, crucifie him. 22 And he said vnto them the third time, Why, what euill hath he done? I haue found no cause of death in him, I will therfore chastise him, and let him goe. 23 And they were instant with loud voices, requiring that he might be

καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων. [24] Ὁ δὲ Πιλάτος ἐπέκρινε
γενέσθαι τὸ αἴτημα αὐτῶν· [25] ἀπέλυσε δὲ[a] τὸν διὰ στάσιν καὶ φόνον βεβλημένον
εἰς τὴν φυλακὴν, ὃν ἠτοῦντο· τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.
[26] Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι [b]Σίμωνός τινος Κυρηναίου [c]ἐρχομένου
ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν, φέρειν ὄπισθεν τοῦ Ἰησοῦ. [27] Ἠκολούθει
δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν, αἳ [d]καὶ| ἐκόπτοντο καὶ ἐθρήνουν
αὐτόν. [28] στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπε, ‘Θυγατέρες Ἰερουσαλὴμ, μὴ
‘ κλαίετε ἐπ' ἐμὲ, πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. [29] ὅτι ἰδοὺ, ἔρ-
‘ χονται ἡμέραι ἐν αἷς ἐροῦσι, Μακάριαι αἱ στεῖραι, καὶ κοιλίαι αἳ οὐκ ἐγέννησαν,
‘ καὶ μαστοὶ οἳ οὐκ ἐθήλασαν. [30] τότε ἄρξονται λέγειν τοῖς ὄρεσι, Πέσετε ἐφ'
‘ ἡμᾶς· καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς. [31] ὅτι, εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν.

[a] Rec. + αὐτοῖς. [b] Alex. Σίμωνά τινα Κυρηναῖον, ἐρχόμενον. [c] Rec. + τοῦ. [d] Alex. = καί. [e] Alex. ἦλθον. s. ἦλθαν. [f] Alex. εὐωνύμων. [g] Alex. κλήρους.

WICLIF—1380.

axyng that he schulde be crucified, and the uoicis of hem wexen strong,
[24] and pilat demed her axynge to be don, [25] and he delyuerede to hem, hym that for mansleynge and seducioun was sente in to prisoun: whom thei axeden, but he bitook ihesus to her wille, [26] and whanne thei ledden hym: thei token a man symount of sirenen comynge fro the toun, and leiden on hym the cros: to bere aftir ihesus,
[27] and there sued hym myche puple, and wymmen that weileden and bi moorneden hym, [28] and ihesus turned to hem: and seid, dou3tris of ierusalem nyle 3e wepe on me, but wepe 3e on 3ou silf and on 3oure sones, [29] for lo daies schuln come: in which it schal be seide, blessid be bareyne wymmen, and wombe that han not borin children, and the tetis that han not 3ouun souke, [30] thanne thei schuln bi gynne to seie to mounteynes falle 3e doun on us, & to smale hillis: kiuer 3e us. [31] for if in a grene tree thei don these thingis, what schal be don in a drie?
[32] also other tweie wickid men weren ledde with hym, to be slayn, [33] and aftir that thei camen in to a place that is clepid of calueri: there thei crucifieden hym, and the theues, oon on the ri3thalf: and the tother on the lefthalf, [34] but ihesus seid, fadir for3eue hem: for thei witen not what thei don, and thei departiden hise clothis and kesten lottis, [35] and the puple stood abidynge, and the princis scorneden hym with hem: and seiden, other men he made saaf: make he hym silf saaf, if this be crist the chosun of god, [36] and the kny3tis ny3eden and scorneden him: and profriden venegre to him [37] and seiden, if thou art kyng of iewis: make thee saaf, [38] and the superscripcioun was writun ouer hym: with greek lettris, & of latyn, and of ebrewe, this is the king of iewis,

wexen, *grew*. demed, *judged*. her, *their*. sued, *followed*. nyle, *not*. 3ouun, *given*. clepid, *called*. witen, *know*. kny3tis, *soldiers*. ny3eden, *drew near*.

TYNDALE—1534.

that he myght be crucifyed. And the voyce of them and of the hye Prestes prevayled.
[24] And Pylate gave sentence that it shuld be as they required [25] and let lowse vnto them, him that for insurreccion and morther, was cast into preson, whom they desyred: and delyvered Iesus to do with him what they wolde. [26] And as they ledde him awaye, they caught one Symon of Syrene, commynge out of the felde: and on him layde they the crosse, to beare it after Iesus.
[27] And ther folowed him a greate company of people and of wemen, which wemen bewayled and lamented him. [28] But Iesus turned backe vnto them, and sayde: Doughters of Ierusalem, wepe not for me: but wepe for youre selves and for youre chyldren. [29] For beholde, the dayes will come, when men shall saye: happy are the baren and the wombes that never bare, and the pappes which never gave sucke. [30] Then shall they beginne to saye to the mountaynes, fall on vs: and to the hilles, cover vs. [31] For yf they do this to a grene tree, what shalbe done to the drye?
[32] And ther were two evyll doers ledde with him to be slayne. [33] And when they were come to the place, which is called Calvary, there they crucified him, and the evyll doers, one on ryght honde, and the other on the lefte. [34] Then sayde Iesus: father forgeve them, for they woot not what they do. And they parted his rayment, and cast loottes. [35] And the people stode and behelde.
And the rulers mocked him with them saying: he holpe other men, let him helpe him selfe, yf he be Christ the chosen of god. [36] The soudiers also mocked him, and came and gave him veneger [37] and sayde: yf thou be that kynge of the Iewes, save thy silfe. [38] And his superscripcion was written over him, in greke, in latine and Ebreu: This is the kynge of the Iewes.

CRANMER—1539.

be crucyfyed. And the voyces: of them and of the hye Prestes preuayled.
[24] And Pylate gaue sentence, that it shuld be as they requyred [25] and he let losse vnto them, him that (for insurreccyon and morther) was cast into preson, whom they had desyred, and he delyuered vnto them Iesus, to do with hym what they wolde. [26] And as they ledde hym awaye, they caught one Symon of Syren, commynge out of the felde: and on hym layde they the crosse, that he myght beare it after Iesus.
[27] And there folowed hym a greate company of people, and of wemen whych bewayled and lamented hym. [28] But Iesus turned backe vnto them, and sayde: Ye daughters of Ierusalem, wepe not for me: but wepe for youreselues, and for youre chyldren. [29] For beholde, the dayes wil come, in the whych they shall saye: happy are the baren and the wombes that neuer bare, and the pappes which neuer gaue sucke. [30] Then shall they begynne to saye to the mountaynes: fall on vs: and to the hylles, couer vs. [31] For yf they do thys in a grene tree, what shalbe done in the drye?
[32] And ther were two euyll doers ledde with hym to be slayne. [33] And after that they were come to the place (whych is called Caluary) ther they crucified him, and the euyll doers, one on the ryght hande, and the other on the lefte. [34] Then sayde Iesus: father forgeue them, for they wote not what they do. And they parted his rayment, and cast lottes. [35] And the people stode, and behelde.
And the rulers mocked hym wyth them, sayinge: he saued other men, let hym saue him selfe, yf he be very Chryst, the chosen of God. [36] The soudyers also mocked hym, and came, and offred hym veneger, [37] and sayde: yf thou be that kynge of the Iewes, saue thy selfe. [38] And a superscrypcyon was wrytten ouer hym, wyth lettres of Greke, and Latin, and Hebrew: Thys is the kynge of the Iewes.

‘ ἐν τῷ ξηρῷ τί γένηται;’ 32 Ἦγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι.
33 Καὶ ὅτε [e]ἀπῆλθον| ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν, καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ [f]ἀριστερῶν.| 34 ὁ δὲ Ἰησοῦς ἔλεγε, ‘Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασι τί ποιοῦσι.’ Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον [g]κλῆρον.| 35 καὶ εἱστήκει ὁ λαὸς θεωρῶν. Ἐξεμυκτήριζον δὲ [h]καὶ οἱ ἄρχοντες [i]σὺν αὐτοῖς,| λέγοντες, ‘Ἄλλους ἔσωσε, σωσάτω ἑαυτὸν, εἰ οὗτός ‘ ἐστιν ὁ Χριστὸς, ὁ τοῦ Θεοῦ ἐκλεκτός.’ 36 Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι [k]καὶ| ὄξος προσφέροντες αὐτῷ, καὶ λέγοντες, 37 ‘Εἰ σὺ εἶ ὁ βασιλεὺς ‘ τῶν Ἰουδαίων, σῶσον σεαυτόν.’ 38 Ἦν δὲ καὶ ἐπιγραφὴ [l]γεγραμμένη| ἐπ’ αὐτῷ [m]γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς,| ‘Οὗτός ἐστιν ὁ βασιλεὺς ‘ τῶν Ἰουδαίων.’

[k] Alex. + αὐτὸν. [i] Alex. = σὺν αὐτοῖς. [k] Alex. = καὶ. [l] Alex. ἐπιγεγραμμένη s. = γεγραμμένη. [m] Alex. = γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς.

GENEVA—1557.

crucified: and the voices of them and of the hye Priestes preuayled.
24 And Pilate gaue sentence, that it should be as they required. 25 And let lowse vnto them hym that for insurrection and murther was cast into prison, whom they desired: and deliuered Iesus to do with him what they would. 26 And as they led hym away, they caught one Simon of Cyrene, commyng out of the fielde, and on him laid they the crosse, to beare it after Iesus. 27 And there folowed him a great compagnie of people, and of women: which women bewayled and lamented him. 28 But Iesus turned backe vnto them, and sayd, Daughters of Ierusalem, wepe not for me, but wepe for your selues, and for your chyldren: 29 For beholde, the dayes wyl come, when men shal say, Happy are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. 30 Then shal they begyn to say to the mountaynes, Fall on vs: and to the hylles, Couer vs. 31 For if they do this to a grene tre, what shalbe done to the drye? 32 And there were two others which were euel doers led with him to be slayne.

33 And when they were come to the place which is called Caluerie, there they crucified him, and the euil doers: one on the right hand, and the other on the lyft. 34 Then sayd Iesus, Father forgeue them, for they wot not what they do: and they parted his rayment, and cast lottes. 35 And the people stode, and behelde: and the rulers mocked hym with them, saying, He holpe other men, let him helpe him selfe, yf he be Christe the chosen of God. 36 The souldiers also mocked him, and came and offerd him vineger. 37 And sayd, If thou be that Kyng of the Iewes, saue thy selfe. 38 And a superscription was wrytten ouer him, in Greke, in Latin, and Hebrewe, THIS IS THE KYNG OF IEWES.

RHEIMS—1582.

crucified. And their voices preuailed. 24 And Pilate adiudged their petition to be done. 25 And he released vnto them him that for murder and sedition had been cast into prison, vvhom they demaunded: but IESVS he deliuered to their pleasure.

26 And vvhen they led him, they tooke one Simon of Cyréne comming from the countrie: and they laid the crosse vpon him to carie after IESVS. 27 And there folovved him a great multitude of people, and of vvomen vvhich bevvailed and lamented him. 28 But IESVS turning to them, said, Daughters of Hierusalem, vveepe not vpon me, but vveepe vpon your selues, and vpon your children. 29 For behold the daies shal come, vvherein they vvil say, Blessed are the barren, and the vvombes that haue not borne, and the pappes that haue not giuen sucke. 30 *Then shal they begin to say to the mountaines, Fal vpon vs: and to the hilles, Couer vs.* 31 For if in the greene wood they doe these things, in the drie vvhat shal be done?

32 And there vvere led also other tvvo malefactours vvith him, to be executed. 33 And after they came to the place vvhich is called Caluarie, there they crucified him: and the theeues, one on the right hand, and the other on the left. 34 And IESVS said, Father, forgiue them, for they knovv not vvhat they doe. But they deuiding his garments, did cast lottes.

35 And the people stoode expecting, and the princes vvith them derided him, saying, Others he hath saued, let him saue him self, if this be Christ, the elect of God. 36 And the souldiars also mocked him comming to him, and offering him vinegre, 37 saying, If thou be the king of the Ievves, saue thy self. 38 And there vvas also a superscription vvritten ouer him in Greeke, and Latine, and Hebrevv letters: THIS IS THE KING OF THE IEVVES.

AUTHORISED—1611.

crucified: and the voyces of them, and of the chiefe Priests preuailed. 24 And Pilate [α]gaue sentence that it should be as they required. 25 And he released vnto them, him that for sedition and murder was cast into prison, whom they had desired, but he deliuered Iesus to their will. 26 And as they led him away, they laid hold vpon one Simon a Cyrenian, comming out of the countrey, and on him they laid the crosse, that he might beare it after Iesus.
27 And there followed him a great company of people, and of women, which also bewailed and lamented him. 28 But Iesus turning vnto them, said, Daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children. 29 For behold, the dayes are comming, in the which they shall say, Blessed are the barren, and the wombs that neuer bare, and the paps which neuer gaue sucke. 30 Then shall they begin to say to the mountaines, Fall on vs, and to the hilles, Couer vs. 31 For if they doe these things in a green tree, what shalbe done in the drie? 32 And there were also two other malefactors led with him, to bee put to death. 33 And when they were come to the place which is called [β]Caluarie, there they crucified him, and the malefactors, one on the right hand, and the other on the left.
34 Then said Iesus, Father, forgiue them, for they know not what they doe: And they parted his raiment, and cast lots. 35 And the people stood beholding, and the rulers also with them derided him, saying, He saued others, let him saue himselfe, if he be Christ, the chosen of God. 36 And the souldiers also mocked him, comming to him, and offering him vineger, 37 And saying, If thou be the King of the Iewes, saue thy selfe. 38 And a superscription also was written ouer him in letters of Greeke, and Latin, and Hebrew, *THIS IS THE KING OF THE IEWES.*

[α] *Or*, assented. [β] *Or*, the place of a skull.

39 Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν, λέγων, 'Εἰ σὺ εἶ ὁ 'Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς.' 40 Ἀποκριθεὶς δὲ ὁ ἕτερος [n]ἐπετίμα αὐτῷ, λέγων,| 'Οὐδὲ φοβῇ σὺ τὸν Θεὸν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; καὶ ἡμεῖς μὲν 'δικαίως· 41 ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε.' 42 Καὶ ἔλεγε τῷ Ἰησοῦ, 'Μνήσθητί μου, [o]Κύριε,| ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.' 43 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, ''Αμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ 'παραδείσῳ.'

44 [p]Ἦν δὲ ὡσεὶ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐννά-της. 45 καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον· 46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε, 'Πάτερ, εἰς χεῖράς σου [q]παραθήσομαι| τὸ 'πνεῦμά μου.' Καὶ ταῦτα εἰπὼν ἐξέπνευσεν. 47 Ἰδὼν δὲ ὁ ἑκατόνταρχος τὸ γενό-

[n] Alex. ἐπιτιμῶν αὐτῷ ἔφη. [o] Alex. = Κύριε. [p] Alex. + ἤδη. [q] Alex. παρατίθεμαι. [r] Alex. = θεωρήσαντες τ. γ. [s] Alex. = ἑαυτῶν. [t] Alex. αὐτῷ.

WICLIF—1380.

39 and oon of thes theues that hangiden: blasfemed hym and seide, if thou art crist: make thi silf saaf and us, 40 but the tother answerynge blamed hym and seide, nether thou dredist god: that art in the same dampnacioun, and truli we iustli, 41 for we han resceyued worthi thingis to werkis: but this dide no thing of yuel, 42 and he seide to ihesus, lord haue mynde on me: whanne thou comest in to thi kyngdom, 43 and ihesus seide to hym, truli I seie to thee: to day thou schalt be with me in paradiis,

44 and it was almoost the sixte our: and derknessis weren made in al the erthe in to the nynthe our, 45 and the sunne was made derk: and the veil of the temple was torente atwo, 46 and ihesus criynge with greet voice seide, fadir in to thin hondis I bitake my spirit, and he seiynge these thingis ȝaf up the goost, 47 and the centurien seynge that thing that was don: glorified god and seide, verrili this man was iust. 48 and al the puple of hem that weren there to gidre at this spectacle and sawen tho thingis that weren don: smyten her bristis and turneden aȝen, 49 but alle his knowen stoden afer: and wymmen that sueden hym fro galilee, seynge these thingis,

50 and lo a man, Ioseph bi name of aramathi, a citee of iudee: that was a decurien: a good man and a iust, 51 this man consentid not to the counceil, and to the dedis of hem, and he abood the kingdom of god, 52 this Ioseph cam to pilat, ⁊ axed the bodi of ihesus, 53 and took it doun and wlappid it in a clene lynnen clothe: and leide hym in a graue hewen, in whiche not ȝit ony man hadde be leide, 54 and the dai was the euen of the halidai: ⁊ the

yuel, *evil*. her, *their* aȝen, *again*. knowen, *acquaintance*. sueden, *followed*.

TYNDALE—1534.

39 And one of the evyll doers which hanged, rayled on him sayinge: If thou be Christ save thy selfe and vs. 40 The other answered and rebuked him sayinge. Nether fearest thou god, because thou arte in the same damnacion? 41 We are ryghteously punesshed, for we receave accordynge to oure dedes: But this man hath done nothinge amysse. 42 And he sayde vnto Iesus: Lorde remember me when thou comest into thy kyngdome. 43 And Iesus sayde vnto him: Verely I saye vnto the, to daye shalt thou be with me in Paradyse.

44 And it was about the sixt houre. And ther came a darcknes over all the londe, vntyll the nynth houre, 45 and the sonne was darckened. And the vayle of the temple dyd rent even thorow the myddes. 46 And Iesus cryed with a greate voyce and sayd: Father, into thy hondes I commende my sprete. And when he thus had sayd, he gave vp the goost. 47 When the Centurion sawe what had happened, he glorified God sayinge: Of a surtie this man was perfecte. 48 And all the people that came to geder to that sight, beholdynge the thinges which were done: smoote their bestes, and returned home. 49 And all his acquayntaunce, and the wemen, that folowed him from Galile, stode a farre of beholdynge these thinges.

50 And beholde ther was a man named Ioseph, a councelloure, and was a good man and a iuste, 51 and dyd not consent to the counsell and dede of them, which was of Aramathia, a cite of the Iewes: which same also wayted for the kyngdome of God: 52 he went vnto Pilate, and begged the boddy of Iesus, 53 and toke it doune, and wrapped it in a lynnen clooth, and layed it in an hewen toumbe, wherin was never man before layed. 54 And that daye was the Saboth even, and the

CRANMER—1539.

39 And one of the euyll doers whych were hanged, rayled on hym, sayinge: If thou be Chryst, saue thy selfe and vs. 40 But the other answered and rebuked hym, sayinge: Fearest thou not God, seynge thou art in the same damnacyon. 41 We are ryghteously punysshed, for we receaue accordynge to oure dedes: But thys man hath done nothynge amysse. 42 And he sayd vnto Iesus: Lorde, remember me, when thou commest into thy kyngdome. 43 And Iesus sayde vnto hym: Uerely I saye vnto the: to daye shalt thou be wyth me in Paradyse.

44 And it was about the syxte houre. And ther was darcknes ouer all the earth, vntyll the nynth houre, 45 and the sonne was darckned. And the vayle of the temple dyd rent, euen thorow the myddes. 46 And whan Iesus had cried with a loude voyce, he sayd: Father, into thy handes I commende my sprete. And when he thus had sayd, he gaue vp the goost. 47 When the Centuryon sawe what had happened, he gloryfyed God savinge. Uerely, this was a righteous man. 48 And al the people that came together to that syght, and sawe the thynges whych had happened, smote their brestes, and returned. 49 And all hys acquayntaunce and the wemen that folowed hym from Galile, stode a farre of, beholdynge these thynges.

50 And beholde ther was a man (named Ioseph) a councellour, and he was a good man and a iuste: 51 the same had not consented to the counsell and dede of them, whych was of Aramathia, a cytye of the Iewes, whych same also wayted for the kyngdome of God: 52 he went vnto Pylate, and begged the boddy of Iesus, 53 and toke it downe, and wrapped it in a lynnen clooth, and layed it in a sepulchre that was hewen in stone, wherin neuer man before was layed. 54 And that daye was the preparyng of the Sabboth, and the

μενον ἐδόξασε τὸν Θεὸν, λέγων, "Οντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.' [48] Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα,| τύπτοντες ˢἑαυτῶν| τὰ στήθη ὑπέστρεφον. [49] εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ ᵗαὐτοῦ| μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.

[50] Καὶ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσὴφ, βουλευτὴς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος, [51] (οὗτος οὐκ ἦν ᵘσυγκατατεθειμένος| τῇ βουλῇ καὶ τῇ πράξει αὐτῶν,) ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς ᵛκαὶ προσεδέχετο καὶ αὐτὸς| τὴν βασιλείαν τοῦ Θεοῦ, [52] οὗτος προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. [53] καὶ καθελὼν ʷαὐτὸ| ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν ˣοὐδέπω οὐδεὶς| κείμενος. [54] καὶ ἡμέρα ἦν παρασκευὴ, ʸκαὶ| σάββατον ἐπέφωσκε.

ᵘ Alex. *συγκατατιθέμενος.* ᵛ Alex. *προσεδέχετο* s. *καὶ (αὐτὸς) προσεδέχετο.* ʷ Alex. = *αὐτὸ.* ˣ Alex. *οὐδεὶς οὔπω* s. *οὐδεὶς οὐδέπω.* ʸ Alex. = *καὶ.*

GENEVA—1557.

[39] And one of the euyl doers which were hanged, rayled on him, saying, If thou be the Christe, saue thy selfe and vs. [40] But the other answered, and rebuked him, saying, Fearest thou not God, seing thou art in the same condemnation. [41] We are ryghteously punished: for we receaue according to our dedes: but this man hath done nothing amisse. [42] And he sayd vnto Iesus, Lord, remembre me, when thou comest into thy kyngdome. [43] And Iesus sayd vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradise.

[44] And it was about the syxt houre: and there came a darknes ouer all the land, vntyl the nynth houre. [45] And the sunne was darkened, and the vayle of the temple dyd rente, euen through the myddes. [46] And Iesus cried with a great voyce, and sayd, Father, into thy handes I commend my sprite. And when he thus had sayd, he gaue vp the gost. [47] When the Centurion sawe what had happened, he glorified God, saying, Of a surety, this man was iuste. [48] And all the people that came together to that syght, beholdyng the thynges which were done, smote their brestes, and returned home. [49] And all his acquaintance, and the women that folowed him, from Galile, stode a farre of, beholdyng these thynges.

[50] And beholde there was a man named Ioseph a counceler, and was a good man, and a iust. [51] And dyd not consent to the counsel and dede of them, which was of Aramathea, a citie of the Iewes: which *man* also wayted for the kyngdome of God. [52] He went vnto Pilate, and asked the body of Iesus. [53] And toke it downe, and wrapped it in a linnen cloth, and layed it in an hewen toumbe, wherein was neuer man before layed. [54] And that day was the Preparyng of the Sabbath, and

RHEIMS—1582.

[39] And one of those theeues that vvere hanged, blasphemed him, saying, If thou be Christ, saue thy self, and vs. [40] But the other ansvvering, rebuked him, saying, Neither doest thou feare God, vvhere as thou art in the same damnation? [41] And vve in deede iustly, for vve receiue vvorthie of our doings: but this man hath done no euil. [42] And he said to IESVS, Lord, remember me vvhen thou shalt come into thy kingdom. [43] And IESVS said to him, Amen I say to thee: this day thou shalt be vvith me in paradise.

[44] And it vvas almost the sixt houre: and there vvas made darkenesse vpon the vvhole earth vntil the ninthe houre. [45] And the sunne vvas darkened: and the veile of the temple vvas rent in the middes. [46] And IESVS crying vvith a loude voice, said, *Father, into thy handes I commend my spirit.* And saying this, he gaue vp the ghost.

[47] And the Centurion seeing that vvhich vvas done, glorified God, saying, In deede this man vvas iust. [48] And al the multitude of them that vvere present together at that sight, and savv the things that vvere done, returned knocking their breasts. [49] And al his acquaintance stoode a far of: and the vvomen that had folovved him from Galilee, seeing these things.

[50] And behold a man named Ioseph, vvhich vvas a senatour, a good man and a iust, [51] he had not consented to their counseil and doings, of Arimathæa a citie of Ievvrie, vvho also him self expected the kingdom of God. [52] This man came to Pilate, and asked the body of IESVS. [53] And taking it dovvne, vvrapped it in sindon, and laid him in a monument hevved of stone, vvherein neuer yet any man had been laid. [54] And it vvas the day of Parasceue, and the Sabboth drew

AUTHORISED—1611.

[39] And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, saue thy selfe and vs. [40] But the other answering, rebuked him, saying, Doest not thou feare God, seeing thou art in the same condemnation? [41] And we indeed iustly; for we receiue the due reward of our deeds, but this man hath done nothing amisse. [42] And he said vnto Iesus, Lord, remember me when thou commest into thy kingdome. [43] And Iesus said vnto him, Uerily, I say vnto thee, to day shalt thou be with me in Paradise. [44] And it was about the sixt houre, and there was a darkenesse ouer all the [a]earth, vntill the ninth houre. [45] And the Sunne was darkened, and the vaile of the Temple was rent in the mids.

[46] And when Iesus had cried with a lowd voice, he said, Father, into thy hands I commend my spirit: And hauing said thus, he gaue vp the ghost. [47] Now when the Centurion saw what was done, he glorified God, saying, Certainely this was a righteous man. [48] And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. [49] And all his acquaintance, and the women that followed him from Galilee, stood afarre off, beholding these things.

[50] And behold, there was a man named Ioseph, a counseller, and hee was a good man, and a iust. [51] (The same had not consented to the counsell and deed of them) he was of Arimathea, a citie of the Iewes (who also himselfe waited for the kingdome of God.) [52] This man went vnto Pilate, and begged the body of Iesus. [53] And he tooke it downe, and wrapped it in linnen, and layd it in a Sepulchre that was hewen in stone, wherein neuer man before was layd. [54] And that day was the Preparation, and the Sabbath drew

[a] *Or*, land.

55 *Κατακολουθήσασαι δὲ* [z]*καὶ| γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ.* 56 *ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.*
XXIV. *Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέος ἦλθον ἐπὶ τὸ μνῆμα, φέρουσαι ἃ ἡτοίμασαν ἀρώματα,* [a]*καί τινες σὺν αὐταῖς.|*

2 *Εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου,* 3 [b]*καὶ εἰσελθοῦσαι| οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ.* 4 *καὶ ἐγένετο ἐν τῷ* [c]*διαπορεῖσθαι| αὐτὰς περὶ τούτου, καὶ ἰδοὺ,* [d]*ἄνδρες δύο| ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις.*
5 *ἐμφόβων δὲ γενομένων αὐτῶν, καὶ κλινουσῶν* [e]*τὸ πρόσωπον| εἰς τὴν γῆν, εἶπον πρὸς αὐτάς, 'Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;* 6 *οὐκ ἔστιν ὧδε, ἀλλ' ἠγέρθη· 'μνήσθητε ὡς ἐλάλησεν ὑμῖν, ἔτι ὢν ἐν τῇ Γαλιλαίᾳ,* 7 *λέγων, Ὅτι δεῖ τὸν υἱὸν*

[z] Alex. *αἱ* s. = *καὶ*. [a] Alex. = *καί τινες σὺν αὐταῖς*. [b] Alex. *εἰσελθ. δὲ*. [c] Alex. *ἀπορεῖσθαι*.

WICLIF—1380.

saboth bigan to schyne, 55 and the wymmen suyng that camen with him fro galile, saien the graue and hou his bodi was leid, 56 and thei turneden aȝen and maden redi swete smellyngis spicis & oynementis, but in the saboth thei restiden aftir the comaundement.

24. BUT in o dai of the wike ful eerli thei camen to the graue, & brouȝten swete smellynge spicis, that thei hadden araied, 2 and thei founden the stoon turned awei fro the graue, 3 and thei ȝeden ynne and founden not the bodi of the lord ihesus, 4 and it was don while thei weren astonyed in thouȝt, of this thing: lo twei men stoden bisidis hem in schynynge cloith, 5 and whanne thei dredden and boweden her semblaunte in to the erthe: thei seiden to hem, what seken ȝe hym that lyueth with deed men? 6 he is not here: but is risun, haue ȝe mynde hou he spake to ȝou: whanne he was ȝit in galile, 7 and seide, for it bihoueth mannes sone to be bitakun in to the hondis of synful men [and] to be crucified: and the thridde dai to rise aȝen,

8 and thei bithouȝten on the wordis, 9 and thei ȝeden aȝen fro the graue, and toolden alle these thingis, to the enleuene and to alle other, 10 and there was marye mawdeleyn and Ioone and mari of Iames & other wymmen that weren with hem: that seiden to apostlis these thingis, 11 and these wordis weren seen bifor hem as madnesse, & thei bileueden not to hem, 12 but petir roos vp, and ranne to the graue, and he bowid doun and saiȝ the lynnen clothis liynge aloone, and he wente bi hym silf: wondringe on that that was don.

13 and lo tweyne of hem wenten in that dai in to a castel: that was fro iherusalem the space of sixti furlongis, bi name emaws, 14 and thei spaken togidre of alle these thingis that hadden be fallen, 15 and it was don the while thei talkeden

suyng, *following*. aȝen, *again*. o, *one*, or *first*. araied, *prepared*. ȝeden, *went*. semblaunte, *face*. castel, *town*.

TYNDALE—1534.

Saboth drue on. 55 The wemen that folowed after, which came with him from Galile, behelde the sepulcre and how his body was layed. 56 And they returned and prepared odoures and oyntmentes: but rested the Saboth daye, accordynge to the commaundement.

24. ON the morowe after the saboth, erly in the morninge, they came vnto the toumbe and brought the odoures which they had prepared and other wemen with them 2 And they founde the stone rouled awaye from the sepulcre, 3 and went in: but founde not the body of the Lorde Iesu. 4 And it happened, as they were amased therat: Beholde two men stode by them in shynynge vestures. 5 And as they were a frayde, and bowed doune their faces to the erth: they sayd to them: why seke ye the lyvinge amonge the deed? 6 He is not here: but is rysen. Remember how he spake vnto you, when he was yet with you in Galile, 7 sayinge: that the sonne of man must be delyvered into the hondes of synfull men, and be crucified, and the thyrde daye ryse agayne.

8 And they remembred his wordes, 9 and returned from the sepulcre, and tolde all these thinges vnto the eleven, and to all the remanaunt. 10 It was Mary Magdalen and Ioanna, and Mary Iacobi, and other that were with them, which tolde these thinges vnto the Apostles, 11 and their wordes semed vnto them fayned thinges, nether beleved they them. 12 Then aroose Peter and ran vnto the sepulcre, and stouped in and sawe the lynnen cloothes layde by them selfe, and departed wondrynge in him selfe at that which had happened.

13 And beholde, two of them went that same daye to a toune which was from Ierusalem about thre scoore forlonges, called Emaus: 14 and they talked togeder of all these thinges that had happened. 15 And it chaunsed, as they commened

CRANMER—1539.

Sabboth drue on. 55 The wemen, that folowed after, whych had come wyth hym from Galile, behelde the sepulcre, and how his body was layed. 56 And they returned and prepared swete odoures and oyntmentes: but rested the Sabboth daye, accordynge to the commaundement:

24. BUT vpon the fyrst daye of the Sabbothes, very early in the mornynge, they came vnto the sepulcre, and brought the swete odoures which they had prepared, and other wemen with them. 2 And they founde the stone rowled awaye from the sepulcre, 3 and they went in: but founde not the body of the Lorde Iesu. 4 And it happened, as they were amased therat, Beholde, two men stode by them in shynynge garmentes. 5 And as they were afrayde, and bowed doune their faces to the erth, they sayd vnto them: why seke ye the lyuynge amonge the deed? 6 He is not here: but is rysen. Remember, how he spake vnto you, when he was yet in Galile, 7 sayinge: that the sonne of man must be delyuered into the handes of synfull men, and be crucyfyed, and the thyrde daye ryse agayne.

8 And they remembred hys wordes, 9 and returned from the sepulcre, and tolde all these thynges vnto those eleuen, and to all the remnaunt. 10 It was Mary Magdalen, and Ioanna, and Mary Iacobi, and other that were wyth them, whych tolde these thynges vnto the Apostles. 11 And their wordes semed vnto them fayned thynges, nether beleued they them. 12 Then arose Peter and ran vnto the sepulchre, and loked in, and sawe the lynnen clothes layde by them selfe, and departed, wondrynge in hym selfe at that whych had happened.

13 And beholde, two of them went that same daye to a towne (called Emaus) which was from Ierusalem about thre skore forlonges, 14 and they talked together of all these thynges that had happened. 15 And it chaunsed, that whyle

‘ τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι, ‘ καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.’ [8] Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ· [9] καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου, ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα καὶ πᾶσι τοῖς λοιποῖς. ([10] [f] Ἦν δὲ| ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία [g] Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἳ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα.) [11] Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα [h] αὐτῶν,| καὶ ἠπίστουν αὐταῖς. [12] ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθόνια κείμενα μόνα· καὶ ἀπῆλθε πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.

[13] Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλὴμ, ᾗ ὄνομα Ἐμμαούς· [14] καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. [15] καὶ ἐγένετο ἐν τῷ ὁμιλεῖν

[d] Rec. *δύο ἄνδρες.* [e] Alex. *τὰ πρόσωπα.* [f] Rec. *Ἦσαν δὲ.* [g] Alex. + *ἡ.* [h] Alex. *ταῦτα.*

GENEVA—1557.

the Sabbath drewe on. [55] The women that folowed after, which came with hym from Galile, behelde the sepulchre, and how his body was layed. [56] And they returned and prepared odoures, and oyntmentes: and rested the Sabbath day, according to the commandement.

24. ON the morowe after the Sabbath, early in the mornyng they came vnto the toumbe, and broght the odoures which they had prepared, and other women with them. [2] And they founde the stone rowled away from the sepulchre. [3] And went in, but founde not the body of the Lord Iesus. [4] And it happened, as they were amased therat, beholde, two men sodenly stode by them in shynyng vestures. [5] And as they were afrayd, and bowed downe theyr faces to the earth, they sayd to them, Why seke ye him that liueth, among the dead? [6] He is not here, but is rysen. Remember how he spake vnto you, when he was yet in Galile. [7] Saying, that the sonne of man must be deliuered into the handes of synful men, and be crucified, and the thyrd day ryse agayne. [8] And they remembred his wordes. [9] And returned from the sepulchre, and tolde all these thynges, vnto the Eleuen, and to all the remnant.

[10] It was Marie Magdalene and Ioanna, and Marie the *mother* of Iames, and other *that were* with them, which tolde these thynges vnto the Apostles. [11] But their wordes semed vnto them fayned thinges, nether beleued thei them. [12] Then arose Peter, and ran vnto the sepulchre, and loked in, and sawe the lynnen clothes layd by them selues: and departed wondryng in him selfe at that which had happened. [13] And beholde, two of them went that same day to a towne which was from Ierusalem about thre score forlonges, called Emaus. [14] And they talked together of all these thynges that had happened. [15] And it chansed, as they communed

RHEIMS—1582.

neere. [55] And the women that vvere come with him from Galilee, folovving after, savv the monument, and hovv his body vvas laid. [56] And returning they prepared spices and ointments: and on the Sabboth they rested according to the commaundement.

24. AND in the first of the Sabboth very early they came to the monument, carying the spices vvhich they had prepared. [2] And they found the stone rolled backe from the monument. [3] And going in, they found not the body of our Lord IESVS. [4] And it came to passe: as they vvere astonied in their minde at this, behold tvvo men stoode beside them in glistering appareil. [5] And vvhen they feared and cast dovvne their countenance tovvard the ground, they said vnto them, Vvhy seeke you the liuing vvith the dead? [6] he is not here, but is risen. remember hovv he spake to you, vvhen he yet vvas in Galilee, [7] saying, That the Sonne of man must be deliuered into the handes of sinners and be crucified, and the third day rise againe. [8] And they remembred his vvordes. [9] And going backe from the monument, they told al these things to those eleuen, and to al the rest. [10] And it vvas Marie Magdalene, and Ioane, and Marie of Iames, and the rest that vvere vvith them, vvhich said these things to the Apostles. [11] And these vvordes seemed before them as dotage, and they did not beleeue them.

[12] But Peter rising vp ranne to the monument: and stouping dovvne he savv the linnen clothes lying alone, and went avvay marueiling with him self at that which was done.

[13] And behold, tvvo of them vvent the same day into a tovvne vvhich vvas the space of sixtie furlonges from Hierusalem, named Emmäùs. [14] And they talked betvvixt them selues of al those things that had chaunced. [15] And it came to passe:

AUTHORISED—1611.

on. [55] And the women also which came with him from Galilee, followed after, and beheld the Sepulchre, and how his body was layd. [56] And they returned, and prepared spices and ointments, and rested the Sabbath day, according to the commandement.

24. NOW vpon the first day of the weeke, very early in the morning, they came vnto the Sepulchre, bringing the spices which they had prepared, and certaine others with them. [2] And they found the stone rolled away from the Sepulchre. [3] And they entred in, and found not the body of the Lord Iesus. [4] And it came to passe, as they were much perplexed thereabout, behold, two men stood by them in shining garments. [5] And as they were afraid, and bowed downe their faces to the earth, they said vnto them, Why seeke ye [a] the liuing among the dead? [6] He is not here, but is risen: Remember how he spake vnto you when he was yet in Galilee, [7] Saying, The Sonne of man must be deliuered into the hands of sinfull men, and be crucified, and the third day rise againe. [8] And they remembred his words, [9] And returned from the Sepulchre, and told all these things vnto the eleuen, and to all the rest. [10] It was Mary Magdalene, and Ioanna, and Mary *the mother* of Iames, and other women that were with them, which tolde these things vnto the Apostles. [11] And their words seemed to them as idle tales, and they beleeued them not. [12] Then arose Peter, and ranne vnto the Sepulchre, and stowping downe, hee behelde the linnen clothes layd by themselues, and departed, wondering in himselfe at that which was come to passe. [13] And behold, two of them went that same day to a village called Emaus, which was from Hierusalem about threescore furlongs. [14] And they talked together of all these things which had happened. [15] And it came to passe, that while they

[a] *Or*, him that liueth.

αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· [16] οἱ δὲ
ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. [17] Εἶπε δὲ πρὸς αὐτούς,
'Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καί ἐστε
'σκυθρωποί;' [18] Ἀποκριθεὶς δὲ [i]ὁ εἷς,| ᾧ ὄνομα Κλεόπας, εἶπε πρὸς αὐτὸν, 'Σὺ
'μόνος παροικεῖς [k]Ἰερουσαλὴμ, καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις
'ταύταις;' [19] Καὶ εἶπεν αὐτοῖς, 'Ποῖα;' Οἱ δὲ εἶπον αὐτῷ, 'Τὰ περὶ Ἰησοῦ τοῦ
'Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ
'Θεοῦ καὶ παντὸς τοῦ λαοῦ· [20] ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρ-
'χοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν· [21] ἡμεῖς δὲ ἠλπίζομεν ὅτι
'αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ. ἀλλά γε σὺν πᾶσι τούτοις τρίτην
'ταύτην ἡμέραν ἄγει σήμερον, ἀφ' οὗ ταῦτα ἐγένετο. [22] ἀλλὰ καὶ γυναῖκές τινες

[i] Alex. εἷς. [k] Rec. + ἐν. [l] Alex. ὀρθριναὶ.

WICLIF—1380.

ꝛ souȝten bi hem silf: ihesus hym silf nyȝed and wente with hem, [16] but her iȝen weren holden, that thei knewen hym not, [17] and he seide to hem, what ben these wordis that ȝe speken togidre wandrynge, and ȝe ben sorweful? [18] and oon whos name was cleofas: answerid and seide, thou thi silf art a pilgrym in ierusalem, and hast thou not knowen what thingis ben don in it in these daies. [19] to whom he seide, what thingis? and thei seiden to hym, of ihesus of nazareth, that was a man profete myȝti in werk and word: bifor god and alle puple, [20] and hou the hiȝist preestis of oure princis bitoken hym in to dampnacioun of deeth: and crucifieden hym, [21] but we hopiden that he schulde haue aȝenbouȝte israel, and now on alle these thingis: the thridde dai is to dai, that these thingis weren don,

[22] but also summe wymmen of ouris maden us aferde, whiche bifor dai weren at the graue, [23] and whanne his bodi was not founden: thei camen ꝛ seiden, that thei seen also a siȝte of aungelis: whiche seien that he lyueth, [24] and summe of oure wenten to the graue, ꝛ thei founden so, as the wymen seiden: but thei founden not hym, [25] and he seide to hem, a foolis and slowe of herte? to bileue in alle thingis that the profetis han spokun, [26] where it bihofte not crist to suffre these thingis, and so to entre in to his glorie? [27] and he bigan at moises, ꝛ at alle the profetis and declarid to hem in alle scripturis that weren of hym, [28] and thei camen nyȝe the castel, whidir thei wenten: and he made contenaunce that he wolde go ferther, [29] ꝛ thei constreyneden him and seiden, dwelle with us for it drawith to nyȝt, and the dai is now bowid doun, and he entrid with hem,

[30] and it was don while he satte at the

nyȝed, *drew near.* her, *their.* iȝen, *eyes.*
aȝenbouȝte, (*again bought*) *redeemed.* castel, *town.*

TYNDALE—1534.

togeder and reasoned, that Iesus him selfe drue neare, and went with them. [16] But their eyes were holden, that they coulde not knowe him. [17] And he sayde vnto them: What maner of communicacions are these that ye have one to another as ye walke, and are sadde. [18] And the one of them named Cleophas, answered and sayd vnto him: arte thou only a straunger in Ierusalem, and haste not knowen the thinges which have chaunsed therin in these dayes? [19] To whom he sayd: what thinges?

And they sayd vnto him: of Iesus of Nazareth which was a Prophet, myghtie in dede, and worde, before god, and all the people. [20] And how the hye prestes, and oure rulers delyvered him to be condempned to deeth: and have crucified him. [21] But we trusted that it shuld have bene he that shuld have delyvered Israel. And as touchynge all these thinges, to daye is even the thyrd daye, that they were done.

[22] Ye and certayne wemen also of oure company made vs astonyed, which came erly vnto the sepulcre, [23] and founde not his boddy: and came sayinge, that they had sene a vision of angels, which sayde that he was alyve. [24] And certayne of them which were with vs, went their waye to the sepulcre, and founde it even so as the wemen had sayde: but him they sawe not.

[25] And he sayde vnto them: O foles and slowe of herte to beleve all that the prophetes have spoken. [26] Ought not Christ to have suffred these thinges, and to enter into his glory? [27] And he began at Moses, and at all the prophetes, and interpreted vnto them in all scriptures which were wrytten of him. [28] And they drue neye vnto the toune wich they went to. And he made as though he wolde have gone further. [29] But they constrayned him sayinge: abyde with vs, for it draweth towardes nyght, and the day is farre passed. And he went in to tary with them.

[30] And it came to passe as he sate at

CRANMER—1539.

they commened together and reasoned, Iesus hym selfe drue neare, and went wyth them. [16] But their eyes were holden, that they shulde not knowe hym.

[17] And he sayde vnto them: What maner of communycacyons are these that ye haue one to another, as ye walke, and are sadd? [18] And the one of them (whose name was Cleophas) answered, and sayde to hym: art thou onely a straunger in Ierusalem, and hast not knowen the thynges whych haue chaunsed ther, in these dayes? [19] He sayd vnto them: what thynges?

And they sayd vnto him: of Iesus of Nazareth, whych was a Prophet, myghtye in dede and worde before God, and all the people: [20] and how the hye Prestes, and oure rulers delyuered hym to be condempned to deeth: and haue crucyfyed hym. [21] But we trusted that it had bene he, whych shuld haue redemed Israel. And as touchynge all these thynges, to daye is euen the thyrd daye, that they were done.

[22] Yee, and certayne wemen also of oure company made vs astonnyed, which came early vnto the sepulchre, [23] and founde not hys body: and came, sayinge, that they had sene a visyon of angels, whych sayde that he was alyue. [24] And certayne of them whych were wyth vs, went to the sepulchre, and founde it euen so as the wemen had sayde: but hym they sawe not.

[25] And he sayde vnto them: O fooles and slowe of herte, to beleue all that the Prophetes haue spoken. [26] Ought not Chryst to haue suffred these thynges, and to enter into hys glory? [27] And he began at Moses, and all the Prophetes, and interpreted vnto them in all scriptures which were wrytten of hym. [28] And they drue nye vnto the towne, whych they went vnto. And he made, as though he wolde haue gone further. [29] And they constrayned hym sayinge: abyde wyth vs, for it draweth towardes nyght, and the daye is farre passed. And he went into tary wyth them.

[30] And it came to passe, as he sate at

ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι [l]ὄρθριαι| ἐπὶ τὸ μνημεῖον· [23] καὶ μὴ εὑροῦσαι
τὸ σῶμα αὐτοῦ, ἦλθον, λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἵ λέγουσιν
αὐτὸν ζῆν. [24] καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτω
καθὼς καὶ αἱ γυναῖκες εἶπον· αὐτὸν δὲ οὐκ εἶδον.' [25] Καὶ αὐτὸς εἶπε πρὸς αὐτούς,
'Ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προ-
φῆται· [26] οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;'
[27] Καὶ ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν, διηρμήνευεν αὐτοῖς
ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ. [28] Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο·
καὶ αὐτὸς [m]προσεποιεῖτο| πορρώτερω πορεύεσθαι. [29] καὶ παρεβιάσαντο αὐτὸν,
λέγοντες, 'Μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶ, καὶ κέκλικεν [n]ἡ ἡμέρα.' Καὶ
εἰσῆλθε τοῦ μεῖναι σὺν αὐτοῖς. [30] καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν,

[m] Alex. προσεποιήσατο. [n] Alex. + ἤδη.

GENEVA — 1557.

together, and reasoned, that Iesus him selfe drue neare, and went with them.
[16] But their eyes were holden, that they could not know hym. [17] And he sayd vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad? [18] And the one of them (named Cleopas) answered and sayd vnto him, Art thou only a stranger in Ierusalem, and hast not knowen the thynges which haue chansed therin in these dayes? [19] And he sayd vnto them, What thynges? And they sayd vnto hym, Of Iesus of Nazaret whych was a Prophet, myghty in dede and worde before God, and all the people. [20] And how the hie Priestes, and our rulers deliuered hym to be condemned to death, and haue crucified hym.
[21] But we trusted that it had bene he that should haue deliuered Israel: and as touchyng all these thynges, to day is euen the thyrd day, that they were done. [22] Yea, and certayne women also of our compagnie made vs astonied, whych came early vnto the sepulchre: [23] Who founde not hys body, but came, saying, that they had sene a vision of Angels, whych sayd that he was alyue. [24] And certayne of them which were with vs, went to the sepulchre, and founde it euen so as the women had sayd, but hym they sawe not. [25] Then he sayd vnto them, O foles and slowe of harte to beleue all that the Prophetes haue spoken.
[26] Oght not Christe to haue suffred these thynges, and to enter into his glorie? [27] And he began at Moses, and at all the Prophetes, and interpreted vnto them in all the Scriptures the thinges which were *written* of hym. [28] And they drewe nye vnto the towne which they went to, and he made as thogh he would haue gone further. [29] But they constrayned him, saying, Abyde with vs: for it draweth towardes nyght, and the day is farre passed. And he went in, to tary with them. [30] And it came to passe as he sate

RHEIMS — 1582.

vvhile they talked and reasoned vvith them selues, IESVS also him self approching vvent vvith them. [16] but their eies vvere held that they might not knovv him. [17] And he said to them, Vvhat are these communications that you conferre one vvith an other vvalking, and are sad?

[18] And one vvhose name vvas Cleophas, ansvvering, said to him, Art thou only a stranger in Hierusalem, and hast not knovven the things that haue been done in it, these daies? [19] To vvhom he said, Vvhat things? And they said, concerning IESVS of Nazareth, vvho vvas a man a Prophet, mightie in vvorke and vvorde before God and al the people. [20] And hovv our cheefe Priestes and Princes deliuered him into condemnation of death, and crucified him. [21] but vve hoped that it vvas he that should redeeme Israel: and novv besides al this, to day is the third day since these things vvere done. [22] But certaine vvomen also of ours, made vs afraid: vvho before it vvas light, vvere at the monument, [23] and not finding his body, came, saying that they savv a vision also of Angels, vvho say that he is aliue. [24] And certaine men of ours vvent to the monument: and they found it so as the vvomen said, but him they found not.

[25] And he said to them, O folish, and slovv of hart to beleeue, in al things vvhich the Prophets haue spoken. [26] Ought not Christ to haue suffred these things, and so to enter into his glorie? [27] And beginning from Moyses and al the Prophets, he did interpret to them in al the scriptures the things that vvere concerning him. [28] And they drevv nigh to the tovvne vvhither they vvent: and he made semblaunce to goe further. [29] And they forced him, saying, Tarie vvith vs, because it is tovvard night, and the day is novv farre spent. And he vvent in vvith them. [30] And it came to passe, vvhiles he sate at the table vvith

AUTHORISED — 1611.

communed together, and reasoned, Iesus himselfe drew neere, and went with them.
[16] But their eyes were holden, that they should not know him. [17] And he said vnto them, What maner of communications are these that yee haue one to another as yee walke, and are sad? [18] And the one of them, whose name was Cleophas, answering, saide vnto him, Art thou onely a stranger in Hierusalem, and hast not knowen the things which are come to passe there in these dayes? [19] And hee saide vnto them, What things? And they said vnto him, Concerning Iesus of Nazareth, which was a Prophet, mighty in deede and word before God, and all the people. [20] And how the chiefe Priests and our rulers deliuered him to be condemned to death, and haue crucified him.
[21] But wee trusted that it had bene hee, which should haue redeemed Israel: and beside all this, to day is the third day since these things were done. [22] Yea, and certaine women also of our company made vs astonished, which were early at the Sepulchre: [23] And when they found not his bodie, they came, saying, that they had also seene a vision of Angels, which saide that he was aliue. [24] And certaine of them which were with vs, went to the Sepulchre, and found it euen so as the women had said, but him they saw not.

[25] Then hee sayd vnto them, O fooles, and slow of heart to beleeue all that the Prophets haue spoken: [26] Ought not Christ to haue suffered these things, and to enter into his glory. [27] And beginning at Moses, and all the Prophets, hee expounded vnto them in all the Scriptures, the things concerning himselfe. [28] And they drew nigh vnto the village, whither they went, and hee made as though hee would haue gone further. [29] But they constrained him, saying, Abide with vs, for it is towards euening, and the day is farre spent: And he went in to tary with them. [30] And it came to passe, as hee sate

λαβὼν τὸν ἄρτον εὐλόγησε, καὶ κλάσας ἐπεδίδου αὐτοῖς. [31] αὐτῶν δὲ διηνοίχθησαν
οἱ ὀφθαλμοὶ, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ᾽ αὐτῶν. [32] Καὶ
εἶπον πρὸς ἀλλήλους, ‘Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν
‘ ἐν τῇ ὁδῷ, καὶ ὡς διήνοιγεν ἡμῖν τὰς γραφάς;’ [33] Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ,
ὑπέστρεψαν εἰς Ἰερουσαλὴμ, καὶ εὗρον συνηθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν
αὐτοῖς [34] λέγοντας, ‘“Οτι °ἠγέρθη ὁ Κύριος ὄντως,| καὶ ὤφθη Σίμωνι.’ [35] Καὶ αὐτοὶ
ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου. [36] Ταῦτα
δὲ αὐτῶν λαλούντων, αὐτὸς [p]ὁ Ἰησοῦς| ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς,
‘ Εἰρήνη ὑμῖν.’ [37] Πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν.
‘ [38] καὶ εἶπεν αὐτοῖς, ‘Τί τεταραγμένοι ἐστέ; καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν

° Alex. ὄντως ἠγέρθη ὁ Κύριος. [p] Alex. = ὁ Ἰησοῦς. [q] Alex. ἔδειξεν.

WICLIF—1380.

mete with hem: he toke breed and blessid and brak and ȝaf to hem, [31] and the iȝen of hem weren opened: and thei knewen hym, and he vanyschid fro her iȝen, [32] and thei seiden to gidre, whether oure herte was not brennynge in us, while he spake to us in the weie, and opened to us scripturis? [33] and thei risun up in the same oure: and wenten aȝen in to ierusalem, ℭ founden the enleuene gaderid to gidre, and hem that weren with hem, [34] seiynge, that the lord is risun verrili: ℭ apperid to symount, [35] and thei telden what thingis weren don in the weie, and hou thei knewen hym in brekynge of breed,

[36] and the while thei spaken these thingis, ihesus stood in the myddil of hem, and seide to hem, pees to ȝou, I am, nyle ȝe drede, [37] but thei weren affraiede and agast, and gessiden hem to se a spirit, [38] and he seide to hem, what ben ȝe troublid: and thouȝtis comen up in to ȝoure hertis? [39] se ȝe myn hondis, and my feet, for I my silf am, fele ȝe and se ȝe: for a spirit hath not fleisch and bones: as ȝe seen that I haue, [40] ℭ whanne he hadde seid this thing he schewid hondis and feet to hem, [41] and ȝit while thei bileueden not, and wondrid for ioie: he seide, han ȝe here ony thing that schal be eten? [42] and thei proferden hym a part of a fisch roostid: and an hony combe, [43] and whanne he hadde eten bifor hem: he toke that that lefte and ȝaf to hem,

[44] and seide to hem, these ben the wordis that I spake to ȝou: whanne I was ȝit with ȝou, for it is nede that alle thingis ben fulfillid: that ben writun in the lawe of moises and in profetis, and in salmes of me, [45] Than he opened to hem witte: that thei schulden vndirstonde scripturis, [46] and he seide to hem, for thus it is writun, and thus it bihofte crist to suffre: and rise aȝen fro deeth in the thridde dai,

iȝen, *eyes.* aȝen, *again.* nyle, *not.*

TYNDALE—1534.

meate with them, he toke breed, blessed it, brake and gave to them. [31] And their eyes were openned, and they knewe him: and he vanisshed out of their syght.

[32] And they sayde betwene them selves: dyd not oure hertes burne with in vs, whyll he talked with vs by the waye, and as he opened to vs the scriptures? [33] And they roose vp the same houre, and returned agayne to Ierusalem, and founde the eleven gadered to geder and them that were with them, [34] which sayde: the Lorde is rysen in dede, and hath apered to Simon. [35] And they tolde what thinges was done in the waye, and how they knewe him in breakynge of breed.

[36] As they thus spake Iesus him selfe stode in the myddes of them, and sayde vnto them: peace be with you. [37] And they were abasshed and afrayde, supposinge that they had sene a sprete

[38] And he sayde vnto them: Why are ye troubled, and why do thoughtes aryse in youre hertes? [39] Beholde my hondes and my fete, that it is even my selfe. Handle me and se: for spretes have not flesshe and bones, as ye se me have. [40] And when he had thus spoken, he shewed them his hondes and his fete. [41] And whyll they yet beleved not for ioye, and wondred, he sayde vnto them: Have ye here eny meate? [42] And they gave him a pece of a broyled fisshe, and of an hony combe. [43] And he toke it, and ate it before them.

[44] And he sayde vnto them. These are the wordes, which I spake vnto you, whyll I was yet with you: that all must be fulfilled which were written of me in the lawe of Moses, and in the Prophetes, and in the Psalmes. [45] Then openned he their wyttes, that they myght vnderstond the scriptures, [46] and sayde vnto them. Thus is it written, and thus it behoved Christ to suffre, and to ryse agayne from deeth

CRANMER—1539.

meate wyth them, he toke bread, and blessed it, and brake, and gaue to them. [31] And their eyes were opened, and they knewe hym: and he vanysshed out of their syght. [32] And they sayd betwene them selues: dyd not oure hertes burne wyth in vs, whyll he talked wyth vs by the waye, and opened to vs the scryptures? [33] And they rose vp the same houre, and returned agayne to Ierusalem, and founde the eleuen gathered together, and them that were wyth them, [34] saying: the Lorde is rysen in dede, and hath apered to Symon. [35] And they tolde, what thynges were done in the waye, and how they knewe hym, in breakynge of bread.

[36] As they thus spake Iesus hym selfe stode in the myddes of them, and sayeth vnto them: peace be vnto you (*It is I, feare not*) [37] But they were abasshed and afrayde, and supposyd that they had sene a sprete. [38] And he sayde vnto them: why are ye troubled, and why do thoughtes aryse in youre hertes? [39] Beholde my handes and my fete, that it is euen I my selfe. Handle me and se: for a sprete hath not flesshe and bones, as ye se me haue. [40] And when he had thus spoken, he shewed them hys handes and hys fete.

[41] And whyll they yet beleued not for ioye, and wondred, he sayde vnto them: Haue ye here eny meate? [42] And they offred hym a pece of a broyled fysshe and of an hony combe. [43] And he toke it, and dyd eate before them.

[44] And he sayde vnto them. These are the wordes whych I spake vnto you, whyll I was yet wyth you: that all must nedes be fulfylled, whych were wrytten of me in the lawe of Moses and in the Prophetes, and in the Psalmes. [45] Then opened he their wyttes, that they myght vnderstand the scryptures, [46] and sayde vnto them: Thus is it wrytten, and thus it behoued Chryst to suffre, and to ryse agayne from deeth the thyrde day,

ʻ ἐν ταῖς καρδίαις ὑμῶν; [39] ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς
ʻ ἐγώ εἰμι· ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει,
ʻ καθὼς ἐμὲ θεωρεῖτε ἔχοντα.ʼ [40] Καὶ τοῦτο εἰπὼν [q]ἐπέδειξεν| αὐτοῖς τὰς χεῖρας
καὶ τοὺς πόδας. [41] ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων,
εἶπεν αὐτοῖς, ʻ Ἔχετέ τι βρώσιμον ἐνθάδε;ʼ [42] Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ
μέρος, [r]καὶ ἀπὸ μελισσίου κηρίου.| [43] καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. [44] Εἶπε
δὲ αὐτοῖς, ʻ Οὗτοι οἱ λόγοι[s], οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πλη-
ʻ ρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως καὶ προφήταις καὶ ψαλμοῖς
ʻ περὶ ἐμοῦ.ʼ [45] Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς· [46] καὶ
εἶπεν αὐτοῖς, ʻ Ὅτι οὕτω γέγραπται, [t]καὶ οὕτως ἔδει| παθεῖν τὸν Χριστὸν, καὶ

[r] Alex. = καὶ ἀπὸ μελισσίου κηρίου. [s] Alex. + μου. [t] Alex. = καὶ οὕτως ἔδει.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
at meat with them, he toke the bread blessed it, brake, and gaue to them. [31] And their eyes were opened, and they knewe him: but he was taken out of their syght. [32] And they sayd betwene them selues, Dyd not our hartes burne within vs, whyle he talked with vs by the way, and when he opened to vs the Scriptures? [33] And they rose vp the same houre, and returned agayne to Ierusalem, and founde the Eleuen gathered together, and them that were with them.	them, he tooke bread, and blessed and brake, and did reach to them. [31] And their eies vvere opened, and they knevv him: and he vanished out of their sight. [32] And they said one to the other, Vvas not our hart burning in vs, vvhiles he spake in the vvay, and opened vnto vs the scriptures? [33] And rising vp the same houre they vvent backe into Hierusalem: and they found the eleuen gathered together, and those that vvere vvith them, [34] saying, That our Lord is risen in deede, and hath appeared to Simon. [35] And they told the things that vvere done in the vvay: and hovv they knevv him in the breaking of bread.	at meate with them, he tooke bread, and blessed it, and brake, and gaue to them. [31] And their eyes were opened, and they knew him, and he [a] vanished out of their sight. [32] And they said one to another, Did not our heart burne within vs, while hee talked with vs by the way, and while hee opened to vs the Scriptures? [33] And they rose vp the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them that were with them, [34] Saying, The Lord is risen indeed, and hath appeared to Simon. [35] And they told what things were done in the way, and how hee was knowen of them in breaking of bread.
[34] Which sayd, The Lord is rysen in dede, and hath appeared to Simon. [35] Then they tolde what thyngs *were* done in the way: and how they knew hym in breaking of bread. [36] As they thus spake, Iesus hym self stode in the myddes of them, and sayd vnto them, Peace be with you. [37] And they were abashed and afrayd, supposing that they had sene a sprite. [38] Then he sayd vnto them, Why are ye troubled, and why do doutes aryse in your hartes?	[36] And vvhiles they speake these things, IESVS stoode in the middes of them, and he saith to them, Peace be to you: it is I. feare not. [37] But they being troubled and frighted, imagined that they savv a spirit. [38] And he said to them, Vvhy are you troubled, and cogitations arise into your harts? [39] See my handes, and feete, that it is I my self. handle, and see: for a spirit hath not flesh and bones, as you see me to have. [40] And vvhen he had said this, he shevved them his handes and feete. [41] But they yet not beleeuing and marueiling for ioy, he said, Haue you here any thing to be eaten? [42] But they offred him a peece of fish broiled, and a honie combe. [43] And vvhen he had eaten before them, taking the remaines he gaue to them.	[36] And as they thus spake, Iesus himselfe stood in the midst of them, and sayth vnto them, Peace bee vnto you. [37] But they were terrified, and afrighted, and supposed that they had seen a spirit [38] And he said vnto them, Why are yee troubled, and why doe thoughts arise in your hearts? [39] Behold my hands and my feete, that it is I my selfe: handle me, and see, for a spirit hath not flesh and bones, as ye see me haue. [40] And when he had thus spoken, hee shewed them his handes and his feete. [41] And while they yet beleeued not for ioy, and wondered, hee saide vnto them, Haue ye here any meat? [42] And they gaue him a piece of a broyled fish, and of an hony combe. [43] And he tooke it, and did eate before them.
[39] Beholde my handes and my fete: for it is euen I my self: handle me, and se: for a sprite hath not fleshe and bones, as ye se me haue. [40] And when he had thus spoken, he shewed them his handes and his fete. [41] And whyle they yet beleued not for ioye, and wondred, he sayd vnto them, Haue ye here any meat? [42] And they gaue him a piece of a broyled fyshe, and of an hony combe. [43] And he toke it, and dyd eat before them. [44] And he sayd vnto them, These are the wordes which I spake vnto you whyle I was yet with you: That all must be fulfylled which are written of me in the lawe of Moses, and in the Prophetes, and in the Psalmes.	[44] And he said to them, These are the vvordes vvhich I spake to you, vvhen I vvas yet vvith you, that al things must needes be fulfilled, vvhich are vvritten in the lavv of Moyses, and the Prophets, and the Psalmes, of me.	[44] And he said vnto them, These are the words which I spake vnto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalmes concerning me.
[45] Then opened he their wyttes, that they myght vnderstande the Scriptures. [46] And sayd vnto them, Thus it is written and thus it behoued Christ to suffre, and to ryse agayne from death the third day:	[45] Then he opened their vnderstanding, that they might vnderstand the Scriptures. [46] and he said to them, That so it is vvritten, and so it behoued Christ to suffer, and to rise againe from the dead the third day:	[45] Then opened he their vnderstanding, that they might vnderstand the Scriptures, [46] And said vnto them, Thus it is written, and thus it behoued Christ to suffer, and to rise from the dead the third day:

[a] *Or*, ceased to be seene of them.

ʿ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, [47] καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ
ʿ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, [u] ἀρξάμενον| ἀπὸ Ἰερουσαλήμ.
ʿ [48] ὑμεῖς δέ ἐστε μάρτυρες τούτων. [49] καὶ ἰδοὺ, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ
ʿ πατρός μου ἐφ᾽ ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει [v] Ἰερουσαλὴμ,| ἕως οὗ ἐνδύ-
ʿ σησθε δύναμιν ἐξ ὕψους.ʾ

[u] Alex. *ἀρξάμενοι.* [v] Alex. = *Ἰερουσαλήμ.*

WICLIF—1380.

[47] and penaunce and remyssioun of synnes to be prechid in his name in to alle folkis bigynnynge at ierusalem. [48] and ȝe ben witnessis of these thingis: [49] and I schal sende the biheest of my fadir in to ȝou/ but sitte ȝe in the citee: til that ȝe be clothid with vertu fro an hiȝ/

[50] and he ledde hem forth in to bethany: and whanne hise hondis weren left vp, he blessid hem/ [51] ℭ it was don the while he blessid hem/ he departid fro hem/ and was borun in to heuene/ [52] and thei worschipiden, ℭ wenten aȝen in to ierusalem with greet ioie: [53] ℭ weren euer more in the temple heriynge ℭ blessinge god.

biheest, *promise.* vertu, *power.* aȝen, *again.* heriynge, *praising.*

TYNDALE—1534.

the thyrde daye/ [47] and that repentaunce and remission of synnes shuld be preached in his name amonge all nacions/ and must beginne at Ierusalem. [48] And ye are witnesses of these thinges. [49] And beholde/ I will sende the promes of my father apon you. But tary ye in the cite of Ierusalem/ vntyll ye be endewed with power from an hye.

[50] And he ledde them out into Bethany/ and lyfte vp his hondes/ and blest them. [51] And it cam to passe/ as he blessed them/ he departed from them/ and was caryed vp in to heven. [52] And they worshipped him/ and returned to Ierusalem with greate ioye/ [53] and were continually in the temple/ praysinge and laudinge God. Amen.

CRANMER—1539.

[47] and that repentaunce and remyssyon of synnes shuld be preached in hys name amonge all nacyons, and must begynne at Ierusalem. [48] And ye are wytnesses of these thynges. [49] And beholde, I wyll sende the promes of my father vpon you. But tary ye in the cytye of Ierusalem, vntyll ye be endewed with power from an hye.

[50] And he led them out into Bethany, and lyfte vp hys handes, and blessed them. [51] And it cam to passe, as he blessed them, he departed from them, and was caryed vp into heauen. [52] And they worshypped hym, and returned to Ierusalem wyth greate ioye, [53] and were contynually in the temple praysynge and laudynge God. Amen.

50 Ἐξήγαγε δὲ αὐτοὺς [w]ἔξω| ἕως εἰς Βηθανίαν· καὶ ἐπάρας τὰς χεῖρας αὐτοῦ,
εὐλόγησεν αὐτούς. 51 καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ᾽ αὐτῶν,
καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. 52 καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν
εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης· 53 καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, αἰνοῦντες
καὶ εὐλογοῦντες τὸν Θεόν.[x]

[w] Alex. = ἔξω. [x] Rec. + Ἀμήν.

GENEVA—1557.

47 And that repentance, and remission of synnes should be preached in his name among al nations, begynning at Ierusalem. 48 And ye are wytnesses of these thinges. 49 And beholde, I wil sende the promis of my Father vpon you: But tary ye in the citie of Ierusalem, vntyl ye be endued with power from an hye. 50 And he led them out into Bethanie, and lyft vp hys handes, and blessed them.

51 And it came to passe, as he blessed them he departed from them, and was caryed vp into heauen. 52 And they worshipped him, and returned to Ierusalem with great ioye. 53 And were continually in the temple, praysing, and laudyng God. Amen.

RHEIMS—1582.

47 and penance to be preached in his name and remission of sinnes vnto al nations, beginning from Hierusalem. 48 And you are vvitnesses of these things. 49 And I send the promes of my Father vpon you: but you, tarie in the citie, til you be endued vvith povver from high.

50 And he brought them forth abrode into Bethánia: and lifting vp his handes he blessed them. 51 And it came to passe, vvhiles he blessed them, he departed from them, and vvas carried into heauen. 52 And they adoring vvent backe into Hierusalem vvith great ioy: 53 and they vvere alvvaies in the temple praising and blessing God.

AUTHORISED—1611.

47 And that repentance and remission of sinnes should be preached in his Name, among all nations, beginning at Hierusalem. 48 And ye are witnesses of these things.

49 And behold, I send the promise of my Father vpon you: but tary ye in the city of Hierusalem, vntill ye be indued with power from on high.

50 And hee led them out as farre as to Bethanie, and he lift vp his hands, and blessed them. 51 And it came to passe, while he blessed them, hee was parted from them, and caried vp into heauen. 52 And they worshipped him, and returned to Hierusalem, with great ioy: 53 And were continually in the Temple, praising and blessing God. Amen.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ.

Κεφάλαιον Α.

THE GOSPEL ACCORDING TO JOHN.

CHAPTER I.

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεὸν, καὶ Θεὸς ἦν ὁ λόγος. [2] οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. [3] Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν, ὃ γέγονεν. [4] ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, [5] καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. [6] Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης. [7] οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτὸς, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. [8] οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. [9] ἦν τὸ φῶς τὸ ἀληθινὸν, ὃ

WICLIF—1380.	TYNDALE—1534.	CRANMER—1539.
1. IN the bigynnynge was the word and the word was at god, and god was the word, [2] this was in the bigynnynge at god, [3] alle thingis weren made bi hym: and withouten hym was made no thing. that thing that was made [4] in him was liif, and the liif was the liȝt of men, [5] and the liȝt schyneth in derknessis: and derknessis comprehendiden not it.	1. IN the beginnynge was the worde, and the worde was with God: and the worde was God. [2] The same was in the beginnynge with God. [3] All thinges were made by it, and with out it, was made nothinge, that was made. [4] In it was lyfe, and the lyfe was the lyght of men, [5] and the lyght shyneth in the darcknes, but the darcknes comprehended it not.	1. IN the begynnynge was the worde, and the worde was wyth God: and God was the worde. [2] The same was in the begynnyng with God. [3] All thynges were made by it, and without it, was made nothynge that was made. [4] In it was lyfe, and the lyfe was the lyght of men, [5] and the lyght shyneth in darcknes, and the darcknes comprehended it not.
[6] A man was sente fro god to whom the name was Ion, [7] this man cam in to witnessynge, that he schulde bere witnessynge of the liȝt, that alle men schulden bileue bi hym, [8] he was not the liȝt, but that he schulde bere witnessynge of the liȝt, [9] ther was a verri liȝt: whiche liȝtneth eche man that cometh in to this world, [10] he was in the world, and the world was made bi hym: and the world knewe hym not,	[6] There was a man sent from God, whose name was Iohn. [7] The same cam as a witnes to beare witnes of the lyght, that all men through him myght beleve. [8] He was not that lyght: but to beare witnes of the lyght. [9] That was a true lyght, which lyghteth all men that come into the worlde. [10] He was in the worlde, and the worlde was made by him: and yet the worlde knewe him not.	[6] There was sent from God a man, whose name was Iohn. [7] The same cam as a wytnes to beare wytnes of the lyght, that all men through hym myght beleue. [8] He was not that lyght: but was sent to beare wytnes of the lyght. [9] That lyght was the true lyght, whych lyghteth euery man that cometh into the worlde. [10] He was in the worlde, and the worlde was made by hym: and the worlde knewe hym not.
[11] he cam in to his owne thingis: & hise resceyueden hym not: [12] but hou many euer resceiueden hym: he ȝaf to hem power to be made the sones of god, to hem that bileueden in his name, [13] the whiche not of blodis nether of the wille of fleisch, nether of the wille of man: but ben borun of god, [14] and the word was made man: and dwellide among us, and we han seen the glorie of hym: as the glorie of the oon bigetun sone of the fadir, ful of grace and of truthe.	[11] He cam amonge his (awne) and his awne receaved him not. [12] But as meny as receaved him, to them he gave power to be the sonnes of God in that they beleved on his name: [13] which were borne, not of bloude nor of the will of the flesshe, nor yet of the will of man: but of God. [14] And the worde was made flesshe and dwelt amonge vs, and we sawe the glory of it, as the glory of the only begotten sonne of the father, which worde was full of grace and verite.	[11] He cam amonge hys awne, and hys awne receaued him not. [12] But as many as receaued hym to them gaue he power to be the sonnes of God: euen them that beleued on hys name: [13] whych were borne, not of bloude nor of the wyll of the fleshe, nor yet of the wyll of man: but of God. [14] And the same worde became flesshe, and dwelt amonge vs: and we sawe the glory of it, as the glory of the onely begotten sonne of the father, full of grace and trueth.
[15] Ion berith witnessynge of hym: and	[15] Iohn bare witnes of him and cryed	[15] Iohn beareth wytnes of him, and cryeth

verri, *true*.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ.

Κεφάλαιον Α.

THE GOSPEL ACCORDING TO JOHN.

CHAPTER I.

φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. [10] *ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.* [11] *εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.* [12] *ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ·* [13] *οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.* [14] *Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρὸς,) πλήρης χάριτος καὶ ἀληθειας.* [15] *Ἰωάννης*

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
1. IN the beginnyng was the word, and the worde was with God, and that worde was God. [2] The same was in the begynnyng with God. [3] Althinges were made by it, and without it was made nothing that was made. [4] In it was lyfe, and the lyfe was the light of men. [5] And the light shineth in darkenes, and the darknes comprehended it not. [6] There was a man sent from God, whose name was Iohn. [7] The same came for a wytnes, to beare wytnes of the light, that all men through hym might beleue. [8] He was not that light, but *was sent* to beare wytnes of the light.	1. IN the beginning vvas the WORD, and the WORD vvas vvith God, and God vvas the WORD. [2] This vvas in the beginning vvith God. [3] Al things vvere made by him: and vvithout him vvas made nothing. That vvhich vvas made', [4] in him vvas life, and the life vvas the light of men: [5] and the light shineth in darkenesse, and the darkenesse did not comprehend it. [6] There vvas a man sent from God, vvhose name vvas Iohn. [7] This man came for testimonie: to giue testimonie of the light, that al might beleeue through him.	1. IN the beginning was the Word, and the Word was with God, and the Word was God. [2] The same was in the beginning with God. [3] All things were made by him, and without him was not any thing made that was made. [4] In him was life, and the life was the light of men. [5] And the light shineth in darknes, and the darknes comprehended it not. [6] There was a man sent from God, whose name was Iohn. [7] The same came for a witnesse, to beare witnesse of the light, that all men through him might beleeue. [8] He was not that light, but *was sent* to beare witnesse of that light.
[9] That was that true lyght, which lyghteth all men that come into the worlde. [10] He was in the worlde, and the worlde was made by hym: and the worlde knewe him not. [11] He came among his owne, and his owne receaued him not.	[8] He vvas not the light, but to giue testimonie of the light. [9] It vvas the true light, vvhich lighteneth euery man that commeth into this vvorld. [10] He vvas in the vvorld, and the vvorld vvas made by him, and the vvorld knevv him not.	[9] That was the true Light, which lighteth euery man that commeth into the world. [10] Hee was in the world, and the world was made by him, and the world knew him not. [11] He came vnto his owne, and his owne receiued him not.
[12] But as many as receaued hym, to them he gaue power to be the sonnes of God, euen to them that beleue in his name. [13] Which are borne, not of bloud, nor of the lust of the fleshe, nor of the lust of man, but of God. [14] And the worde was made fleshe, and dwelt among vs, (and we sawe the glorie of it, as the glorie of the only begotten Sonne of the Father) ful of grace and veritie. [15] Iohn bare witnes	[11] He came into his ovvne, and his ovvne receiued him not. [12] But as many as receiued him, he gaue them povver to be made the sonnes of God, to those that beleeue in his name. [13] Vvho, not of bloud, nor of the vvil of flesh, nor of the vvil of man, but of God are borne. [14] AND THE VVORD VVAS MADE FLESH, and dvvelt in vs (and vve savv the glorie of him, glorie as it vvere of the only-begotten of the Father) ful of grace and veritie. [15] Iohn giueth	[12] But as many as receiued him, to them gaue hee [a] power to become the sonnes of God, *euen* to them that beleeue on his Name: [13] Which were borne, not of blood, nor of the wil of the flesh, nor of the will of man, but of God. [14] And the Word was made flesh, and dwelt among vs (and we beheld his glory, the glory as of the onely begotten of the Father) full of grace and trueth. [15] Iohn bare witnesse of him, and cried,

[a] *Or*, the right or priuiledge.

μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε λέγων, ‘ Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχό-
‘ μενος, ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν.’ [16] [a]Καὶ ἐκ τοῦ πληρώματος
αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος· [17] ὅτι ὁ νόμος διὰ Μωσέως
ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. [18] Θεὸν οὐδεὶς ἑώρακε
πώποτε· ὁ μονογενὴς υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

[19] Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν [b]οἱ Ἰουδαῖοι ἐξ
Ἱεροσολύμων ἱερεῖς καὶ Λευίτας, ἵνα ἐρωτήσωσιν αὐτὸν, ‘ Σὺ τίς εἶ;’ [20] Καὶ ὡμο-
λόγησε, καὶ οὐκ ἠρνήσατο· καὶ ὡμολόγησεν, ‘ [c]Ὅτι [c]οὐκ εἰμὶ ἐγὼ ὁ Χριστός.’ [21] Καὶ
ἠρώτησαν αὐτὸν, ‘ Τί οὖν; Ἠλίας εἶ σύ;’ Καὶ λέγει, ‘ Οὐκ εἰμί.’ ‘ Ὁ προφήτης
‘ εἶ σύ;’ Καὶ ἀπεκρίθη, ‘ Οὔ.’ [22] Εἶπον οὖν αὐτῷ, ‘ Τίς εἶ; ἵνα ἀπόκρισιν δῶμεν
‘ τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;’ [23] [d]Ἔφη, ‘ Ἐγὼ “ φωνὴ βοῶντος

[a] Alex. Ὅτι. [b] Alex. + πρὸς αὐτὸν (vel h. l. vel post. Λευ.) [c] Alex. ἐγὼ οὐκ εἰμι. [d] Alex. = οἱ. [e] Alex. οὐδὲ.

WICLIF—1380.

crieth and seith, this is whom I seide, he that schal come aftir me: is made bifore me: for he was tofor me, [16] and of the plente of him, we alle han takun, and grace for grace, [17] for the lawe was ȝouun bi moises: but grace and truthe is made bi ihesus crist. [18] no man saie euer god: no but the oon bigetun sone, that is in the bosum of the fadir, he hath teeld out,

[19] And this is the witnessynge of Ioon, whanne iewis senten fro ierusalem preestis and dekenes to hym: that thei schulden axe hym, who art thou, he knowlechid and denyed not, [20] and he knowlechid: for I am not crist, [21] and thei axeden hym, what thanne? art thou eli, and he seid, I am not, art thou a profete? and he answerid, nai, [22] therfor thei seiden to hym, who art thou: that we ȝeue an answere to these that senten us, what seist thou of thi silf: [23] he seide, I am a vois of a crier in desert: dresse ȝe the weie of the lord, as Isaie the profete seide.

[24] and thei that weren sente: weren of the farisies, [25] and thei axeden hym and seiden [to hym,] what thanne baptisist thou if thou art not crist, nether eli, nether a profete? [26] Ioon answerid to hem: and seide, I baptise in watir: but in the myddil of ȝou hath stonde oon that ȝe knowen not, [27] he it is that schal come aftir me, that was made bifor me, of whom I am not worthi to lose the thong of his schoon, [28] These thingis weren don in bethany biȝonde Iordan: where Ion was baptisynge.

[29] Another dai Ion saie ihesus comynge to hym, and he seide, lo the lombe of god! lo he that doith awei the synnes of the world. [30] this is he that I seide of, aftir me is comen a man: whiche was made bifor me, for he was rather thanne I,

ȝouun, *given*. ȝeue, *give*. dresse, *prepare*.

TYNDALE—1534.

sayinge: This was he of whome I spake, he that cometh after me, was before me, because he was yer then I. [16] And of his fulnes have all we receaved, even (grace) for grace. [17] For the lawe was geven by Moses, but grace and truthe came by Iesus Christ. [18] No man hath sene God at eny tyme. The only begotten sonne, which is in the bosome of the father, he hath declared him.

[19] And this is the recorde of Iohn: When the Iewes sent Prestes and Levites from Ierusalem, to axe him, what arte thou? [20] And he confessed and denyed not, and sayde playnly: I am not Christ. [21] And they axed him: what then? arte thou Helyas? And he sayde: I am not. Arte thou a Prophete? And he answered no. [22] Then sayd they vnto him: what arte thou that we maye geve an answer to them that sent vs: What sayest thou of thy selfe? [23] he sayde: I am the voyce of a cryar in the wyldernes, make strayght the waye of the Lorde, as sayde the Prophete Esaias.

[24] And they which were sent, were of the pharises. [25] And they axed him, and sayde vnto him: why baptisest thou then, yf thou be not Christ nor Helyas, nether a Prophet? [26] Iohn answered them sayinge: I baptise with water: but one is come amonge you, whom ye knowe not [27] he it is that cometh after me, whiche was before me, whose sho latchet I am not worthy to vnlose. [28] These thinges were done in Bethabara beyonde Iordan, where Iohn dyd baptyse.

[29] The nexte daye, Iohn sawe Iesus commyge vnto him, and sayde: beholde the lambe of God, which taketh awaye the synne of the worlde. [30] This is he of whom I sayde. After me cometh a man, which was before me, for he was yer then I,

CRANMER—1539.

sayinge: Thys was he of whom I spake: which though he came after me, went before me, for he was before me. [16] And of hys fulnes haue all we receaued, euen grace for grace. [17] For the lawe was geuen by Moses, but grace and trueth came by Iesus Chryst. [18] No man hath sene God at eny tyme. The onely begotten sonne, whych is in the bosome of the father, he hath declared hym.

[19] And thys is the recorde of Iohn: when the Iewes sent Prestes and Leuites from Ierusalem, to aske hym, what art thou? [20] And he confessed and denyed not, and sayde playnly. I am not Chryst. [21] And they asked him: what then? art thou Helyas? And he sayeth: I am not. Arte thou that Prophete? And he answered no. [22] Then sayd they vnto hym: what art thou, that we may geue an answer to them that sent vs. What sayest thou of thyselfe? He sayde [23] I am the voyce of a criar in the wildernes, make strayght the waye of the Lord, as sayde the Prophete Esaias.

[24] And they whych were sent, were of the Pharyses: [25] And they asked him, and sayde vnto him: why baptisest thou then, yf thou be not Christ, nor Helyas, nether that Prophet? [26] Ihon answered them sayinge: I baptyse with water: but there stondeth one amonge you, whom ye know not, [27] he it is which though he came after me, was before me, whose sho latchet I am not worthy to vnlose. [28] These thinges were done in Bethabara beyonde Iordan where Iohn dyd baptise.

[29] The nexte day, Iohn seeth Iesus comminge vnto him, and sayeth beholde the lambe of God, which taketh awaye the synne of the worlde. [30] This is he of whom I sayd: After me cometh a man, whych went before me, for he was before me,

"ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ὁδὸν Κυρίου·" καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.'
[24] Καὶ [d]οἱ| ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων· [25] καὶ ἠρώτησαν αὐτὸν, καὶ
εἶπον αὐτῷ, 'Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς, [e]οὔτε| Ἠλίας, [e]οὔτε| ὁ
'προφήτης;' [26] Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, 'Ἐγὼ βαπτίζω ἐν ὕδατι·
'μέσος [f]δὲ| ὑμῶν ἕστηκεν, ὃν ὑμεῖς οὐκ οἴδατε· [27] [g]αὐτός ἐστιν| ὁ ὀπίσω μου
'ἐρχόμενος, [h]ὃς ἔμπροσθέν μου γέγονεν·| οὗ [i]ἐγὼ| οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ
'τὸν ἱμάντα τοῦ ὑποδήματος.' [28] Ταῦτα ἐν [k]Βηθανίᾳ| ἐγένετο πέραν τοῦ Ἰορδάνου,
ὅπου ἦν Ἰωάννης βαπτίζων.
[29] Τῇ ἐπαύριον βλέπει [l]τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει, 'Ἴδε ὁ
'ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. [30] οὗτός ἐστι περὶ οὗ ἐγὼ
'εἶπον, Ὀπίσω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

[f] Alex. = δέ. [g] Alex. = αὐτός ἐστιν. [h] Alex. = ὃς ἔμπροσθέν μου γέγονεν. [i] Alex. = ἐγώ. [k] Rec. Βηθαβαρᾷ. [l] Rec. + ὁ Ἰωάννης.

GENEVA — 1557.

of him, and cried saying, This was he of whom I spake, He that commeth after me, is preferred before me: because he is more excellent then I. [16] And of his fulnes haue all we receaued, euen grace for grace.

[17] For the lawe was geuen by Moses, but grace and trueth came by Iesus Christe. [18] No man hath sene God at any time: the onely begotten Sonne, which is in the bosome of the Father, he hath declared him. [19] Then this is the recorde of Iohn, when the Iewes sent Priestes and Leuites from Ierusalem, to aske him, Who art thou? [20] And he confessed and denied not: and sayd playnly, I am not the Christe. [21] And they asked him, What then? Art thou Elias? And he sayd, I am not. Art thou that Prophete? And he answered, No. [22] Then sayd they vnto him, Who art thou that we may geue an answer to them that sent vs: What sayest thou of thy selfe? [23] He sayd, I am the voyce of one crying in the wyldernesse, Make strayght the way of the Lord, as sayd the Prophete Esaias. [24] And they which were sent, were of the Phariseis.

[25] And they asked him, and sayd vnto him, Why baptizest thou then, if thou be not Christe, nor Elias, nether that Prophet? [26] Iohn answered them, saying, I baptize with water: but there is one among you, whom ye knowe not. [27] He it is that commeth after me, which was before me, whose shoe latchet I am not worthy to vnlose. [28] These thinges were done in Bethabara beyonde Iordan, where Iohn dyd baptize. [29] The next day Iohn seeth Iesus comming vnto him, and sayeth, Beholde that lambe of God, which taketh away the synne of the worlde. [30] This is he of whom I sayd, After me cometh a man, which is preferred before me, for he is more excellent then I.

RHEIMS — 1582.

testimonie of him, and crieth saying, This vvas he of vvhom I spake, He that shal come after me, is made before me: because he vvas before me. [16] And of his fulnes al vve haue receiued, and grace for grace. [17] For the lavv vvas giuen by Moyses, grace and veritie vvas made by IESVS Christ. [18] God no man hath seen at any time: the only-begotten Sonne vvhich is in the bosome of the father, he hath declared.

[19] And this is Iohns testimonie, vvhen the Iewes sent from Hierusalem Priests and Leuites to him, that they should aske him, Vvho art thou? [20] And he confessed, and did not denie: and he confessed, That I am not CHRIST. [21] And they asked him, Vvhat then? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No. [22] They said therefore vnto him, Vvho art thou, that vve may giue an ansvver to them that sent vs? vvhat saiest thou of thy self? [23] He said, *I am the voyce of one crying in the desert, make straight the vvay of our Lord*, as Esaie the Prophet said. [24] And they that vvere sent, vvere of the Pharisees. [25] And they asked him, and said to him, Vvhy then doest thou baptize, if thou be not Christ, nor Elias, nor the Prophet? [26] Iohn ansvvered them, saying, I baptize in vvater: but there hath stood in the middes of you vvhom you knovv not. [27] The same is he that shal come after me, that is made before me: vvhose latchet of his shoe I am not worthie to vnloose. [28] These things were done in Bethania beyond Iordan, vvhere Iohn vvas baptizing.

[29] The next day Iohn savv IESVS comming to him, and he saith, *Behold the lambe of God, behold him that taketh avvay the sinne of the vvorld.* [30] This is he of vvhom I said, After me there commeth a man, vvhich is made before me:

AUTHORISED — 1611.

saying, This was he of whom I spake, He that commeth after me, is preferred before me, for he was before me. [16] And of his fulnesse haue all we receiued, and grace for grace. [17] For the Law was giuen by Moses, but grace and trueth came by Iesus Christ. [18] No man hath seene God at any time: the onely begotten Sonne, which is in the bosome of the Father, he hath declared him.

[19] And this is the record of Iohn, when the Iewes sent Priests and Leuites from Hierusalem, to aske him, Who art thou? [20] And he confessed, and denied not: but confessed, I am not the Christ. [21] And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou [α]that Prophet? And he answered, No. [22] Then said they vnto him, Who art thou, that we may giue an answere to them that sent vs? What sayest thou of thy selfe? [23] He said, I *am* the voice of one crying in the wildernesse: Make straight the way of the Lord, as said the Prophet Esaias. [24] And they which were sent, were of the Pharisees. [25] And they asked him, and said vnto him, Why baptizest thou then, if thou bee not that Christ, nor Elias, neither that Prophet? [26] Iohn answered them, saying, I baptize with water, but there standeth one among you, whom ye know not, [27] He it is, who comming after me, is preferred before mee, whose shoes latchet I am not worthy to vnloose. [28] These things were done in Bethabara beyond Iordane, where Iohn was baptizing.

[29] The next day, Iohn seeth Iesus comming vnto him, and saith, Behold the Lambe of God, which [β]taketh away the sinne of the world. [30] This is he of whom I said, After me commeth a man, which is preferred before me: for he was before

[α] *Or*, a Prophet. [β] *Or*, beareth.

‘ [31] *κἀγὼ οὐκ ἤδειν αὐτόν· ἀλλ᾽ ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν*
‘ [m]*τῷ| ὕδατι βαπτίζων.*’ [32] *Καὶ ἐμαρτύρησεν Ἰωάννης λέγων, ‘Ὅτι τεθέαμαι τὸ*
‘ *Πνεῦμα καταβαῖνον* [n]*ὡς| περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ᾽ αὐτόν.* [33] *κἀγὼ*
‘ *οὐκ ἤδειν αὐτόν· ἀλλ᾽ ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν, Ἐφ᾽*
‘ *ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον καὶ μένον ἐπ᾽ αὐτὸν, οὗτός ἐστιν ὁ βαπτίζων*
‘ *ἐν Πνεύματι ἁγίῳ.* [34] *κἀγὼ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς*
‘ *τοῦ Θεοῦ.*’

[35] *Τῇ ἐπαύριον πάλιν εἱστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο.*
[36] *καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει, ‘Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ.’* [37] *Καὶ*
ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. [38] *στραφεὶς*
[o]*δὲ| ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, ‘Τί ζητεῖτε;’*
Οἱ δὲ εἶπον αὐτῷ, ‘Ῥαββὶ,’ ([p]ὃ λέγεται ἑρμηνευόμενον, Διδάσκαλε),| ‘ποῦ μένεις;’

[m] Alex. = τῷ. [n] Rec. ὡσεὶ. [o] Const. = δὲ. [p] Alex. ὃ λέγεται μεθερμηνευόμενον Διδ. [q] Alex. ὄψεσθε. [r] Alex. ἦλθον οὖν etc. [s] Rec. + δὲ.

WICLIF — 1380.

[31] and I knewe hym not, but that he be schewid in israel: therfor I cam baptisynge in watir, [32] and Ion bare witnessynge: and seide, that I saie the spirit comynge doun as a culuer fro heuene, and dwellid on hym, [33] and I knewe hym not, but he that sente me to baptise in watir: seide to me, on whom thou seest the spirit comynge doun, and dwellynge on hym: this is he that baptisith in the holi goost. [34] and I saie and bare witnessynge: that this is the sone of god.

[35] Another dai ion stoode: and tweyne of his disciplis, [36] and he biheeld ihesus walkynge and seith, lo the lombe of god, [37] ȝ twei disciplis herden hym spekynge, and foloweden ihesus, [38] and ihesus turned, and saie hem suynge hym: and seith to hem, what seken ȝe? and thei seiden to him, rabi, that is to seie maistir: where dwellist thou? [39] and he seith to hem, come ȝe and se, and thei camen and saien where he dwellid: and dwelten with hym that dai, and it was as the tenthe oure,

[40] ȝ andrewe the brother of Symount petir was oon of the tweyne that herden of Ion: and hadden sued hym, [41] this fonde first his brother Symounte, and he seide to hym, we han founden messias, that is to seie crist, [42] and he ledde hym to ihesus, and ihesus bihelde hym: and seide, thou art Symounte the sone of Iohanna: thou schalt be clepid cefas that is to seie petir, [43] and on the morwe he wolde go out in to galilee: and he fonde filip, and he seide to hym, sue thou me. [44] filip was of bethseida the citee of andrewe and of petir, [45] filip foond natanael: and seide to hym, we han founden ihesus the sone of Ioseph of nazareth: whom moises wroot in the lawe and the profetis, [46] and natanael seide to hym, of nazareth

culuer, *dove.* suynge, *following.* clepid, *called.* sued, *followed.*

TYNDALE — 1534.

[31] and I knew him not: but that he shuld be declared to Israell, therfore am I come baptisynge with water.

[32] And Iohn bare recorde sayinge: I sawe the sprete descende from heven, lyke vnto a dove, and abyde apon him, [33] and I knewe him not. But he that sent me to baptise in water, the same sayde vnto me: apon whom thou shalt se the sprete descende and tary styll on him, the same is he which baptiseth with the holy goost. [34] And I sawe and bare recorde, that this is the sonne of God.

[35] The next daye after, Iohn stode agayne, and two of his disciples. [36] And he behelde Iesus as he walked by, and sayde: beholde the lambe of God. [37] And the two disciples hearde him speake, and followed Iesus. [38] And Iesus turned about, and sawe them folowe, and sayde vnto them: What seek ye? They sayde vnto him: Rabbi (which is by interpretacion, Master) where dwellest thou? [39] He sayde vnto them: come and se. They came and sawe where he dwelt: and abode with him that daye. For it was about the tenthe houre.

[40] One of the two which hearde Iohn speake and folowed Iesus, was Andrew Simon Peters brother. [41] The same founde his brother Simon fyrst, and sayde vnto him: we have founde Messias, which is by interpretacion, annoynted: [42] and brought him to Iesus. And Iesus behelde him and sayde: thou arte Simon the sonne of Ionas, thou shalt be called Cephas: which is by interpretacion, a stone.

[43] The daye folowynge Iesus wolde goo into Galile, and founde Philip, and sayde vnto him, folowe me. [44] Philip was of Bethsaida the cite of Andrew and Peter. [45] And Philip founde Nathanael, and sayde vnto him. We have founde him of whom Moses in the lawe, and the prophetes dyd wryte. Iesus the sonne of Ioseph of Nazareth. [46] And Nathanael sayde vnto him:

CRANMER — 1539.

[31] and I knew him not: but that he shuld be declared to Israel, therfore am I come baptysinge wyth water.

[32] And Iohn bare recorde, sayinge: I sawe the sprete descende from heauen, like vnto a doue, and abode vpon him, [33] and I knewe hym not. But he that sent me to baptise in water, the same sayde vnto me: vpon whom thou shalt se the sprete descende, and tary styll on him, the same is he which baptiseth with the holy goost. [34] And I sawe, and bare recorde, that he is the sonne of God.

[35] The nexte daye after, Iohn stode agayne, and two of hys disciples, [36] And he behelde Iesus as he walked by, and sayeth: beholde the lambe of God. [37] And the two disciples hearde him speake, and they folowed Iesus. [38] And Iesus turned about, and sawe them folowe him, and sayeth vnto them: what seke ye? They sayd vnto him: Rabbi (which is to saye yf one interprete it Master) where dwellest thou? [39] He sayeth vnto them: come and se. They came, and sawe where he dwelt: and abode with him that daye. For it was about the tenth houre.

[40] One of the two which hearde Iohn speake, and folowed him, was Andrew Simon Peters brother. [41] The same founde hys brother Simon fyrst, and sayeth vnto him: we haue founde Messias (which is by interpretacion, annoynted) [42] and brought him to Iesus. And Iesus behelde him, and sayde: thou art. Simon the sonne of Ionas, thou shalt be called Cephas: which is by interpretacion, a stone.

[43] The daye folowyng. Iesus wolde go into Galile, and founde Philip, and sayeth vnto him: folowe me. [44] Philip was of Bethsaida the citie of Andrew and Peter. [45] Philip founde Nathanael, and sayeth vnto him: We haue founde hym, of whome Moses in the lawe and the Prophetes dyd wryte, Iesus the sonne of Ioseph of Nazareth. [46] And Nathanael sayd vnto him

39 Λέγει αὐτοῖς, ‘Ἔρχεσθε καὶ [q]ἴδετε.’ | [r]Ἦλθον | καὶ εἶδον ποῦ μένει· καὶ παρ’ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα [s]ἦν ὡς δεκάτη. 40 Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ. 41 εὑρίσκει οὗτος [t]πρῶτος | τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ, ‘Εὑρήκαμεν τὸν Μεσσίαν,’ (ὅ ἐστι μεθερμηνευόμενον, [u]Χριστός·) 42 καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας [v]αὐτῷ ὁ Ἰησοῦς εἶπε, ‘Σὺ εἶ Σίμων ὁ ‘υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς·’ (ὃ ἑρμηνεύεται Πέτρος.) 43 Τῇ ἐπαύριον ἠθέλησεν [w]ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὑρίσκει Φίλιππον, καὶ λέγει αὐτῷ [w]ὁ Ἰησοῦς, | ‘Ἀκολούθει μοι.’ 44 Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδὰ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. 45 Εὑρίσκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ, ‘Ὃν ‘ἔγραψε Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὑρήκαμεν, Ἰησοῦν τὸν υἱὸν [x]τοῦ | ‘Ἰωσὴφ τὸν ἀπὸ [y]Ναζαρέθ.’ | 46 Καὶ εἶπεν αὐτῷ Ναθαναὴλ, ‘Ἐκ Ναζαρὲθ δύναταί

[t] Alex. πρῶτον. [u] Rec. + ὁ. [v] Rec. + δὲ. [w] Rec. + ὁ Ἰησοῦς post ἠθέλησεν, sed = ὁ Ἰησοῦς post αὐτῷ. [x] Alex. = τοῦ. [y] Alex. Ναζαρὲτ.

GENEVA—1557.

31 And I knewe him not: but that he should be declared to Israel: therfore am I come, baptizing with water. 32 And Iohn bare recorde, saying, I saw the Sprite descend from heauen, lyke vnto a doue, and abyde vpon him.

33 And I knewe hym not: but he that sent me to baptize in water, the same sayd vnto me, Vpon whom thou shalt se the Sprite descend, and tary stil on him, the same is he which baptizeth with the holy Gost. 34 And I saw, and bare recorde that this is the very Sonne of God. 35 The next day after, Iohn stode agayne, and two of his disciples: 36 And he behelde Iesus as he walked by, and sayd, Beholde the very lambe of God. 37 And the two disciples heard him speake, and folowed Iesus. 38 And Iesus turned about, and saw them folow, and sayd vnto them, What seke ye? They sayd vnto him, Rabbi (which is to say by interpretation, Maister) where dwellest thou?

39 He sayd vnto them, Come and se. They came and sawe where he dwelt, and abode with him that day: for it was about the tenth houre. 40 One of the two which heard Iohn speake, and folowed Iesus, was Andrew Simon Peters brother. 41 The same founde his brother Simon fyrst, and sayd vnto him, We haue founde the Messias, which is by interpretation, Annoynted. 42 And he broght him to Iesus. And Iesus behelde him, and sayd, Thou art Simon the sonne of Iona, thou shalt be called Cephas, which is by interpretation, a stone. 43 The day folowing, Iesus would go into Galile, and founde Philip, and sayd vnto him, Folow me. 44 Philip was of Bethsaida, the citie of Andrew and Peter. 45 And Philip founde Nathanael, and sayd vnto hym, We haue founde hym, of whome Moses in the law, and also the Prophetes dyd wryte, Iesus the sonne of Ioseph, of Nazaret. 46 Then Nathanael

RHEIMS—1582.

because he vvas before me. 31 And I knevv him not, but that he may be manifested in Israel, therefore came I baptizing in vvater. 32 And Iohn gaue testimonie, saying, That I savv the Spirit descending as a doue from heauen, and he remained vpon him. 33 And I knevv him not: but he that sent me to baptize in vvater, he said to me, He vpon vvhom thou shalt see the Spirit descending and remaining vpon him, he it is that baptizeth in the holy Ghost. 34 And I savv: and I gaue testimonie that this is the sonne of God.

35 The next day againe Iohn stoode, and tvvo of his disciples. 36 And beholding IESVS vvalking, he saith, Behold the lambe of God. 37 And the tvvo Disciples heard him speaking, and they folovved IESVS. 38 And IESVS turning, and seeing them folovving him, saith to them, Vvhat seeke you? Vvho said to him, Rabbi (vvhich is called by interpretation, Maister) vvhere dvvellest thou? 39 He saith to them, Come and see. They came, and savv where he abode and they taried vvith him that day: and it vvas about the tenth houre. 40 And Andrevv the brother of Simon Peter vvas one of the tvvo that had heard of Iohn, and folovved him. 41 He findeth first his brother Simon, and saith to him, Vve haue found MESSIAS, vvhich is being interpreted, CHRIST. 42 And he brought him to IESVS. And IESVS looking vpon him, said, Thou art Simon the sonne of Iona: thou shalt be called *Cephas*, vvhich is interpreted, *Peter*. 43 On the morrovv he vvould goe forth into Galilee, and he findeth Philippe. And IESVS saith to him, Folovv me. 44 And Philippe vvas of Bethsaida, the citie of Andrevv and Peter. 45 Philippe findeth Nathanael, and saith to him, Him vvhom Moyses in the lavv, and the Prophets vvrote of: vve haue found IESVS the sonne of Ioseph, of Nazareth. 46 And Nathanael

AUTHORISED—1611.

me. 31 And I knew him not: but that he should be made manifest to Israel, therfore am I come baptizing with water. 32 And Iohn bare record saying, I saw the Spirit descending from heauen, like a doue, and it abode vpon him. 33 And I knew him not: but he that sent me to baptize with water, the same said vnto mee, Upon whom thou shalt see the Spirit descending, and remayning on him, the same is he which baptizeth with the holy Ghost. 34 And I saw, and bare record, that this is the Sonne of God.

35 Againe the next day after, Iohn stood, and two of his disciples. 36 And looking vpon Iesus as hee walked, he saith, Behold the Lambe of God. 37 And the two disciples heard him speake, and they followed Iesus. 38 Then Iesus turned, and saw them following, and saith vnto them, What seeke ye? They said vnto him, Rabbi, (which is to say being interpreted, Master) where [α] dwellest thou? 39 He saith vnto them, Come and see. They came and saw where hee dwelt, and abode with him that day: for it was about the tenth houre. 40 One of the two which heard Iohn speake, & followed him, was Andrew, Simon Peters brother. 41 He first findeth his owne brother Simon, & saith vnto him, Wee haue found the Messias, which is, being interpreted, [β] the Christ. 42 And hee brought him to Iesus. And when Iesus beheld him, hee said, Thou art Simon the sonne of Iona, thou shalt bee called Cephas, which is by interpretation, [γ] a stone.

43 The day following, Iesus would goe forth into Galilee, and findeth Philip, and saith vnto him, Follow me. 44 Now Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip findeth Nathaneel, and saith vnto him, We haue found him of whom Moses in the Law, and the Prophets did write, Iesus of Nazareth the sonne of Ioseph. 46 And Nathaneel said

[α] *Or*, abidest. [β] *Or*, the anointed. [γ] *Or*, Peter.

'τι ἀγαθὸν εἶναι;' Λέγει αὐτῷ Φίλιππος, 'Ἔρχου καὶ ἴδε.' [47] Εἶδεν ὁ Ἰησοῦς
τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ, 'Ἴδε ἀληθῶς Ἰσραηλί-
'της, ἐν ᾧ δόλος οὐκ ἔστι.' [48] Λέγει αὐτῷ Ναθαναὴλ, 'Πόθεν με γινώσκεις;'
Ἀπεκρίθη [z] Ἰησοῦς καὶ εἶπεν αὐτῷ, 'Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ
'τὴν συκῆν εἶδόν σε.' [49] Ἀπεκρίθη Ναθαναὴλ καὶ λέγει αὐτῷ, 'Ῥαββὶ, σὺ
'εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.' [50] Ἀπεκρίθη Ἰησοῦς καὶ
'εἶπεν αὐτῷ, Ὅτι εἶπόν σοι, Εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω
τούτων [a] ὄψῃ.' [51] Καὶ λέγει αὐτῷ, 'Ἀμὴν ἀμὴν λέγω ὑμῖν, [b] ἀπ' ἄρτι| ὄψεσθε
'τὸν οὐρανὸν ἀνεῳγότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ κατα-
'βαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.'

[z] Rec. + ὁ. [a] Rec. ὄψει. [b] Alex. = ἀπ' ἄρτι.

WICLIF—1380.	TYNDALE—1534.	CRANMER—1539.
mai summe good thing be/ filip seide to hym/ come and se/	can ther eny good thinge come out of Nazareth? Philip sayde to him: come and se.	can there eny good thynge come out of Nazareth? Philip sayeth vnto him: come and se.
[47] ihesus siȝ natanael comynge to him: and seide to hym/ lo verrili a man of israel: in whom is no gile. [48] natanael seide to hym/ where of hast thou knowen me/ ihesus answerid: and seide to hym/ bifor that filip clepide thee/ whanne thou were vndir the fige tre: I saie thee/ [49] natanael answerid to hym and seide/ rabi, thou art the sone of god: thou art kyng of israel/ [50] ihesus answerid: and seide to hym/ for I seide to thee/ I sai thee vndir the fige tre, thou bileuest, thou schalt se more thanne these thingis/ [51] and he seide to hem/ truly truly I seie to ȝou, ȝe schuln se heuene opened: and the aungels of god, stiynge up, and comynge doun on mannes sone.	[47] Iesus sawe Nathanael commynge to him/ and sayde of him. Beholde a ryght Israelite/ in whom is no gyle. [48] Nathanael sayd vnto him: where knewest thou me? Iesus answered/ and sayde vnto him: Before that Philip called the/ when thou wast vnder the fygge tree/ I sawe the. [49] Nathanael answered and sayde vnto him: Rabbi/ thou arte the sonne of God/ thou arte the kynge of Israel. [50] Iesus answered and sayd vnto him: Because I sayde vnto the/ I sawe the vnder the fygge tree/ thou belevest. Thou shalt se greater thinges then these. [51] And he sayde vnto him: Verely/ verely/ I saye vnto you: herafter shall ye se heven open/ and the angels of God ascendynge and descendynge over the sonne of man.	[47] Iesus sawe Nathanael comynge to him, and sayeth of him. Beholde a ryght Israelyte, in whom is no gyle. [48] Nathanael sayeth vnto him: whence knowest thou me? Iesus answered, and sayde vnto him. Before that Philip called the, when thou wast vnder the fygge tree, I sawe the. [49] Nathanael answered and sayd vnto him: Rabby, thou art euen the very sonne of God, thou art the kyng of Israel. [50] Iesus answered, and sayde vnto him: Because I sayde vnto the, I sawe the vnder the fygge tree, thou beleuest. Thou shalt se greater thinges then these. [51] And he sayeth vnto him: Uerely verely, I saye vnto you: herafter shall ye se heauen open, and the angels of God ascendynge and descendynge ouer the sonne of man.
2. AND the thridde dai weddyngis weren made in the cane of galile: and the modir of ihesus was there/ [2] and ihesus was clepid and hise disciplis to the weddyngis/ [3] and whanne wyne failid: the modir of ihesus seide to hym/ thei han not wyne/ [4] and ihesus seith to hir/ what to me and to thee womman? myn our cam not ȝit/ [5] his modir seith to the mynystris/ what euer thing he seie to ȝou: do ȝe/ [6] and there weren sette sixe stonen cannes aftir the clensyng of the iewis/ holdynge eche tweyne ether thre metretis.	2. AND the thryde daye/ was ther a mariage in Cana a cite of Galile: and the mother of Iesus was there. [2] And Iesus was called also and his disciples vnto the mariage. [3] And when the wyne fayled/ the mother of Iesus sayde vnto him: they have no wyne. [4] Iesus sayde vnto her: woman/ what have I to do with the? myne houre is not yet come. [5] His mother sayde vnto the ministres: whatsoever he sayeth vnto you/ do it. [6] And therwere stondynge theare/ sixe waterpottes of stone after the maner of the purifyinge of the Iewes/ contaynynge two or thre fyrkins a pece.	2. AND the thryd daye, was ther a maryage in Cana a citie of Galile: and the mother of Iesus was there. [2] And Iesus was called (and his disciples) vnto the mariage [3] And when the wyne fayled, the mother of Iesus sayeth vnto him: they haue no wyne. [4] Iesus sayeth vnto her: woman what haue I to do wyth the, myne houre is not yet come. [5] His mother sayeth vnto the ministres: whatsoeuer he sayeth vnto you, do it. [6] And ther were standynge there, syxe waterpottes of stone after the maner of the purifinge of the Iewes, contaynynge two or thre fyrkins a pece.
[7] and ihesus seith to hem/ fille ȝe the pottis with watir/ and thei filliden hem up to the mouth/ [8] and ihesus seide to hem/ drawe ȝe now and bere ȝe to the architriclyn/ and thei baren/ [9] ¶ whanne the architriclyn hadde taastid the watir made wyne, and wist not where of it was, but the mynystris wisten that drowen the	[7] And Iesus sayde vnto them: fyll the water pottes with water. And they fylled them vp to the brym. [8] And he sayde vnto them: drawe out now/ and beare vnto the governer of the feaste. And they bare it. [9] When the ruler of the feast had tasted the water that was turned vnto wyne/ and knewe not whence it was (but the ministres which drue the water knew)	[7] Iesus sayeth vnto them: fyll the water pottes with water. And they fylled them vp to the brym. [8] And he sayeth vnto them: drawe out now, and beare vnto the gouerner of the feaste. And they bare it. [9] When the ruler of the feast had tasted the water that was turned vnto wyne, and knewe not whence it was (but the mynistres which drue the water knewe)

clepide, *called*. stiynge, *ascending*. metretis, *measures*. architriclyn, *master of the feast*. wist, *knew*.

II. *Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ*
μήτηρ τοῦ Ἰησοῦ ἐκεῖ. [2] *ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν*
γάμον. [3] *καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτὸν, ‘ Οἶνον*
‘ οὐκ ἔχουσι.’ [4] [c] *Λέγει αὐτῇ ὁ Ἰησοῦς, ‘ Τί ἐμοὶ καὶ σοὶ, γύναι ; οὔπω ἥκει ἡ ὥρα*
‘ μου.’ [5] *Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, ‘ Ὅ τι ἂν λέγῃ ὑμῖν, ποιήσατε.’*
[6] *Ἦσαν δὲ ἐκεῖ ὑδρίαι λίθιναι ἓξ κείμεναι κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων,*
χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. [7] *λέγει αὐτοῖς ὁ Ἰησοῦς, ‘ Γεμίσατε τὰς*
‘ ὑδρίας ὕδατος.’ Καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. [8] *Καὶ λέγει αὐτοῖς, ‘ Ἀντλήσατε*
‘ νῦν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ.’ [d] *Καὶ ἤνεγκαν.* | [9] *ὡς δὲ ἐγεύσατο ὁ ἀρχιτρί-*
κλινος τὸ ὕδωρ οἶνον γεγενημένον, καὶ οὐκ ἤδει πόθεν ἐστίν· (οἱ δὲ διάκονοι ἤδεισαν

[c] Alex. + *Καὶ.* [d] Alex. *οἱ δὲ ἤνεγκαν.*

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
sayd vnto him, can ther any good thyng come out of Nazaret? Philip sayd to him, come and se. 47 Iesus saw Nathanael commyng to him, and sayd of him, Beholde in dede an Israelite, in whome is no gyle.	said to him, From Nazareth can there be any good? Philippe saith to him, Come and see. 47 IESVS savv Nathanael comming to him, and he saith of him, Behold an Israelite in very deede, in vvhom there is no guile.	vnto him, Can there any good thing come out of Nazareth? Philip saith vnto him, Come and see. 47 Iesus saw Nathaneel comming to him, and saith of him, Behold an Israelite indeed in whom is no guile.
48 Nathanael sayd vnto him, Whence knewest thou me? Iesus answered and sayd vnto him. Before that Philip called thee, when thou wast vnder the figge tre, I saw thee. 49 Nathanael answered and sayd vnto hym, Rabbi, thou art the very Sonne of God: thou art the kynge of Israel. 50 Iesus answered and sayd vnto hym, Because I sayd vnto thee, I saw thee vnder the fygge tre, beleuest thou? thou shalt se greater thynges then these. 51 And he sayd vnto hym, Verely, verely, I say vnto you, Hereafter shal ye se heauen open, and the Angels of God ascending, and descending vpon the Sonne of man.	48 Nathanael saith to him, Hovv knovvest thou me? IESVS ansvvered and said to him, Before that Philippe did cal thee, vvhen thou wast vnder the figtree, I saw thee. 49 Nathanael ansvvered him, and saith, Rabbi, thou art the sonne of God, thou art the king of Israel. 50 IESVS ansvvered, and said to him, Because I said vnto thee, I savv thee vnder the figtree, thou beleeuest: greater then these things shalt thou see. 51 And he saith to him, Amen Amen I say to you, You shal see the heauen opened, and the Angels of God ascending and descending, vpon the Sonne of man.	48 Nathaneel sayeth vnto him, Whence knowest thou mee? Iesus answered, and said vnto him, Before that Philip called thee, when thou wast vnder the figge tree, I saw thee. 49 Nathaneel answered, and saith vnto him, Rabbi, thou art the Sonne of God, thou art the King of Israel. 50 Iesus answered, and saide vnto him, Because I sayd vnto thee, I saw thee vnder the figtree, beleeuest thou? thou shalt see greater things then these. 51 And hee sayeth vnto him, Uerely, verely I say vnto you, hereafter ye shal see heauen open, and the Angels of God ascending, and descending vpon the Sonne of man.
2. AND the third day, was there a mariage in Cana *a towne* of Galile: and the mother of Iesus was there. 2 And Iesus was called also, and his disciples vnto the mariage. 3 And when the wyne fayled, the mother of Iesus sayd vnto him, They haue no wyne. 4 Iesus sayd vnto her, Woman, what haue I to do with thee? mine houre is not yet come. 5 His mother sayd vnto the ministers, What soeuer he sayeth vnto you, do it. 6 And there were standing there, syx water-pottes of stone, after the maner of the purifiing of the Iewes, contayning two or thre fyrkyns a pece. 7 And Iesus sayd vnto them, Fyl the waterpottes with water. Then they fylled them vp to the brym. 8 And the sayd vnto them, Drawe out now and beare vnto the gouernour of the feast. and they bare it. 9 When the ruler of the feast had tasted the water that was turned vnto wine, (for he knew not whence it was but the ministers which drewe the water	2. AND the third day there vvas a mariage made in Cana of Galilee: and the mother of IESVS vvas there. 2 And IESVS also vvas called, and his Disciples to the mariage. 3 And the vvine failing, the mother of IESVS saith to him, They haue no vvine. 4 And IESVS saith to her, Vvhat is to me and thee vvoman? my houre commeth not yet. 5 His mother saith to the ministers, Vvhatsoeuer he shal say to you, doe ye. 6 And there were set there sixe vvater-pottes of stone, according to the purification of the Ievves, holding euery one tvvo or three measures. 7 IESVS saith to them, Fil the vvater-pottes vvith vvater. And they filled them vp to the toppe. 8 And IESVS saith to them, Dravv novv, and carie to the cheefe stevvard. And they caried it. 9 And after the cheefe stevvard tasted the vvater made vvine, and knevv not vvhence it vvas, but the ministers knew that had dravvne the	2. AND the thirde day there was a mariage in Cana of Galilee, and the mother of Iesus was there. 2 And both Iesus was called, and his disciples, to the mariage. 3 And when they wanted wine, the mother of Iesus saith vnto him, They haue no wine. 4 Iesus saith vnto her, Woman, what haue I to doe with thee? mine houre is not yet come. 5 His mother saith vnto the seruants, Whatsoeuer he saith vnto you, doe it. 6 And there were set there sixe water pots of stone, after the maner of the purifying of the Iewes, containing two or three firkins apiece. 7 Iesus saith vnto them, Fill the water pots with water. And they filled them vp to the brimme. 8 And hee saith vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the seruants which

οἱ ἠντληκότες τὸ ὕδωρ·) φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος, [10] καὶ λεγει αὐτῷ, ‘ Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ‘ ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.’ [11] Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφανέρωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ. [12] Μετὰ τοῦτο κατέβη εἰς Καπερναοὺμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. [13] Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. [14] καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς, καὶ τοὺς κερματιστὰς καθημένους. [15] καὶ ποιήσας φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἐξέχεε [e]τὸ κέρμα,| καὶ τὰς τραπέζας ἀνέστρεψε. [16] καὶ τοῖς τὰς πε-

[e] Alex. τὰ κέρματα. [f] Rec. κατέφαγε.

WICLIF—1380.

water, the architriclyn clepith the spouse, [10] and seith to hym, eche man settith first good wyne, & whanne men ben fulfillid, thanne that that is worse: but thou hast kept the good wyne in to this tyme, [11] ihesus dide this the bigynnynge of signes in the cane of galile and schewid his glorie, and hise disciplis bileueden in to hym. [12] Aftir these thingis he cam doun to cafernaun, & his modir, & his britheren and his disciplis: and thei dwelliden there not many daies.

[13] and the pask of iewis was ny3: and ihesus wente up to ierusalem. [14] and he founde in the temple men sillinge oxen and scheep, and culuers, and chaungers sittynge, [15] and whanne he hadde made as it were a scourge of smale coordis: he droof out alle of the temple, and oxun and scheep, and he schedde the monei of chaungers: and turned vpsodoun the boordis, [16] and he seide to hem that selden culuers, take awei fro hennes these thingis: and nyle 3e make the hous of my fadir an hous of marchaundise, [17] and his disciplis hadden mynde for it was writun, the feruent loue of thin hous hath eten me,

[18] therfor the iewis answerden and seiden to hym, what tokene schewist thou to us: that thou doist these thingis? [19] ihesus answerid and seide to hem, vndo 3e this temple: and in thre daies I schal reise it, [20] therfor the iewis seiden to hym, in fourti and sixe 3eer this was bildid: and schalt thou in thre daies reise it? [21] but he seide of the temple of his bodi, [22] therfor whanne he was risun fro deeth: hise disciplis hadden mynde that he seide these thingis of his bodi, and thei bileueden to the scripture: and to the word that ihesus seide, [23] and whanne ihesus was at ierusalem in pask in the feest dai: many bileueden in his name: seynge hise signes that he dide, [24] but ihesus trowid not him

architriclyn, *master of the feast*. clepith, *calleth*. culuers, *doves*. nyle, *not*. trowid, *trusted*.

TYNDALE—1534.

He called the brydegrome, [10] and sayde vnto him. All men at the beginnynge, set forth good wyne, and when men be dronke, then that which is worsse. But thou hast kept backe the good wyne, vntyll now.

[11] This beginnynge of miracles dyd Iesus in Cana of Galile, and shewed his glory, and his disciples beleved on him. [12] After that he descended in to Capernaum, and his mother, and his brethren, and his disciples: but contynued not manye dayes there.

[13] And the Iewes ester was even at honde, and Iesus went vp to Ierusalem, [14] and founde syttynge in the temple, those that solde oxen and shepe and doves, and chaungers of money. [15] And he made a scourge of small cordes, and drave them all out of the temple, with the shepe and oxen, and powred oute the changers money, and overthrue the tables, [16] and sayde vnto them that solde doves: Have these thinges hence, and make not my fathers housse an housse of marchaundyse. [17] And his disciples remembred, how that it was wrytten: the zele of thyne housse hath even eaten me.

[18] Then answered the Iewes and sayde vnto him: what token shewest thou vnto vs, seynge that thou dost these thinges? [19] Iesus answered and sayd vnto them: destroye this temple, and in thre dayes I will reare it vp agayne. [20] Then sayde the Iewes: xlvi. yeares was this temple abuyldinge: and wylt thou reare it vp in thre dayes: [21] But he spake of the temple of his body. [22] Assone therfore as he was rysen from deeth agayne, his disciples remembred that he thus sayde. And they beleved the scripture, and the wordes which Iesus had sayde.

[23] When he was at Ierusalem at ester in the feaste, many beleved on his name, when they sawe his miracles which he dyd. [24] But Iesus put not him selfe in their

CRANMER—1539.

He calleth the brydegrome, [10] and sayeth vnto hym: Euery man at the begynnynge doth sett forth good wyne, and when men be droncke, then that which is worse. But thou hast kept the good wyne, vntyll now.

[11] This begynnynge of myracles dyd Iesus in Cana of Galile, and shewed his glory, and his disciples beleued on him. [12] After this he wente downe to Capernaum, he and his mother, and his brethren, and his disciples, and there continued not manye dayes.

[13] And the Iewes ester was euen at hande, and Iesus went vp to Ierusalem, [14] and founde syttynge in the temple, those that solde oxen and shepe and doues, and chaungers of money. [15] And when he had made (as it were) a scourge of small coardes, he droue them all out of the temple, with the shepe and oxen, and powred out the chaungers money, and ouerthrue the tables, [16] and sayde vnto them that solde doues: Haue these thinges hence, and make not my fathers house an house of marchaundyse. [17] And his disciples remembred it that is wrytten: the zele of thyne house hath euen eaten me.

[18] Then answered the Iewes and sayde vnto him: what token shewest thou vnto vs, seinge that thou dost these thynges? [19] Iesus answered and sayde vnto them: destroye thys temple, and in thre dayes I wyll reare it vp. [20] Then sayde the Iewes. xlvi. yeres was this temple a byldynge: and wylt thou reare it vp in thre dayes? [21] But he spake of the temple of his body. [22] As sone therfore as he was rysen from deeth agayne, hys disciples remembred that he thus had sayde. And they beleued the scripture, and the wordes which Iesus had sayde.

[23] When he was in Ierusalem at Easter in the feast daye, many beleued on his name, when they sawe his miracles which he dyd. [24] But Iesus dyd not commyt him

ριστερὰς πωλοῦσιν εἶπεν, ‘Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός
‘ μου οἶκον ἐμπορίου.’ 17 Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστὶν,
“ ‘Ο ζῆλος τοῦ οἴκου σου [f] καταφάγεταί| με.” 18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ
εἶπον αὐτῷ, ‘ Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;’ 19 Ἀπεκρίθη [g] ὁ| Ἰησοῦς
καὶ εἶπεν αὐτοῖς, ‘ Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.’
20 Εἶπον οὖν οἱ Ἰουδαῖοι, ‘ Τεσσαράκοντα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος,
‘ καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;’ 21 Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ
σώματος αὐτοῦ. 22 ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι
τοῦτο ἔλεγε[h]· καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς. 23 ὡς δὲ
ἦν ἐν [i] τοῖς| Ἱεροσολύμοις ἐν τῷ πάσχα, ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ
ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. 24 αὐτὸς δὲ ὁ Ἰησοῦς οὐκ

[g] Alex. = ὁ. [h] Rec. + αὐτοῖς. [i] Rec. = τοῖς.

GENEVA — 1557.

knewe) the gouernour of the feast called the brydgrome: 10 And sayd vnto him, All men at the begynnyng, set forth good wyne, and when men haue wel droncke, then that which is worse: but thou hast kept backe the good wyne vntyl now. 11 This begynnyng, of miracles did Iesus in Cana *a towne* of Galile, and shewed his glorie: and his disciples beleued on him.

12 After that, he descended into Capernaum, and his mother, and his brethren, and his disciples: and continued not many dayes there. 13 For the Iewes Easter was euen at hand. And Iesus went vp to Ierusalem: 14 And founde syttyng in the temple those that solde oxen, and shepe, and doues, and changers of money. 15 And he made a scourge of small cordes, and draue them all out of the temple with the shepe, and oxen, and powred out the changers money, and ouerthrewe the tables.

16 And sayd vnto them that solde doues, Haue these thinges hence, and make not my Fathers house, an house of marchandise. 17 And his disciples remembred, how that it was wrytten, The zele of thyne house hath euen eaten me. 18 Then answered the Iewes, and sayd vnto hym, What token shewest thou vnto vs, seyng that thou doest these thynges? 19 Iesus answered and sayd vnto them, Destroy this temple, and in thre dayes I wil rayse it vp agayne. 20 Then sayd the Iewes, Fourty and six yeres was this temple a buildyng, and wilt thou reare it vp in thre dayes? 21 But he spake of the temple of his body. 22 Assone therefore as he was rysen from death, his disciples remembred that he thus sayd vnto them: and they beleued the Scripture, and the wordes which Iesus had sayd. 23 When he was at Ierusalem at Easter in the feast, many beleued on his name, when they saw his miracles which he did. 24 But

RHEIMS — 1582.

vvater: the cheefe stevvard calleth the bridegrome, 10 and saith to him, Euery man first setteth the good vvine: and vvhen they haue vvel drunke, then that vvhich is vvorse. But thou hast kept the good vvine vntil novv. 11 This beginning of miracles did IESVS in Cana of Galilee: and he manifested his glorie, and his Disciples beleeued in him.

12 After this he vvent dovvne to Capharnaum him self and his mother, and his brethren, and his disciples: and there they remained not many daies. 13 And the Pasche of the Ievves vvas at hand, and IESVS vvent vp to Hierusalem: 14 and he found in the temple them that sold oxen and sheepe and doues, and the bankers sitting. 15 And vvhen he had made as it vvere a vvhippe of litle coardes, he cast them al out of the temple, the sheepe also and the oxen, and the money of the bankers he powred out, and the tables he ouerthrevv. 16 And to them that sold doues, he said, Take avvay these things hence, and make not the house of my father, a house of marchandise. 17 And his Disciples remembred that it is vvritten, *The zeale of thy house hath eaten me.*

18 The Ievves therfore ansvvered and said to him, Vvhat signe doest thou shevv vs, that thou doest these things? 19 IESVS ansvvered and said to them, Dissolue this temple, and in three daies I vvil raise it.

20 The Ievves therfore said, In fourtie and six yeres vvas this temple built, and vvilt thou raise it in three daies? 21 But he spake of the temple of his body. 22 Therfore vvhen he vvas risen againe from the dead, his Disciples remembred, that he said this, and they beleeued the scripture and the vvord that IESVS did say. 23 And vvhen he vvas at Hierusalem in the Pasche, vpon the festiual day, many beleeued in his name, seeing his signes vvhich he did. 24 But IESVS did not commit him self

AUTHORISED — 1611.

drew the water knew) the gouernour of the feast called the bridegrome, 10 And saith vnto him, Euery man at the beginning doeth set foorth good wine, and when men haue well drunke, then that which is worse: but thou hast kept the good wine vntill now. 11 This beginning of miracles did Iesus in Cana of Galilee, and manifested forth his glory, and his disciples beleeued on him.

12 After this he went downe to Capernaum, hee and his mother, and his brethren, and his disciples, and they continued there not many dayes.

13 And the Iewes Passeouer was at hand, and Iesus went vp to Hierusalem, 14 And found in the Temple those that sold oxen, and sheepe, and doues, and the changers of money, sitting. 15 And when he had made a scourge of small cords, he droue them all out of the Temple, and the sheepe and the oxen, and powred out the changers money, and ouerthrew the tables, 16 And said vnto them that sold doues, Take these things hence, make not my fathers house an house of merchandize. 17 And his disciples remembred that it was written, The zeale of thine house hath eaten me vp.

18 Then answered the Iewes, and said vnto him, What signe shewest thou vnto vs, seeing that thou doest these things? 19 Iesus answered, and said vnto them, Destroy this Temple, and in three dayes I will raise it vp. 20 Then said the Iewes, Fourty and six yeres was this Temple in building, and wilt thou reare it vp in three daies? 21 But hee spake of the Temple of his body. 22 When therefore hee was risen from the dead, his disciples remembred that hee had said this vnto them: and they beleeued the Scripture, and the word which Iesus had said.

23 Now when he was in Hierusalem at the Passeouer, in the feast day, many beleeued in his Name, when they saw the miracles which he did. 24 But Iesus did

ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας· [25] καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

III. Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων. [2] οὗτος ἦλθε πρὸς [k] αὐτὸν| νυκτὸς, καὶ εἶπεν αὐτῷ, ‘Ῥαββὶ, οἴδαμεν ὅτι ‘ ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ [l] ταῦτα τὰ σημεῖα δύναται| ποιεῖν, ‘ ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ Θεὸς μετ᾽ αὐτοῦ.’ [3] Ἀπεκρίθη [m] ὁ| Ἰησοῦς καὶ εἶπεν αὐτῷ, ‘Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν ‘ τοῦ Θεοῦ.’ [4] Λέγει πρὸς αὐτὸν ὁ Νικόδημος, ‘Πῶς δύναται ἄνθρωπος γεννηθῆναι ‘ γέρων ὤν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ ‘ γεννηθῆναι;’ [5] Ἀπεκρίθη ὁ Ἰησοῦς, [n]‘Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ‘ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

[k] Rec. τὸν Ἰησοῦν. [l] Alex. δύναται ταῦτα τὰ σημεῖα.

WICLIF — 1380.

silf to hem, for he knewe alle men, [25] and for it was not nede to hym: that ony man schulde bere witnessynge, for he wiste what was in man,

3. AND there was a man of the farisies, nicodeme bi name a prince of the iewis. [2] and he cam to ihesus bi nyȝt and seide to him, rabi, we witen that thou art comen fro god maistir, for no man mai do these signes that thou doist: but god be with hym, [3] ihesus answerid: and seide to hym, truli truli I seie to thee, but a man be borun aȝen: he mai not se the kyngdom of god, [4] Nicodeme seide to hym, hou mai a man be borun: whanne he is oold? whether he mai entre aȝen in to his modris wombe, and be borun aȝen? [5] ihesus answerid, truli truli I seie to thee, but a man be borun aȝen of watir & of the holi goost: he mai not entre in to the kyngdom of god, [6] that that is borun of fleisch: is fleisch, & that that is borun of the spirit: is spirit, [7] wondre thou not for I seide to thee, it bihoueth ȝou to be borun aȝen, [8] the spirit brethith where he wole, & thou herist his vois, but thou woost not fro whennes he cometh: ne whidir he goith, so is eche man thatis borun of the spirit.

[9] Nicodeme answerid and seide to hym, hou moun these thingis be don, [10] ihesus answerid: and seide to hym, thou art a maistir in israel? and knowest not these thingis? [11] truli, truli I seie to thee: for we speken that that we witen, and we witnessen, that that we han seen, and ȝe taken not oure witnessynge, [12] if I haue seide to ȝou ertheli thingis, and ȝe bileuen not, hou if I seie to ȝou heuenli thingis: schuln ȝe bileue? [13] and no man stieth in to heuene, but he that cam doun from heuene: mannes sone that is in heuene, [14] and as moises arerid a serpent in desert, So it bihoueth mannes sone to be reisid, [15] that eche man that beleueth in

wiste, *knew*. witen, *know*. aȝen, *again*. woost, *knowest*. moun, *may*. stieth, *ascendeth*.

TYNDALE — 1534.

hondes, because he knewe all men, [25] and neded not, that eny man shuld testify of man. For he knewe what was in man.

3. THER was a man of the pharises named Nicodemus a ruler amonge the Iewes. [2] The same cam to Iesus by nyght, and sayde vnto him: Rabbi, we knowe that thou arte a teacher whiche arte come from God. For no man coulde do suche miracles as thou doest, except God were with him. [3] Iesus answered and sayde vnto him: Verely verely I saye vnto the: except a man be boren a newe, he cannot se the kyngdom of God. [4] Nicodemus sayde vnto him: how can a man be boren when he is olde? can he enter into his moders wombe and be boren agayne? [5] Iesus answered: verely, verely I saye vnto the: except that a man be boren of water and of the sprete, he cannot enter into the kyngdome of god. [6] That which is boren of the flesshe, is flesshe: and that which is boren of the sprete, is sprete. [7] Marvayle not that I sayd to the, ye must be boren a newe. [8] The wynde bloweth where he listeth, and thou hearest his sounde: but canst not tell whence he cometh and whether he goeth. So is every man that is boren of the sprete.

[9] And Nicodemus answered and sayde vnto him: how can these thinges be? [10] Iesus answered and sayde vnto him: arte thou a master in Israel, and knowest not these thinges? [11] Verely verely, I saye vnto the, we speake that we knowe, and testify that we have sene: and ye receave not oure witnes. [12] Yf when I tell you erthely thinges, ye beleve not: how shuld ye beleve, yf I shall tell you of hevenly thinges?

[13] And no man ascendeth vp to heaven, but he that came doune from heaven, that is to saye, the sonne of man which is in heaven.

[14] And as Moses lifte vp the serpent in the wyldernes, even so must the sonne of man be lifte vp, [15] that none that beleveth

CRANMER — 1539.

selfe vnto them, because he knewe all men, [25] and neded not, that eny man shuld testifie of him For he knewe what was in man.

3. THER was a man of the Pharises named Nycodemus, a ruler of the Iewes [2] The same cam to Iesus by nyght, and sayde vnto him: Rabbi, we know that thou arte a teacher come from God: for no man coulde do suche myracles as thou doest, except God were with him. [3] Iesus answered and sayd vnto him: Uerely, verely I saye vnto the: except a man be boren from aboue, he cannot se the kyngdom of God. [4] Nicodemus sayeth vnto him how can a man be borne when he is olde? can he enter into his mothers wombe and be boren agayne? [5] Iesus answered verely, verely, I saye vnto the: except a man be borne of water and of the sprete, he cannot enter into the kyngdom of God, [6] That which is borne of the fleshe, is fleshe, and that which is borne of the sprete, is sprete. [7] Maruayle not thou that I sayd to the, ye must be borne from aboue. [8] The wynde bloweth where it lysteth, and thou hearest the sounde therof but canst not tell whence it commeth and whether it goeth. So is euery one that is borne of the sprete.

[9] Nycodemus answered and sayde vnto him how can these thynges be? [10] Iesus answered and sayde vnto him: art thou a master in Israel, and knowest not these thinges? [11] Uerely, verely, I saye vnto the: we speake that we do know, and testify that we haue sene: and ye receaue not oure wytnes. [12] If I haue tolde you earthly thinges, and ye beleue not: how shal ye beleue, yf I tell you of heauenly thinges.

[13] And no man ascendeth vp to heauen, but he that came doune from heauen, euen the sonne of man which is in heauen:

[14] And as Moses lyfte vp the serpent in the wyldernes, euen so must the sonne of man be lyfte vp, [15] that whosoeuer

‘ [6] τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σάρξ ἐστι· καὶ τὸ γεγεννημένον ἐκ τοῦ Πνεύ-
‘ ματος, πνεῦμά ἐστι. [7] μὴ θαυμάσῃς ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.
‘ [8] τὸ Πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ᾽ οὐκ οἶδας πόθεν
‘ ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος.’
[9] Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, ‘ Πῶς δύναται ταῦτα γενέσθαι;’ [10] Ἀπε-
κρίθη [o]Ἰησοῦς καὶ εἶπεν αὐτῷ, ‘ Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ
‘ γινώσκεις; [11] ἀμὴν ἀμὴν λέγω σοι, ὅτι ὃ οἴδαμεν λαλοῦμεν, καὶ ὃ ἑωράκαμεν
‘ μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. [12] εἰ τὰ ἐπίγεια εἶπον
‘ ὑμῖν, καὶ οὐ πιστεύετε, πῶς, ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε; [13] καὶ
‘ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ
‘ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ· [14] καὶ καθὼς Μωσῆς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ,
‘ οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, [15] ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν

[m] Alex. = ὁ. [n] Alex. + καὶ εἶπεν αὐτῷ. [o] Rec. + ὁ.

GENEVA—1557.

Iesus put not him selfe in their handes, because he knewe all men. [25] And neded not that any should testifie of man: for he knewe what was in man.

3. THERE was a man of the Phariſes named Nicodemus, a ruler of the Iewes: [2] The same came to Iesus by night, and sayd vnto him, Rabbi, we knowe that thou art a teacher come from God: for no man could do suche miracles as thou doest, except God were with him. [3] Iesus answered and sayd vnto him, Verely verely I say vnto thee, except a man be begotten againe, he can not se the kyngdome of God. [4] Nicodemus sayd vnto him, How can a man be begotten which is olde? can he enter into is mothers wombe agayne, and be begotten? [5] Iesus answered, Verely, verely I say vnto thee, Except that a man be begotten of water, and of the Spirite, he can not enter into the kyngdome of God. [6] That which is begotten of the fleshe, is fleshe: and that that is begotton of the Spirit is Spirite. [7] Maruayle not that I sayd to thee, Ye must be begotten agayne. [8] The winde bloweth where it lysteth, and thou hearest his sounde: but canst not tel whence it cometh, and whether it goeth. So is euery man, that is begotten of the sprite. [9] Nicodemus answered, and sayd vnto him, How can these thinges be? [10] Iesus answered, and sayd vnto him, Art thou a master in Israel, and knowest not these thinges?

[11] Verely verely, I say vnto thee, We speake that we knowe, and testifie, that we haue sene: but ye receaue not our wytnes. [12] If when I tel you earthely thinges, ye beleue not: how shuld ye beleue, if I shal tel you of heauenly thinges? [13] For no man ascendeth vp to heauen, but the Sonne of man which is in heauen. [14] And as Moses lyft vp the serpent in the wyldernes: euen so must the Sonne of man be lyft vp. [15] That none that beleueth

RHEIMS—1582.

vnto them, for that he knevv al, [25] and because it vvas not needeful for him that any should giue testimonie of man: for he knevv vvhat vvas in man.

3. AND there vvas a man of the Pharisees, named Nicodemus, a prince of the Ievves. [2] This man came to IESVS by night, and said to him, Rabbi, vve knovv that thou art come from God a maister, for no man can doe these signes vvhich thou doest, vnles God be vvith him. [3] IESVS ansvvered, and said to him, Amen, Amen I say to thee, Vnles a man be borne againe, he can not see the kingdom of God. [4] Nicodemus said to him, Hovv can a man be borne, vvhen he is old? can he enter into his mothers vvombe againe and be borne? [5] IESVS ansvvered, Amen, Amen I say to thee, Vnles a man be borne againe of vvater and the Spirit, he can not enter into the kingdom of God. [6] That vvhich is borne of the flesh, is flesh: and that vvhich is borne of the spirit, is spirit. [7] Marueil not, that I said to thee, You must be borne againe. [8] The spirit breatheth vvhere he vvil: and thou hearest his voice, but thou knovvest not vvhence he commeth and vvhither he goeth: so is euery one that is borne of the Spirit. [9] Nicodemus ansvvered, and said to him, Hovv can these things be done? [10] IESVS ansvvered, and said to him, Thou art a maister in Israel, and art thou ignorant of these things? [11] Amen, Amen I say to thee, that vve speake that vvhich vve knovv, and that vvhich vve haue seen vve testifie, and our testimonie you receiue not. [12] If I haue spoken to you earthly things, and you beleeue not: hovv if I shal speake to you heauenly things, vvil you beleeue? [13] And no man hath ascended into heauen, but he that descended from heauen, the Sonne of man vvhich is in heauen. [14] And as Moyses exalted the serpent in the desert, so must the Sonne of man be exalted: [15] that euery one

AUTHORISED—1611.

not commit himself vnto them, because he knew al men, [25] And needed not that any should testifie of man: for he knew what was in man.

3. THERE was a man of the Pharises, named Nicodemus, a ruler of the Iewes: [2] The same came to Iesus by night, and said vnto him, Rabbi, we know that thou art a teacher come from God: for no man can doe these miracles that thou doest, except God be with him. [3] Iesus answered, and said vnto him, Uerely, verely I say vnto thee, except a man be borne [a] againe, he cannot see the kingdome of God. [4] Nicodemus saith vnto him, How can a man be borne when he is old? can hee enter the second time into his mothers wombe, and be borne? [5] Iesus answered, Uerely, verely I say vnto thee, except a man be borne of water and of the Spirit, hee cannot enter into the kingdome of God. [6] That which is borne of the flesh, is flesh, and that which is borne of the Spirit, is spirit. [7] Marueile not that I saide vnto thee, Ye must be borne [a] againe. [8] The winde bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it commeth, ℭ whither it goeth: So is euery one that is borne of the Spirit. [9] Nicodemus answered, ℭ said vnto him, How can these things be? [10] Iesus answered, ℭ said vnto him, Art thou a master of Israel, ℭ knowest not these things? [11] Uerely, verely I say vnto thee, We speake that we doe know, ℭ testifie that we haue seene; ℭ yee receiue not our witnesse. [12] If I haue tolde you earthly things, and ye beleeue not: how shall ye beleeue if I tel you of heauenly things? [13] And no man hath ascended vp to heauen, but he that came downe from heauen, *euen* the Sonne of man which is in heauen. [14] And as Moses lifted vp the serpent in the wildernesse: euen so must the Sonne of man be lifted vp: [15] That whosoeuer

[a] *Or*, from aboue.

'[p]μὴ ἀπόληται, ἀλλ'| ἔχῃ ζωὴν αἰώνιον. [16] οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον,
'ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ
'ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. [17] οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν [q]αὐτοῦ|
'εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. [18] ὁ
'πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπί-
'στευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. [19] αὕτη δέ ἐστιν ἡ κρίσις,
'ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος,
'ἢ τὸ φῶς· ἦν γὰρ [r]πονηρὰ αὐτῶν| τὰ ἔργα. [20] πᾶς γὰρ ὁ φαῦλα πράσσων, μισεῖ
'τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ· [21] ὁ δὲ
'ποιῶν τὴν ἀλήθειαν, ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν
'Θεῷ ἐστιν εἰργασμένα.'

[p] Alex. = μὴ ἀπόληται, ἀλλ'. [q] Alex. = αὐτοῦ.

WICLIF—1380.

hym perisch not but haue euerlastynge liif,

16 for god loued so the world: that he ȝaf his oon bigetun sone, that eche man that bileueth in him perisch not: but haue euerlastynge liif, 17 for god sente not his sone in to the world, that he iuge the world, but that the world be saued bi him, 18 he that bileueth in hym, is not demed, but he that bileueth not, is now demyd, for he bileueth not in the name of the oon bigetun sone of god, 19 and this is the dome, for liȝt cam in to the world: and men loueden more derknesses thanne liȝt, for her werkis weren yuel,

20 for eche man that doith yuel, hatith the liȝt, and he cometh not to the liȝt: that his werkis be not repreued. 21 but he that doith truthe, cometh to the liȝt, that his werkis be schewid, that thei be don in god. 22 aftir these thingis ihesus cam and hise disciplis in to the lond of iudee: and there he dwellid with hem and baptisid, 23 and Ion was baptisinge in ennon bisidis salym, for many watris weren there, and thei camen and weren baptisid, 24 and Ion was not ȝit sente into prisoun,

25 therfor a questioun was made of Iones disciplis with the iewis of the purificacioun, 26 and thei camen to Ion: and seiden to him, maister, he that was with thee biȝende Iordan to whom thou hast borun witnessynge, lo he baptisith, and alle men comen to hym, 27 Ion answerid: and seide, a man mai not take ony thing: but it be ȝouun to him fro heuene, 28 ȝe ȝou silf beren witnessynge to me: that I seide I am not crist: but that I am sente bifor hym, 29 he that hath a wif: is the housbonde, but the frend of the spouse, that stondith and herith him: ioieth with

demed, *judged*. dome, *judgment*. yuel, *evil*. ȝouun, *given*.

TYNDALE—1534.

in him perisshe: but have eternall lyfe. For God so loveth the worlde, that he hath geven his only sonne, 16 that none that beleve in him, shuld perisshe: but shuld have everlastinge lyfe. 17 For God sent not his sonne into the worlde, to condempne the worlde: but that the worlde through him, might be saved. 18 He that beleveth on him, shall not be condempned. But he that beleveth not, is condempned all redy, be cause he beleveth not in the name of the only sonne of God.

19 And this is the condempnacion: that light is come into the worlde, and the men loved darcknes more then light, because their dedes were evill. 20 For every man that evyll doeth, hateth the light: nether commeth to light, lest his dedes shuld be reproved. 21 But he that doth truth, commeth to the light, that his dedes might be knowen, how that they are wrought in God.

22 After these thinges cam Iesus and his disciples into the Iewes londe, and ther he haunted with them and baptised. 23 And Iohn also baptised in Enon besydes Salim, because ther was moche water there, and they came and were baptised. 24 For Iohn was not yet cast into preson.

25 And ther arose a question bitwene Iohns disciples and the Iewes about purifiynge. 26 And they came vnto Iohn, and sayde vnto him: Rabbi, he that was with the beyonde Iordan, to whom thou barest witnes. Beholde the same baptyseth, and all men come to him. 27 Iohn answered, and sayde: a man can receave no thinge at all except it be geven him from heaven. 28 Ye youre selves are witnesses, how that I sayde: I am not Christ but am sent before him. 29 He that hath the bryde, is the brydegrome. But the frende of the brydegrome which stondeth by and

CRANMER—1539.

beleueth in him, perisshe not, but haue eternall lyfe.

16 For God so loued the worlde, that he gaue his only begotten sonne, that whosoeuer beleueth in him, shulde not perisshe, but haue euerlasting lyfe. 17 For God sent not his sonne into the worlde, to condempne the worlde but that the world through him myght be saued. 18 He that beleueth on him, is not condemned. But he that beleueth not, is condemned allready, because he hath not beleued in the name of the onely begotten sonne of God,

19 And thys is the condemnacion that lyght is come into the world, and men loued darcknes more then lyght, because their dedes were euyll. 20 For euery one that euyll doeth, hateth the lyght: nether commeth to the lyght, lest hys dedes shuld be reproued. 21 But he that doth trueth, commeth to the lyght, that his dedes maye be knowen, how that they are wrought in God.

22 After these thynges cam Iesus and hys disciples into the land of Iewry and ther he taried with them. and baptized, 23 And Iohn also baptised in Enon besydes Salim, because ther was moch water there, and they came and were baptised. 24 For Iohn was not yet cast into preson.

25 And ther arose a question betwene Iohns disciples and the Iewes, aboute purifyinge. 26 And they came vnto Iohn, and sayde vnto him: Rabbi, he that was with the beyonde Iordan (to whom thou barest wytnes) beholde the same baptiseth and all men come to hym. 27 Iohn answered, and sayde: a man can receaue nothynge, except it be geuen him from heauen. 28 Ye youre selues are witnesses how that I sayd: I am not Christ, but am sent before him. 29 He that hath the bryde, is the brydegrome. But the frende of the brydegrome, which standeth and heareth

[22] Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν καὶ
ἐκεῖ διέτριβε μετ᾽ αὐτῶν καὶ ἐβάπτιζεν. [23] ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνὼν
ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο.
[24] οὔπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. [25] Ἐγένετο οὖν ζήτησις
ἐκ τῶν μαθητῶν Ἰωάννου μετὰ [s]Ἰουδαίου| περὶ καθαρισμοῦ· [26] καὶ ἦλθον πρὸς
τὸν Ἰωάννην καὶ εἶπον αὐτῷ, ‘Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ
‘ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν.’ [27] Ἀπε-
κρίθη Ἰωάννης καὶ εἶπεν, ‘ Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν, ἐὰν μὴ ᾖ
‘ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. [28] αὐτοὶ ὑμεῖς [t]μοι| μαρτυρεῖτε ὅτι εἶπον, Οὐκ
‘ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ᾽ ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. [29] ὁ ἔχων
‘ τὴν νύμφην, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων

[r] Alex. αὐτῶν πονηρὰ. [s] Rec. Ἰουδαίων. [t] Const. = μοι.

GENEVA—1557.

in him perishe, but haue eternal lyfe. [16] For God so loueth the world, that he hath geuen his only begotten Sonne: that none that beleue in him, should peryshe, but haue euerlasting lyfe. [17] For God sent not his Sonne into the world, to condemne the world: but that the world through hym, myght be saued. [18] He that beleueth on him, shal not be condemned: but he that beleueth not, is condemned already: because he beleueth not in the name of the onely begotten Sonne of God.

[19] And this is the condemnation, that lyght is come into the world, and men loued darkenes rather then lyght, because their dedes were euyl. [20] For euery man that euyl doeth, hateth the light, nether commeth to lyght, least his dedes should be reproued. [21] But he that doth truth, commeth to the lyght, that his dedes myght be knowen, how that they are wroght according to God. [22] After these thynges, came Iesus and his disciples into the Iewes land, and there taried with them, and baptized. [23] And Iohn also baptized in Enon besydes Salim, because there was much water there: and folke came and were baptized. [24] For Iohn was not yet cast into prison.

[25] And there arose a question betwen Iohns disciples and the Iewes, about purifieng. [26] And they came vnto Iohn, and sayd vnto hym, Rabbi, he that was with thee beyonde Iordan, to whome thou barest witnes, behold, the same baptizeth, & all men come to hym. [27] Iohn answered, and sayd, A man can receaue nothing at all, except it be geuen hym from heauen. [28] Ye your selues are wytnesses, how that I sayd, I am not Christe, but am sent before him. [29] He that hath the bryde, is the brydegrome: but the friend at the bridegrome, which standeth and heareth him,

RHEIMS—1582.

vvhich beleeueth in him, perish not, but may haue life euerlasting. [16] For so God loued the vvorld, that he gaue his only-begotten sonne: that euery one that beleeueth in him, perish not, but may haue life euerlasting. [17] For God sent not his sonne into the vvorld, to iudge the vvorld, but that the vvorld may be saued by him. [18] He that beleeueth in him, is not iudged. but he that doeth not beleeue, is already iudged: because he hath not beleeued in the name of the only-begotten sonne of God.

[19] And this is the iudgment: because the light is come into the vvorld, and men haue loued the darkenesse rather then the light: for their vvorkes vvere euil. [20] For euery one that doeth il, hateth the light, and commeth not to the light, that his vvorkes may not be controuled. [21] But he that doeth veritie, commeth to the light, that his vvorkes may be made manifest, because they vvere done in God.

[22] After these thinges IESVS came and his Disciples into the countrie of Ievvrie: and there he abode vvith them, and baptized. [23] And Iohn also vvas baptizing in Ænon beside Salim: because there vvas much vvater there, and they came, and vvere baptized. [24] For Iohn vvas not yet cast into prison. [25] And there rose a question of Iohns disciples vvith the Ievves concerning purification. [26] And they came to Iohn, and said to him, Rabbi, he that vvas vvith thee beyond Iordan, to vvhom thou didst giue testimonie, behold he baptizeth, and al come to him. [27] Iohn ansvvered and said, A man can not receiue any thing, vnlesse it be giuen him from heauen. [28] Your selues doe beare me vvitnesse, that I said, I am not CHRIST: but that I am sent before him. [29] He that hath the bride, is the bridegrome: but the frende of the bridegrome that standeth and heareth him, reioyceth vvith ioy

AUTHORISED—1611.

beleeueth in him, should not perish, but haue eternall life.

[16] For God so loued the world, that he gaue his only begotten Sonne: that whosoeuer beleeueth in him, should not perish, but haue euerlasting life. [17] For God sent not his Sonne into the world to condemne the world: but that the world through him might be saued.

[18] He that beleeueth on him, is not condemned: but he that beleeueth not, is condemned already, because he hath not beleeued in the Name of the onely begotten Sonne of God. [19] And this is the condemnation, that light is come into the world, and men loued darknesse rather then light, because their deedes were euill. [20] For euery one that doeth euil, hateth the light, neither commeth to the light, lest his deeds should be [α] reproued. [21] But hee that doeth trueth, commeth to the light, that his deeds may be made manifest, that they are wrought in God.

[22] After these things, came Iesus and his disciples into the land of Iudea, and there hee taried with them, and baptized.

[23] And Iohn also was baptizing in Aenon, neere to Salim, because there was much water there: and they came, and were baptized. [24] For Iohn was not yet cast into prison.

[25] Then there arose a question betweene some of Iohns disciples and the Iewes, about purifying. [26] And they came vnto Iohn, and said vnto him, Rabbi, he that was with thee beyond Iordane, to whom thou barest witnesse, behold, the same baptizeth, and all men come to him. [27] Iohn answered, and said, A man can [β] receiue nothing, except it be giuen him from heauen. [28] Ye your selues beare me witnesse, that I said, I am not the Christ, but that I am sent before him. [29] He that hath the bride, is the bridegrome: but the friend of the bridegrome, which standeth and

[α] *Or*, discouered. [β] *Or*, take vnto himselfe.

'αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ
'πεπλήρωται. [30] ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. [31] ὁ ἄνωθεν ἐρχόμενος,
'ἐπάνω πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστι, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ
'τοῦ οὐρανοῦ ἐρχόμενος, [u] ἐπάνω πάντων ἐστὶ, [32] καὶ| ὃ ἑώρακε καὶ ἤκουσε, [v] τοῦτο|
'μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. [33] ὁ λαβὼν αὐτοῦ τὴν
'μαρτυρίαν, ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθής ἐστιν. [34] ὃν γὰρ ἀπέστειλεν ὁ Θεὸς,
'τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν [w] ὁ Θεὸς| τὸ Πνεῦμα.
'[35] ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. [36] ὁ πιστεύων
'εἰς τὸν υἱὸν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται ζωὴν, ἀλλ' ἡ
'ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.'

IV. Ὡς οὖν ἔγνω ὁ [x] Κύριος,| ὅτι ἤκουσαν οἱ Φαρισαῖοι, 'Ὅτι Ἰησοῦς πλείονας

[u] Alex. = ἐπάνω πάντων ἐστι, καὶ s. ἐπ. π. ἐστὶ. [v] Alex. = τοῦτο. [w] Alex. = ὁ Θεὸς. [x] Alex. Ἰησοῦς.

WICLIF—1380.

ioie, for the vois of the spouse, therfor in this thingis my ioie is fulfillid. [30] it bihoueth hym to wexe, but me to be made lasse,

[31] he that cam fro aboue: is aboue alle, he that is of the erthe, spekith of the erthe. he that cometh fro heuene: is aboue alle. [32] and he witnessith that thing that he hath seie and herde, and no man takith his witnessynge, [33] but he that takith his witnessynge hath confermed that god is sothfast, [34] but he whom god hath sente, spekith the wordis of god, for not to mesure, god ȝeueth the spirit. [35] the fadir loueth the sone: and he hath ȝouun alle thingis in his hond, [36] he that bileueth in the sone: hath euerlastynge liif, but he that is vnbileful to the sone: schal not se euerlastynge liif, but the wraththe of god dwellith on hym.

4. THERFOR as ihesus knewe, that the farisies herden, that ihesus makith and baptisith mo disciplis thanne Iohn, [2] thouȝ ihesus baptisid not but hise disciplis: [3] he lefte iude, and wente aȝen in to galile, [4] and it bihofte him to passe bi samarie, [5] therfor ihesus cam in a citee of samarie, that is clepid sikar, bisidis the place that Iacob ȝaf to Iosep his sone, [6] and the welle of Iacob was there, and ihesus was weri of the iournei: and sat thus on the welle,

ȝ the our was as it were the sixte, [7] and a womman cam fro samarie: to drawe watir, and ihesus seith to hir, ȝeue me drynke, [8] and hise disciplis weren gon in to the citee: to bi mete, [9] therfor thilke womman of samarie seith to hym, hou thou whanne thou art a iewe: axist of me drynke that am a womman of samarie? for iewis usen not to dele with samaritans, [10] ihesus answerid: and seide to hir, if thou wistist the ȝifte of god, and who he is that seith to thee, ȝeue me drinke: thou parauenture woldist haue

wexe, *increase*. sothfast, *true*. ȝouun, *given*. vnbileful, *unbelieving*. aȝen, *again*. clepid, *called*. ȝeue, *give*. thilke, *that*. wistist, *knewest*.

TYNDALE—1534.

heareth him, reioyseth greately of the brydgromes voyce. This my ioye is fulfilled. [30] He must increace: and I must decreace.

[31] He that commeth from an hye is above all: He that is of the erth, is of the erth, and speaketh of the erth. He that commeth from heaven, is above all, [32] and what he hath sene and hearde: that he testifieth: but no man receaveth his testimonye. [33] How be it, he that hath receaved hys testimonye hath set to his seale that God is true. [34] For he whom God hath sent, speaketh the wordes of God. For God geveth not the sprete by measure. [35] The father loveth the sonne and hath geven all thinges into his honde. [36] He that beleveth on the sonne, hath everlastynge lyfe: and he that beleveth not the sonne, shall not se lyfe, but the wrathe of God abydeth on him.

4. ASSONE as the Lorde had knowledge, how the Pharises had hearde, that Iesus made and baptised moo disciples then Iohn [2] (though that Iesus him selfe baptised not: but his disciples) [3] he lefte Iewry, and departed agayne into Galile. [4] And it was so that he must nedes goo thorowe Samaria. [5] Then came he to a cyte of Samaria called Sichar, besydes the possession that Iacob gave to his sonne Ioseph. [6] And there was Iacobs well. Iesus then weryed in his iorney, sate thus on the well.

And it was about the sixte houre: [7] and there came a woman of Samaria to drawe water. And Iesus sayde vnto her: geve me drynke. [8] For his disciples were gone awaye vnto the toune to bye meate. [9] Then sayde the woman of Samaria vnto him: how is it, that thou beinge a Iewe, axest drinke of me, which am a Samaritane? for the Iewes medle not with the Samaritans. [10] Iesus answered and sayde vnto hir: yf thou knewest the gyfte of God, and who it is that sayeth to the geve me drynke, thou woldest have axed of

CRANMER—1539.

him reioyseth greately because of the bridegromes voyce. This my ioye therfore is fulfilled. [30] He must increace: but I must decreace.

[31] He that commeth from an hye, is aboue all: He that is of the erth, is earthly, and speaketh of the erth. He that commeth from heauen, is aboue all, [32] and what he hath sene and hearde: that he testifieth: and no man receaueth hys testimonye. [33] He that hath receaued his testimonye hath set to his seale, that God is true. [34] For he whom God hath sent, speaketh the wordes of God: For God geueth not the sprete by measure vnto hym. [35] The father loueth the sonne and hath geuen all thynges into hys hande [36] He that beleueth on the sonne hath euerlastinge lyfe: He that beleueth not the sonne, shall not se lyfe, but the wrath of God abydeth on him.

4. AS sone as the Lord knew, how the pharises had hearde, that Iesus made and baptised moo disciples then Iohn [2] (though that Iesus him selfe baptised not: but hys discyples) [3] he lefte Iewry, and departed agayne in to Galile. [4] For it was so that he must nedes goo thorowe Samaria [5] Then came he to a citie of Samaria (which is called Sichar) Besydes, the possessyon that Iacob gaue to hys sonne Ioseph, [6] And there was Iacobs well. Iesus then beyng werye of hys iorney, sate thus on the well. And it was about the syxte houre: [7] and there came a woman of Samaria to drawe water. Iesus sayeth vnto her: geue me drinke. [8] For hys disciples were gone awaye vnto the towne to bye meate. [9] Then sayeth the woman of Samaria vnto him: how is it, that thou beinge a Iewe, askest dryncke of me, whych am a Samaritane? For the Iewes medle not with the Samaritans. [10] Iesus answered and sayde vnto hyr: yf thou knewest the gyfte of God, and who it is that sayeth to the geue me drincke,

'μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης·' [2](καί τοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ·) [3]ἀφῆκε τὴν Ἰουδαίαν,[y] καὶ ἀπῆλθε [z]πάλιν| εἰς τὴν Γαλιλαίαν. [4]ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. [5]ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην [a]Συχὰρ,| πλησίον τοῦ χωρίου [b]οὗ| ἔδωκεν Ἰακὼβ Ἰωσὴφ τῷ υἱῷ αὐτοῦ. [6]ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. ὥρα ἦν [c]ὡσεὶ| ἕκτη. [7]Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλῆσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς, 'Δός μοι πιεῖν.' [8]οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι. [9]Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις, 'Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς, [d]οὔσης| 'γυναικὸς Σαμαρείτιδος;' οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις. [10]Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, 'Εἰ ἤδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστιν ὁ λέγων

[y] Alex. + γῆν. [z] Const. = πάλιν. [a] Rec. Σιχὰρ. [b] Rec. ὃ. [c] Alex. ὡς. [d] Alex. οὔσης post Σαμαρ.

GENEVA—1557.

reioyseth greatly of the bridegromes voyce. This my ioye therefore is fulfilled. [30] He must increase, and I must decrease. [31] He that commeth from an hye, is aboue all: he that is of the earth is earthly, and speaketh of the earth: he that commeth from heauen, is aboue all.

[32] And what he hath sene and heard, that he testifieth: but no man receaueth his testimonie. [33] Howbeit, he that hath receaued his testimonie, hath sealed that God is true. [34] For he whome God hath sent, speaketh the wordes of God. For God geueth not the Sprite by measure vnto him. [35] The Father loueth the Sonne, and hath geuen all thinges into his hande. [36] He that beleueth on the Sonne, hath euerlasting lyfe: and he that obeyeth not the Sonne, shal not se lyfe: but the wrath of God abydeth on him.

4. ASONE as the Lord had knowledge, how the Pharises had heard, that Iesus made, and baptized more disciples then Iohn, [2] (Though that Iesus him self baptized not: but his disciples) [3] He left Iewrie, and departed agayne into Galile. [4] And it was so, that he must nedes go through Samaria. [5] Then came he to a citie of Samaria called Sichar, besydes the possession that Iacob gaue to his sonne Ioseph. [6] And there was Iacobs wel. Iesus then weryed of his iorney, sate thus on the wel: for it was about the syxt houre.

[7] And there came a woman of Samaria to drawe water. Iesus sayd vnto her, Geue me dryncke. [8] For his disciples were gone away into the towne, to bye meat. [9] Then sayd the woman of Samaria vnto hym, How is it, that thou beyng a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes medle not with the Samaritans.

[10] Iesus answered and sayd vnto her, If thou knewest the gyft of God, and who it is that sayeth to thee, Geue me drinke,

RHEIMS—1582.

for the voice of the bridegrome. This my ioy therfore is filled. [30] He must increase, and I diminishe. [31] He that commeth from aboue, is aboue al. He that is of the earth, of the earth he is, and of the earth he speaketh. He that commeth from heauen, is aboue al. [32] And vvhat he hath seen and heard, that he testifieth: and his testimonie no man receiueth. [33] He that hath receiued his testimonie, hath signed that God is true. [34] For he vvhom God hath sent, speaketh the vvordes of God. for God doth not giue the spirit by measure. [35] The Father loueth the Sonne: and he hath giuen al things in his hand. [36] He that beleeueth in the Sonne, hath life euerlasting: but he that is incredulous to the Sonne, shal not see life, but the vvrath of God remaineth vpon him.

4. WHEN IESVS therfore vnderstoode that the Pharisees heard that IESVS maketh mo Disciples, and baptizeth, then Iohn, [2] (hovvbeit IESVS did not baptize, but his Disciples) [3] he left Ievvrie, and vvent againe into Galilee. [4] and he had of necessitie to passe through Samaria. [5] He commeth therfore into a citie of Samaria vvhich is called Sichar: beside the maner that Iacob gaue to Ioseph his sonne. [6] And there vvas there the fountaine of Iacob. IESVS therfore vvearied of his iourney, sate so vpon the fountaine. It vvas about the sixt houre.

[7] There commeth a vvoman of Samaria to dravv vvater, IESVS saith to her, Giue me to drinke. [8] For his Disciples vvere gone into the citie, to bie meates. [9] Therfore that Samaritane vvoman saith to him, Hovv doest thou being a Ievve, aske of me to drinke, vvhich am a Samaritane vvoman? For the Ievves do not communicate vvith the Samaritanes. [10] IESVS ansvvered, and said to her, If thou didst knovv the gift of God, and vvho he is that saith vnto thee, Giue me to drinke: thou perhaps wouldest haue asked of him,

AUTHORISED—1611.

heareth him, reioyceth greatly because of the bridegromes voice: This my ioy therefore is fulfilled. [30] He must increase, but I must decrease. [31] He that commeth from aboue, is aboue all: hee that is of the earth, is earthly, and speaketh of the earth: he that commeth from heauen is aboue all: [32] And what hee hath seene and heard, that he testifieth, and no man receiueth his testimony: [33] He that hath receiued his testimonie, hath set to his seale, that God is true. [34] For he whom God hath sent, speaketh the words of God: For God giueth not the Spirit by measure *vnto him*. [35] The Father loueth the Sonne, and hath giuen al things into his hand. [36] He that beleeueth on the Sonne, hath euerlasting life: and he that beleeueth not the Sonne, shall not see life: but the wrath of God abideth on him.

4. WHEN therefore the Lord knew how the Pharisees had heard that Iesus made and baptized moe disciples then Iohn, [2] (Though Iesus himselfe baptized not, but his disciples:) [3] He left Iudea, and departed againe into Galile. [4] And hee must needs goe thorow Samaria. [5] Then commeth he to a city of Samaria, which is called Sychar, neere to the parcell of ground, that Iacob gaue to his sonne Ioseph.

[6] Now Iacobs Well was there. Iesus therefore being wearied with his iourney, sate thus on the Well: and it was about the sixt houre. [7] There commeth a woman of Samaria to draw water: Iesus saith vnto her, Giue me to drinke. [8] For his disciples were gone away vnto the citie to buy meat. [9] Then saith the woman of Samaria vnto him, How is it that thou, being a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes haue no dealings with the Samaritanes. [10] Iesus answered, and said vnto her, If thou knewest the gift of God, and who it is that saith to thee, Giue me to drinke; thou wouldest

'σοι, Δός μοι πιεῖν, σὺ ἂν ᾔτησας αὐτὸν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν.' [11]Λέγει αὐτῷ ἡ γυνὴ, 'Κύριε, οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν 'ἔχεις τὸ ὕδωρ τὸ ζῶν; [12]μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακὼβ, ὃς ἔδωκεν 'ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα 'αὐτοῦ;' [13]Ἀπεκρίθη [e]Ἰησοῦς καὶ εἶπεν αὐτῇ, 'Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος 'τούτου, διψήσει πάλιν· [14]ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ '[f]διψήσῃ| εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ [f]δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ 'ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον.' [15]Λέγει πρὸς αὐτὸν ἡ γυνὴ, 'Κύριε, δός μοι 'τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν.' [16]Λέγει αὐτῇ ὁ Ἰησοῦς, '[g]Ὑπαγε, φώνησον τὸν ἄνδρα σου, καὶ ἐλθὲ ἐνθάδε.' [17]Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν[g], '[h]Οὐκ ἔχω ἄνδρα.'| Λέγει αὐτῇ ὁ Ἰησοῦς, 'Καλῶς εἶπας, [g]Ὅτι ἄνδρα

[e] Rec. + ὁ. [f] Alex. hab. διψήσει et ὃ + ἐγὼ. [g] Const. + αὐτῷ. [h] Alex. ἄνδρα οὐκ ἔχω.

WICLIF—1380.

axed of hym, and he schulde haue ȝouun to thee quyk watir, [11] the womman seith to hym, sire thou hast not whereynne to drawe, and the pitte is deep, where of thanne hast thou quyk water? [12] whether thou art gretter thanne oure fadir Iacob: that ȝaf to us the pitte? and he dranke therof: and hise sones and hise beestis.

[13] ihesus answerid and seide to hir, eche man that drynkith of this watir: schal thrist eftsone, [14] but he that drynkith of the watir that I schal ȝeue hym: schal not thrist withouten ende, but the watir that I schal ȝeue hym, schal be made in hym a welle of watir springinge up in to euerlastynge liif, [15] the womman seith to hym, sire, ȝeve me this watir that I thirst not: nether come hider to drawe, [16] ihesus seith to hir, go clepe thin housbonde: ȝ come hidir, [17] the womman answerid and seide, I haue noon housbonde, ihesus seith to hir, thou seidist wel, that I haue noon housbonde, [18] for thou hast hadde fyue housbondis, and he that thou hast is not thin housbonde, this thing thou seidist sothli,

[19] the womman seith to him, lord I se: that thou art a profete, [20] oure fadris worschipiden in this hille: and ȝe seien, that at ierusalem is a place: where it bihoueth to worschip, [21] ihesus seith to hir, womman, bileue thou to me, for the oure schal come: whanne nether in this hille, nether in ierusalem ȝe schuln worschip the fadir, [22] ȝe worschipen that ȝe knowun not: we worschipen that that we knowun, for helthe is of the iewis, [23] but the tyme is comen and now it is: whanne trewe worschipers schuln worschip the fadir in spirit and truthe for also the fadir sekith such, that worschipen hym, [24] god is a spirit, ȝ it bihoueth hem that worschipen hym: to worschip in spirit and truthe,

[25] the womman seith to him, I woot that messias is comen: that is seid crist,

ȝouun, *given*. quyk, *living*. eftsone, *again*. ȝeue, *give*. clepe, *call*. sothli, *truly*. woot, *know*.

TYNDALE—1534.

him, and he wolde have geven the water of lyfe. [11] The woman sayde vnto him. Syr thou hast no thinge to drawe with, and the well is depe: from whence then hast thou that water of lyfe? [12] Arte thou greater then oure father Iacob which gave vs the well, and he him silfe dranke therof, and his chyldren, and his catell?

[13] Iesus answered and sayde vnto hir: whosoever drinketh of this water, shall thurst agayne. [14] But whosoever shall drinke of the water that I shall geve him, shall never be more a thyrst: but the water that I shall geve him, shalbe in him a well of water, springinge vp in to everlastinge lyfe. [15] The woman sayd vnto him: Syr geve me of that water, that I thyrst not, nether come hedder to drawe. [16] Iesus sayde vnto her. Go and call thy husband, and come hydder. [17] The woman answered and sayde to him: I have no husband. Iesus sayde to her. Thou hast well sayd, I have no husbande. [18] For thou haste had five husbandes, and he whom thou now hast, is not thy husband. That saydest thou truely.

[19] The woman sayde vnto him: Syr I perceave that thou arte a prophet. [20] Oure fathers worshipped in this mountayne: and ye saye that in Hierusalem is the place where men ought to worshippe. [21] Iesus sayde vnto her: woman beleve me, the houre cometh, when ye shall nether in this mountayne nor yet at Ierusalem, worshippe the father. [22] Ye worshippe, ye wot not what: we knowe what we worshippe. For salvacion commeth of the Iewes. [23] But the houre commeth and nowe is, when the true worshippers shall worshippe the father in sprete and in trouthe. For verely suche the father requyreth to worshippe him. [24] God is a sprete, and they that worshippe him, must worshippe him, in sprete and trouthe.

[25] The woman sayde vnto him: I wot well Messias shall come, which is called

CRANMER—1539.

thou woldest haue asked of him and he wolde haue geuen the water of lyfe. [11] The woman sayeth vnto him: Syr, thou hast nothynge to drawe wyth, and the well is depe: from whence then hast thou that water of lyfe? [12] Art thou greater then oure father Iacob which gaue vs the well, and he him selfe drancke therof, and his chyldren, and his catell?

[13] Iesus answered, and sayde vnto hyr: whosoeuer drincketh of this water, shall thyrst agayne. [14] But whosoeuer drinckeeth of the water that I shall geue him, shall neuer be more a thyrst: but the water that I shall geue him, shalbe in him a well of water, spryngynge vp into euerlastynge lyfe. [15] The woman sayeth vnto him: Syr, geue me of that water, that I thyrst not, nether come hyther to drawe. [16] Iesus sayeth vnto her: Go, call thy husband, and come hyther. [17] The woman answered and sayde vnto him: I haue no husband. Iesus sayde vnto her: Thou hast well sayd I haue no husband. [18] For thou hast had fyue husbandes, and he whom thou now hast, is not thy husband. In that saydest thou truely.

[19] The woman sayeth vnto him: Syr, I perceaue that thou art a prophet. [20] Oure fathers worshipped in thys mountayne and ye saye that in Ierusalem is the place, where men ought to worshippe. [21] Iesus sayeth vnto her: woman beleue me, the houre commeth, when ye shall (nether in this mountayne, nor yet at Ierusalem) worshippe the fathers. [22] Ye worsshyp ye wote not what: we knowe what we worshyppe.

For saluacion commeth of the Iewes. [23] But the houre commeth and now is, when the true worshippers shall worshippe the father in sprete, and in the treuth. For such the father also requyreth to worshippe him [24] God is a sprete: and they that worshippe him, must worshippe him in sprete and in the treuth.

[25] The woman sayeth vnto him: I wote, that Messias shall come, whych is called

‘ οὐκ ἔχω· [18] πέντε γὰρ ἄνδρας ἔσχες· καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἀνήρ· τοῦτο
‘ ἀληθὲς εἴρηκας.’ [19] Λέγει αὐτῷ ἡ γυνὴ, ‘ Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. [20] οἱ
‘ πατέρες ἡμῶν [i] ἐν τῷ ὄρει τούτῳ| προσεκύνησαν· καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱερο-
‘ σολύμοις ἐστὶν ὁ τόπος, ὅπου [k] δεῖ προσκυνεῖν.’| [21] Λέγει αὐτῇ ὁ Ἰησοῦς, [l] ‘ Γύναι,
‘ πίστευσόν μοι,| ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις
‘ προσκυνήσετε τῷ πατρί. [22] ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν
‘ ὃ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. [23] ἀλλ’ ἔρχεται ὥρα καὶ νῦν
‘ ἐστιν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ
‘ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν. [24] Πνεῦμα
‘ ὁ Θεός· καὶ τοὺς προσκυνοῦντας αὐτὸν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.’
[25] Λέγει αὐτῷ ἡ γυνὴ, ‘ Οἶδα ὅτι Μεσσίας ἔρχεται·’ (ὁ λεγόμενος Χριστός·) ‘ ὅταν

[i] Rec. ἐν τούτῳ τῷ ὄρει. [k] Alex. προσκυνεῖν δεῖ. [l] Alex. πίστευέ μοι, γύναι s. γύναι, πίστευέ μοι.

GENEVA—1557.

thou wouldest haue asked of him, and he would haue geuen thee water of lyfe. [11] The woman sayd vnto hym, Syr, thou hast nothyng to drawe with, and the wel is depe: from whence then hast thou that water of lyfe? [12] Art thou greater then our father Iacob, which gaue vs the wel, and he him selfe, drancke therof, and his chyldren, and his cattel? [13] Iesus answered, and sayd vnto her, Whosoeuer drincketh of this water, shal thyrst agayne: [14] But whosoeuer drincketh of the water that I shal geue hym, shal neuer be more a thyrst: but the water that I shal geue him, shalbe in hym a wel of water, springyng vp into euerlasting lyfe. [15] The woman sayd vnto him, Syr, geue me of that water, that I thyrst not, nether come hyther to drawe. [16] Iesus sayd vnto her, Go call thy housband, and come hyther.

[17] The woman answered, and sayd to him, I haue no housband. Iesus sayd to her, Thou hast wel sayd, I haue no housband: [18] For thou hast had fyue housbandes, and he whome thou now hast, is not thy housband. that saydest thou truely. [19] The woman sayd vnto him, Syr, I perceaue that thou art a Prophet. [20] Our fathers worshypped in this mountayne: and ye say, that in Ierusalem is the place where men ought to worshyp.

[21] Iesus sayd vnto her, Woman beleue me, the houre commeth, when ye shal nether in this mountaine nor yet at Ierusalem, worshyp the Father. [22] Ye worshyp ye wot not what: we knowe what we worshyp: for saluation commeth of the Iewes. [23] But the houre commeth, and now is, when the true worshippers shal worshyp the Father in sprite, and in trueth: for verely such the Father requireth to worshyp him. [24] God is a Sprite, and they that worshyp hym must worship him in sprite and trueth. [25] The woman sayd vnto him, I wot wel Messias

RHEIMS—1582.

and he vvould haue giuen thee liuing vvater. [11] The vvoman saith to him, Sir, neither hast thou vvherein to dravv, and the vvel is deepe: vvhence hast thou the liuing vvater? [12] art thou greater then our father Iacob, vvho gaue vs the vvel, and him self dranke of it, and his children, and his cattel? [13] IESVS ansvvered, and said to her, Euery one that drinketh of this vvater, shal thirst againe: but he that shal drinke of the vvater that I vvil giue him, shal not thirst for euer, [14] but the vvater that I vvil giue him, shal become in him a fountaine of vvater springing vp vnto life euerlasting. [15] The vvoman saith to him, Lord giue me this vvater, that I may not thirst, nor come hither to dravv.

[16] IESVS saith to her, Goe, call thy husband, and come hither. [17] The vvoman ansvvered and said, I haue no husband. IESVS saith to her, Thou hast said vvel, that I haue no husband. [18] For thou hast had fiue husbands: and he vvhom thou novv hast, is not thy husband. this thou hast said truely.

[19] The vvoman saith to him, Lord, I perceiue that thou art a Prophet. [20] Our fathers adored in this mountaine, and you say, that at Hierusalem is the place vvhere men must adore. [21] IESVS saith to her, Vvoman beleeue me, that the houre shal come, when you shal neither in this mountaine, nor in Hierusalem adore the Father. [22] You adore that you knovv not: vve adore that vve knovv, for saluation is of the Ievves. [23] But the houre commeth, and novv it is, vvhen the true adorers shal adore the Father in spirit and veritie. for the Father also seeketh such, to adore him. [24] God is a spirit, and they that adore him, must adore in spirit and veritie. [25] The vvoman saith to him, I knovv that MESSIAS commeth, (vvhich is called

AUTHORISED—1611.

haue asked of him, and hee would haue giuen thee liuing water. [11] The woman saith vnto him, Sir, thou hast nothing to drawe with, and the Well is deepe: from whence then hast thou that liuing water? [12] Art thou greater then our father Iacob, which gaue vs the Well, and dranke thereof himselfe, and his children, and his cattell?

[13] Iesus answered, and saide vnto her, Whosoeuer drinketh of this water, shall thirst againe: [14] But whosoeuer drinketh of the water that I shal giue him, shall neuer thirst: but the water that I shall giue him, shalbe in him a well of water springing vp into euerlasting life. [15] The woman saith vnto him, Sir, giue me this water, that I thirst not, neither come hither to draw. [16] Iesus saith vnto her, Goe, call thy husband, and come hither. [17] The woman answered, and said, I haue no husband. Iesus said vnto her, Thou hast well said, I haue no husband: [18] For thou hast had fiue husbands, and he whom thou now hast, is not thy husband: In that saidest thou truely. [19] The woman saith vnto him, Sir, I perceiue that thou art a Prophet. [20] Our fathers worshipped in this mountaine, and ye say, that in Hierusalem is the place where men ought to worship.

[21] Iesus saith vnto her, Woman, beleeue mee, the houre commeth when ye shall neither in this mountaine, nor yet at Hierusalem, worship the Father. [22] Ye worship ye know not what: we know what we worship: for saluation is of the Iewes. [23] But the houre commeth, and now is, when the true worshippers shall worship the Father in spirit, and in trueth: for the Father seeketh such to worship him. [24] God is a Spirit, and they that worship him, must worship him in spirit, and in trueth. [25] The woman saith vnto him, I know that Messias commeth,

'ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα.' [26] Λέγει αὐτῇ ὁ Ἰησοῦς, 'Ἐγώ εἰμι, ὁ
'λαλῶν σοι.' [27] Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ [m]ἐθαύμαζον| ὅτι μετὰ
γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπε, 'Τί ζητεῖς;' ἢ, 'Τί λαλεῖς μετ' αὐτῆς;'

[28] Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει
τοῖς ἀνθρώποις, [29] 'Δεῦτε, ἴδετε ἄνθρωπον, ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι
'οὗτός ἐστιν ὁ Χριστός;' [30] Ἐξῆλθον [n]ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.

[31] Ἐν [o]δὲ| τῷ μεταξὺ ἠρώτων αὐτὸν οἱ μαθηταὶ, λέγοντες, 'Ῥαββὶ, φάγε.' [32] Ὁ
δὲ εἶπεν αὐτοῖς, 'Ἐγὼ βρῶσιν ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ οἴδατε.' [33] Ἔλεγον οὖν
οἱ μαθηταὶ πρὸς ἀλλήλους, 'Μή τις ἤνεγκεν αὐτῷ φαγεῖν;' [34] Λέγει αὐτοῖς ὁ
Ἰησοῦς, 'Ἐμὸν βρῶμά ἐστιν, ἵνα [p]ποιῶ| τὸ θέλημα τοῦ πέμψαντός με, καὶ τε-
'λειώσω αὐτοῦ τὸ ἔργον. [35] οὐχ ὑμεῖς λέγετε, ὅτι [q]ἔτι| [r]τετράμηνός| ἐστι, καὶ ὁ

[m] Rec. ἐθαύμασαν. [n] Rec. + οὖν. [o] Alex. = δέ. [p] Alex. ποιήσω. [q] Alex. = ἔτι.

WICLIF—1380.

therfor whanne he cometh: he schal telle us alle thingis, [26] ihesus seith to hir, I am he, that spekith with thee, [27] and anoon hise disciplis camen: and wondriden that he spake with the womman, netheles no man seide to him, what sekist thou? or what spekist thou with hir, [28] therfor the womman lefte hir watir potte: and wente in to the citee, and seide to tho men, [29] come ȝe and se ȝe a man that seide to me alle thingis: that I haue don, whether he be crist? [30] and thei wenten out of the citee:

[31] and camen to hym, in the meene while hise disciplis preieden hym and seiden, maistir ete, [32] but he seide to hem, I haue mete to ete: that ȝe knowen not, [33] therfor [the] disciplis seiden to gidre, whether ony man hath brouȝte hym mete to ete? [34] ihesus seith to hem, my mete is that I do the wille of hym that sente me, that I perfourme the werk of him, [35] Whether ȝe seien not, that ȝit foure monethis ben; and ripe corne cometh? lo I seie to ȝou, lefte up ȝoure iȝen and se ȝe the feldis: for now thei ben white to repe, [36] and he that repith: takith hire, and gaderith fruyt in to euerlastinge liif, that bothe he that sowith and he that ripith: haue ioie to gidre, [37] in this thing is the word trewe, for another is that sowith and another that repith, [38] I sente ȝou to repe that that ȝe han not traueilid: [othere men han traueilid,] and ȝe han entrid in to her traueilis,

[39] ȝ of that citee many samaritans bileueden in hym: for the word of the womman that bare witnessynge, that he seide to me alle thingis that I haue don, [40] therfor whanne samaritans camen to him: thei preieden hym to dwelle there, and he dwelte there tweie daies, [41] and many mo bileueden for his word: [42] and seiden to the womman, that now not for thi speche, we bileuen, for we han herde, and we

iȝen, *eyes*.

TYNDALE—1534.

Christ. When he is come, he will tell vs all thinges. [26] Iesus sayde vnto hir: I that speake vnto the am he. [27] And even at that poynte, came his disciples, and marvelled that he talked with the woman. Yet no man sayde vnto him: what meanest thou, or why talkest thou with her? [28] The woman then lefte her waterpot, and went her waye into the cite, and sayde to the men. [29] Come se a man which tolde me all thinges that ever I dyd. Is not he Christ? [30] Then they went out of the cite, and came vnto him.

[31] And in the meane while his disciples prayed him sayinge: Master, eate. [32] He sayde vnto them: I have meate to eate, that ye knowe not of. [33] Then sayd the disciples bitwene them selves: hath eny man brought him meate? [34] Iesus sayde vnto them: my meate is to doo the will of him that sent me. And to fynnysshe his worke. [35] Saye not ye: there are yet foure monethes, and then commeth harvest? Beholde I saye vnto you, lyfte vp youre eyes, and loke on the regions: for they are whyte all redy vnto harvest. [36] And he that repeth receaveth rewarde, and gaddereth frute vnto life eternall: that bothe he that soweth, and he that repeth myght reioyse to gether. [37] And herin is the sayinge true, that one soweth, and another repeth. [38] I sent you to repe that wheron ye bestowed no laboure. Other men laboured, and ye are entred into their labours.

[39] Many of the Samaritans of that cyte beleved on him, for the sayinge of the woman, which testified: he tolde me all thinges that ever I dyd. [40] Then when the Samaritans were come vnto him, they besought him, that he wolde tary with them. And he aboode there two dayes. [41] And many moo beleved because of his awne wordes, [42] and sayd vnto the woman: Now we beleve not because of thy sayinge. For we have herde him oure selves,

CRANMER—1539.

Chryst When he is come, he will tell vs all thinges [26] Iesus sayeth vnto hyr I that speake vnto the am he. [27] And immediatly came hys disciples, and marueyled that he talked with the woman. Yet no man sayd: what meanest thou or why talkest thou with her? [28] The woman then lefte her waterpot, and went her waye into the cytie, and sayeth to the men: [29] Come, se a man which tolde me all thynges that euer I dyd. Is not he Christ? [30] Then they went out of the cytie, and came vnto him.

[31] In the meane whyle his disciples prayed him, saying: Master, eate. [32] He sayde vnto them: I haue meate to eate, that ye know not of. [33] Therfore sayde the disciples amonge them selues: hath eny man brought him ought to eate? [34] Iesus sayeth vnto them: my meate is to do the wyll of him that sent me, and to fynisshe his worcke. [35] Saye not ye: there are yet foure monethes, and then commeth haruest? Beholde I saye vnto you: lyfte vp youre eyes, and loke on the regions: for they are white all ready vnto haruest. [36] And he that reapeth, receaueth rewarde, and gathereth frute vnto lyfe eternall: that both he that soweth, and he that reapeth, myght reioyse together. [37] And herin is the saying true, that one soweth and another reapeth. [38] I sent you to reape that wheron ye bestowed no laboure. Other men laboured, and ye are entred into their labours.

[39] Many of the Samaritans of that cytie beleued on him, for the saying of the woman, which testified that he tolde her all that euer she dyd. [40] So, when the Samaritans were come vnto him, they besought him, that he wolde tary wyth them. And he abode there two dayes. [41] And many moo beleued because of his awne wordes, [42] and sayde vnto the woman. Now we beleue, not because of thy sayinge: for we haue herde hym oure selues,

‘ θερισμὸς ἔρχεται ; ἰδοὺ, λέγω ὑμῖν, Ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεά-
‘ σασθε τὰς χώρας, ὅτι λευκαί εἰσι πρὸς θερισμὸν ἤδη. [36] [s]καὶ| ὁ θερίζων μισθὸν
‘ λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα [t]καὶ| ὁ σπείρων ὁμοῦ χαίρῃ
‘ καὶ ὁ θερίζων. [37] ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν [u]ὁ| ἀληθινὸς, ὅτι ἄλλος ἐστὶν ὁ
‘ σπείρων, καὶ ἄλλος ὁ θερίζων. [38] ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκο-
‘ πιάκατε· ἄλλοι κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.’ [39] Ἐκ
δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον
τῆς γυναικὸς μαρτυρούσης, ‘ Ὅτι εἶπέ μοι πάντα [v]ὅσα| ἐποίησα.’ [40] Ὡς οὖν ἦλθον
πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μεῖναι παρ’ αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο
ἡμέρας. [41] καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, [42] τῇ τε γυναικὶ
ἔλεγον, ‘ Ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ

[r] Rec. τετράμηνόν. [s] Alex. = καὶ. [t] Alex. = καὶ. [u] Alex. = ὁ. [v] Alex. ἃ.

GENEVA — 1557.

shal come, which is called Christe : When he is come, he wil tel vs all thinges. [26] Iesus sayd vnto her, I am he, that speake vnto thee.

[27] And euen at that poynt, came his disciples, and maruayled that he talked with the woman : Yet no man sayd vnto hym, What askest thou, or why talkest thou with her ? [28] The woman then left her waterpot, and went her way into the citie, and sayd to the men. [29] Come, se a man which tolde me all thinges that euer I dyd : Is not he the Christe ? [30] Then they went out of the citie, and came vnto hym. [31] And in the meane while, the disciples prayed him, saying, Master, eat. [32] He sayd vnto them, I haue meat to eat, that ye knowe not of. [33] Then sayd the disciples betwene them selues, Hath any man broght him meat ?

[34] Iesus sayd vnto them, My meat is to do the wyl of him that sent me, and to finishe his worke. [35] Say not ye, There are yet four monethes, and then commeth haruest ? Beholde I say vnto you, Lyft vp your eyes, and loke on the regions : for they are whyte already vnto haruest. [36] And he that repeth receaueth rewarde, and gathereth frute vnto lyfe eternal : that both he that soweth, and he that repeth, myght reioyce together. [37] For herein is the saying true, That one soweth and another repeth. [38] I sent you to repe that, where on ye bestowed no labour : other men laboured, and ye are entred into theyr labours.

[39] Many of the Samaritans of that citie, beleued on him, for the saying of the woman which testified, He tolde me all thinges that euer I dyd. [40] Then when the Samaritans were come vnto him, they besoght him, that he would tary with them : and he abode there two dayes. [41] And many mo beleued because of his owne wordes. [42] And sayd vnto the woman, Now we beleue, not because of thy saying : for we haue heard hym our selues,

RHEIMS—1582.

CHRIST) : therfore vvhen he commeth, he vvil shevv us al things. [26] IESVS saith to her, I am he, that speake vvith thee.

[27] And incontinent his Disciples came : and they marueiled that he talked vvith a vvoman. No man for al that said, Vvhat seekest thou, or vvhy talkest thou vvith her ?

[28] The vvoman therfore left her vvaterpot : and she vvent into the citie, and saith to those men, [29] Come, and see a man that hath told me al things vvhatsoeuer I haue done. Is not he CHRIST ? [30] They vvent forth therfore out of the citie, and came to him.

[31] In the meane time the Disciples desired him, saying, Rabbi eate. [32] But he said to them, I haue meate to eate vvhich you knovv not. [33] The Disciples therfore said one to an other, Hath any man brought him for to eate ? [34] IESVS saith to them, My meate is to doe the vvil of him that sent me, to perfit his vvorke. [35] Doe not you say that yet there are foure moneths, and haruest commeth ? Behold I say to you, lift vp your eies, and see the countries, that they are vvhite already to haruest. [36] And he that reapeth, receiueth hire, and gathereth fruite vnto life euerlasting : that both he that sovveth, and he that reapeth, may reioyce together. [37] For in this is the saying true : that it is one man that sovveth, and it is an other that reapeth. [38] I haue sent you to reape that vvhich you laboured not : others haue laboured, and you haue entred into their labours.

[39] And of that citie many beleeued in him of the Samaritans, for the vvord of the vvoman giuing testimonie, that he told me al things vvhatsoeuer I haue done. [40] Therfore vvhen the Samaritans vvere come to him, they desired him that he vvould tarie there. And he taried there tvvo daies. [41] And many moe beleeued for his ovvne vvord. [42] And they said to the vvoman, That novv not for thy saying doe vve beleeue : for our selues

AUTHORISED — 1611.

which is called Christ : when he is come, he will tell vs all things. [26] Iesus saith vnto her, I that speake vnto thee, am he.

[27] And vpon this came his disciples, and marueiled that he talked with the woman : yet no man said, What seekest thou, or, Why talkest thou with her ? [28] The woman then left her water-pot, and went her way into the city, and saith to the men, [29] Come, see a man, which told me all things that euer I did : Is not this the Christ ? [30] Then they went out of the citie, and came vnto him.

[31] In the meane while his disciples prayed him, saying, Master, eate. [32] But he said vnto them, I haue meate to eate that ye know not of. [33] Therefore said the disciples one to another, Hath any man brought him ought to eate ? [34] Iesus saith vnto them, My meat is, to doe the will of him that sent mee, and to finish his worke. [35] Say not ye, There are yet foure moneths, aud then commeth haruest ? Behold, I say vnto you, Lift vp your eyes, and looke on the fields : for they are white already to haruest. [36] And he that reapeth receiueth wages, and gathereth fruit vnto life eternall : that both he that soweth, and hee that reapeth, may reioyce together. [37] And herein is that saying true : One soweth, and another reapeth. [38] I sent you to reape that, whereon ye bestowed no labour : other men laboured, and yee are entred into their labours.

[39] And many of the Samaritanes of that citie beleeued on him, for the saying of the woman, which testified, Hee told me all that euer I did. [40] So when the Samaritanes were come vnto him, they besought him that he would tary with them, and he abode there two dayes. [41] And many moe beleeued, because of his owne word : [42] And said vnto the woman, Now we beleeue, not because of thy saying, for we haue heard him our selues, and know that

ʻ οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, [w]ὁ Χριστός.|ʼ [43] *Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, [x]καὶ ἀπῆλθεν| εἰς τὴν Γαλιλαίαν.* [44] *αὐτὸς γὰρ[y] Ἰησοῦς ἐμαρτύρησεν, ʻ[z]Ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.ʼ* [45] *[d]Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες [z]ἃ| ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.* [46] *[e]Ἦλθεν οὖν [a]πάλιν ὁ Ἰησοῦς| εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικὸς, οὗ ὁ υἱὸς ἠσθένει ἐν Καπερναούμ.* [47] *οὗτος ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἠρώτα [b]αὐτὸν| ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ τὸν υἱόν· ἤμελλε γὰρ ἀποθνήσκειν.* [48] *εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτὸν, ʻ Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, ʻ οὐ μὴ πιστεύσητε.ʼ* [49] *Λέγει πρὸς αὐτὸν ὁ βασιλικὸς, ʻ Κύριε, κατάβηθι πρὶν*

[w] Alex. = ὁ Χριστός. [x] Alex. = καὶ ἀπήλθεν. [y] Rec. + ὁ. [z] Alex. ὅσα. [a] Rec. ὁ Ἰησοῦς πάλιν, Alex. πάλιν. [b] Alex. = αὐτὸν. [c] Alex. ὃν.

WICLIF—1380.

witen, that this is verrili the sauyour of the world. [43] And aftir twei daies he wente out fro thennes and wente in to galile, [44] and he bare witnessynge, that a profete in his owne cuntre hath noon onour,

[45] therfor whanne he cam in to galile: men of galile resceyueden hym whanne thei hadde seen alle thingis that he hadde don in ierusalem in the feest dai, for also thei hadden comen to the feest dai, [46] therfor he cam eftsone in to the cane of galilee: where he made the watir wyne,

and a litil kyng was: whos sone was sike at cafernaum, [47] whanne this hadde herde that ihesus schulde come fro iudee in to galile: he wente to hym and preied hym, that he schulde come doun and hele his sone, for he bigan to die, [48] therfor ihesus seide to hym, but ȝe se tokenes and greet wondris ȝe bileuen not, [49] the litil kyng seith to hym, lord come doun bifor that my sone die, [50] ihesus seith to hym, go: thi sone lyueth, the man bileued to the word that ihesus seide to hym: and he wente, [51] and now whanne he cam doun: the seruauntis camen aȝens hym, and teelden to hym and seiden, that his sone lyued, [52] and he axed the oure of hem in which he was amendid, and thei seiden to hym, fro ȝistirdai in the seueneth our: the feuer lefte hym, [53] therfor the fadir knewe that thilke oure it was: in whiche ihesus seide to hym, thi sone lyueth, ⁊ he bileued: and alle his hous, [54] ihesus dide efte this secunde tokene, whanne he cam fro iudee in to galilee.

5. AFTIR these thingis ther was a feest daie of the iewis: and ihesus wente up to ierusalem, [2] and in ierusalem is a waischynge place: that in ebrewe is named

witen, *know*. eftsone, *again*. aȝens, *against*. thilke, *that*. efte, *again*.

TYNDALE—1534.

and knowe that this is even in dede Christ the savioure of the worlde.

[43] After two dayes he departed thence, and went awaye into Galile. [44] And Iesus him selfe testified, that a Prophete hath none honoure in his awne countre. [45] Then assone as he was come into Galile, the Galileans receaved him which had sene all the thinges that he dyd at Ierusalem at the feast. For they went also vnto the feast daye. [46] And Iesus came agayne into Cana of Galile, wher he turned water into wyne.

And ther was a certayne ruler, whose sonne was sicke at Capernaum. [47] Assone as the same herde that Iesus was come out of Iewry into Galile, he went vnto him, and besought him, that he wolde descende, and heale his sonne: For he was even readie to dye. [48] Then sayde Iesus vnto him: excepte ye se signes and wondres, ye cannot beleve. [49] The ruler sayd vnto him: Syr come awaye or ever that my chylde dye. [50] Iesus sayde vnto him, goo thy waye, thy sonne liveth. And the man beleved the wordes that Iesus had spoken vnto him, and went his waye.

[51] And anone as he went on his waye, his servantes met him, and tolde him sayinge: thy chylde liveth. [52] Then enquyred he of them the houre when he beganne to amende. And they sayde vnto him: Yester daye the seventhe houre, the fever lefte him. [53] And the father knew that it was the same houre in which Iesus sayde vnto him: Thy sonne liveth. And he beleved, and all his housholde. [54] Thys is agayne the seconde myracle, that Iesus dyd, after he was come oute of Iewry into Galile.

5. AFTER that ther was a feast of the Iewes, and Iesus went vp to Ierusalem. [2] And ther is at Ierusalem, by the slaughterhousse, a pole called in the Ebrue

CRANMER—1539.

and knowe that thys is euen Christ, the sauioure of the worlde.

[43] After two dayes he departed thence, and went awaye into Galile. [44] For Iesus hym selfe testified, that a Prophete hath none honoure in his awne countre. [45] Then, as sone as he was come into Galile, the Galileans receaued him, whan they had sene all the thinges that he dyd at Ierusalem at the daye of the feast. For they went also vnto the feast daye [46] So Iesus cam agayne into Cana of Galile wher he turned the water into wyne. And ther was a certaine ruler, whose sonne was sycke at Capernaum. [47] As sone as the same herde that Iesus was come out of Iewry into Galile, he went vnto him, and besought him, that he wolde come downe, and heale hys sonne. For he was euen at the poynt of death. [48] Then sayde Iesus vnto him: excepte ye se signes and wondres, ye wyll not beleue. [49] The ruler sayeth vnto him: Syr, come downe or euer that my sonne dye. [50] Iesus sayeth vnto him: Go thy waye, thy sonne lyueth. The man beleued the worde that Iesus had spoken vnto him, and he went his waye. [51] And as he was now going downe, the seruauntes mett him, and tolde him, sayinge: thy sonne lyueth. [52] Then enquired he of them the houre, when he beganne to amende. And they sayd vnto him: Yester daye at the seuenth houre, the feuer lefte hym. [53] So the father knew, that it was the same houre, in the which Iesus sayde vnto him: Thy sonne lyueth. And he beleued, and all hys housholde. [54] This is agayne the seconde myracle, that Iesus dyd, whan he was come out of Iewry into Galile.

5. AFTER this was there a feast daie of the Iewes, and Iesus went vp to Ierusalem. [2] And ther is at Ierusalem, by the slaughterhouse, a pole (which is called in

‘ ἀποθανεῖν τὸ παιδίον μου.’ 50 Λέγει αὐτῷ ὁ Ἰησοῦς, ‘ Πορεύου· ὁ υἱός σου ζῇ.’ Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ [c]ᾧ| εἶπεν αὐτῷ [d]ὁ| Ἰησοῦς, καὶ ἐπορεύετο. 51 ἤδη δὲ αὐτοῦ καταβαίνοντος, οἱ δοῦλοι αὐτοῦ [e]ἀπήντησαν| αὐτῷ, καὶ ἀπήγγειλαν λέγοντες, ‘ [d]Οτι ὁ [f]παῖς| [g]σου| ζῇ.’ 52 Ἐπύθετο οὖν [h]παρ’ αὐτῶν τὴν ὥραν| ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ, ‘ [d]Οτι [i]χθὲς| ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ ‘ πυρετός.’ 53 Ἔγνω οὖν ὁ πατὴρ, ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς, ‘ [k][d]Οτι| ὁ υἱός σου ζῇ.’ Καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. 54 τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

V. Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη [l]ὁ Ἰησοῦς| εἰς Ἱεροσόλυμα. 2 [d]Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἡ ἐπιλεγομένη

[d] Rec.=ὁ. [e] Alex. *ὑπήντησαν.* [f] Alex. *υἱὸς.* [g] Alex. *αὐτοῦ.* [h] Alex. *τὴν ὥραν παρ’ αὐτῶν.* [i] Alex. *ἴσχθες.* [k] Alex.=ὅτι. [l] Alex. *Ἰησοῦς.*

GENEVA—1557.

and knowe that this is euen in dede Christe the Sauiour of the world. 43 After two dayes he departed thence, and went into Galile. 44 And Iesus hym self testified that a Prophet hath none honour in his owne countrey. 45 Then assone as he was come into Galile, the Galileans receaued him, which had sene all the thinges that he dyd at Ierusalem at the feast: for they went also vnto the feast day. 46 And Iesus came agayne into Cana *a towne* of Galile, where he turned the water into wyne. And there was a certayne Ruler, whose sonne was sycke at Capernaum.

47 Assone as the same heard that Iesus was come out of Iewrie into Galile, he went vnto hym, and besoght him that he would descend, and heale his sonne: for he was euen ready to dye. 48 Then sayd Iesus vnto him, Except ye se signes and wonders, ye wil not beleue. 49 The Ruler sayd vnto him, Syr, come away or euer that my sonne dye. 50 Iesus sayd vnto him, Go thy way, thy sonne lyueth. and the man beleued the wordes that Iesus had spoken vnto him, and went his way.

51 And anone as he was going downe, his seruantes met him, saying, Thy sonne lyueth. 52 Then enquired he of them the houre when he began to amende: and they sayd vnto him, Yesterday, the seuenth houre, the feuer left him. 53 Then the father knewe, that it was the same houre in which Iesus sayd vnto him, Thy sonne liueth: and he beleued, and all his houshould. 54 This is agayne the seconde miracle that Iesus dyd, after he was come out of Iewrie into Galile.

5. AFTER that there was a feast of the Iewes, and Iesus went vp to Ierusalem. 2 And there is at Ierusalem, by the place of the shepe, a poole called in

RHEIMS—1582.

haue heard, and doe knovv that this is the Sauiour of the vvorld in deede.

43 And after the tvvo daies he departed thence: and vvent into Galilee. 44 For IESVS him self gaue testimonie that a Prophet hath not honour in his ovvne countrie. 45 Therfore vvhen he vvas come into Galilee, the Galilæans receiued him, vvhereas they had seen al things that he had done at Hierusalem in the festiual day: for them selues also came to the festiual day.

46 He came againe therfore into Cana of Galilee, Vvhere he made vvater vvine. And there vvas a certaine lord vvhose sonne vvas sicke at Capharnáum. 47 He hauing heard that IESVS came from Ievvrie into Galilee, vvent to him, and desired him that he vvould come dovvne and heale his sonne. for he began to die. 48 IESVS therfore said to him, Vnlesse you see signes and vvonders, you beleeue not. 49 The lord saith to him, Lord, come dovvne before that my sonne die. 50 IESVS saith to him, Goe, thy sonne liueth. The man beleeued the vvord that IESVS said to him, and vvent. 51 And as he vvas novv going dovvne, his seruants mette him: and they brought vvord, saying, That his sonne liued. 52 He asked therfore of them the houre, vvherein he vvas amended. And they said to him, That yesterday at the seuenth houre the feuer left him. 53 The father therfore knevv that it vvas in the same houre vvherin IESVS said to him, Thy sonne liueth. and him self beleeued and his vvhole house. 54 This againe the second signe did IESVS, vvhen he vvas come from Ievvrie into Galilee.

5. AFTER these things there vvas a festiual day of the Ievves, and IESVS vvent vp to Hierusalem. 2 And there is at Hierusalem vpon Probatica a pond vvhich in

AUTHORISED—1611.

this is indeed the Christ, the Sauiour of the world.

43 Now after two dayes he departed thence, and went into Galilee: 44 For Iesus himselfe testified, that a Prophet hath no honour in his owne countrey. 45 Then when hee was come into Galilee, the Galileans receiued him, hauing seene all the things that he did at Hierusalem at the Feast: for they also went vnto the Feast.

46 So Iesus came againe into Cana of Galilee, where he made the water wine. And there was a certaine [α] noble man, whose sonne was sicke at Capernaum. 47 When he heard that Iesus was come out of Iudea into Galilee, hee went vnto him, and besought him that he would come downe, and heale his sonne: for he was at the point of death. 48 Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleeue. 49 The noble man saith vnto him, Syr, come downe yer my child die. 50 Iesus saith vnto him, Go thy way, thy sonne liueth. And the man beleeued the word that Iesus had spoken vnto him, and he went his way. 51 And as he was now going down, his seruants met him, and told him, saying, Thy sonne liueth. 52 Then inquired he of them the houre when he began to amend: and they said vnto him, Yesterday at the seuenth houre the feuer left him. 53 So the father knew that it was at the same houre in the which Iesus said vnto him, Thy sonne liueth, and himselfe beleeued, and his whole house. 54 This is againe the second miracle that Iesus did, when he was come out of Iudea into Galilee.

5. AFTER this there was a Feast of the Iewes, and Iesus went vp to Hierusalem. 2 Now there is at Hierusalem by the sheepe [β] *market*, a poole, which is called

[α] *Or*, courtier, *or* ruler. [β] *Or*, gate.

Ἑβραϊστὶ Βηθεσδὰ, πέντε στοὰς ἔχουσα. [3] ἐν ταύταις κατέκειτο πλῆθος [m]πολὺ| τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. [4] ἄγγελος γὰρ [n]κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ [o]ἐτάρασσε| τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγιὴς ἐγίνετο, ᾧ δήποτε κατείχετο νοσήματι. [5] Ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα [p]καὶ| ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ [q]. [6] τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, 'Θέλεις ὑγιὴς γενέσθαι;' [7] ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, 'Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν ταραχθῇ τὸ ὕδωρ, [r]βάλῃ| με εἰς τὴν κολυμ-βήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει.' [8] Λέγει αὐτῷ ὁ Ἰησοῦς, '[s]Ἔγειρε,| ἆρον τὸν κράββατόν σου, καὶ περιπάτει.' [9] Καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράββατον αὐτοῦ, καὶ περιεπάτει. ἦν δὲ σάββατον

[m] Alex. = πολύ. [n] Alex. + Κυρίου. [o] Const. ἐταράσσετο. [p] Rec. = καὶ. [q] Alex. + αὐτοῦ. [r] Rec. βάλλῃ. [s] Rec. Ἔγειραι. [t] Alex. ἐστιν· καὶ οὐκ etc.

WICLIF—1380.

bethsaida, and hath fyue porchis, [3] in these laie a greete multitude of sike men, blinde, crokid, and drie, abidynge the mouynge of the watir, [4] for the aungel of the lord cam doun certeyn tymes in to the watir, and the watir was moued, and he that first cam doun in to the sisterne aftir the mouynge of the watir was made hool of what euer sikenesse he was holden, [5] and a man was there hauynge eiȝte and thritti ȝeer in his sikenesse, [6] and whanne ihesus hadde seen hym liggynge and hadde knowen, that he hadde myche tyme, he seith to him, wolt thou be made hool, [7] the sike man answerid to hym, lord I haue no man that whanne the water is moued to putte me in to the cisterne, for the while I come, another goith doun bifor me,

[8] ihesus seith to hym, rise up, take thi bed and go, [9] and anoon the man was made hool: and took up his bedde and wente forth, and it was saboth in that dai, [10] therfor the iewis seiden to hym that was made hool, it is saboth, it is not leful to thee: to take aweie thi bedde [11] he answerid to hem, he that made me hool: seide to me, take thi bed and go, [12] therfor thei axeden hym, what man is that, that seide to thee: take vp thi bedde and go, [13] but he that was made hool: wist not who it was, and ihesus bowid awei fro the puple that was sette in the place,

[14] aftirward ihesus foonde hym in the temple: and seide to hym, lo thou art made hool: now nyle thou do synne, leest ony worse thing bifalle to thee, [15] thilke man wente and teelde to the iewis: that it was ihesus that made hym hool, [16] therfor the iewis pursued ihesus: for he dide this thing in the saboth. [17] and ihesus answerid to hem, my fadir worchith til now: and I worche, [18] therfor the iewis souȝten more

liggynge, *lying*. letui, *lawful*. wist, *knew*.
nyle, *not*. thilke, *that*.

TYNDALE—1534.

tonge, Bethseda, havinge five porches, [3] in which laye a greate multitude of sicke folke, of blinde, halt and wyddered, waytinge for the movinge of the water. [4] For an angell went doune at a certayne ceason into the pole and troubled the water. Whosoever then fyrst after the steringe of the water, stepped in, was made whoale of what soever disease he had. [5] And a certayne man was theare, which had bene diseased .xxxviii. yeares. [6] When Iesus sawe him lye, and knewe that he now longe tyme had bene diseased, he sayde vnto him. Wilt thou be made whoale? [7] The sicke answered him: Syr I have no man when the water is troubled, to put me into the pole. But in the meane tyme, whill I am about to come, another steppeth doune before me.

[8] And Iesus sayde vnto him: ryse, take vp thy beed, and walke. [9] And immediatly the man was made whole, and toke vp his beed, and went. And the same daye was the Saboth daye. [10] The Iewes therfore sayde vnto him that was made whole. It is the Saboth daye, it is not laufull for the to cary thy beed. [11] He answered them: he that made me whole, sayde vnto me: take vp thy beed, and get the hence. [12] Then axed they him: what man is that which sayde vnto the, take vp thy beed and walke. [13] And he that was healed, wist not who it was. For Iesus had gotten him selfe awaye, because that ther was preace of people in the place.

[14] And after that, Iesus founde him in the temple, and sayd vnto him: beholde thou arte made whole, synne no moore, lest a worsse thinge happen vnto the. [15] The man departed, and tolde the Iewes that yt was Iesus, whiche had made him whole. [16] And therfore the Iewes dyd persecute Iesus and sought the meanes to slee him, because he had done these thinges on the Saboth daye. [17] And Iesus answered them: my father worketh hidder to, and I worke. [18] Therfore the Iewes

CRANMER—1539.

the Ebrue tonge, Bethseda) hauyng fiue porches, [3] in which laye a greate multitude of sycke folcke, of blinde, halt, and wythered, waytinge for the mouinge of the water. [4] For an angell went doune at a certayne ceason into the pole, and stered the water. Whosoeuer then fyrst (after the steringe of the water) stepped in, was made whoale of whatsoeuer disease he had. [5] And a certayne man was there, which had bene dyseased .xxxviii yeres. [6] When Iesus sawe him lye, and knewe that he now longe tyme had bene diseased, he sayeth vnto him: Wylt thou be made whole? [7] The sycke man answered him: Syr, I haue no man when the water is troubled, to put me into the pole. But in the meane tyme, whyll I am aboute to come, another steppeth downe before me.

[8] Iesus sayeth vnto him ryse, take vp thy bed, and walke. [9] And immediatly the man was made whole, and toke vp his bed, and walked. And the same daye was the Saboth. [10] The Iewes therfore sayde vnto him that was made whole: It is the Saboth daye, it is not laufull for the to cary thy bed. [11] He answered them: he that made me whole, sayde vnto me: take vp thy bed, and walke. [12] Then asked they him: what man is that, which sayd vnto the, take vp thy bed and walke? [13] And he that was healed, wist not who it was. For Iesus had gotten him selfe awaye, because that ther was preace of people in that place.

[14] Afterwarde, Iesus founde him in the temple, and sayde vnto him: beholde, thou art made whole, synne no more, lest a worsse thinge happen vnto the. [15] The man departed and tolde the Iewes, that it was Iesus, which had made him whole. [16] And therfore the Iewes dyd persecute Iesus, and sought the meanes to slee him, because he had done these thynges on the Sabboth daye. [17] And Iesus answered them.

My father worketh hitherto, and I worke. [18] Therfore, the Iewes sought the more to

ἐν ἐκείνῃ τῇ ἡμέρᾳ. 10 Ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, ‘Σάββατόν
‘ t ἐστιν· οὐκ| ἔξεστί σοι ἆραι τὸν κράββατον.’ 11 u Ἀπεκρίθη| αὐτοῖς, ‘Ὁ ποιήσας
‘ με ὑγιῆ, ἐκεῖνός μοι εἶπεν, Ἆρον τὸν κράββατόν σου, καὶ περιπάτει.’ 12 Ἠρώτησαν
οὖν αὐτὸν, ‘Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι, Ἆρον τὸν κράββατόν σου, καὶ
‘ περιπάτει;’ 13 Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου
ὄντος ἐν τῷ τόπῳ. 14 Μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν
αὐτῷ, ‘Ἴδε ὑγιὴς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν v σοί τι| γένηται.’
15 Ἀπῆλθεν ὁ ἄνθρωπος, καί w ἀνήγγειλε| τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας
αὐτὸν ὑγιῆ. 16 Καὶ διὰ τοῦτο ἐδίωκον x τὸν Ἰησοῦν οἱ Ἰουδαῖοι,| y καὶ ἐζήτουν
αὐτὸν ἀποκτεῖναι,| ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. 17 ὁ δὲ Ἰησοῦς ἀπεκρίνατο
αὐτοῖς, ‘Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι.’ 18 Διὰ τοῦτο οὖν

[t] Alex. Ὁ δὲ ἀπεκρ. s. Ὃς δὲ ἀπεκρ. [u] Rec. τί σοι. [v] Alex. ἀπήγγειλε s. εἶπε. [w] Alex. οἱ Ἰουδαῖοι τὸν Ἰησοῦν. [x] Alex.=καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι.

GENEVA—1557.

Hebrue Bethesda, hauing fyue porches. 3 In which lay a great multitude of sycke folke, of blynde, halte, and wythered, wayting for the mouyng of the water. 4 For an Angel went downe at a certayne season into the poole, and troubled the water: whosoeuer then fyrst, after the styryng of the water, stepped in, was made whole of whatsoeuer disease he had. 5 And a certayne man was there, which had bene diseased eight and thirtie yeres. 6 When Iesus sawe him lye, and knewe that he now longe tyme had bene diseased, he sayd vnto hym, Wylt thou be made whole?

7 The sycke man answered hym, Syr, I haue no man, when the water is troubled, to put me into the poole: but in the meane tyme, whyle I am about to come, another steppeth downe before me. 8 And Iesus sayd vnto hym, Ryse, take vp thy bed, and walke. 9 And immediately the man was made whole, and toke vp his bed, and walked. and the same day was the Sabbath day. 10 The Iewes therfore sayd to hym that was made whole, It is the Sabbath day, it is not lawful for thee to cary thy bed. 11 He answered them, He that made me whole, sayd vnto me, Take vp thy bed, and walke. 12 Then asked they hym, What man is that which sayd vnto thee, Take vp thy bed, and walke. 13 And he that was healed, wyst not who it was: for Iesus had gotten him selfe away because that there was prease of people in that place.

14 And after that, Iesus found hym in the temple, and sayd vnto him, Behold thou art made whole: synne no more, lest a worse thing happen vnto thee. 15 The man departed, and tolde the Iewes that it was Iesus, which had made him whole. 16 And therfore the Iewes dyd persecute Iesus, and soght the meanes to sley him: because he had done these thynges on the Sabbath day. 17 And Iesus answered them, My Father worketh hytherto, and I worke.

18 Therefore the Iewes soght the more

RHEIMS—1582.

hebrevv is surnamed Bethsaida, hauing fiue porches. 3 In these lay a great multitude of sicke persons, of blinde, lame, vvithered, expecting the stirring of the vvater. 4 And an Angel of our Lord descended at a certaine time into the pond: and the vvater vvas stirred. And he that had gone dovvne first into the pond after the stirring of the vvater, vvas made vvhole of vvhatsoeuer infirmitie he vvas holden.

5 And there vvas a certaine man there that had been eight and thirtie yeres in his infirmitie. 6 Him vvhen IESVS had seen lying, & knevv that he had novv a long time, he saith to him, Vvilt thou be made vvhole? 7 The sicke man ansvvered him, Lord, I haue no man, vvhen the vvater is troubled, to put me into the pond. For vvhiles I come, an other goeth dovvne before me. 8 IESVS saith to him, Arise, take vp thy bed, and vvalke. 9 And forthvvith he vvas made vvhole: and he tooke vp his bed, and vvalked. And it vvas the Sabboth that day. 10 The Ievves therfore said to him that vvas healed, It is the Sabboth, thou maist not take vp thy bed. 11 He ansvvered them, He that made me vvhole, he said to me, Take vp thy bed, and vvalke. 12 They asked him therfore, Vvhat is that man that said to thee, Take vp thy bed, and vvalke? 13 But he that vvas made vvhole, knevv not vvho it vvas. For IESVS shronke aside from the multitude standing in the place. 14 Aftervvard IESVS findeth him in the temple, and said to him, Behold thou art made vvhole: sinne no more, lest some vvorse thing chaunce to thee. 15 That man vvent his vvay, and told the Ievves that it vvas IESVS that made him vvhole. 16 Therevpon the Ievves persecuted IESVS, because he did these things on the Sabboth.

17 But IESVS ansvvered them, My father vvorketh vntil novv: and I doe vvorke. 18 Therevpon therefore the Ievves sought

AUTHORISED—1611.

in the Hebrew tongue *Bethesda*, hauing fiue porches. 3 In these lay a great multitude of impotent folke, of blind, halt, withered, waiting for the mouing of the water. 4 For an Angel went downe at a certaine season into the poole, and troubled the water: whosoeuer then first after the troubling of the water stepped in, was made whole of whatsoeuer disease he had. 5 And a certaine man was there, which had an infirmity thirty and eight yeeres. 6 When Iesus saw him lie, and knew that he had bene now a long time in that case, he saith vnto him, Wilt thou be made whole? 7 The impotent man answered him, Sir, I haue no man when the water is troubled, to put mee into the poole: but while I am comming, another steppeth downe before me. 8 Iesus saith vnto him, Rise, take vp thy bed, and walke. 9 And immediatly the man was made whole, and tooke vp his bed, and walked: And on the same day was the Sabbath.

10 The Iewes therefore said vnto him that was cured, It is the Sabbath day, it is not lawfull for thee to cary thy bed. 11 He answered them, He that made me whole, the same said vnto me, Take vp thy bed, and walke. 12 Then asked they him, What man is that which said vnto thee, Take vp thy bed, and walke? 13 And he that was healed, wist not who it was: for Iesus had conueyed himselfe away, [a] a multitude being in that place. 14 Afterward Iesus findeth him in the Temple, and said vnto him, Beholde, thou art made whole: sinne no more, lest a worse thing come vnto thee. 15 The man departed, and told the Iewes that it was Iesus which had made him whole. 16 And therefore did the Iewes persecute Iesus, and sought to slay him, because he had done these things on the Sabbath day.

17 But Iesus answered them, My Father worketh hitherto, and I worke. 18 Therefore the Iewes sought the more to kill

[a] *Or*, from the multitude that was.

μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ σάββατον,
ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεὸν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ. [19] ἀπεκρίνατο
οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν
ἀφ' ἑαυτοῦ οὐδὲν, ἐὰν μή τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ,
ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. [20] ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν, καὶ πάντα δείκ-
νυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς
θαυμάζητε. [21] ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καί ζωοποιεῖ, οὕτω καὶ ὁ
υἱὸς οὓς θέλει ζωοποιεῖ. [22] οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν
πᾶσαν δέδωκε τῷ υἱῷ· [23] ἵνα πάντες τιμῶσι τὸν υἱὸν, καθὼς τιμῶσι τὸν πατέρα.
ὁ μὴ τιμῶν τὸν υἱὸν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. [24] Ἀμὴν ἀμὴν

[a] Alex. ἀκούσωσι s. ἀκούσουσι.

WICLIF—1380.

to sle hym, for not oonli he brak the saboth: but he seide that god was his fadir, and made hym euene to god,

[19] therfor ihesus answerid: and seide to hem, truli truli I seie to ȝou, the sone mai not of hym silf do ony thing: but that thing that he seeth the fadir doynge, for what euer thingis he doith: the sone doith in like maner tho thingis? [20] for the fadir loueth the sone, ⁊ schewith to hym alle thingis that he doith, and he schal schewe to hym gretter werkis thanne these, that ȝe wondren, [21] for as the fadir reisith deed men and quikeneth: so the sone quikeneth whom he wole, [22] for nether the fadir iugith ony man, but hath ȝouun eche dome to the sone, [23] that alle men onoure the sone: as thei onouren the fadir, he that onourith not the sone: onourith not the fadir that sente hym, [24] truli truli I seie to ȝou, that he that herith my word and bileueth to hym that sente me: hath euerlastynge liif and he cometh not in to dome, but passith fro deeth in to liif.

[25] truli truli I seie to ȝou for the oure cometh and now it is, whanne deed men schulen here the vois of goddis sone, and thei that heren schuln lyue. [26] for as the fadir hath liif in hym silf: so he ȝaf to the sone to haue liif in hym silf, [27] and he ȝaf to hym power to make dome: for he is mannes sone, [28] nyle ȝe wondre this, for the oure cometh, in whiche alle men that ben in biriels schuln here the vois of goddis sone, [29] and thei that han do good thingis: schulen go in to aȝenrisynge of liif, but thei that han do yuele thingis in to aȝenrisynge of dome.

[30] I mai do no thing of my silf: but as I haere I deme, and my doom is iust, for I seke not my wille, but the wille of the

ȝouun, *given*. dome, *judgment*. nyle, *not*.
biriels, *graves*. aȝenrisynge, *resurrection*. yuele, *evil*.
deme, *judge*. woot, *know*.

TYNDALE—1534.

sought the moare to kill him, not only because he had broken the Saboth: but sayde also that God was his father, and made him selfe equall with God.

[19] Then answered Iesus and sayde vnto them: verely, verely, I saye vnto you: the sonne can do no thinge of him selfe, but that he seeth the father do. For whatsoever he doeth, that doeth the sonne also. [20] For the father loveth the sonne, and sheweth him all thinges, whatsoever he him selfe doeth. And he will shewe him greter workes then these, because ye shoulde marvayle. [21] For lykwyse as the father rayseth vp the deed, and quickeneth them, even so the sonne quyckeneth whom he will. [22] Nether iudgeth the father eny man: but hath committed all iudgement vnto the sonne, [23] because that all men shuld honoure the sonne, even as they honoure the father. He that honoureth not the sonne, the same honoureth not the father which hath sent him. [24] Verely verely I saye vnto you: He that heareth my wordes, and beleveth on him that sent me, hath everlastinge lyfe, and shall not come in to damnacion: but is scaped from deth vnto lyfe.

[25] Verely, verely I saye vnto you: the tyme shall come, and now is, when the deed shall heare the voyce of the sonne of God. And they that heare, shall live. [26] For as the father hath life in him silfe: so lyke wyse hath he geven to the sonne to have lyfe in him silfe: [27] and hath geven him power also to iudge, in that he is the sonne of man. [28] Marvayle not at this, the houre shall come in the which all that are in the graves, shall heare his voice, [29] and shall come forthe: they that have done good vnto the resurreccion of lyfe: and they that have done evyll, vnto the resurreccion of dampnacion.

[30] I can of myne awne selfe do nothinge at all. As I heare, I iudge, and my iudgement is iust, because I seke not myne

CRANMER—1539.

kyll him, not onely because he had broken the Sabboth: but sayde also that God was his father and made him selfe equall with God.

[19] Then answered Iesus, and sayde vnto them: verely, verely, I saye vnto you the sonne can do nothinge of him selfe, but that he seeth the father do. For whatsoeuer he doeth, that doeth the sonne also. [20] For the father loueth the sonne, and sheweth him all thynges that he him selfe doeth. And he will shewe him greater workes then these, because ye shuld maruayle. [21] For lykewyse as the father rayseth vp the deed, and quyckeneth them, euen so the sonne quyckeneth whom he wyll [22] Nether iudgeth the father eny man: but hath commytted all iudgement vnto the sonne, [23] because that all men shuld honoure the sonne euen as they honoure the father. He that honoureth not the sonne, the same honoureth not the father which hath sent hym. [24] Uerely, verely I saye vnto you He that heareth my worde, and beleueth on him that sent me, hath euerlastynge lyfe, and shall not come into damnacyon: but is scaped from deeth vnto lyfe.

[25] Uerely, verely, I saye vnto you the houre shall come, and nowe it is, when the deed shall heare the voyce of the sonne of God. And they that heare, shall lyue. [26] For as the father hath lyfe in him selfe, so lykewyse hath he geuen to the sonne to haue lyfe in him selfe: [27] and hath geuen hym power also to iudge, because he is the sonne of man. [28] Maruayle not at thys: for the houre shall come, in the which, all that are in the graues, shall heare his voyce, [29] and shall come forth: they that haue done good vnto the resurreccion of lyfe: and they that haue done euyll, vnto the resurrection of damnacion.

[30] I can of myne awne selfe do nothing. As I heare, I iudge, and my iudgment is iust, because I seke not myne awne wyll,

‘ λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει
‘ ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς
‘ τὴν ζωήν· [25] Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα καὶ νῦν ἐστιν, ὅτε οἱ νεκροὶ
‘ [a] ἀκούσονται| τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες [b] ζήσονται.|
‘ [26] ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν
‘ ἐν ἑαυτῷ· [27] καὶ ἐξουσίαν ἔδωκεν αὐτῷ [c] καὶ| κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου
‘ ἐστί. [28] μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις
‘ ἀκούσονται τῆς φωνῆς αὐτοῦ, [29] καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς
‘ ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως. [30] οὐ δύναμαι
‘ ἐγὼ ποιεῖν ἀπ᾽ ἐμαυτοῦ οὐδέν. καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δικαία

[b] Alex. ζήσουσι. [c] Alex. = καὶ.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
to kyl hym: not onely because he had broken the Sabbath: but sayd also that God was his Father, and made hym self equal with God. [19] Then answered Iesus, and sayd vnto them, Verely verely I say vnto you, The Sonne can do nothyng of him self, but that he seeth the Father do: for what soeuer he doth, that doeth the Sonne also. [20] For the Father loueth the Sonne, and sheweth him all thinges what-soeuer he hym self doeth: and he wyl shewe him greater workes then these, because ye should maruayle.	the more to kil him: because he did not only breake the Sabboth, but also he said God was his father, making himself æqual to God. [19] Iesvs therfore ansvvered, and said to them, Amen, amen I say to you, The Sonne can not doe any thing of him self, but that vvhich he seeth the Father doing. For vvhat things soeuer he doeth, these the Sonne also doeth in like maner.	him, not onely because hee had broken the Sabbath, but said also, that God was his father, making himselfe equall with God.
[21] For lykewyse as the Father rayseth vp the dead, and quickeneth them, euen so the Sonne quickeneth whome he wyl. [22] Nether iudgeth the Father any man, but hath committed all iudgement vnto the Sonne. [23] Because that all men should honour the Sonne, euen as they honour the Father. He that honoreth not the Sonne, the same honoreth not the Father which hath sent him. [24] Verely verely I say vnto you, He that heareth my wordes, and beleueth on him that sent me hath euerlasting lyfe, and shal not come into damnation: but is escaped from death vnto lyfe. [25] Verely verely I say vnto you, The houre shall come, and now is, when the dead shal heare the voyce of the Sonne of God: and they that heare, shal lyue.	[20] For the Father loueth the Sonne, and shevveth him al things that him self doeth, and greater vvorkes then these vvil he shevv him, that you may marueil. [21] For as the Father doth raise the dead and quickeneth: so the Sonne also quickeneth vvhom he vvil. [22] For neither doth the Father iudge any man: but al iudgement he hath giuen to the Sonne, [23] that al may honour the Sonne, as they doe honour the Father. He that honoureth not the Sonne, doth not honour the Father, vvho sent him. [24] Amen, amen I say to you, that he vvhich heareth my vvord, and beleeueth him that sent me, hath life euerlasting. and he commeth not into iudgement, but shal passe from death into life. [25] Amen, amen I say to you, that the houre commeth, and novv it is, vvhen the dead shal heare the voice of the Sonne of God, and they that haue heard, shal liue.	[19] Then answered Iesus, and said vnto them, Uerely, verely I say vnto you, The sonne can doe nothing of himselfe, but what he seeth the Father doe: for what things soeuer he doeth, these also doth the sonne likewise. [20] For the father loueth the sonne, and sheweth him all things that himselfe doth: and hee will shew him greater works then these, that ye may maruell. [21] For as the Father raiseth vp the dead, and quickneth them: euen so the Sonne quickneth whom he will. [22] For the Father iudgeth no man: but hath committed all iudgement vnto the Sonne: [23] That all men should honour the Son, euen as they honour the Father. He that honoureth not the Sonne, honoreth not the Father which hath sent him. [24] Uerely, verely I say vnto you, Hee that heareth my word, and beleeueth on him that sent mee, hath euerlasting life, and shall not come into condemnation: but is passed from death vnto life. [25] Uerely, verely I say vnto you, The houre is comming, and now is, when the dead shall heare the voice of the Sonne of God: and they that heare, shall liue.
[26] For as the Father hath lyfe in hym selfe, so lykewyse hath he geuen to the Sonne to haue lyfe in him selfe. [27] And hath geuen hym power also to iudge, in that he is the Sonne of man. [28] Maruayle not at this: for the houre shal come in the which all that are in the graues, shal heare his voyce: [29] And they shal come forth, that haue done good, vnto the re-surrection of lyfe: and they that haue done euyl, vnto the resurrection of dam-nation.	[26] For as the Father hath life in him self: so he hath giuen to the Sonne also to haue life in him self: [27] and he hath giuen him povver to doe iudgement also, because he is the Sonne of man. [28] Mar-ueil not at this, because the houre com-meth vvherein al that are in the graues, shal heare his voice, [29] and they that haue done good things, shal come forth into the resurrection of life: but they that haue done euil, into the resurrection of iudgement. [30] I can not of my self doe any thing. As I heare, so I iudge: and my iudgement is iust. because I seeke not	[26] For as the Father hath life in himselfe: so hath he giuen to the Sonne to haue life in himselfe: [27] And hath giuen him authoritie to execute iudgement also, because he is the Sonne of man. [28] Maruell not at this: for the houre is comming, in the which all that are in the graues shall heare his voice, [29] And shall come foorth, they that haue done good, vnto the resurrection of life, and they that haue done euill, vnto the resurrection of damnation. [30] I can of mine owne selfe doe nothing: as I heare, I iudge: and my iudgement is iust, be-cause I seeke not mine owne will, but the
[30] I can of mine own self do nothyng at all: as I heare, I iudge: and my iudge-ment is iust: because I seke not myne		

‘ ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με[d].
‘ 31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής. 32 ἄλλος
‘ ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστιν ἡ μαρτυρία ἣν μαρτυρεῖ
‘ περὶ ἐμοῦ. 33 Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ·
‘ 34 ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς
‘ σωθῆτε. 35 ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε [e]ἀγαλ-
‘ λιαθῆναι| πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. 36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ
‘ Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ πατὴρ ἵνα τελειώσω αὐτὰ, [f]αὐτὰ τὰ ἔργα
‘ ἃ ἐγὼ ποιῶ,| μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκε· 37 καὶ ὁ πέμψας με
‘ πατὴρ, αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ [g]ἀκηκόατε πώποτε,|
‘ οὔτε εἶδος αὐτοῦ ἑωράκατε. 38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε [h]μένοντα ἐν ὑμῖν,|
‘ ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. 39 Ἐρευνᾶτε τὰς γραφὰς,

[d] Rec. + πατρός. [e] Rec. ἀγαλλιασθῆναι. [f] Alex. αὐτὰ τ. ἔ. ἃ. π. [g] Alex. πώποτε ἀκηκόατε.

WICLIF—1380.

fadir that sente me, 31 if I bere witnessynge of my silf: my witnessynge is not trewe, 32 another is that beerith witnessynge of me: and I woot that his witnessynge is trewe that he berith of me. 33 ȝe senten to Ion: and he bare witnessynge to truthe, 34 but I take not witnessynge of man: but I seie these thingis, that ȝe be saaf, 35 he was a lanterne brennynge, and schynynge, but ȝe wolden glade at an hour in his liȝt. 36 but I haue more witnessynge thanne Ion, for the werkis that my fadir ȝaf to me to perfourme hem: thilke werkis that I do beren witnessynge of me, that the fadir sente me, 37 ℣ the fadir that sente me: he bare witnessynge of me, nether ȝe herden euer his vois, nether ȝe saien his liknesse, 38 and ȝe han not his word dwellynge in ȝou: for ȝe bileuen not to hym whom he sente,

39 seke ȝe scripturis in whiche ȝe gessen to haue euerlastynge liif, and tho it ben that beren witnessynge of me, 40 and ȝe wolen not come to me, that ȝe haue liif, 41 I take not clerenesse of men, 42 but I haue knowun ȝou that ȝe han not the loue of god in ȝou, 43 I cam in the name of my fadir, and ȝe token not me, if another come in his owne name, ȝe schuln resceyuen him, 44 hou moun ȝe bileue that resceyuen glorie eche of other, and ȝe seken not the glorie that is of god alone? 45 nyle ȝe gesse that I am to accuse ȝou anentis the fadir, it is moises that accusith ȝou: in whom ȝe hopen, 46 for if ȝe bileueden to moises, parauenture ȝe schulden bileue also to me, for he wroot of me, 47 but if ȝe bileue not to his letters: hou schuln ȝe bileue to my wordis?

6. AFTIR these thingis ihesus wente ouer the see of galilee: that is teberias, 2 and a greete multitude sued hym: for

woot, *know*. thilke, *that*. clerenesse, *glory*. moun, *may*. nyle, *not*. anentis, *with*. sued, *followed*.

TYNDALE—1534.

awne will, but the will of the father which hath sent me. 31 Yf I beare witnes of my selfe, my witnes is not true. 32 Ther is a nother that beareth witnes of me, and I am sure that the witnes whiche he beareth of me, is true.

33 Ye sent vnto Iohn, and he bare witnes vnto the truthe. 34 But I receave not the recorde of man. Neverthelesse, these thinges I saye, that ye might be safe. 35 He was a burninge and a shyninge light, and ye wolde for a season have reioysed in his light. 36 But I have greater witnes then the witnes of Iohn. For the workes which the father hath geven me to fynisshe: the same workes which I do, beare witnes of me, that the father sent me. 37 And the father him silfe which hath sent me, beareth witnes of me. Ye have not hearde his voyce at eny tyme, nor ye have sene his shape: 38 therto his wordes have ye not abydinge in you. For whome he hath sent: him ye beleve not.

39 Searche the scriptures, for in them ye thinke ye have eternall lyfe: and they are they which testify of me. 40 And yet will ye not come to me, that ye might have lyfe. 41 I receave not prayse of men. 42 But I knowe you, that ye have not the love of God in you, 43 I am come in my fathers name, and ye receave me not. Yf another shall come in his awne name, him will ye receave. 44 How can ye beleve which receave honoure one of another, and seke not the honoure that commeth of God only?

45 Doo not thinke that I wyll accuse you to my father. Ther is one that accuseth you, even Moses in whom ye trust. 46 For had ye beleved Moses, ye wold have beleved me: for he wrote of me. 47 But now ye beleve not his writinge: how shall ye beleve my wordes.

6. AFTER these thinges Iesus went his waye over the see of Galile nye to a cyte called Tiberias. 2 And a greate multitude folowed him, because they had sene

CRANMER—1539.

but the wyll of the father which hath sent me 31 If I shulde beare wytnes of my selfe, my wytnes were not true. 32 Ther is another that beareth wytnes of me: ¶ I am sure, that the wytnes which he beareth of me, is true.

33 Ye sent vnto Iohn, and he bare wytnes vnto the trueth. 34 But I receaue not the recorde of man. Neuerthelesse, these thinges I saye that ye myght be safe. 35 He was a burnynge, and a shynynge lyght, and ye wolde for a season haue reioysed in his light. 36 But I haue greater wytnes, then the wytnes of Iohn. For the workes which the father hath geuen me to fynysshe, the same workes that I do, beare wytnes of me, that the father hath sent me. 37 And the father himselfe which hath sent me hath borne witnes of me. Ye haue not hearde his voyce at eny tyme, nor sene his shape: 38 his word haue ye not abydinge in you. For whom he hath sent, him ye beleue not.

39 Search the scriptures, for in them ye thinke ye haue eternall lyfe and they are they whych testify of me. 40 And yet wyll ye not come to me, that ye might haue lyfe. 41 I receaue not prayse of men. 42 But I knowe you, that ye haue not the loue of God in you. 43 I am come in my fathers name and ye receaue me not. If another come in his awne name, him wyll ye receaue: 44 How can ye beleue, which receaue honoure one of another, and seke not the honoure that commeth of God onely?

45 Do not thyncke that I wyll accuse you to my father. Ther is one that accuseth you: euen Moses in whom ye trust. 46 For had ye beleued Moses, ye wolde haue beleued me for he wrote of me. 47 But yf ye beleue not hys writynges: how shall ye beleue my wordes?

6. AFTER these thynges Iesus went hys waye ouer the see of Galile which is the see of Tiberias 2 and a great multitude folowed hym, because they sawe

'ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι
'περὶ ἐμοῦ· [40] καὶ οὐ θέλετε ἐλθεῖν πρός με, ἵνα ζωὴν ἔχητε. [41] Δόξαν παρὰ
'ἀνθρώπων οὐ λαμβάνω· [42] ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ
'ἔχετε ἐν ἑαυτοῖς. [43] ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου, καὶ οὐ λαμβά-
'νετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε. [44] πῶς δύνασθε
'ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ
'μόνου Θεοῦ οὐ ζητεῖτε; [45] μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα·
'ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. [46] εἰ γὰρ ἐπιστεύετε
'Μωσῇ, ἐπιστεύτε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. [47] εἰ δὲ τοῖς ἐκείνου
'γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύσετε;'

VI. Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς
Τιβεριάδος· [2] [i]καὶ ἠκολούθει| αὐτῷ ὄχλος πολύς, ὅτι [k]ἑώρων| [l]τὰ σημεῖα ἃ ἐποίει ἐπὶ

[h] Alex. ἐν ὑμῖν μένοντα. [i] Alex. ἠκολούθει δὲ. [k] Alex. ἐθεώρουν s. ἐθεώρων. [l] Rec. + αὐτοῦ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
own wyl, but the wyl of the Father which hath sent me. [31] If I should beare wytnes of my selfe: my wytnes were not true. [32] There is another that beareth wytnes of me, and I am sure that the wytnes which he beareth of me, is true. [33] Ye sent vnto Iohn, and he bare wytnes vnto the truthe. [34] But I receaue not the recorde of man: Neuerthelesse, these thynges I say, that ye myght be safe. [35] He was a burning, and a shynyng candel: and ye would for a season haue reioysed in his lyght. [36] But I haue greater wytnes then the wytnes of Iohn: for the workes which the Father hath geuen me to finishe, the same workes that I do, beare wytnes of me, that the Father sent me. [37] And the Father hym selfe which hath sent me, beareth witnesse of me. Ye haue not heard hys voyce at any tyme, nor ye haue sene his shape. [38] And hys wordes haue ye not abydyng in you: for whome he hath sent, hym ye beleue not. [39] Search the Scriptures: for in them ye thinke ye haue eternal lyfe: and they are they which testifie of me.	my vvill, but the vvill of him that sent me. [31] If I giue testimonie of my self, my testimonie is not true. [32] There is an other that giueth testimonie of me: and I knovv that the testimonie is true vvhich he giueth of me. [33] You sent to Iohn: and he gaue testimonie to the truth. [34] But I receiue not testimonie of man: but I say these things that you may be saued. [35] He vvas the lampe burning and shining. And you vvould for a time reioyce in his light. [36] But I haue a greater testimonie then Iohn. For the vvorkes vvhich the Father hath giuen me to perfit them: the very vvorkes them selues vvhich I doe, giue testimonie of me, that the Father hath sent me. [37] And the Father that sent me, him self hath giuen testimonie of me. neither haue you heard his voice at any time, nor seen his shape, [38] and his vvord you haue not remaining in you: because vvhom he hath sent, him you beleeue not. [39] Search the scriptures, for you thinke in them to haue life euerlasting: and the same are they that giue testimonie of me:	will of the Father, which hath sent me. [31] If I beare witnesse of my selfe, my witnesse is not true. [32] There is another that beareth witnesse of me, and I know that the witnesse which he witnesseth of me, is true. [33] Ye sent vnto Iohn, and he bare witnesse vnto the trueth. [34] But I receiue not testimonie from man: but these things I say, that ye might be saued. [35] He was a burning and a shining light: and ye were willing for a season to reioyce in his light. [36] But I haue greater witnesse then that of Iohn: for the workes which the Father hath giuen me to finish, the same workes that I doe, beare witnesse of mee, that the Father hath sent me. [37] And the Father himselfe which hath sent mee, hath borne witnesse of me. Ye haue neither heard his voice at any time, nor seene his shape. [38] And ye haue not his word abiding in you: for whom he hath sent, him ye beleeue not. [39] Search the Scriptures, for in them ye thinke ye haue eternal life, and they are they which testifie of me.
[40] And yet wyl ye not come to me, that ye myght haue lyfe. [41] I receaue not prayse of men. [42] But I knowe you, that ye haue not the loue of God in you. [43] I am come in my Fathers name, and ye receaue me not: If another shal come in his owne name, him wyl ye receaue. [44] How can ye beleue which receaue honour one of another, and seke not the honour that commeth of God onely? [45] Do not thinke that I wyl accuse you to my Father: There is one that accuseth you, euen Moses, in whome ye trust. [46] For had ye beleued Moses, ye would haue beleued me: for he wrote of me. [47] But seying ye beleue not his wrytynges, how shal ye beleue my wordes?	[40] and you vvil not come to me that you may haue life. [41] Glorie of men I receiue not. [42] But I haue knovven you, that the loue of God you haue not in you. [43] I am come in the name of my Father, and you receiue me not: if an other shal come in his ovvne name, him you vvil receiue. [44] Hovv can you beleeue, that receiue glorie one of an other: and the glorie vvhich is of God only, you seeke not? [45] Thinke not that I vvil accuse you to the Father. there is that accuseth you, Moyses, in vvhom you trust. [46] For if you did beleeue Moyses: you vvould perhaps beleeue me also. for of me he hath vvritten. [47] And if you doe not beleeue his vvritings: hovv vvil you beleeue my vvordes?	[40] And ye will not come to me, that ye might haue life. [41] I receiue not honour from men. [42] But I know you, that yee haue not the loue of God in you. [43] I am come in my Fathers Name, and ye receiue mee not: if another shall come in his owne name, him ye will receiue. [44] How can ye beleeue, which receiue honour one of another, and seeke not the honor that commeth from God onely? [45] Doe not thinke that I will accuse you to the Father: there is one that accuseth you, euen Moses, in whom ye trust? [46] For had ye beleeued Moses, yee would haue beleeued me: for he wrote of me. [47] But if yee beleeue not his writings, how shall ye beleeue my words?
6. AFTER these thynges, Iesus went his way ouer the sea of Galile, nye to a citie called Tiberias: [2] And a great multitude folowed him, because they saw his	6. AFTER these things IESVS vvent beyond the sea of Galilee, vvhich is of Tiberias: [2] and a great multitude folovved him, because they savv the signes	6. AFTER these things Iesus went ouer the sea of Galilee, which is the sea of Tiberias: [2] And a great multitude folowed him, because they saw his miracles which

τῶν ἀσθενούντων. [3] *ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.* [4] *ἦν δὲ ἐγγὺς τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων.* [5] *ἐπάρας οὖν* [m]*ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς,| καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φίλιππον, 'Πόθεν* [n]*ἀγοράσωμεν| ἄρτους, ἵνα φάγωσιν οὗτοι;'* [6] *Τοῦτο δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί* [o]*ἔμελλε| ποιεῖν.* [7] *ἀπεκρίθη αὐτῷ Φίλιππος, 'Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος* [p]*αὐτῶν| βραχύ τι λάβῃ.'* [8] *Λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου,* [9] *'Ἔστι παιδάριον* [q]*ἓν| ὧδε,* [r]*ὃ| ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους;'* [10] *Εἶπε δὲ ὁ Ἰησοῦς, 'Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν.' ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ.* [s]*ἀνέπεσον| οὖν| οἱ| ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι.* [11] *ἔλαβε δὲ| τοὺς ἄρτους*

[m] Alex. *τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς.* [n] Rec. *ἀγοράσομεν.* [o] Alex. *ἤμελλε.* [p] Alex. = *αὐτῶν.* [q] Alex. = *ἕν.* [r] Alex. *ὅς.* [s] Alex. *ἀνέπεσαν.*

WICLIF—1380.

thei saien the tokenes that he dide on hem that weren sike, [3] therfor, ihesus wente in to a hille, and sate there with hise disciplis, [4] and the pask was ful nyȝ: a feest dai of the iewis, [5] therfor whanne ihesus hadde lefte up his iȝen, and hadde seen that a greet multitude cam to hym, he seith to filip: wherof schulen we bie looues: that thes men ete? [6] but he seide this thing: temptynge hym, for he wiste what he was to do, [7] filip answerid to hym, the looues of twei hundrid pens, sufficen not to hem: that eche man take a litil what, [8] oon of hise disciplis andrewe the brother of symounte petir: seith to him, [9] a child is here that hath fyue barli loues and twei fischis, but what ben these among so many, [10] therfor ihesus seith, make ȝe hem sitte to the mete, and there was myche hey in the place, ꝛ so men saten to the mete as fyue thousand in noumbre, [11] and ihesus took fyue loues, ꝛ whanne he hadde do thankyngis: he departid to men that saten at the mete, and also of the fischis as myche as thei wolden,

[12] and whanne thei weren fillid: he seide to his disciplis, gadere ȝe the relefis that ben lefte: that thei perische not, [13] and so thei gaderiden and filliden twelue coffyns of reliif of the fyue barli loues and twei fischis: that leften to hem that hadden eten. [14] therfor the men whanne thei hadden seen the signe that he hadde don: seiden, for this is verrili the profete that is to come in to the world. [15] And whanne ihesus hadde knowen, that thei weren to come to take hym and make hym kyng, he fleiȝ aloone efte in to an hille.

[16] and whanne euentide was comen, hise disciplis wenten doun to the see, [17] and thei wenten up in to a boot, and thei camen ouer the see in to cafernaum and

iȝen, *eyes* wiste, *knew.* relefis, *relicks.*
coffyns, *baskets.* fleiȝ, *fled.* efte, *again.*

TYNDALE—1534.

his myracles which he dyd on them that were diseased. [3] And Iesus went vp into a mountayne, and there he sate with his disciples. [4] And ester, a feast of the Iewes, was nye. [5] Then Iesus lifte vp his eyes, and sawe a greate company come vnto him, and sayde vnto Philip: whence shall we bye breed that these might eate. [6] This he sayde to prove him: for he him sylfe knewe what he wolde do.

[7] Philip answered him, two hondred peny worthe of breed are not sufficient for them, that every man have a litell. [8] Then sayde vnto him, one of his disciples, Andrew Simon Peters brother. [9] There ys a lad here, which hath fyve barly loves and two fisshes: but what is that amonge so many? [10] And Iesus sayde. Make the people sit doune: Ther was moche grasse in the place. And the men sate doune, in nombre, about five thousande. [11] And Iesus toke the breed, and gave thankes, and gave to the disciples, and his disciples to them that were set doune. And lykwyse of the fysshes, as moche as they wolde.

[12] When they had eaten ynough, he sayd vnto his disciples: gadder vp the broken meate that remayneth: that nothinge be loost. [13] And they gadered it to geder, and fylled twelve baskettes with the broken meate, of the five barly loves, which broken meate remayned vnto them that had eaten. [14] Then the men, when they had sene the myracle that Iesus dyd, sayde: This is of a trueth the Prophet that shuld come into the worlde.

[15] When Iesus perceaved that they wolde come, and take him vp, to make him kinge, he departed agayne into a mountayne him silfe a lone.

[16] And when even was come, his disciples went vnto the see [17] and entred into a shyppe, and went over the see vnto

CRANMER—1539.

his myracles whych he dyd on them that were diseased. [3] And Iesus went vp into a mountayne, and there he sate wyth hys disciples. [4] And easter, a feast of the Iewes was nye.

[5] When Iesus then lyfte vp his eyes, and sawe a great company come vnto hym, he sayeth vnto Philip: whence shall we bye breed, that these maye eate? [6] This he sayd to proue him: for he him selfe knew, what he wolde do.

[7] Philip answered him two hundred peny worthe of breed are not sufficient for them, that euery man maye take a lytell. [8] One of his disciples (Andrew, Simon Peters brother) sayeth vnto him: [9] There is a lad here, which hath fyue barly loues and two fysshes: but what are they amonge so many? [10] And Iesus sayde: Make the people syt downe. Ther was moch grasse in that place. So the men sate downe in nombre, about fyue thousand. [11] And Iesus toke the breed: And whan he had geuen thanckes, he gaue to the disciples, and the disciples to them that were set downe. And lykewyse of the fysshes as moch as they wolde.

[12] When they had eaten ynough, he sayeth vn to his disciples: gather vp the broken meate which remayneth, that nothynge be lost. [13] And they gathered it together, and fylled twelue baskettes with the broken meate: of the fyue barly loaues: which broken meate remayned vnto them that had eaten. [14] Then those men (when they had sene the myracle that Iesus dyd) sayd: this is of a trueth the same Prophete, that shulde come into the worlde. [15] When Iesus therfore perceaued, that they wolde come, and take him vp to make him kyng, he departed agayne into a mountayne him selfe alone.

[16] And when euen was now come, his disciples went downe vnto the see, [17] and gat vp into a shippe, and came ouer the

ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε [w]τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ| τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. [12] ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ, ‘Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μή τι ‘ἀπόληται.’ [13] Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσε τοῖς βεβρωκόσιν. [14] οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησε σημεῖον ὁ Ἰησοῦς, ἔλεγον, ‘Ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ‘ὁ ἐρχόμενος εἰς τὸν κόσμον.’ [15] Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἁρπάζειν αὐτὸν, ἵνα ποιήσωσιν [x]αὐτὸν| βασιλέα, ἀνεχώρησε [y]πάλιν| εἰς τὸ ὄρος αὐτὸς μόνος.

[16] Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, [17] καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. καὶ

[t] Const. = οὖν. [u] Alex. = οἱ. [v] Alex. ἔλαβεν οὖν. [w] Alex. = τοῖς μαθηταῖς, οἱ δὲ μαθηταί. [x] Const. = αὐτὸν. [y] Const. = πάλιν.

GENEVA—1557.

miracles, which he dyd on them that were diseased. [3] Then Iesus went vp into a mountayne, and there he sate with his disciples. [4] And Easter, a feast of the Iewes was nie. [5] Then IESVS lyft vp his eyes, and saw a great compagnie come vnto him, and sayd vnto Philip, Whence shal we bye bread, that these myght eat? [6] (This he sayd to proue hym: for he him selfe knewe what he would do) [7] Philip answered him, Two hundred penyworth of bread is not sufficient for them, that euery man may take a lytel. [8] Then sayd vnto him one of his disciples, Andrew Simon Peters brother, [9] There is a litle boye here, which hath fiue barely loaues, and two fyshes: but what are they among so many?

[10] And Iesus sayd, Make the people syt downe. There was muche grasse in that place. Then the men sate downe in nombre, about fiue thousand. [11] And Iesus toke the bread, and gaue thankes, and gaue to the disciples, and his disciples to them that were set downe: and lykewyse of the fyshes as muche as they would. [12] And when they were satisfied, he sayd vnto his disciples, Gather vp the broken meate whiche remayneth, that nothyng be lost. [13] Then they gathered it together, and fylled twelue baskettes with the broken meat, of the fyue barly loaues, which fragments remayned vnto them that had eaten. [14] Then the men when they had sene the miracle that Iesus dyd, sayd, This is of a trueth that Prophet that should come into the world. [15] When Iesus therfore perceaued that they would come, and take hym to make him king, he departed agayne into a mountayne him selfe alone.

[16] And when euen was nowe come, his disciples went downe vnto the sea: [17] And entred into a shyp, and went ouer the sea towardes Capernaum: and anone

RHEIMS—1582.

vvhich he did vpon those that vvere sicke. [3] IESVS therfore went vp into the mountaine, and there he sate vvith his Disciples.

[4] And the Pasche vvas at hand, the festiual day of the Ievves. [5] Vvhen IESVS therfore had lifted vp his eies, and savv that a very great multitude commeth to him, he saith to Philippe, Vvhence shal vve bie bread: that these may eate? [6] And this he said, tempting him. for him self knevv vvhat he vvould doe? [7] Philippe ansvvered him, Tvvo hundred penie vvorth of bread is not sufficient for them, that euery man may take a litle peece. [8] One of his Disciples, Andrevv the brother of Simon Peter, saith to him, [9] There is a boy here that hath fiue barley loaues, and tvvo fishes: but vvhat are these among so many? [10] IESVS therfore saith, Make the men to sit dovvne. And there vvas much grasse in the place. The men therfore sate dovvne, in number about fiue thousand. [11] IESVS therfore tooke the loaues: and vvhen he had giuen thankes, he distributed to them that sate. in like maner also of the fishes as much as they vvould. [12] And after they vvere filled, he said to his Disciples, Gather the fragments that are remaining, lest they be lost. [13] They gathered therfore, and filled tvvelue baskets vvith fragments of the fiue barley loaues, vvhich remained to them that had eaten. [14] Those men therfore vvhen they had seen vvhat a signe IESVS had done, said, That this is the Prophet in deede that is to come into the vvorld. [15] IESVS therfore vvhen he knevv that they vvould come to take him, and make him king, he fled againe into the mountaine him self alone.

[16] And vvhen euen vvas come, his Disciples vvent dovvne to the sea. [17] And vvhen they vvere gone vp into the shippe, they came beyond the sea into Capharnáum.

AUTHORISED—1611.

hee did on them that were diseased. [3] And Iesus went vp into a mountaine, and there hee sate with his Disciples. [4] And the Passeouer, a feast of the Iewes, was nigh.

[5] When Iesus then lift vp his eyes, and saw a great company come vnto him, he saith vnto Philip, Whence shall we buy bread, that these may eate? [6] (And this he said to proue him: for he himselfe knew what he would doe) [7] Philip answered him, Two hundred peniworth of bread is not sufficient for them, that euery one of them may take a little. [8] One of his disciples, Andrew, Simon Peters brother, saith vnto him, [9] There is a lad here, which hath fiue barley loaues, and two small fishes: but what are they among so many? [10] And Iesus said, Make the men sit downe. Now there was much grasse in the place. So the men sate downe, in number about fiue thousand.

[11] And Iesus tooke the loaues, and when he had giuen thankes, hee distributed to the disciples, and the disciples to them that were set downe, and likewise of the fishes, as much as they would. [12] When they were filled, he said vnto his disciples, Gather vp the fragments that remaine, that nothing be lost. [13] Therefore they gathered them together, and filled twelue baskets with the fragments of the fiue barley loaues, which remained ouer and aboue, vnto them that had eaten. [14] Then those men, when they had seene the miracle that Iesus did, sayd, This is of a trueth that Prophet that should come into the world.

[15] When Iesus therefore perceiued that they would come and take him by force, to make him a King, he departed againe into a mountaine himselfe alone. [16] And when euen was now come, his disciples went downe vnto the sea, [17] And entred into a ship, and went ouer the sea towards

σκοτία ἤδη ἐγεγόνει, καὶ [z]οὐκ| ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, [18] ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος διηγείρετο. [19] ἐληλακότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν. [20] ὁ δὲ λέγει αὐτοῖς, Ἐγώ εἰμι· μὴ φο-
βεῖσθε.' [21] Ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως [a]τὸ πλοῖον ἐγένετο| ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

[22] Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης, [b]ἰδὼν| ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν [c]ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ,| καὶ ὅτι οὐ συνεισῆλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ [d]πλοιάριον,| ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· [23] (ἄλλα δὲ ἦλθε πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ Κυρίου·) [24] ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι

[z] Alex. οὔπω. [a] Alex. ἐγένετο τὸ πλοῖον. [b] Alex. εἶδον s. εἶδεν. [c] Alex. = ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ.

WICLIF—1380.

derknessis weren made thanne, and ihesus was not comen to hem, [18] and for a greet wynde blewe: the see roos up, [19] therfor whanne thei hadden rowid as fyue and twenti furlongis or thritti: thei seen ihesus walkynge on the see, and to be ny3 the boot, and thei dredden, [20] and he seide to hem, I am: nyle 3e drede, [21] therfor thei wolden take hym in to the boot: and anoon the boot was at the lond, to whiche thei wenten.

[22] On the tother dai the puple that stood ouer the see saie: that there was noon other boot there but oon, & that ihesus entrid not with his disciplis in to the boot, but hise disciplis aloone wenten, [23] but other bootis camen fro tiberias bisidis the place where thei hadden ete breed, and dide thankyngis to god, [24] therfor whanne the puple hadde seen that ihesus was not there nether hise disciplis, thei wenten up in to botis, and camen to cafarnaum sekynge ihesus, [25] and whanne thei hadden founden him ouer the see: thei seiden to hym, rabi, hou cam thou hidir? [26] ihesus answerid to hem and seide, truli truli I seie to 3ou, 3e seken me not for 3e saien the myraclis, but for 3e eten of loues and weren fillid, [27] worche 3e not mete that perischith, but that dwellith in to euerlastynge liif, whiche mete mannes sone schal 3eue to 3ou, for god the fadir hath markid hym,

[28] therfor thei seiden to hym, what schuln we do, that we worche the werkis of god, [29] ihesus answerid: and seide to hem, this is the werke of god, that 3e bileue to hym: whom he sente, [30] therfor thei seiden to hym, what tokene thanne doist thou, that we seen and bileue to thee, what worchist thou? [31] oure fadris eten

nyle, *not*. 3eue, *give*.

TYNDALE—1534.

Capernaum. And anonne it was darcke, and Iesus was not come to them. [18] And the see arose with a greate winde that blew. [19] And when they had rowen aboute a .xxv. or a .xxx. furlonges, they sawe Iesus walke on the see, and drawe nye vnto the shyp, and they were afrayed. [20] And he sayde vnto them: It is I, be not a frayde. [21] Then wolde they have receaved him into the shyp, and the ship was by and by at the londe whyther they went.

[22] The daye folowynge, the people which stode on the other syde of the see, sawe that ther was none other shyp theare, save that one wher in his disciples were entred, and that Iesus went not in with his disciples in the ship: but that his disciples were gone awaye alone. [23] How be it, ther came other shippes from Tiberias nye vnto the place, where they ate breed, when the Lorde had blessed. [24] Then when the people sawe that Iesus was not there nether his disciples, they also toke shippinge and came to Caparnaum sekinge for Iesus.

[25] And when they had founde him on the other syde of the see, they sayd vnto him: Rabbi, when camest thou hidder? [26] Iesus answered them and sayde: verely verely I saye vnto you: ye seke me, not because ye sawe the myracles: but because ye ate of the loves, and were filled. [27] Laboure, not for the meate which perissheth, but for the meate that endureth vnto everlastynge lyfe, whiche meate the sonne of man shall geve vnto you. For him hath god the father sealed.

[28] Then sayd they vnto him: what shall we do that we myght worke the workes of God? [29] Iesus answered and sayde vnto them. This is the worke of God, that ye beleve on him, whom he hath sent. [30] They sayde vnto him: what signe shewest thou then, that we maye se and beleve the? What doest thou worke? [31] Oure fathers dyd eate Manna in the

CRANMER—1539.

see vnto Capernaum. And it was now darcke, and Iesus was not come to them. [18] And the see arose with a greate wynde that blew. [19] So when they had rowen about a .xxv. or .xxx. furlonges, they sawe Iesus walking on the see, and drawing nye vnto the shippe, and they were afrayed. [20] But he sayeth vnto them: It is I, be not afrayde. [21] Then wold they haue receaued him into the shyp, and immediatly the shyp was at the lande whither they went.

[22] The daye folowynge whan the people (whych stode on the other syde of the see) sawe, that ther was none other shyp there, saue that one wher into his disciples were entred, and that Iesus went not in with his discyples into the ship: but that his disciples were gone awaye alone [23] (Howbeit, ther cam other shippes from Tiberias nye vnto the place, where they dyd eate bred, after that the Lord had geuen thankes) [24] when the people therfore sawe that Iesus was not there, nether his disciples, they also toke shipping, and came to Capernaum, sekynge for Iesus.

[25] And when they had founde him on the other syde of the see, they sayde vnto him: Rabbi, when camest thou hyther? [26] Iesus answered them, and sayde: verely verely I saye vnto you: ye seke me, not because ye sawe the myracles but because ye dyd eate of the loaues, and were fylled.

[27] Laboure not for the meate which perissheth, but for that which endureth vnto euerlastinge lyfe, which meate the sonne of man shall geue vnto you. For him hath God the father sealed.

[28] Then sayde they vnto him: what shall we do, that we myght worcke the worckes of God? [29] Iesus answered and sayde vnto them: This is the worke of God, that ye beleue on him, whom he hath sent. [30] They sayde therfore vnto him: what sygne shewest thou then, that we maye se, and beleue the? What doest thou worcke? [31] Oure fathers dyd eate Manna in the

Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, [e]ἐνέβησαν αὐτοὶ εἰς τὰ [f]πλοῖα, καὶ
ἦλθον εἰς Καπερναοὺμ, ζητοῦντες τὸν Ἰησοῦν. [25] *καὶ εὑρόντες αὐτὸν πέραν τῆς*
θαλάσσης, εἶπον αὐτῷ, ‘Ῥαββὶ, πότε ὧδε γέγονας;’ [26] *Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς*
καὶ εἶπεν, ‘Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἴδετε σημεῖα, ἀλλ’ ὅτι
‘ ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. [27] *ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολ-*
‘ λυμένην, ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου
‘ ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ Θεός.’ [28] *Εἶπον οὖν πρὸς αὐτὸν,*
‘ Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;’ [29] *Ἀπεκρίθη [g]ὁ Ἰησοῦς καὶ*
εἶπεν αὐτοῖς, ‘ Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα [h]πιστεύσητε εἰς ὃν ἀπέστειλεν
‘ ἐκεῖνος.’ [30] *Εἶπον οὖν αὐτῷ, ‘ Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύ-*
‘ σωμέν σοι; τί ἐργάζῃ; [31] *οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθώς*

[d] Alex. πλοῖον. [e] Rec. ἐνέβησαν καὶ αὐτοὶ εἰς τὰ. [f] Alex. πλοιάρια. [g] Const. = ὁ. [h] Alex. πιστεύητε.

GENEVA—1557.

it was darke, and Iesus was not come to them.

[18] And the sea arose with a great wynd that blewe. [19] And when they had rowed about fiue and twenty, or thirtei furlonges, they saw Iesus walkyng on the sea, and drawyng nye vnto the shyp: and were afrayd. [20] And he sayd vnto them, It is I, be not afrayd. [21] Then moste willingly they receaued hym into the shyp, and the ship was by and by at the land, whither they went. [22] The day folowyng, the people which stode on the other syde of the sea, sawe that there was none other shyp there, saue that one, wherinto his disciples were entred, and that Iesus went not with his disciples in the shyp, but that his disciples were gone alone: [23] And that there came other shyppes from Tiberias nye vnto the place where they ate the bread, after the Lord had geuen thankes.

[24] Then when the people saw that Iesus was not there, nether his disciples, they also toke shyppyng, and came to Capernaum, sekyng for Iesus. [25] And when they had found hym on the other syde of the sea, they sayd vnto him, Rabbi, when cammest thou hyther? [26] Iesus answered them, and sayd, Verely verely I say vnto you, ye seke me not because ye saw the miracles, but because ye ate of the loaues, and were fylled. [27] Labour not for the meat which perisheth, but for the meat that endureth vnto euerlasting lyfe, which meat the Sonne of man shal geue vnto you: for hym hath God the Father sealed. [28] Then sayd they vnto hym, What shal we do, that we myght worke the workes of God? [29] Iesus answered, and said vnto them, This is the worke of God, that ye beleue on him, whome he hath sent.

[30] They sayd therfore vnto hym, What sygne shewest thou then, that we may se, and beleue thee? What doest thou worke? [31] Our fathers dyd eat Manna in the

RHEIMS—1582.

and novv it vvas darke, and IESVS vvas not come vnto them [18] And the sea arose, by reason of a great vvinde that blevv. [19] Vvhen they had rovved therfore about fiue and tvventie or thirtie furlonges, they see IESVS vvalking vpon the sea, and to dravv nigh to the shippe, and they feared. [20] But he saith to them, It is I, feare not. [21] They vvould therfore haue taken him into the shippe: and forthvvith the shippe vvas at the land to vvhich they vvent.

[22] The next day, the multitude that stoode beyond the sea, savv that there vvas no other boate there but one, and that IESVS had not entred into the boate vvith his Disciples, but that his Disciples only vvere departed: [23] but other boates came in from Tiberias beside the place vvhere they had eaten the bread, our Lord giuing thankes. [24] Vvhen therfore the multitude savv that IESVS vvas not there, nor his Disciples, they vvent vp into the boates, and came to Capharnaum seeking IESVS.

[25] And vvhen they had found him beyond the sea, they said to him, Rabbi, vvhen camest thou hither? [26] IESVS ansvvered them, and said, Amen, amen I say to you, you seeke me not because you haue seene signes, but because you did eate of the loaues, and vvere filled. [27] Vvorke not the meate that perisheth, but that endureth vnto life euerlasting, vvhich the Sonne of man vvil giue you. For him the Father, God, hath signed. [28] They said therfore vnto him, Vvhat shal vve doe that vve may vvorke the vvorkes of God?

[29] IESVS ansvvered, and said to them, This is the vvorke of God, that you beleeue in him vvhom he hath sent. [30] They said therefore to him, Vvhat signe therfore doest thou, that vve may see, and may beleeue thee? vvhat vvorkest thou? [31] Our fathers did eate Manna in the

AUTHORISED—1611.

Capernaum: and it was now darke, and Iesus was not come to them. [18] And the sea arose, by reason of a great wind that blew. [19] So when they had rowed about fiue and twentie, or thirtie furlongs, they see Iesus walking on the sea, and drawing nigh vnto the ship: and they were afraid. [20] But he saith vnto them, It is I, be not afraid. [21] Then they willingly receiued him into the ship, and immediately the ship was at the land whither they went.

[22] The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, saue that one whereinto his Disciples were entred, and that Iesus went not with his Disciples into the boat, but that his disciples were gone away alone: [23] Howbeit there came other boats from Tiberias, nigh vnto the place where they did eat bread, after that the Lord had giuen thankes: [24] When the people therefore saw that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus. [25] And when they had found him on the other side of the sea, they sayd vnto him, Rabbi, when camest thou hither? [26] Iesus answered them, and said, Uerely, verely I say vnto you, Ye seeke me, not because ye saw the miracles, but because yee did eate of the loaues, and were filled. [27] [a] Labour not for the meat which perisheth, but for that meat which endureth vnto euerlasting life, which the Sonne of man shal giue vnto you: for him hath God the Father sealed. [28] Then said they vnto him, What shall we doe, that we might worke the workes of God? [29] Iesus answered, and said vnto them, This is the worke of God, that ye beleeue on him whom he hath sent. [30] They said therefore vnto him, What signe shewest thou then, that we may see, and beleeue thee? What doest thou worke?

[31] Our fathers did eate Manna in the

[a] *Or*, worke not.

ʻ ἐστι γεγραμμένον, "Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν."' [32] Εἶπεν οὖν
αὐτοῖς ὁ Ἰησοῦς, ʻ Ἀμὴν ἀμὴν λέγω ὑμῖν, Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ
ʻ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν
ʻ ἀληθινόν. [33] ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν
ʻ διδοὺς τῷ κόσμῳ.' [34] Εἶπον οὖν πρὸς αὐτὸν, ʻ Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον
ʻ τοῦτον.' [35] Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς, ʻ Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος
ʻ πρός με, οὐ μὴ πεινάσῃ· καὶ ὁ πιστεύων εἰς ἐμὲ, οὐ μὴ διψήσῃ πώποτε. [36] ἀλλ'
ʻ εἶπον ὑμῖν ὅτι καὶ ἑωράκατέ με, καὶ οὐ πιστεύετε. [37] πᾶν ὃ δίδωσί μοι ὁ πατὴρ,
ʻ πρὸς ἐμὲ ἥξει· καὶ τὸν ἐρχόμενον πρός με οὐ μὴ ἐκβάλω ἔξω· [38] ὅτι καταβέβηκα
[i]ἐκ| τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός
με. [39] τοῦτο δὲ ἐστι τὸ θέλημα τοῦ πέμψαντός με [k]πατρὸς,| ἵνα πᾶν ὃ δέδωκέ μοι,

[i] Alex. ἀπὸ. [k] Alex. = πατρὸς. [l] Const. αὐτὸν. [m] Rec. δέ. [n] Alex. πατρός μου. [o] Alex. ἐγὼ ἐν.

WICLIF—1380.

manna in deserte? as it is writun, he ȝaf to hem breed, fro heuene to ete, [32] therfor ihesus seith to hem, truli truli I seie to ȝou, moises ȝaf ȝou not breed fro heuene, but my fadir ȝeueth ȝou verri breed fro heuene, [33] for it is verri brede that cometh doun fro heuene, and ȝeueth liif to the world,

[34] therfor thei seiden to him, lord euer ȝeue us this breed, [35] and ihesus seide to hem, I am breed of liif, he that cometh to me: schal not hungre, he that bileueth in me schal neuer thrist, [36] but I seide to ȝou that ȝe han seen me: and ȝe bileueden not. [37] Al thing that the fadir ȝeueth to me schal come to me, and I schal not cast him out: that cometh to me, [38] for I cam doun fro heuene, not that I do my wille: but the wille of hym that sente me, [39] ℣ this is the wille of the fadir that sente me, that al thing that the fadir ȝaf me, I lese not of it, but aȝen reise it in the last dai, [40] ℣ this is the wille of my fadir that sente me, that eche man that seeth the sone, and bileueth in hym: haue euerlastynge liif, and I schal aȝenreise him in the last dai,

[41] therfor iewis grucchiden of hym for he hadde seide. I am breed that cam doun fro heuene, [42] and thei seiden, whether this is not ihesus the sone of Ioseph: whos fadir and modir we han knowen, hou thanne seith this that I cam doun fro heuene? [43] therfor ihesus answerid and seide to hem, nyle ȝe grucche to gidre. [44] No man mai come to me, but if the fadir that sente me drawe hym, and I schal aȝenreise hym in the last dai, [45] it is writun in profetis, and alle men schuln be able for to be tauȝte of god, eche man that herde of the fadir and hath lerned: cometh to me, [46] not for ony man hath

verri, *true.* ȝeue, *give.* aȝen, *again.* aȝenreise, *raise again.* nyle, *not.*

TYNDALE—1534.

desert, as yt is written: He gave them breed from heaven to eate. [32] Iesus sayde vnto them: verely, verely I saye vnto you: Moses gave you breed from heaven: but my father geveth you the true breed from heaven. [33] For the breed of God is he which commeth doune from heaven and geveth lyfe vnto the worlde.

[34] Then sayde they vnto him: Lorde, ever moore geve vs this breed. [35] And Iesus sayde vnto them: I am that breed of life. He that commeth to me, shall not honger: and he that beleveth on me shall never thurst. [36] But I sayed vnto you: that ye have sene me, and yet beleve not. [37] All that the father geveth me, shall come to me: and him that cometh to me, I cast not awaye. [38] For I came doune from heaven: not to do myne awne will, but his will which hath sent me. [39] And this is the fathers will which hath sent me, that of all which he hath geven me, I shuld loose no thinge: but shuld rayse it vp agayne at the last daye. [40] And this is the wyll of him that sent me: that euery man which seith the sonne and beleveth on him, have everlastinge lyfe. And I will rayse him vp at the last daye.

[41] The Iewes then murmured at him, because he sayde: I am that breed which is come doune from heaven. [42] And they sayde: Is not this Iesus the sonne of Ioseph, whose father and mother we knowe? How ys yt then that he sayeth, I came doune from heaven? [43] Iesus answered and sayde vnto them. Murmur not betwene youre selves. [44] No man can come to me except the father which hath sent me, drawe him. And I will rayse him vp at the last daye. [45] It is written in the Prophetes, that they shall all be taught of God. Every man therfore that hath hearde and hath learned of the father commeth vnto me. [46] Not that eny man

CRANMER—1539.

desert as it is wrytten. He gaue them breed from heauen to eate. [32] Then Iesus sayde vnto them: verely verely I saye vnto you: Moses gaue you not that breed from heauen: but my father geueth you the true breed from heauen. [33] For the breed of God is he, which commeth downe from heauen, and geueth lyfe vnto the worlde.

[34] Then sayd they vnto him: Lord, euermore geue vs this breed. [35] And Iesus sayd vnto them. I am the breed of lyfe. He that commeth to me shall not honger: and he that beleueth on me shall neuer thurst [36] But I sayde vnto you: that ye also haue sene me, and yet ye beleue not. [37] All that the father geueth me shall come to me: and him that commeth to me, I cast not awaye. [38] For I came downe from heauen: not to do that I will, but that he wyll, whych hath sent me. [39] And thys is the fathers wyll which hath sent me, that of all whych he hath geuen me, I shal loose nothinge: but rayse them vp agayne at the last daye. [40] And this is the will of him that sent me: that euery one which seeth the sonne and beleueth on him, haue euerlasting lyfe. And I will rayse him vp at the last daye. [41] The Iewes then mnrmured at him, because he sayd: I am the breed (*of lyfe*) which came downe from heauen. [42] And they sayde: Is not thys Iesus the sonne of Ioseph, whose father and mother we knowe? How is it then that he sayeth, I came down from heauen? [43] Iesus answered and sayd vnto them. Murmur not amonge youre selues.

[44] No man can come to me, except the father which hath sent me, drawe hym: And I will rayse him vp at the last daye. [45] It is written in the Prophetes: and they shalbe all taught of God. Euery man therfore that hath hearde, and hath learned of the father, commeth vnto me. [46] Not that eny man hath sene the father, saue

'μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω [l]αὐτὸ ἐν| τῇ ἐσχάτῃ ἡμέρᾳ. [40] τοῦτο
'[m]γάρ| ἐστι τὸ θέλημα τοῦ [n]πέμψαντός με,| ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ
'πιστεύων εἰς αὐτὸν, ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν [o]ἐγὼ| τῇ ἐσχάτῃ
'ἡμέρᾳ.' [41] Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν, 'Ἐγώ εἰμι ὁ ἄρτος ὁ
'καταβὰς ἐκ τοῦ οὐρανοῦ·' [42] καὶ ἔλεγον, 'Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσὴφ,
'οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει [p]οὗτος,| Ὅτι ἐκ τοῦ
'οὐρανοῦ καταβέβηκα;' [43] Ἀπεκρίθη [q] ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, 'Μὴ γογγύζετε
'μετ' ἀλλήλων. [44] οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με
'ἑλκύσῃ αὐτὸν, [r]καὶ ἐγὼ| ἀναστήσω αὐτὸν [s]ἐν| τῇ ἐσχάτῃ ἡμέρᾳ. [45] ἔστι γεγραμ-
'μένον ἐν τοῖς προφήταις, "Καὶ ἔσονται πάντες διδακτοὶ [t]Θεοῦ." Πᾶς [u] ὁ
'[v]ἀκούων| παρὰ τοῦ πατρὸς καὶ μαθὼν, ἔρχεται πρός με· [46] οὐχ ὅτι τὸν πατέρα

[p] Alex. = οὗτος. [q] Rec. + οὖν. [r] Alex. κἀγώ. [s] Rec. = ἐν. [t] Rec. + τοῦ. [u] Rec. + οὖν. [v] Rec. ἀκούσας.

GENEVA—1557.

desert as it is wrytten, He gaue them bread from heauen to eat. [32] Then Iesus sayd vnto them, Verely verely I say vnto you, Moses gaue you not bread from heauen: but my Father geueth you the true bread from heauen. [33] For the bread of God, is he which commeth downe from heauen, and geueth lyfe vnto the world. [34] Then they sayd vnto hym, Lord, euermore geue vs this bread. [35] And Iesus sayd vnto them, I am the bread of lyfe: He that commeth to me, shal not hunger: and he that beleueth on me shal neuer thurst.

[36] But I sayd vnto you, That ye also haue sene me, and yet beleue not. [37] All that the Father geueth me, shal come to me: and hym that cometh to me, I cast not away: [38] For I came downe from heauen, not to do myne own wyl, but his wil which hath sent me. [39] And it is the Fathers wyl which hath sent me, that of all which he hath geuen me, I should loose nothing, but should rayse it vp agayne at the last day. [40] And this is the wyl of him that sent me, that euery man which seeth the Sone, and beleueth on hym, haue euerlasting lyfe: and I wyl raise him vp at the last day.

[41] The Iewes then murmured at him, because he sayd, I am that bread which is come downe from heauen. [42] And they sayd, Is not this Iesus the sonne of Ioseph, whose father and mother we knowe? How is it then that he sayth, I came downe from heauen? [43] Iesus answered and sayd vnto them, Murmur not among your selues. [44] No man can come to me except the Father which hath sent me drawe him: And I wil rayse him vp at the last day. [45] It is wrytten in the Prophetes, And they shalbe all taught of God. Euery man therfore that hath heard, and hath learned of the Father, cometh vnto me.

[46] Not that any man hath sene the

RHEIMS—1582.

desert, as it is vvritten, *Bread from heauen he gaue them to eate.* [32] IESVS therfore said to them, Amen, amen I say to you, Moyses gaue you not the bread from heauen, but my Father giueth you the true bread from heauen. [33] For the bread of God it is that descendeth from heauen, and giueth life to the vvorld. [34] They said therfore vnto him, Lord, giue vs alvvaies this bread. [35] And IESVS said to them, I am the bread of life, he that commeth to me, shal not hunger: and he that beleeueth in me, shal neuer thirst. [36] But I said to you that both you haue seen me and you beleeue not. [37] Al that the Father giueth me, shal come to me: and him that commeth to me I vvil not cast forth.

[38] Because I descended from heauen, not to doe mine ovvne vvil, but the vvil of him that sent me. [39] For this is the vvil of him that sent me, the Father: that al that he hath giuen me I leese not thereof: but raise it in the last day. [40] And this is the vvil of my father that sent me: that euery one that seeth the Sonne, and beleeueth in him, haue life euerlasting, and I vvil raise him in the last day.

[41] The Ievves therfore murmured at him, because he had said, I am the bread vvhich descended from heauen: [42] and they said, Is not this IESVS the sonne of Ioseph, vvhose father and mother vve knovv? Hovv then saith he, That I descended from heauen? [43] IESVS therfore ansvvered and said to them, Murmure not one to an other: [44] no man can come to me, vnles the Father that sent me, dravv him: and I vvil raise him vp in the last day. [45] It is vvritten in the Prophets, *And al shal be docible of God* Euery one that hath heard of the Father, and hath learned, commeth to me. [46] Not that any man hath seen the Father, but he vvhich

AUTHORISED—1611.

desert, as it is written, He gaue them bread from heauen to eate. [32] Then Iesus said vnto them, Uerely, verely I say vnto you, Moses gaue you not that bread from heauen, but my Father giueth you the true bread from heauen. [33] For the bread of God is hee which commeth downe from heauen, and giueth life vnto the world. [34] Then said they vnto him, Lord, euermore giue vs this bread.

[35] And Iesus said vnto them, I am the bread of life: hee that commeth to me, shall neuer hunger: and he that beleeueth on me, shall neuer thirst. [36] But I said vnto you, that ye also haue seene me, and beleeue not. [37] All that the Father giueth mee, shall come to mee; and him that commeth to me, I will in no wise cast out. [38] For I came downe from heauen, not to do mine owne will, but the will of him that sent me. [39] And this is the Fathers wil which hath sent me, that of all which he hath giuen mee, I should lose nothing, but should raise it vp againe at the last day. [40] And this is the will of him that sent me, that euery one which seeth the Sonne, and beleeueth on him, may haue euerlasting life: and I will raise him vp at the last day.

[41] The Iewes then murmured at him, because hee said, I am the bread which came downe from heauen. [42] And they said, Is not this Iesus the sonne of Ioseph, whose father and mother we know? How is it then that hee sayth, I came downe from heauen? [43] Iesus therefore answered, and said vnto them, Murmure not among your selues. [44] No man can come to me, except the Father which hath sent me, draw him: and I will raise him vp at the last day. [45] It is written in the Prophets, And they shall be all taught of God. Euery man therefore that hath heard, and hath learned of the Father, commeth vnto me, [46] Not that any man hath seene the

ʻ [w]τις ἑώρακεν·| εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ, οὗτος ἑώρακε τὸν πατέρα. [47] ἀμὴν ἀμὴν
ʻ λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, ἔχει ζωὴν αἰώνιον. [48] ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς.
ʻ [49] οἱ πατέρες ὑμῶν ἔφαγον [x]τὸ μάννα ἐν τῇ ἐρήμῳ,| καὶ ἀπέθανον· [50] οὗτός ἐστιν
ʻ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τὶς ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ.
ʻ [51] ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβὰς· ἐάν τις φάγῃ ἐκ τούτου
ʻ τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σάρξ μου ἐστὶν,
ʻ [y]ἣν ἐγὼ δώσω| ὑπὲρ τῆς τοῦ κόσμου ζωῆς. [52] Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ
Ἰουδαῖοι λέγοντες, ʻ Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν;ʼ [53] Εἶπεν
οὖν αὐτοῖς ὁ Ἰησοῦς, ʻ Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ
ʻ υἱοῦ τοῦ ἀνθρώπου, καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. [54] ὁ
ʻ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον, [z]καὶ ἐγὼ|

[w] Alex. ἰώρ. τις. [x] Alex. ἐν τῇ ἐρ. τ. μ. [y] Alex.= ἣν ἐγὼ δώσω. [z] Alex. κἀγώ.

WICLIF—1380.

seen the fadir, but this that is of god hath seen the fadir, [47] sothli sothli I seie to ȝou, he that bileueth in me: hath euerlastinge liif, [48] I am breed of liif, [49] ȝoure fadris eten manna in desert: and ben deed. [50] this is breed comynge doun fro heuene, that if ony man ete therof: he die not, [51] I am lyuynge breed that cam doun fro heuene, if ony man ete of this breed he schal lyue with outen ende, and the breed that I schal ȝeue: is my fleisch, for the liif of the world,

[52] therfor the iewis chidden to gidre and seiden, hou mai this ȝeue to us his fleisch to ete, [53] therfor ihesus seith to hem. truli truli I seie to ȝou but ȝe eten the flesch of mannes sone, and drynken his blood: ȝe schuln not haue liif in ȝou, [54] he that etith my fleisch and drinkith my blood, hath euerlastinge liif, and I schal aȝen, reise hym in the last dai, [55] for my fleisch is uerri mete: and my blood is uerri drynke, [56] he that etith my fleisch and drynkith my blood: dwellith in me and I in hym, [57] as my fadir lyuynge sente me: ¶ I lyue for the fadir, and he that etith me: he schal lyue for me, [58] this is breed that cam doun fro heuene, not as ȝoure fadris eten manna: and ben deed, he that etith this breed: schal lyue with outen ende.

[59] He seide these thingis in the synagoge techynge in cafernaum, [60] therfor many of hise disciplis herynge seiden, this word is hard: who mai here it, [61] but ihesus witinge at hym silf, that hise disciplis grucchiden of this thing: seide to hem, this thing sclaundrith ȝou, [62] therfor if ȝe seen mannes sone stiynge wher he was bifore [63] it is the spirit that quykeneth, the fleisch profitith no thing, the wordis

sothli, *truly*. ȝeue, *give*. aȝen, *again*. uerai, *true*. witinge, *knowing*. stiynge, *ascending*.

TYNDALE—1534.

hath sene the father, save he which is of God: the same hath sene the father.

[47] Verely verely I saye vnto you, he that beleveth on me, hath everlastinge lyfe. [48] I am that breed of lyfe. [49] Youre fathers dyd eate Manna in the wildernes and are deed. [50] This is that breed which commeth from heaven, that he which eateth of it, shuld also not dye. [51] I am that lyvinge breed which came doune from heaven. Yf eny man eate of this breed, he shall live forever. And the breed that I will geve, is my flesshe, which I will geve for the lyfe of the worlde.

[52] And the Iewes strove amonge them selves sayinge: How can this felowe geve vs his flesshe to eate? [53] Then Iesus sayde vnto them: Verely, verely I saye vnto you, except ye eate the flesshe of the sonne of man, and drinke his bloude, ye shall not have lyfe in you. [54] Whosoever eateth my flesshe, and drinketh my bloude, hath eternall lyfe: and I will rayse him vp at the last daye. [55] For my flesshe is meate in dede: and my bloude is drynke in dede. [56] He that eateth my flesshe and drynketh my bloude, dwelleth in me and I in him. [57] As the lyvinge father hath sent me, even so lyve I by my father: and he that eateth me, shall live by me. [58] This is the breed which cam from heaven: not as youre fathers have eaten Manna and are deed. He that eateth of this breed, shall live ever.

[59] These thinges sayd he in the synagoge as he taught in Capernaum. [60] Many of his disciples, when they had herde this, sayde: this is an herde sayinge: who can abyde the hearinge of it? [61] Iesus knew in him selfe, that his disciples murmured at it, and sayde vnto them: Doth this offende you? [62] What and yf ye shall se the sonne of man ascende vp where he was before? [63] It is the sprete that quyckeneth, the flesshe proffeteth nothinge.

CRANMER—1539.

he which is of God: the same hath sene the father.

[47] Verely verely I saye vnto you: he that putteth his trust in me, hath euerlastinge lyfe. [48] I am that breed of lyfe. [49] Youre fathers dyd eate Manna in the wyldernes, and are deed. [50] Thys is that breed, which commeth downe from heauen, that a man maye eate therof, and not dye. [51] I am that lyuinge bread, which came downe from heauen. If eny man eate of this bread, he shall liue for euer. And the breed that I will geue, is my flesshe, which I wyll geue for the lyfe of the worlde.

[52] The Iewes therfore stroue amonge them selues, saying: How can this felow geue vs that flessh of his, to eate? [53] Then Iesus sayde vnto them: Verely, verely I saye vnto you, except ye eate the flesshe of the sonne of man, and drincke his bloude: ye haue no lyfe in you. [54] Whoso eateth my flesshe ¶ dryncketh my bloude, hath eternall lyfe, and I wyll rayse him vp at the last daye [55] For my flesshe is meate in dede: and my bloude is drincke in dede. [56] He that eateth my flesshe and drinketh my bloude, dwelleth in me and I in him. [57] As the lyuinge father hath sent me, and I liue for the father: Euen so he that eateth me, shall lyue by the meanes of me. [58] This is that breed, which cam downe from heauen: not as youre fathers dyd eate Manna, and are deed. He that eateth of this breed, shall lyue euer.

[59] These thinges sayd he in the synagoge, as he taught inCapernaum. [60] Many therfore of his disciples (when they had herde this) sayde: this is an harde sayinge: who can abyde the hearinge of it? [61] Iesus knew in hym selfe, that his disciples murmured at it, and he sayd vnto them: Doth this offende you? [62] What and yf ye shall se the sonne of man ascende vp thither where he was before? [63] It is the sprete that quyckeneth, the flessh proffeteth

ʻ ἀναστήσω αὐτὸν [a]ἐν| τῇ ἐσχάτῃ ἡμέρᾳ. [55] ἡ γὰρ σάρξ μου [b]ἀληθῶς| ἐστι βρῶσις,
ʻ καὶ τὸ αἷμά μου [b]ἀληθῶς| ἐστι πόσις. [56] ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου
ʻ τὸ αἷμα, ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ. [57] καθὼς ἀπέστειλέ με ὁ ζῶν πατὴρ, κἀγὼ
ʻ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, κἀκεῖνος [c]ζήσεται| δι' ἐμέ. [58] οὗτός ἐστιν
ʻ ὁ ἄρτος ὁ [d]ἐκ τοῦ| οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες [e]ὑμῶν| τὸ
ʻ μάννα, καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα.' [59] *Ταῦτα*
εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ. [60] *Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν*
μαθητῶν αὐτοῦ εἶπον, ʻ *Σκληρός ἐστιν* [f]*οὗτος ὁ λόγος| τίς δύναται αὐτοῦ ἀκούειν ;*'
[61] *Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ,*
εἶπεν αὐτοῖς, ʻ *Τοῦτο ὑμᾶς σκανδαλίζει;* [62] *ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου*
ʻ *ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;* [63] *τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ*

[a] Rec. = ἐν. [b] Alex. ἀληθής. [c] Alex. ζήσει. [d] Alex. ἐξ. [e] Alex. = ὑμῶν. [f] Alex. ὁ λ. οὗτος

GENEVA—1557.

Father, saue he which is of God, the same hath sene the Father. 47 Verely verely I say vnto you, He that beleueth on me, hath euerlasting lyfe. 48 I am that bread of lyfe. 49 Your fathers dyd eat Manna in the wyldernes, and are dead. 50 This is that bread which commeth downe from heauen, that he which eateth of it, should not dye. 51 I am that liuyng bread which came downe from heauen: If any man eat of this bread, he shal liue for euer: and the bread that I wyl geue, is my fleshe, which I wyl geue for the lyfe of the world.

52 Then the Iewes stroue among them selues, saying, How can this felow geue vs his fleshe to eat? 53 Then Iesus sayd vnto them, Verely verely I say vnto you, Except ye eat the fleshe of the Sonne of man, and dryncke his bloud, ye haue no lyfe in you. 54 Whosoeuer eateth my fleshe, and drincketh my bloud, hath eternal lyfe: and I wyl rayse him vp at the last day.

55 For my fleshe is meat in dede, and my bloud is drincke in dede. 56 He that eateth my fleshe, and dryncketh my bloud dwelleth in me, and I in hym. 57 As the lyuing Father hath sent me, euen so lyue I by the Father: and so he that eateth me shal lyue by me. 58 This is that bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead: He that eateth of thys bread, shal lyue euer. 59 These thynges sayd he in the Synagoge, as he taught in Capernaum.

60 Many therefore of his disciples (when they heard this) sayd, This is an hard saying, who can abyde the hearing of it? 61 Iesus knewe in hym selfe, that his disciples murmured at it, and sayd vnto them, Doth this offende you? 62 What and if ye shulde se the Sonne of man ascende vp where he was before? 63 It is the Sprite that quickeneth, the fleshe

RHEIMS—1582.

is of God: this hath seen the Father. 47 Amen, amen I say to you, he that beleeueth in me, hath life euerlasting. 48 I am the bread of life. 49 Your fathers did eateManna in the desert: and they died.

50 This is the bread that descendeth from heauen: that if any man eate of it, he die not. 51 I am the liuing bread, that came dovvne from heauen. If any man eate of this bread, he shal liue for ever: and the bread vvhich I vvil giue, is my flesh for the life of the vvorld.

52 The Ievves therfore stroue among them selues, saying, Hovv can this man giue vs his flesh to eate? 53 Iesvs therfore said to them, Amen, amen I say to you, Vnles you eate the flesh of the Sonne of man, and drinke his bloud, you shal not haue life in you. 54 He that eateth my flesh, and drinketh my bloud, hath life euerlasting: and I vvil raise him vp in the last day. 55 For my flesh, is meate in deede: and my bloud is drinke in deede.

56 He that eateth my flesh, and drinketh my bloud, abideth in me, and I in him. 57 As the liuing father hath sent me, and I liue by the father: and he that eateth me, the same also shal liue by me. 58 This is the bread that came dovvne from heauen. Not as your fathers did eate Manna, and died. He that eateth this bread, shal liue for euer. 59 These things he said teaching in the Synagogue, in Capharnáum.

60 Many therfore of his Disciples hearing it, said, This saying is hard, and vvho can heare it? 61 But Iesvs knovving vvith him self that his Disciples murmured at this, he said to them, Doth this scandalize you? 62 If then you shal see the Sonne of man ascend vvhere he vvas before? 63 It is the spirit that quickeneth, the flesh profiteth nothing. The vvordes

AUTHORISED—1611.

Father; saue hee which is of God, hee hath seene the Father. 47 Uerely, verely I say vnto you, Hee that beleeueth on me, hath euerlasting life. 48 I am that bread of life. 49 Your fathers did eate Manna in the wildernesse, and are dead. 50 This is the bread which commeth downe from heauen, that a man may eate thereof, and not die. 51 I am the liuing bread, which came downe from heauen. If any man eate of this bread, he shall liue for euer: and the bread that I will giue, is my flesh, which I will giue for the life of the world. 52 The Iewes therefore stroue amongst themselues, saying, How can this man giue vs his flesh to eate?

53 Then Iesus sayd vnto them, Uerely, verely I say vnto you, Except yee eate the flesh of the sonne of man, and drinke his blood, yee haue no life in you. 54 Whoso eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him vp at the last day. 55 For my flesh is meate indeede, and my blood is drinke indeede.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 57 As the liuing Father hath sent me, and I liue by the Father: so, he that eateth me, euen he shall liue by me. 58 This is that bread which came downe from heauen: not as your fathers did eate Manna, and are dead: he that eateth of this bread, shall liue for euer. 59 These things said hee in the Synagogue, as he taught in Capernaum. 60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying, who can heare it?

61 When Iesus knew in himselfe, that his disciples murmured at it, hee said vnto them, Doeth this offend you? 62 *What* and if yee shall see the sonne of man ascend vp where hee was before? 63 It is the spirit that quickeneth, the flesh

ʻ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ [g]λελάληκα| ὑμῖν, πνεῦμά ἐστι καὶ ζωή ἐστιν.
ʻ [64] ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν.' Ἤδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς,
τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώσων αὐτόν. [65] Καὶ ἔλεγε,
ʻ Διὰ τοῦτο εἴρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν μὴ ᾖ δεδομένον
ʻ αὐτῷ ἐκ τοῦ πατρός [h]μου.'| [66] Ἐκ τούτου πολλοὶ [i]ἀπῆλθον τῶν μαθητῶν αὐτοῦ|
εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. [67] εἶπεν οὖν ὁ Ἰησοῦς τοῖς
δώδεκα, ʻ Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;' [68] Ἀπεκρίθη [k]αὐτῷ Σίμων Πέτρος,
ʻ Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις· [69] καὶ ἡμεῖς πεπι-
ʻ στεύκαμεν, καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ [l]Χριστὸς ὁ υἱὸς| τοῦ Θεοῦ [m].' [70] Ἀπεκρίθη
αὐτοῖς [n]ὁ Ἰησοῦς,| ʻ Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς
ʻ διάβολός ἐστιν;' [71] Ἔλεγε δὲ τὸν Ἰούδαν Σίμωνος [o]Ἰσκαριώτην· οὗτος γὰρ
[p]ἤμελλεν| [q]αὐτὸν παραδιδόναι,| εἷς ὢν ἐκ τῶν δώδεκα.

[g] Rec. λαλῶ. [h] Alex. = μου. [i] Alex. τῶν μαθητῶν αὐτοῦ ἀπῆλθον. [k] Rec. + οὖν. [l] Alex. ἅγιος. [m] Rec. + τοῦ ζῶντος.
[n] Const. = ὁ Ἰησοῦς. [o] Alex. Ἰσκαριώτου. [p] Alex. ἤμελλεν. [q] Alex. παραδιδόναι αὐτὸν.

WICLIF—1380.

that I haue spokun to ȝou: ben spirit, and liif, [64] but there ben summe of ȝou: that bileuen not, for ihesus wiste fro the bigynnynge: whiche weren bileuynge, and who was to bitraie hym, [65] and he seide, therfor I seide to ȝou, that no man mai come to me: but it were ȝouun to him of my fadir,

[66] fro this tyme many of his disciplis wenten abak and wenten not now with hym, [67] therfor ihesus seide to the twelue, whether ȝe wolen also go aweie? [68] and symount petir answerid to hym, lord to whom schulen we go: thou hast wordis of euerlastynge liif, [69] and we bileuen and han knowen: that thou art crist the sone of god, [70] therfor ihesus answerid to hem, whether I chees not ȝou twelue ȝ oon of ȝou is a fende, [71] he seide this of iudas of symounte scarioth, for this was to bitraie hym: whanne he was oon of the twelue.

7. AFTIR these thingis ihesus walkid in to galilee, for he wolde not walke in to iudee, for the iewis souȝten to sle hym, [2] ȝ there was nyȝ a feest dai of the iewis, senofegia, [3] and his britheren seiden to him, passe fro hennes, and go in to iudee: that also thi disciplis seen thi werkis that thou doist. [4] for no man doith ony thing in hidlis: and hym silf sekith to be opene, if thou doist these thingis: schewe thi silf to the world, [5] for neither hise britheren bileueden in hym,

[6] therfor ihesus seith to hem, my tyme ys not ȝit: but ȝoure tyme is euermore redi, [7] the world mai not hate ȝou, sothli it hatith me, for I bere witnessynge therof that the werkis of it ben yuel. [8] go ȝe up to this feest dai: but I schal not go up to this feest dai for my tyme is not ȝit fulfillid, [9] whanne he hadde seide these thingis: he dwelte in galile, [10] and aftir that hise britheren weren gon up: thanne

wiste, *knew*. ȝouun, *given*. nyȝ, *nigh*. hidlis, *private*. sothli, *truly*. yuel, *evil*.

TYNDALE—1534.

The wordes that I speake vnto you, are sprete and lyfe. [64] But ther are some of you that beleve not. For Iesus knewe from the begynnynge, which they were that beleved not, and who shuld betraye him. [65] And he sayde: Therfore sayde I vnto you: that no man can come vnto me, except it were geven vnto him of my father.

[66] From that tyme many of his disciples went backe, and walked no moore with him. [67] Then sayde Iesus to the twelve: will ye alsoo goo awaye? [68] Then Simon Peter answered: Master to whom shall we goo? Thou haste the wordes of eternall lyfe, [69] and we beleve and knowe, that thou arte Christ the sonne of the lyvinge God. [70] Iesus answered them: Have not I chosen you twelve, and yet one of you is the devyll? [71] He spake it of Iudas Iscariot the sonne of Simon. For he it was that shuld betraye him, and was one of the twelve.

7. AFTER that, Iesus went about in Galile and wolde not go about in Iewry, for the Iewes sought to kill him. [2] The Iewes tabernacle feast was at honde. [3] His brethren therfore sayde vnto him: get the hence and go into Iewry that thy disciples maye se thy workes that thou doest. [4] For ther is no man that doeth eny thinge secretly, and he him selfe seketh to be knowen. Yf thou do soche thinges, shewe thy selfe to the worlde. [5] For as yet his brethren beleved not in him.

[6] Then Iesus sayd vnto them: My tyme is not yet come, youre tyme is all waye redy. [7] The worlde cannot hate you. Me it hateth: because I testify of it, that the workes of it are evyll. [8] Go ye vp vnto this feast. I will not go vp yet vnto this feast, for my tyme is not yet full come. [9] These wordes he sayde vnto them and abode still in Galile. [10] But assone as his brethren were goone vp, then went he

CRANMER—1539.

nothinge. The wordes that I speake vnto you, are sprete and lyfe. [64] But there are some of you that beleue not. For Iesus knew from the beginninge, which they were, that beleued not, and who shulde betraye him. [65] And he sayd: therfore sayde I vnto you: that no man can come vnto me, except it were geuen vnto him of my father

[66] From that tyme many of his disciples went backe, and forsoke him, and walked no more with him. [67] Then sayde Iesus to the twelue: wyll ye also goo awaye? [68] Then Simon Peter answered him: Lord, to whom shall we go? Thou haste the wordes of eternall lyfe, [69] and we beleue and are sure that thou art Christ the sonne of the lyuynge God. [70] Iesus answereth them: Haue not I chosen you twelue, and one of you is a deuyll? [71] He spake of Iudas Iscariot the sonne of Simon. For he it was, that shuld betraye hym, beynge one of the twelue.

7. AFTER these thinges, Iesus went aboute in Galile: for he wolde not go aboute in Iewry because that the Iewes sought to kyll him. [2] The Iewes feast of tabernacles was at hande. [3] His brethren therfore sayde vnto him: get the hence, and go into Iewry, that thy discyples also maye se thy worckes that thou doest. [4] For ther is no man that doeth eny thynge in secret, and he him selfe seketh to be knowen openlye. If thou do soch thinges, shewe thy selfe to the world. [5] For his brethren beleued not in him.

[6] Then Iesus sayde vnto them: My tyme is not yet come: but youre tyme is all waye ready. [7] The worlde can not hate you. But me it hateth: because I testify of it, that the workes ther of are euill. [8] Go ye vp vnto this feast, I will not go vp yet vnto this feast, for my time is not yet full come. [9] Whan he had sayde these wordes vnto them he abode styll in Galile. [10] But as sone as his brethren were come, then

VII. [r]*Καὶ* [s]*μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.* [2] *Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία.* [3] *εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς·* [4] *οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παῤῥησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.* [5] *Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.* [6] *Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος.* [7] *οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.* [8] *ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν [t]ταύτην· [u]ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ [v]καιρὸς ὁ ἐμὸς οὔπω πεπλήρωται.* [9] *Ταῦτα* [w]*εἰπὼν* [x]*αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ.* [10] *Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ*

[r] Alex. = Καὶ. [s] Rec. περιεπάτει ὁ Ἰησοῦς μ. τ. [t] Alex. = ταύτην. [u] Rec. οὔπω. [v] Alex. ἐμὸς καιρὸς.
[w] Rec. + δὲ. [x] Alex. αὐτὸς.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
profiteth nothing. The wordes that I speake vnto you, are sprit and lyfe. 64 But there are some of you that beleue not. For Iesus knewe from the begynnyng, which they were that beleued not, and who should betraye hym.	that I haue spoken to you, be spirit and life. 64 But there be certaine of you that beleeue not. For IESVS knevv from the beginning vvho they vvere that did not beleeue, and vvho he vvas that vvould betray him. 65 And he said, Therfore did I say to you, that no man can come to me, vnles it be giuen him of my Father. 66 After this many of his Disciples vvent backe: and novv they vvalked not vvith him.	profiteth nothing: the wordes that I speake vnto you, they are Spirit, and they are life. 64 But there are some of you that beleeue not. For Iesus knew from the beginning, who they were that beleeued not, and who should betray him.
65 And he sayd, Therfore sayd I vnto you, That no man can come vnto me, except it were geuen vnto hym of my Father. 66 From that tyme, many of his disciples went backe, and walked no more with hym. 67 Then sayd Iesus to the twelue, Wyl ye also go away? 68 Then Simon Peter answered, Master, to whome shal we go? Thou hast the wordes of eternal lyfe. 69 And we beleue and knowe that thou art Christe the Sonne of the liuing God. 70 Iesus answered them, Haue not I chosen you twelue, and yet one of you is a deuyl? 71 He spake it of Iudas Iscariot the sonne of Simon: for he it was that should betraye him, and was one of the twelue.	65 And he said, Therfore did I say to you, that no man can come to me, vnles it be giuen him of my Father. 66 After this many of his Disciples vvent backe: and novv they vvalked not vvith him. 67 IESVS therfore said to the Tvvelue, Vvhat, vvil you also depart? 68 Simon Peter therfore ansvvered him, Lord, to vvhom shal vve goe? thou hast the vvordes of eternal life. 69 And vve beleeue and haue knovven that thou art Christ the sonne of God. 70 IESVS ansvvered them, Haue not I chosen you the Tvvelue: and of you one is a deuil? 71 And he meant Iudas Iscariot, Simons sonne: for this same vvas to betray him, vvhereas he vvas one of the Tvvelue.	65 And he said, Therefore said I vnto you, that no man can come vnto me, except it were giuen vnto him of my Father. 66 From that time many of his disciples went backe, and walked no more with him. 67 Then said Iesus vnto the twelue, Will ye also goe away? 68 Then Simon Peter answered him, Lord, to whom shall we goe? Thou hast the words of eternall life. 69 And we beleeue and are sure that thou art that Christ, the Sonne of the liuing God. 70 Iesus answered them, Haue not I chosen you twelue, and one of you is a deuill? 71 He spake of Iudas Iscariot the sonne of Simon: for hee it was that should betray him, being one of the twelue.
7. AFTER that, Iesus went about in Galile: and wolde not abyde in Iewrie, for the Iewes soght to kyl hym. 2 The Iewes Tabernacle feast was at hand. 3 His brethren therfore sayd vnto hym, Get thee hence and go into Iewrie, that thy disciples may se thy workes that thou doest. 4 For ther is no man that doeth any thing secretly, and he hym selfe seketh to be knowen openly. If thou doest suche thynges, shewe thy selfe to the world. 5 For as yet his brethren beleued not in hym. 6 Then Iesus sayd vnto them, My tyme is not yet come: but your time is all way redy. 7 The world can not hate you: but me it hateth, because I testifie of it, that the workes of it are euil. 8 Go ye vp vnto this feast: I wil not go vp yet vnto this feast: for my time is not yet fulfilled. 9 These wordes he sayd vnto them, and abode styl in Galile.	7. AFTER these things IESVS vvalked into Galilee, for he vvould not vvalke into Ievvrie: because the Ievves sought to kil him. 2 And the festiual day of the Ievves, Scenopégia, vvas at hand. 3 And his brethren said to him, Passe from hence, and goe into Ievvrie: that thy Disciples also may see thy vvorkes vvhich thou doest. 4 For no man doeth any thing in secrete, and seeketh him self to be in publike. If thou doe these things, manifest thy self to the vvorld. 5 For neither did his brethren beleeue in him. 6 IESVS therfore saith to them, My time is not yet come: but youre time is alvvaies readie. 7 The vvorld can not hate you. but me it hateth: because I giue testimonie of it, that the vvorkes thereof are euil. 8 Goe you vp to this festiual day: I goe not vp to this festiual day: because my time is not yet accomplished.	7. AFTER these things, Iesus walked in Galilee: for hee would not walk in Iurie, because the Iewes sought to kill him. 2 Now the Iewes feast of Tabernacles was at hand. 3 His brethren therefore saide vnto him, Depart hence, and go into Iudea, that thy Disciples also may see the works that thou doest. 4 For there is no man that doeth any thing in secret, and hee himselfe seeketh to be knowen openly: If thou doe these things, shew thy selfe to the world. 5 For neither did his brethren beleeue in him. 6 Then Iesus said vnto them, My time is not yet come: but your time is alway ready. 7 The world cannot hate you, but me it hateth, because I testifie of it, that the workes thereof are euill. 8 Goe ye vp vnto this feast: I goe not vp yet vnto this feast, for my time is not yet full come. 9 When he had said these words vnto them, he abode still in Galilee.
10 But as sone as his brethren were gone	9 When he had said these things, him self taried in Galilee. 10 But after his brethren vvere gone vp, then he also	10 But when his brethren were gone vp,

αὐτὸς ἀνέβη [y] εἰς τὴν ἑορτὴν,| οὐ φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ. [11] Οἱ οὖν Ἰουδαῖοι
ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καί ἔλεγον, 'Ποῦ ἐστιν ἐκεῖνος;' [12] Καὶ γογγυσμὸς
πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. οἱ μὲν ἔλεγον, 'Ὅτι ἀγαθός ἐστιν·' ἄλλοι
[z] ἔλεγον, 'Οὔ· ἀλλὰ πλανᾷ τὸν ὄχλον.' [13] Οὐδεὶς μέντοι παῤῥησίᾳ ἐλάλει περὶ
αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.

[14] Ἤδη δὲ τῆς ἑορτῆς μεσούσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν, καὶ ἐδίδασκε.
[5 a] καὶ ἐθαύμαζον| οἱ Ἰουδαῖοι λέγοντες, 'Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς;'
[16] Ἀπεκρίθη [b] οὖν| αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, 'Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ,
' ἀλλὰ τοῦ πέμψαντός με. [17] ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ
' τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστιν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. [18] ὁ ἀφ'
' ἑαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος

[y] Alex. εἰς τὴν ἑορτὴν pon. post ἀδ. αὐτοῦ. [z] Rec. + δέ. [a] Alex. ἐθαύμαζον οὖν. [b] Rec. = οὖν.

WICLIF—1380.

he ȝede up to the feest dai, not opunli: but as in pryuyte, [11] therfor the iewis souȝten hym in the feest dai: and seiden, where is he? [12] and myche grucchynge was of hym among the puple, for summe seiden that he is good, and other seiden nai: but he disceyueth the puple, [13] netheles no man spake openli of hym: for drede of the iewis,

[4] but whanne the myddil feest dai cam: ihesus wente up in to the temple, ⁊ tauȝte, [15] and the iewis wondride and seide, hou canne this man lettris sithen he hath not lerned? [16] ihesus answerid to hem: and seide, myn doctryne is not myn, but his that sente me, [17] if ony man wole do his wille: he schal knowe of the techynge whether it be of god or I speke of my silf. [18] he that spekith of hym silf sekith his owne glorie, but he that sekith the glorie of hym that sente hym: is sothfast, and vnriȝtwisnesse is not in him,

[19] whether moises ȝaf not to ȝou a lawe? and noon of ȝou doith the lawe, what sekin ȝe to sle me: [20] and the puple answerid and seide, thou hast a deuel, who sekith to sle thee? [21] ihesus answerid and seide to hem, I have don o werk: and alle ȝe wondren, [22] therfor moises ȝaf to ȝou circumcisioun, not for it is of moises: but of the fadris, and in the saboth ȝe circumcididen a man, [23] if a man take circumcisioun in the saboth, that the lawe of moises be not brokun, han ȝe indignacioun to me, for I made al a man hool in the saboth? [24] nyle ȝe deme aftir the face, but deme ȝe a riȝtful dome, [25] therfor summe of ierusalem seiden, whether this is not he: whom the iewis seken to sle? [26] and lo, he spekith opunli: and thei seyn no thing to hym, whether the princis knewen verrili: that this is crist? [27] but we knowen this man of whennes he is,

ȝede, *went*. sothfast, *true*. o, *one*. nyle, *not*. deme, *judge*. dome, *judgment*.

TYNDALE—1534.

also vp vnto the feast: not openly but as it were prevely. [11] Then sought him the Iewes at the feast, and sayde: Where is he? [12] And moche murmurynge was ther of him amonge the people. Some sayde: He is good. Wother sayde naye, but he deceaveth the people. [13] How be it no man spake openly of him, for feare of the Iewes

[14] In the middes of the feast, Iesus went vp into the temple and taught. [15] And the Iewes marveylled sayinge: How knoweth he the scriptures, seynge that he never learned? [16] Iesus answered them, and sayde: My doctrine is not myne: but his that sent me. [17] If eny man will do his will, he shall knowe of the doctrine, whether it be of God, or whether I speake of my selfe. [18] He that speaketh of him selfe, seketh his awne prayse. But he that seketh his prayse that sent him, the same is true, and no vnrightewesnes is in him.

[19] Dyd not Moses geve you a lawe, and yet none of you kepeth the lawe? Why goo ye a boute to kyll me? [20] The people answered and sayde: thou hast the devyll: who goeth aboute to kyll the? [21] Iesus answered and sayde to them: I have done one worke, and ye all marvayle. [22] Moses therfore gave vnto you circumcision: not because it is of Moses, but of the fathers. And yet ye on the Saboth daye, circumcise a man. [23] If a man on the Saboth daye receave circumcision without breakinge of the lawe of Moses: disdayne ye at me, because I have made a man every whit whoale on the saboth daye? [24] Iudge not after the vtter aperaunce: but iudge rightewes iudgement.

[25] Then sayd some of them of Ierusalem: Is not this he whom they goo aboute to kyll? [26] Beholde he speaketh boldly, and they saye nothinge to him. Do the rulars knowe in dede, that this is very Christ? [27] How be it we knowe this man whence

CRANMER—1539.

went he also vp vnto the feast, not openly: but as it were preuely. [11] Then sought him the Iewes at the feast, and sayde: where is he? [12] And moch murmuringe was ther of him amonge the people. For some sayde: He is good, other sayde naye, but he deceaueth the people. [13] How be it no man spake openly of him, for feare of the Iewes.

[14] Now whan halfe of the feast was done, Iesus went vp into the temple, and taught. [15] And the Iewes marueyled, saying: How knoweth he the scriptures, seynge that he neuer learned? [16] Iesus answered them, and sayde: My doctrine is not myne: but his that sent me. [17] If eny man wyll be obedient vnto hys wyll, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe. [18] He that speaketh of him selfe, seketh his awne prayse. But he that seketh his prayse that sent him, the same is true, and no vnryghtewesnes is in him.

[19] Dyd not Moses geue you a lawe, and yet none of you kepeth the lawe? Why go ye about to kyll me? [20] The people answered and sayde: thou hast the deuill: who goeth aboute to kyll the? [21] Iesus answered, and sayde vn to them: I haue done one worcke, and ye all maruayle. [22] Moses therfore gaue vnto you the circumcisyon: not because it is of Moses, but of the fathers: and yet ye on the Saboth daye circumcyse a man. [23] If a man on the Saboth daye receaue circumcisyon without breakynge of the lawe of Moses: disdayne ye at me, because I haue made a man euery whit whoale on the Saboth daye? [24] Iudge not after the vtter aperaunce, but iudge with a ryghtewes iudgement.

[25] Then sayde some of them of Ierusalem: is not this he, whom they go about to kyll: [26] But lo, he speaketh boldly, and they saye nothing to him. Do the rulers knowe in dede, that this is very Christ? [27] Howbeit we know this man

‘ αὐτὸν, οὗτος ἀληθής ἐστι, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. [19] οὐ Μωσῆς δέδωκεν
‘ ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; τί με ζητεῖτε ἀποκτεῖναι;’
[20] [c]’Απεκρίθη ὁ ὄχλος καὶ εἶπε,| ‘Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;’ [21] ’Απε-
κρίθη [d]ὁ| Ἰησοῦς καὶ εἶπεν αὐτοῖς, ‘[e]Ἓν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε
‘ [22] διὰ τοῦτο· Μωσῆς δέδωκεν ὑμῖν τὴν περιτομὴν, (οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστὶν,
‘ ἀλλ’ ἐκ τῶν πατέρων·) καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. [23] εἰ περιτομὴν
‘ λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολᾶτε ὅτι
‘ ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ; [24] μὴ κρίνετε κατ’ ὄψιν, ἀλλὰ τὴν
‘ δικαίαν κρίσιν κρίνατε.’ [25] Ἔλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν, ‘Οὐχ οὗτός
‘ ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι; [26] καὶ ἴδε παῤῥησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι.
‘ μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν [e] ὁ Χριστός; [27] ἀλλὰ τοῦτον

[c] Alex. Ἀπεκρ. ὁ ὄχλος. [d] Const. = ὁ. [e] Rec. + ἀληθῶς.

GENEVA — 1557.

vp, then went he also vp vnto the feast: not openly, but as it were preuely. [11] Then the Iewes soght him at the feast, and sayd, Where is he? [12] And muche murmuring was ther of him, among the people: Some sayd, He is a good *man*. Other sayd, Naye: but he deceaueth the people. [13] How beit no man spake openly of him for feare of the Iewes. [14] Now when halfe the feast was done, Iesus went vp into the temple and taught. [15] And the Iewes marueyled, saying, How knoweth he the Scriptures, seyng that he neuer learned? [16] Iesus answered them, and sayd, My doctrine is not myne, but his that sent me. [17] If any man wil do his wil, he shal know of the doctrine, whether it be of God, or whether I speake of my selfe.

[18] He that speaketh of him selfe, seketh his owne prayse: but he that seketh his prayse that sent him, the same is true, and no vnryghtuousnes is in him. [19] Dyd not Moses geue you a lawe, and yet none of you kepeth the lawe? Why go ye about to kyl me? [20] The people answered, and sayd, Thou hast the deuil, who goeth about to kyl thee? [21] Iesus answered, and sayd to them, I haue done one worke, and ye all maruayle. [22] Moses therfore gaue vnto you Circumcision (not because it is of Moses, but of the fathers) and yet ye on the Sabbath day, circumcise a man. [23] If a man on the Sabbath day receaue circumcision wythout breakyng of the lawe of Moses, disdayne ye at me, because I haue made a man euery whit whole on the Sabbath day?

[24] Iudge not after the vtter appearance, but iudge rightuous iudgement. [25] Then sayd some of them of Ierusalem, Is not this he, whome they go about to kyl? [26] And beholde he speaketh openly, and they say nothing to him: do the rulers know in dede that this is very Christe? [27] Howbeit we knowe this man whence he

RHEIMS—1582.

vvent vp to the festiual day, not openly, but as it vvere in secrete. [11] The Ievves therfore sought him in the festiual day, and said, Vvhere is he? [12] And there vvas much murmuring in the multitude of him. For certaine said, That he is good. And others said, No, but he seduceth the multitudes. [13] Yet no man spake openly of him for feare of the Ievves.

[14] And vvhen the festiuitie vvas novv halfe done, IESVS vvent vp into the temple, and taught. [15] And the Ievves marueiled, saying, Hovv doth this man knovv letters, vvhereas he hath not learned? [16] IESVS ansvvered them, and said, My doctrine is not mine, but his that sent me. [17] If any man vvil doe the vvil of him, he shal vnderstand of the doctrine vvhether it be of God, or I speake of my self. [18] He that speaketh of him self, seeketh his ovvne glorie. But he that seeketh the glorie of him that sent him, he is true, and iniustice in him there is not. [19] Did not Moyses giue you the lavv, and none of you doeth the lavv? [20] Vvhy seeke you to kil me? The multitude ansvvered, and said, Thou hast a deuil, vvho seeketh to kil thee? [21] IESVS ansvvered, and said to them, One vvorke I haue done: and you doe al marueil. [22] Therfore Moyses gaue you circuncision: not that it is of Moyses, but of the fathers, and in the Sabboth you circuncise a man. [23] If a man receiue circuncision in the Sabboth, that the lavv of Moyses be not broken: are you angrie at me because I haue healed a man vvholy in the Sabboth?

[24] Iudge not according to the face, but iudge iust iudgement.

[25] Certaine therfore of Hierusalem said, Is not this he vvhom they seeke to kil? [26] And behold, he speaketh openly, and they say nothing to him. Haue the Princes knovven in deede that this is CHRIST? [27] But this man vve knovv vvhence he is.

AUTHORISED — 1611.

then went he also vp vnto the feast, not openly, but as it were in secret. [11] Then the Iewes sought him at the feast, and said, Where is he? [12] And there was much murmuring among the people, concerning him: For some said, Hee is a good man: Others said, Nay, but he deceiueth the people. [13] Howbeit, no man spake openly of him, for feare of the Iewes.

[14] Now about the middest of the feast, Iesus went vp into the Temple, and taught. [15] And the Iewes marueiled, saying, How knoweth this man [α] letters, hauing neuer learned? [16] Iesus answered them, My doctrine is not mine, but his that sent me. [17] If any man will doe his will, hee shall know of the doctrine, whether it be of God, or whether I speake of my selfe. [18] He that speaketh of himselfe, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no vnrighteousnesse is in him. [19] Did not Moses giue you the Law, and *yet* none of you keepeth the Law? Why goe ye about to kill me? [20] The people answered, and sayd, Thou hast a deuill: who goeth about to kill thee? [21] Iesus answered, and sayd vnto them, I haue done one worke, and yee all marueile. [22] Moses therefore gaue vnto you Circumcision (not because it is of Moses, but of the fathers) and yee on the Sabbath day circumcise a man. [23] If a man on the Sabbath day receiue circumcision, [β] that the Lawe of Moses should not be broken; are ye angry at me, because I haue made a man euery whit whole on the Sabbath day?

[24] Iudge not according to the appearance, but iudge righteous iudgement. [25] Then said some of them of Hierusalem, Is not this hee, whome they seeke to kill? [26] But loe, he speaketh boldly, and they say nothing vnto him: Doe the rulers know indeed that this is the very Christ? [27] Howbeit wee know this man whence hee is: but

[α] *Or*, learning. [β] *Or*, without breaking the law of Moses.

'οἴδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχεται, οὐδεὶς γινώσκει πόθεν ἐστίν.'
28 Ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, 'Κἀμὲ οἴδατε, καὶ οἴδατε
'πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν
'ὑμεῖς οὐκ οἴδατε· 29 ἐγὼ [f] οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ εἰμι, κἀκεῖνός με ἀπέ-
'στειλεν.' 30 Ἐζήτουν οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα,
ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ. 31 [g] Πολλοὶ δὲ ἐκ τοῦ ὄχλου| ἐπίστευσαν εἰς
αὐτὸν, καὶ ἔλεγον, '[h] Ὅτι| ὁ Χριστὸς ὅταν ἔλθῃ, [i] μήτι| πλείονα σημεῖα τούτων
'ποιήσει ὧν οὗτος ἐποίησεν;' 32 Ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος
περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν [k] οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας,| ἵνα
πιάσωσιν αὐτόν. 33 εἶπεν οὖν [l] ὁ Ἰησοῦς, 'Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι,
'καὶ ὑπάγω πρὸς τὸν πέμψαντά με. 34 ζητήσετέ με, καὶ οὐχ εὑρήσετε· καὶ ὅπου
'εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν.' 35 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοὺς, 'Ποῦ

[f] Rec. + δὲ. [g] Alex. Ἐκ τοῦ ὄχλου δὲ (οὖν) πολλοί. [h] Alex. = ὅτι. [i] Alex. μὴ. [k] Alex. οἱ ἀρχιερ. καὶ οἱ Φαρισ. ὑπηρέτας. [l] Rec. + αὐτοῖς.

WICLIF—1380.

but whanne crist schal come: no man woot of whennes he is, 28 therfor ihesus cried in the temple techynge and seide, ȝe knowun me and ȝe knowen of whennes I am, and I cam not of my silf: but he is trewe that sente me whom ȝe knowun not, I knowe hym, and if I seie that I knowe hym not: I schal be like to ȝou a lier, 29 but I knowe hym: for of hym I am: and he sente me, 30 therfor thei souȝten to take hym: and no man sette on hym hondis, for his our cam not ȝit, 31 and many of the puple bileueden in hym, and seiden, whanne crist schal come, whether he schal do mo tokenes: than tho that this doith?
32 farisies herden the puple musynge of hym these thingis. and the princis & farisies senten mynystris, to take hym. 33 therfor ihesus seid to hem, ȝit a litil tyme I am with ȝou: and I go to the fadir that sente me, 34 ȝe schuln seke me: and ȝe schuln not fynde, and where I am ȝe moun not come, 35 therfor the iewis seiden to hem silf, whidir schal this gon: for we schuln not fynde hym? whether he wole go in to the scaterynge of hethen men: and wole teche the hethen men, 36 what is this word which he seide? ȝe schuln seke me and ȝe schulen not fynde, and where I am ȝe moun not come? 37 but in the last dai of the grete feest: ihesus stood and cried and seide, if ony man thristith: come he to me and drinke, 38 he that bileueth in me as the scripture seith: flodis of quike watir schuln flowe fro his wombe, 39 but he seid this thing of the spirit: whom men that bileueden in hym schulden take, for the spirit was not ȝit ȝouun, for ihesus was not ȝit glorified. 40 therfor of that cumpany, whanne thei hadden herde these wordis of hym: thei seiden: this is uerrili a profete, 41 other seiden this is crist. but summe seiden, whether crist cometh fro galilee? 42 Whether the scripture seith not that of

woot, *knowe*. moun, *may*. quike, *living*. ȝouun, *given*.

TYNDALE—1534.

he is: but when Christ cometh, no man shall knowe whence he is.
28 Then cryed Iesus in the temple as he taught sayinge: ye knowe me, and whence I am ye knowe. And yet I am not come of my selfe, but he that sent me is true, whom ye knowe not. 29 I knowe him: for I am of him, and he hath sent me. 30 Then they sought to take him: but no man layde hondes on him, because his tyme was not yet come. 31 Many of the people beleved on him and sayde: when Christ cometh, will he do moo miracles then this man hath done?
32 The pharises hearde that the people murmured suche thinges about him. Wherfore the pharises and hye prestes sent ministres forthe to take him. 33 Then sayde Iesus vnto them: Yet am I a lytell whyle with you, and then goo I vnto him that sent me. 34 Ye shall seke me, and shall not fynde me: and where I am, thyther can ye not come. 35 Then sayde the Iewes bitwene them selves: whyther will he goo, that we shall not fynde him? Will he goo amonge the gentyls which are scattered all a broade, and teache the gentyls? 36 What maner of sayinge is this that he sayde: ye shall seke me, and shall not fynde me: and where I am, thyther can ye not come?
37 In the last daye, that great daye of the feaste, Iesus stode and cryed sayinge: If eny man thyrst, let him come vnto me and drinke. 38 He that beleveth on me, as sayeth the scripture, out of his belly shall flowe ryvers of water of lyfe. 39 This spak he of the sprete which they that beleved on him, shuld receave. For the holy goost was not yet there, because that Iesus was not yet glorifyed.
40 Many of the people, when they hearde this sayinge sayd: of a truth this is a prophet. 41 Other sayde: this is Christ. Some sayde: shall Christ come out of Galile? 42 Sayeth not the scripture that

CRANMER—1539.

whence he is: but when Christ cometh, no man knoweth whence he is.
28 Then cryed Iesus in the temple (as he taught) saying: ye both knowe me, and whence I am ye knowe. And I am not come of my selfe: but he that sent me is true, whom ye know not. 29 But I know him (*And yf I saye that I knowe hym not, I shalbe a lyer lyke vnto you, but I knowe him*) for I am of him, and he hath sent me. 30 Then they sought to take hym: but no man layde handes on him, because his houre was not yet come 31 Many of the people beleued on him and sayde: when Christ commeth, will he do moo myracles then these, that this man hath done?
32 The Pharises hearde that the people murmured suche thinges concernyng him And the pharises and hye prestes sent ministres to take hym. 33 Then sayde Iesus vnto them: Yet am I a lytell whyle wyth you, and then go I vnto him that sent me. 34 Ye shall seke me, and shall not fynde me: and where I am, thyther can ye not come. 35 Then sayde the Iewes among them selues: whither wyll he go, that we shall not fynde him? Wyll he go amonge the gentyls (which are scattered abroade) and teach the gentils: 36 What maner of saying is this that he sayd: ye shall seke me, and shall not finde me: and where I am, thither can ye not come? 37 In the last daye, that great daye of the feast Iesus stode, and cryed, sayinge: If eny man thyrst, lett him come vnto me, and drincke. 38 He that beleueth on me (as sayeth the scripture) out of his belly shall flowe ryuers of water of lyfe. 39 But this spake he of the sprete, whych they that beleue on him, shulde receaue. For the holy goost was not yet there, because Iesus was not yet glorifyed. 40 Many of the people therfore (when they hearde this saying) sayd of a trueth this is a prophet: 41 but other sayde this is Christ: But some sayde: shall Christ come out of Galile: 42 Sayeth not the

‘ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν
‘ τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας; [36] τίς ἐστιν οὗτος
‘ ὁ λόγος ὃν εἶπε, Ζητήσετέ με, καὶ οὐχ εὑρήσετε· καὶ, Ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ
‘ δύνασθε ἐλθεῖν;’

[37] Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἱστήκει ὁ Ἰησοῦς, καὶ ἔκραξε
λέγων, ‘ Ἐὰν τις διψᾷ, ἐρχέσθω πρός με καὶ πινέτω· [38] ὁ πιστεύων εἰς ἐμὲ, καθὼς
‘ εἶπεν ἡ γραφὴ, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.’ [39] Τοῦτο
δὲ εἶπε περὶ τοῦ Πνεύματος οὗ [m] ἔμελλον| λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν·
οὔπω γὰρ ἦν Πνεῦμα ἅγιον, ὅτι [n] ὁ| Ἰησοῦς οὐδέπω ἐδοξάσθη. [40] [o] πολλοὶ οὖν ἐκ
τοῦ ὄχλου| ἀκούσαντες [p] τὸν λόγον,| ἔλεγον, ‘Οὗτός ἐστιν ἀληθῶς ὁ προφήτης.’
[41] Ἄλλοι ἔλεγον, ‘ Οὗτός ἐστιν ὁ Χριστός.’ [q] Ἄλλοι δὲ ἔλεγον,| ‘ Μὴ γὰρ ἐκ τῆς
‘ Γαλιλαίας ὁ Χριστὸς ἔρχεται; [42] οὐχὶ ἡ γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος

[m] Const. ἤμελλον. [n] Alex. = ὁ. [o] Alex. ἐκ τοῦ ὄχλου οὖν. [p] Alex. τῶν λόγων τουτων s. τῶν λόγων. [q] Alex. οἱ δὲ ἔλεγον s. ἄλλοι ἔλεγον.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
is. but when Christe commeth, no man shal knowe whence he is. [28] Then cried Iesus in the temple as he taught, saying, Ye knowe me, and whence I am ye knowe, and yet I am not come of my selfe, but he that sent me is true, whome ye know not. [29] But I know him, for I am of him, and he hath sent me. [30] Then they soght to take hym, but no man layd handes on him, because his houre was not yet come.	But vvhen CHRIST commeth, no man knovveth vvhence he is. [28] IESVS therfore cried in the temple teaching, and saying, Both me you doe knovv, and vvhence I am you knovv. And of my self I am not come, but he is true that sent me, vvhom you knovv not. [29] I knovv him, because I am of him, and he sent me. [30] They sought therfore to apprehend him: and no man laide handes vpon him, because his houre vvas not yet come.	when Christ commeth, no man knoweth whence he is. [28] Then cried Iesus in the Temple as he taught, saying, Ye both know me, and ye know whence I am, and I am not come of my selfe, but hee that sent me, is true, whom ye know not. [29] But I know him, for I am from him, and he hath sent me. [30] Then they sought to take him: but no man layd hands on him, because his houre was not yet come.
[31] Many of the people beleued on him, and sayd, When Christe commeth wyl he do mo miracles then this man hath done? [32] The Phariseis heard that the people murmured suche thinges of him, and the Phariseis and hye Priestes sent ministers to take him. [33] Then sayd Iesus vnto them, Yet am I a lytel whyle with you, and then go I vnto him that sent me. [34] Ye shal seke me, and shal not fynde me: and where I am, thyther can ye not come. [35] Then sayd the Iewes betwene them selues, Whither wil he go, that we shal not fynde hym? Wyl he go among the Gentiles, which are scatered all abrode, and teache the Gentiles? [36] What maner of saying is this that he sayd, Ye shal seke me, and shal not fynde me: and where I am, thyther can ye not come?	[31] And many of the people beleeued on him, and said, When CHRIST vvhen he commeth, shal he doe more signes then these vvhich this man doeth? [32] The Pharisees heard the multitude murmuring these things touching him: and the Princes and Pharisees sent ministers to apprehend him. [33] IESVS therfore said to them, Yet a litle time I am vvith you: and I goe to him that sent me. [34] You seeke me, and shal not finde: and vvhere I am, you can not come. [35] The Ievves therfore said among them selues, Vvhither vvil this man goe, that vve shal not finde him? Vvil he goe into the dispersion of the Gentiles, and teach the Gentiles? [36] Vvhat is this saying that he hath said, You shal seeke me, and shal not finde: And vvhere I am, you can not come.	[31] And many of the people beleeued on him, and saide, When Christ commeth, will hee doe moe miracles then these which this man hath done? [32] The Pharisees heard that the people murmured such things concerning him: And the Pharisees and the chiefe Priests sent officers to take him. [33] Then said Iesus vnto them, Yet a little while am I with you, and then I goe vnto him that sent me. [34] Ye shall seeke me, and shall not finde me: and where I am, thither ye cannot come. [35] Then saide the Iewes among themselues, Whither will he goe, that we shall not finde him? will he goe vnto the dispersed among the [a] Gentiles, and teach the Gentiles? [36] What maner of saying is this that he said, Ye shall seeke me, and shall not finde mee? and where I am, thither ye cannot come?
[37] In the last and great day of the feast, Iesus stode and cried saying, If any man thyrst, let him come vnto me, and drincke. [38] He that beleueth on me, as sayth the Scripture, out of his belly shal flowe riuers of water of life. [39] This spake he of the Sprite which they that beleued on him, should receaue: for the holy Gost was not yet there, because that Iesus was not yet glorified. [40] Many of the people, when they heard this saying, sayd, Of a truth this is that Prophet. [41] Other sayd, This is the Christ: some sayd, Shal Christe come out of Galile? [42] Sayeth not the	[37] And in the last, the great day of the festiuitie IESVS stoode, and cried, saying, If any man thirst, let him come to me, and drinke. [38] He that beleeueth in me, as the scripture saith, *Out of his belly shal flovv riuers of liuing vvater.* [39] (And this he said of the Spirit that they should receiue vvhich beleeued in him. for as yet the Spirit vvas not giuen: because IESVS vvas not yet glorified.) [40] Of that multitude therfore, vvhen they had heard these wordes of his, some said, This is the Prophet in deede. [41] others said, This is CHRIST. But certaine said, Vvhy, doth CHRIST come from Galilee? [42] Doth not the scripture say, that of the	[37] In the last day, that great day of the feast, Iesus stood, and cried, saying, If any man thirst, let him come vnto me, and drinke. [38] Hee that beleeueth on me, as the Scripture hath saide, out of his belly shall flow riuers of liuing water. [39] (But this spake he of the Spirit which they that beleeue on him, should receiue. For the holy Ghost was not yet *giuen*, because that Iesus was not yet glorified.) [40] Many of the people therefore, when they heard this saying, said, Of a trueth this is the Prophet. [41] Others said, This is the Christ. But some said, Shall Christ come out of Galilee? [42] Hath not the

[a] *Or*, Greeks.

'Δαυὶδ, καὶ ἀπὸ Βηθλεὲμ, τὴς κώμης ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἔρχεται;'
43 *Σχίσμα οὖν* [r]*ἐν τῷ ὄχλῳ ἐγένετο| δι' αὐτόν.* 44 *τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι*
αὐτὸν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὰς χεῖρας. 45 *ἦλθον οὖν οἱ ὑπηρέται πρὸς*
τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι, 'Διὰ τί οὐκ ἠγάγετε
'αὐτόν;' 46 *'Απεκρίθησαν οἱ ὑπηρέται, 'Οὐδέποτε* [s]*οὕτως ἐλάλησεν ἄνθρωπος,|*
'[t]ὡς οὗτος ὁ ἄνθρωπος.'| 47 *'Απεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, 'Μὴ καὶ ὑμεῖς*
'πεπλάνησθε; 48 *μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτὸν, ἢ ἐκ τῶν Φαρι-*
'σαίων; 49 *ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον, ἐπικατάρατοί εἰσι.'*
50 *Λέγει Νικόδημος πρὸς αὐτοὺς, ὁ ἐλθὼν* [u]*νυκτὸς πρὸς αὐτὸν,| εἷς ὢν ἐξ αὐτῶν,*
' 51 *Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ* [v]*πρότερον,|*
'καὶ γνῷ τί ποιεῖ;' 52 *'Απεκρίθησαν καὶ εἶπον αὐτῷ, 'Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας*

[r] Alex. *ἐγίνετο ἐν τῷ ὄχλῳ.* [s] Alex. *ἐλάλησεν οὕτως ἄνθρωπος.* [t] Alex. = *ὡς οὗτος ὁ ἄνθρωπος.* [u] Alex. *πρὸς αὐτὸν πρότερον.* [v] Alex. *πρῶτον.*

WICLIF—1380.

the seed of dauith and of the castel of bethleem, where dauith was: crist cometh? 43 therfor discencioun was made among the puple for hym. 44 for summe of hem wolden haue take hym: but no man sette hondis on hym/

45 therfor the mynystris camen to bischopis and farisies: and thei seiden to hem/ whi brouȝten ȝe not hym? 46 the mynystris answerden: neuer man spake so: as this man spekith/ 47 therfor the farisies answereden to hem/ whether ȝe ben disceyued also? 48 whether ony of the princis, or of the farisies, bileueden in hym? 49 but this puple that knowith not the lawe: ben cursid. 50 Nicodeme seith to hem he that cam to hym bi nyȝt: that was oon of hem/ 51 Whether oure lawe demeth a man: but it haue first herde of hym, and knowe what he doith? 52 thei answerden: and seiden to hym/ whether thou art a man of galile also: seke thou scripturis, and se thou, that a profete risith not of galilee/ 53 and thei turneden aȝen eche in to his hous.

8. BUT ihesus wente in to the mount of olyuete: 2 and eerli eft he cam in to the temple/ and al the puple cam to hym: ⁊ he satte and tauȝte hem/ 3 and scribis and farisies bringynge a womman takun in auoutri/ and thei settiden hir in the myddil: 4 and seide to hym/ maistir this womman is now takun in avoutri/ 5 and in the lawe moises comaundid us: to stone suche/ therfor what seist thou? 6 and thei seiden this thing temptynge hym: that thei myȝten accuse hym/ and ihesus bowid hym silf doun, and wroot with his fynger in the erthe. 7 and whanne thei abiden axynge him, he reisid hym silf ⁊ seide to hem/ he of ȝou that is with out synne: first cast a stoon in to hir/ 8 and efte he bowid hym silf: and wroot

castel, *town*. demeth, *judgeth*. eft, *again*. aȝen, *again*.

TYNDALE—1534.

Christ shall come of the seed of David: and out of the toune of Bethleem where David was? 43 So was ther dissencion amonge the people aboute him. 44 And some of them wolde have taken him: but no man layed hondes on him.

45 Then came the ministres to the hye prestes and pharises. And they sayde vnto them: why have ye not brought him? 46 The servauntes answered never man spake as this man doeth. 47 Then answered them the pharises: are ye also disceaved? 48 Doth eny of the rulers or of the pharises beleve on him? 49 But the comen people whiche knowe not the lawe/ are cursed. 50 Nicodemus sayde vnto them: He that came to Iesus by nyght/ and was one of them. 51 Doth oure lawe iudge eny man/ before it heare him/ and knowe what he hath done? 52 They answered and sayde vnto him: arte thou also of Galile? Searche and loke/ for out of Galile aryseth no Prophet. 53 And every man went vnto his awne housse.

8. AND Iesus went vnto mounte Olivete 2 and erly in the mornynge came agayne in to the temple and all the people came vnto him/ and he sate doune and taught them. 3 And the scribes and the pharises brought vnto him a woman taken in advoutry/ and set hyr in the myddes 4 and sayde vnto him: Master/ this woman was taken in advoutry/ even as the dede was a doyng. 5 Moses in the lawe commaunded vs that suche shuld be stoned. What sayest thou ther fore? 6 And this they sayde to tempt him: that they myght have/ wherof to accuse him. Iesus stouped doune/ and with his fynger wrote on the grounde. 7 And whyll they continued axynge him/ he lyfte him selfe vp/ and sayde vnto them: let him that is amonge you with out synne cast the fyrst stone at her. 8 And agayne he stouped doune

CRANMER—1539.

scripture, that Christ shall come of the seed of Dauid: and out of the towne of Bethleem where Dauid was? 43 So was ther dissencion amonge the people because of him. 44 And some of them wolde haue taken him but no man layed handes on him. 45 Then came the mynisters to the hye prestes and Pharises. And they sayd vnto them: why haue ye not brought him? 46 The mynisters answered: neuer man spake as this man doeth. 47 Then answered them the Pharises: are ye also disceaued? 48 Doth eny of the rulers or of the Pharises beleue on hym? 49 But this comen people which knowe not the lawe, are cursed. 50 Nicodemus sayeth vnto them (he that came to Iesus by nyght, and was one of them) 51 Doth oure lawe iudge eny man, before it heare him, and knowe what he hath done? 52 They answered, and sayd vnto him: art thou also of Galile? Search and loke, For out of Galile aryseth no Prophete. 53 And euery man went vnto his awne house.

8. IESUS went vnto mount olyuete, 2 and early in the mornynge he came agayne into the temple, and all the people cam vnto him, and he sate downe, and taught them. 3 And the Scribes and Pharises brought vnto him a woman taken in aduoutry: and whan they had set hir in the myddes, 4 they saye vnto him: Master, this woman was taken in aduoutry, euen as the dede was a doing. 5 Moses in the lawe commaunded vs, that suche shulde be stoned. But what sayest thou? 6 Thys they sayde to tempt him that they myght accuse him. But Iesus stouped downe, and with his fynger wrote on the grounde. 7 So, whan they continued askynge him, he lyfte him selfe vp, and sayde vnto them: let him that is amonge you without synne, cast the fyrst stone at her. 8 And agayne he stowped downe, and wrote on the

‘ εἶ; ἐρεύνησον καὶ ἴδε, ὅτι [w]προφήτης ἐκ τῆς Γαλιλαίας| οὐκ [x]ἐγήγερται.’| [53] Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ. VIII. *Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν· [2] ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. [3] ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι [y]γυναῖκα [z]ἐπὶ| μοιχείᾳ κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ, [4] λέγουσιν αὐτῷ, ‘ Διδάσκαλε, αὕτη ἡ γυνὴ κατειλήφθη ἐπαυτοφώρῳ μοιχευομένη. ‘ [5] ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας [a]λιθάζειν·| σὺ οὖν τί λέγεις ‘ [b]περὶ αὐτῆς;’| [6] Τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν, ἵνα ἔχωσι [c]κατηγορίαν κατ’| αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν· [7] ὡς δὲ ἐπέ-*

μενον ἐρωτῶντες αὐτὸν, ἀνακύψας εἶπε πρὸς αὐτοὺς, ‘ Ὁ ἀναμάρτητος ὑμῶν, ‘ πρῶτος τὸν λίθον ἐπ’ αὐτῇ βαλέτω.’ [8] καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν

[w] Alex. *ἐκ τῆς Γαλιλαίας προφήτης.* [x] Alex. *ἐγείρεται.* [y] Rec. + *πρὸς αὐτὸν.* [z] Rec. *ἐν.* [a] Rec. λιθοβολεῖσθαι. [b] Rec. = *περὶ αὐτῆς.* [c] Rec. *κατηγορεῖν.*

GENEVA—1557.

Scripture that Christe shal come of the sede of Dauid, and out of the towne of Bethlehem, where Dauid was? 43 So was there dissention among the people about him.

44 And some of them would haue taken him, but no man layd handes on him. 45 Then came the ministers to the hie Priestes and Phariseis: and they sayd vnto them, Why haue ye not broght him? 46 The seruantes answered, Neuer man spake as this man doeth. 47 Then answered them the Phariseis, Are ye also deceaued? 48 Doth any of the Rulers, or of the Phariseis beleue on him? 49 But the commen people, which knowe not the law, are cursed. 50 Nicodemus sayd vnto them, (he that came to Iesus by night, and was one of them.) 51 Doth our law iudge any man before it heare hym, and know what he hath done? 52 They answered and sayd vnto him, Art thou also of Galile. Search and loke, for out of Galile aryseth no Prophet. 53 And euery man went vnto his owne house.

8. AND Iesus went vnto the hil of Oliues. 2 And early in the morning came agayne into the temple, and all the people came vnto him, and he sate downe, and taught them. 3 And the Scribes and Phariseis broght vnto hym a woman, taken in aduoutrie, and set her in the middes. 4 And sayd vnto him, Master, thys woman was taken in aduoutrie, euen as the dede was a doing. 5 Moses in the law commanded vs, that suche should be stoned. What sayest thou therfore? 6 And this they sayd to tempt hym, that they might haue, wherof to accuse hym. but Iesus stouped downe, and wyth hys fynger wrote on the grounde. 7 And whyle they continued asking him, he lyft hym selfe vp, and sayd vnto them, Let him that is among you without synne, cast the fyrst stone at her. 8 And agayne

RHEIMS—1582.

seede of Dauid, and from Bethlehem the tovvne vvhere Dauid vvas, CHRIST doth come? 43 Therfore there arose dissension in the multitude for him. 44 And certaine of them vvould haue apprehended him: but no man laid handes vpon him. 45 The ministers therfore came to the cheefe priests and the Pharisees. And they said to them, Vvhy haue you not brought him?

46 The ministers ansvvered, Neuer did there man so speake, as this man. 47 The Pharisees therfore ansvvered them, Vvhy, are you also seduced? 48 Hath any of the Princes beleeued in him, or of the Pharisees? 49 but this multitude that knovveth not the lavv, are accursed. 50 Nicodemus said to them, he that came to him by night, vvho vvas one of them, 51 Doth our lavv iudge a man, vnles it first heare him, and knovv vvhat he doeth? 52 They ansvvered, and said to him, Vvhy, art thou also a Galilean? Search, and see that from Galilee a Prophet riseth not. 53 And euery man returned to his house.

8. AND IESVS vvent into the Mount-oliuet: 2 and early in the morning againe he came into the temple, and the people came to him, and sitting he taught them.

3 And the Scribes and Pharisees bring a vvoman taken in aduoutrie: and they did set her in the middes, 4 and said to him, Maister, this vvoman vvas euen novv taken in aduoutrie. 5 And in the lavv Moyses commaunded vs to stone such. What saiest thou therfore? 6 And this they said tempting him: that they might accuse him. But IESVS bovving him self dovvne, vvith his finger vvrote in the earth. 7 Vvhen they therfore continued asking him: he lifted vp himself, and said to them, He that is vvithout sinne of you, let him first throvv the stone at her. 8 And againe bovving him self, he vvrote

AUTHORISED—1611.

Scripture said, that Christ commeth of the seede of Dauid, and out of the towne of Bethlehem, where Dauid was? 43 So there was a diuision among the people because of him. 44 And some of them would haue taken him, but no man layed hands on him.

45 Then came the officers to the chiefe Priests and Pharisees, and they sayd vnto them, Why haue yee not brought him? 46 The officers answered, Neuer man spake like this man. 47 Then answered them the Pharisees, Are ye also deceiued? 48 Haue any of the rulers, or of the Pharisees beleeued on him? 49 But this people who knoweth not the Law, are cursed. 50 Nicodemus saith vnto them, (He that came to Iesus by night, being one of them,) 51 Doeth our Law iudge any man before it heare him, and know what he doeth? 52 They answered, and saide vnto him, Art thou also of Galilee? Search, and looke: for out of Galilee ariseth no Prophet. 53 And euery man went vnto his owne house.

8. IESUS went vnto the Mount of Oliues: 2 And earely in the morning hee came againe into the Temple, and all the people came vnto him, and hee sate downe, and taught them. 3 And the Scribes and Pharisees brought vnto him a woman taken in adultery, and when they had set her in the mids, 4 They said vnto him, Master, this woman was taken in adultery, in the very act. 5 Now Moses in the Law commanded vs, that such should be stoned: but what sayest thou? 6 This they saide, tempting him, that they might haue to accuse him. But Iesus stouped downe, and with his finger wrote on the ground as though he heard them not. 7 So when they continued asking him, hee lift vp himselfe, and saide vnto them, Hee that is without sinne among you, let him first cast a stone at her. 8 And againe, hee

γῆν. [9] οἱ δὲ, ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἷς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ [d]οὖσα.| [10] ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ, 'Γύναι,| [e]ποῦ εἰσιν ἐκεῖνοι οἱ 'κατήγοροί σου; οὐδείς σε κατέκρινεν;' [11] 'Η δὲ εἶπεν, 'Οὐδείς, κύριε.' Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς, 'Οὐδὲ ἐγώ σε κατακρίνω· πορεύου καὶ μηκέτι ἁμάρτανε.' [12] Πάλιν οὖν [f]ὁ Ἰησοῦς αὐτοῖς ἐλάλησε| λέγων, 'Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν 'ἐμοὶ, οὐ μὴ [g]περιπατήσει| ἐν τῇ σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς.' [13] Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, 'Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν 'ἀληθής.' [14] Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, 'Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, 'ἀληθής ἐστιν ἡ μαρτυρία μου· ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ

[d] Rec. ἑστῶσα. [e] Rec. Ἡ γυνή. [f] Alex. αὐτοῖς ἐλάλησε ὁ Ἰησοῦς s. ἐλάλ. αὐτοῖς ὁ Ἰησοῦς. [g] Alex. περιπατήσῃ.

WICLIF—1380.

in the erthe, [9] ȝ thei herynge these thingis wenten awei: oon aftir anothir, and thei bigunne fro the eldir men, and ihesus dwelte aloone: and the womman stondynge in the myddil, [10] and ihesus reisid hym silf, and seide to hir, womman, where ben thei that accuseden thee? no man hath dampned thee, [11] sche seide, no man lord, ihesus seide to hir, nether I schal dampne thee, go thou and now aftirward nyle thou synne more,

[12] therfor efte ihesus spake to hem, and seide. I am the liȝt of the world, he that sueth me, walkith not in derknessis: but schal haue the liȝt of liif, [13] therfor the farisies seiden, thou berist witnessinge of thi silf: thi witnessynge is not trewe, [14] ihesus answerid and seide to hem, and if I bere witnessynge of my silf: my witnessynge is trewe, for I woot fro whennes I cam, and whidir I go, but ȝe witen not fro whennes I cam ne whidir I go, [15] for ȝe demen aftir the fleisch: but I deme no man, [16] and if I deme, my dome is trewe, for I am not aloone but I ȝ the fadir that sente me, [17] ȝ in ȝoure lawe it is writun, that the witnessynge of twei men is trewe.

[18] I am that berith witnessinge of my silf. and the fadir that sente me berith witnessynge of me, [19] therfor thei seiden to hym, where is thi fadir? ihesus answerid, nether ȝe knowen me: nether ȝe knowen my fadir, if ȝe knowen me: parauenture ȝe schulden knowe also my fadir, [20] ihesus spake these wordis in the tresori, techynge in the temple, and no man took hym: for his our cam not ȝit.

[21] therfor efte ihesus seid to hem, lo I go and ȝe schuln seke me: and ȝe schuln die in ȝoure synnes, whidir I go ȝe moun not come, [22] therfor the iewis seiden, whether

dampne, *condemn.* nyle, *not.* efte, *again.*
sueth, *followeth.* woot, *know.* witen, *know.*
demen, *judge.* dome, *judgment.* moun, *may.*

TYNDALE—1534.

and wrote on the grounde. [9] And assone as they hearde that, they went out one by one the eldest fyrst. And Iesus was lefte a lone, and the woman stondynge in the myddes. [10] When Iesus had lyfte vp him selfe agayne, and sawe no man but the woman, he sayde vnto hyr. Woman, where are those thyne accusars? Hath no man condempned the? [11] She sayde: No man Lorde. And Iesus sayde: Nether do I condempne the. Goo, and synne no moare.

[12] Then spake Iesus agayne vnto them sayinge: I am the light of the worlde. He that foloweth me shall not walke in darcknes: but shall have the light of lyfe. [13] The pharises sayde vnto him: thou bearest recorde of thy sylfe thy recorde is not true. [14] Iesus answered and sayde vnto them: Though I beare recorde of my selfe yet my recorde is true: for I knowe whence I came and whyther I goo. But ye cannot tell whence I come, and whyther I goo. [15] Ye iudge after the flesshe. I iudge noman, [16] though I iudge yet is my iudgment true. For I am not alone: but I and the father that sent me. [17] It is also written in youre lawe, that the testimony of two men is true. [18] I am one that beare witnes of my selfe, and the father that sent me, beareth witnes of me. [19] Then sayde they vnto him: where is thy father? Iesus answered: ye nether knowe me, nor yet my father. Yf ye had knowen me, ye shuld have knowen my father also.

[20] These wordes spake Iesus in the tresury, as he taught in the temple, and noman layde hondes on him, for his tyme was not yet come.

[21] Then sayde Iesus agayne vnto them. I goo my waye, and ye shall seke me, and shall dye in youre synnes. Whyther I goo, thyther can ye not come. [22] Then sayde the Iewes: will he kyll him selfe,

CRANMER—1539.

grounde. [9] And assone as they hearde this, they went out one by one, begynning at the eldest. And Iesus was lefte alone, and the woman standynge in the myddes. [10] When Iesus had lyfte vp hym selfe, and sawe no man, but the woman, he sayde vnto hir: woman, where are those thine accusars? Hath no man condempned the? [11] She sayde: No man, Lorde. And Iesus sayde. Nether do I condempne the. Go, and synne nomare.

[12] Then spake Iesus agayne vnto them, saying: I am the lyght of the worlde. He that foloweth me, doth not walke in darcknes but shall haue the light of lyfe. [13] The Pharises therfore sayde vnto him: thou bearest recorde of thy selfe, thy recorde is not true. [14] Iesus answered, and sayde vnto them: though I beare recorde of my selfe, yet my recorde is true: for I knowe whence I cam, and whither I go. But ye cannot tell whence I come, and whither I go. [15] Ye iudge after the flesshe I iudge no man. [16] And yf I iudge, my iudgement is true. For I am not alone: but I and the father that sent me. [17] It is also wrytten in youre lawe, that the testimony of two men is true. [18] I am one that beareth wytnes of my selfe, and the father that sent me, beareth wytnes of me.

[19] Then sayde they vnto him: where is thy father? Iesus answered: ye nether know me, nor yet my father: If ye had knowen me, ye shulde haue knowen my father also. [20] These wordes spake Iesus in the tresury as he taught in the temple, and no man layde handes on him for his houre was not yet come.

[21] Then sayde Iesus agayne vnto them: I go my waye, and ye shall seke me, and shall dye in youre sinnes. Whyther I go, thyther can ye not come. [22] Then sayde the Iewes: will he kyll him selfe, because

‘ οὐκ οἴδατε πόθεν ἔρχομαι, [h]ἢ| ποῦ ὑπάγω. [15] ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ
‘ οὐ κρίνω οὐδένα. [16] καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ [i]ἀληθής| ἐστιν· ὅτι
‘ μόνος οὐκ εἰμὶ, ἀλλ᾽ ἐγὼ καὶ ὁ πέμψας με πατήρ. [17] καὶ ἐν τῷ νόμῳ δὲ τῷ
‘ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. [18] ἐγὼ εἰμι ὁ
‘ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.’ [19] [k]Ἔλεγον
οὖν αὐτῷ, ‘ Ποῦ ἐστιν ὁ πατήρ σου;’ Ἀπεκρίθη [k]Ἰησοῦς, ‘ Οὔτε ἐμὲ οἴδατε, οὔτε
‘ τὸν πατέρα μου· εἰ ἐμὲ ἤδειτε, καὶ τὸν πατέρα μου [l]ἤδειτε ἄν.’| [20] Ταῦτα τὰ
ῥήματα ἐλάλησεν [m]ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν
αὐτὸν, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ. [21] Εἶπεν οὖν πάλιν αὐτοῖς [n]ὁ Ἰησοῦς,|
‘ Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ
‘ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν.’ [22] Ἔλεγον οὖν οἱ Ἰουδαῖοι, ‘ Μήτι ἀποκτενεῖ

[h] Rec. καὶ. [i] Alex. ἀληθινή. [k] Rec. + ὁ. [l] Alex. ἂν ᾔδειτε. [m] Rec. + ὁ Ἰησοῦς. [n] Alex. = ὁ Ἰησοῦς.

GENEVA—1557.

he stouped downe, and wrote on the grounde.

[9] And as sone as they heard that, beyng accused by their owne conscience they went out one by one, the eldest first euen til it came to the last: and Iesus was left alone, and the woman standing in the myddes. [10] When Iesus had lift vp him selfe agayne, and saw no man, but the woman, he sayd vnto her, Woman where are those thine accusars? Hath no man condemned thee? [11] She sayd, No man Lord. And Iesus sayd, Nether do I condemne thee. Go and synne no more. [12] Then spake Iesus agayne vnto them, saying, I am the light of the world: he that foloweth me, shal not walke in darcknes, but shal haue the lyght of lyfe. [13] The Phariseis therfore sayd vnto him, Thou bearest recorde of thy selfe, thy recorde is not true.

[14] Iesus answered, and sayd vnto them, Thogh I beare recorde of my selfe, yet my recorde is true: for I knowe whence I came, and whether I go: but ye can not tel whence I come, and whether I go. [15] Ye iudge after the fleshe, I iudge no man. [16] And if I iudge, my iudgement is true: for I am not alone, but I and the Father that sent me. [17] It is also wrytten in your lawe, That the testimonie of two men is true. [18] I am one that beare wytnes of my selfe, and the Father that sent me, beareth witnes of me. [19] Then sayd they vnto him, Where is thy Father? Iesus answered, Ye nether know me, nor yet my Father: If ye had knowen me, ye should haue knowen my Father also.

[20] These wordes spake Iesus in the treasury, as he taught in the temple, and no man layd handes on hym: for his houre was not yet come. [21] Then sayd Iesus agayne vnto them, I go my way, and ye shal seke me, and shal dye in your sinnes. Whether I go, thether can ye not come. [22] Then sayd the Iewes, Wil he kil him

RHEIMS—1582.

in the earth. [9] And they hearing, vvent out one by one, beginning at the seniours: and IESVS alone remained, and the vvoman standing in the middes. [10] And IESVS lifting vp him self, said to her, Vvoman, vvhere are they that accused thee? hath no man condemned thee? [11] Vvho said, No man, Lord. And IESVS said, Neither vvil I condemne thee. Goe, and novv sinne no more.

[12] Againe therfore IESVS spake to them, saying, I am the light of the vvorld. he that folovveth me, vvalketh not in darkenesse: but shal haue the light of life. [13] The Pharisees therfore said to him, Thou giuest testimonie of thy self: thy testimonie is not true. [14] IESVS ansvvered, and said to them, Although I doe giue testimonie of my self, my testimonie is true: because I knovv vvhence I came, and vvhither I goe: but you knovv not vvhence I come, or whither I goe. [15] You iudge according to the flesh: I doe not iudge any man. [16] And if I doe iudge, my iudgement is true: because I am not alone, but I and he that sent me, the Father. [17] And in your lavv it is vvritten, that the testimonie of tvvo men is true. [18] I am he that giue testimonie of my self: and he that sent me, the Father, giueth testimonie of me. [19] They said therfore to him, Vvhere is thy father? IESVS ansvvered, Neither me doe you knovv, nor my Father. If you did knovv me: perhaps you might knovv my Father also. [20] These vvordes IESVS spake in the Treasurie, teaching in the temple: and no man apprehended him, because his houre vvas not yet come.

[21] Againe therfore IESVS said to them, I goe, and you shal seeke me, and shal die in your sinne. Vvhither I goe, you can not come. [22] The Ievves therfore said, Vvhy, vvil he kil him self, because he

AUTHORISED—1611.

stouped downe, and wrote on the ground. [9] And they which heard it, being conuicted by their owne conscience, went out one by one, beginning at the eldest, euen vnto the last: and Iesus was left alone, and the woman standing in the midst. [10] When Iesus had lift vp himselfe, and saw none but the woman, hee said vnto her, Woman, where are those thine accusers? Hath no man condemned thee? [11] She said, No man, Lord. And Iesus saide vnto her, Neither doe I condemne thee: Goe, and sinne no more.

[12] Then spake Iesus againe vnto them, saying, I am the light of the world: he that followeth me, shall not walke in darkenesse, but shall haue the light of life. [13] The Pharisees therefore said vnto him, Thou bearest record of thy selfe, thy record is not true. [14] Iesus answered, and saide vnto them, Though I beare record of my selfe, yet my record is true: for I know whence I came, and whither I goe: but ye cannot tell whence I come, and whither I goe. [15] Yee iudge after the flesh, I iudge no man. [16] And yet if I iudge, my iudgement is true: for I am not alone, but I and the Father that sent me. [17] It is also written in your Law, that the testimonie of two men is true. [18] I am one that beare witnesse of my selfe, and the Father that sent mee, beareth witnesse of me.

[19] Then said they vnto him, Where is thy Father? Iesus answered, Ye neither know me, nor my Father: if ye had knowen mee, ye should haue knowen my Father also.

[20] These words spake Iesus in the treasury, as hee taught in the Temple: and no man layd hands on him, for his houre was not yet come. [21] Then saide Iesus againe vnto them, I goe my way, and ye shall seeke me, and shall die in your sinnes: Whither I goe, ye cannot come. [22] Then said the Iewes, Will hee kill himselfe? because he

ʻ ἑαυτὸν, ὅτι λέγει, ʻ Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν;ʼ [23] Καὶ [o]εἶπεν|
αὐτοῖς, ʻ Ὑμεῖς ἐκ τῶν κάτω ἐστὲ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου
ʻ τούτου ἐστὲ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. [24] εἶπον οὖν ὑμῖν ὅτι ἀποθα-
ʻ νεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθα-
ʻ νεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.ʼ [25] Ἔλεγον οὖν αὐτῷ, ʻ Σὺ τίς εἶ;ʼ [p]Καὶ| εἶπεν
αὐτοῖς ὁ Ἰησοῦς, ʻ Τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν. [26] πολλὰ ἔχω περὶ ὑμῶν
ʻ λαλεῖν καὶ κρίνειν· ἀλλ᾽ ὁ πέμψας με ἀληθής ἐστι, κἀγὼ ἃ ἤκουσα παρ᾽ αὐτοῦ,
ʻ ταῦτα [q]λέγω| εἰς τὸν κόσμον.ʼ [27] Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.
[28] Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, ʻ Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε
ʻ γνώσεσθε ὅτι ἐγὼ εἰμι· καὶ ἀπ᾽ ἐμαυτοῦ ποιῶ οὐδὲν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ
ʻ πατήρ [r]μου,| ταῦτα λαλῶ. [29] καὶ ὁ πέμψας με, μετ᾽ ἐμοῦ ἐστιν· οὐκ ἀφῆκέ με

[o] Alex. ἔλεγεν. [p] Alex. = καί. [q] Alex. λαλῶ. [r] Alex. = μου.

WICLIF — 1380.

he schal sle hym silf, for he seith, whidir I go: ȝe moun not come/ [23] and he seid to hem/ ȝe ben of bi nethe: I am of aboue/ ȝe ben of this world I am not of this world/ [24] therfor I seide to ȝou that ȝe schuln die in ȝoure synnes/ for if ȝe bileuen not that I am ȝe schuln die in ȝoure synnes/

[25] therfor thei seiden to hym, who art thou? ihesus seith to hem/ the bigynnynge, whiche also spake to ȝou. [26] I haue many thingis to speke and to deme of ȝou: but he that sente me is sothfast/ and I speke in the world these thingis, that I herde of hym/ [27] and thei knewen not: that he clepid his fadir god/ [28] therfor ihesus seith to hem/ whanne ȝe han areisid mannes sone: thanne ȝe schuln knowe, that I am/ and of my silf I do no thing/ but as my fadir tauȝte me: I speke these thingis/ [29] and he that sente me, is with me, and lefte me not alone/ for I do euermore tho thingis that ben plesynge to hym/ [30] whanne he spake these thingis: many bileueden in hym.

[31] Therfor ihesus seide to the iewis that bileueden in hym/ if ȝe dwellen in my word: uerrili ȝe schuln be my disciplis/ [32] and ȝe schuln knowe the truthe: and the truthe schal make ȝou fre/ [33] therfor the iewis answerden to hym/ we ben the seed of abraham, and we serueden neuer to man/ hou seist thou that ȝe schuln be fre?

[34] ihesus answerid to hem/ truli truli I seye to ȝou, eche man that doith synne/ is seruaunte of synne/ [35] and the seruaunt dwellith not in the hous with outen ende: but the sone dwellith withouten ende/ [36] therfor if the sone make ȝou fre/ verrili ȝe schulen be fre/ [37] I woot that ȝe ben abrahams sones/ but ȝe seken to sle me/ for my word takith not in ȝou. [38] I speke tho thingis that I saie at my fadir/ and

moun, *may*. deme, *judge*. sothfast, *true*. clepid, *called*. woot, *know*.

TYNDALE — 1534.

because he sayth: whyther I goo/ thyther can ye not come? [23] And he sayde vnto them: ye are from beneth/ I am from above. Ye are of this worlde/ I am not of this worlde. [24] I sayde therfore vnto you/ that ye shall dye in youre synnes. For except ye beleve that I am he/ ye shall dye in youre synnes.

[25] Then sayde they vnto him/ who arte thou? And Iesus sayde vnto them: Even the very same thinge that I saye vnto you. [26] I have many thinges to saye/ and to iudge of you. But he that sent me is true. And I speake in the worlde/ those thinges which I have hearde of him. [27] They vnderstode not that he spake of his father.

[28] Then sayde Iesus vnto them: when ye have lyft vp an hye the sonne of man/ then shall ye knowe that I am he/ and that I do nothinge of my selfe: but as my father hath taught me/ even so I speake: [29] and he that sent me/ is with me. The father hath not lefte me alone/ for I do alwayes those thinges that please him. [30] As he spake these wordes/ many beleved on him.

[31] Then sayde Iesus to those Iewes which beleved on him. If ye continue in my wordes/ then are ye my very disciples/ [32] and shall knowe the trueth: and the trueth shall make you free. [33] They answered him: We be Abrahams seede/ and were never bonde to eny man: why sayest thou then/ ye shalbe made fre.

[34] Iesus answered them: verely verely I saye vnto you/ that whosoever committeth synne/ is the servaunt of synne. [35] And the servaunt abydeth not in the housse for ever: But the sonne abydeth ever. [36] If the sonne therfore shall make you fre/ then are ye fre in dede. [37] I knowe that ye are Abrahams seed: but ye seke meanes to kyll me/ because my sayinges have no place in you. [38] I speake that I have sene with my father: and ye do that

CRANMER — 1539.

he sayth: whyther I go, thyther can ye not come? [23] And he sayde vnto them: ye are from beneth, I am from aboue. Ye are of this world, I am not of this world [24] I sayd therfore vnto you, that ye shall dye in youre synnes. For yf ye beleue not that I am he, ye shall dye in youre synnes.

[25] Then sayd they vnto him. who arte thou? And Iesus sayeth vnto them: Euen the very same thing that I speake vnto you. [26] I haue many thinges to saye, and to iudge of you: Yee and he that sent me, is true. And I speake in the world, those thynges, which I haue hearde of hym. [27] How beit they vnderstode not that he spake of his father. [28] Then sayd Iesus vnto them: when ye haue lyft vp an hye the sonne of man, then shall ye knowe, that I am he, and that I do nothinge of my selfe: but as my father hath taught me, euen so I speake these thinges: [29] and he that sent me, is with me. The father hath not lefte me alone, for I do all wayes those thinges that please him. [30] As he spake these wordes, many beleued on him.

[31] Then sayde Iesus to those Iewes, which beleued on him: If ye continue in my worde, then are ye my very disciples, [32] and ye shall knowe the trueth: and the trueth shall make you free. [33] They answered him: We be Abrahams seed, and were neuer bonde to eny man: how sayest thou then: ye shalbe made fre?

[34] Iesus answered them: verely, verely I saye vnto you, that whosoeuer commytteth synne, is the seruaunte of synne. [35] And the seruaunt abydeth not in the house for euer: But the sonne abydeth euer. [36] If the sonne therfore shall make you fre, then are ye fre in dede. [37] I knowe that ye are Abrahams seed: but ye seke meanes to kill me, because my word hath no place in you. [38] I speake that which I haue sene wyth my father: and ye do

‘ μόνον [s]ὁ πατὴρ,| ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.’ [30] Ταῦτα αὐτοῦ λα-
λοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν. [31] Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπι-
στευκότας αὐτῷ Ἰουδαίους, ‘Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς
‘ μαθηταί μου ἐστέ· [32] καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει
‘ ὑμᾶς.’ [33] Ἀπεκρίθησαν [t]αὐτῷ,| ‘ Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν
‘ πώποτε· πῶς σὺ λέγεις, Ὅτι ἐλεύθεροι γενήσεσθε;’ [34] Ἀπεκρίθη αὐτοῖς ὁ
Ἰησοῦς, ‘ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, δοῦλός ἐστι τῆς
‘ ἁμαρτίας. [35] ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν
‘ αἰῶνα. [36] ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε. [37] οἶδα ὅτι
‘ σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ
‘ ἐν ὑμῖν. [38] ἐγὼ ὃ ἑώρακα παρὰ τῷ πατρί [u]μου,| λαλῶ· καὶ ὑμεῖς οὖν [v]ὃ|

[s] Alex. = ὁ πατὴρ. [t] Alex. πρὸς αὐτόν. [u] Alex. = μου. [v] Alex. ἃ.

GENEVA—1557.

selfe, because he sayeth, Whether I go, thether can ye not come? [23] And he said vnto them, Ye are from beneth, I am from aboue: Ye are of this world, I am not of this world. [24] I sayd therfore vnto you, That ye shal dye in your synnes. For except ye beleue that I am he, ye shal dye in your synnes.

[25] Then sayd they vnto him, Who art thou? And Iesus said vnto them, Euen the very same thing that I sayd vnto you from the begynnyng. [26] I haue many thinges to say, and to iudge of you: but he that sent me is true: and I speake in the world, those thinges which I haue heard of him. [27] How beit they vnderstode not that he spake to them of his Father. [28] Then sayd Iesus vnto them, When ye haue lift vp the Sonne of man, then shal ye knowe that I am he, and that I do nothing of my selfe, but as my Father hath taught me, euen so I speake. [29] And he that sent me, is with me: the Father hath not left me alone, for I do all wayes those thinges that please him. [30] As he spake these wordes, many beleued on him. [31] Then sayd Iesus to those Iewes which beleued on hym, If ye continue in my wordes, then are ye my very disciples, [32] And shal knowe the trueth, and the trueth shal restore you to libertie. [33] They answered him, We be Abrahams seede, and were neuer bonde to any man: why sayest thou then, Ye shalbe restored to libertie?

[34] Iesus answered them, Verely verely I say vnto you, That whosoeuer committeth sinne, is the seruant of synne. [35] And the seruant abydeth not in the house for euer: but the Sonne abydeth euer. [36] If the Sonne therfore shal make you free, then are ye free in dede. [37] I know that ye are Abrahams seede: but ye seke meanes to kyl me, because my sayinges haue no place in you. [38] I speake that I haue sene with my Father: and ye do

RHEIMS—1582.

saith, Vvhither I goe, you can not come? [23] And he said to them, You are from beneath, I am from aboue. you are of this vvorld, I am not of this vvorld. [24] Therfore I said to you that you shal die in your sinnes. for if you beleeue not that I am he, you shal die in your sinne. [25] They said therfore to him, Vvho art thou? Iesvs said to them, The beginning vvho also speake to you. [26] Many things I haue to speake and iudge of you. but he that sent me, is true: and vvhat I haue heard of him, these things I speake in the vvorld.

[27] And they knevv not that he said to them that his father vvas God. [28] Iesvs therfore said to them, Vvhen you shal haue exalted the sonne of man, then you shal knovv that I am he, and of my self I doe nothing, but as the Father hath taught me, these things I speake: [29] and he that sent me, is vvith me: and he hath not left me alone, because the things that please him I doe alvvaies. [30] Vvhen he spake these things, many beleeued in him.

[31] Iesvs therfore said to them that beleeued him, the Ievves: If you abide in my vvorde, you shal be my disciples in deede. [32] And you shal knovv the truth, and the truth shal make you free. [33] They ansvvered him, Vve are the seed of Abraham, and vve neuer serued any man: hovv saiest thou, You shal be free? [34] Iesvs ansvvered them, Amen, amen I say to you, that euery one vvhich committeth sinne, is the seruant of sinne. [35] and the seruant abideth not in the house for euer: the sonne abideth for euer. [36] If therfore the sonne make you free, you shal be free in deede. [37] I knovv that you are the children of Abraham: but you seeke to kil me, because my vvorde taketh not in you.

[38] I speake that vvhich I haue seen vvith my father: and you doe the things that you

AUTHORISED—1611.

saith, Whither I goe, ye cannot come. [23] And hee said vnto them, Yee are from beneath, I am from aboue: Yee are of this world, I am not of this world. [24] I said therefore vnto you, that ye shall die in your sinnes. For if yee beleeue not that I am hee, ye shall die in your sinnes. [25] Then said they vnto him, Who art thou? And Iesus saith vnto them, Euen the same that I said vnto you from the beginning. [26] I haue many things to say, and to iudge of you: But hee that sent mee is true, and I speake to the world, those things which I haue heard of him.

[27] They vnderstood not that hee spake to them of the Father. [28] Then saide Iesus vnto them, When yee haue lift vp the Sonne of man, then shall ye know that I am he, and that I doe nothing of my selfe: but as my Father hath taught mee, I speake these things. [29] And he that sent me, is with me: the Father hath not left mee alone: for I doe alwayes those things that please him. [30] And as he spake those wordes, many beleeued on him. [31] Then said Iesus to those Iewes which beleeued on him, If ye continue in my word, then are yee my disciples indeed. [32] And ye shall know the Trueth, and the Trueth shall make you free.

[33] They answered him, We be Abrahams seed, and were neuer in bondage to any man: how sayest thou, Yee shall be made free? [34] Iesus answered them, Uerily, verily I say vnto you, Whosoeuer committeth sinne, is the seruant of sinne. [35] And the seruant abideth not in the house for euer: but the Sonne abideth euer. [36] If the Sonne therfore shal make you free, ye shall be free indeed. [37] I know that ye are Abrahams seed, but ye seeke to kill me, because my word hath no place in you.

[38] I speake that which I haue seene with my Father: and ye do that which ye haue

ʻ ἑωράκατε παρὰ [v]τῷ πατρὶ| [w]ὑμῶν,| ποιεῖτε.ʼ [39] Ἀπεκρίθησαν καὶ εἶπον αὐτῷ,
ʻ Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι.ʼ Λέγει αὐτοῖς ὁ Ἰησοῦς, ʻ Εἰ τέκνα τοῦ Ἀβραὰμ
ʻ [x]ἦτε,| τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε[y]. [40] νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον
ʻ ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραὰμ οὐκ
ʻ ἐποίησεν. [41] ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.ʼ Εἶπον [z]οὖν| αὐτῷ, ʻ Ἡμεῖς
ʻ ἐκ πορνείας οὐ γεγεννήμεθα· ἕνα πατέρα ἔχομεν, τὸν Θεόν.ʼ [42] Εἶπεν [a]αὐτοῖς
ὁ Ἰησοῦς, ʻ Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ
ʻ ἐξῆλθον καὶ ἥκω· οὐδὲ γὰρ ἀπ᾽ ἐμαυτοῦ ἐλήλυθα, ἀλλ᾽ ἐκεῖνός με ἀπέστειλε.
ʻ [43] διὰ τί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον
ʻ τὸν ἐμόν. [44] ὑμεῖς ἐκ [b]τοῦ| πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ
ʻ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ᾽ ἀρχῆς, καὶ ἐν τῇ

[v] Alex. τοῦ πατρός. [w] Alex. = ὑμῶν. [x] Alex. ἐστε. [y] Rec. + ἄν. [z] Alex. = οὖν.

WICLIF—1380.

ȝe don tho thingis that ȝe saien at ȝoure fadir/

[39] thei answereden and seiden to hym/ abraham is oure fadir. ihesus seith to hem/ if ȝe ben the sones of abraham: do ȝe the werkis of abraham/ [40] but now ȝe seken to sle me a man, that haue spokun to ȝou truthe that I herde of god/ abraham dide not this thing/ [41] ȝe don the werkis of ȝoure fadir/ therfor thei seiden to hym/ we ben not borun of fornycacioun/ we han o fadir god/ [42] but ihesus seith to hem/ if god were ȝoure fadir: sothli ȝe schulden loue me/ for I passid forth of god/ and cam/ for neither I cam of my silf: but he sente me. [43] whi knowe ȝe not my speche? for ȝe moun not here my word/

[44] ȝe ben of the fadir the deuel: and ȝe wolen do the desiris of ȝoure fadir/ he was a mansleer fro the bigynnynge/ and he stood not in truthe: for truthe is not in hym/ whanne he spekith lesynge: he spekith of his owne/ for he is a lier and *stode* fadir of it. [45] but for I seie truthe: ȝe bileuen not to me.

[46] Who of ȝou schal repreue me of synne? if I seie truthe/ whi bileue ȝe not to me? [47] he that is of god/ herith the wordis of god/ therefor ȝe heren not for ȝe ben not of god. [48] therfor the iewis answeriden and seiden/ whether we sein not weel: that thou art a samaritan and hast a deuel? [49] ihesus answerid & seide/ I haue not a deuel/ but I honour my fadir: and ȝe han vnhonourid me/ [50] for I seke not my glorie/ there is he that sekith and demeth.

[51] truli truli I seie to ȝou: if ony man kepe my word: he schal not tast deeth withouten ende/ [52] therfor the iewis seiden/ now we han knowen: that thou hast a deuel/ abraham is deed and the profetis/ and thou seist if ony man kepe my word

o, *one*. sothli, *truly*. moun, *may*. lesynge, *lying*. demeth, *judgeth*.

TYNDALE—1534.

which ye have sene with youre father. [39] They answered and sayde vnto him: Abraham is oure father. Iesus sayde vnto them. If ye were Abrahams chyldren/ ye wolde do the dedes of Abraham. [40] But now ye goo about to kyll me a man that have tolde you the truthe/ which I have herde of god: this dyd not Abraham. [41] Ye do the dedes of youre father. Then sayde they vnto him: we were not borne of fornicacion. We have one father/ which is God. [42] Iesus sayde vnto them: yf God were youre father/ then wolde ye love me. For I proceaded forthe and come from God. Nether came I of my selfe/ but he sent me. [43] Why do ye not knowe my speache? Even because ye cannot abyde the hearynge of my wordes.

[44] Ye are of youre father the devyll/ and the lustes of youre father ye will folowe. He was a murtherer from the beginnynge/ and aboode not in the trueth/ because ther is no trueth in him. When he speaketh a lye/ then speaketh he of his awne. For he is a lyar/ and the father therof. [45] And because I tell you the trueth/ therfore ye beleve me not.

[46] Which of you can rebuke me of synne? If I saye the trueth/ why do not ye beleve me? [47] He that is of God/ heareth goddes wordes Ye therfore heare them not/ because ye are not of God.

[48] Then answered the Iewes and sayde vnto him: Saye we not well that thou arte a Samaritane/ and hast the devyll? [49] Iesus answered: I have not the devyll: but I honour my father/ and ye have dishonoured me. [50] I seke not myne awne prayse: but ther is one that seketh and iudgeth.

[51] Verely verely I saye vnto you/ yf a man kepe my sayinges/ he shall never se deeth. [52] Then sayde the Iewes to him: Now knowe we that thou hast the devyll. Abraham is deed/ and also the Prophetes: and yet thou sayest/ yf a man kepe my

CRANMER—1539.

that, which ye haue sene with youre father. [39] They answered and sayde vnto him: Abraham is oure father. Iesus sayeth vnto them: If ye were Abrahams chyldren, ye wolde do the dedes of Abraham. [40] But now ye go aboute to kyll me, a man that hath tolde you the truethe whych I haue heard of God: this dyd not Abraham. [41] Ye do the dedes of youre father. Then sayde they to him: we were not borne of fornicacyon. We haue one father, euen God. [42] Iesus sayd vnto them: yf God were youre father, truly ye wolde loue me. For I proceaded forth, and came from God. Nether came I of my selfe, but he sent me. [43] Why do ye not knowe my speache? Euen because ye can not abyde the hearyng of my worde.

[44] Ye are of youre father the deuyll, and the lustes of youre father will ye serue. He was a murtherer from the begynnynge and abode not in the trueth, because there is no trueth in him. When he speaketh a lye, he speaketh of his awne. For he is a lyar, and the father of the same thing: [45] And because I tell you the trueth, therfore ye beleue me not.

[46] Which of you rebuketh me of synne? If I saye the trueth, why do not ye beleue me? [47] He that is of God, heareth Goddes wordes. Ye therfore heare them not, because ye are not of God. [48] Then answered the Iewes, and sayd vnto him: Saye we not well, that thou art a Samaritane, and hast the deuyll? [49] Iesus answered: I haue not the deuyll: but I honoure my father, and ye haue dishonoured me. [50] I seke not myne awne prayse: ther is one that seketh, and iudgeth.

[51] Uerely, verely, I saye vnto you: yf a man kepe my sayinge, he shall neuer se deeth. [52] Then sayde the Iewes vnto him: Now know we, that thou hast the deuyll. Abraham is deed, and the Prophetes, and thou sayest: yf a man kepe my saying,

ʻ ἀληθείᾳ οὐχ ἕστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ
ʻ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ· [45] ἐγὼ δὲ ὅτι τὴν
ʻ ἀλήθειαν λέγω, οὐ πιστεύετέ μοι. [46] τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ
ʻ [c]ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετέ μοι; [47] ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα
ʻ τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.ʼ
[48] *Ἀπεκρίθησαν [d]οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, ʻ Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμα-*
ʻ ρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις;ʼ [49] *Ἀπεκρίθη Ἰησοῦς, ʻ Ἐγὼ δαιμόνιον οὐκ ἔχω,*
ʻ ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με. [50] ἐγὼ δὲ οὐ ζητῶ τὴν
ʻ δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. [51] ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν
ʻ [e]λόγον τὸν ἐμὸν| τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.ʼ [52] *Εἶπον οὖν*
αὐτῷ οἱ Ἰουδαῖοι, ʻ Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανε καὶ οἱ

[a] Rec. + οὖν. [b] Rec. = τοῦ. [c] Rec. + δέ. [d] Rec. + οὖν. [e] Alex. ἐμὸν λόγον.

GENEVA—1557.

that which ye haue sene with your father. [39] They answered and sayd vnto hym, Abraham is our father. Iesus sayd vnto them, If ye were Abrahams chyldren, ye would do the dedes of Abraham. [40] But now ye go about to kyl me, a man that haue tolde you the truth, which I haue heard of God: this did not Abraham.

[41] Ye do the dedes of your father. Then sayd they to hym, We are not borne of fornication: we haue one Father, which is God. [42] Iesus sayd vnto them, If God were your Father, then would ye loue me: for I proceaded forth, and came from God: nether came I of my selfe, but he sent me. [43] Why do ye not vnderstand my talke? Euen because ye can not abyde the hearyng of my wordes.

[44] Ye are of your father the deuyl, and the lustes of your father ye wyl do. He hath bene a murtherer from the begynnyng, and abode not in the truth: because there is no truth in him. When he speaketh a lie, then speaketh he of his owne, for he is a lyar, and the father thereof. [45] And because I tel you the truth, ye beleue me not. [46] Which of you can rebuke me of synne? If I say the truth, why do ye not beleue me?

[47] He that is of God, heareth Goddes wordes. Ye therfore heare them not, because ye are not of God. [48] Then answered the Iewes and sayd vnto him, Say we not wel that thou art a Samaritane, and hast the deuyl. [49] Iesus answered, I haue not the deuyl, but I honour my Father, and ye haue dishonoured me. [50] I seke not mine owne praise: but ther is one ẏ seketh and iudgeth. [51] Verely verely I say vnto you, Yf a man kepe my saying, he shal neuer se death. [52] Then sayd the Iewes to hym, Now knowe we that thou hast the deuyl. Abraham is dead, and also the Prophetes: and yet thou sayest, If a man

RHEIMS—1582.

haue seen vvith your father. [39] They answvered, and said to him, Our father is Abraham. IESVS saith to them, If you be the children of Abraham, doe the vvorkes of Abraham. [40] But novv, you seeke to kil me, a man that haue spoken the truth to you, vvhich I haue heard of God. this did not Abraham. [41] You doe the vvorkes of your father. They said therfore to him, Vve vvere not borne of fornication. vve haue one father, God. [42] IESVS therfore said to them, If God vvere your father: verely you vvould loue me. for from God I proceded, and came: for I came not of my self, but he sent me: [43] Vvhy doe you not knovv my speach? Because you can not heare my vvord. [44] You are of your father the Diuel, and the desires of your father you vvil doe. he vvas a mankiller from the beginning, and he stoode not in the veritie: because veritie is not in him. vvhen he speaketh a lie, he speaketh of his owne, because he is a lyer, and the father thereof. [45] But because I say the veritie, you beleeue me not. [46] Vvhich of you shal argue me of sinne? If I say the veritie: vvhy doe you not beleeue me?

[47] He that is of God, heareth the vvordes of God. Therfore you heare not, because you are not of God. [48] The Ievves therfore ansvvered, and said to him, Doe not we say vvel that thou art a Samaritane, and hast a diuil? [49] IESVS ansvvered, I haue no deuil: but I doe honour my Father, and you haue dishonoured me. [50] but I seeke not mine ovvne glorie. there is that seeketh and iudgeth.

[51] Amen, amen I say to you, If any man keepe my vvord, he shal not see death for euer. [52] The Ievves therfore said, Novv vve haue knovven that thou hast a deuil. Abraham is dead, and the Prophets: and thou saiest, If any man keepe my vvord,

AUTHORISED—1611.

seene with your father. [39] They answered, and sayd vnto him, Abraham is our father. Iesus saith vnto them, If ye were Abrahams children, yee would doe the workes of Abraham. [40] But now ye seeke to kill mee, a man that hath tolde you the trueth, which I haue heard of God: this did not Abraham. [41] Ye doe the deeds of your father. Then said they to him, We be not borne of fornication, wee haue one Father, euen God.

[42] Iesus said vnto them, If God were your Father, yee would loue mee, for I proceeded foorth, and came from God: neither came I of my selfe, but he sent me. [43] Why doe yee not vnderstand my speech? euen because yee cannot heare my word.

[44] Ye are of your father the deuil, and the lusts of your father ye will doe: hee was a murtherer from the beginning, and abode not in the trueth, because there is no truth in him. When he speaketh a lie, he speaketh of his owne: for he is a liar, and the father of it. [45] And because I tel you the trueth, ye beleeue me not. [46] Which of you conuinceth mee of sinne? And if I say the trueth, why doe ye not beleeue me?

[47] He that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God. [48] Then answered the Iewes, and said vnto him, Say wee not well that thou art a Samaritane, and hast a deuil?

[49] Iesus answered, I haue not a deuil: but I honour my Father, and ye doe dishonour me. [50] And I seeke not mine owne glory, there is one that seeketh and iudgeth. [51] Uerely, verely I say vnto you, If a man keepe my saying, he shall neuer see death.

[52] Then said the Iewes vnto him, Now we know that thou hast a deuill. Abraham is dead, and the Prophets: and thou sayest, If a man keepe my saying, he shall neuer

'προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ [f]γεύσηται|
'θανάτου εἰς τὸν αἰῶνα. [53] μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅστις
'ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν [g]ποιεῖς;' [54] Ἀπεκρίθη Ἰησοῦς,
'Ἐὰν ἐγὼ δοξάζω ἐμαυτὸν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων
'με, ὃν ὑμεῖς λέγετε, Ὅτι Θεὸς [h]ἡμῶν| ἐστι, [55] καὶ οὐκ ἐγνώκατε αὐτὸν, ἐγὼ δὲ
'οἶδα αὐτόν· καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα αὐτὸν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης·
'ἀλλ' οἶδα αὐτὸν, καὶ τὸν λόγον αὐτοῦ τηρῶ. [56] Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιά-
'σατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν· καὶ εἶδε καὶ ἐχάρη.' [57] Εἶπον οὖν οἱ Ἰουδαῖοι
πρὸς αὐτὸν, 'Πεντήκοντα ἔτη οὔπω ἔχεις, καὶ Ἀβραὰμ ἑώρακας;' [58] Εἶπεν αὐτοῖς
ὁ Ἰησοῦς, 'Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι, ἐγώ εἰμι.' [59] Ἦραν
οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ,

[f] Rec. γεύσεται. [g] Rec. + σὺ. [h] Rec. ὑμῶν. [i] Rec. + ὁ.

WICLIF—1380.

he schal not taast deeth withouten ende. [53] Whether thou art gretter thanne oure fadir abraham that is deed? and the profetis ben deed, whom makist thou thisilf?

[54] ihesus answerid, if I glorifie my silf: my glorie is nouȝt, my fadir is that glorifieth me: whom ȝe seien that he is ȝoure god, [55] and ȝe han not knowun him, but I haue knowun hym: and if I seie, that I knowe him not: I schal be a lier liche to ȝou. but I knowe hym & I kepe his word, [56] abraham ȝoure fadir glade to se my daie, and he saie and ioied, [57] thanne the iewis seiden to hym, thou hast not ȝit fifti ȝeer, and hast thou seen abraham?

[58] therfor ihesus seide to hem, truli truli I seie to ȝou, bifor that abraham schulde be: I am, [59] therfor thei token stonis to cast to hym, but ihesus hidde hym: and wente out of the temple.

9. AND ihesus passynge siȝ a man blynde fro the birthe, [2] and hise disciplis axeden hym, maistir what synned this man or hise eldris that he schulde be borun blynde, [3] ihesus answeride, nether this man synned nether hise eldris: but that the werkis of god be shewid in hym, [4] it bihoueth me to worche the werkis of hym that sente me: as long as the dai is, the nyȝt schal come: whanne no man mai worch, [5] as long as I am in the world: I am the liȝt of the world.

[6] whanne he hadde seide these thingis, he spette in to the erthe, and made cley of the spotel: and anoyntid the cleie on hise iȝen, [7] and seide to hym, go and be thou waischen in the watir of siloe that is to seie sente, thanne he wente and waischide: and cam seynge, [8] and so neiȝboris and thei that hadden seen hym bifor, for

eldris, *parents.* iȝen, *eyes.*

TYNDALE—1534.

sayinge, he shall never tast of deeth. [53] Arte thou greater then oure father Abraham which is deed? and the Prophetes are deed. Whome makest thou thy selfe?

[54] Iesus answered: Yf I honoure my selfe, myne honoure is nothinge worth. It is my father that honoureth me, which ye saye, is youre God, [55] and ye have not knowen him: but I knowe him. And yf I shuld saye, I knowe him not, I shuld be a lyar lyke vnto you. But I knowe him, and kepe his sayinge.

[56] Youre father Abraham was glad to se my daye, and he sawe it and reioysed. [57] Then sayde the Iewes vnto him: thou arte not yet .l. yere olde, and hast thou sene Abraham? [58] Iesus sayd vnto them: Verely verely I saye vnto you: yer Abraham was, I am. [59] Then toke they vp stones, to caste at him. But Iesus hid him selfe, and went out of the temple.

9. AND as Iesus passed by, he sawe a man which was blynde from his birth. [2] And his disciples axed him sayinge. Master, who dyd synne: this man or his father and mother, that he was borne blynde. [3] Iesus answered: Nether hath this man synned, nor yet his father and mother: but that the workes of God shuld be shewed on him. [4] I must worke the workes of him that sent me, whyll it is daye. The nyght cometh when noman can worke. [5] As longe as I am in the worlde, I am the lyght of the worlde.

[6] Assone as he had thus spoken, he spate on the grounde and made claye of the spetle, and rubbed the claye on the eyes of the blynde, [7] and sayde vnto him: Goo wesshe the in the pole of Syloe, which by interpretacion, signifieth sent. He went his waye and wasshed, and cam agayne seinge. [8] The neghboures and they that had sene him before how that he was a begger, sayde: is not this he that sate

CRANMER—1539.

he shall neuer taste of deeth. [53] Art thou greater then oure father Abraham, which is deed? and the prophetes are deed. whom makest thou thy selfe?

[54] Iesus answered: If I honoure my selfe, myne honoure is nothinge. It is my father that honoureth me, whych ye saye, is youre God, [55] and yet ye haue not knowen him: but I knowe him. And yf I saye, I knowe him not, I shall be a lyar lyke vnto you. But I knowe him, and kepe his sayinge.

[56] Youre father Abraham was glad to se my daye: and he sawe it, and reioysed. [57] Then sayd the Iewes vnto him: thou art not yet .l. yere olde, and hast thou sene Abraham? Iesus sayd vnto them: [58] Uerely verely, I saye vnto you: yer Abraham was borne I am [59] Then toke they vp stones, to caste at him. But Iesus hid him selfe, and went out of the temple.

9. AND as Iesus passed by, he sawe a man, which was blynde from hys byrth. [2] And his disciples asked him sayinge: Master, who dyd synne, this man, or his father and mother, that he was borne blynde? [3] Iesus answered: Nether hath this man synned, nor yet his father and mother: but that the worckes of God shulde be shewed in him. [4] I must worcke the worckes of him that sent me, whill it is daye. The night commeth, when no man can worcke. [5] As longe as I am in the worlde. I am the lyght of the worlde.

[6] As sone as he had thus spoken, he spatte on the grounde, and made claye of the spetle, and rubbed the claye on the eyes of the blynde, [7] and sayde vnto him: Go, wesshe the in the pole of Syloe, which (by interpretacion) is asmoch to saye as: sent. He went his waye therfore, and wasshed, and came agayne seinge. [8] So the neyghboures and they that had sene him before (how that he was a begger) sayde: is not this he that sate and begged?

διελθὼν διὰ μέσου αὐτῶν καὶ παρῆγεν οὕτως.

IX. Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. [2] καὶ ἠρώτησαν αὐτὸν
οἱ μαθηταὶ αὐτοῦ λέγοντες, 'Ῥαββὶ, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα
'τυφλὸς γεννηθῇ;' [3] Ἀπεκρίθη Ἰησοῦς, 'Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς
'αὐτοῦ· ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ· [4] [k] ἐμὲ| δεῖ ἐργάζεσθαι τὰ
'ἔργα τοῦ πέμψαντός με ἕως ἡμέρα ἐστίν· ἔρχεται νὺξ, ὅτε οὐδεὶς δύναται ἐργά-
'ζεσθαι. [5] ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου.' [6] Ταῦτα εἰπὼν, ἔπτυσε
χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε [l] τὸν πηλὸν ἐπὶ τοὺς
ὀφθαλμοὺς τοῦ τυφλοῦ, [7] καὶ εἶπεν αὐτῷ, 'Ὕπαγε νίψαι εἰς τὴν κολυμβήθραν
'τοῦ Σιλωὰμ,' (ὃ ἑρμηνεύεται, ἀπεσταλμένος.) ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθε
βλέπων. [8] Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι [m] προσαίτης ἦν,|

[k] Alex. ἡμᾶς. [l] Alex. + αὐτοῦ. [m] Rec. τυφλὸς ἦν.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
kepe my saying, he shal neuer tast of death. 53 Art thou greater then our father Abraham, which is dead? and the Prophetes are dead. whom makest thou thy selfe? 54 Iesus answered, If I honour my selfe, myne honour is nothing worth: It is my Father that honoureth me, which ye say, is your God. 55 And ye haue not knowen him: but I knowe him: and if I shuld say, I knowe him not, I shuld be a lyar lyke vnto you: but I knowe hym, and kepe his saiyng. 56 Your father Abraham was very glad to se my day, and he saw it, and reioysed. 57 Then sayd the Iewes vnto him, Thou art not yet fyfty yere olde, and hast thou sene Abraham? 58 Iesus sayd vnto them, Verely verely I say vnto you, yer Abraham was, I am. 59 Then toke they vp stones, to cast at him: but Iesus hid him selfe, and went out of the temple.	he shal not tast death for euer. 53 Vvhy, art thou greater then our father Abraham, vvho is dead? and the Prophets are dead. Vvhom doest thou make thy self? 54 IESVS ansvvered, If I doe glorifie my self, my glorie is nothing. it is my father that glorifieth me, vvhom you say that he is your God. 55 And you haue not knovven him, but I knovv him. And if I shal say that I knovv him not: I shal be like to you, a lyer. But I doe knovv him, and doe keepe his vvord. 56 Abraham your father reioyced that he might see my day: and he savv, and vvas glad. 57 The Ievves therfore said to him, Thou hast not yet fiftie yeres, and hast thou seen Abraham? 58 IESVS said to them, Amen, amen I say to you, before that Abraham vvas made, I am. 59 They tooke stones therfore to cast at him. but IESVS hid him self, and vvent out of the temple.	taste of death. 53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe? 54 Iesus answered, If I honour my selfe, my honour is nothing: it is my Father that honoureth mee, of whom ye say, that he is your God: 55 Yet ye haue not knowen him, but I know him: and if I should say, I know him not, I shal be a liar like vnto you: but I know him, and keepe his saying. 56 Your father Abraham reioyced to see my day: and he saw it, and was glad. 57 Then said the Iewes vnto him, Thou art not yet fifty yeeres olde, and hast thou seene Abraham? 58 Iesus sayd vnto them, Uerely, verely I say vnto you, Before Abraham was, I am. 59 Then tooke they vp stones to cast at him: but Iesus hidde himselfe, and went out of the Temple, going thorow the midst of them, and so passed by.
9. AND as Iesus passed by, he sawe a man which was blynde from his byrth. 2 And his disciples asked him, saying, Master, who dyd synne, this man, or his father and mother, that he was borne blynde? 3 Iesus answered, Nether hath this man synned, nor yet his father and mother: but that the workes of God shulde be shewed on him. 4 I must worke the workes of him that sent me, while it is day: the night commeth when no man can worke. 5 As longe as I am in the world, I am the lyght of the world. 6 As sone as he had thus spoken, he spate on the grounde and made claye of the spettle, and rubbed the claye on the eyes of the blynde. 7 And sayd vnto him, Go wash thee in the poole of Siloam (which by interpretation signifieth, sent) He went his way therefore, and washed, and came agayne seyng. 8 The neyghboures and they that had sene him before how that he was blynde, sayd, Is not this	9. AND IESVS passing by, savv a man blinde from his natiuitie: 2 and his disciples asked him, Rabbi, vvho hath sinned, this man, or his parents, that he should be borne blinde? 3 IESVS ansvvered, Neither hath this man sinned, nor his parents: but that the vvorkes of God may be manifested in him. 4 I must vvorke the vvorkes of him that sent me, vvhiles it is day. The night commeth, vvhen no man can vvorke. 5 As long as I am in the vvorld, I am the light of the vvorld. 6 Vvhen he had said these things, he spit on the ground, and made clay of the spettle, and spred the clay vpon his eies, 7 and said to him, Goe, vvash in the poole of Siloé, vvhich is interpreted, *Sent*. He vvent therfore, and vvashed: and he came seeing. 8 Therfore the neighbours, and they vvhich had seen him before, that he vvas a begger, said, Is not this he that sate,	9. AND as Iesus passed by, he sawe a man which was blind from his birth. 2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde? 3 Iesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 4 I must worke the workes of him that sent me, while it is day: the night commeth when no man can worke. 5 As long as I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spettle, and he [a] anointed the eyes of the blind man with the clay, 7 And said vnto him, Goe wash in the poole of Siloam (which is by interpretation, Sent.) He went his way therfore, and washed, and came seeing. 8 The neighbours therefore, and they which before had seene him, that he was blinde, said, Is not this he that sate and

[a] *Or*, spread the clay vpon the eyes of the blind man.

ἔλεγον, ‘Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν;’ 9 ἄλλοι ἔλεγον, [n] ‘Ὅτι ‘οὗτός ἐστιν·’ ἄλλοι δὲ, ‘Ὅτι| ὅμοιος αὐτῷ ἐστιν.’ Ἐκεῖνος ἔλεγεν, ‘Ὅτι ἐγώ ‘εἰμι.’ 10 Ἔλεγον οὖν αὐτῷ ‘Πῶς [o] [p] ἀνεῴχθησάν| [q] σου| οἱ ὀφθαλμοί;’ 11 Ἀπεκρίθη ἐκεῖνος [r] καὶ εἶπεν,| ‘Ἄνθρωπος [s] λεγόμενος Ἰησοῦς πηλὸν ἐποίησε, καὶ ‘ἐπέχρισέ μου τοὺς ὀφθαλμοὺς, καὶ εἶπέ μοι, Ὕπαγε [t] εἰς [u] τὴν κολυμβήθραν τοῦ| ‘Σιλωὰμ, καὶ νίψαι. 12 [v] ἀπελθὼν δὲ| καὶ νιψάμενος, ἀνέβλεψα.’ Εἶπον [w] οὖν| αὐτῷ, ‘Ποῦ ἐστιν ἐκεῖνος;’ Λέγει, ‘Οὐκ οἶδα.’

13 Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τόν ποτε τυφλόν. 14 ἦν δὲ σάββατον, [x] ὅτε| τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλμούς. 15 πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, ‘Πηλόν ‘ἐπέθηκέ [y] μου ἐπὶ τοὺς ὀφθαλμοὺς,| καὶ ἐνιψάμην, καὶ βλέπω.’ 16 Ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινὲς, ‘Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ [z] τοῦ Θεοῦ,| ὅτι τὸ

[n] Alex. *οὐχὶ, ἀλλ' s. ὅτι οὗτός ἐστιν· ἄλλοι δὲ ἔλεγον· οὐχὶ, ἀλλ'.* [o] Alex. + *οὖν.* [p] Alex. *ἠνεῴχθησάν.* [q] Rec. *σοι.* [r] Alex. = *καὶ εἶπεν.* [s] Alex. = *ὁ.* [t] Alex. + *νίψαι.* [u] Alex. *τὸν.* [v] Alex. *ἀπελθὼν οὖν* sq. [w] Alex. = *οὖν s. Καὶ εἶπον.*

WICLIF—1380.

he was a begger: 9 seiden, whether this is not he that satte and beggid? other men seiden that this it is, other men seiden nay: but he is like hym, but he seide, that I am, 10 therfor thei seiden to hym, hou ben thin iȝen opened? 11 he answerid, thilke man, that is seid ihesus: made clei ⁊ anoyntid myn iȝen, and seide to me, go thou to the watir of seloe: and waische, and I wente and waischid: and sai, 12 and thei seiden to hym, where is he? he seide, I woot not,

13 thei ledden hym that was blynde to the farisies, 14 and it was saboth whanne ihesus made cleie and opened hise iȝen. 15 efte the farysies axeden hym: hou he hadde seen, ⁊ he seide to hem, he leide to me clei on the iȝen, and I waischide, and I se, 16 therfor summe of farisies seiden, this man is not of god: that kepith not the saboth, other men seiden, hou mai a synful man do these signes? and striif was *made* among hem, 17 therfor thei seien eftsone to the blynde man, what seist thou of hym, that opened thin iȝen? and he seide that he is a profete,

18 therfor iewis bileueden not of hym, that he was blynde, and hadde seen: til thei clepid his fadir and modir, that hadde seen, 19 and thei axeden hem and seiden, is this ȝoure sone, whiche ȝe seien was borun blinde, hou thanne seeth he now? 20 his fadir ⁊ modir answereden to hem and seiden, we witen that this is oure sone: and that he was borun blinde, 21 but how he now seeth we witen nere: or who opened hise iȝen we witen neuere, axe ȝe hym, he hath age: speke he of hym silf, 22 his fadir and modir seiden these thingis, for thei dredden the iewis, for thanne the iewis hadden conspirid, that if ony man knowlechid hym crist, he schulde be don

iȝen, *eyes.* efte, *or* eftsone, *again.* nere, *never.* thilke, *that.* clepid, *called.* woot, *know.* witen, *know.*

TYNDALE—1534.

and begged? 9 Some sayde: this is he. Other sayd: he is lyke him. But he him selfe sayde: I am even he. 10 They sayde vnto him: How are thyne eyes opened then? 11 He answered and sayde. The man that is called Iesus, made claye, and anoynted myne eyes, and sayd vnto me: Goo to the pole Syloe and wesshe. I went and wesshed and receaved my syght. 12 They sayde vnto him: where is he? He sayde: I cannot tell.

13 Then brought they to the pharises, him that a lytell before was blynde: 14 for it was the Saboth daye when Iesus made the claye and opened his eyes. 15 Then agayne the pharises also axed him how he had receaved his syght. He sayde vnto them: He put claye apon myne eyes and I wasshed, and do se. 16 Then sayde some of the pharises: this man is not of God, because he kepeth not the saboth daye. Other sayde: how can a man that is a synner, do suche myracles? And ther was stryfe amonge them. 17 Then spake they vnto the blynde agayne: What sayst thou of him, because he hath openned thyne eyes? And he sayd: He is a Prophet.

18 But the Iewes dyd not beleve of the felowe, how that he was blynde and receaved his syght, vntyll they had called the father and mother of him that had receaved his syght. 19 And they axed them saying: Is this youre sonne, whome ye saye was borne blynde? How doth he now se then? 20 His father and mother answered them and sayde: we wote well that this is oure sonne, and that he was borne blynde: 21 but by what meanes he now seith, that can we not tell, or who hath opened his eyes, can we not tell. He is olde ynough, axe him, let him answer for him selfe. 22 Suche wordes spake his father and mother, because they feared the Iewes. For the Iewes had conspyred all redy that yf eny man dyd confesse that he was Christ, he shuld be excommunicat

CRANMER—1539.

9 Some sayde: this is he. Againe other sayde (*No, but*) he is lyke him.

He him selfe sayde: I am euen he. 10 Therfore sayde they vnto him: How are thyne eyes opened? 11 He answered and sayde: The man that is called Iesus, made claye, and anoynted myne eyes, and sayde vnto me: Go to the pole Siloe, and wasshe. And whan I went and wesshed, I receaued my syght. 12 Then sayd they vnto him: where is he? He sayde: I can not tell.

13 They brought to the Pharises, hym that a lytell before was blinde: 14 and it was the Sabboth daye, when Iesus made the claye, and opened his eyes. 15 Then agayne the Pharises also asked him, how he had receaued his syght. He sayde vnto them: he put claye vpon myne eyes, and I wasshed, and do se. 16 Therfore sayde some of the Pharises: this man is not of God, because he kepeth not the Sabboth daye. Other sayde: how can a man that is a synner, do suche myracles? And ther was a stryfe amonge them. 17 They spake vnto the blynde man agayne: What sayst thou of him, because he hath opened thine eyes? He sayde: He is a Prophet.

18 But the Iewes dyd not beleue of the man, (how that he had bene blynde, and receaued his syght) vntyll they called the father and mother him that had receaued his syght. 19 And they asked them, saying: Is this youre sonne, whom ye saye was borne blynde? How doth he now se then? 20 His father and mother answered them, and sayde: we knowe, that this is oure sonne, and that he was borne blynde: 21 but by what meanes he now seeth, we can not tell: or who hath opened his eyes, can we not tell. He is olde ynough, aske him, let him answere for him selfe. 22 Suche wordes spake his father and mother, because they feared the Iewes. For the Iewes had conspyred allready, that yf eny man dyd confesse that he was Christ, he shuld be excommunicat out of the

'σάββατον οὐ τηρεῖ.' Ἄλλοι [a] ἔλεγον, 'Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς 'τοιαῦτα σημεῖα ποιεῖν;' Καὶ σχίσμα ἦν ἐν αὐτοῖς. [17] Λέγουσι [b] τῷ τυφλῷ πάλιν, 'Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι [c] ἤνοιξέ| σου τοὺς ὀφθαλμούς;' Ὁ δὲ εἶπεν, 'Ὅτι 'προφήτης ἐστίν.' [18] Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος, [19] καὶ ἠρώτησαν αὐτοὺς λέγοντες, 'Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς 'ἐγεννήθη; πῶς οὖν [d] ἄρτι βλέπει;'| [20] Ἀπεκρίθησαν [e] [f] αὐτοῖς| οἱ γονεῖς αὐτοῦ καὶ εἶπον, 'Οἴδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη· [21] πῶς δὲ 'νῦν βλέπει, οὐκ οἴδαμεν· ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς, ἡμεῖς οὐκ οἴδαμεν· '[g] αὐτὸς ἡλικίαν ἔχει· αὐτὸν ἐρωτήσατε,| αὐτὸς περὶ αὐτοῦ λαλήσει.' [22] Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται.

[a] Alex. ἐν ᾗ ἡμέρᾳ. [b] Rec. ἐπὶ τοὺς ὀφθαλμούς μου. [c] Alex. Θεοῦ. [a] Alex. + δὲ. [b] Alex. + οὖν. [c] Alex. ἠνέῳξέ s. ἀνέῳξέ. [d] Alex. βλέπει ἄρτι. [e] Const. + δὲ. [f] Alex. = αὐτοῖς. [g] Alex. αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει.

GENEVA—1557.

he that sate and begged? [9] Some sayd, This is he: other sayd, He is lyke him. But he him selfe sayd, I am euen he. [10] Therfore they sayd vnto him, How are thyne eyes opened then?

[11] He answered, and sayd, The man that is called Iesus, made claye, and anointed myne eyes, and sayd vnto me, Go to the poole Siloam and washe. And I went and washed, and receaued my sight. [12] They sayd vnto him, Where is he? He sayd, I can not tel. [13] They broght to the Pharises, him that a lytel before was blynde. [14] And it was the Sabbath day, when Iesus made the claye, and opened his eyes. [15] Then agayne the Pharises also asked him, how he had receaued his syght. He sayd vnto them, He put claye vpon mine eyes, and I washed, and do se. [16] Then sayd some of the Pharises, This man is not of God: because he kepeth not the Sabbath day. Other sayd, How can a man that is a sinner, do suche miracles? And ther was stryfe among them. [17] Then spake they vnto the blynde againe, What saist thou of him, because he hath opened thyne eyes? And he sayd, He is a Prophet.

[18] But the Iewes dyd not beleue of hym (how that he was blynde, and receaued hys syght) vntyl they had called the father and mother of hym that had receaued his syght. [19] And they asked them, saying, Is this your sonne, whom ye say was borne blynde? How doth he now se then? [20] Hys father and mother answered them, and sayd, We wot wel that this is our sonne, and that he was borne blynde: [21] But by what meanes he now seyth, that can we not tel: or who hath opened his eyes, can we not tel: he is olde ynough, aske him, he shal answer for him selfe.

[22] Suche wordes spake his father and mother, because they feared the Iewes: for the Iewes had ordeined alredy, that yf any man dyd confesse that he was Christ, he shulde be excommunicate out

RHEIMS—1582.

and begged? Others said, That this is he. [9] But others, No, not so, but he is like him. But he said, That I am he. [10] They said therfore to him, Hovv vvere thine eies opened? [11] He ansvvered, That man that is called IESVS, made clay: and anointed mine eies, and said to me, Goe to the poole of Siloé, and wash. And I vvent, and vvashed, and savv. [12] And they said to him, Vvhere is he? He saith, I knovv not. [13] They bring him that had been blinde, to the Pharisees. [14] And it vvas the Sabboth vvhen IESVS made the clay, and opened his eies.

[15] Againe therfore the Pharisees asked him, hovv he savv. But he said to them, He put clay vpon mine eies, and I vvashed: and I see. [16] Certaine therfore of the Pharisees said, This man is not of God, that keepeth not the Sabboth. But others said, Hovv can a man that is a sinner doe these signes? And there vvas a schisme among them.

[17] They say therfore to the blinde againe, Thou, vvhat saiest thou of him that opened thine eies? And he said, That he is a Prophet. [18] The Ievves therfore did not beleeue of him, that he had been blinde and savv: vntil they called the parents of him that savv, [19] and asked them, saying, Is this your sonne, vvhom you say that he vvas borne blinde? hovv then doeth he novv see? [20] His parents ansvvered them, and said, Vve knovv that this is our sonne, and that he vvas borne blinde: [21] but hovv he novv seeth, vve knovv not, or vvho hath opened his eies, vve knovv not, aske him self: he is of age, let him self speake of him self. [22] These things his parents said, because they feared the Ievves. for the Ievves had novv conspired, that if any man should confesse him to be CHRIST, he should be put out of the Synagogue.

AUTHORISED—1611.

begged? [9] Some said, this is hee: others said, Hee is like him: but hee sayd, I am hee. [10] Therefore said they vnto him, How were thine eyes opened? [11] He answered and said, A man that is called Iesus, made clay, and anointed mine eyes, and said vnto me, Goe to the poole of Siloam, and wash: and I went and washed, and I receiued sight. [12] Then said they vnto him, Where is he? He said, I know not.

[13] They brought to the Pharisees him that aforetime was blinde. [14] And it was the Sabbath day when Iesus made the clay, and opened his eyes. [15] Then againe the Pharisees also asked him how he had receiued his sight. He said vnto them, He put clay vpon mine eyes, and I washed, and do see. [16] Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner, do such miracles? and there was a diuision among them. [17] They say vnto the blind man againe, What sayest thou of him, that he hath opened thine eyes? He said He is a Prophet. [18] But the Iewes did not beleeue concerning him, that he had bin blind, and receiued his sight, vntill they called the parents of him that had receiued his sight. [19] And they asked them, saying, Is this your sonne, who ye say was borne blinde? how then doth he now see? [20] His parents answered them, and said, We know that this is our sonne, and that he was borne blind: [21] But by what meanes he now seeth, we know not, or who hath opened his eyes we know not: he is of age, aske him, he shall speake for himselfe. [22] These words spake his parents, because they feared the Iewes: for the Iewes had agreed already, that if any man did confesse that he was Christ, he should

23 διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον, ‘Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.’ 24 Ἐφώ-
νησαν οὖν [h] ἐκ δευτέρου| [i] τὸν ἄνθρωπον| ὃς ἦν τυφλὸς, καὶ εἶπον αὐτῷ, ‘Δὸς δόξαν
‘ τῷ Θεῷ· ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλός ἐστιν.’ 25 Ἀπεκρίθη οὖν
ἐκεῖνος καὶ εἶπεν, ‘Εἰ ἁμαρτωλός ἐστιν, οὐκ οἶδα· ἓν οἶδα, ὅτι τυφλὸς [k] ὢν,| ἄρτι
‘ βλέπω.’ 26 Εἶπον [l] δὲ| αὐτῷ [m] πάλιν,| ‘Τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς
‘ ὀφθαλμούς;’ 27 Ἀπεκρίθη αὐτοῖς, ‘Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν
‘ θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;’ 28 [n] Ἐλοιδόρησαν|
αὐτὸν, καὶ εἶπον, ‘Σὺ εἶ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμὲν μαθηταί.
‘ 29 ἡμεῖς οἴδαμεν ὅτι Μωσῇ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστιν.’
30 Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, ‘Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι
‘ ὑμεῖς οὐκ οἴδατε πόθεν ἐστὶ, καὶ ἀνέῳξέ μου τοὺς ὀφθαλμούς. 31 οἴδαμεν [o] δὲ| ὅτι

[h] α [i] Alex. τὸν ἄνθ. ἐκ δευτέρου. [k] Alex. ἤμην καὶ. [l] Alex. οὖν. [m] Alex. = πάλιν. [n] Rec. Ἐλοιδόρησαν οὖν s. Οἱ δὲ ἐλοιδόρ.

WICLIF—1380.

out of the synagoge, 23 therfor his fadir and modir seiden that he hath age, axe ȝe hym,

24 therfor eftsone thei clepiden the man that was blynde and seiden to hym, ȝeue thou glorie to god, we witen that this man is a synner, 25 thanne he seide, if he is a synner I woot nere, o thing I woot that whanne I was blynde: now I se, 26 therfor thei seiden to hym, what dide he to thee: hou opened he thin iȝen? 27 he answerid to hem, I seide to ȝou now: and ȝe herden, what wolen ȝe eftsone here? whether ȝe wolen be made hise disciplis? 28 therfor thei curseden hym and seiden, be thou his disciple: we ben disciplis of moises. 29 We witen that god spak to moises, but we knowen not this: of whennes he is,

30 thilke man answerid and seide to hem, for in this is a wondirful thing that ȝe witen not of whennes he is: & he hath opened myn iȝen, 31 and we witen that god herith not synful men, but if ony is worschiper of god, and doith his wille: he herith hym, 32 fro the world is not herde: that ony man opened the iȝen of a blynde borun man, 33 but this were of god, he myȝte not do ony thing, 34 thei answereden: and seiden to hym, thou art alle borun in synnes and techist thou us? and thei putten hym out, 35 ihesus herde that thei hadden putte hym out, and whanne he hadde founden hym, he seide to hym, bileuest thou in the sone of god? 36 he answerid: and seide, lord who is he: that I bileue in hym, 37 and ihesus seide to hym, & thou hast seyn him, and he it is that spekith with thee, 38 and he seide, lord, I bileue, and he fel doun and worschipid hym, 39 therfor ihesus seith to hym, I cam in to the world in to dome, that thei that seen not: se, and thei that seen be made blynde, 40 and summe of the farisies herden that weren with hym:

eftsone, *again*. clepiden, *called*. ȝeue, *give*. witen, *know*. woot, *know*. nere, *never*. o, *one*. iȝen, *eyes*. thilke, *that*. dome, *judgment*.

TYNDALE—1534.

out of the synagoge. 23 Therfore sayde his father and mother: he is olde ynough, axe him.

24 Then agayne called they the man that was blynde, and sayd vnto him: Geve God the prayse: we knowe that this man is a synner. 25 He answered and sayde: Whyther he be a synner or noo, I cannot tell: One thinge I am sure of, that I was blynde, and now I se. 26 Then sayde they to him agayne. What dyd he to the? How opened he thyne eyes? 27 He answered them, I tolde you yerwhyle, and ye dyd not heare. Wherfore wolde ye heare it agayne? Will ye also be his disciples? 28 Then rated they him, and sayde: Thou arte his disciple. We be Moses disciples. 29 We are sure that God spake with Moses. This felowe we knowe not from whence he is.

30 The man answered and sayde vnto them: this is a merveleous thinge that ye wote not whence he is, seinge he hath opened myne eyes. 31 For we be sure that God heareth not synners. But yf eny man be a worshipper of God and do his will, him heareth he. 32 Sence the worlde beganne was it not hearde that eny man opened the eyes of one that was borne blynd. 33 If this man were not of God, he coulde have done no thinge. 34 They answered and sayd vnto him: thou arte altogeder borne in synne: and dost thou teache vs? And they cast him out.

35 Iesus hearde that they had excommunicate him: and assone as he had founde him, he sayd vnto him: doest thou beleve on the sonne of God? 36 He answered and sayde: Who is it Lorde, that I myght beleve on him? 37 And Iesus sayde vnto him: Thou hast sene him, and he it is that talketh with the. 38 And he sayde: Lorde I beleve: and worshipped him. 39 Iesus sayde: I am come vnto iudgement into this worlde: that they which se not, myght se, and they which se, myght be made blynde. 40 And some of the pharises which were with him,

CRANMER—1539.

synagoge. 23 Therfore sayde his father and mother: he is olde ynough, aske him.

24 Then agayne called they the man that was blynde, and sayd vnto him: Geue God the prayse: we know, that this man is a sinner. 25 He answered therfore, and sayde: Whyther he be a synner or no, I cannot tell: One thynge I am sure of: that where as I was blynd, now I se. 26 Then sayd they to him agayne: What dyd he to the? How opened he thine eyes? 27 He answered them: I tolde you yer whyle, and ye dyd not heare. Wherfore wold ye heare it agayne? Wyll ye also be his disciples? 28 Then rated they him, and sayd: Be thou his disciple. We are Moses disciples. We are sure, 29 that God spake vnto Moses. As for this felow, we knowe not from whence he is:

30 The man answered and sayde vnto them: this is a meruelous thinge, that ye wote not from whence he is, and yet he hath opened myne eyes. 31 For we be sure, that God heareth not synners. But yf eny man be a worshipper of God, and obedient vnto his will, him heareth he. 32 Sence the worlde beganne, was it not hearde, that eny man opened the eyes of one that was borne blind. 33 If this man were not of God, he coulde haue done nothinge. 34 They answered, and sayde vnto him: thou art alltogether borne in synne, and dost thou teache vs? And they cast him out.

35 Iesus hearde that they had excommunicate him: and whan he had founde him, he sayde vnto him: doest thou beleue on the sonne of God? 36 He answered and sayde: Who is it Lord, that I myght beleue on him? 37 And Iesus sayd vnto him: Thou hast sene him, and he it is that talketh with the. 38 And he sayde: Lord I beleue, and he worshipped him. 39 And Iesus sayd vnto him: I am come vnto iudgement into thys worlde: that they which se not, myght se: and that they which se, might be made blynde. 40 And some of the Pharises which were

ʻ ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβὴς ᾖ, καὶ τὸ θέλημα αὐτοῦ
ʻ ποιῇ, τούτου ἀκούει. [32] ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη, ὅτι ἤνοιξέ τις ὀφθαλμοὺς
ʻ τυφλοῦ γεγεννημένου. [33] εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.ʼ
[34] Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, ʻ Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδά-
ʻ σκεις ἡμᾶς;ʼ Καὶ ἐξέβαλον αὐτὸν ἔξω. [35] Ἤκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν
ἔξω· καὶ εὑρὼν αὐτὸν, εἶπεν αὐτῷ, ʻ Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ;ʼ [36] Ἀπε-
κρίθη ἐκεῖνος καὶ εἶπε, ʻ [p] Καὶ| τίς ἐστι, κύριε, ἵνα πιστεύσω εἰς αὐτόν;ʼ [37] Εἶπε
[q] δὲ| αὐτῷ ὁ Ἰησοῦς, ʻ Καὶ ἑώρακας αὐτὸν, καὶ ὁ λαλῶν μετὰ σοῦ, ἐκεῖνός ἐστιν.ʼ
ʻ [38] Ὁ δὲ ἔφη, ʻ Πιστεύω, κύριε·ʼ καὶ προσεκύνησεν αὐτῷ. [39] καὶ εἶπεν ὁ Ἰησοῦς,
ʻ Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ
ʻ οἱ βλέποντες τυφλοὶ γένωνται.ʼ [40] [r] Καὶ| ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα [s] οἱ

[o] Alex. = δὲ. [p] Rec. = καὶ. [q] Alex. = δὲ. [r] Alex. = Καὶ. [s] Alex. οἱ μετ' αὐτοῦ ὄντες.

GENEVA—1557.

of the Synagoge. [23] Therfore sayd his father and mother, He is olde ynough, aske him. [24] Then agayne called they the man that was blynde, and sayd vnto him, Geue glorie vnto God: we know that this man is a sinner. [25] Then he answered, and sayd, Whyther he be a synner or no, I can not tel: One thyng I am sure of, that I was blynd, and now I se. [26] Then sayd they to him agayne, What did he to thee? How opened he thyne eyes?

[27] He answered them, I tolde you yer while, and ye haue not heard it: wherfore wolde ye heare it agayne? wyl ye also be his disciples? [28] Then checked they hym, and sayd, Be thou his disciple: we be Moses disciples. [29] We are sure that God spake with Moses: this felow we knowe not from whence he is. [30] The man answered, and sayd vnto them Doubtles, this is a meruelous thing, that ye wot not whence he is, and yet he hath opened myne eyes. [31] For we be sure that God heareth not synners: but yf any man be a worshipper of God, and doth his wil, him heareth he. [32] Sence the world began was it not heard that any man opened the eyes of one that was borne blynde. [33] If this man were not of God, he could haue done nothing. [34] They answered and sayd vnto him, Thou art all together borne in synne, and doest thou teache vs? and they cast him out.

[35] Iesus heard that they had excommunicate him: and assone as he had founde him he sayd vnto him, Doest thou beleue on the Sonne of God? [36] He answered and sayd, Who is he Lord, that I myght beleue on hym? [37] And Iesus sayd vnto hym, Thou hast sene hym, and he it is that talketh with thee. [38] And he sayd, Lord, I beleue, and worshipped hym. [39] Iesus sayd, I am come vnto iudgement into this world: that they which se not, myght se: and they which se, myght be made blynde. [40] And some of the Pharises which were with hym heard these

RHEIMS—1582.

[23] Therfore did his parents say, That he is of age, aske him self. [24] They therfore againe called the man that had been blinde, and said to him, Giue glorie to God. vve knovv that this man is a sinner. [25] He therfore said to them, Vvhether he be a sinner, I know not: one thing I know, that vvhereas I vvas blinde, novv I see. [26] They said therfore to him, Vvhat did he to thee? hovv did he open thine eies? [27] He ansvvered them, I haue novv told you, and you haue heard: vvhy vvil you heare it againe? vvil you also become his disciples?

[28] They reuiled him therfore, and said, Be thou his disciple: but we are the disciples of Moyses. [29] We know that to Moyses God did speake: but this man vve knovv not vvhence he is. [30] The man ansvvered and said to them, For in this it is marueilous that you knovv not vvhence he is, and he hath opened mine eies. [31] and vve knovv that sinners God doth not heare. but if a man be a seruer of God, and doe the vvil of him, him he heareth. [32] From the beginning of the vvorld it hath not been heard that any man hath opened the eies of one borne blinde. [33] Vnles this man vvere of God, he could not doe any thing. [34] They ansvvered, and said to him, Thou vvast vvholy borne in sinnes, and doest thou teach vs? And they did cast him forth.

[35] IESVS heard that they cast him forth: and vvhen he had found him, he said to him, Doest thou beleeue in the sonne of God? [36] He ansvvered, and said, Vvho is he Lord, that I may beleeue in him? [37] And IESVS said to him, Both thou hast seen him: and he that talketh vvith thee, he it is. [38] But he said, I beleeue Lord. And falling dovvne he adored him. [39] And IESVS said to him, For iudgement came I into this vvorld: that they that see not, may see: and they that see, may become blinde. [40] And certaine of the Pharisees that vvere vvith him, heard: and they said

AUTHORISED—1611.

be put out of the Synagogue. [23] Therefore said his parents, He is of age, aske him.

[24] Then againe called they the man that was blind, and said vnto him, Giue God the praise, we know that this man is a sinner. [25] He answered, and said, Whether he be a sinner or no, I know not: One thing I know, that whereas I was blind, now I see. [26] Then said they to him againe, What did he to thee? How opened hee thine eyes? [27] He answered them, I haue told you already, and ye did not heare: wherefore would you heare it againe? Will ye also be his disciples? [28] Then they reuiled him, and said, Thou art his disciple, but we are Moses disciples. [29] Wee know that God spake vnto Moses: as for this fellow, wee knowe not from whence he is. [30] The man answered, and said vnto them, Why herein is a marueilous thing, that yee know not from whence he is, and yet he hath opened mine eyes. [31] Now we know that God heareth not sinners: but if any man bee a worshipper of God, and doth his will, him he heareth. [32] Since the world began was it not heard that any man opened the eyes of one that was borne blinde: [33] If this man were not of God, he could doe nothing.

[34] They answered, and said vnto him, Thou wast altogether borne in sinnes, and doest thou teach vs? And they [a] cast him out. [35] Iesus heard that they had cast him out; and when he had found him, he said vnto him, Doest thou beleeue on the Sonne of God? [36] He answered and said, Who is he, Lord, that I might beleeue on him? [37] And Iesus said vnto him, Thou hast both seene him, and it is he that talketh with thee. [38] And he said, Lord, I beleeue: and he worshipped him.

[39] And Iesus said, For iudgement I am come into this world, that they which see not, might see, and that they which see, might be made blinde. [40] And some of the Pharisees which were with him, heard

[a] *Or*, excommunicated him.

ὄντες μετ' αὐτοῦ,| καὶ εἶπον αὐτῷ, 'Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν;' [41] Εἶπεν αὐτοῖς
ὁ Ἰησοῦς, 'Εἰ τυφλοὶ ἦτε, οὐκ [t]ἂν| εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε, Ὅτι βλέπομεν.
' [u]ἡ οὖν ἁμαρτία ὑμῶν μένει.|

X. ' Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν
' τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶ καὶ λῃστής·
' [2] ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας, ποιμήν ἐστι τῶν προβάτων. [3] τούτῳ ὁ θυρωρὸς
' ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα [v]καλεῖ|
' κατ' ὄνομα, καὶ ἐξάγει αὐτά. [4] καὶ ὅταν [w]τὰ ἴδια πρόβατα| ἐκβάλῃ, ἔμπροσθεν
' αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασι τὴν φωνὴν αὐτοῦ.
' [5] ἀλλοτρίῳ δὲ οὐ μὴ [x]ἀκολουθήσωσιν,| ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἴδασι
' τῶν ἀλλοτρίων τὴν φωνήν.' [6] Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς·

[t] Alex. = ἀν. [u] Alex. αἱ (οὖν) ἁμαρτίαι ὑμῶν μένουσι. [v] Alex. φωνεῖ. [w] Alex. τὰ ἴδια πάντα. [x] Alex. ἀκολουθήσουσιν.

WICLIF—1380.

and thei seiden to hym/ whether we ben blynde? [41] ihesu seide to hem/ if ȝe weren blynde: ȝe schuln not haue synne: but now ȝe seien that we seen, ȝoure synne dwellith stille.

10. TRULY truli I seie to ȝou he that cometh not ynne bi the dore in to the foold of scheep, but stieth bi another weye: is a nyȝt theef and a dai thef [2] but he that entrith bi the dore: is the scheepherd of the scheep/ [3] to this the porter openeth and the scheep heren his vois: and he clepith his owne scheep bi name: and ledith hem out/ [4] ȝ whanne he hath don out his owne scheep: he goith bifore hem and the scheep sue hym/ for thei knowun his vois/ [5] but thei suen not an alien, but fleen fro hym, for thei han not knowun the vois of aliens/ [6] ihesus seide to hem this prouerbe/ but thei knewen not: what he spake to hem/

[7] therfor ihesus seid to hem eftsone/ truli truli I seie to ȝou: that I am the dore of the scheep/ [8] as many as han comen, weren nyȝt theues and dai theues/ but the scheep herden not hem/ [9] I am the dore/ if ony man schal entre bi me: he schal be saued/ and he schal go ynne and schal go out: and he schal fynde lesewis/ [10] a nyȝt theef cometh not: but that he stele, sle, ȝ lese/ and I cam that thei hav liif: and haue more plenteuously.

[11] I am a good scheepherde/ a good scheepherd ȝeueth his liif for his scheep/ [12] but an hirid hyne, [and] that is not the scheepherd, whos ben not the scheep his owne: seeth a wolf comynge ȝ he leueth the scheep and fleeth/ and the wolf rauyschith, and disparplith the scheep/ [13] and the hirid hyne fleeth: for he is an hirid hyne: and it perteyneth not to hym of the scheep/ [14] I am a good scheepherd, ȝ

stieth, *ascendeth*. clepith, *calleth*. sue, *follow*.
eftsone, *or* efte, *again*. lesewis, *pasture*. lese, *destroy*.
disparplith, *disperseth*.

TYNDALE—1534.

hearde these wordes and sayde vnto him: are we then blynde? [41] Iesus sayde vnto them: yf ye were blynde/ ye shuld have no synne. But now ye saye/ we se/ therfore youre synne remayneth.

10. UERELY verely I saye vnto you: he that entreth not in by the dore/ into the shepefolde/ but clymeth vp some other waye: the same is a thefe and a robber. [2] He that goeth in by the dore/ is the shepeherde of the shepe: [3] to him the porter openeth/ and the shepe heare his voyce/ and he calleth his awne shepe by name/ and leadeth them out. [4] And when he hath sent forthe his awne shepe/ he goeth before them/ and the shepe folowe him: for they knowe his voyce. [5] A straunger they will not folowe/ but will flye from him: for they knowe not the voyce of straungers. [6] This similitude spake Iesus vnto them. But they vnderstode not what thinges they were which he spake vnto them.

[7] Then sayde Iesus vnto them agayne. Verely verely I saye vnto you: I am the dore of the shepe. [8] All/ even as many as came before me/ are theves and robbers: but the shepe dyd not heare them. [9] I am the dore: by me yf eny man enter in/ he shalbe safe/ and shall goo in and out and fynde pasture. [10] The thefe cometh not but forto steale/ kyll and destroye. I am come that they myght have lyfe/ and have it more aboundantly.

[11] I am the good shepeheerd. The good shepeheerd geveth his lyfe for the shepe. [12] An heyred servaunt/ which is not the shepeherd/ nether the shepe are his awne/ seith the wolfe commynge/ and leveth the shepe/ and flyeth/ and the wolfe catcheth them/ and scattereth the shepe. [13] The heyred servaunt flyeth/ because he is an heyred servaunt/ and careth not for the shepe. [14] I am that good shepeheerd/ and

CRANMER—1539.

with him, hearde these wordes, and sayde vnto him: are we blynde also? [41] Iesus sayde vnto them: yf ye were blynde, ye shulde haue no synne. But now ye saye: we se, therfore youre synne remayneth.

10. VERELY, verely, I saye vnto you: he that entreth not in by the dore into the shepefolde, but clymeth vp some other waye, the same is a thefe and a murthurer. [2] But he that entreth in by the dore, is the shepeherde of the shepe: [3] to him the porter openeth, and the shepe heare his voyce, and he calleth his awne shepe by name, and leadeth them out. [4] And when he hath sent forth his awne shepe, he goeth before them and the shepe folowe him: for they knowe his voyce. [5] A straunger will they not folowe, but will flye from him: for they know not the voyce of straungers. [6] This prouerbe spake Iesus vnto them. But they vnderstode not what thinges they were, whych he spake vnto them.

[7] Then sayd Iesus vnto them agayne: Uerely verely I saye vnto you: I am the dore of the shepe. [8] All (euen as many as came before me) are theues and murthurers: but the shepe did not heare them. [9] I am the dore: by me yf eny man enter in, he shalbe safe, and shall go in and out, and fynde pasture. [10] A thefe commeth not but for to steale, kyll, and to destroye. I am come, that they myght haue lyfe, and that they might haue it more aboundantly.

[11] I am the good shepeheerd A good shepeherd geueth hys lyfe for the shepe. [12] An hyred seruaunt, and he which is not the shepeherd (nether the shepe are hys awne) seeth the wolfe commynge, and leaueth the shepe, and flyeth and the wolfe catcheth, and scattereth the shepe. [13] The hyred seruaunt flyeth, because he is an hyred seruaunt, and careth not for the shepe. [14] I am the good shepeheerd and knowe

εκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς. [7] Εἶπεν οὖν πάλιν αὐτοῖς ὁ
Ἰησοῦς, ‘Ἀμὴν ἀμὴν λέγω ὑμῖν, [y] ὅτι| ἐγώ εἰμι ἡ θύρα τῶν προβάτων. [8] πάντες
‘ ὅσοι [z] πρὸ ἐμοῦ ἦλθον,| κλέπται εἰσὶ καὶ λῃσταί· ἀλλ᾽ οὐκ ἤκουσαν αὐτῶν τὰ
‘ πρόβατα. [9] ἐγώ εἰμι ἡ θύρα· δι᾽ ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύ-
‘ σεται καὶ ἐξελεύσεται, καὶ νομὴν εὑρήσει. [10] ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα
‘ κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν.
‘ [11] Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ
‘ τῶν προβάτων· [12] ὁ μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ [a] εἰσὶ| τὰ πρόβατα
‘ ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα, καὶ φεύγει· καὶ ὁ
‘ λύκος ἁρπάζει αὐτὰ, καὶ σκορπίζει [b] τὰ πρόβατα.| [13] [c] ὁ δὲ μισθωτὸς φεύγει,| ὅτι
‘ μισθωτός ἐστι, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. [14] ἐγώ εἰμι ὁ ποιμὴν ὁ

[y] Alex. = ὅτι. [z] Const. = πρὸ ἐμοῦ Alex. ἦλθον πρὸ ἐμοῦ. [a] Alex. ἐστιν. [b] Alex. = τὰ πρόβατα. [c] Alex. = Ὁ δὲ μισθωτὸς φεύγει.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
wordes, and sayd vnto him, Are we blinde also? [41] Iesus sayd vnto them, If ye were blynde, ye should haue no synne: but now ye say, We se: therfore your synne remayneth.	to him, Vvhy, are vve also blinde? [41] IESVS said to them, If you vvere blinde, you should not haue sinne. but novv you say, That vve see. Your sinne remaineth.	these words, and said vnto him, Are wee blind also? [41] Iesus sayd vnto them, If yee were blind, ye should haue no sinne: but now ye say, We see, therefore your sinne remaineth.
10. VERELY verely I say vnto you, He that entreth not in by the dore into the shepefolde, but clymmeth vp some other way, the same is a thefe and a robber. [2] But he that goeth in by the dore, is the shepeherd of the shepe. [3] To him the porter openeth, and the shepe heare is voice, and he calleth his owne shepe by name, and leadeth them out. [4] And when he hath sent forth his owne shepe he goeth before them, and the shepe folow him: for they knowe his voyce. [5] A stranger they wyl not folow, but they flye from hym: for they knowe not the voyce of strangers. [6] This similitude spake Iesus vnto them: but they vnderstode not what thinges they were which he spake vnto them.	10. AMEN, amen I say to you, he that entreth not by the doore into the folde of the sheepe, but climeth vp an other vvay: he is a theefe and a robber. [2] But he that entreth by the doore, is the Pastor of the sheepe. [3] To this man the porter openeth: and the sheepe heare his voice: and he calleth his ovvne sheepe by name, and leadeth them forth. [4] And vvhen he hath let forth his ovvne sheepe, he goeth before them: and the sheepe folovv him, because they knovv his voice. [5] But a stranger they folovv not, but flee from him: because they knovv not the voice of strangers. [6] This prouerbe IESVS said to them. But they knevv not vvhat he spake to them.	10. VERILY, verily I say vnto you, He that entreth not by the doore into the sheepefold, but climeth vp some other way, the same is a thiefe, and a robber. [2] But hee that entreth in by the dore, is the shepheard of the sheepe. [3] To him the porter openeth, and the sheepe heare his voice, and he calleth his owne sheepe by name, and leadeth them out. [4] And when he putteth foorth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voyce. [5] And a stranger will they not follow, but will flee from him, for they know not the voice of strangers. [6] This parable spake Iesus vnto them: but they vnderstood not what things they were which he spake vnto them.
[7] Then sayd Iesus vnto them agayne, Verely verely I say vnto you, I am the dore of the shepe. [8] All, euen as many as came before me, are theues and robbers, but the shepe dyd not heare them. [9] I am the dore: by me if any man enter in, he shalbe safe: and shal go in and out, and fynde pasture. [10] The thefe commeth not but for to steale, kyl and destroye: I am come that they myght haue lyfe, and haue it in abondance. [11] I am the good shepeherd: the good shepeherd geueth his lyfe for his shepe.	[7] IESVS therfore said to them againe, Amen, amen I say to you, that I am the doore of the sheepe. [8] And hovv many soeuer haue come, are theeues and robbers: but the sheepe heard them not. [9] I am the doore. By me if any enter, he shal be saued: and he shal goe in and shal goe out, and shal finde pastures. [10] The theefe commeth not but to steale and kil and destroy. I came that they may haue life, and may haue more aboundantly. [11] I am the good Pastor. The good Pastor giueth his life for his sheepe.	[7] Then sayd Iesus vnto them againe, Uerily, verily I say vnto you, I am the doore of the sheepe. [8] All that euer came before me, are theeues and robbers: but the sheep did not heare them. [9] I am the doore, by me if any man enter in, he shalbe saued, and shal goe in and out, and find pasture. [10] The theefe commeth not, but for to steale and to kill, and to destroy: I am come that they might haue life, and that they might haue it more abundantly. [11] I am the good shepheard: the good shepheard giueth his life for the sheepe.
[12] An hyred seruant, and he which is not the shepeherd, nether the shepe are his owne, seeth the wolf comming, and leueth the shepe, and flyeth, and the wolfe catcheth them, and scatereth the shepe. [13] The hired seruant flyeth, because he is an hyred seruant, and careth not for the shepe. [14] I am that good shepeherde,	[12] But the hireling and he that is not the Pastor, vvhose ovvne the sheepe are not, seeth the vvoulfe comming, and leaueth the sheepe, and fleeth: and the vvoulfe raueneth, and disperseth the sheepe. [13] And the hireling fleeth because he is a hireling: and he hath no care of the sheepe. [14] I am the good Pastor: and I knovv mine, and	[12] But he that is an hireling and not the shepheard, whose owne the sheepe are not, seeth the woolfe comming, and leaueth the sheep, and fleeth: and the woolfe catcheth them, and scattereth the sheepe. [13] The hireling fleeth, because he is an hireling, and careth not for the sheepe. [14] I am the good shepheard, and

'καλός· καὶ γινώσκω τὰ ἐμὰ, καὶ [d]γινώσκομαι ὑπὸ τῶν ἐμῶν,| [15]καθὼς γινώσκει
'με ὁ πατὴρ, κἀγὼ γινώσκω τὸν πατέρα· καὶ τὴν ψυχήν μου τίθημι ὑπὲρ
'τῶν προβάτων. [16]καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης·
'κἀκεῖνά [e]με δεῖ| ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καί [f]γενήσεται| μία
'ποίμνη, εἷς ποιμήν. [17]διὰ τοῦτο [g]ὁ πατήρ με| ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχήν
'μου, ἵνα πάλιν λάβω αὐτήν. [18]οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι
'αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτὴν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν
'αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.' [19]Σχίσμα [h]οὖν|
πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. [20]ἔλεγον δὲ πολλοὶ ἐξ
αὐτῶν, 'Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;' [21]Ἄλλοι ἔλεγον, 'Ταῦτα
'τὰ ῥήματα οὐκ ἔστι δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς
'[i]ἀνοίγειν;'|

[d] Alex. γινώσκουσί με τὰ ἐμά. [e] Alex. δεῖ με. [f] Alex. γενήσονται. [g] Alex. με ὁ πατὴρ. [h] Alex.=οὖν. [i] Alex. ἀνοῖξαι. [k]Alex.=τοῖς. [l] Alex.=καὶ.

WICLIF—1380.

I knowe my scheep: and my scheep knowen me, [15]as the fadir hath knowun me I knowe the fadir, and I putte my liif for my schepe, [16]I haue other scheep that ben not of this foold, and it bihoueth me to bryng hem to gidre, and thei schulen here my vois, and it schal be made o foold: ȝ o scheepheerd,

[17]therfor the fadir loueth me: for I putte my liif, that eftsone I take it, [18]no man takith it fro me: but I putte it of my silf, I haue power to putte it: and I haue power to take it aȝen, this maundement I haue takun of my fadir. [19]Efte discencioun was made among the iewis for these wordis, [20]and many of hem seiden, he hath a deuel and maddith, what heren ȝe hym, [21]other men seiden, thes wordis ben not of a man that hath a fende, whether the deuel mai opene the iȝen of blynde men?

[22]But the feestis of halowynge of the temple weren made in ierusalem, and it was wynter, [23]and ihesus walkid in the temple: in the porche of salomon, [24]therfor the iewis camen aboute hym: and seiden to hym, hou long takist thou aweie oure soule? if thou art crist: seie thou to us opunli, [25]ihesus answerid to hem, I speke to ȝou and ȝe bileuen not, the werkis that I do in the name of my fadir beren witnessynge of me, [26]but ȝe bileuen not, for ȝe ben not of my scheep, [27]my schepe heren my uois: and I knewe hem and thei suen me, [28]and I ȝeue to hem euerlastynge liif: and thei schulen not perische withouten ende, and noon schal rauysch hem fro myn hond, [29]that thing that my fadir ȝaf to me: is more thanne alle thingis, and no man mai rauysche fro my fadris hond, [30]I and the fadir ben oon,

[31]the iewis token up stones to stone hym, [32]ihesus answerid to hem, I haue

o, *one.* eftsone, *or* efte, *again.* aȝen, *again.* iȝen, *eyes.* suen, *follow.* ȝeue, *give.* rauysche, *ravish.*

TYNDALE—1534.

knowe myne, and am knowen of myne. [15]As my father knoweth me: even so knowe I my father. And I geve my lyfe for the shepe: [16]and other shepe I have, which are not of this folde. Them also must I bringe, that they maye heare my voyce, and that ther maye be one flocke and one shepeherde.

[17]Therfore doth my father love me, because I put my lyfe from me, that I myght take it agayne. [18]No man taketh it from me: but I put it awaye of my selfe. I have power to put it from me, and have power to take it agayne: This commaundment have I receaved of my father. [19]And ther was a dissencion agayne amonge the Iewes for these sayinges, [20]and many of them sayd. He hath the devyll, and is mad: why heare ye him? [21]Other sayde, these are not the wordes of him that hath the devyll. Can the devyll open the eyes of the blynde?

[22]And it was at Ierusalem the feaste of the dedicacion, and it was wynter: [23]and Iesus walked in Salomons porche. [24]Then came the Iewes rounde aboute him, and sayde vnto him: How longe dost thou make vs doute? Yf thou be Christ, tell vs playnly. [25]Iesus answered them: I tolde you and ye beleve not. The workes that I do in my fathers name they beare witnes of me. [26]But ye beleve not, because ye are not of my shepe. As I sayde vnto you: [27]my shepe heare my voyce, and I knowe them, and they folowe me, and [28]I geve vnto them eternall lyfe, and they shall never perisshe, nether shall eny man plucke them oute of my honde. [29]My father which gave them me, is greatter then all, and no man is able to take them out of my fathers honde. [30]And I and my father are one.

[31]Then the Iewes agayne toke vp stones, to stone him with all. [32]Iesus answered

CRANMER—1539.

my shepe, and am knowen of myne. [15]As my father knoweth me, euen so know I also my father. And I geue my lyfe for the shepe: and [16]other shepe I haue, which are not of this fold. Them also must I bring, and they shall heare my voyce, and ther shall be one folde and one shepeherde. [17]Therfore doth my father loue me, because I put my lyfe from me, that I myght take it agayne. [18]No man taketh it from me: but I put it awaye of my selfe. I haue power to put it from me, and I haue power to take it agayne: This commaundement haue I receaued of my father. [19]There was a dissencyon therfore agayne amonge the Iewes for these sayinges, [20]and many of them sayde: He hath the deuyll, and is madd: why heare ye him? [21]Other sayd these are not the wordes of him that hath the deuyll. Can the deuyll open the eyes of the blynde?

[22]And it was at Ierusalem the feaste of the dedicacion, and it was winter: [23]and Iesus walked in the temple, euen in Salomons porche. [24]Then cam the Iewes rounde aboute him, and sayd vnto him: How longe dost thou make vs doute? If thou be Christ, tell vs playnly. [25]Iesus answered them: I tolde you, and ye beleue not. The workes that I do in my fathers name, they beare witnes of me. [26]But ye beleue not, because ye are not of my shepe. As I sayd vnto you: [27]my shepe heare my voyce: and I knowe them, and they folow me, [28]and I geue vnto them eternall lyfe, and they shall neuer perysshe, nether shall eny man plucke them out of my hande. [29]My father whych gaue them me, is greater then all, and no man is able to take them out of my fathers hande. [30]I and my father are one.

[31]Then the Iewes agayne toke vp stones, to stone him with all. [32]Iesus answered

22 Ἐγένετο δὲ τὰ ἐγκαίνια ἐν [k] τοῖς| Ἱεροσολύμοις, [l] καὶ| χειμὼν ἦν· 23 καὶ
περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ [m] [n] Σολομῶνος.| 24 ἐκύκλωσαν οὖν αὐτὸν
οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, ‘Ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ
‘ Χριστὸς, εἰπὲ ἡμῖν παῤῥησίᾳ.’ 25 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, ‘Εἶπον ὑμῖν, καὶ
‘ οὐ πιστεύετε. τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου, ταῦτα μαρ-
‘ τυρεῖ περὶ ἐμοῦ· 26 Ἀλλ᾽ ὑμεῖς οὐ πιστεύετε· [o] οὐ γάρ| ἐστε ἐκ τῶν προβάτων
‘ τῶν ἐμῶν, [p] καθὼς εἶπον ὑμῖν.| 27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου [q] ἀκούει,|
‘ κἀγὼ γινώσκω αὐτά· καὶ ἀκολουθοῦσί μοι· 28 κἀγὼ ζωὴν αἰώνιον δίδωμι αὐτοῖς·
‘ καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ [r] οὐχ ἁρπάσει| τις αὐτὰ ἐκ τῆς χειρός
‘ μου. 29 ὁ πατήρ μου ὃς δέδωκέ μοι, μείζων πάντων ἐστί· καὶ οὐδεὶς δύναται
‘ ἁρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός μου. 30 ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν.’ 31 Ἐβασ-
τασαν οὖν [s] πάλιν| λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. 32 Ἀπεκρίθη αὐτοῖς ὁ

[m] Rec. + τοῦ. [n] Rec. Σολομῶντος. [o] Alex. ὅτι οὐκ. [p] Alex. = καθὼς εἶπον ὑμῖν. [q] Alex. ἀκούουσιν. [r] Alex. οὐ μὴ ἁρπασῃ. [s] Alex. = πάλιν.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
and know myne, and am knowen of myne. 15 As my Father knoweth me: euen so know I my Father: and I geue my lyfe for the shepe. 16 Other shepe I haue also which are not of this folde: them also must I bring, and they shal heare my voyce: and ther shal be one shepefolde, and one shepeherde. 17 Therfore doth my Father loue me, because I put my lyfe from me, that I myght take it agayne. 18 No man taketh it from me, but I put it away of my selfe: I haue power to put it from me, and haue power to take it againe: this commandement haue I receaued of my Father. 19 Then ther was a dissention agayne among the Iewes for these sayinges: 20 And many of them sayd, He hath the deuyl, and is madde: why heare ye him? 21 Other sayd, These are not the wordes of him that hath the deuyl: Can the deuyl open the eyes of the blynde? 22 And it was at Ierusalem the feast of the Dedication, and it was wynter. 23 And Iesus walked in the temple, in Solomons porche. 24 Then came the Iewes rounde about hym, and sayd vnto him, How longe doest thou make vs doute? If thou be the Christe, tel vs playnly. 25 Iesus answered them, I tolde you, and ye beleue not: the workes that I do in my Fathers name, they beare wytnes of me. 26 But ye beleue not: for ye are not of my shepe, as I sayd vnto you: 27 My shepe heare my voyce, and I knowe them, and they folow me: 28 And I geue vnto them eternal lyfe, and they shal neuer perishe, nether shal any man plucke them out of my hand. 29 My Father which gaue them me, is greater then all: and no man is able to take them out of my Fathers hand. 30 And I and my Father are one. 31 Then the Iewes agayne toke vp stones, to stone hym with all. 32 Iesus answered them,	mine knovv me. 15 As the Father knovveth me, and I knovv the Father: and I yeld my life for my sheepe. 16 And other sheepe I haue that are not of this folde: them also I must bring, and they shal heare my voice, and there shal be made one folde and one Pastor. 17 Therfore the Father loueth me: because I yeld my life, that I may take it againe. 18 No man taketh it avvay from me: but I yeld it of my self. and I haue povver to yeld it: and I haue povver to take it againe. This commaundement I receiued of my father. 19 A dissension rose againe among the Ievves for these vvordes. 20 And many of them said, He hath a deuil and is mad: vvhy heare you him? 21 Others said, These are not the vvordes of one that hath a deuil. can a deuil open the eies of blinde men? 22 And the Dedication vvas in Hierusalem: and it vvas vvinter. 23 And IESVS vvalked in the temple, in Salomons porche. 24 The Ievves therfore compassed him round about, and said to him, Hovv long doest thou hold our soule in suspense? if thou be CHRIST, tel vs openly. 25 IESVS answered them, I speake to you: and you beleeue not. the vvorkes that I doe in the name of my Father, they giue testimonie of me. 26 but you doe not beleeue, because you are not of my sheepe. 27 My sheepe heare my voice: and I knovv them, and they followv me. 28 And I giue them life euerlasting: and they shal not perish for euer, and no man shal plucke them out of my hand. 29 My Father, that vvhich he hath giuen me, is greater then al: and no man can plucke them out of the hand of my father. 30 I and the Father are one. 31 The Ievves tooke vp stones, to stone him. 32 IESVS ansvvered them, Many good	know my sheepe, and am knowen of mine. 15 As the Father knoweth me, euen so know I the Father: and I lay downe my life for the sheepe. 16 And other sheepe I haue, which are not of this fold: them also I must bring, and they shall heare my voyce; and there shall be one fold, *and* one shepheard. 17 Therefore doeth my Father loue me, because I lay downe my life that I might take it againe. 18 No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and I haue power to take it againe. This commandement haue I receiued of my Father. 19 There was a diuision therefore againe among the Iewes for these sayings. 20 And many of them said, He hath a deuill, and is mad, why heare ye him? 21 Others said, These are not the words of him that hath a deuill. Can a deuill open the eyes of the blind? 22 And it was at Hierusalem the feast of the dedication, and it was winter. 23 And Iesus walked in the temple in Solomons porch. 24 Then came the Iewes round about him, and said vnto him, How long doest thou [a] make vs to doubt? If thou be the Christ, tell vs plainly. 25 Iesus answered them, I tolde you, and ye beleeued not: the works that I doe in my Fathers Name, they beare witnes of me. 26 But ye beleeue not, because ye are not of my sheepe, as I said vnto you. 27 My sheep heare my voyce, and I know them, and they follow me. 28 And I giue vnto them eternall life, and they shall neuer perish, neither shall any man plucke them out of my hand. 29 My Father which gaue them me, is greater then all: and no man is able to pluck them out of my Fathers hand. 30 I and my Father are one. 31 Then the Iewes tooke vp stones againe to stone him. 32 Iesus answered them, Many good

[a] *Or*, hold vs in suspence.

Ἰησοῦς, ‘Πολλὰ [t] καλὰ ἔργα ἔδειξα ὑμῖν| ἐκ τοῦ πατρός μου· διὰ ποῖον αὐτῶν
‘ ἔργον λιθάζετέ με;’ [33] Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι [u] λέγοντες,| ‘Περὶ καλοῦ
‘ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς
‘ σεαυτὸν Θεόν.’ [34] Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, ‘Οὐκ ἔστι γεγραμμένον ἐν τῷ
‘ νόμῳ [v] ὑμῶν,| “Ἐγὼ εἶπα, θεοί ἐστε;” [35] Εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ
‘ λόγος τοῦ Θεοῦ ἐγένετο, (καὶ οὐ δύναται λυθῆναι ἡ γραφή·) [36] ὃν ὁ πατὴρ ἡγίασε
‘ καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε, Ὅτι βλασφημεῖς, ὅτι εἶπον, Υἱὸς
‘ τοῦ Θεοῦ εἰμι; [37] εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετέ μοι· [38] εἰ δὲ
‘ ποιῶ, κἂν ἐμοὶ μὴ [w] πιστεύητε,| τοῖς ἔργοις πιστεύσατε· ἵνα γνῶτε [x] καὶ πιστεύ-
‘ σητε,| ὅτι ἐν ἐμοὶ ὁ πατὴρ, κἀγὼ ἐν [y] αὐτῷ.’| [39] Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι·
καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

[t] Alex. *ἔργα καλὰ ἔδειξα ὑμῖν.* [u] Alex. = *λέγοντες.* [v] Alex. *ὑμῶν, Ὅτι.* [w] Alex. *πιστεύετε.* [x] Alex. *καὶ γινώσκητε.*

WICLIF—1380.

schewid to ȝou many good werkis of my fadir, for whiche werke of hem stonen ȝe me? [33] the iewis answereden to hym, we stonen thee not of good werke: but of blasfemy, and for thou sithen thou art a man: makist thi silf god, [34] ihesus answerid to hem, whether it is not writun in ȝoure lawe: that I seide ȝe ben goddis? [35] if he seide that thei weren goddis: to which the word of god was made and scripture mai not be vndo: [36] thilke that the fadir hath halowid and hath sente in to the world: ȝe seien that thou blasfemyst, for I seide I am goddis sone,

[37] if I do not the werkis of my fadir: nyle ȝe bileue to me, [38] but if I do, thouȝ ȝe wolen not bileue to me: bileue ȝe to the werkis, that ȝe knowe and bileue: that the fadir is in me, and I in the fadir,

[39] therfor thei souȝten to take hym: and he wente out of her hondis, [40] and he wente eftsone ouer Iordan in to that place whethere Ion was first baptisyng and he dwelte there, [41] and many camen to hym, and seiden, for Iohnn dide no myracle, and alle thingis what euer Iohnn seide of this weren sothe. [42] and many bileueden in hym.

11. AND there was a sike man lazarus of bethany: of the castil of marie and martha his sistris, [2] and it was marie whiche anoyntid the lord with oynemente: and wipid hise feet with hir heeris: whos brother lazarus was sike, [3] therfor his sistris senten to hym: and seiden, lord lo he whom thou louest: is sike, [4] and ihesus herde and seide to hem, this sikenesse is not to the deeth: but for the glorie of god, that mannes sone be glorified bi hym. [5] and ihesus loued martha & hir sistir mari and lazarus, [6] therfor whanne

sithen, *since.* thilke, *that.* nyle, *not.* eftsone, *again.* sothe, *true.* castil, *town.*

TYNDALE—1534.

them: many good workes have I shewed you from my father: for which of them will ye stone me? [33] The Iewes answered him sayinge. For thy good workes sake we stone the not: but for thy blasphemy, and because that thou beinge a man, makest thy selfe God. [34] Iesus answered them: Is it not written in youre lawe: I saye, ye are goddes? [35] If he called them goddes vnto whom the worde of God was spoken (and the scripture can not be broken) [36] saye ye then to him, whom the father hath sainctified, and sent into the worlde, thou blasphemest, because I sayd I am the sonne of God? [37] If I do not the workes of my father, beleve me not. [38] But if I do though ye beleve not me, yet beleve the workes, that ye maye knowe and beleve that the father is in me, and I in him.

[39] Agayne they went aboute to take him: but he escaped out of their hondes, [40] and went awaye agayne beyonde Iordan, into the place where Iohn before had baptised, and there aboode. [41] And many resorted vnto him, and sayd. Iohn dyd no miracle: but all thinges that Iohn spake of this man are true. [42] And many beleved on him theare.

11. A Certayne man was sicke, named Lazarus of Bethania the toune of Mary and her sister Martha. [2] It was that Mary which annoynted Iesus with oyntment, and wyped his fete with her heere, whose brother Lazarus was sicke, [3] and his sisters sent vnto him sayinge. Lorde behold, he whom thou lovest, is sicke.

[4] When Iesus hearde that, he sayd: this infirmite is not vnto deth, but for the laude of God, that the sonne of God myght be prayed by the reason of it. [5] Iesus loved Martha and her sister and Lazarus.

[6] After he hearde, that he was sicke, then

CRANMER—1539.

them: many good worckes haue I shewed you from my father: for which of them do ye stone me? [33] The Iewes answered him, sayinge. For thy good workes sake we stone the not but for thy blasphemy, and because that thou beinge a man, makest thy selfe God. [34] Iesus answered them: Is it not written in youre lawe I sayd, ye are Goddes? [35] If he called them Goddes, vnto whom the worde of God was spoken (and the scripture can not be broken [36] concernyng him whom the father hath sanctified, and sent into the worlde) do ye saye that I blaspheme because I sayd, I am the sonne of God? [37] If I do not the worckes of my father, beleue me not. [38] But yf I do, and yf ye beleue not me, beleue the workes: that ye maye knowe and beleue, that the father is in me, and I in him.

[39] Agayne they went aboute to take him: and he escaped out of their hande, [40] and went awaye agayne beyonde Iordan, into the place where Iohn before had baptised, and there he abode. [41] And many resorted vnto him, and sayde: Iohn dyd no miracle, but all thynges that Iohn spake of this man were true. [42] And many beleued on him there.

11. A Certayne man was sycke, named Lazarus of Bethania the toune of Mary, and her syster Martha. [2] It was that Mary which anoynted Iesus with oyntment, and wyped hys fete with her heer, whose brother Lazarus was sycke. [3] Therfore, his systers sent vnto him, sayinge: Lorde, beholde, he whom thou louest, is sycke. [4] When Iesus hearde that, he sayde: this infirmite is not vnto deeth but for the prayse of God, that the sonne of God might be praysed by the reason of it.

[5] Iesus loued Martha and her syster and Lazarus. [6] Whan he had heard

[40] *Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ.* [41] *καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον, 'Ὅτι Ἰωάννης μὲν [z] σημεῖον ἐποίησεν| οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ 'τούτου, ἀληθῆ ἦν.'* [42] *Καὶ [a] ἐπίστευσαν πολλοὶ| [b] ἐκεῖ εἰς αὐτόν.|*

XI. *Ἦν δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.* [2] *(ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρῳ, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει.)* [3] *ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, 'Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ.'* [4] *Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, 'Αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' 'ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι' αὐτῆς.'* [5] *Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον.* [6] *ὡς οὖν*

[z] Alex. *τῷ πατρί.* [a] Alex. *ἐποίησεν σημεῖον.* [a] Alex. *πολλοὶ ἐπίστευσαν.* [b] Alex. *εἰς αὐτὸν ἐκεῖ.*

GENEVA—1557.

Many good workes haue I shewed you from my Father: for which of those workes do ye stone me? [33] The Iewes answered him saying, For the good workes sakes we stone thee not: but for thy blasphemie: that is, that thou beyng a man, makest thy selfe God.

[34] Iesus answered them, Is it not wrytten in your lawe, I sayd, ye are Goddes? [35] If he called them Goddes vnto whome the worde of God was spoken, and the Scripture can not be broken: [36] Say ye then to him, whom the Father hath sanctified, and sent into the world, Thou blasphemest: because I sayd I am the Sonne of God? [37] If I do not the workes of my Father, beleue me not. [38] But yf I do, then thogh ye beleue not me, yet beleue the workes: that ye may knowe and beleue, that the Father is in me, and I in hym. [39] Agayne they went about to take hym: but he escaped out of their handes. [40] And went agayne beyond Iordan, into the place where Iohn before had baptized: and there abode. [41] And many resorted vnto him, and sayd, Iohn dyd no miracle: but all thinges that Iohn spake of this man were true. [42] And many beleued on hym there.

11. AND a certaine man was sick, named Lazarus of Bethania the towne of Marie, and her sister Martha. [2] It was that Marie which anointed Iesus with oyntement, and wiped his fete with her heere, whose brother Lazarus was syck.

[3] Therfore his sisters sent vnto him, saying, Lord, beholde, he whome thou louest, is syck. [4] When Iesus heard that, he sayd, This sickenes is not that he shulde dye, but for the laude of God that the Sonne of God myght be praysed by the reason of it. [5] Iesus loued Martha and her syster, and Lazarus. [6] And after he

RHEIMS—1582.

vvorkes I haue shevved you from my father, for vvhich of those vvorkes doe you stone me? [33] The Ievves ansvvered him, For a good vvorke vve stone the not, but for blasphemie, and because thou being a man, makest thy self God. [34] IESVS ansvvered them, Is it not vvritten in your lavv, that *I said, you are goddes?* [35] If he called them goddes, to vvhom the vvord of God vvas made, and the scripture can not be broken: [36] vvhom the Father hath sanctified and sent into the vvorld, say you, That thou blasphemest, because I said I am the sonne of God?

[37] If I doe not the vvorkes of my father, beleeue me not. [38] But if I doe, and if you vvil not beleeue me, beleeue the vvorkes: that you may knovv and beleeue that the Father is in me, and I in the Father. [39] They sought therfore to apprehend him: and he vvent forth out of their handes.

[40] And he vvent againe beyond Iordan into that place vvhere Iohn vvas baptizing first: and he taried there. [41] and many came to him and they said, That Iohn in deede did no signe. But al things vvhatsoeuer Iohn said of this man, vvere true. [42] And many beleeued in him.

11. AND there vvas a certaine sicke man, Lazarus of Bethánia, of the tovvne of Marie and Martha her sister. ([2] And Marie vvas she that anointed our Lord vvith ointement, and vviped his feete vvith her heare: vvhose brother Lazarus vvas sicke.) [3] His sisters therfore sent to him saying, Lord, behold, he vvhom thou louest, is sicke. [4] And IESVS hearing, said to them, This sicknesse is not to death, but for the glorie of God: that the sonne of God may be glorified by it.

[5] And IESVS loued Martha, and her sister Marie, and Lazarus. [6] As he heard

AUTHORISED—1611.

works haue I shewed you from my Father; for which of those workes doe ye stone me? [33] The Iewes answered him, saying, For a good worke we stone thee not, but for blasphemy, and because that thou, being a man, makest thy selfe God.

[34] Iesus answered them, Is it not written in your Law, I said, yee are gods? [35] If hee called them gods, vnto whom the word of God came, and the Scripture cannot be broken: [36] Say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I sayd, I am the Sonne of God? [37] If I doe not the workes of my Father, beleeue me not. [38] But if I doe, though ye beleeue not me, beleeue the works: that ye may know and beleeue that the Father is in me, and I in him.

[39] Therefore they sought againe to take him: but hee escaped out of their hand, [40] And went away againe beyond Iordane, into the place where Iohn at first baptized: and there he abode. [41] And many resorted vnto him, and said, Iohn did no miracle: but all things that Iohn spake of this man, were true. [42] And many beleeued on him there.

11. NOW a certaine man was sicke, named Lazarus of Bethanie, the towne of Mary, and her sister Martha. [2] (It was that Mary which anoynted the Lord with oyntment, and wiped his feete with her haire, whose brother Lazarus was sicke.)

[3] Therefore his sister sent vnto him, saying, Lord, behold, hee whom thou louest, is sicke. [4] When Iesus heard that, he sayd, This sicknesse is not vnto death, but for the glory of God, that the Son of God might be glorified thereby. [5] Now Iesus loued Martha, and her sister, and Lazarus. [6] When he had heard therefore that he was

ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας. 7 *Ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς,| Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν.* 8 *Λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;* 9 *Ἀπεκρίθη Ἰησοῦς, Οὐχὶ δώδεκά εἰσιν ὧραι τῆς ἡμέρας;| ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει·* 10 *ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.* 11 *Ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.* 12 *Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ,| Κύριε, εἰ κεκοίμηται, σωθήσεται.* 13 *Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.* 14 *τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παῤῥησίᾳ, Λάζαρος ἀπέθανε·* 15 *καὶ χαίρω δι' ὑμᾶς,*

[c] Alex. τ. μ. αὐτοῦ. [d] Rec. + ὁ. [e] Alex. ὧραί εἰσιν τ. ἡ. [f] Alex. αὐτῷ οἱ μαθηταὶ s. οἱ μαθ. αὐτῷ. [g] Alex. πολλοὶ δέ.

WICLIF—1380.

ihesus herde that he was sike: thanne he dwellid in the same place twey daies,

7 and aftir these thingis: he seide to his disciplis, go we efte in to iudee, 8 the disciplis seien to hym, maistir, now the iewis souȝten for to stone thee, and eft goist thou thidir? 9 ihesus answerid, whether there ben not twelue ouris of the day? if ony man wandre in the day, he hirtith not: for he seeth the liȝt of this world, 10 but if he wandre in the nyȝt: he stumblith, for liȝt is not in hym, 11 he seith these thingis, and aftir these thingis he seith to hem, lazarus oure frende slepith: but I go to reise hym fro sleep,

12 therfor his disciplis seiden, lord, if he slepith he schal be saaf. 13 but ihesus hadde seide of his deeth, but thei gessiden that he seid of slepynge of sleep, 14 thanne therfor ihesus seide to hem opunly, lazarus is deed, 15 and I haue ioie for ȝou: that ȝe bileue, for I was not there, but go we to hym, 16 therfor thomas that is seide dydymus: seide to euene disciplis, go we also: that we dien with hym,

17 and so ihesus cam, and fonde hym hauynge thanne foure daies in the graue, 18 ℣ bethany was bisidis ierusalem, as it were fiftene furlongis, 19 and many of the iewis camen to marie and martha, to counforte hem of her brother, 20 therfor as martha herde that ihesus cam: sche ranne to hym, but mari satte at hoom.

21 therfor martha seide to ihesus, lord if thou haddist be here: my brother hadde not be deed, 22 but now I woot, that what euer thingis thou schalt axe of god: god schal ȝeue to thee, 23 ihesus seith to hir, thi brother schal rise aȝen, 24 martha seith to hym, I woot that he schal rise aȝen in

efte, *again.* euene, *fellow.* woot, *know.* ȝeue, *give.* aȝen, *again.*

TYNDALE—1534.

aboode he two dayes still in the same place where he was.

7 Then after that sayd he to his disciples: let vs goo into Iewry agayne. 8 His disciples sayde vnto him. Master, the Iewes lately sought meanes to stone the, and wilt thou goo thyther agayne? 9 Iesus answered: are ther not twelve houres in the daye? Yf a man walke in the daye, he stombleth not, because he seith the lyght of this worlde. 10 But yf a man walke in the nyght, he stombleth, because ther is no lyght in him. 11 This sayde he, and after that, he sayde vnto them: oure frende Lazarus slepeth, but I goo to wake him out of slepe. 12 Then sayde his disciples: Lorde yf he slepe, he shall do well ynough. 13 How be it Iesus spake of his deeth: but they thought that he had spoken of the naturall slepe. 14 Then sayde Iesus vnto them playnly, Lazarus is deed, 15 and I am glad for youre sakes, that I was not there, because ye maye beleve. Neverthelesse let vs go vnto him. 16 Then sayde Thomas which is called Dydimus, vnto the disciples: let vs also goo, that we maye dye with him.

17 Then went Iesus, and founde, that he had lyne in his grave foure dayes already. 18 Bethanie was nye vnto Ierusalem, aboute .xv. furlonges of, 19 and many of the Iewes were come to Martha and Mary, to comforte them over their brother. 20 Martha assone as she hearde that Iesus was comynge, went and met him: but Mary sate still in the housse.

21 Then sayde Martha vnto Iesus: Lorde yf thou haddest bene here, my brother had not bene deed: 22 but neverthelesse, I knowe that whatsoever thou axest of God, God will geve it the. 23 Iesus sayde vnto her: Thy brother shall ryse agayne. 24 Martha sayde vnto him: I knowe that he shall ryse agayne in the resurreccion

CRANMER—1539.

therfore, that he was sycke, he abode two dayes styll in the same place where he was

7 Then after that, sayd he to hys disciples: lett vs go into Iewry agayne. 8 His disciples sayd vnto hym: Master, the Iewes lately sought to stone the, and wylt thou go thyther agayne? 9 Iesus answered: are ther not twelue houres of the daye? 10 If a man walke in the daye he stombleth not, because he seeth the lyght of this world. But yf a man walke in the night, he stombleth, because ther is no lyght in him. 11 This sayde he, and after that he sayd vnto them: oure frende Lazarus slepeth, but I goo to wake him out of slepe. 12 Then sayde his disciples: Lorde, yf he slepe, he shall do well ynough.

13 Howbeit, Iesus spake of his deeth: but they thought, that he had spoken of the naturall slepe. 14 Then sayd Iesus vnto them playnly. Lazarus is deed, 15 and I am glad for your sakes, that I was not there, because ye maye beleue. Neuerthelesse, let vs go vnto him. 16 Then sayd Thomas which is called Dydimus, vnto the disciples: let vs also go, that we maye dye with him. 17 Then went Iesus, and founde that he had lyne in hys graue foure dayes already. 18 Bethanie was nye vnto Ierusalem, aboute .xv. furlonges of,

19 and many of the Iewes came to Martha and Mary to conforte them ouer their brother. 20 Martha assone as she heard that Iesus was comynge, went and met him: but Mary sate styll in the house.

21 Then sayd Martha vnto Iesus: Lord yf thou haddest bene here, my brother had not dyed: 22 neuerthelesse, now I know that what soeuer thou askest of God, God wyll geue it the. 23 Iesus sayeth vnto her: Thy brother shall ryse agayne. 24 Martha sayeth vnto him: I know that he shall ryse agayne in the resurreccion

'ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν.' [16] Εἶπεν οὖν
Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς, 'Ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθά-
'νωμεν μετ' αὐτοῦ.' [17] Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη
ἔχοντα ἐν τῷ μνημείῳ. [18] ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ
σταδίων δεκαπέντε· [19] [g]καὶ πολλοὶ| ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ
Μάρθαν καὶ Μαρίαν, ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ [h]αὐτῶν.| [20] ἡ
οὖν Μάρθα ὡς ἤκουσεν [i]ὅτι Ἰησοῦς| ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ
οἴκῳ ἐκαθέζετο. [21] εἶπεν οὖν [k]ἡ| Μάρθα πρὸς τὸν Ἰησοῦν, 'Κύριε, εἰ ἦς ὧδε, [l]ὁ
'ἀδελφός μου οὐκ ἂν ἐτεθνήκει.| [22] [m]ἀλλὰ| καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν
'Θεὸν, δώσει σοι ὁ Θεός.' [23] Λέγει αὐτῇ ὁ Ἰησοῦς, 'Ἀναστήσεται ὁ ἀδελφός
'σου.' [24] Λέγει αὐτῷ [n]Μάρθα, 'Οἶδα ὅτι ἀναστήσεται, ἐν τῇ ἀναστάσει ἐν τῇ

[k] Alex. = αὐτῶν. [i] Rec. ὅτι ὁ Ἰησοῦς. [k] Const. = ἡ. [l] Alex. οὐκ ἂν ἀπέθανέν μου ὁ ἀδελφός. [m] Alex. = ἀλλά. [n] Alex. + ἡ

GENEVA—1557.

had heard that he was sycke, yet abode he two dayes styl in the same place where he was.

[7] Then after that, sayd he to his disciples, Let vs go into Iewrie agayne. [8] His disciples sayd vnto him, Master, the Iewes lately soght to stone thee, and doest thou go thyther agayne? [9] Iesus answered, Are there not twelue houres in the day? If a man walke in the day, he stombleth not: because he seeth the lyght of this world. [10] But if a man walke in the nyght, he stombleth: because there is no lyght in him. [11] These things sayd he, and after he sayd vnto them, Our friend Lazarus slepeth: but I go to wake him out of slepe. [12] Then sayd his disciples, Lord, if he slepe, he shal do wel ynough. [13] Howbeit, Iesus spake of his death: but they thoght that he had spoken of the natural slepe. [14] Then sayd Iesus vnto them playnely, Lazarus is dead. [15] And I am glad for your sakes, that I was not there, because ye may beleue: but let vs go vnto him. [16] Then sayd Thomas (which is called Didymus) vnto the disciples, Let vs also go, that we may dye with him.

[17] Then came Iesus and found that he had lyne in his graue foure dayes already. [18] Bethanie was nye vnto Ierusalem, about fiftene furlonges of. [19] And many of the Iewes were come to Martha and Marie to comforte them for their brother. [20] Then Martha, assone as she heard that Iesus was commyng, went and met hym: but Marie sate styl in the house. [21] Then sayd Martha vnto Iesus, Lord if thou haddest bene here, my brother had not bene dead: [22] But now I know also, that whatsoeuer thou askest of God, God wyl geue it thee.

[23] Iesus sayd vnto her, Thy brother shal ryse agayne, [24] Martha sayd vnto hym, I knowe that he shal ryse agayne in the

RHEIMS—1582.

therfore that he vvas sicke, then he taried in the same place tvvo daies: [7] then after this he saith to his Disciples, Let vs goe into Ievvrie againe. [8] The Disciples say to him, Rabbi, novv the Ievves sought to stone thee: and goest thou thither againe?

[9] IESVS ansvvered, Are there not tvvelue houres of the day? If a man vvalke in the day, he stumbleth not: because he seeth the light of this vvorld: [10] but if he walke in the night, he stumbleth, because the light is not in him. [11] These things he said: and after this he saith to them, Lazarus our frende sleepeth: but I goe that I may raise him from sleepe. [12] His Disciples therfore said, Lord, if he sleepe, he shal be safe. [13] but IESVS spake of his death: and they thought that he spake of the sleeping of sleepe. [14] Then therfore IESVS said to them plainely, Lazarus is dead: [15] and I am glad for your sake, that you may beleeue, because I vvas not there. but let vs goe to him. [16] Thomas therfore, vvho is called Didymus, said to his condisciples, Let vs also goe, to die vvith him.

[17] IESVS therfore came, and found him novv hauing been foure daies in the graue. ([18] And Bethánia vvas nigh to Hierusalem about fiftene furlonges.) [19] And many of the Ievves vvere come to Martha and Marie, to comfort them concerning theire brother. [20] Martha therfore vvhen she heard that IESVS vvas come, vvent to meete him: but Marie sat at home.

[21] Martha therfore said to IESVS, Lord if thou hadst been here, my brother had not died. [22] but novv also I knovv that vvhat things soeuer thou shalt aske of God, God vvil giue thee. [23] IESVS saith to her, Thy brother shal rise againe. [24] Martha saith to him, I knovv that he shal rise againe in the resurrection, in the last day.

AUTHORISED—1611.

sicke, he abode two dayes still in the same place where he was. [7] Then after that, sayth hee to his disciples, Let vs go into Iudea againe. [8] His disciples say vnto him, Master, the Iewes of late sought to stone thee, and goest thou thither againe? [9] Iesus answered, Are there not twelue houres in the day? If any man walke in the day, hee stumbleth not, because he seeth the light of this world. [10] But if a man walke in the night, hee stumbleth, because there is no light in him.

[11] These things said hee, and after that, he sayth vnto them, Our friend Lazarus sleepeth, but I goe, that I may awake him out of sleepe. [12] Then said his disciples, Lord, if he sleepe, he shall doe well. [13] Howbeit Iesus spake of his death: but they thought that he had spoken of taking of rest in sleepe. [14] Then sayde Iesus vnto them plainely, Lazarus is dead: [15] And I am glad for your sakes, that I was not there (to the intent yee may beleeue:) Neuerthelesse, let vs goe vnto him. [16] Then said Thomas, which is called Didymus, vnto his fellowe disciples, Let vs also goe, that we may die with him. [17] Then when Iesus came, hee found that hee had lien in the graue foure dayes already. [18] (Now Bethanie was nigh vnto Hierusalem, about fifteene furlongs off:) [19] And many of the Iewes came to Martha, and Mary, to comfort them concerning their brother.

[20] Then Martha, as soone as shee heard that Iesus was comming, went and met him: but Mary sate still in the house. [21] Then said Martha vnto Iesus, Lord, if thou hadst beene here, my brother had not died. [22] But I know, that euen now, whatsoeuer thou wilt aske of God, God will giue it thee. [23] Iesus saith vnto her, Thy brother shall rise againe. [24] Martha sayeth vnto him, I know that he shall rise againe in the resurrection at the last day.

ʻ ἐσχάτῃ ἡμέρᾳ.ʼ [25] Εἶπεν αὐτῇ ὁ Ἰησοῦς, ʻ Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ
ʻ πιστεύων εἰς ἐμέ, κἂν ἀποθάνῃ, ζήσεται· [26] καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμέ,
ʻ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;ʼ [27] Λέγει αὐτῷ, ʻ Ναί, κύριε· ἐγὼ
ʻ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.ʼ
[28] Καὶ ταῦτα εἰποῦσα ἀπῆλθε, καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα,
εἰποῦσα, ʻ Ὁ διδάσκαλος πάρεστι καὶ φωνεῖ σε.ʼ [29] Ἐκείνη [o]ὡς ἤκουσεν, ἐγείρεται
ταχὺ καὶ ἔρχεται πρὸς αὐτόν. [30] οὔπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ'
ἦν [p]ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. [31] οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ'
αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτὴν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως
ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, [q]λέγοντες,| ʻ [r]Ὅτι ὑπάγει εἰς τὸ μνημεῖον,
ʻ ἵνα κλαύσῃ ἐκεῖ.ʼ [32] Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν [r]ὁ| Ἰησοῦς, ἰδοῦσα αὐτὸν,

[o] Alex. + δὲ. [p] Alex. + ἔτι. [q] Alex. δόξαντες. [r] Alex. = ὁ. [s] Alex. αὐτοῦ πρὸς τοὺς πόδας.

WICLIF—1380.

the aȝenrisynge in the last day, [25] ihesus seith to hir, I am aȝenrisynge and liif, he that bileueth in me: ȝhe thouȝ he be dede: he schal lyue, [26] and eche that lyueth and bileueth in me schal not die withouten ende, bileuest thou this thing [27] sche seith to hym, ȝhe lord, I haue bileued that thou art crist the sone of the lyuynge god: that hast come in to this world, [28] and whanne sche hadde seide this thing: sche wente and clepid mary hir sistir in silence and seide, the maistir cometh ⁊ clepith thee. [29] sche as sche herde roos anoon and cam to hym, [30] and ihesus cam not ȝit in to the castel: but he was ȝit in that place: where martha hadde comen aȝens hym, [31] therfor the iewis that weren with hir in the hous, and counfortiden hir, whanne thei saien marie that sche roos swithe, and wente out, thei sueden hir and seiden, for sche goith to the graue: to wepe there, [32] but whanne marie was come, where ihesus was: sche seynge hym, feldoun to his feet and seide to hym, lord if thou haddist be here: my brother hadde not be deed, [33] and therfor whanne ihesus saye hir wepynge, and the iewis wepinge that weren with hir: he made noise in spirit, and troublid hym silf and seide, [34] where han ȝe leide hym, thei seien to hym, lord come and se, [35] and ihesus wepte, [36] therfor the iewis seiden, lo hou he loued hym, [37] and summe of hem seiden, whether this man that opened the iȝen of the borun blynde man: myȝte not make that this schulde not die? [38] therfor ihesus eft makynge noise in hym silf, cam to the graue, and there was a denne and a stone leide theron, [39] and ihesus seith, take ȝe aweye the stoon, martha the sistir of hym that was deed: seith to hym, lord he stynkith now: for he hath leie foure daies, [40] ihesus seith to hir, haue I not seid to thee, that if thou bileuest thou schalt se the glorie of god? [41] therfor thei token awey the

aȝenrisynge, *resurrection*. clepid, *called*. castel, *town*. swithe, *quick*. sueden, *followed*. iȝen, *eyes*. eft, *again*.

TYNDALE—1534.

at the last daye. [25] Iesus sayde vnto her: I am the resurreccion and the lyfe: He that beleveth on me, ye though he were deed, yet shall he lyve. [26] And whosoever lyveth and beleveth on me, shall never dye. Belevest thou this? [27] She sayde vnto him: ye Lorde, I beleve that thou arte Christ the sonne of god which shuld come into the worlde.

[28] And assone as she had so sayde, she went her waye and called Marie her sister secretly sayinge: The master is come and calleth for the [29] And she assone as she hearde that, arose quickly, and came vnto him. [30] Iesus was not yet come into the toune: but was in the place where Martha met him. [31] The Iewes then which were with her in the housse and comforted her, when they sawe Mary that she rose vp hastely, and went out, folowed her, saying: She goeth vnto the grave, to wepe there.

[32] Then when Mary was come where Iesus was, and sawe him, she fell doune at his fete, sayinge vnto him: Lorde yf thou haddest bene here, my brother had not bene deed. [33] When Iesus sawe her wepe, and the Iewes also wepe, which came with her, he groned in the sprete, and was troubled in him selfe and sayde: [34] Where have ye layed him? They sayde vnto him: Lorde come and se. [35] And Iesus wept. [36] Then sayde the Iewes: Beholde howe he loved him. [37] And some of them sayde: coulde not he which openned the eyes of the blynde, have made also, that this man shuld not have dyed? [38] Iesus agayne groned in him selfe, and came to the grave. It was a caue, and a stone layde on it.

[39] And Iesus sayd: take ye awaye the stone. Martha the sister of him that was deed, sayd vnto him: Lorde by this tyme he stinketh. For he hath bene deed foure dayes: [40] Iesus sayde vnto her: Sayde I not vnto the, that if thou didest beleve, thou shuldest se the glory of God. [41] Then they toke awaye the stone from the place

CRANMER—1539.

at the last daye. [25] Iesus sayeth vnto her: I am the resurreccion and the lyfe: He that beleueth on me, ye though he were deed, yet shall he lyue. [26] And whosoeuer lyueth and beleueth on me, shall neuer dye: Beleuest thou this? [27] She sayd vnto him: ye Lorde, I beleue, that thou art Christ the sonne of God which shulde come into the worlde. [28] And assone as he had so sayde, she went her waye and called Marie her syster secretly, sayinge: The master is come, and calleth for the. [29] Assone as she hearde that, she arose quickly and came vnto him. [30] Iesus was not yet come into the toune: but was in that place where Martha met him. [31] The Iewes then which were with her in the house and conforted her (when they sawe Mary, that she rose vp hastely, and went out) folowed her, sayinge: She goeth vnto the graue, to wepe there.

[32] Then when Mary was come where Iesus was, and sawe him, she commeth nye vnto his fete, and sayeth vnto him: Lorde, yf thou haddest ben here, my brother had not bene deed. [33] When Iesus therfore sawe her wepe (and the Iewes also wepinge which came with her) he groned in the sprete, and was troubled in him selfe [34] and sayde: Where haue ye layed hym? They saye vnto him: Lorde, come and se. [35] And Iesus wept. [36] Then sayd the Iewes: Beholde, how he loued him. [37] And some of them sayd: coulde not he which opened the eyes of the blynde, haue made also, that this man shuld not haue dyed? [38] Iesus therfore agayne groned in him selfe, and came to the graue. It was a caue, and a stone layde on it.

[39] Iesus sayde, take ye awaye the stone. Martha the syster of him that was deed, sayde vnto him: Lorde, by this tyme he styncketh. For he hath bene deed foure dayes: [40] Iesus sayeth vnto her: Sayde I not vnto the: that yf thou dydest beleue, thou shuldest se the glory of God? [41] Then they toke awaye the stone from the place

ἔπεσεν [s]εἰς τοὺς πόδας αὐτοῦ,| λέγουσα [t]αὐτῷ,| ‘Κύριε, εἰ ἦς ὧδε, οὐκ ἂν
‘ [u]ἀπέθανέ μου ὁ ἀδελφός.’| [33] Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς
συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν
ἑαυτὸν, [34] καὶ εἶπε, ‘Ποῦ τεθείκατε αὐτόν;’ Λέγουσιν αὐτῷ, ‘Κύριε, ἔρχου καὶ
‘ ἴδε.’ [35] Ἐδάκρυσεν ὁ Ἰησοῦς. [36] ἔλεγον οὖν οἱ Ἰουδαῖοι, ‘Ἴδε πῶς ἐφίλει αὐτόν.’
[37] Τινὲς δὲ ἐξ αὐτῶν εἶπον, ‘Οὐκ ἠδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ
‘ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;’ [38] Ἰησοῦς οὖν πάλιν ἐμβριμώμενος
ἐν ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον. ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ᾽ αὐτῷ.
[39] λέγει ὁ Ἰησοῦς, ‘Ἄρατε τὸν λίθον.’ Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ [v]τεθνηκότος|
Μάρθα, ‘Κύριε, ἤδη ὄζει· τεταρταῖος γάρ ἐστι.’ [40] Λέγει αὐτῇ ὁ Ἰησοῦς, ‘Οὐκ
‘ εἶπόν σοι, ὅτι ἐὰν πιστεύσῃς, [w]ὄψει| τὴν δόξαν τοῦ Θεοῦ;’ [41] [y]Ἦραν οὖν τὸν λίθον[z].

[t] Alex. = αὐτῷ. [u] Alex. μου ἀπέθ. ὁ ἀδελφ. [v] Alex. τετελευτηκότος. [w] Alex. ὄψῃ. [z] Rec. + οὗ ἦν ὁ τεθνηκὼς κείμενος.

GENEVA—1557.

resurrection at the last day. [25] Iesus sayd vnto her, I am the resurrection and the lyfe: He that beleueth on me, yea, thogh he were dead, yet shal he liue. [26] And whosoeuer lyueth and beleueth on me, shal neuer dye. Beleuest thou this? [27] She sayd vnto hym, Yea Lord, I beleue that thou art Christe the Sonne of God, which should come into the world.

[28] And assone as she had so sayd, she went her way, and called Marie her syster secretly, saying, The master is come, and calleth for thee. [29] Assone as she heard that, she arose quickely, and came vnto hym. [30] Iesus was not yet come into the towne: but was in that place where Martha met hym. [31] The Iewes then which were with her in the house, and comforted her, when they sawe Marie that she rose vp hastely, and went out, folowed her, saying, She goeth vnto the graue, to wepe there. [32] Then when Marie was come where Iesus was, and sawe him, she fel downe at his feete, saying vnto him, Lord if thou haddest bene here, my brother had not bene dead. [33] When Iesus therefore sawe her wepe, and the Iewes also wepe which came with her, he groned in the spirite, and was troubled in him selfe. [34] And sayd, Where haue ye layed him? They sayd vnto him, Lord come and se. [35] And Iesus wept.

[36] Then sayd the Iewes, Beholde how he loued him. [37] And some of them sayd, Coulde not he which opened the eyes of the blynde, haue made also, that this man should not haue died? [38] Iesus therfore agayne groned in him selfe, and came to the graue. It was a caue and a stone layde on it. [39] Iesus sayd, Take ye away the stone. Martha the sister of him that was dead, sayd vnto him, Lord, by this tyme he styncketh: for he hath bene dead foure dayes. [40] Iesus sayd vnto her, Sayd I not vnto thee, that if thou diddest beleue thou shouldest se the glorie of God? [41] Then the toke away the stone *from the place*

RHEIMS—1582.

[25] IESVS said to her, I am the resurrection and the life: he that beleeueth in me, although he be dead, shal liue. [26] and euery one that liueth, and beleeueth in me, shal not die for euer, Beleeuest thou this? [27] She saith to him, Yea Lord, I haue beleeued that thou art CHRIST the sonne of God that art come into this vvorld.

[28] And vvhen she had said these things, she vvent, and called Marie her sister secretely, saying, The maister is come, and calleth thee. [29] She, vvhen she heard, riseth quickely, and commeth to him. [30] For IESVS was not yet come into the tovvne: but he vvas yet in that place vvhere Martha had mette him. [31] The Ievves therfore that vvere vvith her in the house and did comfort her, vvhen they savv Marie that she rose quickly and vvent forth, folovved her, saying, That she goeth to the graue, to vveepe there.

[32] Marie therfore vvhen she vvas come vvhere IESVS vvas, seeing him, fel at his feete, and saith to him, Lord, if thou hadst been here, my brother had not died. [33] IESVS therfore vvhen he savv her vveeping, and the Ievves that vvere come vvith her, vveeping, he groned in spirit, and troubled him self, [34] and said, Vvhere haue you laid him? They say to him, Lord, come and see. [35] And IESVS vvept. [36] The Ievves therfore said, Behold hovv he loued him. [37] But certaine of them said, Could not he that opened the eies of the blinde man, make that this man should not die? [38] IESVS therfore againe groning in him self, commeth to the graue. and it vvas a caue: and a stone vvas laid ouer it. [39] IESVS saith, Take avvay the stone. Martha the sister of him that vvas dead, saith to him, Lord, novv he stinketh, for he is novv of foure daies. [40] IESVS saith to her, Did not I say to thee, that if thou beleeue, thou shalt see the glorie of God? [41] They tooke therfore the stone avvay.

AUTHORISED—1611.

[25] Iesus said vnto her, I am the resurrection, and the life: hee that beleeueth in me, though he were dead, yet shall he liue. [26] And whosoeuer liueth, and beleeueth in mee, shall neuer die. Beleeuest thou this? [27] Shee saith vnto him, Yea Lord, I beleeue that thou art the Christ the Sonne of God, which should come into the world.

[28] And when shee had so said, shee went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. [29] Assoone as she heard that, she arose quickly, and came vnto him. [30] Now Iesus was not yet come into the towne, but was in that place where Martha met him. [31] The Iewes then which were with her in the house, and comforted her, when they saw Mary that she rose vp hastily, and went out, followed her, saying, She goeth vnto the graue, to weepe there. [32] Then when Mary was come where Iesus was, and saw him, shee fell downe at his feet, saying vnto him, Lord, if thou hadst bene here, my brother had not died. [33] When Iesus therefore saw her weeping, and the Iewes also weeping which came with her, he groned in the Spirit, and was troubled, [34] And said, Where haue ye laid him? They say vnto him, Lord, come, and see. [35] Iesus wept.

[36] Then said the Iewes, Behold, how he loued him. [37] And some of them said, Could not this man, which opened the eyes of the blinde, haue caused that euen this man should not haue died? [38] Iesus therefore againe groning in himselfe, commeth to the graue. It was a caue, and a stone lay vpon it. [39] Iesus said, Take ye away the stone. Martha, the sister of him that was dead, saith vnto him, Lord, by this time he stinketh: for he hath bene dead foure dayes. [40] Iesus saith vnto her, Said I not vnto thee, that if thou wouldst beleeue, thou shouldest see the glory of God? [41] Then they tooke away the stone

Ὁ δὲ Ἰησοῦς ἦρε τοὺς ὀφθαλμοὺς[y] ἄνω, καὶ εἶπε, Πάτερ, εὐχαριστῶ σοι ὅτι
ἤκουσάς μου. [42] ἐγὼ δὲ ἤδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν
περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας. [43] Καὶ ταῦτα εἰπὼν,
φωνῇ μεγάλῃ ἐκραύγασε, Λάζαρε, δεῦρο ἔξω. [44] [z]Καὶ| ἐξῆλθεν ὁ τεθνηκὼς,
δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περι-
εδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτὸν, καὶ ἄφετε [a]ὑπάγειν. [45] Πολλοὶ
οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θεασάμενοι [b]ἃ| ἐποίησεν[c],
ἐπίστευσαν εἰς αὐτόν. [46] τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ
εἶπον αὐτοῖς [d]ἃ| ἐποίησεν ὁ Ἰησοῦς. [47] συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρι-
σαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ [e]σημεῖα
ποιεῖ.| [48] ἐὰν ἀφῶμεν αὐτὸν οὕτω, πάντες [f]πιστεύσουσιν| εἰς αὐτόν· καὶ ἐλεύ-

[y] Alex. + αὐτοῦ s. ἑαυτοῦ. [z] Alex. = Καὶ. [a] Alex. + αὐτὸν. [b] Alex. ὃ. [c] Rec. + ὁ Ἰησοῦς. [d] Alex. ὃ. [e] Alex. ποιεῖ σημεῖα. [f] Alex. πιστεύσωσιν. [g] Alex. = καὶ.

WICLIF—1380.

stone, and ihesus lift up his iȝen and seide, fadir I do thankyngis to thee: for thou hast herde me. [42] and I wiste that thou euermore herist me, but for the puple that stondith aboute I seide: that thei bileue that thou hast sente me,

[43] whanne he hadde seide these thingis he cried with a gret vois, lazarus come thou forth, [44] and anoon he that was deed: cam out, bounden the hondis and the feet with boondis, ⁊ his face bounden with a sudarie, and ihesus seith to hem, vnbynde ȝe hym: and suffre ȝe hym to go forth, [45] therfor many of the iewis that camen to marie and martha, and saien what thingis ihesus dide: bileueden in hym, [46] but summe of hem wenten to the fariȝies: and seiden to hem, what thingis ihesus hadde don,

[47] therfor the bischopis and the farisies gaderiden a counceil aȝens ihesus and seiden, what do we: for this man doith many myraclis? [48] if we leuen hym thus: alle men schuln bileue in him, and romayns schulen come and schuln take oure place and oure folk, [49] but oon of hem caifas bi name, whanne he was bischop of that ȝeer: seide to hem, ȝe witen no thing, [50] ne thenken: that it spedith to ȝou that o man die for the puple, and that alle the folk perische not, [51] but he seide not this thing of hym silf: but whanne he was bischop of that ȝeer, he profecied that ihesus was to die for the folk, [52] and not oonli for the folk, but that he schulde gadere in to oon the sones of god, that weren scaterid, [53] therfor fro that dai, thei thouȝten for to sle hym,

[54] therfor ihesus walkid not thanne opunli among the iewis but he wente in to a cuntre bisidis desert, in to a citee that is seide effren: and there he dwellid with his disciplis, [55] and the pask of the iewis was nyȝ: and many of the cuntre wenten

iȝen, *eyes*. wiste, *knew*. sudarie, *handkerchief*. aȝens, *against*. witen, *know*. o, *one*.

TYNDALE—1534.

where the deed was layde. And Iesus lyfte vp his eyes and sayde: Father I thanke the because that thou hast hearde me. [42] I wot that thou hearest me all wayes: but because of the people that stonde by I sayde it, that they maye beleve, that thou hast sent me.

[43] And when he thus had spoken, he cryed with a loud voyce. Lazarus come forthe. [44] And he that was deed, came forth, bounde hand and fote with grave bondes, and his face was bounde with a napkin. Iesus sayde vnto them: loowse him, and let him goo. [45] Then many of the Iewes which came to Mary, and had sene the thinges which Iesus dyd, beleved on him. [46] But some of them went their wayes to the Pharises, and tolde them what Iesus had done.

[47] Then gadered the hye prestes and the Pharises a counsell, and sayde: what do we? This man doeth many miracles. [48] Yf we let him scape thus, all men will beleve on him, and the Romaynes shall come and take awaye oure countre and the people. [49] And one of them named Cayphas which was the hieprest that same yeare, sayde vnto them: Ye perceave nothinge at all [50] nor yet consider that it is expedient for vs, that one man dye for the people, and not that all the people perisshe. [51] This spake he not of him selfe, but beinge hye preste that same yeare, he prophesied that Iesus shulde dye for the people, [52] and not for the people only, but that he shuld gader to geder in one the chyldren of God which were scattered abroode. [53] From that daye forth they held a counsell to geder, for to put him to deeth.

[54] Iesus therfore walked no more openly amonge the Iewes: but went his waye thence vnto a countre nye to a wildernes, into a cite called Ephraim, and there haunted with his disciples. [55] And the Iewes ester was nye at hand, and many went out of the countre vp to Ierusalem

CRANMER—1539.

where he that had bene deed, was layde. And Iesus lyfte vp hys eyes, and sayd: Father I thancke the, that thou hast heard me. [42] Howbeit, I knewe: that thou hearest me all wayes: but because of the people which stande by. I sayde it, that they maye beleue, that thou hast sent me.

[43] And when he thus had spoken, he cryed with a loude voyce: Lazarus, come forth. [44] And he that was deed, came forth, bounde hande and fote with graue clothes, and his face was bounde with a napkin. Iesus sayeth vnto them: loose him, and let him go. [45] Then many of the Iewes which came to Mary (and had sene the thinges which Iesus dyd) beleued on him. [46] But some of them went their wayes to the Pharises, and tolde them what Iesus had done.

[47] Then gathered the hye Prestes and the Pharises a counsell, and sayd: what do we? For this man doeth many miracles. [48] If we lett him scape thus, all men will beleue on him, and the Romaynes shall come, and take awaye both oure rowme and the people. [49] And one of them named Cayphas (beinge the hye prest that same yere) sayd vnto them: Ye perceaue nothinge at all, [50] nor consyder, that it is expedient for vs, that one man dye for the people, and not that all the people perisshe. [51] This spake he not of him selfe, but beinge hie Preste that same yere, he prophesied that Iesus shulde dye for the people, [52] and not for the people onely, but that he shuld gather to gether in one the chyldren of God, that were scattered abrode, [53] Then from that daye forth they toke counsell together, for to put him to deeth.

[54] Iesus therfore walcked nomore openly amonge the Iewes: but went his waye thence vnto a countre nye to a wildernes, into a citie which is called Ephraim, and there continued with his disciples. [55] And the Iewes Easter was nye at hand, and many went out of the countre vp to

‘ σονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν [g]καὶ| τὸν τόπον καὶ τὸ ἔθνος.’ [49] Εἷς δέ
τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, ‘ Ὑμεῖς
‘ οὐκ οἴδατε οὐδέν· [50] οὐδὲ [h]διαλογίζεσθε,| ὅτι συμφέρει ἡμῖν, ἵνα εἷς ἄνθρωπος
‘ ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.’ [51] Τοῦτο δὲ ἀφ’ ἑαυτοῦ
οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, [i]προεφήτευσεν| ὅτι [k]ἔμελλεν|
[l]ὁ| Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, [52] καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ’
ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν. [53] ἀπ’ ἐκείνης
οὖν τῆς ἡμέρας [m]συνεβουλεύσαντο| ἵνα ἀποκτείνωσιν αὐτόν. [54] [n]Ἰησοῦς οὖν| οὐκέτι
παῤῥησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς
τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κἀκεῖ [o]διέτριβε| μετὰ τῶν μαθητῶν
[p]αὐτοῦ.| [55] Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς

[h] Alex. λογίζεσθε. [i] Alex. ἐπροφήτευσεν. [k] Alex. ἤμελλεν. [l] Alex. = ὁ. [m] Alex. ἐβουλεύσαντο. [n] Alex. Ὁ οὖν Ἰησοῦς. [o] Alex. ἔμεινεν. [p] Alex. = αὐτοῦ.

GENEVA — 1557.

where the dead was layd. And Iesus lyft vp hys eyes, and sayd, Father I thanke thee, because thou hast heard me. 42 I wot that thou hearest me alwayes: but because of the people that stand by, I sayd it: that they may beleue, that thou hast sent me.

43 And when he thus had spoken, he cried with a loude voyce, Lazarus, come forth. 44 Then he that was dead, came forth, bounde hand and fote with bandes, and his face was bounde with a napkyn. Iesus sayd vnto them, Lowse him, and let him go. 45 Then many of the Iewes which came to Marie, and had sene the thinges which Iesus dyd, beleued on him. 46 But some of them went their wayes to the Pharises, and tolde them what Iesus had done. 47 Then gathered the hye Priestes and Pharises a council, and sayd, What shal we do? For this man doeth many miracles.

48 If we let him escape thus, all men wyl beleue on hym: and the Romaines shal come and take away both our place, and the people. 49 And one of them named Caiáphas which was the hye Priest that same yere, sayd vnto them, Ye perceaue nothing at all. 50 Nor yet do you consider that it is expedient for vs, that one man dye for the people, and not that all the people perishe. 51 This spake he not of him selfe: but being hye Priest that same yere, he prophetied that Iesus should die for the people. 52 And not for the people onely, but that he shoulde gather together in one, the chyldren of God, which were scattered abrode. 53 Then from that day forth they consulted together, for to put hym to death.

54 Iesus therfore walked no more openly among the Iewes: but went thence vnto a countrey nie to the wildernes, into a citie called Ephraim, and there continued with his disciples. 55 And the Iewes Easter was nye at hande, and many went out of

RHEIMS — 1582.

And IESVS lifting his eies vpvvard, said, Father, I giue thee thankes that thou hast heard me. 42 and I did knovv that thou doest alvvaies heare me, but for the people that standeth about, haue I said it, that they may beleeue that thou hast sent me.

43 Vvhen he had said these things, he cried vvith a loude voice, Lazarus, come forth. 44 And forthvvith he came forth that had been dead, bound feete and handes vvith vvinding bandes, and his face vvas tied vvith a napkin. IESVS said to them, Loose him, and let him goe.

45 Many therfore of the Ievves that vvere come to Marie and Martha, and had seen the things that IESVS did, beleeued in him. 46 And certaine of them vvent to the Pharisees, and told them the things that IESVS did. 47 The cheefe priests therfore and the pharisees gathered a councel, and said, Vvhat doe vve, for this man doeth many signes. 48 If vve let him alone so, al vvil beleeue in him: and the Romanes vvil come, and take avvay our place and nation.

49 But one of them named Caiphas, being the high priest of that yere, said to them, You knovv nothing, 50 neither doe you consider that it is expedient for vs that one man die for the people, and the vvhole nation perish not. 51 And this he said not of him self: but being the high priest of that yere, he prophecied that IESVS should die for the nation: 52 and not only for the nation, but to gather into one the children of God that vvere dispersed. 53 From that day therfore they deuised to kil him. 54 IESVS therfore vvalked no more openly among the Ievves, but he vvent into the countrie beside the desert vnto a citie that is called Ephrem, and there he abode vvith his Disciples.

55 And the Pasche of the Ievves vvas at hand: and many of the countrie vvent vp

AUTHORISED — 1611.

from the place where the dead was layd. And Iesus lift vp his eyes, and said, Father, I thanke thee, that thou hast heard me. 42 And I knew that thou hearest me alwayes: but because of the people which stand by, I said it, that they may beleeue that thou hast sent me. 43 And when hee thus had spoken, he cried with a lowd voice, Lazarus, come foorth. 44 And hee that was dead, came forth, bound hand and foot with graue-clothes: and his face was bound about with a napkin. Iesus saith vnto them, Loose him, and let him goe. 45 Then many of the Iewes which came to Mary, and had seen the things which Iesus did, beleeued on him. 46 But some of them went their wayes to the Pharisees, and told them what things Iesus had done.

47 Then gathered the chiefe Priests and the Pharisees a councell, and said, What doe wee? for this man doeth many miracles. 48 If we let him thus alone, all men will beleeue on him, and the Romanes shall come, and take away both our place and nation. 49 And one of them named Caiaphas, being the high Priest that same yeere, said vnto them; Ye know nothing at al, 50 Nor consider that it is expedient for vs, that one man should die for the people, and that the whole nation perish not. 51 And this spake he not of himselfe: but being high Priest that yeere, he prophecied that Iesus should die for that nation: 52 And not for that nation onely, but that also he should gather together in one, the children of God that were scattered abroad. 53 Then from that day foorth, they tooke counsell together for to put him to death. 54 Iesus therefore walked no more openly among the Iewes: but went thence vnto a countrey neere to the wildernes, into a city called Ephraim, and there continued with his disciples.

55 And the Iewes Passeouer was nigh at hand, and many went out of the countrey

Ἰεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἁγνίσωσιν ἑαυτούς. [56] ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων [q]ἐν τῷ ἱερῷ ἑστηκότες,| 'Τί δοκεῖ 'ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;' [57] Δεδώκεισαν δὲ [r]καὶ| οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι [s]ἐντολήν,| ἵνα ἐάν τις γνῷ ποῦ ἐστι, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

XII. Ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν[t]. [2] ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἷς ἦν τῶν [u]ἀνακειμένων σὺν| αὐτῷ. [3] Ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. [4] λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι, [5] 'Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη

[q] Alex. ἑστηκότες ἐν τ. ἱ. [r] Alex. = καί. [s] Alex. ἐντολὰς. [t] Alex. + ὁ Ἰησοῦς. [u] Rec. συνανακειμένων. [v] Alex. ἔχων.

WICLIF—1380.

up to ierusalem bifor the pask, to halowe hem silf, [56] therfor thei sou3ten ihesus: and spaken to gidre stondynge in the temple, what gessen 3e for he cometh not to the feest dai, [57] for the bischopis and farisies hadden 3ouun amaundement, that if ony man knowe where he is that he schewe, that thei take hym.

12. THERFOR ihesus bifor sixe daies of pask cam to bethany where lazarus hadde be deed: whom ihesus reisid, [2] ℭ thei maden to hym a souper there: and martha mynystrid to hym, and lazarus was oon of the men that saten at the mete with hym, [3] therfor marie took a pounde of oynemente of trewe narde, precious and anoyntid the feet of ihesus: and wipid his feet with hir heeris, and the hous was fulfillid of the sauour of the oynemente, [4] therfor iudas scarioth oon of his disciplis that was to bitray hym: seide, [5] whi is not this oynement seeld for thre hundrid pens: and is 3ouun to nedi men? [6] but he seid this thing, not for it perteyned to hym of nedi men: but for he was a theef, and he hadde the pursis and bare tho thingis that weren sente, [7] therfor ihesus seide, suffre 3e hir, that in to the dai of my biriynge sche kepe that. [8] for 3e schulen euermore haue pore men with 3ou: but 3e schuln not euermore haue me,

[9] therfor myche puple of iewis knewe: that ihesus was there, ℭ thei camen not oonly for ihesus, but to se lazarus, whom he hadde reisid fro deeth, [10] but the princis of preestis thou3ten to sle lazarus, [11] for many of the iewis wenten aweye for hym, and bileueden in ihesus. [12] But on the morowe a mych puple that cam to gidre to the feest day, whanne thei hadden herd that ihesus cam to ierusalem, [13] token braunchis of palmes and camen forth a3ens hym, and crieden, osanna,

3ouun, *giuen*. a3ens, *against*.

TYNDALE—1534.

before the ester, to purify them selves. [56] Then sought they for Iesus, and spake bitwene them selves as they stode in the temple: What thinke ye, seynge he commeth not to the feast. [57] The hye prestes and Pharises had geven a commaundement, that yf eny man knew where he were, he shuld shewe it, that they myght take him.

12. THEN Iesus sixe dayes before ester, came to Bethany where Lazarus was, which was deed and whom Iesus raysed from deeth. [2] There they made him a supper, and Martha served: but Lazarus was one of them that sate at the table with him. [3] Then toke Mary a pounde of oyntment called Nardus, perfecte and precious, and anoynted Iesus fete, and wipt his fete with her heer, and the housse was filled of the savre of the oyntment. [4] Then sayde one of his disciples named Iudas Iscariot Simons sonne, which afterwarde betrayed him: [5] why was not this oyntment solde for thre hondred pence, and geven to the poore? [6] This sayde he, not that he cared for the pooer: but because he was a thefe, and kept the bagge, and bare that which was geven. [7] Then sayde Iesus: Let her alone, agaynst the daye of my buryinge she kept it. [8] The poore all wayes shall ye have with you, but me shall ye not all wayes have.

[9] Moche people of the Iewes had knowledge that he was there. And they came not for Iesus sake only, but that they myght se Lazarus also whom he raysed from deeth. [10] The hye prestes therfore held a counsell that they myght put Lazarus to deeth also, [11] because that for his sake many of the Iewes went awaye, and beleved on Iesus.

[12] On the morowe, moche people that were come to the feast, when they hearde that Iesus shuld come to Ierusalem, [13] toke braunches of palme trees and went and met him, and cryed: Hosanna, blessed

CRANMER—1539.

Ierusalem before the Easter, to purify them selues. [56] Then sought they for Iesus, and spake amonge them selues, as they stode in the temple: What thinke ye, seyng he commeth not to the feast daye? [57] The hye Prestes and Pharises had geuen a commaundement, that yf eny man knew where he were, he shuld shewe it, that they myght take him.

12. THEN Iesus (sixe dayes before Easter) came to Bethany, where Lazarus had bene deed, whom he raysed from deeth. [2] There they made him a supper, and Martha serued but Lazarus was one of them that sate at the table with him. [3] Then toke mary a pounde of oyntment (called Nardus, perfecte, and precious) and anoynted Iesus fete, and wyped his fete with her heer, and the house was fylled with the odoure of the oyntment. [4] Then sayde one of his disciples (euen Iudas Iscarioth Simons sonne, which afterward betrayed him) [5] why was not this oyntment solde for thre hundred pence, and geuen to the poore? [6] This he sayde, not that he cared for the poore but because he was a thefe, and had the bagge, and bare that which was geuen. [7] Then sayde Iesus: Let her alone, agaynst the daye of my burying hath she kept this. [8] For the poore all wayes shall ye haue with you, but me haue ye not allwaye.

[9] Moche people of the Iewes therfore had knowledge, that he was there. And they came, not for Iesus sake onely, but that they myght se Lazarus also whom he raysed from deeth. [10] But the hye Prestes held a councell, that they myght put Lazarus to deeth also, [11] because that for his sake many of the Iewes went awaye and beleued on Iesus.

[12] On the nexte daye moch people that were come to the feast, when they hearde that Iesus shuld come to Hierusalem, [13] toke braunches of palme trees, and went forth to mete him, and cryed: Hosanna

ʿ τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς;ʾ [6] *Εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ᾽ ὅτι κλέπτης ἦν, καὶ τὸ γλωσσόκομον* [v] *εἶχε, καὶ| τὰ βαλλόμενα ἐβάσταζεν.* [7] *εἶπεν οὖν ὁ Ἰησοῦς, ʿἌφες αὐτήν·* [w] *εἰς τὴν ἡμέραν τοῦ ʿ ἐνταφιασμοῦ μου τετήρηκεν| αὐτό.* [8] *τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ᾽ ʿ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.ʾ*

[9] *Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστι· καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ᾽ ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν.* [10] *ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς, ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν·* [11] *ὅτι πολλοὶ δι᾽ αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.* [12] *Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι* [x] *ἔρχεται ὁ Ἰησοῦς| εἰς Ἱεροσόλυμα,* [13] *ἔλαβον τὰ βαΐα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ* [y] *ἔκραζον,|*

[w] Alex. *ἵνα εἰς τὴν ἡμ. τοῦ ἐνταφ. μου τηρήσῃ.* [x] Alex. *Ἰησοῦς ἔρχεται.* [y] Alex. *ἐκραύγαζον* s. *ἐκραύγαζον* (*ἔκραζον*) *λέγοντες.*

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
the countrey vp to Ierusalem before the Easter, to purifie them selues. 56 Then soght they for Iesus, and spake among them selues, as they stode in the temple, What thinke ye, that he commeth not to the feast? 57 The hye Priestes and Pharises, had geuen a commandement, that if any man knewe where he were, he shulde shewe it, that they might take hym.	to Hierusalem before the Pasche to sanctifie them selues. 56 They sought IESVS therfore: and they communed one vvith an other, standing in the temple, Vvhat thinke you, in that he is not come to the festiual day? 57 And the cheefe Priests and Pharisees had giuen commaundement, that if any man should knovv vvhere he vvas, he should tel, that they might apprehend him.	vp to Hierusalem before the Passeouer to purifie themselues. 56 Then sought they for Iesus, and spake among themselues, as they stood in the Temple, What thinke ye, that he will not come to the Feast? 57 Now both the chiefe Priests and the Pharisees had giuen a commandement, that if any man knew where he were, he should shew it, that they might take him.
12. THEN Iesus six dayes before Easter came to Bethanie, where Lazarus was, which was dead, whome Iesus raysed from death. 2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him. 3 Then toke Marie a pound of ointement called spike narde, that was very costely and anointed Iesus fete, and wypt his fete with her heere, and the house was fylled with the sauour of the oyntement. 4 Then sayd one of his disciples, euen Iudas Iscariot Simons sonne, which shulde betraye him. 5 Why was not this ointement solde for thre hundred pence, and geuen to the poore? 6 This sayd he, not that he cared for the poore: but because he was a thefe, and kept the bagge, and bare that which was geuen. 7 Then sayd Iesus, Let her alone, against the day of my buriyng she kept it. 8 For the poore alwayes ye haue with you, but me ye shal not haue alwayes.	12. IESVS therfore sixe daies before the Pasche came to Bethánia, vvhere Lazarus vvas, that had been dead, vvhom IESVS raised. 2 And they made him a supper there: and Martha ministred, but Lazarus vvas one of them that sate at the table vvith him. 3 Marie therfore tooke a povvnd of ointement of right spikenard, pretious, and anointed the feete of IESVS, and vviped his feete vvith her heare: and the house vvas filled of the odour of the ointment. 4 One therfore of his disciples, Iudas Iscariote, he that vvas to betray him, said, 5 Vvhy vvas not this ointment sold for three-hundred pence, and giuen to the poore? 6 And he said this, not because he cared for the poore: but because he vvas a theefe, and hauing the purse, caried the things that vvere put in. 7 IESVS therfore said, Let her alone that she may keepe it for the day of my burial. 8 For the poore you haue alvvaies vvith you: but me you shal not haue alvvaies.	12. THEN Iesus, sixe dayes before the Passouer, came to Bethanie, where Lazarus was, which had bene dead, whom hee raised from the dead. 2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him. 3 Then tooke Mary a pound of ointment, of Spikenard, very costly, and anointed the feet of Iesus, and wiped his feet with her haire: and the house was filled with the odour of the ointment. 4 Then saith one of his disciples, Iudas Iscariot, Simons son, which should betray him, 5 Why was not this ointment sold for three hundred pence, and giuen to the poore? 6 This hee said, not that he cared for the poore: but because hee was a thiefe, and had the bag, and bare what was put therein. 7 Then said Iesus, Let her alone, against the day of my burying hath she kept this. 8 For the poore alwayes yee haue with you: but me ye haue not alwayes.
9 Muche people of the Iewes had knowledge that he was there: and they came, not for Iesus sake only, but that they might se Lazarus also, whome he raysed from death. 10 The hye Priestes therfore consulted that they myght put Lazarus to death also. 11 Because that for his sake, many of the Iewes went away, and beleued on Iesus. 12 On the morow, much people that were come to the feast when they heard that Iesus should come to Ierusalem, 13 Toke branches of palme trees, and went forth to mete him, and cryed,	9 A great multitude therfore of the Ievves knevv that he vvas there: and they came, not for IESVS only, but that they might see Lazarus, vvhom he raised from the dead. 10 But the cheefe Priests deuised for to kil Lazarus also: 11 because many for him of the Ievves vvent avvay, and beleeued in IESVS. 12 And on the morovv a great multitude that vvas come to the festiual day, vvhen they had heard that IESVS commeth to Hierusalem: 13 they tooke the boughes of palmes, and vvent forth to meete him,	9 Much people of the Iewes therefore knew that he was there: and they came, not for Iesus sake onely, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chiefe Priests consulted, that they might put Lazarus also to death, 11 Because that by reason of him many of the Iewes went away and beleeued on Iesus. 12 On the next day, much people that were come to the feast, when they heard that Iesus was comming to Hierusalem, 13 Tooke branches of Palme trees, and went foorth to meet him, and cried,

'Ωσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, [z]ὁ| βασιλεὺς τοῦ Ἰσραήλ.'
[14] *Εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν ἐπ' αὐτὸ, καθώς ἐστι γεγραμμένον,* [15] *"Μὴ "φοβοῦ, [a]θύγατερ| Σιών· ἰδοὺ, ὁ βασιλεύς σου ἔρχεται, καθήμενος ἐπὶ πῶλον "ὄνου."* [16] *ταῦτα [b]δὲ| οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξάσθη [c]ὁ| Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ.* [17] *ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, [d]ὅτι| τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν·* [18] *διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι [e]ἤκουσαν| τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.* [19] *οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτοὺς, 'Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἴδε ὁ 'κόσμος [f]ὀπίσω αὐτοῦ ἀπῆλθεν.'*

Ἦσαν δέ [g]τινες Ἕλληνες| ἐκ τῶν ἀναβαινόντων, ἵνα προσκυνήσωσιν ἐν τῇ

[z] Const. = ὁ, Alex. καὶ ὁ. [a] Alex. θυγάτηρ. [b] Alex. = δέ. [c] Alex. = ὁ. [d] Const. ὅτε. [e] Rec. ἤκουσε. [f] Alex. + ὅλος.

WICLIF—1380.

blessid is the kyng of israel, that cometh in the name of the lord, [14] and ihesus foonde a ȝung asse and satte on hym as it is writun, [15] the douȝtir of sion nyle thou drede, lo thi kyng cometh, sittynge on an asse foole, [16] hise disciplis knewun not first these thingis, but whanne ihesus was glorified, thanne thei hadden mynde for these thingis weren writun of hym: and these thingis thei diden to hym,

[17] therfor the puple bare witnessynge that was with hym, whanne he clepid lazarus fro the graue: and reisid hym fro deeth, [18] and therfor the puple cam and mette with hym, for thei herden that he hadde don this signe, [19] therfor the fariȝies seiden to hem silf, ȝe seen that we profeten no thing, lo al the world wente aftir hym, [20] ¶ there weren summe hethen men: of hem that hadden come up to worschip in the feest day, [21] and these camen to filip that was of bethsaide of galilee: and preieden him and seiden, sire we wolen se ihesus, [22] filip cometh and seith to andrewe, efte andrewe and filip seiden to ihesus, [23] and ihesus answerid to hem and seide, the oure cometh that mannes sone be clarified,

[24] truli truly I seie to ȝou. But a corne of whete falle in to the erthe, and be deed: it dwellith aloone, but if it be deed: it bryngith myche fruyt. [25] he that loueth his liif schal lese it, and he that hatith his liif in this world: kepith it in to euerlastynge liif, [26] if ony man serue me sue he me, and where I am, there my mynystre schal be, if ony man serue me: my fadir schal worschip hym, [27] now my soule is troublid, and what schal I seie: fadir saue me fro this our, but therfor I

nyle, *not*. clepid, *called*. efte, *again*. clarified, *glorified*. sue, *follow*.

TYNDALE—1534.

is he that in the name of the Lorde, commeth kynge of Israel. [14] And Iesus got a yonge asse and sate theron, accordinge to that which was written: [15] feare not doughter of Sion, beholde thy kynge commeth sittinge on an asses coolte. [16] These thinges vnderstode not his disciples at the fyrst: but when Iesus was gloryfied, then remembryd they that soche thinges were written of him, and that soche thinges they had done vnto him.

[17] The people that was with him, when he called Lazarus out of his grave, and raysed him from deeth, bare recorde. [18] Therfore met him the people, be cause they hearde that he had done soche a myracle. [19] The Pharises therfore sayde amonge them selves: perceave ye how we prevayle no thinge? beholde the worlde goth awaye after him.

[20] Ther were certayne Grekes amonge them, that came to praye at the feast: [21] the same cam to Philip which was of Bethsayda a cyte in Galile, and desired him sayinge: Syr we wolde fayne se Iesus. [22] Philip came and tolde Andrew. And agayne Andrew and Philip tolde Iesus. [23] And Iesus answered them sayinge: the houre is come that the sonne of man must be glorified.

[24] Verely verely I saye vnto you, except the wheate corne fall into the grounde and dye, it bydeth alone. Yf it dye, it brengeth forth moche frute. [25] He that loveth his lyfe shall destroye it: and he that hateth his lyfe in this worlde shall kepe it vnto lyfe eternall. [26] If eny man mynister vnto me, let him folowe me, and where I am there shall also my minister be. And yf eny man minister vnto me, him will my father honoure.

[27] Now is my soule troubled, and what shall I saye? Father delyver me from this houre: but therfore came I vnto this

CRANMER—1539.

blessed is he that in the name of the Lord, commeth kynge of Israel. [14] And Iesus got a yonge asse, and sate theron, as it is written: [15] feare not daughter of Syon. beholde, thy kyng commeth, syttyng on an asses colte. [16] These thinges vnderstode not his disciples at the fyrst: but when Iesus was glorified, then remembred they that soche thinges were written of him, and that soch thinges they had done vnto him. [17] The people that was with him (when he called Lazarus out of his graue, and raysed him from deeth) bare recorde. [18] Therfore met him the people also, because they hearde, that he had done soch a miracle. [19] The Pharises therfore sayde amonge them selues: perceaue ye, how we preuayle nothinge? Beholde, (*all the whole*) worlde goeth after him.

[20] Ther were certaine Grekes amonge them, that came to worshippe at the feast: [21] the same came therfore to Philip (which was of Bethsayda a citie in Galile) and desyred him, saying: Sir, we wolde fayne se Iesus. [22] Philip came and tolde Andrew, And agayne Andrew and Philip tolde Iesus.

[23] And Iesus answered them, saying: the houre is come, that the sonne of man must be glorifyed.

[24] Uerely verely I saye vnto you except the wheate corne fall into the grounde and dye, it bydeth alone. If it dye, it bringeth forth moch frute. [25] He that loueth his lyfe, shall destroye it: and he that hateth his lyfe in this world, shall kepe it vnto lyfe eternall. [26] If eny man minister vnto me, lett him folowe me: and where I am, ther shall also my minister be. Yf eny man minister vnto me, him wyll my father honoure.

[27] Now is my soule troubled, and what shall I saye? Father, deliuer me from this houre: but therfore came I vnto this

ἑορτῇ· [21] οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ
ἠρώτων αὐτὸν λέγοντες, ‘Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.’ [22] Ἔρχεται Φίλιππος
καὶ λέγει τῷ Ἀνδρέᾳ· [h] καὶ πάλιν| Ἀνδρέας καὶ Φίλιππος [i] λέγουσι τῷ Ἰησοῦ.
[23] ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, ‘Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς
‘ τοῦ ἀνθρώπου. [24] ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς
‘ τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.
‘ [25] ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν
‘ τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. [26] ἐὰν [k] ἐμοὶ διακονῇ τις,| ἐμοὶ
‘ ἀκολουθείτω· καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· [l] ἐάν τις ἐμοὶ
‘ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ. [27] Νῦν ἡ ψυχή μου τετάρακται· καὶ τί εἴπω;
‘ Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης· ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν

[g] Alex. Ἕλληνές τινες. [h] Alex. καὶ ἔρχεται. [i] Alex. + καί. [k] Alex. ἐμοί τις δ. [l] Rec. + καί.

GENEVA — 1557.

Hosanna, Blessed is he that in the name of the Lord, commeth Kyng of Israel. [14] And Iesus gate a yonge asse, and sate thereon, as it is wrytten, [15] Feare not daughter of Sion, beholde thy Kyng commeth, syttyng on an asses colte.

[16] These thynges vnderstode not his disciples at the fyrst: but when Iesus was glorified, then remembred they, that suche thynges were wrytten of hym, and that suche thynges they had done vnto hym.

[17] The people therfore that was with him bare witnes that he called Lazarus out of the graue, and raysed hym from death. [18] Therfore met hym the people also, because they heard that he had done such a miracle. [19] The Pharises therfore, sayd among them selues, Perceaue ye how ye preuaile nothyng? Beholde, the world goeth after hym. [20] There were certayne Grekes among them, that ordinarely came to worshyp at the feast. [21] The same came therfore to Philip which was of Bethsaida a citie in Galile, and desired him saying, Syr, we would fayne se Iesus. [22] Philip came and tolde Andrew: and againe Andrew and Philip tolde Iesus. [23] And Iesus answered them, saying, The houre is come that the Sonne of man must be glorified.

[24] Verely verely I say vnto you, Except the wheate corne fall into the grounde and dye, it bydeth alone: but if it dye, it bringeth forth muche frute. [25] He that loueth his lyfe, shal loose it: and he that hateth his lyfe in this world, shal kepe it vnto lyfe eternal. [26] If any man minister vnto me, let hym folow me: for where I am, there shal also my minister be. And if any man minister vnto me, hym wyl my Father honour. [27] Now is my soule troubled: and what shal I say? Father deliuer me from this houre, but therfore came I vnto this houre.

RHEIMS — 1582.

and cried, *Hosanna, blessed is he that commeth in the name of our Lord, the king of Israel.* [14] And IESVS found a yong asse, and sate vpon it, as it is vvritten, [15] *Feare not daughter of Sion: behold, thy king commeth sitting vpon an asses colt.*

[16] These things his disciples did not knovv at the first: but vvhen IESVS vvas glorified, then they remembred that these things had been vvritten of him, and these things they did to him. [17] The multitude therfore gaue testimonie, vvhich vvas vvith him vvhen he called Lazarus out of the graue, and raised him from the dead. [18] For therfore also the multitude came to meete him, because they heard that he had done this signe. [19] The Pharisees therfore said among them selues, Doe you see that vve preuaile nothing? behold, the vvhole vvorld is gone after him.

[20] And there vvere certaine Gentiles of them that came vp to adore in the festiual day. [21] These therfore came to Philippe vvho vvas of Bethsaida of Galilee, and desired him, saying, Sir, vve are desirous to see IESVS. [22] Philippe commeth, and telleth Andrevv. Againe Andrevv and Philippe told IESVS. [23] But IESVS ansvvered them, saying, The houre is come, that the Sonne of man shal be glorified. [24] Amen, amen I say to you, vnles the graine of vvheate falling into the ground, die: it self remaineth alone. but if it die, it bringeth much fruite. [25] He that loueth his life, shal lose it: and he that hateth his life in this vvorld, doth keepe it to life euerlasting. [26] If any man minister to me, let him folovv me: and vvhere I am, there also shal my minister be. If any man minister to me, my father vvil honour him. [27] Novv my soule is troubled. And vvhat shall I say? Father, saue me from this houre. But therfore came I into this

AUTHORISED — 1611.

Hosanna, blessed is the King of Israel that commeth in the Name of the Lord. [14] And Iesus, when he had found a yong asse, sate thereon, as it is written, [15] Feare not, daughter of Sion, behold, thy King commeth, sitting on an asses colt. [16] These things vnderstood not his disciples at the first: but when Iesus was glorified, then remembred they that these things were written of him, and that they had done these things vnto him. [17] The people therefore that was with him, when he called Lazarus out of his graue, and raised him from the dead, bare record. [18] For this cause the people also met him, for that they heard that hee had done this miracle. [19] The Pharisees therefore saide among themselues, Perceiue ye how ye preuaile nothing? Behold, the world is gone after him.

[20] And there were certaine Greeks among them, that came vp to worship at the Feast: [21] The same came therefore to Philip which *was* of Bethsaida of Galilee, and desired him, saying, Sir, we would see Iesus. [22] Philip commeth and telleth Andrew: and againe Andrew and Philip told Iesus.

[23] And Iesus answered them, saying, The houre is come, that the Sonne of man should be glorified. [24] Uerely, verely, I say vnto you, Except a corne of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth foorth much fruit. [25] Hee that loueth his life, shall lose it: and hee that hateth his life in this world, shall keepe it vnto life eternall.

[26] If any man serue me, let him follow me, and where I am, there shall also my seruant bee: If any man serue me, him will my Father honour. [27] Now is my soule troubled, and what shall I say? Father, saue me from this houre, but for this cause came I vnto this houre.

‘ ταύτην. [28] Πάτερ, δόξασόν σου [m]τὸ ὄνομα.’| Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ,
‘ Καὶ ἐδόξασα, καὶ πάλιν δοξάσω.’ [29] Ὁ οὖν ὄχλος ὁ [n]ἑστὼς| καὶ ἀκούσας ἔλεγε
βροντὴν γεγονέναι. ἄλλοι ἔλεγον, ‘ Ἄγγελος αὐτῷ λελάληκεν.’ [30] Ἀπεκρίθη [o]ὁ|
Ἰησοῦς καὶ εἶπεν, ‘ Οὐ δι’ ἐμὲ [p]αὕτη ἡ φωνὴ| γέγονεν, ἀλλὰ δι’ ὑμᾶς. [31] νῦν
‘ κρίσις ἐστὶ τοῦ κόσμου [q]τούτου· | νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται
‘ ἔξω· [32] κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν.’ [33] Τοῦτο δὲ
ἔλεγε, σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. [34] ἀπεκρίθη αὐτῷ ὁ ὄχλος,
‘ Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ
‘ λέγεις, [r]Ὅτι| δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ
‘ ἀνθρώπου;’ [35] Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, ‘ Ἔτι μικρὸν χρόνον τὸ φῶς [s]ἐν ὑμῖν|
‘ ἐστι. περιπατεῖτε [t]ἕως| τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ

[m] Alex. τὸν υἱόν. [n] Alex. ἑστηκὼς. [o] Alex. = ὁ. [p] Alex. ἡ φωνὴ αὕτη. [q] Alex. = τούτου. [r] Const. = Ὅτι.

WICLIF—1380.

cam in to this oure/ [28] fadir clarifie thi name/ and a vois cam fro heuene and seide, and I haue clarified: and efte I schal clarifie. [29] therfor the puple that stode and herd, seid that thundre was made/ other men seiden an aungil spake to hym/ [30] ihesus answerde and seide/ this uois cam not for me: but for ȝou.

[31] Now is the dome of the world/ now the prince of this world schal be cast out/ [32] and if I schal be enhauncid fro the erthe/ I schal drawe alle thingis to my silf/ [33] and he seide this thing: signyfiynge bi what deeth he was to die/ [34] and the puple answerid to hym/ we han herde of the lawe, that crist dwellith with outen ende/ and hou seist thou: it bihoueth mannes sone to be arerid? who is this mannis sone/ [35] and thanne ihesus seith to hem/ ȝit a litil liȝt is in ȝou/ walke ȝe the while ȝe han liȝt: that derknessis cacche not ȝou/ he that wandrith in derknessis woot neuer whidir he goith/ [36] while ȝe han liȝt, bileue ȝe in liȝt, that ȝe ben the children of liȝt.

Ihesus spake these thingis and wente and hidde hym fro hem/ [37] and whanne he hadde don so many myraclis bifor hem: thei bileueden not in hym/ [38] that the word of Isaie the profete schulde be fulfillid: whiche he seid/ lord who bileued to oure herynge: and to whom is the arme of the lord schewide? [39] therfor thei myȝten not bileue: for efte Isaye seide/ [40] he hath blyndid her iȝen: and he hath made harde the herte of hem/ that thei se not with iȝen and vndirstonde with herte/ and that thei be conuertid and I hele hem/ [41] Isaie seide these thingis: whanne he saye the glorie of hym, and spake of him/ [42] netheles of the princis many bileueden in hym/ but for the farisies thei knowlechiden not: that thei schulden not be putte out of the synagoge/ [43] for thei loueden the glorie of

clarifie, *glorify*. efte, *again*. dome, *judgment*. enhauncid, *raised*. arerid, *reared, lifted up*. woot, *knoweth*. iȝen, *eyes*.

TYNDALE—1534.

houre. [28] Father glorify thy name. Then came ther a voyce from heaven: I have glorified it/ and will glorify it agayne. [29] Then sayd the people that stode by and hearde: it thoundreth. Other sayde an angell spake to him. [30] Iesus answered and sayde: this voyce cam not because of me/ but for youre sakes.

[31] Now is the iudgement of this worlde: now shall the prince of this worlde be cast out. [32] And I/ yf I were lifte vp from the erthe/ will drawe all men vnto me. [33] This sayde Iesus/ signifyinge what deeth he shuld dye. [34] The people answered him: We have hearde of the lawe that Christ bydeth ever: and how sayest thou then that the sonne of man must be lifte vp? who is that sonne of man? [35] Then Iesus sayde vnto them: yet a lytell whyle is the light with you. Walke whill ye have light/ lest the darcknes come on you. He that walketh in the darke/ wotteth not whither he goeth. [36] Whyll ye have light/ beleve on the light/ that ye maye be the chyldren of light.

These thinges spake Iesus and departed/ and hyd him silfe from them. [37] And though he had done so many myracles before them/ yet beleved not they on him/ [38] that the sayinge of Esayas the Prophet myght be fulfilled/ that he spake. Lorde who shall beleve oure sayinge? And to whom ys the arme of the Lorde opened? [39] Therfore coulde they not beleve/ because that Esaias sayth agayne: [40] he hath blinded their eyes and hardened their hertes/ that they shuld not se with their eyes and vnderstonde with their hertes/ and shuld be converted/ and I shuld heale them. [41] Soche thinges sayde Esaias when he sawe his glory and spake of him. [42] Neverthelesse amonge the chefe rulers many beleved on him. But be cause of the pharises they wolde not be a knowen of it/ lest they shuld be excommunicate. [43] For they loved the prayse that is geven

CRANMER—1539.

houre. [28] Father, glorify thy name. Then cam ther a voyce from heauen, sayinge: I haue both glorified it, and will glorify it agayne. [29] The people therfore that stode by and hearde it, sayde, that it thoundred. Other sayd: an angell spake to him. [30] Iesus answered and sayde: thys voyce cam not because of me but for youre sakes.

[31] Now is the iudgement of this worlde: now shall the prince of this world be cast out, [32] And I (yf I were lyfte vp from the erth) will drawe all men vnto me. [33] This he sayde sygnifyinge, what deeth he shulde dye. [34] The people answered him: We haue heard out of the lawe, that Christ bydeth euer, and how sayest thou: the sonne of man must be lyfte vp? who is that sonne of man? [35] Then Iesus sayd vnto them: yet a lytell whyle is the lyght with you. Walke whyll ye haue lyght, lest the darcknes come on you. He that walketh also in the darck, woteth not whyther he goeth. [36] Whyll ye haue lyght, beleue on the lyght, that ye maye be the chyldren of the lyght.

These thinges spake Iesus, and departed, and hyd him selfe from them. [37] But though he had done so many miracles before them, yet beleued not they on him, [38] that the sayinge of Esaias the Prophet myght be fulfilled, which he spake: Lorde, who shall beleue oure saying? And to whom is the arme of the Lorde declared? [39] Therfore could they not beleue, because that Esaias sayth agayne: [40] he hath blinded their eyes, and hardened their herte, that they shulde not se with their eyes, and lest they shulde vnderstande with their herte and shuld be conuerted, and I shuld heale them. [41] Soch thinges sayde Esaias, when he sawe his glory, and spake of him. [42] Neuerthelesse, amonge the chefe rulers also, many beleued on him. But (because of the Pharises) they wolde not be a knowen of it lest they shuld be excommunicate. [43] For they loued

ς περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει. [36] ἕως τὸ φῶς ἔχετε, πιστεύετε
ς εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε.' Ταῦτα ἐλάλησεν [u]ὁ| Ἰησοῦς, καὶ ἀπελθὼν
ἐκρύβη ἀπ' αὐτῶν. [37] Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν,
οὐκ ἐπίστευον εἰς αὐτόν· [38] ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ, ὃν εἶπε,
" Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη;"
[39] Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαΐας, [40] " Τετύφλωκεν
" αὐτῶν τοὺς ὀφθαλμοὺς, καὶ [v]πεπώρωκεν| αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσι
" τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ [w]ἰάσωμαι| αὐτούς."
[41] Ταῦτα εἶπεν Ἡσαΐας, [x]ὅτε| εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ·
[42] ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς
Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται. [43] ἠγάπησαν γὰρ

[s] Rec. μεθ' ὑμῶν. [t] Alex. ὡς. [u] Alex. = ὁ. [v] Alex. ἐπώρωσεν. [w] Alex. ἰάσομαι. [x] Alex. ὅτι.

GENEVA—1557.

[28] Father, glorifie thy Name. Then came there a voyce from heauen, *saing*, I haue both glorified it, and wyl glorifie it agayne. [29] Then sayd the people that stode by and heard, It thundreth: other sayd, An Angel spake to hym. [30] Iesus answered, and sayd, This voyce, came not because of me, but for your sakes.

[31] Now is the iudgement of this world, now shal the prince of this worlde be cast out. [32] And I if I were lift vp from the earth wyl drawe all men vnto me. [33] This sayd Iesus, signifiyng what death he should dye. [34] The people answered hym, We haue heard out of the lawe, that Christe bydeth euer: and how sayest thou, That the Sonne of man must be lyft vp? who is that Sonne of man? [35] Then Iesus sayd vnto them, Yet a lytel whyle is the Lyght with you: walke whyle ye haue Lyght, lest the darkenes come on you, for he that walketh in the darke, wotteth not whither he goeth.

[36] While ye haue Lyght, beleue on the Lyght, that ye may be the children of the Lyght. These thinges spake Iesus, and departed, and hyd hym selfe from them. [37] And thogh he had done so many miracles before them, yet beleued they not on hym. [38] That the saying of Esai the Prophet myght be fulfilled, that he spake, Lord who beleued our saying? And to whom is the arme of the Lord opened? [39] Therfore could they not beleue, because that Esai sayth agayne, [40] He hath blinded theyr eyes, and hardened theyr harts, that they should not se with theyr eyes, and vnderstand with theyr hartes, and shuld be conuerted, and I should heale them. [41] Suche thinges sayd Esai, when he saw his glorie, and spake of him. [42] Neuerthelesse euen among the chiefe Rulers, many beleued on him: but because of the Pharises they would not confesse him, lest they should be cast out of the Synagoge. [43] For they loued the prayse of men,

RHEIMS—1582.

houre. [28] Father, glorifie thy name. A voice therfore came from heauen, Both I haue glorified it, and againe I vvil glorifie it. [29] The multitude therfore that stoode and had heard, said that it thundered. Others said, An Angel spake to him.

[30] IESVS answvered, and said, This voice came not for me, but for your sake. [31] Novv is the iudgement of the vvorld: novv the Prince of this vvorld shal be cast forth. [32] And I, if I be exalted from the earth, vvil dravv al things to my self. ([33] and this he said, signifying vvhat death he should die.) [34] The multitude ansvvered him, Vve haue heard out of the lavv, that CHRIST abideth for euer: and hovv saiest thou, The Sonne of man must be exalted? Vvho is this Sonne of man? [35] IESVS therfore said to them, Yet a litle vvhile, the light is among you. Vvalke vvhiles you haue the light, that the darkenesse ouertake you not. And he that vvalketh in darkenesse, knovveth not vvhither he goeth. [36] Vvhiles you haue the light, beleeue in the light, that you may be the children of light. These things IESVS spake and he vvent avvay, and hid him self from them.

[37] And vvhereas he had done so many signes before them, they beleeued not in him: [38] that the saying of Esay the Prophet might be fulfilled, vvhich he said, *Lord, vvho hath beleeued the hearing of vs? and the arme of our Lord to vvhom hath it bene reuealed?* [39] Therfore they could not beleeue, because Esay said againe, [40] *He hath blinded their eies, and indurated their hart: that they may not see vvith their eies, nor vnderstand vvith their hart, and be conuerted, and I heale them.* [41] These things said Esaie, vvhen he savv his glorie, and spake of him. [42] But yet of the Princes also many beleeued in him: but for the Pharisees they did not confesse, that they might not be cast out of the Synagogue. [43] for they

AUTHORISED—1611.

[28] Father, glorifie thy Name. Then came there a voyce from heauen, *saying*, I haue both glorified it, and wil glorifie it againe.

[29] The people therefore that stood by, and heard it, said, that it thundered: others said, An Angel spake to him. [30] Iesus answered, and said, This voyce came not because of mee, but for your sakes. [31] Now is the iudgement of this world: now shall the prince of this world be cast out. [32] And I, if I be lifted vp from the earth, will draw all men vnto me. [33] (This hee said, signifying what death he should die) [34] The people answered him, Wee haue heard out of the Law, that Christ abideth for euer: and how sayest thou, The Sonne of man must bee lift vp? Who is this Sonne of man? [35] Then Iesus said vnto them, Yet a little while is the light with you: walke while ye haue the light, lest darknesse come vpon you: For he that walketh in darkenesse, knoweth not whither he goeth. [36] While ye haue light, beleeue in the light, that yee may bee the children of light. These things spake Iesus, and departed, and did hide himselfe from them.

[37] But though hee had done so many miracles before them, yet they beleeued not on him: [38] That the saying of Esaias the Prophet might bee fulfilled, which hee spake, Lord, who hath beleeued our report? and to whom hath the arme of the Lord been reuealed? [39] Therefore they could not beleeue, because that Esaias said againe, [40] He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor vnderstand with their heart, and be conuerted, and I should heale them. [41] These things said Esaias, when he saw his glory, and spake of him.

[42] Neuerthelesse, among the chiefe rulers also, many beleeued on him; but because of the Pharisees they did not confesse him, lest they should be put out of the Synagogue. [43] For they loued the

τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν τοῦ Θεοῦ. 44 Ἰησοῦς δὲ ἔκραξε
καὶ εἶπεν, ‘Ὁ πιστεύων εἰς ἐμὲ, οὐ πιστεύει εἰς ἐμὲ, ἀλλ᾽ εἰς τὸν πέμψαντά με·
‘ 45 καὶ ὁ θεωρῶν ἐμὲ, θεωρεῖ τὸν πέμψαντά με. 46 ἐγὼ φῶς εἰς τὸν κόσμον ἐλή-
‘ λυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ, ἐν τῇ σκοτίᾳ μὴ μείνῃ. 47 καὶ ἐάν τίς μου
‘ ἀκούσῃ τῶν ῥημάτων ʸ καὶ μὴ πιστεύσῃ,| ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον
‘ ἵνα κρίνω τὸν κόσμον, ἀλλ᾽ ἵνα σώσω τὸν κόσμον. 48 ὁ ἀθετῶν ἐμὲ καὶ μὴ
‘ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος
‘ κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 49 ὅτι ἐγὼ ᶻ ἐξ| ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ᾽ ὁ
‘ πέμψας με πατὴρ, αὐτός μοι ἐντολὴν ᵃ ἔδωκε,| τί εἴπω καὶ τί λαλήσω· 50 καὶ
‘ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν. ἃ οὖν ᵇ λαλῶ ἐγὼ,| καθὼς εἴρηκέ
‘ μοι ὁ πατὴρ, οὕτω λαλῶ.’

ʸ Alex. καὶ μὴ φυλάξῃ. ᶻ Alex. ἀπ᾽. ᵃ Alex. δέδωκε. ᵇ Alex. ἐγὼ λαλῶ. ᶜ Alex. ἦλθεν.

WICLIF—1380.

men: more thanne the glorie of god, 44 ℣ ihesus cried and seide, he that bileueth in me: bileueth not in me, but in hym that sente me, 45 he that seeth me: seeth hym that sente me. 46 I liȝt cam in to the world, that eche that bileueth in me: dwelle not in derknessis, 47 and if ony man herith my wordis and kepith hem: I deme him not, for I cam not that I deme the world: but that I make the world saaf, 48 he that dispisith me and takith not my wordis, hath hym that schal iuge hym, thilke word that I haue spokun: schal deme him in the last day, 49 for I haue not spokun of my silf, but thilke fadir that sente me: ȝaf to me a maundement what I schal seie: and what I schal speke, 50 and I woot that his maundement is euerlastynge liif, therfor tho thingis that I speke as the fadir seide to me: so I speke.

13. BIFOR the feest dai of pask, ihesus witinge that his oure is comen: that he passe fro this world to the fadir, whanne he hadde loued hise that weren in the world: in to the ende he loued hem, 2 and whanne the souper was made, whanne the deuel hadde putte thanne in to the herte, that iudas of symount scarioth schulde bitraye hym, 3 he witynge that the fadir ȝaf alle thingis to hym in to his hondis, and that he wente out fro god, and goith to god. 4 he risith fro the souper and doith of his clothis, and whanne he hadde takun a lynnen cloth, he girde hym, 5 and aftirward he putte watir in to a basyn: and biganne to waische the disciplis feet, and to wipe with the lynnen cloithe, with whiche he was girde.

6 and so he came to symounte petir, and petir seith to hym, lord waischist thou my feet?

7 ihesus answerid: and seide to him, what I do thou woost not now, but thou schalt wite aftirward, 8 petir seith to hym,

deme, *judge*. thilke, *that, or the same*. woot, *know*. witinge, *knowing*. woost, *knowest*. wite, *know*.

TYNDALE—1534.

of men, more then the prayse that commeth of God.

44 And Iesus cryed and sayde: he that beleveth on me, beleveth not on me, but on him that sent me. 45 And he that seeth me, seeth him that sent me. 46 I am come a light into the worlde, that whosoever beleveth on me, shuld not byde in darcknes. 47 And yf eny man heare my wordes and beleve not, I iudge him not. For I came not to iudge the worlde: but to save the worlde. 48 He that refuseth me and receaveth not my wordes, hath one that iudgeth him. The wordes that I have spoken, they shall iudge him in the last daye. 49 For I have not spoken of my selfe: but the father which sent me, he gave me a commaundement what I shuld saye, and what I shuld speake. 50 And I knowe that this commaundement is lyfe everlastinge. Whatsoever I speake therfore, even as the father bade me, so I speake.

13. BEFORE the feast of ester when Iesus knewe that his houre was come, that he shuld departe out of this worlde vnto the father. When he loved his which were in the worlde, vnto the ende he loved them. 2 And when supper was ended, after that the devyll had put in the hert of Iudas Iscariot Simons sonne, to betraye him: 3 Iesus knowinge that the father had geven all thinges into his hondes. And that he was come from God and went to God, 4 he rose from supper, and layde a syde his vpper garmentes, and toke a towell, and gyrd him selfe. 5 After that poured he water into a basyn, and beganne to wash his disciples fete, and to wype them with the towell, wherwith he was gyrde.

6 Then came he to Simon Peter. And Peter sayde to him: Lorde shalt thou wesshe my fete? 7 Iesus answered and sayde vnto him: what I do, thou wotest not now, but thou shalt knowe herafter. 8 Peter sayd vnto him: thou shalt not wesshe my

CRANMER—1539.

the prayse of men, more then the prayse of God.

44 Iesus cryed, and sayde: he that beleueth on me, beleueth not on me, but on him that sent me. 45 And he that seeth me, seeth him that sent me 46 I am come a lyght into the worlde: that whosoeuer beleueth on me, shuld not byde in darknes. 47 And yf eny man heare my wordes, and beleue not, I iudge hym not. For I came not to iudge the worlde: but to saue the world. 48 He that refuseth me, and receaueth not my wordes, hath one that iudgeth him. The worde that I haue spoken, the same shall iudge him in the laste daye. 49 For I haue not spoken of my selfe: but the father which sent me, he gaue me a commaundement, what I shuld saye, and what I shuld speake. 50 And I know that his commaundement is lyfe euerlastyng. Whatsoeuer I speake therfore, euen as the father bade me, so I speake.

13. BEFORE the feast of Easter, when Iesus knew that his houre was come, that he shulde departe out of this worlde vnto the father. When he loued his which were in the worlde, vnto the ende he loued them. 2 And when supper was ended, after that the deuyll had put in the hert of Iudas Iscarioth Simons sonne, to betraye him: 3 Iesus knowyng that the father had geuen all thinges into his handes, and that he was come from God, and went to God: 4 he rose from supper, and layde asyde his vpper garmentes: and whan he had taken a towell, he gyrded hym selfe. 5 After that, he powred water into a basyn, and beganne to wash the disciples fete, and to wype them with the towell, wherwith he was gyrded.

6 Then came he to Simon Peter. And Peter sayde vnto him: Lorde, dost thou wasshe my fete? 7 Iesus answered, and sayde vnto him: what I do, thou wotest not now, but thou shalt knowe herafter. 8 Peter sayeth vnto him: thou shalt neuer

XIII. *Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι [c]ἐλήλυθεν| αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς.* [2] *καὶ δείπνου γενομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν [d]Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῷ,|* [3] *εἰδὼς [e]ὁ Ἰησοῦς,| ὅτι πάντα δέδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς τὸν Θεὸν ὑπάγει,* [4] *ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν·* [5] *εἶτα [f]βάλλει ὕδωρ| εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.* [6] *ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· [g]καὶ| λέγει αὐτῷ ἐκεῖνος, 'Κύριε, σύ μου νίπτεις τοὺς πόδας;'* [7] *Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, 'Ὃ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα.'* [8] *Λέγει αὐτῷ Πέτρος,*

[d] Alex. *ἵνα παραδῷ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτης.* [e] Alex. = *ὁ Ἰησοῦς.* [f] Alex. *λαβὼν ὕδωρ βάλλει.* [g] Alex. = *καὶ.*

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
more then the prayse of God. [44] And Iesus cryed, and sayd, He that beleueth on me, beleueth not on me, but on him that sent me.	loued the glorie of men more, then the glorie of God. [44] But IESVS cried, and said, He that beleeueth in me, doth not beleeue in me, but in him that sent me. [45] And he that seeth me, seeth him that sent me. [46] I a light am come into this vvorld: that euery one vvhich beleeueth in me, may not remaine in the darkenesse. [47] And if any man heare my vvordes, and keepe them not: I doe not iudge him. for I came not to iudge the vvorld, but to saue the vvorld. [48] He that despiseth me, and receiueth not my vvordes, hath that iudgeth him. the vvord that I haue spoken, that shal iudge him in the last day. [49] Because of my self I haue not spoken, but the Father that sent me, he gaue me commaundement vvhat I should say, and vvhat I should speake. [50] And I knovv that his commaundement is life euerlasting. The things therfore that I speake: as the Father said to me, so doe I speake.	praise of men, more then the praise of God. [44] Iesus cried, and said, He that beleeueth on me, beleeueth not on mee, but on him that sent me. [45] And he that seeth me, seeth him that sent me. [46] I am come a light into the world, that whosoeuer beleeueth on me, should not abide in darkenesse. [47] And if any man heare my words, and beleeue not, I iudge him not; For I came not to iudge the world, but to saue the world. [48] He that reiecteth me, and receiueth not my words, hath one that iudgeth him: the word that I haue spoken, the same shall iudge him in the last day. [49] For I haue not spoken of my selfe; but the Father which sent me, he gaue mee a commaundement what I should say, and what I should speake. [50] And I know that his commandement is life euerlasting: whatsoeuer I speake therefore, euen as the Father said vnto me, so I speake.
[45] And he that seeth me, seeth him that sent me. [46] I am come a Light into the world, that whosoeuer beleueth on me, should not byde in darkenes. [47] And if any man heare my wordes, and beleue not, I iudge hym not: for I came not to iudge the world, but to saue the world. [48] He that refuseth me, and receaueth not my wordes, hath one that iudgeth him: the wordes that I haue spoken, they shal iudge him in the last day. [49] For I haue not spoken of my selfe: but the Father which sent me, he gaue me a commandement what I should say, and what I should speake. [50] And I know that this commandement is life euerlasting. Whatsoeuer I speake therfore, euen as the Father bade me, so I speake.		
13. BEFORE the feast of Easter, when Iesus knewe that his houre was come, that he should departe out of this world vnto the Father, forasmuche as he loued his which were in the worlde, vnto the ende he loued them. [2] And when supper was ended (after that the deuyl had put in the hart of Iudas Iscariot, Simons sonne, to betray him.) [3] Iesus knowing that the Father had geuen all thynges into his handes, and that he was come from God, and went to God: [4] He riseth from supper, and layeth aside his vpper garmentes: and toke a towel, and gyrde hym selfe. [5] After that, he poured water into a basyn, and began to wasshe his disciples fete, and to wype them with the towel, wherwith he was gyrde. [6] Then came he to Simon Peter: and Peter sayd to him, Lord, dost thou wasshe my fete?	13. AND before the festiual day of Pasche, IESVS knovving that his houre was come that he should passe out of this vvorld to his Father: vvhereas he had loued his that vvere in the vvorld, vnto the end he loued them. [2] And vvhen supper vvas done, vvhereas the deuil novv had put into the hart of Iudas Iscariote the sonne of Simon, to betray him: [3] knovving that the Father gaue him al things into his handes, and that he came from God, and goeth to God: [4] he riseth from supper, and laieth aside his garments, and hauing taken a tovvel, girded him self. [5] After that, he put vvater into a bason, and began to vvash the feete of the disciples, and to vvipe them vvith the tovvel vvherevvith he vvas girded. [6] He commeth therfore to Simon Peter. And Peter saith to him, Lord, doest thou vvash my feete? [7] IESVS ansvvered and said to him, That vvhich I doe, thou knovvest not novv, hereafter thou shalt knovv. [8] Peter saith to him, Thou shalt not vvash	13. NOW before the feast of the Passeouer, when Iesus knew that his houre was come, that he should depart out of this world vnto the Father, hauing loued his owne which were in the world, hee loued them vnto the end. [2] And supper being ended (the deuill hauing now put into the heart of Iudas Iscariot Simons sonne to betray him.) [3] Iesus knowing that the Father had giuen all things into his hands, and that he was come from God, and went to God: [4] He riseth from supper, and layed aside his garments, and tooke a towell, and girded himselfe. [5] After that, he powreth water into a bason, and beganne to wash the disciples feete, and to wipe them with the towell wherewith he was girded.
[7] Iesus answered, and sayd vnto him, What I do, thou wotest not now: but thou shalt know herafter. [8] Peter sayd		[6] Then commeth he to Simon Peter: and Peter sayth vnto him, Lord, doest thou wash my feete? [7] Iesus answered, and said vnto him, What I doe, thou knowest not now: but thou shalt know hereafter. [8] Peter saith vnto him, Thou shalt neuer wash

'Ου μὴ [h]νίψῃς τοὺς πόδας μου| εἰς τὸν αἰῶνα.' Ἀπεκρίθη αὐτῷ [i]ὁ Ἰησοῦς,| 'Ἐὰν
'μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.' [9] Λέγει αὐτῷ Σίμων Πέτρος, 'Κύριε,
'μὴ τοὺς πόδας [k]μου| μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν.' [10] Λέγει
αὐτῷ ὁ Ἰησοῦς, 'Ὁ λελουμένος [l]οὐ χρείαν ἔχει| [m]ἢ τοὺς πόδας νίψασθαι,| ἀλλ'
'ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε, ἀλλ' οὐχὶ πάντες.' [11] Ἤδει γὰρ τὸν
παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν, 'Οὐχὶ πάντες καθαροί ἐστε.'

[12] [n]Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, [n]ἀναπεσὼν
πάλιν, εἶπεν αὐτοῖς, 'Γινώσκετε τί πεποίηκα ὑμῖν; [13] ὑμεῖς φωνεῖτέ με, [o]'Ο
'διδάσκαλος, καὶ ὁ κύριος·| καὶ καλῶς λέγετε, εἰμὶ γὰρ. [14] εἰ οὖν ἐγὼ ἔνιψα ὑμῶν
'τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς
'πόδας. [15] ὑπόδειγμα γὰρ [p]ἔδωκα| ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς

[h] Alex. *νίψῃς μου τοὺς π.* [i] Alex. Ἰησοῦς. [k] Const. = *μου.* [l] Alex. *οὐκ ἔχει χρείαν.* [m] Alex. *εἰ μὴ τ. π. ν.* [n] Alex. + *καί.*

WICLIF—1380.

thou schalt neuer waische my feet. ihesus answeride to him, if I schal not waische thee, thou schalt not haue part with me/ [9] Symounte petir seith to hym/ lord not oonly my feet but bothe the hondis and the heed/ [10] ihesus seide to hym/ he that is waischen hath no nede: but that he waische the feet, but he is al clene/ and ȝe ben clene but not alle/ [11] for he wist who was he that schulde bitraie hym/ therfor he seide ȝe ben not al clene/ [12] and so aftir that he hadde waischen the feet of hem: he toke hise clothis/ and whanne he was sette to mete aȝen: efte he seide to hem/ ȝe witen what I haue don to ȝou/ [13] ȝe clepen me maistir and lord/ and ȝe seien wel/ for I am/ [14] therfor if I lord and maistir haue waischen ȝoure feet: and ȝe schuln waische oon anotheris feet/ [15] for I haue ȝouun ensaumple to ȝou/ that as I haue don to ȝou: so do ȝe/ [16] truli truli I seie to ȝou, the seruaunt is not gretter thanne his lord: nether an apoostle is gretter thanne he that sente hym/

[17] if ȝe witen these thingis: ȝe schulen be blissid, if ȝe don hem/ [18] I seie not of alle ȝou/ I woot whiche I haue chosun/ but that the scripture be fulfillid he that etith my brede: schal reise his hele aȝens me/ [19] truli I seie to ȝou bifor it be don/ that whanne it is don: ȝe bileuen that I am/ [20] truli truli I seye to ȝou/ he that takith whom euer I schal sende, resceyueth me/ and he that resceyueth me resceyueth hym that sente me/

[21] Whanne ihesus hadde seide these thingis: he was troublid in spirit and witnessid and seide/ truli truli I seye to ȝou: that oon of ȝou schal bitraie me/ [22] therfor the disciplis lokiden to gidre: doutynge of whom he seide/ [23] and so oon of hise disciplis was restynge in the bosum of ihesus: whom ihesus loued/ [24] therfor symount petir bekened to hym and seith

wist, *knew.* aȝen, *again.* efte, *again.* witen, *know.* clepen, *call.* ȝouun, *given.*

TYNDALE—1534.

fete whill the worlde stondeth. Iesus answered him: yf I wasshe the not/ thou shalt have no part with me. [9] Simon Peter sayde vnto him: Lorde/ not my fete only: but also my handes and my heed. [10] Iesus sayde to him: he that is wesshed/ nedeth not save to wesshe his fete/ and is clene every whit. And ye are clene: but not all. [11] For he knewe his betrayer. Therfore sayde he: ye are not all clene.

[12] After he had wesshed their fete/ and receaved his clothes/ and was set doune agayne/ he sayde vnto them? wot ye what I have done to you? [13] Ye call me master and Lorde/ and ye saye well/ for so am I. [14] If I then youre Lorde and master have wesshed youre fete/ ye also ought to wesshe one anothers fete. [15] For I have geven you an ensample/ that ye shuld do as I have done to you. [16] Verely verely I saye vnto you/ the servaunt is not greater then his master/ nether the messenger greater then he that sent him.

[17] If ye vnderstonde these thinges/ happy are ye yf ye do them. [18] I speake not of you all/ I knowe whom I have chosen. But that the scripture be fulfilled: he that eateth breed with me/ hath lyfte vp his hele agaynste me. [19] Now tell I you before it come: that when it is come to passe/ ye might beleve that I am he. [20] Verely verely I saye vnto you. He that receaveth whomsoever I sende/ receaveth me. And he that receaveth me/ receaveth him that sent me.

[21] When Iesus had thus sayd/ he was troubled in the sprete/ and testified sayinge: verely verely I saye vnto you/ that one of you shall betraye me. [22] And then the disciples loked one on another doutinge of whom he spake. [23] Ther was one of his disciples/ which leaned on Iesus bosome/ whom Iesus loved. [24] To him beckened

CRANMER—1539.

wassh my fete. Iesus answered him, yf I wasshe the not, thou hast no parte with me. [9] Simon Peter sayeth vnto him: Lorde, not my fete only: but also the handes and the heed. [10] Iesus sayeth to him: he that is wasshed, nedeth not, saue to wasshe his fete, but is cleane euery whit. And ye are cleane but not all.

[11] For he knew who it was that shulde betraye him. Therfore sayd he: ye are not all cleane. [12] So after he had wasshed their fete, and receaued his clothes, and was set downe, he sayd vnto them agayne: wote ye what I haue done to you? [13] Ye call me master and Lord, and ye saye well, for so am I. [14] If I then youre Lorde and master haue weshed your fete, ye also ought to wesshe one anothers fete. [15] For I haue geuen you an ensample, that ye shuld do, as I haue done to you. [16] Uerely, verely, I saye vnto you: the seruaunt is not greater then his master, nether the messenger greater then he that sent him.

[17] If ye vnderstande these thinges happy are ye, yf ye do them. [18] I speake not of you all, I knowe whom I haue chosen. But that the scripture maye be fulfylled: he that eateth breed with me, hath lyfte vp his hele agaynst me. [19] Now tell I you before it come: that when it is come to passe, ye myght beleue that I am he. [20] Uerely, verely, I saye vnto you: He that receaueth whom soeuer I sende, receaueth me. And he that receaueth me, receaueth him that sent me.

[21] When Iesus had thus sayd, he was troubled in the sprete, and testifyed and sayd: verely verely I saye vnto you: that one of you shall betraye me. [22] Then the disciples loked one on another, dowtinge of whom he spake. [23] Ther was one of Iesus disciples (which leaned on him) euen he whom Iesus loued. [24] To him beckened Simon Peter therfore, that he shuld

ποιῆτε. [16] ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ
ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. [17] εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν
ποιῆτε αὐτά. [18] οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ [q]οἶδα [r]οὓς| ἐξελεξάμην· ἀλλ'
ἵνα ἡ γραφὴ πληρωθῇ, "Ὁ τρώγων [s]μετ' ἐμοῦ τὸν ἄρτον,| ἐπῆρεν ἐπ' ἐμὲ τὴν
"πτέρναν αὐτοῦ." [19] ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένηται,
πιστεύσητε ὅτι ἐγώ εἰμι. [20] ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ λαμβάνων [t]ἐάν τινα|
πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με.'
[21] Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε καὶ εἶπεν, 'Ἀμὴν
ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με.' [22] Ἔβλεπον οὖν εἰς ἀλλήλους
οἱ μαθηταὶ, ἀπορούμενοι περὶ τίνος λέγει. [23] ἦν δὲ ἀνακείμενος εἷς [u]ἐκ| τῶν
μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς· [24] νεύει οὖν τούτῳ

[o] Const. ὁ κύριος καὶ ὁ διδ. [p] Alex. δέδωκα. [q] Alex. + γὰρ. [r] Alex. τίνας. [s] Alex. μου τὸν ἄρτον. [t] Alex. ἄν τινα. [u] Rec. = ἐκ.

GENEVA—1557.

vnto hym, Thou shalt neuer wasshe my fete. Iesus answered him, If I wasshe thee not, thou shalt haue no part with me.

[9] Simon Peter sayd vnto him, Lord, not, my fete onely, but also my handes and my head. [10] Iesus sayd to him, He that is wasshed, nedeth not saue to wasshe his fete, but is clene euery whit. and ye are clene, but not all. [11] For he knewe who should betraye him: therfore sayd he, Ye are not all clene. [12] So after he had wasshed their fete, and receaued his garments, and was set downe agayne, he sayd vnto them, Wot ye what I haue done to you? [13] Ye call me Master, and Lord, and ye say wel: for so am I. [14] If I then your Lord, and Master, haue wasshed your fete, ye also oght to washe one anothers fete. [15] For I haue geuen you an ensample, that ye shuld do as I haue done to you. [16] Verely verely I say vnto you, The seruant is not greater then his master, nether the messenger greater then he that sent him. [17] If ye vnderstand these thinges, happy are ye, if ye do them. [18] I speake not of you all: I know whome I haue chosen: but that the Scripture might be fulfylled, He that eateth bread with me, hath lyft vp euen now his hele against me.

[19] Now tel I you before it come, that when it is come to passe, ye might beleue that I am he. [20] Verely verely I say vnto you, He that receaueth whom I send, receaueth me. and he that receaueth me, receaueth hym that sent me. [21] When Iesus had thus sayd, He was troubled in the Sprit, and testified, saying, Verely verely I say vnto you, That one of you shal betraye me. [22] Then the disciples loked one on another, douting of whome he spake. [23] There was one of his disciples, which leaned on Iesus bosome, whom Iesus loued. [24] To him beckened therfore

RHEIMS—1582.

my feete for euer. Iesvs answered him, If I vvash thee not, thou shalt not haue part vvith me. [9] Simon Peter saith to him, Lord, not only my feete, but also handes, and head. [10] Iesvs saith to him, He that is vvashed, needeth not but to vvash his feete, but is cleane vvholy. And you are cleane, but not al. [11] For he knevv vvho he vvas that vvould betray him. therfore he said, You are not cleane al.

[12] Therfore, after he had vvashed their feete, and taken his garments, being set dovvne, againe he said to them, Knovv you vvhat I haue done to you? [13] You cal me, Maister, and Lord: and you say vvel, for I am so. [14] If then I haue vvashed your feete, Lord and Maister, you also ought to vvash one an others feete. [15] For I haue giuen you an example, that as I haue done to you, so you doe also. [16] Amen, amen I say to you, a seruant is not greater then his lord, neither is an apostle greater then he that sent him. [17] If you knovv these things, you shal be blessed if you doe them. [18] I speake not of you al: I knovv vvhom I haue chosen. But that the scripture may be fulfilled, *He that eateth bread vvith me, shal lift vp his heele against me.* [19] From this time I tel you, before it come to passe: that vvhen it shal come to passe, you may beleeue, that I am he. [20] Amen, amen, I say to you, he that receiueth any that I send, receiueth me: and he that receiueth me, receiueth him that sent me.

[21] Vvhen Iesvs had said these things, he vvas troubled in spirit: and he protested, and said: Amen, amen I say to you: that one of you shal betray me. [22] The disciples therfore looked one vpon an other, doubting of whom he spake. [23] There vvas therfore one of his disciples leaning in the bosom of Iesvs, he vvhom Iesvs loued. [24] Therfore Simon Peter beckeneth

AUTHORISED—1611.

my feete. Iesus answered him, If I wash thee not, thou hast no part with me. [9] Simon Peter sayth vnto him, Lord, not my feete onely, but also my hands, and my head. [10] Iesus saith to him, Hee that is washed, needeth not, saue to wash his feet, but is cleane euery whit: and yee are cleane, but not all. [11] For he knew who should betray him, therefore sayd hee, Yee are not all cleane. [12] So after he had washed their feet, and had taken his garments, and was set downe againe, hee said vnto them, Know ye what I haue done to you?

[13] Ye call me Master, and Lord, and ye say well: for so I am. [14] If I then your Lord and Master haue washed your feete, yee also ought to wash one anothers feete. [15] For I haue giuen you an example, that yee should doe, as I haue done to you. [16] Uerily, verily I say vnto you, the seruant is not greater then his lord, neither he that is sent, greater then hee that sent him. [17] If yee know these things, happy are ye if ye doe them.

[18] I speake not of you all, I know whom I haue chosen: but that the Scripture may be fulfilled, He that eateth bread with mee, hath lift vp his heele against me. [19] [a] Now I tell you before it come, that when it is come to passe, yee may beleeue that I am he. [20] Uerily, verily I say vnto you, he that receiueth whomsoeuer I send, receiueth me: and he that receiueth me, receiueth him that sent me. [21] When Iesus had thus said, hee was troubled in spirit, and testified, and said, Uerily, verily I say vnto you, that one of you shall betray me. [22] Then the disciples looked one on another, doubting of whom he spake. [23] Now there was leaning on Iesus bosome one of his disciples, whom Iesus loued. [24] Simon Peter therefore beckened

[a] *Or*, from henceforth.

Σίμων Πέτρος [v]*πυθέσθαι τίς ἂν εἴη| περι οὗ λέγει.* [25] [x]*ἐπιπεσὼν| [y]δὲ| [z]ἐκεῖνος| ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγει αὐτῷ, 'Κύριε, τίς ἐστιν;'* [26] *Ἀποκρίνεται*[a] *ὁ Ἰησοῦς, 'Ἐκεῖνός ἐστιν ᾧ ἐγὼ* [b]*βάψας τὸ ψωμίον ἐπιδώσω·'| [c]Καὶ ἐμβάψας| τὸ ψωμίον*[d]*, δίδωσιν Ἰούδᾳ Σίμωνος* [e]*Ἰσκαριώτῃ.|* [27] *καὶ μετὰ τὸ ψωμίον,* [f]*τότε| εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, '*[g]*Ο ποιεῖς, ποίησον 'τάχιον.'* [28] *Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ.* [29] *τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν* [g]*ὁ| Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, 'Ἀγόρασον ὧν χρείαν ἔχομεν εἰς τὴν ἑορτήν·' ἢ τοῖς πτωχοῖς ἵνα τι δῷ.* [30] *λαβὼν οὖν τὸ ψωμίον ἐκεῖνος,* [h]*εὐθέως ἐξῆλθεν·| ἦν δὲ νύξ.* [31] [i]*Ὅτε ἐξῆλθε, λέγει ὁ Ἰησοῦς, 'Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ.* [32] [k]*εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ,| καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς*

[v] Alex. *καὶ λέγει αὐτῷ, Εἰπὲ, τίς ἐστιν.* [x] Alex. *ἀναπεσὼν.* [y] Alex. *οὖν.* [z] Const. *ἐκεῖνος οὗτος* s. *ἐκεῖνος οὕτως.* [a] Alex. + *οὖν* s. + *αὐτῷ·*
[b] Alex. *βάψω τὸ ψωμίον καὶ δώσω αὐτῷ* s. *ἐμβάψας τ. ψ. δώσω.* [c] Alex. *βάψας οὖν.* [d] Alex. + *λαμβάνει καί.* [e] Alex. *Ἰσκαριώτου.*
[f] Alex. = *τότε* [g] Alex. = *ὁ.* [h] Alex. *ἐξῆλθεν εὐθύς.*

WICLIF—1380.

to hym, who is it of whom he seith? [25] and so whanne he hadde restid aȝen on the brest of ihesus he seith to hym, lord who is it? [26] ihesus answerid, he it is to whom I schal areche a soppe of breed, ⁊ whanne he hadde wette breed: he ȝaf to iudas of symount scarioth, [27] and aftir the mossel: thanne sathanas entrid in to hym,

and ihesus seith to hym, that thing that thou doist, do thou swithe. [28] and noon of hem that saten at the mete wiste wherto he seide to hym, [29] for summe gessiden for iudas hadde pursus: that ihesus hadde seide to hym, bie thou tho thingis that ben nedeful to us, to the feest day: or that he schulde ȝeue sum thing to nedi men, [30] therfor whanne he hadde taken the mussel he wente out anoon, and it was nyȝt, [31] and whanne he was goon out: ihesus seide, now mannes sone is clarified: and god is clarified in hym, [32] if god is clarified in him: god schal clarifie hym in hym silf, and anoon he schal clarifie hym.

[33] litil sones ȝit a litil I am with ȝou, ȝe schuln seke me, and as I seide to the iewis: whidir I go ȝe moun not come, and to ȝou I seye now, [34] I ȝeue to ȝou a newe maundement: that ȝe loue to gidre, as I loued ȝou: and that ȝe loue to gidre, [35] in this thing alle men schuln knowe that ȝe be my disciplis: if ȝe han loue to gidre, [36] symount petir seith to hym, lord whidir goist thou? ihesus answerid, whidir I go, thou maist not sue me now, but thou schalt sue aftirward. [37] petir seith to hym, why mai I not sue thee now, I schal putte my liif for thee, [38] ihesus answerid, thou schalt putte thi liif for me, truly truli I sey to thee, the cok schal not crowe: til thou schalt denye me thries, and he seith to his disciplis.

areche, *reach*. swithe, *quick*. wiste, *knew*. ȝeue, *give*. clarified, *glorified*. moun, *may*. sue, *follow*.

TYNDALE—1534.

Simon Peter that he shuld axe who it was of whom he spake. [25] He then as he leaned on Iesus brest, sayde vnto him: Lorde who ys it? [26] Iesus answered, he yt ys to whom I geve a soppe, when I have dept it. And he wet a soppe, and gave it to Iudas Iscarioth Simons sonne. [27] And after the soppe, Satan entred into him.

Then sayd Iesus vnto him: that thou dost, do quickly. [28] That wist no man at the table, for what intent he spake vnto him. [29] Some of them thought, because Iudas had the bagge, that Iesus had sayd vnto him, bye those thinges that we have nede of agaynst the feast: or that he shulde geve some thinge to the poore. [30] Assone then as he had receaved the soppe, he went immediatly out. And it was night. [31] When he was gone out, Iesus sayde: now is the sonne of man glorified. And God is glorified by him. [32] Yf God be glorified by him, God shall also glorify him, in him selfe: and shall strayghtwaye glorify him.

[33] Deare chyldren, yet a lytell whyle am I with you. Ye shall seke me, and as I sayde vnto the Iewes, whither I goo, thither can ye not come. Also to you saye I nowe. [34] A newe commaundment geve I vnto you, that ye love togedder, as I have loved you, that even so ye love one another. [35] By this shall all men knowe that ye are my disciples, yf ye shall have love one to another. [36] Simon Peter sayd vnto him: Lorde whither goest thou? Iesus answered him: whither I goo thou canst not folowe me now, but thou shalt folowe me afterwardes. [37] Peter sayd vnto him: Lorde, why cannot I folowe the now? I will geve my lyfe for thy sake? [38] Iesus answered him: wilt thou geve thy lyfe for my sake? Verely verely I saye vnto the, the cocke shall not crowe, tyll thou have denyed me thryse.

CRANMER—1539.

aske, who it was of whom he spake. [25] He then when he leaned on Iesus brest, sayd vnto him: Lorde, who is it? [26] Iesus answered: he it is to whom I geue a soppe. And he wet the brede and gaue it to Iudas Iscarioth Simons sonne. [27] And after the soppe. Satan entred into him: Then sayde Iesus vnto him: that thou doest, do quyckly. [28] That wist noman at the table, for what intent he spake vnto him. [29] Some of them thought (because, Iudas had the bagge,) that Iesus had sayd vnto him: bye those thinges that we haue nede of agaynst the feast: or that he shulde geue some thinge to the poore. [30] Assone then as he had receaued the soppe, he went immediatly out and it was night. [31] Therfore, when he was gone out. Iesus sayde Now is the sonne of man glorified. And God is glorifyed by him. [32] If God be glorified by him, God shall also glorify him by him selfe: and shall strayght waye glorify him.

[33] Lytle chyldren, yet a lytell whyle am I with you. Ye shall seke me, and as I sayde vnto the Iewes, whyther I goo, thyther can ye not come. Also to you saye I nowe.

[34] A new commaundement geue I vnto you, that ye loue together, as I haue loued you, that euen so ye loue one another. [35] By this shall all men know that ye are my disciples, yf ye haue loue one to another. [36] Simon Peter sayd vnto him: Lorde, whyther goest thou? Iesus answered him: whyther I go, thou canst not folow me now, but thou shalt folowe me afterwardes. [37] Peter sayde vnto him: Lord, why can not I folowe the now: I wyll ieoparde my lyfe for thy sake? [38] Iesus answered him: wylt thou ieopard thy lyfe for my sake? Uerely verely, I saye vnto the: the cocke shall not crowe, tyll thou haue denyed me thryse.

ᶜ δοξάσει αὐτόν. [33] Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. ζητήσετέ με, καὶ καθὼς
ᶜ εἶπον τοῖς Ἰουδαίοις, [l] ᵈ Οτι| ὅπου [m] ὑπάγω ἐγὼ,| ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ
ᶜ ὑμῖν λέγω ἄρτι. [34] ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς
ᶜ ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. [35] ἐν τούτῳ γνώσονται πάντες
ᶜ ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.' [36] Λέγει αὐτῷ Σίμων
Πέτρος, ᶜ Κύριε, ποῦ ὑπάγεις;' ἀπεκρίθη [n] αὐτῷ| [o] ὁ| Ἰησοῦς, ᶜ ᵈ Οπου [p] ὑπάγω,
οὐ δύνασαί μοι νῦν ἀκολουθῆσαι· [q] ὕστερον δὲ ἀκολουθήσεις μοι.'| [37] Λέγει αὐτῷ
[r] Πέτρος,| ᶜ Κύριε, διὰ τί οὐ δύναμαί σοι [s] ἀκολουθῆσαι [t] ἄρτι;| τὴν ψυχήν μου
ᶜ ὑπὲρ σοῦ θήσω.' [38] [u] Απεκρίθη| [v] αὐτῷ| [w] ὁ| Ἰησοῦς, ᶜ Τὴν ψυχήν σου ὑπὲρ
ᶜ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ [x] φωνήσει| ἕως οὗ [y] ἀπαρνήσῃ|
ᶜ με τρίς.

[i] Rec. + οὖν. [k] Alex. = εἰ ὁ Θεὸς ἐδ. ἐν αὐτῷ. [l] Alex. = Ὅτι. [m] Alex. ἐγὼ ὑπάγω. [n] Alex. = αὐτῷ. [o] Alex. = ὁ. [p] Alex. + ἐγὼ
[q] Alex. ἀκολουθήσεις δὲ ὕστερον. [r] Rec. ὁ Πέτρος. [s] Alex. + νῦν. [t] Alex. = ἄρτι. [u] Alex. Ἀποκρίνεται. [v] Alex. = αὐτῷ.
[w] Alex. = ὁ. [x] Alex. φωνήσῃ. [y] Alex. ἀρνήσῃ.

GENEVA—1557.

Simon Peter, that he should aske who it was of whome he spake [25] He then as he leaned on Iesus brest sayd vnto him, Lord, who is it? [26] Iesus answered, He it is, to whom I shal geue a soppe, when I haue dypt it. and he wet a soppe, and gaue it to Iudas Iscariot, Simons sonne.

[27] And after the soppe, Satan entred into him. Then sayd Iesus vnto him, That thou doest, do quickly.

[28] That wist no man at the table, for what intent he spake vnto hym. [29] Some of them thoght because Iudas had the bagge that Iesus had sayd vnto hym, Bye those thinges that we haue nede of agaynst the feast: or that he should geue some thyng to the poore. [30] Assone then as he had receaued the soppe, he went immediately out, and it was nyght. [31] Therfore when he was gone out, Iesus sayd, Now is the Sonne of man glorified and God is glorified in him. [32] And if God be glorified in him, God shal also glorifie hym in hym selfe, and shal strayght way glorifie him. [33] Lytel chyldren, yet a lytel whyle am I with you, ye shal seke me: and as I sayd vnto the Iewes, Whither I go, thyther can ye not come: also to you say I now,

[34] A new commandement geue I vnto you, that ye loue together as I haue loued you, that euen so ye loue one another. [35] By this shal al men knowe that ye are my disciples, if ye haue loue one to another. [36] Simon Peter sayd vnto him, Lord whyther goest thou? Iesus answered him, Whyther I go, thou canst not folow me now: but thou shalt folowe me afterwardes. [37] Peter sayd vnto hym, Lord, why can I not folow thee now? I wyl ieoparde my lyfe for thy sake. [38] Iesus answered hym, Wylt thou ieoparde thy lyfe for my sake? Verely verely I say vnto thee, The cocke shal not crowe, tyl thou haue denied me thryse.

RHEIMS—1582.

to him, and said to him, Who is it of vvhom he speaketh? [25] He therfore leaning vpon the breast of IESVS, saith to him, Lord, vvho is he? [26] IESVS ansvvered: He it is to vvhom I shal reach the dipped bread. And vvhen he had dipped the bread, he gaue it to Iudas Iscariote Simons sonne. [27] And after the morsel, then Satan entred into him. And IESVS saith to him, That vvhich thou doest, doe it quickely. [28] But no man knevv of those that sate at table to vvhat purpose he said this vnto him. [29] For certaine thought, because Iudas had the purse, that IESVS had said to him, Bie those things vvhich are needeful for vs to the festiual day: or that he should giue some thing to the poore. [30] He therfore hauing receiued the morsel, incontinent vvent forth. And it vvas night.

[31] Vvhen he therfore vvas gone forth, IESVS said, Novv the Sonne of man is glorified, and God is glorified in him. [32] If God be glorified in him, God also vvil glorifie him in him self, and incontinent vvil he glorifie him. [33] Litle children, yet a litle vvhile I am vvith you. You shal seeke me, and as I said to the Ievves, Vvhither I goe, you can not come: to you also I say novv. [34] A nevv commaundement I giue to you, That you loue one an other: as I haue loued you, that you also loue one an other. [35] In this al men shal knovv that you are my disciples, if you haue loue one to an other. [36] Simon Peter saith to him, Lord, vvhither goest thou? IESVS ansvvered, vvhither I goe, thou canst not novv folovv me, but hereafter thou shalt folovv.

[37] Peter saith to him, Vvhy can not I folovv thee novv? I vvil yeld my life for thee. [38] IESVS ansvvered him, Thy life vvilt thou yeld for me? Amen, amen I say to thee, the cocke shal not crovv, vntil thou denie me thrise.

AUTHORISED—1611.

to him, that he should aske who it should be of whom hee spake. [25] Hee then lying on Iesus breast, saith vnto him, Lord, who is it?

[26] Iesus answered, Hee it is to whom I shall giue a [a] soppe, when I haue dipped it. And when he had dipped the sop, he gaue it to Iudas Iscariot the sonne of Simon. [27] And after the soppe, Satan entred into him, Then said Iesus vnto him, That thou doest, doe quickly. [28] Now no man at the table knew, for what intent he spake this vnto him. [29] For some of them thought, because Iudas had the bagge, that, Iesus had sayd vnto him, Buy those things that we haue need of against the feast: or that he should giue some thing to the poore. [30] Hee then hauing receiued the sop, went immediatly out: and it was night.

[31] Therefore when he was gone out, Iesus said, Now is the Sonne of man glorified: and God is glorified in him. [32] If God be glorified in him, God shall also glorifie him in himselfe, and shall straightway glorifie him. [33] Litle children, yet a little while I am with you. Ye shall seeke mee, and as I said vnto the Iewes, whither I go, ye cannot come: so now I say to you. [34] A new commandement I giue vnto you, That yee loue one another, as I haue loued you, that yee also loue one another. [35] By this shall all men know that yee are my disciples, if yee haue loue one to another.

[36] Simon Peter sayd vnto him, Lord, whither goest thou? Iesus answered him, Whither I goe, thou canst not follow me now: but thou shalt follow me afterwards. [37] Peter said vnto him, Lord, why can not I follow thee now? I will lay downe my life for thy sake. [38] Iesus answered him, Wilt thou lay downe thy life for my sake? Uerily, verily I say vnto thee, the Cocke shall not crow, til thou hast denied me thrise.

[a] *Or*, morsell.

XIV. ‘ *Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν Θεὸν, καὶ εἰς ἐμὲ*
‘ *πιστεύετε.* [2] *ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαί εἰσιν· εἰ δὲ μὴ, εἶπον ἂν*
‘ *ὑμῖν· [z]πορεύομαι ἑτοιμάσαι τόπον ὑμῖν.* [3] [a]*καὶ ἐὰν πορευθῶ καὶ ἑτοιμάσω ὑμῖν*
‘ *τόπον,| πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν· ἵνα ὅπου εἰμὶ ἐγὼ,*
‘ *καὶ ὑμεῖς ἦτε.* [4] *καὶ ὅπου* [b]*ἐγὼ| ὑπάγω* [c]*οἴδατε, καὶ τὴν ὁδὸν οἴδατε.’|* [5] *Λέγει*
αὐτῷ Θωμᾶς, ‘ *Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν*
‘ *εἰδέναι;’* [6] *Λέγει αὐτῷ ὁ Ἰησοῦς,* ‘ *Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή·*
‘ *οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι’ ἐμοῦ.* [7] *εἰ ἐγνώκειτέ με, καὶ τὸν*
‘ *πατέρα μου* [d]*ἐγνώκειτε ἄν·| καὶ ἀπ’ ἄρτι γινώσκετε αὐτὸν, καὶ ἑωράκατε αὐτόν.’*
[8] *Λέγει αὐτῷ Φίλιππος,* ‘ *Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.’* [9] *Λέγει*
αὐτῷ ὁ Ἰησοῦς, ‘ [e]*Τοσοῦτον χρόνον| μεθ’ ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με Φίλιππε;*

[z] Alex. + ὅτι. [a] Alex. *καὶ ἐὰν πορευθῶ, ἑτοιμάσω* (s. *ἑτοιμάσαι*) *τόπον ὑμῖν.* [b] Alex. = *ἐγὼ.* [c] Alex. *οἴδατε τὴν ὁδὸν.*
[d] Alex. *ἂν ᾔδειτε* s. *ᾔδειτε ἄν.*

WICLIF—1380.

14. BE not 3oure herte affraied: ne drede it, 3e bileuen in god: and bileue 3e in me, [2] in the hous of my fadir, ben many dwellyngis, if ony thing lasse I hadde seid to 3ou, [3] for I go to make redi to 3ou a place, and if I go and make redi to 3ou a place, eftsone I come and I schal take 3ou to my silf, that where I am: 3e be, [4] and whidir I go 3e witen: and 3e witen the wey, [5] thomas seith to hym, lord we witen not whidir thou goist, and hou moun we wite the weie, [6] ihesus seith to him, I am weye truthe and liif, no man cometh to the fadir: but bi me, [7] if 3e hadden knowe me: sothli 3e hadden knowe also my fadir, and aftirwarde 3e schuln knowe him, and 3e han seen hym.

[8] Filip seith to him, lord schewe to us the fadir: and it sufficith to us, [9] ihesus seith to hym, so long tyme I am with 3ou: and han 3e not knowen me? Filip, he that seeth me: seeth also the fadir, hou seist thou: schewe to us the fadir, [10] bileuest thou not: that I am in the fadir and the fadir is in me, the wordis that I speke to 3ou, I speke not of my self: but the fadir hym silf dwellinge in me, doith the werkis, [11] bileue 3e not that I am in the fadir: and the fadir is in me? ellis: bileue 3e for thilke werkis, [12] truli truli I seye to 3ou, if a man bileueth in me: also he schal do the werkis that I do, and he schal do gretter werkis thanne these, for I go to the fadir, [13] and what euer thing 3e axen the fadir in my name: I schal do this thing, that the fadir be glorified in the sone,

[14] if 3e axen ony thing in my name, I schal do it. [15] if 3e louen me keepe 3e my comaundementis, [16] and I schal preie the fadir: ¶ he schal 3eue to 3ou another counfortour the spirit of truthe, to dwelle with 3ou with outen ende, [17] whiche spirit the world may not take, for it seeth hym not,

eftsone, *again*. witen, *know*. moun, *may*. sothli, *truly*. thilke, *that*, or *the same*. 3eue, *give*.

TYNDALE—1534.

14. AND he sayd vnto his disciples: Let not youre hertes be troubled. Beleve in god and beleve in me. [2] In my fathers housse are many mansions. If it were not so, I wolde have tolde you. I go to prepare a place for you. [3] And yf I go to prepare a place for you, I will come agayne, and receave you even vnto my selfe, that where I am, there maye ye be also. [4] And whither I go ye knowe, and the waye ye knowe.

[5] Thomas sayde vnto him: Lorde we knowe not whyther thou goest. Also how is it possible for vs to knowe the waye? [6] Iesus sayd vnto him: I am the waye, the truthe and the life. And no man commeth vnto the father, but by me. [7] Yf ye had knowen me, ye had knowen my father also. And now ye knowe him, and have sene him.

[8] Philip sayd vnto him: Lorde shew vs the father, and it suffiseth vs. [9] Iesus sayde vnto him: have I bene so longe tyme with you: and yet hast thou not knowen me? Philip, he that hath sene me, hath sene the father. And how sayest thou then: shew vs the father? [10] Belevest thou not that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doeth the workes. [11] Beleve me, that I am [in] the father and the father in me. At the leest beleve me for the very workes sake.

[12] Verely verely I saye vnto you: he that beleveth on me, the workes that I doo, the same shall he do, and greater workes then these shall he do, because I go vnto my father. [13] And whatsoever ye axe in my name, that will I do, that the father might be glorified by the sonne. [14] Yf ye shall axe eny thinge in my name, I will do it.

[15] If ye love me kepe my commaundementes, [16] and I will praye the father, and he shall geve you another comforter, that he maye byde with you ever, [17] which is the sprete of truthe whome the worlde cannot

CRANMER—1539.

14. AND he sayde vnto his disciples: let not youre herte be troubled. Ye beleue in God, beleue also in me. [2] In my fathers house are many mansions. If it were not so, I wolde haue tolde you. I go to prepare a place for you. [3] And yf I go to prepare a place for you, I will come agayne, and receaue you euen vnto my selfe: that where I am, there maye ye be also. [4] And whither I go, ye knowe, and the waye ye knowe.

[5] Thomas sayeth vnto him: Lord, we know not whither thou goest. And how is it possible for vs, to knowe the waye? [6] Iesus sayeth vnto him: I am the waye ¶ the trueth, and the lyfe. No man cometh vnto the father, but by me. [7] If ye had knowen me, ye had knowen my father also: And now ye knowe him, and haue sene him.

[8] Philip sayeth vnto him: Lorde, shew vs the father, and it suffiseth vs. [9] Iesus sayeth vnto him, haue I bene so longe tyme with you: and yet hast thou not knowen me? Philip: he that hath sene me, hath sene the father. And how sayest thou then: shew vs the father? [10] Beleuest thou not, that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me is he that doeth the workes. [11] Beleue me that I am in the father, and the father in me. Or els beleue me for the worckes sake.

[12] Uerely, verely I saye vnto you: he that beleueth on me, the worckes that I do, the same shall he do also, and greater workes then these shall he do, because I go vnto my father: [13] And whatsoeuer ye aske in my name, that wyll I do, that the father maye be glorified by the sonne. [14] If ye shall aske eny thinge in my name. I will do it. [15] If ye loue me, kepe my commaundementes, [16] ¶ I wyll praye the father, and he shall geue you another conforter, that he maye byde with you for euer: [17] euen the sprete of truthe, whom the worlde cannot receaue, because

‘ ὁ ἑωρακὼς ἐμὲ, ἑώρακε τὸν πατέρα· καὶ πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν πατέρα;
‘ [10] οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστι; τὰ ῥήματα ἃ
‘ ἐγὼ [f] λαλῶ| ὑμῖν, ἀπ᾽ ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων, [g] αὐτὸς
‘ ποιεῖ τὰ ἔργα.| [11] πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί[h]· εἰ δὲ
‘ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετέ [i] μοι| [12] Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων
‘ εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κἀκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι
‘ ἐγὼ πρὸς τὸν πατέρα [k] μου| πορεύομαι. [13] καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματι
‘ μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ. [14] ἐάν τι αἰτήσητε ἐν τῷ
‘ ὀνόματί μου, [l] ἐγὼ| ποιήσω. [15] Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρή-
‘ σατε. [16] [m] καὶ ἐγὼ| ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα
‘ [n] μένῃ| μεθ᾽ ὑμῶν εἰς τὸν αἰῶνα, [17] τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ

[e] Alex. Τοσούτῳ χρόνῳ. [f] Alex. λέγω. [g] ποιεῖ τὰ ἔργα αὐτοῦ. [h] Rec. + ἐστιν. [i] Alex. = μοι. [k] Alex. = μου. [l] Alex. τοῦτο.
[m] Alex. κἀγὼ. [n] Alex. ᾖ.

GENEVA — 1557.

14. AND he sayd vnto his disciples, Let not your hart be troubled. ye beleue in God: beleue also in me. [2] In my Fathers house are many dwelling places: if it were not so, I would haue tolde you: I go to prepare a place for you. [3] And if I go to prepare a place for you, I wil come again, and receaue you, euen vnto my selfe: that where I am, there may ye be also. [4] And whyther I go ye knowe, and the way ye knowe. [5] Thomas sayd vnto hym, Lord we know not whither thou goest: how then is it possible for vs to knowe the way? [6] Iesus sayd vnto hym, I am the Way, and the Truth, and the Life. No man commeth vnto the Father, but by me. [7] If ye had knowen me, ye sholde haue knowen my Father also. and euen now ye knowe him, and haue sene hym.

[8] Philip sayd vnto him, Lord shewe vs thy Father, and it suffiseth vs. [9] Iesus sayd vnto hym, Haue I bene so longe tyme with you, and yet hast thou not knowen me? Philip, he that hath sene me, hath sene my Father: how then sayest thou, Shewe vs thy Father? [10] Beleuest thou not, that I am in my Father, and my Father in me? The wordes that I speake vnto you, I speake not of my selfe: but my Father that dwelleth in me, is he that doeth the workes. [11] Beleue me, that I am in my Father: and my Father in me: at the leest beleue me for the very workes sake. [12] Verely verely I say vnto you, he that beleueth on me, the workes that I do, the same shal he do also, and greater workes then these shal he do: for I go vnto my Father. [13] And what soeuer ye aske in my name, that wil I do: that the Father may be glorified in the Sonne. [14] If ye shal aske any thyng in my name, I wil do it.

[15] If ye loue me, kepe my commandementes. [16] And I wil pray the Father, and he shal geue you another Comforter, that he may byde with you for euer. [17] Euen the Sprite of truth, whom the worlde can

RHEIMS — 1582.

14. LET not your hart be troubled. You beleeue in God, beleeue in me also. [2] In my fathers house there be many mansions. If not, I vvould haue told you, Because I goe to prepare you a place. [3] And if I goe, and prepare you a place: I come againe and vvil take you to my self, that vvhere I am, you also may be. [4] And vvhither I goe you knovv, and the vvay you knovv.

[5] Thomas saith to him, Lord, vve knovv not vvhither thou goest: and hovv can vve knovv the vvay? [6] IESVS saith to him, I am the vvay, and the veritie, and the life. no man commeth to the Father, but by me. [7] If you had knovven me, my father also certes you had knovven: and from hence forth you shal knovv him, and you haue seen him.

[8] Philippe saith to him, Lord shevv vs the Father, and it sufficeth vs. [9] IESVS saith to him, So long time I am vvith you: and haue you not knovven me? Philippe, he that seeth me, seeth the Father also. Hovv saiest thou, Shevv vs the father? [10] Doest thou not beleeue that I am in the Father, and the Father in me? The vvordes that I speake to you, of my self I speake not. But my father that abideth in me, he doeth the vvorkes. [11] Beleeue you not, that I am in the Father and the Father in me? Othervvise for the vvorkes them selues beleeue. [12] Amen, amen I say to you, he that beleeueth in me, the vvorkes that I doe, he also shal doe, and greater then these shal he doe, [13] because I goe to the Father, and vvhatsoeuer you shal aske in my name, that wil I doe: that the Father may be glorified in the Sonne. [14] If you aske me any thing in my name, that vvil I doe. [15] If you loue me, keepe my commaundements. [16] And I vvil aske the father, and he vvil giue you an other Paraclete, that he may abide vvith you for euer, [17] the Spirit of truth, vvhom the vvorld can not receiue, because

AUTHORISED — 1611.

14. LET not your heart be troubled: yee beleeue in God, beleeue also in me. [2] In my Fathers house are many mansions; if it were not so, I would haue told you: I goe to prepare a place for you. [3] And if I goe and prepare a place for you, I will come againe, and receiue you vnto my selfe, that where I am, there ye may be also. [4] And whither I goe yee know, and the way ye know. [5] Thomas saith vnto him, Lord, we know not whither thou goest: and how can we know the way? [6] Iesus saith vnto him, I am the Way, the Trueth, and the Life: no man commeth vnto the Father but by mee. [7] If yee had knowen me, ye should haue knowen my Father also: and from henceforth ye know him, and haue seene him. [8] Philip sayth vnto him, Lord, shew vs the Father, and it sufficeth vs.

[9] Iesus saith vnto him, Haue I bin so long time with you, and yet hast thou not knowen me, Philip? he that hath seene me, hath seen the Father, and how sayest thou then, Shew vs the Father? [10] Beleeuest thou not that I am in the Father, and the Father in me? The words that I speake vnto you, I speak not of my selfe: but the Father that dwelleth in me, he doth the works. [11] Beleeue me that I am in the Father, and the Father in mee: or else beleeue me for the very works sake.

[12] Uerely, verely I say vnto you, he that beleeueth on me, the works that I doe, shall hee doe also, and greater workes then these shall he doe, because I goe vnto my Father. [13] And whatsoeuer ye shall aske in my Name, that wil I doe, that the Father may be glorified in the Sonne. [14] If ye shall aske any thing in my Name, I will doe it.

[15] If ye loue mee, keepe my commandements. [16] And I will pray the Father, and hee shall giue you another Comforter, that he may abide with you for euer, [17] *Euen* the Spirit of trueth, whom the world

‘ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ, οὐδὲ γινώσκει αὐτό. ὑμεῖς δὲ γινώσκετε
‘ αὐτὸ, ὅτι παρ᾽ ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται. 18 οὐκ ἀφήσω ὑμᾶς ὀρφανούς·
‘ ἔρχομαι πρὸς ὑμᾶς. 19 ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτε
‘ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. 20 ἐν ἐκείνῃ τῇ ἡμέρᾳ [p] γνώσεσθε ὑμεῖς| ὅτι
‘ ἐγὼ ἐν τῷ πατρί μου, καὶ ὑμεῖς ἐν ἐμοι, κἀγὼ ἐν ὑμῖν. 21 ὁ ἔχων τὰς ἐντολάς
‘ μου καὶ τηρῶν αὐτὰς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπη-
‘ θήσεται ὑπὸ τοῦ πατρός μου· [q] καὶ ἐγὼ| ἀγαπήσω αὐτὸν, καὶ ἐμφανίσω αὐτῷ
‘ ἐμαυτόν.’ 22 Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, ‘Κύριε, [r] καὶ| τί γέγονεν
‘ ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ;’ 23 Ἀπεκρίθη [s] Ἰησοῦς
καὶ εἶπεν αὐτῷ, ‘Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καί ὁ πατήρ μου
‘ ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν παρ᾽ αὐτῷ [t] ποιήσομεν.|

[p] Alex. ὑμεῖς γνώσεσθε. [q] Alex. κἀγῶ. [r] Rec. et Alex. = καὶ. [s] Rec. + ὁ.

WICLIF—1380.

nether, knowith hym/ but ȝe schuln knowe hym: for he schal dwelle with ȝou, and he schal be in ȝou/ 18 I schal not leue ȝou fadirles: I schal come to ȝou/

9 ȝit a litil and the world seeth not now me/ but ȝe schuln se me: for I lyue and ȝe schulen lyue/ 20 in that day ȝe schulen knowe that I am in my fadir, and ȝe in me, and I in ȝou/ 21 he that hath my comaundementis ⁊ kepith hem he it is that loueth me/ and he that loueth me: schal be loued of my fadir/ and I schal loue hym/ and I schal schewe to hym my silf/

22 iudas seith to hym: not he of scarioth/ lord what is don: that thou schalt schewe thisilf to us, and not to the world? 23 ihesus answerid and seide to hym/ if ony man loueth me: he schal kepe my word/ ⁊ my fadir schal loue hym, and we schuln come to hym and we schuln dwelle with hym/ 24 he that loueth me not kepith not my wordis and the word whiche ȝe han herde, is not myn: but the fadris that sente me/ 25 these thingis I haue spokun to ȝou dwellynge among ȝou/

26 but thilke holi goost the counfortour whom the fadir schal sende in my name: he schal teche ȝou alle thingis and schal schewe ȝou alle thingis what euer thingis I schal seie to ȝou/ 27 pees I leue to ȝou my pees I ȝeue to ȝou/ not as the world ȝeueth I ȝeue to ȝou/ be not ȝoure herte afraied: ne drede it/ 28 ȝe han herde that I seide to ȝou: I go and I come to ȝou/ if ȝe loueden me: forsothe ȝe schulden haue ioie, for I go to the fadir, for the fadir is greetter thanne I/ 29 and now I haue seide to ȝou bifor that it be don: that whanne it is don ȝe bileuen/ 30 now I schal not speke many thingis with ȝou/ for the prince of this world cometh: and hath not in me ony thing. 31 but that the world knowe that I loue the fadir/ ⁊ as the fadir

thilke, *that*. ȝeue, *give*. forsothe, *in truth*.

TYNDALE—1534.

receave/ because the worlde seyth him not/ nether knoweth him. But ye knowe him. For he dwelleth with you/ and shalbe in you. 18 I will not leave you comfortlesse: but will come vnto you.

19 Yet a litell whyle and the worlde seith me no more: but ye shall se me. For I live/ and ye shall live. 20 That daye shall ye knowe that I am in my father/ and you in me/ and I in you.

21 He that hath my commaundementes and kepeth them/ the same is he that loveth me. And he that loveth me/ shal be loved of my father: and I will love him/ and will shewe myne awne selfe vnto him. 22 Iudas sayde vnto him (not Iudas Iscarioth) Lorde what is the cause that thou wilt shewe thy selfe vnto vs/ and not vnto the worlde? 23 Iesus answered and sayde vnto him: yf a man love me and wyll kepe my sayinges/ my father also will love him/ and we will come vnto him/ and will dwelle with him. 24 He that loveth me not/ kepeth not my sayinges. And the wordes which ye heare/ are not myne/ but the fathers which sent me.

25 This have I spoken vnto you beynge yet present with you. 26 But that comforter which is the holy gost (whom my father will sende in my name) he shall teache you all thinges/ and bringe all thinges to youre remembraunce whatsoever I have tolde you. 27 Peace I leve with you/ my peace I geve vnto you. Not as the worlde geveth/ geve I vnto you. Let not youre hertes be greved/ nether feare ye. 28 Ye have hearde how I sayde vnto you: I go and come agayne vnto you. If ye loved me/ ye wolde verely reioyce/ because I sayde/ I go vnto the father. 29 For the father is greater then I. And now have I shewed you/ before it come/ that when it is come to passe/ ye might beleve.

30 Here after will I not talke many wordes vnto you. For the rular of this worlde commeth/ and hath nought in me. 31 But that the worlde maye knowe that I love the father: therfore as the father gave

CRANMER—1539.

the worlde seeth him not, nether knoweth him. But ye knowe him. For he dwelleth with you, and shalbe in you. 18 I wyll not leaue you confortlesse: but wyll come to you.

19 Yet a lytell while and the worlde seeth me no more: but ye se me. For I lyue, and ye shall lyue. 20 That daye shall ye knowe that I am in my father: and you in me, and I in you.

21 He that hath my commaundementes, and kepeth them: the same is he that loueth me. And he that loueth me, shalbe loued of my father: and I will loue him, and will shewe myne awne selfe to him. 22 Iudas sayeth vnto him (not Iudas Iscarioth) Lorde what is done that thou wylt shewe thy selfe vnto vs, and not vnto the worlde? 23 Iesus answered, and sayd vnto them: yf a man loue me, he wyll kepe my sayinges, and my father will loue him, and we will come vnto him, and dwell with him. 24 He that loueth me not, kepeth not my sayinges. And the worde which ye heare, is not myne, but the fathers which sent me.

25 These thinges haue I spoken vnto you, beynge yet present with you. 26 But the conforter which is the holy goost whom my father wyll sende in my name, he shall teache you all thinges, and bringe all thinges to youre remembraunce whatsoeuer I haue sayde vnto you.

27 Peace I leaue with you, my peace I geue vnto you. Not as the worlde geueth, geue I vnto you. Let not your hertes be greued, nether feare. 28 Ye haue heard how I sayde vnto you: I go, and come agayne vnto you. If ye loued me, ye wolde verely reioyce, because I sayde: I go vnto the father. For the father is greater then I. 29 And now haue I shewed you before it come, that when it is come to passe, ye myght beleue. 30 Here after wyll I not talcke many wordes vnto you. For the prynce of this worlde commeth, and hath naught in me. 31 But that the worlde maye knowe that I loue the father. And as the

‘ [24] ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε, οὐκ ἔστιν
‘ ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρός. [25] Ταῦτα λελάληκα ὑμῖν παρ᾽ ὑμῖν μένων·
‘ [26] ὁ δὲ παράκλητος, τὸ Πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου,
‘ ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν. [27] εἰρήνην
‘ ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ
‘ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω· [28] ἠκούσατε ὅτι ἐγὼ
‘ εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾶτέ με, ἐχάρητε ἂν ὅτι [u]
‘ πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ [v] μου| μείζων μου ἐστί· [29] καὶ νῦν εἴρηκα
‘ ὑμῖν πρὶν γενέσθαι· ἵνα ὅταν γένηται, πιστεύσητε. [30] Οὐκέτι πολλὰ λαλήσω
‘ μεθ᾽ ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου [w] ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν·
‘ [31] ἀλλ᾽ ἵνα γνῷ ὁ κόσμος, ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ

[t] Alex. ποιησόμεθα. [u] Rec. + εἶπον. [v] Alex. = μου. [w] Rec. + τούτου.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
not receaue, because the worlde seeth hym not, nether knoweth him: but ye knowe hym: for he dwelleth with you, and shalbe in you. [18] I wil not leaue you confortlesse: but wyl come to you. [19] Yet a lytle whyle, and the world seeth me no more, but ye shal se me: for I lyue, and ye shal lyue. [20] That day shal ye knowe that I am in my Father, and you in me, and I in you.	it seeth him not, neither knovveth him. but you knovv him: because he shal abide vvith you, and shal be in you. [18] I vvil not leaue you orphanes: I vvil come to you. [19] Yet a litle vvhile: and the vvorld seeth me no more. But you see me: because I liue, and you shal liue.	cannot receiue, because it seeth him not, neither knoweth him: but yee know him, for hee dwelleth with you, and shall be in you. [18] I wil not leaue you [a] comfortlesse, I will come to you. [19] Yet a little while, and the world seeth me no more: but ye see me, because I liue, ye shall liue also. [20] At that day ye shall know, that I am in my Father, and you in me, and I in you.
[21] He that hath my commandementes and kepeth them, the same is he that loueth me: and he that loueth me, shalbe loued of my Father: and I wil loue him, and wil shewe myne owne selfe to him manifestly. [22] Iudas sayd vnto him (not Iudas Iscariot) Lord what is the cause that thou wilt shewe thy self vnto vs, and not vnto the world? [23] Iesus answered, and sayd vnto him, Yf a man loue me, he wil kepe my sayinges: and my Father wil loue him, and we wil come vnto hym, and wil dwel with him. [24] He that loueth me not, kepeth not my sayinges: and the wordes which ye heare, are not myne, but the Fathers which sent me.	[20] In that day you shal knovv that I am in my father, and you in me, and I in you. [21] He that hath my commaundements, and keepeth them: he it is that loueth me. And he that loueth me, shal be loued of my father: and I vvil loue him, and vvil manifest my self to him. [22] Iudas saith to him, not that Iscariote, Lord, vvhat is done, that thou vvilt manifest thy self to vs, and not to the vvorld? [23] Iesvs ansvvered, and said to him, If any loue me, he vvil keepe my vvord, and my father vvil loue him, and vve vvil come to him, and vvil make abode vvith him. [24] He that loueth me not, keepeth not my vvordes. And the vvord vvhich you haue heard, is not mine: but his that sent me, the Fathers.	[21] He that hath my commandements, and keepeth them, hee it is that loueth me: and he that loueth me shall be loued of my Father, and I wil loue him, and will manifest my selfe to him. [22] Iudas saith vnto him, not Iscariot, Lord, how is it that thou wilt manifest thy selfe vnto vs, and not vnto the world? [23] Iesus answered, and said vnto him, If a man loue me, he will keepe my wordes: and my Father will loue him, and wee will come vnto him, and make our abode with him. [24] He that loueth mee not, keepeth not my sayings, and the word which you heare, is not mine, but the Fathers which sent mee.
[25] These haue I spoken vnto you, beyng yet present with you. [26] But that Comforter, which is the holy Gost, whom my Father wil send in my name, he shal teache you al thynges, and bring all thinges to your remembrance, what so euer I haue tolde you.	[25] These things haue I spoken to you, abiding vvith you. [26] But the Paraclete the holy Ghost, vvhom the Father vvil send in my name, he shal teach you al things, and suggest vnto you al things vvhatsoeuer I shal say to you.	[25] These things haue I spoken vnto you, being yet present with you. [26] But the Comforter, *which is* the holy Ghost, whom the Father wil send in my Name, hee shall teach you all things, and bring all things to your remembrance, whatsoeuer I haue said vnto you.
[27] Peace I leue with you, my peace I geue vnto you: not as the world geueth, geue I vnto you: let not youre hartes be troubled, nether feare ye. [28] Ye haue heard how I sayd vnto you, I go, and wil come vnto you. If ye loued me, ye wold verely reioyce, because I said, I go vnto my Father: for my Father is greater then I. [29] And now haue I shewed you, before it come: that when it is come to passe, ye myght beleue. [30] Here after wyl I not talke many wordes vnto you: for the prince of thys world commeth, and hath noght in me. [31] But that the world may knowe that I loue my Father: therfore as the	[27] Peace I leaue to you, my peace I giue to you. not as the vvorld giueth, doe I giue to you. Let not your hart be troubled, nor feare. [28] You haue heard that I said to you, I goe and I come to you. If you loued me, you vvould be glad verily, that I goe to the Father: because the Father is greater then I. [29] And novv I haue told you before it come to passe: that vvhen it shal come to passe, you may beleeue. [30] Novv I vvil not speake many things vvith you. for the prince of this vvorld commeth, and in me he hath not any thing. [31] But that the vvorld may knovv that I loue the Father: and as the Father has giuen me	[27] Peace I leaue with you, my peace I giue vnto you, not as the world giueth, giue I vnto you: let not your heart be troubled, neither let it be afraid. [28] Yee haue heard how I said vnto you, I goe away, and come againe vnto you. If yee loued me, ye would reioyce, because I said, I goe vnto the Father: for my Father is greater then I. [29] And now I haue told you before it come to passe, that when it is come to passe, ye might beleeue. [30] Hereafter I will not talke much with you: for the prince of this world commeth, and hath nothing in me. [31] But that the world may knowe that I loue the Father: and as the Father gaue mee

[a] *Or*, orphanes.

‘ πατὴρ, οὕτω ποιῶ. ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

XV. ‘ Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινὴ, καὶ ὁ πατήρ μου ὁ γεωργός ἐστι.
‘ [2] πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἴρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον,
‘ καθαίρει αὐτὸ, ἵνα [x] πλείονα καρπὸν| φέρῃ. [3] ἤδη ὑμεῖς καθαροί ἐστε, διὰ τὸν
‘ λόγον ὃν λελάληκα ὑμῖν. [4] μείνατε ἐν ἐμοὶ, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ
‘ δύναται καρπὸν φέρειν ἀφ’ ἑαυτοῦ, ἐὰν μὴ μείνῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ
‘ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μείνητε. [5] ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων
‘ ἐν ἐμοὶ, κἀγὼ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε
‘ ποιεῖν οὐδέν. [6] ἐὰν μή τις μείνῃ ἐν ἐμοὶ, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ
‘ ἐξηράνθη, καὶ συνάγουσιν [y] αὐτὰ| καὶ εἰς [z] τὸ| πῦρ βάλλουσι, καὶ καίεται. [7] ἐὰν
‘ μείνητε ἐν ἐμοὶ, καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε [a] αἰτήσεσθε,|

[x] Alex. καρπὸν πλείονα. [y] Alex. αὐτὸ. [z] Rec. = τὸ. [a] Alex. αἰτήσασθε.

WICLIF — 1380.

ȝaf a comaundement to me: so I do/ rise ȝe go we hennes.

15. I AM a verri vyne, and my fadir is an erthe tilier/ [2] eche braunche in me that berith not fruyt: he schal take aweie it/ and eche that berith fruyt: he schal purge it that it bere the more fruyt/ [3] now ȝe ben clene for the word: that I haue spokun to ȝou/ [4] dwelle ȝe in me and I in ȝou/ as a braunche mai not make fruyt of it silf: but it dwelle in the vyne: so nether ȝe/ but ȝe dwelle in me.

[5] I am a vyne ȝe the braunchis/ who that dwellith in me and I in hym/ this berith myche fruyt/ for withouten me, ȝe moun no thing do/ [6] if ony man dwellith not in me: he schal be cast out as a braunche, and schal wexe drye/ & thei schuln gadere hym: and thei schulen cast hym in to the fier and he brenneth. [7] if ȝe dwellen in me/ and my wordis dwelle in ȝou: what euer thing ȝe wolen, ȝe schuln axe, and it schal be don to ȝou/ [8] in this thing my fadir is clarified: that ȝe brynge forth ful myche fruyt/ and that ȝe be made my disciplis/ [9] as my fadir loued me I haue loued ȝou/ dwelle ȝe in my loue/

[10] if ȝe kepen my comaundementis ȝe schuln dwelle in my loue/ as I haue kepte the comaundementis of my fadir: and I dwelle in his loue/ [11] these thingis I spake to ȝou that my ioie be in ȝou/ and ȝoure ioie be fulfillid. [12] this is my comaundement/ that ȝe loue to gidre, as I loued ȝou/ [13] no man hath more loue thanne this: that a man putte his liif for his frendis, [14] ȝe ben my frendis, if ȝe don tho thingis that I comaundid to ȝou/ [15] now I schal not clepe ȝou seruauntis, for the seruaunte woot not what his lord schal do/ but I haue clepid ȝou frendis/ for alle thingis what euer I herde of my fadir: I haue made knowen to ȝou/ [16] ȝe han not chosun me/ but I ches ȝou/ and I haue

verri, *true*. erthe tilier, *husbandman*. moun, *can*. clarified, *glorified*. clepe, *call*. woot, *knoweth*.

TYNDALE — 1534.

me commaundment/ even so do I. Ryse let vs go hence.

15. I AM the true vyne/ and my father ys an husbande man. [2] Every braunche that beareth not frute in me/ he will take awaye. And every braunche that beareth frute/ will he pourge/ that it maye bringe moare frute. [3] Now are ye cleane thorow the wordes which I have spoken vnto you. [4] Byde in me/ and let me byde in you. As the braunche cannot beare frute of it sylfe/ excepte it byde in the vyne: no more can ye/ excepte ye abyde in me.

[5] I am the vyne/ and ye are the braunches. He that abydeth in me/ and I in him/ the same bringeth forth moche frute. For with out me can ye do no thinge. [6] Yf a man byde not in me/ he ys cast forthe as a braunche/ and is wyddered: and men gadder it/ and cast it into the fyre/ and it burneth. [7] Yf ye byde in me/ and my wordes also byde in you: axe what ye will/ and it shalbe done to you. [8] Heare in is my father glorified/ that ye beare moche frute/ and be made my disciples.

[9] As the father hath loved me/ even so have I loved you. Continue in my love. [10] Yf ye shall kepe my commaundementes/ ye shall byde in my love/ even as I have kept my fathers commaundementes, and byde in his love. [11] These thinges have I spoken vnto you/ that my ioye myght remayne in you/ and that youre ioye might be full.

[12] This is my commaundement/ that ye love togedder as I have loved you. [13] Gretter love then this hath no man/ then that a man bestowe his lyfe for his frendes. [14] Ye are my frendes/ yf ye do whatsoever I commaunde you. [15] Hence forth call I you not servauntes: for the servaunt knoweth not what his Lorde doeth. But you have I called frendes: for all thinges that I have hearde of my father/ I have opened to you.

[16] Ye have not chosen me/ but I have chosen you and ordeyned you/ that ye go

CRANMER — 1539.

father gaue me commaundment, euen so do I. Ryse, let vs go hence.

15. I AM the true vyne, and my father is the husbande man. [2] Euery braunche that beareth not frute in me, he wyll take a waye. And euery braunche that beareth frute, wyll he pourge, that it maye bringe forth more frute. [3] Now are ye cleane thorow the wordes whych I haue spoken vnto you. [4] Byde in me, and I in you. As the braunch cannot beare frute of it selfe, except it byde in the vyne: nomore can ye, excepte ye abyde in me. [5] I am the vyne, ye are the braunches. He that abydeth in me, and I in him, the same bringeth forth moch frute. For without me can ye do nothing. [6] If a man byde not in me, he is cast forth as a braunche, and is wythered: and men gather them: and cast them into the fyre, and they burne. [7] If ye byde in me, and my wordes abyde in you: aske what ye wyll, and it shalbe done for you [8] Here in is my father glorifyed: that ye beare moch frute, and become my disciples.

[9] As the father hath loued me, euen so haue I also loued you. Continue ye in my loue. [10] If ye kepe my commaundementes, ye shall byde in my loue, euen as I haue kept my fathers commaundementes, and byde in his loue. [11] These thinges haue I spoken vnto you, that my ioye might remaine in you, and that youre ioye myght be full.

[12] This is my commaundement: that ye loue together, as I haue loued you. [13] Greater loue hath no man, then this: that a man bestowe hys lyfe for hys frendes. [14] Ye are my frendes, yf ye do whatsoeuer I commaunde you. [15] Henceforth call I you not seruauntes: for the seruaunt knoweth not what his lorde doeth. But you haue I called frendes: for all thinges that I haue hearde of my father haue I opened to you.

[16] Ye haue not chosen me, but I haue chosen you, and ordeyned you, to goo and

ʻ καὶ γενήσεται ὑμῖν. [8] ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε.
ʻ καὶ [b] γενήσεσθε| ἐμοὶ μαθηταί. [9] Καθὼς ἠγάπησέ με ὁ πατὴρ, κἀγὼ [c] ἠγάπησα
ʻ ὑμᾶς·| μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. [10] ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε
ʻ ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρός μου τετήρηκα, καὶ μένω
ʻ αὐτοῦ ἐν τῇ ἀγάπῃ. [11] ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν [d] μείνῃ,|
ʻ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. [12] αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους,
ʻ καθὼς ἠγάπησα ὑμᾶς. [13] μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν
ʻ αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. [14] ὑμεῖς φίλοι μου ἐστὲ, ἐὰν ποιῆτε [e] ὅσα| ἐγὼ
ʻ ἐντέλλομαι ὑμῖν. [15] οὐκέτι [f] ὑμᾶς λέγω| δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιεῖ
ʻ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός
ʻ μου, ἐγνώρισα ὑμῖν· [16] οὐκ ὑμεῖς με ἐξελέξασθε, ἀλλ᾽ ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ

[b] Alex. γίνησθε. [c] Alex. ὑμᾶς ἠγάπησα. [d] Alex. ᾖ. [e] Alex. ἃ. [f] Alex. λέγω ὑμᾶς.

GENEVA.—1557.	RHEIMS.—1582.	AUTHORISED—1611.
Father gaue me commandement, euen so do I. Ryse, let vs go hence.	commaundement, so doe I: Arise, let vs goe hence.	commandement, euen so I doe: Arise, let vs goe hence.
15. I AM the true vine, and my Father is an housband man. [2] Euery branche that beareth not frute in me, he taketh away: and euery branche that beareth frute, he pourgeth, that it may bring forth more frute. [3] Now are ye cleane through the wordes which I haue spoken vnto you. [4] Bide in me, and I in you, as the branche can not beare frute of it selfe, except it abyde in the vine: no more can ye, except ye abyde in me. [5] I am the vine, ye are the branches. he that abydeth in me, and I in him, the same bringeth forthe muche frute. For without me, can ye do nothing. [6] If a man byde not in me, he is cast forthe as a branche, and withereth: and men gather them and cast them into the fyre, and they burne.	15. I AM the true vine: and my father is the husband-man. [2] Euery branche in me, not bearing fruite, he vvil take it avvay: and euery one that beareth fruite, he vvil purge it, that it may bring more fruite. [3] Novv you are cleane for the word vvhich I haue spoken to you. [4] Abide in me: and I in you. As the branche can not beare fruite of it self, vnles it abide in the vine: so you neither, vnles you abide in me. [5] I am the vine: you the branches. he that abideth in me, and I in him, the same beareth much fruite: for vvithout me you can doe nothing. [6] If any abide not in me: he shal be cast forth as the branche, and shal vvither, and they shal gather him vp, and cast him into the fire, and he burneth.	15. I AM the true vine, and my Father is the husbandman. [2] Euery branch in me that beareth not fruit, he taketh away: and euery branch that beareth fruit, he purgeth it, that it may bring forth more fruit. [3] Now ye are cleane through the word which I haue spoken vnto you. [4] Abide in me, and I in you: As the branch cannot beare fruit of it selfe, except it abide in the vine: no more can ye, except ye abide in me. [5] I am the Uine, yee are the branches: He that abideth in mee, and I in him, the same bringeth forth much fruit: for [a] without me ye can doe nothing. [6] If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.
[7] If ye byde in me and my wordes also in you: aske what ye wyl, and it shalbe done to you. [8] Herein is my Father glorified, that ye beare much frute, and be made my disciples. [9] As my Father hath loued me, euen so haue I loued you: Continue in my loue. [10] If ye shal kepe my commandementes, ye shal byde in my loue: euen as I haue kept my Fathers commandementes, and byde in his loue. [11] These thynges haue I spoken vnto you, that my ioye myght remayne in you, and that your ioye myght be ful. [12] This is my commandement, that ye loue together, as I haue loued you. [13] Greater loue then this hath no man, when he bestoweth hys life for his friendes. [14] Ye are my friendes, yf ye do whatsoeuer I commande you.	[7] If you abide in me, and my vvordes abide in you: you shal aske vvhat thing soeuer you vvil, and it shal be done to you. [8] In this my father is glorified: that you bring very much fruite, and become my Disciples. [9] As my father hath loued me, I also haue loued you. Abide in my loue. [10] If you keepe my precepts, you shal abide in my loue: as I also haue kept my fathers precepts, and doe abide in his loue. [11] These things I haue spoken to you, that my ioy may be in you, and your ioy may be filled. [12] This is my precept, that you loue one an other, as I haue loued you. [13] Greater loue then this no man hath, that a man yeld his life for his frendes. [14] You are my frendes, if you doe the things that I commaund you.	[7] If ye abide in me, and my words abide in you, ye shall aske what ye will, and it shall be done vnto you. [8] Herein is my Father glorified, that ye beare much fruit, so shall yee be my Disciples. [9] As the Father hath loued me, so haue I loued you: continue yee in my loue. [10] If ye keepe my Commandements, ye shal abide in my loue, euen as I haue kept my Fathers Commandements, and abide in his loue. [11] These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full. [12] This is my Commandement, that ye loue one another, as I haue loued you. [13] Greater loue hath no man then this, that a man lay downe his life for his friends. [14] Ye are my friends, if ye do whatsoeuer I command you.
[15] Henceforth, call I you not seruantes, for the seruant knoweth not what his lord doeth: but I haue called you friendes, for all thinges that I haue heard of my Father, I haue opened to you. [16] Ye haue not chosen me, but I haue chosen you,	[15] Novv I cal you not seruants: for the seruant knovveth not vvhat his lord doeth. But you I haue called frendes: because al things vvhatsoeuer I heard of my father, I haue notified vnto you. [16] You chose not me, but I chose you: and haue	[15] Henceforth I call you not seruants, for the seruant knoweth not what his lord doth, but I haue called you friends: for all things that I haue heard of my Father, I haue made knowen vnto you. [16] Ye haue not chosen me, but I haue chosen you, and ordeined you,

[a] *Or*, seuered from me.

‘ ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μένῃ·
‘ ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, [g] δῷ| ὑμῖν. [17] ταῦτα ἐντέλ-
‘ λομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. [18] Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι
‘ ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. [19] εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον
‘ ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστὲ, ἀλλ᾽ ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου,
‘ διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. [20] μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ
‘ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν
‘ λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. [21] ἀλλὰ ταῦτα πάντα ποιή-
‘ σουσιν [h] ὑμῖν| διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασι τὸν πέμψαντά με. [22] εἰ μὴ
‘ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ [i] εἶχον·| νῦν δὲ πρόφασιν οὐκ ἔχουσι

[g] Const. δῴη. [h] Alex. εἰς ὑμᾶς. [i] Alex. εἶχοσαν.

WICLIF—1380.

putte 3ou that 3e go and brynge forth fruyt, and 3oure fruyt dwelle, that what euer thingis 3e axen the fadir in my name: he 3eue to 3ou,

[17] these thingis I comaundid to 3ou, that 3e loue to gidre, [18] if the world hatith 3ou: wite 3e that it hadde me in hate rather thanne 3ou, [19] if 3e hadde be of the world: the world schulde loue that thing that was his, but for 3e ben not of the world: but I ches 3ou fro the world: therfor the world hatith 3ou, [20] haue 3e mynde of my word, whiche I seide to 3ou, the seruaunt is not gretter thanne his lord, if thei han pursued me: thei schuln pursue 3ou also, if thei han kepte my word: thei schuln kepe 3oure also, [21] but thei schulen do to 3ou alle these thingis for my name: for thei knewen not hym that sente me, [22] if I hadde not comen and hadde not spoken to hem: thei schulden not haue synne, but now thei han noon excusacioun of her synne, [23] he that hatith me, hatith also my fadir, [24] if I hadde not don werkis in hem, whiche non other man dide: thei schulde not haue synne, but now bothe thei han seen and han hatid me and my fadir, [25] but that the word be fulfillid that is writun in her lawe, for thei hadden me in hate with outen cause,

[26] but whanne the counfortour schal come, whiche I schal sende to 3ou fro the fadir, a spirit of truthe whiche cometh of the fadir: he schal bere witnessynge of me, [27] and 3e schulen bere witnessynge, for 3e ben with me fro the bigynnynge.

16. THESE thingis I haue spokun to 3ou, that 3e ben not sclaundrid, [2] thei schuln make 3ou withouten the synagogis, but the oure cometh that eche man that sleeth 3ou: deme that he doith seruyse to god, [3] and thei schuln do to 3ou these thingis: for thei han not knowun the

wite, *know.* deme, *judge.*

TYNDALE—1534.

and bringe forthe frute, and that youre frute remayne, that whatsoever ye shall axe of the father in my name, he shulde geve it you.

[17] This commaunde I you, that ye love to gedder. [18] Yf the worlde hate you, ye knowe that he hated me before he hated you. [19] Yf ye were of the worlde, the worlde wolde love his awne. How be it because ye are not of the worlde, but I have chosen you out of the worlde, therfore hateth you the worlde. [20] Remember the sayinge that I sayde vnto you: the servaunte is not greater then his lorde. Yf they have persecuted me, so will they persecute you. Yf they have kept my sayinge, so will they kepe youres.

[21] But all these thinges will they do vnto you for my names sake, because they have not knowen him that sent me. [22] If I had not come and spoken vnto them, they shulde not have had synne: but now have they nothinge to cloke their synne with all. [23] He that hateth me, hateth my father. [24] If I had not done workes amonge them which none other man dyd they had not had synne. But now have they sene, and yet have hated bothe me and my father: [25] even that the sayinge myght be fulfilled that is written in theyr lawe: they hated me without a cause.

[26] But when the comforter is come, whom I will sende vnto you from the father, which is the sprete of truthe, which proceadeth of the father, he shall testifie of me. [27] And ye shall beare witnes also, because ye have bene with me from the begynninge.

16. THESE thinges have I sayde vnto you, because ye shuld not be offended. [2] They shall excommunicat you: ye the tyme shall come, that whosoever killeth you, will thinke that he doth God service. [3] And suche thinges will they do vnto you, because they have not knowen the

CRANMER—1539.

brynge forth frute, and that youre frute shulde remaine that whatsoeuer ye aske of the father in my name, he maye geue it you.

[17] This commaunde I you, that ye loue together. [18] If the worlde hate you, ye knowe that he hated me before he hated you. [19] If ye were of the world, the world wold loue his awn Howbeit, because ye are not of the world, But I haue chosen you out of the worlde therfore the worlde hateth you. [20] Remember the worde that I sayde vnto you: the seruaunt is not greater then the Lorde. If they haue persecuted me, they will also persecute you. If they haue kept my sayinge, they wyll kepe youres also.

[21] But all these thinges wyll they do vnto you for my names sake, because they haue not knowen him that sent me. [22] If I had not come and spoken vnto them, they shulde haue had no synne: but now haue they nothinge to cloke their synne withall. [23] He that hateth me, hateth my father also: [24] If I had not done amonge them the workes which none other man dyd, they shuld haue had no sinne. But now haue they both sene, and hated: not onely me but also my father: [25] But this happeneth that the saying myght be fulfylled, that is wrytten in their lawe: they hated me without a cause. [26] But when the comforter is come whom I will sende vnto you from the father (euen the sprete of truthe, which proceadeth of the father) he shall testifie of me. [27] And ye shall beare wytnes also, because ye haue bene with me from the begynninge.

16. THESE thynges haue I sayde vnto you because ye shuld not be offended. [2] They shall excommunicat you: ye the tyme shall come, that whosoeuer killeth you, will thinke that he doth God seruice [3] And such thinges wyll they do vnto you, because they haue not knowen the father,

‘ περί τῆς ἁμαρτίας αὐτῶν. [23] ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου μισεῖ. [24] εἰ τὰ
‘ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος [k] πεποίηκεν,| ἁμαρτίαν οὐκ εἶχον·
‘ νῦν δὲ καὶ ἑωράκασι, καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν πατέρα μου· [25] ἀλλ᾽ ἵνα
‘ πληρωθῇ ὁ λόγος ὁ [l] γεγραμμένος ἐν τῷ νόμῳ αὐτῶν,| “ Ὅτι ἐμίσησάν με
“ δωρεάν.” [26] Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς,
‘ τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει
‘ περὶ ἐμοῦ· [27] καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ᾽ ἀρχῆς μετ᾽ ἐμοῦ ἐστε.

XVI. ‘ Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. [2] ἀποσυναγώγους
‘ ποιήσουσιν ὑμᾶς· ἀλλ᾽ ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς, δόξῃ λατρείαν
‘ προσφέρειν τῷ Θεῷ. [3] καὶ ταῦτα ποιήσουσιν [m], ὅτι οὐκ ἔγνωσαν τὸν πατέρα

[k] Alex. ἐποίησεν. [l] Alex. ἐν τῷ νόμῳ αὐτῶν γεγραμμένος. [m] Rec. + ὑμῖν.

GENEVA.—1557.

and ordeyned you, that ye go and bryng forth frute, and that your frute remayne: that what soeuer ye shal aske of my Father in my name, he may geue it you.

17 This commande I you, that ye loue together. 18 If the world hate you, ye know, that it hated me, before it hated you. 19 If ye were of the world, the world wolde loue his owne: but because ye are not of the world, but I haue chosen you out of the world, therfore hateth you the world. 20 Remember the saying that I sayd vnto you. The seruant is not greater then the Lord. If they haue persecuted me, so wil they persecute you: If they haue kept my sayinges, they wil also kepe yours.

21 But all these thinges wyl they do vnto you for my names sake, because they haue not knowen hym that sent me. 22 If I had not come and spoken vnto them, they should not haue had synne: but now haue they nothing to cloke their sinne with all. 23 He that hateth me, hateth my Father also. 24 If I had not done workes among them which none other man did, they had not had synne: but now haue they both sene, and haue hated both me, and also my Father. 25 Euen that the saying myght be fulfylled, that is written in their lawe: They hated me without a cause. 26 But when the Comforter shal come, whome I wil send vnto you from the Father, euen the Sprite of truth, which proceadeth of the Father, he shal testifie of me. 27 And ye shal wytnesse also, because ye haue bene with me from the begynnyng.

16. THESE thinges haue I sayd vnto you, because ye should not be offended. 2 They shal excommunicate you: yea, the time shal come, that whosoeuer kylleth you, wil thinke that he doth God seruice. 3 And suche thynges wyl they do vnto you, because they haue not knowen the

RHEIMS.—1582.

appointed you: that you goe, and bring fruite: and your fruite abide: that vvhatsoeuer you aske the father in my name, he may giue it you. 17 These things I commaund you, that you loue one an other.

18 If the vvorld hate you: knovv ye that it hath hated me before you. 19 If you had been of the vvorld, the vvorld vvould loue his ovvne. but because you are not of the world, but I haue chosen you out of the vvorld, therfore the vvorld hateth you. 20 Remembre my vvord that I said to you, The seruant is not greater then his maister. If they haue persecuted me, you also vvil they persecute. if they haue kept my vvord, yours also vvil they keepe.

21 But al these things they vvil doe to you for my name sake: because they knovv not him that sent me. 22 If I had not come, and spoken to them, they should not haue sinne: but novv they haue no excuse of their sinne. 23 He that hateth me, hateth my Father also. 24 If I had not done among them vvorkes that no other man hath done, they should not haue sinne: but novv both they haue seen, and they doe hate both me and my Father. 25 But that the vvord may be fulfilled, vvhich is vvritten in their lavv: *That they hated me gratis.* 26 But vvhen the Paraclete commeth vvhom I vvil send you from the Father, the Spirit of truth, vvhich procedeth from the Father, he shal giue testimonie of me: 27 and you shal giue testimonie, because you are vvith me from the beginning.

16. THESE things haue I spoken to you, that you be not scandalized. 2 Out of the synagogs they vvil cast you: but the houre commeth, that euery one vvhich killeth you, shal thinke that he doeth seruice to God. 3 and these things they vvil doe to you: because they haue not

AUTHORISED—1611.

that you should goe and bring foorth fruit, and that your fruit should remaine: that whatsoeuer ye shall aske of the Father in my Name, he may giue it you.

17 These things I command you, that ye loue one another. 18 If the world hate you, yee know that it hated me before it hated you. 19 If ye were of the world, the world would loue his owne: But because yee are not of the world, but I haue chosen you out of the world, therefore the world hateth you. 20 Remember the word that I said vnto you, The seruant is not greater then the Lord: if they haue persecuted me, they will also persecute you: if they haue kept my saying, they will keepe yours also. 21 But all these things will they doe vnto you for my Names sake, because they know not him that sent me. 22 If I had not come, and spoken vnto them, they had not had sinne: but now they haue no [a]cloke for their sinne. 23 He that hateth me, hateth my Father also. 24 If I had not done among them the works which none other man did, they had not had sinne: but now haue they both seen, and hated both me and my father. 25 But *this commeth to passe,* that the word might bee fulfilled that is written in their law, They hated me without a cause. 26 But when the Comforter is come, whom I wil send vnto you from the Father, *euen* the Spirit of trueth, which proceedeth from the Father, hee shall testifie of me. 27 And ye also shall beare witnesse, because ye haue been with me from the beginning.

16. THESE things haue I spoken vnto you, that yee should not be offended. 2 They shall put you out of the Synagogues: yea, the time commeth, that whosoeuer killeth you, will thinke that hee doeth God seruice. 3 And these things will they do vnto you, because they haue

[a] *Or,* excuse.

ʻ οὐδὲ ἐμέ. [4] ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα[n], μνημονεύητε
ʻ αὐτῶν,| ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν
ʻ ἤμην. [5] νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με,
ʻ Ποῦ ὑπάγεις; [6] ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν
ʻ καρδίαν. [7] ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω.
ʻ ἐὰν γὰρ [o] ἐγὼ| μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ
ʻ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς· [8] καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ
ʻ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως. [9] περὶ ἁμαρτίας μέν, ὅτι οὐ
ʻ πιστεύουσιν εἰς ἐμέ· [10] περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα [p] μου| ὑπάγω,
ʻ καὶ οὐκέτι θεωρεῖτέ με· [11] περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου

[n] Alex. *αὐτῶν, μνημονεύητε* s. *μνημονεύητε αὐτῶν.* [o] Rec. = *ἐγώ.* [p] Alex. = *μου.* [q] Alex. *ἐν τῇ ἀληθείᾳ πάσῃ* s. *εἰς τὴν ἀλήθειαν πᾶσαν.*

WICLIF—1380.

fadir nether me, [4] but these thingis I spak to 3ou, that whanne the our of hem schal come, 3e haue mynde that I seide to 3ou, I seide not to 3ou these thingis fro the bigynnynge for I was with 3ou.

[5] and now I go to hym that sente me: and no man of 3ou axeth me whidir goist thou, [6] but for I haue spokun to 3ou these thingis: heuynesse hath fulfillid 3oure herte, [7] but I seie to 3ou truthe; it spedith to 3ou that I go, for if I go not forth: the counfortour schal not come to 3ou, but if I go forth I schal sende hym to 3ou, [8] and whanne he cometh he schal repreue the world of synne and of ri3twisnesse ꝛ of doom, [9] of synne, for thei han not bileued in me, [10] and of ri3twisnesse: for I go to the fadir, and now 3e schulen not se me, [11] but of dome: for the prince of this world is now demed.

[12] 3it I haue many thingis for to seie to 3ou: but 3e moun not bere hem now, [13] but whanne thilke spirit of truthe cometh: he schal teche 3ou al truthe, for he schal not speke of hym silf: but what euere thingis he schal here he schal speke, and he schal telle to 3ou tho thingis that ben to come, [14] he schal clarifie me: for of myn he schal take and schal telle to 3ou, [15] alle thingis whiche euer the fadir hath: ben myn, therfor I seide to 3ou: for of myn he schal take, and schal telle to 3ou.

[16] A litil and thanne 3e schuln not se me, and eftsone a litil and 3e schuln se me, for I go to the fadir, [17] therfore summe of hise disciplis seiden to gidre, what is this thing that he seith to us, a litil and 3e schulen not se me, and eftsone a litil and 3e schulen se me: for I go to the fadir: [18] therfor thei seiden, what is this that he seith to us a litil? we witen not

doom, *judgment.* deme, *judge.* moun, *may.* thilke, *that.* clarifie, *glorify.* eftsone, *again.* witen, *know.*

TYNDALE—1534.

father nether yet me. [4] But these thinges have I tolde you, that when that houre is come, ye myght remember them, that I tolde you so. These thinges sayde I not vnto you at the begynninge, because I was present with you.

[5] But now I goo my waye to him that sent me, and none of you axeth me: whither goest thou? [6] But because I have sayde suche thinges vnto you, youre hertes are full of sorowe. [7] Neverthelesse I tell you the trueth, it is expedient for you that I goo awaye. For yf I goo not awaye, that comforter will not come vnto you. But yf I departe, I will sende him vnto you. [8] And when he is come, he will rebuke the worlde of synne, and of rightwesnes, and of iudgement. [9] Of synne, because they beleve not on me: [10] Of rightwesnes because I go to my father, and ye shall se me no moare: [11] and of iudgement, because the chefe ruler of this worlde, is iudged all ready.

[12] I have yet many thinges to saye vnto you: but ye cannot beare them awaye now. [13] How be it when he is come (I meane the sprete of truthe) he will leade you into all trueth. He shall not speake of him selfe: but whatsoever he shall heare, that shall he speake, and he will shewe you thinges to come. [14] He shall glorify me, for he shall receave of myne and shall shewe vnto you. [15] All thinges that the father hath are myne. Therfore sayd I vnto you, that he shall take of myne and shewe vnto you.

[16] After a whyle ye shall not se me, and agayne after a whyle ye shall se me: for I goo to the father. [17] Then sayd some of his disciples bitwene them selves: what is this that he sayth vnto vs, after a whyle ye shall not se me, and agayne after a whyle ye shall se me: and that I go to the father. [18] They sayd therfore: what is this that he sayth after a whyle? we

CRANMER—1539.

nether yet me. [4] But these thynges haue I tolde you, that when the tyme is come, ye maye remember them, that I tolde you. These thynges sayde I not vnto you at the begynninge, because I was present with you.

[5] But now I go my waye to him that sent me, and none of you asketh me whither I go. [6] But because I haue sayd suche thinges vnto you, youre hertes are full of sorowe. [7] Neuerthelesse I tell you the trueth, it is expedient for you, that I go awaye. For yf I goo not awaye, that comforter wyll not come vnto you. But yf I departe, I wyll sende him vnto you. [8] And when he is come, he wyll rebuke the worlde of synne, and of ryghtewesnes, and of iudgement. [9] Of synne, because they beleue not on me. [10] Of ryghtewesnes, because I go to my father, and ye shall se me no moare: [11] Of iudgement, because the prynce of this worlde is iudged all ready:

[12] I haue yet many thinges to saye vnto you but ye cannot beare them awaye now. [13] How beit when he is come (which is the sprete of truthe) he will leade you into all trueth. He shall not speake of him selfe: but whatsoeuer he shall heare, that shall he speake, and he wyll shewe you thinges to come. [14] He shall glorify me, for he shall receaue of myne, and shall shewe vnto you. [15] All thinges that the father hath, are myne. Therfore sayde I vnto you, that he shall take of myne and shewe vnto you.

[16] After a while ye shall not se me, and agayne after a whyle ye shall se me: for I go to the father. [17] Then sayd some of his disciples betwene them selues: what is this, that he sayth vnto vs, after a while, ye shall not se me, and agayne after a whyle ye shall se me: and that I go to the father? [18] They sayde therfore: what is this that he sayth: after a whyle? we

κέκριται. 12 Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· 13 ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς [q] εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' [r] ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. 14 ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. 15 πάντα ὅσα ἔχει ὁ πατὴρ, ἐμά ἐστι· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ [s] λαμβάνει, καὶ ἀναγγελεῖ ὑμῖν. 16 Μικρὸν καὶ [t] οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με, [u] ὅτι [v] ὑπάγω πρὸς τὸν πατέρα.' 17 Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, 'Τί ἐστι τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ, Ὅτι [w] ἐγὼ ὑπάγω πρὸς τὸν πατέρα;' 18 Ἔλεγον οὖν, 'Τοῦτο τί ἐστιν ὃ λέγει, τὸ μικρόν; οὐκ οἴδαμεν τί

[r] Alex. ὅσα. [s] Rec. λήψεται. [t] Alex. οὐκέτι. [u] Alex. = ὅτι . . . πατέρα. [v] Rec. + ἐγώ. [w] Alex. = ἐγώ.

GENEVA—1557.

Father, nether yet me. 4 But these thynges haue I tolde you, that when that houre shal come, ye might remembre them, that I tolde you. And these thinges sayd I not vnto you at the beginning, because I was with you. 5 But now I go my way to him that sent me, and none of you asketh me, Whither goest thou? 6 But because I haue said suche thinges vnto you, your hartes are ful of sorowe. 7 But I tel you the truth, It is expedient for you that I go away. for if I go not away, that Comforter wyl not come vnto you: but if I departe, I wil send him vnto you. 8 And when he is come, he wil reproue the world of synne, and of rightuousnes, and of iudgement. 9 Of synne, because they beleue not on me. 10 Of rightuousnes, because I go to my Father, and ye shal se me no more. 11 Of iudgement, because the prince of this world is iudged already.

12 I haue yet many thinges to say vnto you, but ye can not beare them now. 13 How be it, when he is come which is the Sprite of truth, he wil lead you into all truth. For he shall not speake of him selfe, but whatsoeuer he shal heare, that shal he speake: and he wil shewe you such thinges as are to come. 14 He shal glorifie me, for he shal receaue of myne, and shal shewe it vnto you. 15 All thinges that the Father hath, are mine: therfore said I, That he shall take of myne, and shew it vnto you. 16 A litle *whyle*, and ye shal not se me: and agayne a litle *while*, and ye shal se me: for I go to my Father. 17 Then sayd *some* of his disciples, among them selues, What is this that he sayth vnto vs, A litle *while*, and ye shal not se me, and agayne, A litle *while*, and ye shal se me, and That I go to my Father?

18 They said therefore, What is this that he saith, A litle *while?* we can not tel

RHEIMS—1582.

knovven the Father, nor me. 4 But these things I haue spoken to you: that vvhen the houre shal come, you may remember them, that I told you. But I told you not these things from the beginning, because I vvas vvith you. 5 And novv I goe to him that sent me, and none of you asketh me: Vvhither goest thou? 6 But because I haue spoken these things to you, sorovv hath filled your hart. 7 But I tel you the truth. it is expedient for you that I goe. For if I goe not, the Paraclete shal not come to you: but if I goe, I vvil send him to you. 8 And vvhen he is come, he shal argue the vvorld of sinne, and of iustice, and of iudgement. 9 of sinne: because they beleeue not in me. 10 but of iustice: because I goe to the Father: and novv you shal not see me. 11 and of iudgement: because the prince of this vvorld is novv iudged.

12 Yet many things I haue to say to you: but you can not beare them novv. 13 But vvhen he, the Spirit of truth, commeth, he shal teach you al truth. for he shal not speake of him self: but vvhat things soeuer he shal heare, he shal speake: and the things that are to come he shal shevv you. 14 He shal glorifie me: because he shal receiue of mine, and shal shevv to you.

15 Al things vvhatsoeuer the Father hath, be mine. Therfore I said, that he shal receiue of mine, and shal shevv to you. 16 A litle vvhile, and novv you shal not see me: and againe a litle vvhile, and you shal see me: because I goe to the Father.

17 Some therfore of his disciples said one to an other, Vvhat is this that he saith to vs: A litle vvhile, and you shal not see me: and againe a litle vvhile, and you shal see me, and, because I goe to the Father? 18 They said therfore, Vvhat is this that he saith, A litle vvhile? vve

AUTHORISED—1611.

not knowen the Father, nor me. 4 But these things haue I told you, that when the time shall come, yee may remember that I told you of them. And these things I said not vnto you at the beginning, because I was with you. 5 But now I goe my way to him that sent mee, and none of you asketh me, Whither goest thou?

6 But because I haue said these things vnto you, sorow hath filled your heart. 7 Neuerthelesse, I tell you the trueth, it is expedient for you that I goe away: for if I goe not away, the Comforter will not come vnto you: but if I depart, I will send him vnto you. 8 And when he is come, he will [a] reproue the world of sinne, and of righteousnesse, and of iudgement. 9 Of sinne, because they beleeue not on me. 10 Of righteousnesse, because I goe to my Father, and ye see me no more. 11 Of iudgement, because the prince of this world is iudged. 12 I haue yet many things to say vnto you, but ye cannot beare them now: 13 Howbeit, when he the Spirit of trueth is come, he wil guide you into all trueth: For he shall not speake of himselfe: but whatsoeuer he shall heare, that shall he speake, and he will shew you things to come. 14 He shall glorifie me, for hee shall receiue of mine, and shall shew it vnto you.

15 All things that the Father hath, are mine: therefore said I that he shall take of mine, and shal shew it vnto you. 16 A litle while, and ye shall not see me: and againe a litle while, and ye shal see me: because I goe to the Father. 17 Then said some of his disciples among themselues, What is this that he saith vnto vs, A litle while, and ye shall not see mee: and againe, a litle while, and ye shall see mee: and, because I goe to the Father?

18 They said therefore, What is this that he saith, A litle while? we cannot tell

[a] *Or*, conuince.

‘ λαλεῖ.’ [19] Ἔγνω [x] οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, ‘Περὶ
‘ τούτου ζητεῖτε μετ᾽ ἀλλήλων, ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν
‘ μικρὸν καὶ ὄψεσθέ με; [20] ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε
‘ ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς [y] δὲ λυπηθήσεσθε, ἀλλ᾽ ἡ λύπη ὑμῶν εἰς
‘ χαρὰν γενήσεται. [21] ἡ γυνὴ ὅταν τίκτῃ, λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς.
‘ ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν, ὅτι
‘ ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. [22] καὶ ὑμεῖς οὖν [z] λύπην μὲν νῦν [a] ἔχετε· πάλιν
‘ δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει
‘ ἀφ᾽ ὑμῶν, [23] καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω
‘ ὑμῖν, [b] ὅτι [c] ὅσα ἂν αἰτήσητε τὸν πατέρα [d] ἐν τῷ ὀνόματί μου, δώσει ὑμῖν.
‘ [24] ἕως ἄρτι οὐκ ἠτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ

[x] Alex. = οὖν. [y] Alex. = δέ. [z] Alex. νῦν μὲν λύπην. [a] Alex. ἕξετε. [b] Alex. = ὅτι. [c] Alex. ἄν τι.

WICLIF—1380.

what he spekith, [19] and ihesus knewe: that thei wolden axe hym: and he seide to hem, of this thing ȝe seken among ȝou, for I seide, a litil and ȝe schuln not se me, and eftsone a litil and ȝe schuln se me. [20] truli truli I seie to ȝou: that ȝe schuln moorne and wepe: but the world schal haue ioie, and ȝe schuln be sorweful, but ȝoure sorwe schal be turne in to ioie,

[21] a womman whanne sche berith child hath heuynesse for hir tyme is comen, but whanne sche hath bore a sone: now sche thenkith not on the peyne for ioie, for a man is borun in to the world, [22] and therfor ȝe han now sorowe, but eftsone I schal se ȝou and ȝoure herte schal haue ioie, and no man schal take fro ȝou ȝoure ioie, [23] and in that dai ȝe schuln not axe me ony thing. truli truli I seie to ȝou, if ȝe axen the fadir ony thing in my name, he schal ȝeue to ȝou, [24] til now ȝe axeden no thing in my name, axe ȝe & ȝe schulen take, that ȝoure ioie be ful,

[25] I haue spokun to ȝou these thingis in prouerbis, the oure cometh whanne now I schal not speke to ȝou in prouerbis: but opunli of my fadir, I schal telle to ȝou, [26] in that dai ȝe schuln axe in my name, and I seie not to ȝou: that I schal preye the fadir of ȝou, [27] for the fadir hym silf loueth ȝou: for ȝe han loued me, & han bileued that I wente out fro god, [28] I wente out fro the fadir and I cam in to the world, eftsone I leue the world: and I go to the fadir, [29] hise •disciplis seiden to hym, lo now thou spekist opunly: and thou seist no prouerbe, [30] now we witen that thou woost alle thingis, and it is not nede to thee: that ony man axe thee, in this thing we bileuen, that thou wentist out fro god, [31] ihesus answerid to hem, now ȝe bileue. [32] lo the oure cometh & now it cometh, that ȝe be disparplid, eche in to

eftsone, *again*. ȝeue, *give*. witen, *know*. woost, *knowest*. disparplid, *dispersed*.

TYNDALE—1534.

cannot tell what he sayth. [19] Iesus perceaved, that they wolde axe him, and sayd vnto them: This is it that ye enquyre of bitwene youre selves, that I sayd, after a whyle ye shall not se me, and agayne after a whyle ye shall se me. [20] Verely verely I saye vnto you: ye shall wepe and lament and the worlde shall reioyce. Ye shall sorowe: but youre sorowe shalbe tourned to ioye.

[21] A woman when she traveyleth hath sorowe, because her houre is come: but assone as she is delivered of the chylde, she remembreth no moare the anguysshe, for ioye that a man is borne in to the worlde. [22] And ye now are in sorowe: but I will se you agayne, and youre hertes shall reioyce, and youre ioye shall no man take from you. [23] And in that daye shall ye axe me no question. Verely verely I saye vnto you, whatsoever ye shall axe the father in my name, he will geve it you. [24] Hitherto have ye axed nothinge in my name. Axe and ye shall receave it: that youre ioye maye be full.

[25] These thinges have I spoken vnto you in proverbes. The tyme will come when I shall no moare speake to you in proverbes: but I shall shewe you playnly from my father. [26] At that daye shall ye axe in myne name. And I saye not vnto you that I will speake vnto my father for you. [27] For the father him selfe loveth you, because ye have loved me, and have beleved that I came out from God. [28] I went out from the father, and came into the worlde: and I leve the worlde agayne, and go to the father.

[29] His disciples sayd vnto him: loo now speakest thou playnly, and thou vsest no proverbe. [30] Nowe knowe we that thou vnderstondest all thinges, and nedest not that eny man shuld axe the eny question. Therfore beleve we that thou camst from god. [31] Iesus answered them: Now ye do beleve. [32] Beholde the houre draweth nye, and is already come, that ye shalbe scatered

CRANMER—1539.

cannot tell what he sayth. [19] Iesus perceaued, that they wold aske him, and sayde vnto them: Ye enquire of this betwene youre selues, because I sayde after a whyle ye shall not se me, and agayne after a whyle ye shall se me. [20] Uerely, verely I saye vnto you: ye shall wepe and lament, but contrary wyse, the worlde shall reioyse. Ye shal sorowe, but youre sorowe shalbe turned to ioye.

[21] A woman when she trauaileth, hath sorowe, because her houre is come: but assone as she is delyuered of the chylde, she remembreth no moare the anguysshe, for ioye that a man is borne into the worlde. [22] And ye now therfore haue sorowe: but I wyll se you agayne, and youre hertes shall reioyse, and your ioye shall no man take from you. [23] And in that daye shall ye aske me no question. Uerely verely I saye vnto you: whatsoeuer ye shall aske the father in my name, he wyll geue it you. [24] Hitherto haue ye asked nothinge in my name. Aske, and ye shall receaue: that youre ioye maye be full.

[25] These thinges haue I spoken vnto you by prouerbes. The tyme wyll come, when I shall no moare speake to you by prouerbes: but I shall shewe you playnly from my father. [26] At that daye shall ye aske in myne name. And I saye not vnto you that I wyll speake vnto my father for you. [27] For the father him selfe loueth you, because ye haue loued me, and haue beleued, that [28] I came out from God. I went out from the father, and cam into the worlde. Againe, I leaue the worlde, and go to the father.

[29] His disciples sayde vnto him: lo, now talkest thou playnly, and speakest no prouerbe. [30] Now are we sure, that thou knowest all thinges, and nedest not, that eny man shulde aske the eny question. Therfore beleue we, that thou camest from God. [31] Iesus answered them: Now ye do beleue. [32] Behold, the houre draweth nye, and is all ready come, that ye shalbe

‘ χαρὰ ὑμῶν ᾖ πεπληρωμένη. [25] ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· [e] ἔρχεται
‘ ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παῤῥησίᾳ περὶ τοῦ πατρὸς
‘ [f] ἀναγγελῶ| ὑμῖν. [26] ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ
‘ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· [27] αὐτὸς γὰρ ὁ πατὴρ φιλεῖ
‘ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ [g] Θεοῦ|
‘ ἐξῆλθον. [28] ἐξῆλθον [h] παρὰ| τοῦ πατρὸς, καὶ ἐλήλυθα εἰς τον κόσμον· πάλιν
‘ ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα.’ [29] Λέγουσιν αὐτῷ οἱ
μαθηται αὐτοῦ, ‘Ἴδε νῦν παῤῥησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. [30] νῦν
‘ οἴδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ. ἐν τούτῳ πιστεύ-
‘ ομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες.’ [31] Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, ‘Ἄρτι πιστεύετε;
‘ [32] ἰδοὺ, ἔρχεται ὥρα καὶ [i] νῦν| ἐλήλυθεν, ἵνα σκορπισθῆτε, ἕκαστος εἰς τὰ ἴδια,

[d] Alex. ἐν τῷ ὀν. μ. hab. post ὑμῖν. [e] Rec. + ἀλλ'. [f] Alex. ἀπαγγελῶ. [g] Alex. πατρὸς. [h] Alex. ἐκ. [i] Alex. = νῦν.

GENEVA—1557.

what he sayeth. [19] Iesus perceaued that they would aske him, and sayd vnto them, Is this it that ye enquire of among your selues, that I sayd A litle *while*, and ye shal not se me: and agayne, A litle *whyle*, and ye shal se me? [20] Verely verely I say vnto you, Ye shal wepe and lament, but the world shal reioyce: and ye shal sorowe, but your sorowe shalbe turned to ioye.

[21] A woman when she trauayleth hath sorowe, because her houre is come: but assone as she is deliuered of the chylde, she remembreth no more the anguyshe, for ioye that a man is borne into the worlde. [22] And ye now therfore are in sorow: but I wil se you agayne, and your hartes shal reioyce, and your ioye shal no man take from you. [23] And in that day shal ye aske me no question. Verely verely I say vnto you, whatsoeuer ye shal aske my Father in my Name, he wil geue it you. [24] Hitherto haue ye asked nothing in my name: aske, and ye shal receaue, that your ioye may be ful.

[25] These thinges haue I spoken vnto you in prouerbes: the tyme wil come, when I shal no more speake to you in prouerbes, but I shal shew you plainly of my Father. [26] At that day shal ye aske in my Name: and I say not vnto you, that I wil pray vnto my Father for you: [27] For the Father him self loueth you, because ye haue loued me, and haue beleued that I came out from God. [28] I went out from my Father, and came into the world: againe I leaue the world, and go to my Father. [29] His disciples sayd vnto him, Lo, now speakest thou plainly, and thou speakest no prouerbe. [30] Now knowe we that thou knowest all thinges, and nedest not that any man shuld aske thee any question. By this we beleue, that thou camest from God. [31] Iesus answered them, Now do you beleue? [32] Beholde the houre draweth nye, and is already come, that ye shalbe scattered euery man into his owne,

RHEIMS—1582.

knovv not vvhat he speaketh. [19] And IESVS knevv, that they vvould aske him: and he said to them, Of this you doe question among your selues, because I said to you, A litle vvhile, and you shal not see me: and againe a litle vvhile, and you shal see me. [20] Amen, amen I say to you, that you shal vveepe, and lament, but the vvorld shal reioyce: and you shal be made sorovvful, but your sorovv shal be turned into ioy. [21] A vvoman vvhen she trauaileth, hath sorovv, because her houre is come: but vvhen she hath brought forth the childe, novv she remembreth not the anguish for ioy, that a man is borne into the vvorld. [22] And you therfore, novv in deede you haue sorow, but I vvil see you againe, and your hart shal reioyce: and your ioy no man shal take from you. [23] And in that day me you shal not aske any thing. Amen, amen I say to you, if you aske the Father any thing in my name, he vvil giue it you. [24] Vntil novv you haue not asked any thing in my name. Aske and you shal receiue: that your ioy may be ful. [25] These things in prouerbes I haue spoken to you. The houre commeth vvhen in prouerbes I vvil no more speake to you, but plainely of the Father I vvil shew you. [26] In that day you shal aske in my name: and I say not to you, that I vvil aske the Father for you. [27] For the Father him self loueth you, because you haue loued me, and haue beleeued that I came forth from God. [28] I came forth from the Father, and came into the vvorld: againe I leaue the vvorld, and I goe to the Father.

[29] His disciples say to him, Behold novv thou speakest plainely, and saiest no prouerbe. [30] novv vve knovv that thou knovvest al things, and thou needest not that any man aske thee. in this vve beleeue that thou camest forth from God. [31] IESVS ansvvered them, Novv doe you beleeue? [32] Behold the houre commeth, and it is novv come, that you shal be scattered

AUTHORISED—1611.

what he saith. [19] Now Iesus knew that they were desirous to aske him, and said vnto them, Doe yee enquire among your selues of that I said, A litle while, and ye shall not see mee: and againe; A litle while and ye shall see me? [20] Uerily, verily I say vnto you, that ye shall weepe and lament, but the world shall reioyce: And ye shall be sorrowfull, but your sorrow shall be turned into ioy. [21] A woman, when shee is in trauaile, hath sorrow, because her houre is come: but assoone as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the world. [22] And ye now therefore haue sorrow: but I will see you againe, and your heart shall reioyce, and your ioy no man taketh from you. [23] And in that day ye shall aske me nothing: Uerily, verily I say vnto you, Whatsoeuer ye shall aske the Father in my Name, he will giue it you. [24] Hitherto haue ye asked nothing in my Name: aske, and ye shall receiue, that your ioy may be full. [25] These things haue I spoken vnto you in [a] prouerbs: the time commeth when I shall no more speake vnto you in [a] prouerbes, but I shall shew you plainly of the Father. [26] At that day ye shall aske in my Name: and I say not vnto you that I will pray the Father for you: [27] For the Father himselfe loueth you, because ye haue loued me, and haue beleeued that I came out from God. [28] I came foorth from the Father, and am come into the world: againe, I leaue the world, and goe to the Father. [29] His disciples said vnto him, Loe, now speakest thou plainly, and speakest no [a] prouerbe. [30] Now are wee sure that thou knowest all things, and needest not that any man should aske thee: By this wee beleeue that thou camest foorth from God. [31] Iesus answered them, Doe yee now beleeue? [32] Behold, the houre commeth, yea is now come, that ye shall be scattered.

[a] *Or*, parables.

‘ καὶ ἐμὲ μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ᾽ ἐμοῦ ἐστι. [33] ταῦτα
‘ λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν [k] ἔχετε· | ἀλλὰ
‘ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.’

XVII. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ [l] ἐπῆρε | τοὺς ὀφθαλμοὺς αὐτοῦ εἰς
τὸν οὐρανὸν, [m] καὶ | εἶπε, ‘ Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱὸν, ἵνα
‘ [n] καὶ | ὁ υἱός σου δοξάσῃ σε· [2] καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκὸς, ἵνα
‘ πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. [3] αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ,
‘ ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.
‘ [4] ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον [o] ἐτελείωσα | ὃ δέδωκάς μοι ἵνα ποιήσω·
‘ [5] καὶ νῦν δόξασόν με σὺ, πάτερ, παρὰ σεαυτῷ, τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν
‘ κόσμον εἶναι παρὰ σοί. [6] Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς

[k] Rec. ἔξετε. [l] Alex. ἐπάρας. [m] Alex. = καὶ. [n] Alex. = καὶ. [o] Alex. τελειώσας. [p] Alex. ἔδωκας.

WICLIF—1380.

his owne thingis: and that ȝe leue me aloone, and I am not aloone: for the fadir is with me, [33] these thingis I haue spokun to ȝou that ȝe haue pees in me, in the world ȝe schuln haue disese but triste ȝe I haue ouercomen the world.

17. THESE thingis Ihesus spake, and whanne he hadde cast vp hise iȝen in to heuene, he seide, fadir the our cometh, clarifie thi sone: that thi sone clarifie thee. [2] as thou hast ȝouun to hym power of eche fleisch, that alle thingis that thou hast ȝouun to hym: he ȝeue to hem euerlastynge liif, [3] and this is euerlastynge liif: that thei knowe thee verri god aloone, and whom thou hast sente ihesus crist.

[4] I haue clarified the on the erthe: I haue endid the werke that thou hast ȝouun me to do, [5] and now fadir, clarifie me at thi silf, with the clerenesse that I hadde at thee, bifor the world was made, [6] I haue schewid thi name to tho men, whiche thou hast ȝouun to me of the world, thei weren thin and thou hast ȝouun hem to me: and thei han kepte thi word, [7] and now thei han knowe that alle thingis that thou hast ȝouun to me ben of thee, [8] for the wordis that thou hast ȝouun to me: I ȝaf to hem. and thei han takun, and han knowun verrili that I wente out fro thee, and thei bileueden that thou sentist me, [9] I prey for hem, I prei not for the world: but for hem that thou hast ȝouun to me, for thei ben thine [10] and alle my thingis ben thin: ȝ thi thingis ben myn, and I am clarified in hem, [11] and now I am not in the world, and these ben in the world and I come to thee. Holi fadir kepe hem in thi name whiche thou ȝauest to me: that thei ben oon as we ben. [12] While I was with hem I kepte hem in thi name, thilke that thou ȝauest to me I kepte, and noon of hem perischid but thilke sone of perdicioun, that the scripture be fulfillid, [13] but now I come to thee, and I speke

disese, *discomfort*. triste, *trust*. iȝen, *eyes*. clarifie, *glorify*. ȝouun, *given*. ȝeue, *give*. verri, *true*. thilke, *that*.

TYNDALE—1534.

every man his wayes, and shall leave me alone. And yet am I not alone. For the father is with me.

[33] These wordes have I spoken vnto you, that in me ye might have peace. For in the worlde shall ye have tribulacion: but be of good cheare, I have over come the worlde.

17. THESE wordes spake Iesus and lyfte vp his eyes to heven, and sayde: father the houre is come: glorify thy sonne, that thy sonne maye glorify the: [2] as thou hast geven him power over all fleshe, that he shuld geve eternall lyfe to as many as thou hast geven him. [3] This is lyfe eternall, that they myght knowe the that only very God, and whom thou hast sent Iesus Christ.

[4] I have glorified the on the erth. I have fynysshed the worke which thou gavest me to do. [5] And now glorify me thou father with thyn awne selfe, with the glory which I had with the yerre the worlde was. [6] I have declared thy name vnto the men which thou gavest me out of the worlde. Thyne they were, and thou gavest them me, and they have kept thy sayinges. [7] Now they knowe that all thinges whatsoever thou hast geven me, are of the. [8] For I have geven vnto them the wordes which thou gavest me, and they have receaved them, and knowe surely that I came out from the: and doo beleve that thou dyddest send me.

[9] I praye for them, and praye not for the worlde: but for them which thou hast geven me, for they are thyne. [10] And all myne are thyne, and thyne are myne, and I am glorified in them. [11] And now am I no moare in the worlde, but they are in the worlde, and I come to the. Wholy father kepe in thyne awne name, them which thou hast geven me, that they maye be one, as we are. [12] Whyll I was with them in the worlde, I kepte them in thy name. Those that thou gavest me, have I kepte, and none of them is lost, but that lost chylde, that the scripture myght be fulfilled. [13] Now come I to the, and these

CRANMER—1539.

scatered euery man to his awne, and shall leaue me alone. And yet am I not alone: For the father is with me.

[33] These wordes haue I spoken vnto you, that in me ye myght haue peace. For in the worlde shall ye haue tribulacion: but be of good cheare, I haue ouercome the worlde.

17. THESE wordes spake Iesus, and lyfte vp his eyes to heauen, and sayd: father the houre is come: glorify thy sonne, that thy sonne also maye glorify the: [2] as thou hast geuen him power ouer all fleshe, that he shulde geue eternall lyfe to as many as thou hast geuen him. [3] This is lyfe eternall, that they might knowe the, the onely true God, and Iesus Christ whom thou hast sent.

[4] I haue glorified the on the erth I haue fynysshed the worke, which thou gauest me to do. [5] And now glorify thou me (O father) with thyne awne selfe, with the glory, which I had with the, yer the worlde was. [6] I haue declared thy name vnto the men, whych thou gauest me out of the worlde. Thine they were and thou gauest them me, and they haue kept thy worde. [7] Now they haue knowen, that all thinges whatsoeuer thou hast geuen me, are of the: [8] For I haue geuen vnto them the wordes, which thou gauest me, and they haue receaued them, and haue knowen surely, that I came out from the: and they haue beleued, that thou dyddest send me.

[9] I praye for them I praye not for the world: but for them which thou hast geuen me, for they are thyne. [10] And all myne are thyne. and thyne are myne, and I am glorified in them: [11] And now am I not in the worlde, and they, are in the worlde, and I come to the. Holy father, kepe thorow thine awne name, them which thou hast geuen me, that they also maye be one, as we are. [12] Whyll I was with them in the world, I kepte them in thy name. Those that thou gauest me, haue I kepte, and none of them is lost, but that lost chylde, that the scripture myght be fulfylled. [13] Now come I to the, and these

‘ μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς [p] δέδωκας·| καὶ τὸν λόγον σου
‘ τετηρήκασι. [7] νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ [q] ἐστιν·| [8] ὅτι
‘ τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν
‘ ἀληθῶς, ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. [9] ἐγὼ
‘ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι
‘ σοί εἰσι. [10] καὶ τὰ ἐμὰ πάντα σά ἐστί, καὶ τὰ σὰ ἐμά· καὶ δεδόξασμαι ἐν αὐτοῖς.
‘ [11] καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, [r] καὶ ἐγὼ| πρός σε
‘ ἔρχομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, [s] ᾧ| δέδωκάς μοι, ἵνα
‘ ὦσιν ἓν, καθὼς [t] ἡμεῖς. [12] ὅτε ἤμην μετ' αὐτῶν [u] ἐν τῷ κόσμῳ,| ἐγὼ ἐτήρουν
‘ αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι [v] ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν
‘ ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. [13] νῦν δὲ πρός σε

[q] Alex. εἰσιν. [r] Alex. κἀγὼ. [s] Rec. οὗς. [t] Alex. + καὶ. [u] Alex. = ἐν τῷ κόσμῳ. [v] Alex. + καὶ.

GENEVA — 1557.

and shal leaue me alone. but yet I am not alone: for my Father is with me. [33] These wordes haue I spoken vnto you, that in me ye myght haue peace. in the world ye shal haue tribulation: but be of good cheare, I haue ouercome the world.

17. THESE wordes spake Iesus, and lyft vp his eyes to heauen, and sayd, Father the houre is come, glorifie thy Sonne, that thy Sonne also may glorifie thee. [2] As thou hast geuen him power ouer all fleshe, that he shuld geue eternal lyfe, to as many, as thou hast geuen him. [3] This is lyfe eternal, that they knowe thee *to be* the only very God, and whome thou hast sent, Iesus Christe. [4] I haue glorified thee on the earth: I haue finished the worke which thou gauest me to do. [5] And now glorifie me thou Father with thyne owne selfe, with the glorie which I had with thee, yer this world was. [6] I haue declared thy Name vnto the men which thou gauest me *chosen* out of the world: thyne they were, and thou gauest them me, and they haue kept thy sayinges. [7] Now they know that al thinges whatsoeuer thou hast geuen me, are of thee. [8] For I haue geuen vnto them the wordes which thou gauest me: and they haue receaued them, and haue knowen surely that I came out from thee, and haue beleued that thou dyddest sent me. [9] I pray for them, and pray not for the world: but for them which thou hast geuen me, for they are thyne. [10] And al myne are thyne, and thyne are myne: and I am glorified in them. [11] And now am I no more in the world, but they are in the world, and I come to the. Holy Father, kepe them in thy Name, which thou hast geuen me, that they may be one, as we are. [12] While I was with them in the world, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but that chylde of perdition: that the Scripture myght be fulfylled. [13] Now come I to thee, and

RHEIMS — 1582.

euery man into his ovvne, and me you shal leaue alone: and I am not alone, because the Father is vvith me. [33] These things I haue spoken to you, that in me you may haue peace. In the vvorld you shal haue distresse: but haue confidence, I haue ouercome the vvorld.

17. THESE things spake IESVS: and lifting vp his eies into heauen, he said, Father, the houre is come, glorifie thy sonne, that thy sonne may glorifie thee. [2] As thou hast giuen him povver ouer al flesh that al vvhich thou hast giuen him, to them he may giue life euerlasting. [3] And this is life euerlasting that they knovv thee, the only true God, and vvhom thou hast sent IESVS CHRIST. [4] I haue glorified thee vpon the earth: I haue consummated the vvorke vvhich thou gauest me to doe: [5] and novv glorifie thou me O Father vvith thy self, vvith the glorie vvhich I had before the vvorld vvas, vvith thee. [6] I haue manifested thy name to the men vvhom thou gauest me out of the vvorld. Thine they vvere, and to me thou gauest them: and they haue kept thy vvord. [7] Novv they haue knovven that al things vvhich thou gauest me, are from thee: [8] because the vvordes vvhich thou gauest me, I haue giuen them: and they haue receiued, and knovven in very deede that I came forth from thee, and haue beleeued that thou didst send me. [9] For them doe I pray: Not for the vvorld doe I pray, but for them vvhom thou hast giuen me: [10] because they be thine: and al my things be thine, and thine be mine: and I am glorified in them. [11] And novv I am not in the vvorld, and these are in the vvorld, and I come to thee. Holy father, keepe them in thy name, vvhom thou hast giuen me: that they may be one, as also vve. [12] Vvhen I vvas vvith them, I kept them in thy name. Those vvhom thou gauest me, haue I kept: and none of them perished, but the sonne of perdition, that the scripture may be fulfilled. [13] And novv I come to thee: and these things I

AUTHORISED — 1611.

euery man to [a] his owne, and shall leaue mee alone: and yet I am not alone, because the Father is with me. [33] These things I haue spoken vnto you, that in me ye might haue peace, in the world ye shall haue tribulation: but be of good cheare, I haue ouercome the world.

17. THESE words spake Iesus, and lift vp his eyes to heauen, and said, Father, the houre is come, glorifie thy Sonne, that thy Sonne also may glorifie thee. [2] As thou hast giuen him power ouer all flesh, that hee should giue eternall life to as many as thou hast giuen him. [3] And this is life eternall, that they might know thee the onely true God, and Iesus Christ whome thou hast sent. [4] I haue glorified thee on the earth: I haue finished the worke which thou gauest me to doe. [5] And now O Father, glorifie thou me, with thine owne selfe, with the glory which I had with thee before the world was. [6] I haue manifested thy Name vnto the men which thou gauest me out of the world: thine they were; and thou gauest them mee; and they haue kept thy word. [7] Now they haue knowen that all things whatsoeuer thou hast giuen me, are of thee. [8] For I haue giuen vnto them the words which thou gauest me, and they haue receiued them, and haue knowen surely that I came out from thee, and they haue beleeued that thou didst send me. [9] I pray for them, I pray not for the world: but for them which thou hast giuen me, for they are thine. [10] And all mine are thine, and thine are mine: and I am glorified in them. [11] And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keepe through thine owne Name, those whom thou hast giuen mee, that they may be one, as we are. [12] While I was with them in the world, I kept them in thy Name: those that thou gauest me, I haue kept, and none of them is lost, but the sonne of perdition: that the Scripture might be fulfilled. [13] And now

[a] *Or*, his owne home.

ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμέ-
νην ἐν αὐτοῖς. 14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς,
ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. 15 οὐκ ἐρωτῶ
ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. 16 ἐκ
τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ [w] ἐκ τοῦ κόσμου οὐκ εἰμί.| 17 ἁγίασον αὐτοὺς ἐν
τῇ ἀληθείᾳ [x] σου· ὁ λόγος ὁ σὸς ἀλήθειά ἐστι. 18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν
κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· 19 καὶ ὑπὲρ αὐτῶν [y] ἐγὼ| ἁγιάζω
ἐμαυτὸν, ἵνα [z] καὶ αὐτοὶ ὦσιν| ἡγιασμένοι ἐν ἀληθείᾳ. 20 Οὐ περὶ τούτων δὲ
ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν [a] πιστευόντων| διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ·
21 ἵνα πάντες ἓν ὦσι· καθὼς σὺ, πάτερ, ἐν ἐμοὶ, κἀγὼ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν
ἡμῖν [b] ἓν| ὦσιν· ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας. 22 [c] καὶ ἐγὼ| τὴν

[w] Alex. οὐκ εἰμι ἐκ τοῦ κόσμου. [x] Alex. = σου. [y] Alex. = ἐγὼ. [z] Alex. ὦσι καὶ αὐτοὶ. [a] Rec. πιστευσόντων. [b] Alex. = ἓν.

WICLIF—1380.

these thingis in the world that thei haue my ioie fulfillid in hem silf. 14 I ȝaf to hem thi word, and the world hadde hem in hate, for thei ben not of the world: as I am not of the world. 15 I preye not that thou take hem aweye fro the world: but that thou kepe hem from yuel, 16 thei ben not of the world, as I am not of the world, 17 halowe thou hem in truthe, thi word is truthe. 18 as thou sentist me in to the world: also I sente hem in to the worlde, 19 and I halowe my silf for hem: that also thei ben halowid in truthe,

20 and I preie not oonli for hem, but also for hem that schulden bileue in to me bi the word of hem, 21 that alle be oon, as thou fadir in me and I in thee: that also thei in us be oon, that the world bileue: that thou hast sente me. 22 and I haue ȝouun to hem the cleernesse that thou hast ȝouun to me: that thei be oon as we ben oon, 23 I in hem and thou in me: that thei be endid in to oon, and that the world knowe that thou sentist me, and hast loued hem: as thou hast loued also me. 24 fadir thei whiche thou ȝauest to me, I wole that where I am, that thei be with me, that thei se my clerenesse, that thou hast ȝouun to me: for thou louedist me bifor the makinge of the world. 25 fadir riȝtfuli the world knewe thee not, but I knewe thee: and these knewe that thou sentist me, 26 and I haue made thi name knowun to hem, and schal make knowun: that the loue bi whiche thou hast loued me, be in hem and I in hem.

18. WHANNE ihesus hadde seide these thingis, he wente out with hise disciplis ouer the stronde of cedron, where was a ȝerde in to which he entrid and hise disciplis, 2 and iudas that bittraied hym knewe the place, for ofte ihesus cam

ȝuel, evil. *ȝouun, given.* *stronde, strand.* *ȝerde, yard, or garden.*

TYNDALE—1534.

wordes speake I in the worlde, that they myght have my ioye full in them. 14 I have geven them thy wordes, and the worlde hath hated them, because they are not of the worlde, even as I am not of the worlde. 15 I desyre not that thou shuldest take them out of the worlde: but that thou kepe them from evyll. 16 They are not of the worlde, as I am not of the worlde. 17 Sanctify them with thy truth. Thy sayinge is truth. 18 As thou dyddest send me into the worlde, even so have I sent them into the worlde, 19 and for their sakes sanctify I my selfe, that they also myght be sanctified thorowe the trueth.

20 I praye not for them alone: but for them also which shall beleve on me thorowe their preachynge, 21 that they all maye be one, as thou father arte in me, and I in the, that they maye be also one in vs, that the worlde maye beleve that thou hast sent me. 22 And that glory that thou gavest me, I have geven them, that they maye be one, as we are wone, 23 I in them and thou in me, that they maye be made perfecte in one, and that the worlde maye knowe that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they which thou hast geven me, be with me where I am, that they maye se my glory which thou hast geven me. For thou lovedest me before the makynge of the worlde. 25 O ryghteous father, the very worlde hath not knowen the: but I have knowen the, and these have knowen that thou hast sent me. 26 And I have declared vnto them thy name, and will declare it, that the love wher with thou hast loved me, be in them, and that I be in them.

18. VVHEN Iesus had spoken these wordes, he went forth with his disciples over the broke Cedron, where was a garden, into the which he entred with his disciples. 2 Iudas also which betrayed him, knewe the place: for Iesus ofte tymes

CRANMER—1539.

wordes speake I in the worlde, that they myght haue my ioye full in them. 14 I haue geuen them thy worde and the world hath hated them, because they are not of the worlde, euen as I also am not of the world: 15 I desyre not, that thou shuldest take them out of the worlde: but that thou kepe them from euyll. 16 They are not of the worlde, as I also am not of the worlde. 17 Sanctifie them thorow thy trueth. Thy worde is the trueth. 18 As thou diddest send me in to the worlde, euen so haue I also sent them into the worlde, 19 And for their sakes sanctify I my selfe, that they also myght be sanctifyed thorow the trueth.

20 Neuertheles, I praye not for them alone, but for them also which shall beleue on me thorow their preachinge: 21 that they all maye be one, as thou father art in me, and I in the and that they also maye be one in vs: that the worlde maye beleue, that thou hast sent me. 22 And the glory which thou gauest me, I haue geuen them, that they maye be one, as we also are one: 23 I in them, and thou in me, that they maye be made perfecte in one, and that the worlde maye know, that thou hast sent me, and hast loued them as thou hast loued me.

24 Father, I wyll, that they which thou hast geuen me be with me where I am, that they maye se my glory, which thou hast geuen me. For thou louedest me before the makynge of the worlde. 25 O ryghteous father, the world also hath not knowen the: but I haue knowen the: and these haue knowen, that thou hast sent me. 26 And I haue declared vnto them thy name, and will declare it, that the loue wherwith thou hast loued me, maye be in them, and I in them.

18. WHEN Iesus had spoken these wordes, he went forth with hys dyscyples ouer the broke Cedron, wher was a garden, into the whych he entred, and hys dyscyples. 2 Iudas also whych betrayed hym, knewe the place: for Iesus ofte

‘ δόξαν ἣν [d] δέδωκάς| μοι, δέδωκα αὐτοῖς, ἵνα ὦσιν ἓν, καθὼς ἡμεῖς ἕν [e] ἐσμεν·|
‘ [23] ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοὶ, ἵνα ὦσι τετελειωμένοι εἰς ἓν, [f] καὶ| ἵνα γινώσκῃ
‘ ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἠγάπησας αὐτοὺς, καθὼς ἐμὲ ἠγάπησας.
‘ [24] Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ, κἀκεῖνοι ὦσι μετ᾽ ἐμοῦ· ἵνα
‘ θεωρῶσι τὴν δόξαν τὴν ἐμὴν, ἣν [g] ἔδωκάς| μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς
‘ κόσμου. [25] Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι
‘ ἔγνωσαν, ὅτι σύ με ἀπέστειλας· [26] καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω·
‘ ἵνα ἡ ἀγάπη, ἣν ἠγάπησάς με, ἐν αὐτοῖς ᾖ, κἀγὼ ἐν αὐτοῖς.’

XVIII. *Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάῤῥου [h] τοῦ Κεδρὼν,| ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.* [2] *ᾔδει δὲ καὶ Ἰούδας, ὁ παραδιδοὺς αὐτὸν, τὸν τόπον· ὅτι πολλάκις συνήχθη* [i]

[c] Alex. κἀγὼ. [d] Alex. ἔδωκας. [e] Alex. = ἐσμεν. [f] Alex. = καὶ. [g] Alex. δέδωκας. [h] Rec. τῶν Κέδρων. [i] Const. + καὶ.

GENEVA—1557.

these wordes speake I in the world, that they myght haue my ioye ful in them selues.

[14] I haue geuen them thy wordes, and the world hath hated them, because they are not of the world, euen as I am not of the world. [15] I desire not that thou shouldest take them out of the world, but that thou kepe them from euyl. [16] They are not of the world, as I am not of the world. [17] Sanctifie them with thy trueth. thy worde is trueth. [18] As thou diddest send me into the world, euen so haue I sent them into the world. [19] And for their sakes sanctifie I my selfe, that they also might be sanctified through the trueth. [20] I pray not for them alone, but for them also which shal beleue on me, through their preachyng. [21] That they all may be one, as thou Father art in me, and I in thee, and that they may be also one in vs: that the world may beleue that thou hast sent me. [22] And the glorie that thou gauest me, I haue geuen them: that they may be one, as we are one. [23] I in them, and thou in me, that they may be made perfect in one, and that the world may knowe, that thou hast sent me, and hast loued them, as thou hast loued me. [24] Father, I wil that they which thou hast geuen me, be with me where I am: that they may se my glorie, which thou hast geuen me, for thou louedst me before the foundation of the world was layed. [25] O ryghteous Father, the world also hath not knowen thee, but I haue knowen thee, and these haue knowen, that thou hast sent me. [26] And I haue declared vnto them thy Name, and wil declare it: that the loue wherewith thou hast loued me, may be in them, and I in them.

18. WHEN Iesus had spoken these wordes, he went forth with his disciples ouer the broke Cedron, where was a garden, into the which he entred, and his disciples. [2] Iudas also which betrayed him, knewe the place, for Iesus oft tymes

RHEIMS—1582.

speake in the world, that they may haue my ioy filled in them selues. [14] I haue giuen them thy vvord, and the vvorld hath hated them, because they are not of the vvorld: as I also am not of the vvorld. [15] I pray not that thou take them avvay out of the vvorld, but that thou preserue them from euil. [16] Of the vvorld they are not: as I also am not of the vvorld. [17] Sanctifie them in truth. Thy vvord is truth. [18] As thou didst send me into the vvorld, I also haue sent them into the vvorld. [19] And for them I doe sanctifie my self: that they also may be sanctified in truth. [20] And not for them only doe I pray, but for them also that by their vvord shal beleeue in me: [21] that they al may be one, as thou (Father) in me, and I in thee, that they also in vs may be one: that the vvorld may beleeue that thou hast sent me. [22] And the glorie that thou hast giuen me, haue I giuen to them: that they may be one, as vve also are one. [23] I in them, and thou in me: that they may be consummate in one: and the vvorld may knovv that thou hast sent me, and hast loued them, as me also thou hast loued. [24] Father, vvhom thou hast giuen me, I vvil, that vvhere I am, they also may be vvith me: that they maye see my glorie vvhich thou hast giuen me, because thou hast loued me before the creation of the vvorld. [25] Iust Father, the vvorld hath not knovven thee. but I haue knovven thee: and these haue knovven, that thou didst send me. [26] And I haue notified thy name to them, and vvil notifie it: that the loue vvhervvith thou hast loued me may be in them, and I in them.

18. WHEN Iesvs had said these things, he vvent forth vvith his disciples beyond the Torrent-Cedron, vvhere vvas a garden, into the vvhich he entred and his Disciples. [2] And Iudas also, that betraied him, knevv the place: because

AUTHORISED—1611.

come I to thee, and these things I speake in the world, that they might haue my ioy fulfilled in themselues. [14] I haue giuen them thy word, and the world hath hated them, because they are not of the world, euen as I am not of the world. [15] I pray not that thou shouldest take them out of the world, but that thou shouldest keepe them from the euill. [16] They are not of the world, euen as I am not of the world. [17] Sanctifie them through thy trueth: thy word is trueth. [18] As thou hast sent mee into the world: euen so haue I also sent them into the world. [19] And for their sakes I sanctifie my selfe, that they also might be [a] sanctified through the trueth. [20] Neither pray I for these alone; but for them also which shall beleeue on me through their word: [21] That they all may be one, as thou Father art in mee, and I in thee, that they also may bee one in vs: that the world may beleeue that thou hast sent mee. [22] And the glory which thou gauest me, I haue giuen them: that they may be one, euen as we are one: [23] I in them, and thou in mee, that they may bee made perfect in one, and that the world may know that thou hast sent mee, and hast loued them, as thou hast loued me. [24] Father, I will that they also whom thou hast giuen me, be with mee where I am, that they may behold my glory which thou hast giuen mee: for thou louedst mee before the foundation of the world. [25] O righteous Father, the world hath not knowen thee, but I haue knowen thee, and these haue knowen that thou hast sent me. [26] And I haue declared vnto them thy Name, and will declare it: that the loue wherewith thou hast loued mee, may be in them, and I in them.

18. WHEN Iesus had spoken these wordes, hee went forth with his disciples ouer the brooke Cedron, where was a garden, into the which he entred and his disciples. [2] And Iudas also which betrayed him, knew the place: for Iesus oft times

[a] *Or*, truely sanctified.

ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. [3] ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων. [4] Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ᾽ αὐτὸν, [k] ἐξελθὼν εἶπεν| αὐτοῖς, Τίνα ζητεῖτε; [5] Ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμι. εἱστήκει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν μετ᾽ αὐτῶν. [6] Ὡς οὖν εἶπεν αὐτοῖς, [l] Ὅτι| ἐγώ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί. [7] πάλιν οὖν [m] αὐτοὺς ἐπηρώτησε,| Τίνα ζητεῖτε; Οἱ δὲ εἶπον, Ἰησοῦν τὸν Ναζωραῖον. [8] Ἀπεκρίθη [n] [o] ὁ| Ἰησοῦς, Εἶπον ὑμῖν, ὅτι ἐγώ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν· [9] ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν, Ὅτι οὓς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα. [10] Σίμων οὖν Πέτρος ἔχων μάχαιραν, εἵλκυσεν αὐτὴν, καὶ ἔπαισε τὸν τοῦ ἀρχιερέως δοῦλον, καὶ ἀπέκοψεν

[k] Alex. ἐξῆλθε καὶ λέγει. [l] Alex. = Ὅτι. [m] Alex. ἐπηρώτησεν αὐτούς. [n] Alex. + αὐτοῖς. [o] Alex. = ὁ.

WICLIF—1380.

thidre with hise disciplis, [3] therfor whanne iudas hadde takun a cumpany of knyȝtis and mynystris of the bischopis, and of the fariȝies, he cam thidir with lanternes and brondis and armers, [4] and so ihesus witynge alle thingis that weren to come on hym: wente forth and seide to hem, whom seken ȝe? [5] thei answeriden to hym, ihesus of nazareth, ihesus seith to hem, I am,

ȶ iudas that bitraied hym: stoode with hem, [6] and whanne he seide to hem, I am: thei wenten abak ȶ felden doun on the erthe, [7] and efte he axed hem, whom seken ȝe: and thei seiden, ihesus of nazareth, [8] he answerid to hem, I seide to ȝou that I am, therfor if ȝe seken me: suffre ȝe these to go aweye, [9] that the word whiche he seide schulde be fulfillid: for I lost not ony of hem, whiche thou hast ȝouun to me, [10] therfor symount petir hadde a swerd: and drouȝ it out, and smoot the seruaunt of the bischop: and kittid of his riȝt eere, and the name of the seruaunt was malcus, [11] therfor ihesus seide to petir, put up thi swerde in to thi schethe, wilte thou not that I drynke the cuppe, that my fadir ȝaf to me, [12] therfor the cumpany of knyȝtis and the tribune, and the mynystris of the iewis: token ihesus ȶ bounden hym, [13] and ledden hym first to annas, for he was fadir of caifas wiif: that was bischop of that ȝeer, [14] and it was caifas that ȝaf counceil to the iewis: that it spedith that o man die for the puple.

[15] but symount petir sued ihesus and another disciple, ȶ thilke disciple was knowen to the bischop: and he entrid with ihesus in to the halle of the bischop, [16] but petir stode at the dore with out forth, therfor the tother disciple that was knowen to the bischop wente out: and seide to the womman that kept the dore and broute in petir. [17] and the damysel keper of the dore seide to petir, whether

knyȝtis, *soldiers*. brondis, *torches*. armers, *weapons*. witynge, *knowing*. efte, *or* eftsone, *again*. ȝouun, *given*. o, *one*. sued, *followed*. thilke, *that*.

TYNDALE—1534.

resorted thyther with his disciples. [3] Iudas then after he had receaved abonde of men, and ministres of the hye Prestes and Pharises, came thyther with lanterns and fyerbrondes and wepens. [4] Then Iesus knowynge all thinges that shuld come on him, went forth and sayde vnto them: whom seke ye? [5] They answered him: Iesus of Nazareth. Iesus sayde vnto them: I am he.

Iudas also which betrayed him, stode with them. [6] But assone as he had sayd vnto them, I am he they went backe wardes and fell to the grounde. [7] And he axed them agayne: whome seke ye? They sayde: Iesus of Nazareth. [8] Iesus answered, I sayde vnto you, I am he. If ye seke me, let these goo their waye. [9] That the sayinge might be fulfilled which he spake: of them which thou gavest me, have I not lost one.

[10] Simon Peter had a swearde, and drue it, and smote the hye prestes servaunt, and cut of his ryght eare. The servauntes name was Malchas. [11] Then sayde Iesus vnto Peter: put vp thy swearde into the sheath: shall I not drinke of the cup which my father hath geven me? [12] Then the company and the captayne, and the ministres of the Iewes, toke Iesus and bounde him, [13] and led him awaye to Anna fyrst: For he was fatherelawe vnto Cayphas, which was the hye preste that same yeare. [14] Cayphas was he that gave counsell to the Iewes, that it was expedient that one man shuld dye for the people.

[15] And Simon Peter folowed Iesus and another disciple: that disciple was knowen of the hye preste, and went in with Iesus into the pallys of the hye preste. [16] But Peter stode at the dore with out. Then went out that other disciple which was knowen vnto the hye preste, and spake to the damsell that kept the dore, and brought in Peter. [17] Then sayde the damsell that kept the dore, vnto Peter: Arte

CRANMER—1539.

tymes resorted thyther wyth hys dysciples. [3] Iudas then after he had receaued a bonde of men, (and mynysters of the hye Prestes and Pharyses) came thyther wyth lanterns, and fyerbrandes, and wepens. [4] And Iesus knowyng all thynges that shulde come on hym, went forth, and sayde vnto them: whom seke ye? [5] They answered him: Iesus of Nazareth. Iesus sayeth vnto them: I am he. Iudas also whych betrayed hym, stode wyth them. [6] Assone then as he had sayde vnto them, I am he, they went backewarde and fell to the grounde. [7] Then asked he them agayne: whom seke ye? They sayde: Iesus of Nazareth. [8] Iesus answered: I haue tolde you, that I am he. If ye seke me therfore, lett these goo their waye. [9] That the sayinge myght be fulfylled whych he spake: of them whych thou gauest me, haue I not lost one.

[10] Then Symon Peter hauynge a swearde, drue it, and smote the hye prestes seruaunt, and cut of hys ryght eare. The seruauntes name was Malchus. [11] Therfore sayeth Iesus vnto Peter: put vp thy swearde into the sheath: shall I not dryncke of the cup, whych my father hath geuen me? [12] Then the company and the Captayne, and mynysters of the Iewes toke Iesus, and bounde hym, [13] and led hym awaye to Anna fyrst: for he was father inlawe vnto Cayphas, whych was the hye Preste that same yere. [14] Cayphas was he, whych gaue counsell to the Iewes that it was expedient, that one man shulde dye for the people.

[15] And Symon Peter folowed Iesus, and so dyd another dyscyple: that dyscyple was knowen vnto the hye preste, and went in wyth Iesus into the palace of the hye Preste. [16] But Peter stode at the dore without. Then went out that other dyscyple (whych was knowen vnto the hye preste) and spake to the damsell that kept the dore, and brought in Peter. [17] Then sayd the damsell that kept the dore, vnto Peter: Art not thou also one of thys

αὐτοῦ τὸ [p] ὠτίον| τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. [11] εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιραν [q] εἰς τὴν θήκην. τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατὴρ, οὐ μὴ πίω αὐτό; [12] Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτὸν, [13] καὶ ἀπήγαγον [r] αὐτὸν| πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. [14] ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἕνα ἄνθρωπον [s] ἀπολέσθαι| ὑπὲρ τοῦ λαοῦ. [15] Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ὁ ἄλλος μαθητής. ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· [16] ὁ δὲ Πέτρος εἱστήκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὃς ἦν γνωστὸς [t] τῷ ἀρχιερεῖ,| καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσήγαγε τὸν Πέτρον. [17] λέγει οὖν [u] ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ,| Μὴ

[p] Alex. ὠτάριον. [q] Rec. + σου. [r] Alex. = αὐτὸν. [s] Alex. ἀποθανεῖν. [t] Alex. τοῦ ἀρχιερέως. [u] Alex. τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρὸς.

GENEVA—1557.

resorted thither with his disciples. [3] Iudas then after he had receaued a bande of men and ministers of the hie Priestes and Phariseis, came thither with lanternes and fyrebrandes, and wepons. [4] Then Iesus, knowing all thinges that should come on him, went forth and said vnto them, Whome seke ye? [5] They answered him, Iesus of Nazaret. Iesus said vnto them, I am he. Iudas also which betrayed him, stode with them. [6] And assone as he had said vnto them, I am he: they went backwardes, and fel to the grounde.

[7] And he asked them agayne, Whome seke ye? And they sayd, Iesus of Nazaret. [8] Iesus answered, I said vnto you, I am he. therfore if ye seke me, let these go their way. [9] That the saying myght be fulfylled which he spake, Of them which thou gauest me, haue I not lost one. [10] Then Simon Peter hauing a sword, drewe it, and smote the hye Priestes seruant, and cut of hys ryght eare. The seruantes name was Malchus. [11] Then sayd Iesus vnto Peter, Put vp thy sworde into the sheath, shal I not drincke of the cup which my Father hath geuen me? [12] Then the bande and the Captayne, and the officers of the Iewes toke Iesus, and bounde him:

[13] And led hym away to Annas fyrst (for he was Father in lawe vnto Caiáphas, which was the hie Priest that same yere.) [14] And Caiáphas was he, that gaue counsel to the Iewes, that it was expedient that one man should dye for the people.

[15] And Simon Peter folowed Iesus, and another disciple: that disciple was knowen of the hie Priest, and went in with Iesus into the hall of the hie Priest. [16] But Peter stode at the dore without. Then went out that other disciple which was knowen vnto the hie Priest, and spake to the mayd that kept the dore, and broght in Peter. [17] Then sayd the mayde that kept the dore

RHEIMS—1582.

IESVS had often resorted thither together vvith his Disciples. [3] Iudas therfore hauing receiued the band of men, and of the cheefe Priests and the Pharisees, ministers, commeth thither vvith lanternes and torches and vveapons. [4] IESVS therfore knovving al things that should come vpon him, vvent forth, and said to them, Vvhom seeke ye? [5] they ansvvered him, IESVS of Nazareth. IESVS saith to them, I am he. And Iudas also that betraied him, stoode vvith them. [6] As sone therfore as he said to them, I am he: they vvent backvvard, and fel to the ground. [7] Againe therfore he asked them, Vvhom seeke ye? And they said, IESVS of Nazareth. [8] IESVS ansvvered, I haue told you, that I am he. if therfore you seeke me, let these goe their vvaies. [9] That the vvord might be fulfilled vvhich he said, That of them vvhom thou hast giuen me, I haue not lost any. [10] Simon Peter therfore hauing a svvord, drevve it out: and smote the seruant of the high priest: and cut of his right eare. And the name of the seruant vvas Malchus. [11] IESVS therfore said to Peter, Put vp thy svvord into the scabbard. The chalice vvhich my father hath giuen me, shal not I drinke it? [12] The band therfore and the Tribune and the ministers of the Ievves apprehended IESVS, and bound him: [13] and they brought him to Annas first, for he vvas father in lavv to Caiphas, vvho vvas the high priest of that yere. [14] And Caiphas vvas he that had giuen the counsel to the Ievves, That it is expedient that one man die for the people.

[15] And Simon Peter folovved IESVS, and an other disciple. And that Disciple vvas knovven to the high priest, and vvent in vvith IESVS into the court of the high priest. [16] but Peter stoode at the doore vvithout. The other disciple therfore that vvas knovven to the high Priest, vvent forth, and spake to the portresse, and brought in Peter. [17] The vvench therfore that vvas portresse, saith to Peter, Art

AUTHORISED—1611.

resorted thither with his disciples. [3] Iudas then hauing receiued a band of men, and officers from the chiefe Priests and Pharisees, commeth thither with lanternes and torches, and weapons. [4] Iesus therefore knowing all things that should come vpon him, went foorth, and sayd vnto them, Whom seeke ye? [5] They answered him, Iesus of Nazareth. Iesus saith vnto them, I am he. And Iudas also which betrayed him, stood with them. [6] Assoone then as he had said vnto them, I am he, they went backeward, and fell to the ground. [7] Then asked hee them againe, Whom seeke yee? And they said, Iesus of Nazareth. [8] Iesus answered, I haue told you that I am he: If therefore ye seeke me, let these goe their way: [9] That the saying might bee fulfilled which hee spake, Of them which thou gauest me, haue I lost none. [10] Then Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut off his right eare: The seruants name was Malchus. [11] Then said Iesus vnto Peter, Put vp thy sword into the sheath: the cup which my Father hath giuen me, shall I not drinke it?

[12] Then the band and the captaine, and officers of the Iewes, tooke Iesus, and bound him, [13] And led him away to Annas first, (for he was father in law to Caiaphas) which was the high Priest that same yeere. [14] Now Caiaphas was he which gaue counsell to the Iewes, that it was expedient that one man should die for the people.

[15] And Simon Peter followed Iesus, and so did another disciple: that disciple was knowen vnto the high Priest, and went in with Iesus into the palace of the high Priest. [16] But Peter stood at the doore without. Then went out that other disciple, which was knowen vnto the high Priest, and spake vnto her that kept the doore, and brought in Peter. [17] Then saith the damosel that kept the doore vnto

'καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;' Λέγει ἐκεῖνος, 'Οὐκ εἰμί.'
18 *Εἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψύχος ἦν,*
καὶ ἐθερμαίνοντο· ἦν δὲ [v] *μετ' αὐτῶν ὁ Πέτρος| ἑστὼς καὶ θερμαινόμενος.* 19 *'Ο οὖν*
ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς
αὐτοῦ. 20 *ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, 'Ἐγὼ παῤῥησίᾳ* [w] *ἐλάλησα| τῷ κόσμῳ· ἐγὼ*
'πάντοτε ἐδίδαξα [x] *ἐν συναγωγῇ καὶ| ἐν τῷ ἱερῷ, ὅπου* [y] *πάντοτε| οἱ Ἰουδαῖοι*
'συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. 21 *Τί με* [z] *ἐπερωτᾷς;| ἐπερώτησον|*
'τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἴδασιν ἃ εἶπον ἐγώ.' 22 *Ταῦτα δὲ*
αὐτοῦ εἰπόντος, εἷς τῶν ὑπηρετῶν παρεστηκὼς ἔδωκε ῥάπισμα τῷ Ἰησοῦ, εἰπών,
'Οὕτως ἀποκρίνῃ τῷ ἀρχιερεῖ;' 23 *Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, 'Εἰ κακῶς ἐλάλησα,*
'μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;' 24 *Ἀπέστειλεν* [b] *αὐτὸν ὁ*

[v] Alex. *καὶ ὁ Πέτρος μετ' αὐτῶν.* [w] Alex. *λελάληκα.* [x] Rec. *ἐν τῇ σ. κ.* [y] Rec. *πάντοθεν.* Alex. *πάντες.* Const. *πάντοτε.* [z] Alex. *ἐρωτᾷς.* [a] Alex. *ἐπερώτησον.* [b] Alex. *ἀπέστειλεν οὖν.*

WICLIF—1380.

thou art also of this mannes disciplis? he seide, I am not, 18 ȝ the seruauntis and mynystris stoden at the colis for it was coold, and thei warmeden hem, and petir was with hem, stondynge and warmynge hym,

19 and the bischop axed ihesus of hise disciplis: and of his techynge, 20 ihesus answerid to hym, I haue spokun openly to the world, I tauȝte euermore in the synagoge and in the temple, whidir alle the iewis camen to gidre and in hidlis, I spake no thing, 21 what axist thou me? axe hem that herden: what I haue spokun to hem, lo thei witen what thingis I haue seide, 22 whanne he hadde seide these thingis oon of the mynystris stondynge, nyȝ, ȝaf a buffat to ihesus and seide, answerist thou so to the bischope? 23 ihesus answerid to hym, if I haue spokun yuel, bere thou witnessynge of yuel, but if I seide wel: whi smytist thou me? 24 and annas sente hym bounden to caifas the bischop,

25 and Symount petir stode and warmed hym, and thei seiden to hym, whether also thou art hise disciple? he denyed and seide, I am not, 26 oon of the bischopis seruauntis cosyn of hym whos eere petir kitte of: seide, whether I saie thee not in the ȝerde with hym? 27 and petir eftsone denyed, and anoon the cok crewe,

28 thanne thei ledden ihesus to caifas in to the moot halle, and it was eerli, and thei entriden not in to the moot-halle: that thei schulden not be defoulid, but that thei schuln ete pask, 29 therfor pilat wente out with outforth to hem: and seide, what accusynge brynge ȝe aȝens this man? 30 thei answeriden: and seiden to hym, if this were not a mysdoer, we hadden not bitakun hym to thee, 31 thanne pilat seith to hem, take ȝe hym, and deme ȝe hym aftir ȝoure lawe, and the iewis

hidlis, *private.* witen, *know.* yuel, *evil.* ȝerde, *yard, or garden.* eftsone, *or* efte, *again.* moot halle, *court, or town hall.* deme, *judge.*

TYNDALE—1534.

not thou one of this mannes disciples? He sayde: I am not. 18 The servauntes and the ministres stode there, and had made a fyre of coles: for it was colde: and they warmed them selves. Peter also stode amonge them and warmed him selfe.

19 The hye preste axed Iesus of his disciples and of his doctrine. 20 Iesus answered him: I spake openly in the worlde. I ever taught in the synagoge and in the temple whyther all the Iewes resorted, and in secrete have I sayde nothynge: 21 Why axest thou me? Axe them whiche hearde me, what I sayde vnto them. Beholde they can tell what I sayde. 22 When he had thus spoken, one of the ministres which stode by, smote Iesus on the face sayinge: answerest thou the hye preste so? 23 Iesus answered him. If I have evyll spoken, beare witnes of the evyll: yf I have well spoken, why smytest thou me? 24 And Annas sent him bounde vnto Caiphas the hye preste.

25 Simon Peter stode and warmed him selfe. And they sayde vnto him: arte not thou also one of his disciples? He denyed it, and sayde: I am not. 26 One of the servauntes of the hye preste (his cosyn whose eare Peter smote of) sayde vnto him: dyd not I se the in the garden with him? 27 Peter denyed it agayne: and immediatly the cocke crewe.

28 Then led they Iesus from Cayphas into the hall of iudgement. It was in the mornynge, and they them selves went not into the iudgement hall lest they shuld be defyled, but that they myght eate the paschall lambe. 29 Pylate then went out vnto them and sayde: what accusacion bringe ye agaynste this man? 30 They answered and sayd vnto him. If he were not an evyll doar, we wolde not have delyvered him vnto the. 31 Then sayd Pylate vnto them: take ye him, and iudge him after youre awne lawe. Then the Iewes

CRANMER—1539.

mannes dyscyples? He sayde: I am not. 18 The seruauntes and the minysters stode there, which had made a fyer of coles: for it was colde, and they warmed them selues. Peter also stode amonge them, and warmed hym.

19 The hye preste then asked Iesus of hys dyscyples and of hys doctryne. 20 Iesus answered hym: I spake openly in the world. I euer taught in the Synagoge, and in the temple, whyther all the Iewes resorte, and in secret haue I sayde nothynge: 21 Why askest thou me? Aske them whych hearde me, what I haue sayd vnto them. Beholde, they can tell what I sayd. 22 When he had thus spoken, one of the mynysters whych stode by, smote Iesus on the face, sayinge: answerest thou the hye preaste so? 23 Iesus answered hym: If I haue euyll spoken, beare witnes of the euyll: But yf I haue well spoken, why smyttest thou me? 24 And Annas sent hym bounde vnto Cayphas the hye preste.

25 Symon Peter stode, and warmed him selfe Then sayde they vnto hym: art not thou also one of hys dyscyples? He denyed it, and sayde: I am not. 26 One of the seruauntes of the hye prestes (hys cosyn whose eare Peter smote of) sayd vnto hym: dyd not I se the in the garden wyth him? 27 Peter therfore denyed agayne: and immediatly the cocke crewe. 28 Then led they Iesus from Cayphas into the hall of iudgement. It was in the mornynge, and they them selues went not into the iudgement hall lest they shuld be defyled, but that they might eate Passeouer. 29 Pilate then went out vnto them and sayde: what accusacyon brynge ye agaynste thys man? 30 They answered and sayd vnto him: If he were not an euyll doar, we wolde not haue delyuered him vnto the. 31 Then sayd Pylate vnto them: take ye hym, and iudge him after youre awne lawe. The Iewes therfore sayd vnto

Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα. [25] *Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ, 'Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ;' Ἠρνήσατο* [c] *ἐκεῖνος, καὶ εἶπεν, 'Οὐκ εἰμί.'* [26] *Λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψε Πέτρος τὸ ὠτίον, 'Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' 'αὐτοῦ;'* [27] *Πάλιν οὖν ἠρνήσατο* [d] *ὁ Πέτρος,| καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.*

[28] *Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον. (ἦν δὲ* [e] *πρωΐα!·) καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ'* [f] *ἵνα| φάγωσι τὸ πάσχα.* [29] *ἐξῆλθεν οὖν ὁ Πιλάτος* [g] *πρὸς αὐτοὺς,| καὶ* [h] *εἶπε,| 'Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;'* [30] *Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, 'Εἰ μὴ 'ἦν οὗτος κακοποιὸς, οὐκ ἄν σοι παρεδώκαμεν αὐτόν.'* [31] *Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, 'Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν.' Εἶπον οὖν αὐτῷ*

[a] Alex. *ἐρώτησον.* [b] Rec. + *οὖν.* [c] Const. + *οὖν.* [d] Alex. Πέτρος. [e] Alex. *πρωΐ.* [f] Alex. = *ἵνα.* [g] Alex. *ἔξω πρὸς αὐτούς.* [h] Alex. *φησίν.*

GENEVA—1557.

vnto Peter, Art not thou also one of this mans disciples? He sayd, I am not.

[18] And the seruantes and officers stode there, which had made a fyre of coles, for it was colde, and they warmed them selues. And Peter also stode among them and warmed *hym selfe*. [19] The hye Priest then asked Iesus of his disciples, and of his doctrine. [20] Iesus answered him. I spake openly to the world, I euer taught in the Synagoge and in the temple, whyther all the Iewes resorte, and in secret haue I sayd nothyng. [21] Why askest thou me? aske them which heard me what I sayd vnto them: beholde, they can tel what I sayd. [22] When he had thus spoken, one of the officiers which stode by, smote Iesus with his rod, saying, Answerest thou the hye Prieste so? [23] Iesus answered him, If I haue euyl spoken, beare witnes of the euyl: but if I haue wel spoken, why smytest thou me? [24] (Now Annas had sent him bounde vnto Caiáphas the hie Prieste)

[25] And Simon Peter stode and warmed him selfe. and they sayd vnto him, Art not thou also one of his disciples? He denied *it*, and sayd, I am not. [26] One of the seruantes of the hye Prieste, his cosyn whose eare Peter smote of, sayd vnto him, Did not I se thee in the garden with him? [27] Peter then denied agayne, and immediately the cocke crewe. [28] Then led they Iesus from Caiáphas into the hall of Iudgement. It was in the morning, and they them selues went not into the Iudgement hall, lest they should be defiled, but that they myght eat the Paschal *lambe*. [29] Pilate then went out vnto them, and sayd, What accusation bring ye against this man? [30] They *answered* and sayd vnto him, If he were not an euyl doer, we would not haue deliuered him vnto thee. [31] Then sayd Pilate vnto them, Take ye him, and iudge hym after your owne lawe.

RHEIMS—1582.

not thou also of this mans disciples? He saith to her, I am not. [18] And the seruants and ministers stoode at a fire of coles, because it vvas cold, and vvarmed them selues. And vvith them vvas Peter also standing, and vvarming him self.

[19] The high priest therfore asked IESVS of his disciples, and of his doctrine. [20] IESVS ansvvered him, I haue openly spoken to the vvorld: I haue alvvaies taught in the synagogue, and in the temple vvhither al the Ievves resort together: and in secrete I haue spoken nothing. [21] Vvhy askest thou me? aske them that haue heard vvhat I haue spoken vnto them: behold they knovv vvhat things I haue said. [22] Vvhen he had said these things, one of the ministers standing by, gaue IESVS a blovv, saying, Ansvverest thou the high priest so? [23] IESVS ansvvered him, If I haue spoken il, giue testimonie of euil: but if vvel, vvhy strikest thou me?

[24] And Annas sent him bound to Caiphas the high priest. [25] And Simon Peter vvas standing, and vvarming him self. They said therfore to him, Art not thou also of his disciples? He denied and said: I am not. [26] One of the seruants of the high priest saith to him, his cosin vvhose eare Peter did cut of, Did not I see thee in the garden with him? [27] Againe therfore Peter denied: and forthvvith the cocke crevve.

[28] They therfore bring IESVS from Caiphas into the Palace. And it vvas morning: and they vvent not in into the Palace, that they might not be contaminated, but that they might eate the Pasche. [29] Pilate therfore vvent forth to them vvithout, and said, Vvhat accusation bring you against this man? [30] They ansvvered and said to him, If he vvere not a malefactour, vve vvould not haue deliuered him vp to thee. [31] Pilate therfore said to them, Take him you, and according to your lavv iudge him. The

AUTHORISED—1611.

Peter, Art not thou also one of this mans disciples? He sayth, I am not. [18] And the seruants and officers stood there, who had made a fire of coales, (for it was colde) and they warmed themselues: and Peter stood with them, and warmed himselfe.

[19] The high Priest then asked Iesus of his disciples, and of his doctrine. [20] Iesus answered him, I spake openly to the world, I euer taught in the Synagogue, and in the Temple, whither the Iewes alwayes resort, and in secret haue I said nothing: [21] Why askest thou me? Aske them which heard me, what I haue said vnto them: behold, they know what I said. [22] And when hee had thus spoken, one of the officers which stood by, stroke Iesus [α] with the palme of his hand, saying, Answerest thou the hie priest so? [23] Iesus answered him, If I haue spoken euill, beare witnesse of the euill: but if well, why smitest thou me? [24] Now Annas had sent him bound vnto Caiaphas the high Priest. [25] And Simon Peter stood and warmed himselfe: They said therefore vnto him, Art not thou also one of his disciples? Hee denied it, and said, I am not. [26] One of the seruants of the high Priests (being his kinsman whose eare Peter cut off) saith, Did not I see thee in the garden with him? [27] Peter then denied againe, and immediatly the cocke crew.

[28] Then led they Iesus from Caiaphas vnto [β] the hall of Iudgement: And it was earely, and they themselues went not into the Iudgement hall, lest they should be defiled: but that they might eate the Passeouer. [29] Pilate then went out vnto them, and said, What accusation bring you against this man? [30] They answered, and said vnto him, If he were not a malefactor, we would not haue deliuered him vp vnto thee. [31] Then said Pilate vnto them, Take ye him, and iudge him according to your law. The Iewes

[α] *Or*, with a rod. [β] *Or*, Pilates house.

οἱ Ἰουδαῖοι, ‘Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·’ 32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. 33 Εἰσῆλθεν οὖν [i]εἰς τὸ πραιτώριον πάλιν| ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ ‘Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;’ 34 Ἀπεκρίθη [k]αὐτῷ| ὁ Ἰησοῦς, ‘Ἀφ’ ἑαυτοῦ σὺ ‘τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ;’ 35 Ἀπεκρίθη ὁ Πιλάτος, ‘Μήτι ἐγὼ ‘Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;’ 36 Ἀπεκρίθη [l]ὁ| Ἰησοῦς, ‘Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ‘ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται [m]ἂν οἱ ἐμοὶ ἠγωνίζοντο,| ‘ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.’ 37 Εἶπεν οὖν αὐτῷ ὁ Πιλάτος, ‘Οὐκοῦν βασιλεὺς εἶ σύ;’ Ἀπεκρίθη ὁ Ἰησοῦς, ‘Σὺ ‘λέγεις, ὅτι βασιλεύς εἰμι [n]ἐγώ.| ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα

[i] Alex. πάλιν εἰς τ. π. [k] Alex. = αὐτῷ. [l] Alex. = ὁ. [m] Alex. οἱ ἐμοὶ ἠγωνίζοντο ἄν. [n] Alex. = ἐγώ.

WICLIF—1380.

seiden to hym/ it is not leful to us to sle ony man. 32 that the word of ihesus schulde be fulfillid whiche he seide/ signyfiynge bi what deeth he schulde die/ 33 therfor eftsone pilat entrid in to the mote halle, and clepid ihesus ȝ seide to hym/ art thou kyng of iewis? 34 ihesus answerid and seide to hym/ seist thou this thing of thi silf: ether other han seide to thee of me? 35 pilat answerid/ whether I am a iewe? thi folk and bischopis bitokun thee to me. what hast thou don? 36 ihesus answerid/ my kingdom is not of this world/ if my kyngdom were of this world, my mynystris schulden stryue, that I schulde not be takun to the iewis/ but now my kyngdom is not here.

37 and so pilat seide to hym/ thanne thou art a kyng. ihesus answerid/ thou seist, that I am a kyng/ to this thing I am borne, and to this I am comen in to the world to bere witnessynge to truthe/ eche that is of truthe herith my vois/ 38 pilat seith to hym/ what is truthe? and whanne he hadde seid this thing/ efte he wente out to the iewis, and seide to hem/ I fynde no cause in hym. 39 but it is a custum to ȝou that I delyuer oon to ȝou in pask/ therfor wole ȝe that I delyuer to ȝou the kyng of iewis? 40 alle crieden eftsone and seiden/ not this: but baraban/ and barabas was a theef.

19. THERFOR pilat toke thanne ihesus ȝ scourgid/ 2 ȝ knyȝtis writhen a crowne of thornes and setten on his heed/ and diden aboute hym a clothe of purpur, and camen to hym 3 and seiden/ heil king of iewis. and thei ȝauen to hym buffattis/ 4 eftsone pilat wente out: and seide to hem/ lo I brynge hym out to ȝou: that ȝe knowe that I fynde no cause in hym/

eftsone *or* efte, *again*. mote halle, *court*, or, *town hall*. clepid, *called*. knyȝtis, *soldiers*.

TYNDALE—1534.

sayde vnto him. It is not lawfull for vs to put eny man to deeth. 32 That the wordes of Iesus myght be fulfilled which he spake/ signifyinge what deeth he shuld dye.

33 Then Pylate entred into the iudgement hall agayne/ and called Iesus/ and sayd vnto him: arte thou the kynge of the Iewes? 34 Iesus answered: sayst thou that of thy selfe/ or dyd other tell it the of me: 35 Pylate answered: Am I a Iewe? Thyne awne nacion and hye prestes have delyvered the vnto me. What hast thou done? 36 Iesus answered: my kyngdome is not of this worlde. Yf my kyngdome were of this worlde/ then wolde my ministres suerly fight/ that I shuld not be delyvered to the Iewes/ but now is my kyngdome not from hence. 37 Pylate sayde vnto him: Arte thou a kynge then? Iesus answered: Thou sayst that I am a kynge. For this cause was I borne/ and for this cause came I into the worlde that I shuld beare witnes vnto the trueth. And all that are of the trueth heare my voyce. 38 Pilate sayde vnto him: what thinge is trueth? And when he had sayd that/ he went out agayne vnto the Iewes/ and sayde vnto them: I fynde in him no cause at all. 39 Ye have a custome/ that I shuld delyver you one lowsse at ester. Will ye that I lowse vnto you the kynge of the Iewes. 40 Then cryed they all agayne sayinge: Not him/ but Barrabas/ that Barrabas was a robber.

19. THEN Pylate toke Iesus and scourged him. 2 And the soudiers wounde a croune of thornes and put it on his heed. And they dyd on him a purple garment/ 3 and sayd: hayll kynge of the Iewes: and they smote him on the face. 4 Pylate went forthe agayne/ and sayde vnto them: beholde I bringe him forth to you/ that ye maye knowe/ that I fynde no faute in

CRANMER—1539.

him: It is not lawfull for vs to put eny man to deeth. 32 That the wordes of Iesus might be fulfilled which he spake, signifying, what deeth he shuld dye.

33 Then Pylate entred into the iudgement hall agayne, and called Iesus, and sayd vnto hym: art thou the kynge of the Iewes? 34 Iesus answered: sayst thou that of thy selfe, or dyd other tell it the of me? 35 Pylate answered: Am I a Iew? Thyne awne nacyon and hye prestes haue delyuered the vnto me. What hast thou done? 36 Iesus answered: my kyngdome is not of thys worlde. Yf my kingdome were of this worlde, then wolde my minysters suerly fyght, that I shulde not be delyuered to the Iewes, but now is my kyngdome not from hence. 37 Pylate therfore sayd vnto hym: Art thou a kynge then? Iesus answered: thou sayst that I am a kynge. For thys cause was I borne, and for thys cause came I into the worlde, that I shulde beare witnes vnto the trueth. And all that are of the trueth, heare my voyce. 38 Pylate sayd vnto him: what thinge is trueth? And when he had sayd thys, he went out agayne vnto the Iewes, and sayeth vnto them: I fynde in him no cause at all? 39 Ye haue a custome, that I shulde delyuer you one loose at easter. Wyll ye that I lose vnto you the kynge of the Iewes? 40 Then cryed they all agayne, sayinge: Not hym, but Barrabas: the same Barrabas was a murtherer.

19. THEN Pylate toke Iesus therfore, and scourged hym. 2 And the soudiers wounde a croune of thornes, and put it on hys heed. And they dyd on hym a purple garment, (*and came vnto hym*) 3 and sayd: hayll kynge of the Iewes: and they smote hym on the face: 4 Pylate went forth agayne, and sayde vnto them: beholde, I bringe hym forth to you, that ye maye knowe, that I fynde no faute in him.

ˊ εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει
ˊ μου τῆς φωνῆς.ˊ [38] *Λέγει αὐτῷ ὁ Πιλάτος, ˊΤί ἐστιν ἀλήθεια;ˊ Καὶ τοῦτο εἰπὼν,*
πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, ˊἘγὼ οὐδεμίαν αἰτίαν
ˊ εὑρίσκω ἐν αὐτῷ. [39] *ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἕνα* [o] *ὑμῖν ἀπολύσω| ἐν τῷ*
ˊ πάσχα· βούλεσθε οὖν [p] *ὑμῖν ἀπολύσω| τὸν βασιλέα τῶν Ἰουδαίων;ˊ* [40] *Ἐκραύ-*
γασαν οὖν πάλιν [q] *πάντες,| λέγοντες, ˊΜὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν·ˊ ἦν δὲ*
ὁ Βαραββᾶς λῃστῆς. XIX. *Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ*
ἐμαστίγωσε. [2] *καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ*
τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν. [3] [r] *καὶ ἔλεγον,| ˊΧαῖρε, ὁ*
ˊ βασιλεὺς τῶν Ἰουδαίων·ˊ καὶ ἐδίδουν αὐτῷ ῥαπίσματα. [4] [s] *Ἐξῆλθεν οὖν| πάλιν ἔξω*
ὁ Πιλάτος, καὶ λέγει αὐτοῖς, ˊἼδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ

[o] Alex. *ἀπολύσω ὑμῖν.* [p] Alex. *ἀπολύσω ὑμῖν.* [q] Alex. = *πάντες.* [r] Alex. *καὶ ἤρχοντο πρὸς αὐτὸν κ. ἔ.* [s] Alex. *Καὶ ἐξῆλθε* s. *Ἐξῆλθε.*

GENEVA—1557.

then the Iewes sayd vnto him, It is not lawful for vs to put any man to death. [32] That the wordes of Iesus might be fulfilled which he spake, signifiing what death he should dye. [33] Then Pilate entred into the Iudgement hall againe, and called Iesus, and sayd vnto hym, Art thou the Kyng of the Iewes? [34] Iesus answered, Sayst thou that of thy selfe, or dyd other tel it thee of me? [35] Pilate answered, Am I a Iewe? Thyne owne nation, and the hye Priestes haue deliuered thee vnto me. What hast thou done? [36] Iesus answered, My kingdome is not of this world: if my kyngdome were of this worlde, then would my seruants suerly fyght, that I shulde not be deliuered to the Iewes: but now is my kyngdome not from hence.

[37] Pilate then sayd vnto hym, Art thou a Kyng then? Iesus answered, Thou sayest that I am a kyng: for this cause am I borne, and for this cause came I into the world, that I should beare wytnes vnto the trueth: euery one that is of the trueth, heareth my voyce. [38] Pilate sayd vnto hym, What is trueth? And when he had sayd that, he went out agayne vnto the Iewes, and sayd vnto them, I fynde in him no cause at all. [39] Ye haue a custome, that I shulde deliuer you one loose at Easter, wyl ye then that I loose vnto you the Kyng of the Iewes? [40] Then cried they all agayne, saying, Not hym, but Barabbas: and that Barabbas was a murtherer.

19. THEN Pilate toke Iesus and scourged him. [2] And the souldiers wound a croune of thornes and put it on his head, and they dyd on hym a purple garment. [3] And sayd, Hayl Kyng of the Iewes. And they smote him with their staues. [4] Then Pilate went forth agayne, and sayd vnto them, Behold, I bring him forth to you, that ye may knowe, that I fynde no

RHEIMS—1582.

Ievves therfore said to him, It is not lavvful for vs to kil any man. [32] That the vvord of IESVS might be fulfilled vvhich he said, signifying what death he should die.

[33] Pilate therfore vvent into the Palace againe, and called IESVS, and said to him, Art thou the king of the Ievves? [34] IESVS ansvvered, Saiest thou this of thy self, or haue others told it thee of me? [35] Pilate answered, Vvhy, am I a Iewe? Thy nation, and the cheefe priests haue deliuered thee vp to me: vvhat hast thou done? [36] IESVS ansvvered, My kingdom is not of this vvorld. if my kingdom vvere of this vvorld, my ministers verily vvould striue that I should not be deliuered to the Ievves. but novv my kingdom is not from hence. [37] Pilate therfore said to him, Art thou a king then? IESVS ansvvered, Thou saiest, that I am a king. For this vvas I borne, and for this came I into the vvorld: that I should giue testimonie to the truth. Euery one that is of the truth, heareth my voice. [38] Pilate saith to him, Vvhat is truth?

And vvhen he had said this, he vvent forth againe to the Ievves, and saith to them, I finde no cause in him. [39] But you haue a custome that I should release one to you in the Pasche: vvil you therfore that I release vnto you the king of the Ievves? [40] They al therefore cried againe, saying, Not him but Barabbas. And Barabbas vvas a theefe.

19. THEN therfore Pilate tooke IESVS, and scourged him. [2] And the souldiars platting a crovvne of thornes, put it vpon his head: and they put about him a purple garment. [3] And they came to him, and said, Haile king of the Ievves, and they gaue him blovves. [4] Pilate vvent forth againe, and saith to them, Behold I bring him forth vnto you, that you may knovv that I finde no cause in him.

AUTHORISED—1611.

therefore said vnto him, It is not lawfull for vs to put any man to death: [32] That the saying of Iesus might be fulfilled, which hee spake, signifying what death he should die. [33] Then Pilate entred into the Iudgement hall againe, and called Iesus, and said vnto him, Art thou the King of the Iewes?

[34] Iesus answered him, Sayest thou this thing of thy selfe? or did others tell it thee of me? [35] Pilate answered, Am I a Iew? Thine owne nation, and the chiefe Priests haue deliuered thee vnto mee: What hast thou done? [36] Iesus answered, My kingdome is not of this world: if my kingdome were of this world, then would my seruants fight, that I should not be deliuered to the Iewes: but now is my kingdome not from hence. [37] Pilate therefore said vnto him, Art thou a King then? Iesus answered, Thou saiest that I am a King. To this ende was I borne, and for this cause came I into the world, that I should beare witnesse vnto the trueth: euery one that is of the trueth heareth my voyce.

[38] Pilate saith vnto him, What is trueth? And when hee had said this, he went out againe vnto the Iewes, and saith vnto them, I find in him no fault at all. [39] But yee haue a custome that I should release vnto you one at the Passeouer: will ye therefore that I release vnto you the king of the Iewes? [40] Then cried they all againe, saying, Not this man, but Barabbas. Now Barabbas was a robber,

19. THEN Pilate therfore tooke Iesus, and scourged him. [2] And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple robe, [3] And said, haile king of the Iewes and they smote him with their hands. [4] Pilate therefore went foorth againe, and saith vnto them, Behold, I bring him foorth to you, that yee may

‘ οὐδεμίαν αἰτίαν εὑρίσκω.’ 5 (Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ἱμάτιον.) καὶ λέγει αὐτοῖς, ‘ Ἴδε ὁ ἄνθρωπος.’ 6 Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, ‘ Σταύρωσον, ‘ σταύρωσον [t] αὐτόν.’ | Λέγει αὐτοῖς ὁ Πιλάτος, ‘ Λάβετε αὐτὸν ὑμεῖς καὶ σταυ- ‘ ρώσατε· ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν.’ 7 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, ‘ Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον [u] ἡμῶν | ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν ‘ υἱὸν [v] Θεοῦ ἐποίησεν.’

8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη, 9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, ‘ Πόθεν εἶ σύ;’ Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. 10 λέγει [w] οὖν | αὐτῷ ὁ Πιλάτος, ‘ Ἐμοὶ οὐ λαλεῖς; ‘ οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολῦσαί σε;’ 11 Ἀπεκρίθη [x] [y] ὁ | Ἰησοῦς, ‘ Οὐκ εἶχες ἐξουσίαν [z] οὐδεμίαν κατ᾽ ἐμοῦ | εἰ μὴ ἦν

[t] Rec. = αὐτὸν. [u] Alex. = ἡμῶν. [v] Rec. + τοῦ. [w] Alex. = οὖν. [x] Alex. + αὐτῷ. [y] Alex. = ὁ. [z] Alex. κατ᾽ ἐμοῦ οὐδεμίαν. [a] Alex. ἐκραύγαζον s. ἐκραύγασαν.

WICLIF — 1380.

5 and so ihesus wente out beringe a crowne of thornes: and a cloth of purpur, and he seith to hem, lo the man, 6 but whanne the bischopis and mynystris hadden seen hym thei crieden and seiden, crucifie crucifie hym. pilat seith to hem, take ȝe hym, and crucifie, for I fynde no cause in hym. 7 the iewis answeriden to him, we han a lawe, and bi the lawe he owith to die: for he made hym goddis sone,

8 therfor whanne pilat hadde herde this word he dredde the more. 9 and he wente in to the moothalle eftsone, and seide to ihesus, of whennes art thou? but ihesus ȝaf noon answere to hym, 10 pilat seith to hym, spekist thou not to me, woost thou not that I haue power to crucifie thee, and I haue power to delyuer thee? 11 ihesus answerid, thou schuldist not haue power aȝens me, but it were ȝouun to thee fro aboue, therfor he that bitoke me to thee, hath the more synne, 12 fro that tyme pilat souȝte to delyuere him, but the iewis crieden and seiden, if thou delyuerist this thou art not the emperouris frend, for eche man that makith hym silf kyng, aȝenseith the emperrour. 13 and pilat whanne he hadde herd these wordis, ladde ihesus forth and satte for domesman in a place that is seid licostratos, but in ebrewe golgatha, 14 and it was pask euene as it were the sixte our. and he seith to the iewis, lo ȝoure kyng, 15 but thei crieden: and seiden, take awey, take awey, crucifie hym, pilat seith to hem, schal I crucifie ȝoure kyng: the bisschopis answeriden, we han no kyng: but the emperour. 16 and thanne pilat bitook him to hem: that he schulde be crucified,

and thei token ihesus ȣ ledden hym out, 17 and he bare to hym silf a cros: and wente out in to that place, that is seid of caluarie, in ebrewe golgatha, 18 where thei

moot halle, *court house*. eftsone, *again*. woost, *knowest*. aȝens, *against*. aȝenseith, *gainsays*. domesman, *judge*.

TYNDALE — 1534.

him. 5 Then came Iesus forthe wearynge a croune of thorne and a robe of purple. And Pylate sayd vnto them: beholde the man. 6 When the hye Prestes and ministres sawe him, they cryed sayinge: crucify him, crucify him. Pylate sayde vnto them. Take ye him and crucify him: for I fynde no cause in him. 7 The Iewes answered him. We have a lawe, and by oure lawe he ought to dye: because he made him selfe the sonne of God.

8 When Pylate hearde that sayinge, he was the moare afrayde, 9 and went agayne into the iudgment hall, and sayde vnto Iesus: whence arte thou? But Iesus gave him none answere. 10 Then sayde Pylate vnto him. Speakest thou not vnto me? knowest thou not that I have power to crucify the, and have power to lowse the? 11 Iesus answered: Thou couldest have no power at all agaynst me, except it were geven the from above. Therfore he that delyvered me vnto the, is moare in synne. 12 And from thence forthe sought Pylate meanes to lowse him: but the Iewes cryed sayinge: yf thou let him goo, thou arte not Cesars frende. For whosoever maketh him selfe a kynge, is agaynst Cesar.

13 When Pylate hearde that sayinge, he brought Iesus forthe, and sate doune to geve sentence, in a place called the pavement: but in the Hebrue tonge, Gabbatha. 14 It was the Saboth even which falleth in the ester fest, and aboute the sixte houre. And he sayde vnto the Iewes: beholde youre kynge. 15 They cryed, awaye with him, awaye with him, crucify him. Pylate sayde vnto them. Shall I crucify youre kynge? The hye Prestes answered: we have no kynge but Cesar. 16 Then delyvered he him vnto them, to be crucified.

And they toke Iesus and led him awaye. 17 And he bare his crosse, and went forthe into a place called the place of deed mens sculles, which is named in Hebrue, Golgatha. 18 Where they crucified him and

CRANMER — 1539.

5 Then came Iesus forth, wearynge a croune of thorne, and a robe of purple. And he sayeth vnto them: beholde the man. 6 When the hye Prestes therfore and ministers sawe hym, they cryed sayinge: crucyfy him, crucify him. Pylate sayeth vnto them: Take ye hym, and crucify him: for I fynde no cause in hym. 7 The Iewes answered him: We haue a lawe, and by oure lawe he ought to dye: because he made him self the sonne of God. 8 When Pylate hearde that sayinge, he was the moare afrayde, 9 and went agayne into the iudgement hall, and sayeth vnto Iesus: whence art thou? But Iesus gaue him none answere. 10 Then sayd Pylate vnto him: Speakest thou not vnto me? Knowest thou not, that I haue power to crucyfy the, and haue power to loose the? 11 Iesus answered: Thou couldest haue no power at all agaynst me, except it were geuen the from aboue. Therfore he that deliuered me vnto the, hath the more synne. 12 And from thence forth sought Pylate meanes to loose hym: but the Iewes cryed sayinge: yf thou let him go, thou art not Cesars frende. For whosoeuer maketh hym selfe a kynge, is agaynst Cesar.

13 When Pylate hearde that sayinge, he brought Iesus forth, and sate downe to geue sentence, in a place that is called the pauement: but in the Hebrue tonge, Gabbatha. 14 It was the preparyng daye of the easter, aboute the syxte houre. And he sayeth vnto the Iewes: beholde youre king? 15 They cryed, awaye with him, awaye with him, crucifye him. Pilate sayeth vnto them: shall I crucifye your kyng? The hye prestes answered: we haue no kyng but Cesar: 16 Then delyuered he hym vnto them, to be crucyfyed.

And they toke Iesus, and led hym away: 17 And he bare hys crosse, and went forth into a place, which is called the place of deed mens sculles. But in Hebrue, Golgotha: 18 where they crucyfyed hym, and

'σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς με σοι μείζονα ἁμαρτίαν ἔχει.'
12 *Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐτόν. οἱ δὲ Ἰουδαῖοι* [a] *ἔκραζον| λέγοντες,*
'Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος. πᾶς ὁ βασιλέα [b] *ἑαυτὸν|*
'ποιῶν, ἀντιλέγει τῷ Καίσαρι.' 13 *Ὁ οὖν Πιλάτος ἀκούσας* [c] *τοῦτον τὸν λόγον,|*
ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ [d] *τοῦ| βήματος, εἰς τόπον λεγόμενον*
Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ· 14 *(ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα* [e] *δὲ|*
[f] *ὡσεὶ| ἕκτη·) καὶ λέγει τοῖς Ἰουδαίοις, 'Ἴδε ὁ βασιλεὺς ὑμῶν.'* 15 *Οἱ δὲ ἐκραύ-*
γασαν, 'Ἆρον, ἆρον, σταύρωσον αὐτόν.' Λέγει αὐτοῖς ὁ Πιλάτος, 'Τὸν βασιλέα
'ὑμῶν σταυρώσω;' Ἀπεκρίθησαν οἱ ἀρχιερεῖς, 'Οὐκ ἔχομεν βασιλέα εἰ μὴ
'Καίσαρα.' 16 *Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ. [g] Παρέλαβον δὲ*
τὸν Ἰησοῦν| [h] *καὶ ἤγαγον.|* 17 *Καὶ βαστάζων τὸν σταυρὸν αὐτοῦ, ἐξῆλθεν εἰς τὸν λεγό-*
μενον Κρανίου τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ· 18 *ὅπου αὐτὸν ἐσταύρωσαν,*

[b] Rec. *αὐτὸν.* [c] Alex. *τῶν λόγων τούτων* s. *τούτων τῶν λόγων.* [d] Alex. = *τοῦ.* [e] Alex. *ἦν* s. = *δὲ.* [f] Alex. *ὡς.* [g] Alex. II. *οὖν. τ. Ἰ.*
[h] Rec. *καὶ ἀπήγαγον* Alex. = *καὶ ἤγαγον.*

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
faute in him. 5 Then came Iesus forth wearing a croune of thorne, and a robe of purple. And *Pilate* sayd vnto them, Behold the man. 6 When the hye Priestes and officiers saw hym, they cryed, saying, Crucifie, crucifie *him*. Pilate sayd vnto them, Take ye him and crucifie *him*: for I finde no faute in him. 7 The Iewes answered him, We haue a lawe, and by our lawe he ought to dye, because he made him selfe the Sonne of God.	5 Iesvs therfore vvent forth carying the crovvne of thornes, and the purple vestiment. And he saith to them, Loe the man. 6 Vvhen the cheefe priests therfore and the ministers had seen him, they cried, saying, Crucifie, crucifie him. Pilate saith to them, Take him you, and crucifie him. for I finde no cause in him. 7 The Ievves ansvvered him, Vve haue a Law: and according to the Law he ought to die, because he hath made him self the sonne of God	know that I find no fault in him. 5 Then came Iesus forth, wearing the crowne of thornes, and the purple robe: and *Pilate* saith vnto them, Behold the man. 6 When the chiefe Priests therefore and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith vnto them, Take ye him, and crucifie him: for I find no fault in him. 7 The Iewes answered him, We haue a law, and by our law he ought to die, because hee made himselfe the Son of God.
8 When Pilate heard that saying, He was the more afrayde. 9 And went agayne into the Iudgement hall, and sayd vnto Iesus, Whence art thou? but Iesus gaue him none answer. 10 Then sayd Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? 11 Iesus answered, Thou couldest haue no power at all agaynst me, except it were geuen thee from aboue: therfore he that deliuered me vnto thee, is the more in synne. 12 And from thence forth, soght Pilate *means* to loose hym: but the Iewes cryed, saying, Yf thou let hym go, thou art not Cæsars friende: for whosoeuer maketh hym selfe a Kyng, is against Cæsar. 13 When Pilate heard that saying, he broght Iesus forthe, and sate downe to geue sentence, in a place called the Pauement, and in Hebrue, Gabbatha. 14 And it was the Preparing day of the Easter, and about the syxt houre: and he sayd vnto the Iewes, Beholde your Kyng. 15 But they cried, Away with him, away with him, crucifie him. Pilate sayd vnto them, Shal I crucifie your King? The hie Priests answered, We haue no Kyng but Cæsar. 16 Then deliuered he hym vnto them, to be crucified. And they toke Iesus, and led hym away. 17 And he bare his crosse, and came into a place called *the place of dead mens* Sculles, in Hebrue Golgotha. 18 Wher they crucified him, and two other	8 Vvhen Pilate therfore had heard this saying, he feared more. 9 And he entred into the Palace againe: and he saith to Iesvs, Vvhence art thou? But Iesvs gaue him no ansvver. 10 Pilate therfore saith to him, Speakest thou not to me? knovvest thou not that I haue povver to crucifie thee, and I haue povver to release thee? 11 Iesvs ansvvered, Thou shouldest not haue any povver against me, vnles it vvere giuen thee from aboue. Therfore he that hath betraied me to thee, hath the greater sinne. 12 From thence forth Pilate sought to release him. But the Ievves cried, saying, If thou release this man, thou art not Cæsars frend. euery one that maketh him self a king, speaketh against Cæsar. 13 But Pilate vvhen he had heard these vvordes, brought forth Iesvs: and he sate in the iudgement seate, in the place that is called Lithóstrotos, and in Hebrevv Gábbatha. 14 And it vvas the Parasceue of Pasche, about the sixt houre, and he saith to the Ievves, Loe your king. 15 But they cried, Avvay, avvay vvith him, crucifie him. Pilate saith to them, Shal I crucifie your king? The cheefe priests ansvvered, Vve haue no king, but Cæsar. 16 Then therfore he deliuered him vnto them for to be crucified. And they tooke Iesvs, and led him forth. 17 And bearing his ovvne crosse he vvent forth into that vvhich is called the place of Caluarie, in Hebrevv Gólgotha. 18 vvhere they crucified him, and	8 When Pilate therefore heard that saying, he was the more afraid, 9 And went againe into the iudgement hall, and saith vnto Iesus, Whence art thou? But Iesus gaue him no answere. 10 Then saith Pilate vnto him, Speakest thou not vnto me? Knowest thou not, that I haue power to crucifie thee, and haue power to release thee? 11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therfore he that deliuered me vnto thee, hath the greater sinne. 12 And from thenceforth Pilate sought to release him: but the Iewes cried out, saying, If thou let this man goe, thou art not Cesars friend: whosoeuer maketh himselfe a king, speaketh against Cesar. 13 When Pilate therefore heard that saying, he brought Iesus foorth, and sate downe in the iudgement seate, in a place that is called the pauement, but in the Hebrew, Gabbatha. 14 And it was the preparation of the Passeouer, and about the sixt houre: and he saith vnto the Iewes, Beholde your King. 15 But they cried out, Away with him, away with him, crucifie him. Pilate saith vnto them, Shall I crucifie your King? The chiefe Priests answered, Wee haue no king but Cesar. 16 Then deliuered he him therfore vnto them to bee crucified: and they tooke Iesus, and led him away. 17 And he bearing his crosse, went foorth into a place called the place of a skull, which is called in the Hebrewe, Golgotha: 18 Where they

καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. [19] *Ἔγραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον, 'Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.'* [20] *Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν [i] ὁ τόπος τῆς πόλεως,| ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστὶ, [k]Ἑλληνιστὶ, Ῥωμαϊστί.|* [21] *ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, 'Μὴ γράφε, Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπε, Βασιλεύς εἰμι τῶν Ἰουδαίων.'* [22] *Ἀπεκρίθη ὁ Πιλάτος· 'Ὃ γέγραφα, γέγραφα.'* [23] *Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἑκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄῤῥαφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου.* [24] *εἶπον οὖν πρὸς ἀλλήλους, 'Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται·'*

[i] Rec. *τῆς πόλεως ὁ τόπος.* [k] Alex. *Ῥωμαϊστὶ, Ἑλληνιστί.* [l] Alex. *ἴδε.* [m] Alex. *ἴδε.*

WICLIF—1380.

crucifieden hym, and other .ij. with hym, oon on this side, ȝ oon on that side, and ihesus in the myddil, [19] and pilat wroot a titil, and sette on the cros, and it was writun, ihesus of nazareth kyng of iewis, [20] therfor many of the iewis redden this titil, for the place where ihesus was crucified: was nyȝ the citee. and it was writun, in ebrewe, greek, and latyn, [21] therfor the bisschopis of the iewis seiden to pilat, nyle thou write kyng of iewis, but for he seide I am kyng of iewis. [22] pilat answerid, that that I haue writun I haue writun,

[23] therfor the knyȝtis whanne thei hadden crucified him: token his clothis, and maden foure partis, to eche knyȝt a part, and a coote. and the cote was with out seem and wouun al aboute, [24] therfor thei seiden togidre, kitte we not it, but cast we lotte whos it is. that the scripture be fulfillid seiynge. thei departiden my clothis to hem, and on my cloth thei casten lotte, and the knyȝtis diden these thingis. [25] But bisidis the cros of ihesus stoden his modir, and the sistir of his modir, marie cleophe, and mari mawdeleyn. [26] therfor whanne ihesus hadde seen his modir, and the disciple stondynge whom he loued, he seith to his modir, womman: lo thi sone, [27] aftirward he seith to the disciple, lo thi modir: and fro that our the disciple took hir in to his modir.

[28] aftirward ihesus witynge, that now alle thingis ben endid: that the scripture be fulfillid he seith, I thrist. [29] and a vessel was sette ful of venegre, ȝ thei leiden in Isope aboute the spounge ful of venegre and putten to his mouthe, [30] therfor whanne ihesus hadde takun the venegre: he seide, it is endid, and whanne his heed was bowid doun, he ȝaf up the goost.

nyȝ, *nigh.* nyle, *not.* knyȝtis, *soldiers.* ȝaf, *gave.* witynge, *knowing.*

TYNDALE—1534.

two other with him on ether syde one, and Iesus in the myddes. [19] And Pylate wrote his tytle, and put it on the crosse. The writynge was, Iesus of Nazareth, kynge of the Iewes. [20] This tytle reed many of the Iewes. For the place where Iesus was crucified, was nye to the cite. And it was written in Hebrue, Greke and Latyn. [21] Then sayde the hye prestes of the Iewes to Pylate: wryte not, kynge of the Iewes: but that he sayde, I am kynge of the Iewes. [22] Pylate answered: what I have written, that have I written.

[23] Then the soudiers, when they had crucified Iesus, toke his garmentes and made foure partes, to every soudier a parte, and also his coote. The coote was with out seme, wrought vpon thorowe out. [24] And they sayde one to another. Let vs not devyde it: but cast loostes who shall have it. That the scripture myght be fulfilled which sayth: They parted my rayment amonge them, and on my coote dyd cast lottes. And the soudiers dyd soche thinges in dede.

[25] Ther stode by the crosse of Iesus his mother, and his mothers sister, Mary the wyfe of Cleophas, and Mary Magdalene. [26] When Iesus sawe his mother, and the disciple stondynge whom he loved, he sayd vnto his mother: woman beholde thy sonne. [27] Then sayde he to the disciple: beholde thy mother. And from that houre the disciple toke her for his awne.

[28] After that when Iesus perceaved that all thinges were performed: that the scripture myght be fulfilled, he sayde: I thyrst. [29] Ther stode a vessell full of veneger by. And they filled a sponge with veneger, and wounde it about with ysope, and put it to his mouth. [30] Assone as Iesus had receaved of the veneger, he sayd: It is fynesshed, and bowed his heed, and gaue vp the goost.

CRANMER—1539.

two other with hym, on ether syde one, and Iesus in the myddes. [19] And Pylate wrote a tytle, and put it on the crosse. The wrytynge was. Iesus of Nazareth kinge of the Iewes. [20] Thys tytle redd many of the Iewes. For the place where Iesus was crucyfyed, was nye to the cytye. And it was wrytten in Hebrue, and Greke and Latyn. [21] Then sayde the hye prestes of the Iewes to Pylate: wryte not kynge of the Iewes, but that he sayde, I am kynge of the Iewes. [22] Pylate answered: what I haue wrytten, that haue I wrytten.

[23] Then the soudiers, when they had crucyfyed Iesus, toke his garmentes and made foure partes, to euery soudier a parte, and also hys coate. The coate was wythout seme, wrought vpon thorowe out. [24] They sayd therfore amonge them selues: Let vs not deuyde it, but cast lotes for it, who shal haue it. That the scrypture myght be fulfylled, sayinge: They parted my rayment amonge them, and for my coate dyd they cast lotes. And the soudiers dyd soche thynges in dede.

[25] There stode by the crosse of Iesus his mother, and his mothers syster, Mary the wyfe of Cleophas, and Mary Magdalene. [26] When Iesus therfore sawe his mother, and the disciple stondinge whom he loued, he sayeth vnto his mother: woman: behold thy sonne. [27] Then sayd he to the disciple: beholde thy mother. And from that houre the discyple toke her for his awne.

[28] After these thinges, Iesus knowing that all thinges were now performed: that the scripture myght be fulfylled: he sayeth: I thyrst So ther stode a vessell by, full of veneger. [29] Therfore they filled a sponge with veneger, and wounde it about with ysope, and put it to his mouth. [30] Assone as Iesus then receaued of the veneger, he sayde: It is finisshed, and bowed his

ἵνα ἡ γραφὴ πληρωθῇ ἡ λεγουσα, "Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ "τὸν ἱματισμόν μου ἔβαλον κλῆρον." Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν· 25 εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνή. 26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ, 'Γύναι, '[l] ἰδοὺ| ὁ υἱός σου.' 27 Εἶτα λέγει τῷ μαθητῇ, [m] 'Ἰδοὺ,| ἡ μήτηρ σου.' Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν [n] ὁ μαθητὴς αὐτὴν| εἰς τὰ ἴδια. 28 Μετὰ τοῦτο [o] εἰδὼς| ὁ Ἰησοῦς, ὅτι [p] πάντα ἤδη| τετέλεσται, ἵνα τελειωθῇ ἡ γραφὴ, λέγει, 'Διψῶ.' 29 Σκεῦος οὖν ἔκειτο ὄξους μεστόν· [q] οἱ δὲ, πλήσαντες σπόγγον ὄξους, καὶ| ὑσσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι· 30 ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε, 'Τετέλεσται·' καὶ κλίνας τὴν κεφαλὴν, παρέδωκε τὸ πνεῦμα.

[n] Rec. αὐτὴν ὁ μαθητὴς. [o] Alex. ἰδὼν. [p] Alex. ἤδη πάντα. [q] Alex. σπόγγον οὖν μεστὸν τοῦ ὄξους.

GENEVA — 1557.

with him, on ether syde one, and Iesus in the middes. 19 And Pilate wrote also a title and put it on the crosse. The writing was, IESVS OF NAZARET KYNG OF THE IEWES. 20 Thys tytle then read many of the Iewes: for the place where Iesus was crucified: was nye to the citie. and it was written in Hebrue, Greke, and Latin. 21 Then sayd the hye Priestes of the Iewes to Pilate, Wryte not, Kyng of the Iewes. but that he sayd, I am Kyng of the Iewes. 22 Pilate answered, What I haue wrytten, that haue I wrytten.

23 Then the souldiers, when they had crucified Iesus, toke his garmentes and made foure partes, to euery souldier a parte, and also his cote: the cote was wythout seme, wroght vpon through out.

24 Therfore they sayd one to another, Let vs not deuide it, but cast lottes for it, who shal haue it. That the Scripture myght be fulfilled, which sayth, They departed my rayment among them: and on my cote dyd cast lottes. And the souldiers did such thinges in dede. 25 Then stode by the crosse of Iesus, his mother, and his mothers syster Marie *the wyfe of* Cleopas, and Marie Magdalene. 26 When Iesus sawe his mother, and the disciple standyng whome he loued, he sayd vnto his mother, Woman, beholde thy sonne.

27 Then sayd he to the disciple, Behold thy mother. and from that houre, the disciple toke her home vnto hym. 28 After, when Iesus knewe that all thinges were perfourmed, that the Scripture might be fulfilled, he sayd, I thirst. 29 And there was set a vessel ful of vineger. and they filled a sponge with vineger, and wound it about an hyssope *stalke*, and put it to his mouth. 30 Assone as Iesus had receaued of the vineger, he sayd, It is finished: and bowed his head, and gaue vp the

RHEIMS — 1582.

vvith him two others, on the one side and on the other, and in the middes IESVS. 19 And Pilate vvrote a title also: and he put it vpon the crosse. And it vvas vvritten, IESVS OF NAZARETH THE KING OF THE IEVVES. 20 This title therfore many of the Ievves did reade: because the place vvhere IESVS vvas crucified, vvas nigh to the citie: and it vvas vvritten in Hebrevv, in Greeke, and in Latin. 21 The cheefe priests therfore of the Ievves said to Pilate, Vvrite not, *The king of the Ievves:* but that he said, I am king of the Ievves. 22 Pilate answered, That vvhich I haue vvritten, I haue vvritten.

23 The souldiars therfore vvhen they had crucified him, tooke his garments (and they made foure partes, to euery souldiar a part) and his coate. And his coate vvas vvithout seame, vvrought from the toppe through out. 24 They said therfore one to an other, Let vs not cut it, but let vs cast lottes for it vvhose it shal be. That the scripture might be fulfilled saying, *They haue parted my garments among them: and vpon my vesture they haue cast lottes.* And the souldiars did these things.

25 And there stoode beside the crosse of IESVS, his mother, and his mothers sister, Marie of Cléophas, and Marie Magdalene. 26 Vvhen IESVS therfore had seen his mother and the disciple standing vvhom he loued, he saith to his mother: Vvoman, behold thy sonne. 27 After that, he saith to the disciple, Behold thy mother. And from that houre the disciple tooke her to his ovvne.

28 Aftervvard IESVS knovving that al things vvere novv consummate, that the scripture might be fulfilled, he saith, I thirst. 29 A vessel therfore stoode there ful of vinegre. And they putting a sponge ful of vinegre about hyssope, offered it to his mouth. 30 IESVS therfore vvhen he had taken the vinegre, said, It is consummate. And bovving his head, he gaue vp the ghost.

AUTHORISED — 1611.

crucified him, and two other with him, on either side one, and Iesus in the middest.

19 And Pilate wrote a title, and put it on the crosse. And the writing was, *IESVS OF NAZARETH, THE KING OF THE IEWES.* 20 This title then read many of the Iewes: for the place where Iesus was crucified, was nigh to the citie, and it was written in Hebrewe, ℸ Greeke, and Latine. 21 Then said the chiefe Priests of the Iewes to Pilate, Write not, The king of the Iewes: but that he said, I am King of the Iewes. 22 Pilate answered, What I haue written, I haue written.

23 Then the souldiers, when they had crucified Iesus, tooke his garments, (and made foure parts, to euery souldier a part) and also his coat: Now the coat was without seame, [α] wouen from the top thorowout. 24 They said therefore among themselues, Let not vs rent it, but cast lots for it, whose it shall bee: that the Scripture might bee fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did.

25 Now there stood by the crosse of Iesus, his mother, and his mothers sister, Mary *the wife* of [β] Cleophas, and Mary Magdalene. 26 When Iesus therefore saw his mother, and the disciple standing by, whom he loued, he saith vnto his mother, Woman, behold thy sonne. 27 Then saith he to the disciple, Behold thy mother. And from that houre that disciple tooke her vnto his owne home.

28 After this, Iesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. 29 Now there was set a vessell, full of vineger: And they filled a spunge with vineger, and put it vpon hyssope, and put it to his mouth. 30 When Iesus therefore had receiued the vineger, he said, It is finished, and he bowed his head, and gaue

[α] *Or*, wrought. [β] *Or*, Clopas.

31 Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, [s] ἐπεὶ παρασκευὴ ἦν· | (ἦν γὰρ μεγάλη ἡ ἡμέρα [t] ἐκείνου | τοῦ σαββάτου·) ἠρώτησαν τὸν Πιλάτον, ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. 32 ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ· 33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη· 34 ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. 35 καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστιν ἡ μαρτυρία, κἀκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα [u] καὶ | ὑμεῖς πιστεύσητε. 36 ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ, "Ὀστοῦν οὐ συντριβήσεται αὐτοῦ." 37 Καὶ πάλιν ἑτέρα γραφὴ λέγει, "Ὄψονται εἰς ὃν ἐξεκέντησαν."

38 Μετὰ [v] δὲ | ταῦτα ἠρώτησε τὸν Πιλάτον [w] ὁ | Ἰωσὴφ [x] ὁ | ἀπὸ Ἀριμαθαίας,

[s] Alex. ἐπεὶ π. ἦν ante ἵνα pon. [t] Rec. ἐκείνη. [u] Rec. = καὶ. [v] Const. = δὲ. [w] Alex. = ὁ.

WICLIF—1380.

31 therfor for it was the pask euene, that the bodies schulden not abide on the cros in the saboth, for that was a greet saboth day: the iewis preieden pilat, that the hipis of hem schulden be brokun, and thei takun aweye, 32 therfor knyȝtis camen, and thei brakun the thies of the first and of the tother that was crucified with hym, 33 but whanne thei weren comen to ihesus as thei siȝen hym deed thanne: thei brakun not hise thiȝes, 34 but oon of the knyȝtis: opened his side with a spere, and anoon blood and watir wente out, 35 and he that saie bare witnessynge, and his witnessynge is trewe, and he woot that he seith trewe thingis that ȝe bileue, 36 and these thingis weren don: that the scripture schulde be fulfillid, ȝe schuln not breke a boon of hym, 37 and eftsone anothir scripture seith, thei schuln se in to whom thei piȝten thoruȝ.

38 but aftir these thingis Ioseph of armathi: preied pilat, that he schulde take awey the bodi of ihesus, for that he was a disciple of ihesus: but pryuy for drede of the iewis, and pilat suffrid, and so he cam, and took awei the bodi of ihesus, 39 and nycodeme cam also that hadde come to hym first bi nyȝt, and brouȝte amedlyng of myrre and aloes, as it were an hundrid pounde, 40 ꝛ thei tokun the bodi of ihesus: and bounden it in lynnen clothis with swete smellynge oynementis, as it is custum to iewis for to birie, 41 and in the place where he was crucified, was aȝerd. and in the ȝerd a newe graue, in whiche ȝit no man was leid, 42 therfor there thei putten ihesus, for the vigile of iewis feest for the sepulcre was nyȝ.

20. AND in o dai of the wike, marie mawdeleyn, cam eerli to the graue, whanne it was ȝit derk, and sche saie the stoon moued awei fro the graue, 2 therfor sche ranne and cam to symount Petir ꝛ to

knyȝtis, *soldiers*. siȝen, *saw*. woot, *knows*.
eftsone, *again*. piȝten thoruȝ, *pierced through*.
medlyng, *mixture*. ȝerd, *garden*. o, *one*.

TYNDALE—1534.

31 The Iewes then because it was the saboth even, that the bodyes shuld not remayne apon the crosse on the saboth daye (for that saboth daye was an hye daye) besought Pylate that their legges myght be broken and that they myght be taken doune. 32 Then came the soudiers and brake the legges of the fyrst, and of the other which was crucified with Iesus. 33 But when they came to Iesus, and sawe that he was deed already they brake not his legges: 34 but one of the soudiers with a speare, thrust him into the syde, and forth with came ther out bloud and water. 35 And he that sawe it, bare recorde, and his recorde is true. And he knoweth that he sayth true, that ye myght beleve also. 36 These thinges were done that the scripture shuld be fulfilled: Ye shall not breake a boone of him. 37 And agayne another scripture sayth: They shall looke on him, whom they pearsed.

38 After that, Ioseph of Aramathia (which was a disciple of Iesus: but secretly for feare of the Iewes) besought Pylate that he myght take doune the body of Iesus. And Pylate gave him licence. 39 And ther cam also Nicodemus which at the beginnynge came to Iesus by nyght, and brought of myrre and aloes mingled to gether aboute an hundred pounde wayght. 40 Then toke they the body of Iesu and wounde it in lynnen clothes with the odoures as the maner of the Iewes is to bury. 41 And in the place where Iesus was crucified, was a garden, and in the garden a newe sepulcre, wherin was never man layde. 42 There layde they Iesus because of the Iewes saboth even, for the sepulcre was nye at honde.

20. THE morow after the saboth daye, came Mary Magdalene erly, when it was yet darcke, vnto the sepulcre, and sawe the stone taken awaye from the toumbe. 2 Then she ranne, and came to Simon Peter and to the other disciple whom Iesus

CRANMER—1539.

heed, and gaue vp the goost. 31 The Iewes therfore because it was the preparing of the Sabboth, that the bodyes shuld not remayne vpon the crosse on the sabboth daye (for that sabboth daye was an hye daye) besought Pilate, that their legges might be broken and that they might be taken downe. 32 Then came the soudiers, and brake the legges of the fyrst, and of the other which was crucified with him. 33 But when they came to Iesus: and sawe that he was deed already, they brake not his legges: 34 but one of the soudiers with a speare, thrust him into the syde, and forthwith came ther out bloud and water. 35 And he that sawe it, bare recorde, and his recorde is true. And he knoweth that he sayth true, that ye might beleue also. 36 For these thinges were done, that the scripture shuld be fulfilled: Ye shall not breake a bone of him. 37 And agayne another scripture sayeth: they shall loke on him, whom they pearsed. 38 After this, Ioseph of Aramathia (which was a disciple of Iesus: but secretly for feare of the Iewes) besought Pilate, that he might take downe the body of Iesus. And Pilate gaue him licence. (*he came therfore, and toke the body of Iesus*) 39 And ther cam also Nicodemus (which at the beginninge came to Iesus by night) and brought of myrre and aloes mingled together, aboute an hundred pounde wayght. 40 Then toke they the body of Iesu, and wounde it in lynnen clothes with the odoures, as the maner of the Iewes is to bury. 41 And in the place where he was crucified, there was a garden, and in the garden a new sepulcre, wherin was neuer man layde. 42 There layde they Iesus therfore, because of the preparing of the Sabboth of the Iewes, for the sepulcre was nye at hande:

20. THE first daye of the Sabbathes cam Mary Magdalene early (when it was yet darcke) vnto the sepulcre, and sawe the stone taken awaye from the graue. 2 Then she ranne, and came to Simon Peter, and to the other disciple whom

ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. [y] ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ.| [39] ἦλθε δὲ καὶ Νικόδημος ὁ ἐλθὼν [z] πρὸς τὸν Ἰησοῦν| νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης [a] ὡς| λίτρας ἑκατόν. [40] ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ [b] ἐν| ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν. [41] ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη, κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. [42] ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

XX. Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωΐ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον. καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου. [2] τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν

[z] Alex. = ὁ. [y] Alex. ἦ. οὖν κ. ἦ. τὸ σ. αὐτοῦ. [z] Alex. πρὸς αὐτὸν. [a] Rec. ὡσεί. [b] Rec. = ἐν.

GENEVA — 1557.

gost. [31] The Iewes then (because it was the day of the Preparation, that the bodies should not remayne vpon the crosse on the Sabbath day, for that Sabbath was an hye day) besoght Pilate that their legges might be broken, and that they might be taken downe. [32] Then came the souldiers and brake the legges of the fyrst *thefe*, and of the other which was crucified with Iesus. [33] But when they came to Iesus, and saw that he was dead already, they brake not his legges. [34] But one of the soudiers with a speare, perced him into the syde, and forthwith came therout bloude and water.

[35] And he that sawe it, bare recorde, and his record is true: he knoweth that he sayth true, that ye might beleue also. [36] For these thynges were done, that the Scripture should be fulfylled. Not one of his bones shal be broken. [37] And agayne another Scripture sayth, They shal see hym whom they haue thrust through. [38] After that, Ioseph of Arimathæa (who was a disciple of Iesus, but secretely for feare of the Iewes) besoght Pilate that he might take downe the body of Iesus: and Pilate gaue him licence. he came then and toke Iesus body. [39] And there came also Nicodemus (which at the begynnyng came to Iesus by night) and broght of myrrhe and aloes mingled together about an hundreth pound weyght. [40] Then toke they the body of Iesus, and wound it in lynnen clothes with the odoures, as the maner of the Iewes is to bury. [41] And in that place where Iesus was crucified, was a garden, and in the garden a newe sepulchre, wherin was neuer man layd. [42] There then layd they Iesus, because of the Iewes Preparation day: and because the sepulchre was nie at hand.

20. AND the first day after the Sabbath, came Marie Magdalene, early when it was yet darke, vnto the sepulchre, and saw the stone taken away from the tombe. [2] Then she ranne, and came to Simon Peter, and to the other disciple whom Iesus

RHEIMS — 1582.

[31] The Ievves therfore (because it vvas the Parasceue) that the bodies might not remaine vpon the crosse on the Sabboth (for that vvas a greate Sabboth day) they desired Pilate that their legges might be broken, and they might be taken avvay. [32] The souldiars therfore came: and of the first in deede they brake the legges, and of the other that vvas crucified vvith him. [33] But after they vvere come to IESVS, vvhen they savv that he vvas dead, they did not brake his legges, [34] but one of the souldiars vvith a speare opened his side, and incontinent there came forth bloud and vvater. [35] And he that savv it, hath giuen testimonie: and his testimonie is true. And he knovveth that he saith true, that you also may beleeue. [36] For these things vvere done that the scripture might be fulfilled, *You shal not breake a bone of him.* [37] And againe an other scripture saith, *They shal looke on him vvhom they pearsed.*

[38] And after these things Ioseph of Arimathæa (because he vvas a disciple of IESVS, but secrete for feare of the Iewes) desired Pilate that he might take avvay the body of IESVS. And Pilate permitted. He came therfore, and tooke avvay the body of IESVS. [39] Nicodemus also came, he that at the first came to IESVS by night, bringing a mixture of myrrhe and aloés, about an hundred poundes. [40] They tooke therfore the body of IESVS, and bound it in linnen clothes vvith the spices, as the maner is vvith the Ievves to burie. [41] And there vvas in the place vvhere he vvas crucified, a garden: and in the garden a nevv monument, vvherein no man yet had been laide. [42] There therfore because of the Parasceue of the Ievves, they laid IESVS, because the monument vvas hard by.

20. AND the first of the Sabboth, Marie Magdalene commeth early, vvhen it vvas yet darke, vnto the monument: and she savv the stone taken avvay from the monument. [2] She ranne therfore and commeth to Simon Peter, and to the

AUTHORISED — 1611.

vp the ghost. [31] The Iewes therefore, because it was the preparation, that the bodies should not remaine vpon the Crosse on the Sabbath day (for that Sabbath day was an high day) besought Pilate that their legs might bee broken, and that they might be taken away.

[32] Then came the souldiers, and brake the legs of the first, and of the other, which was crucified with him. [33] But when they came to Iesus, and saw that he was dead already, they brake not his legs. [34] But one of the souldiers with a speare pierced his side, and forthwith came there out blood and water. [35] And hee that saw it, bare record, and his record is true, and he knoweth that hee saith true, that yee might beleeue. [36] For these things were done, that the Scripture should bee fulfilled. A bone of him shall not be broken. [37] And againe another Scripture saith, They shall looke on him whom they pierced.

[38] And after this, Ioseph of Arimathea (being a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that he might take away the body of Iesus, and Pilate gaue him leaue: he came therefore, and tooke the body of Iesus. [39] And there came also Nicodemus, which at the first came to Iesus by night, and brought a mixture of myrrhe and aloes, about an hundred pound *weight*. [40] Then tooke they the body of Iesus, and wound it in linen clothes, with the spices, as the maner of the Iewes is to burie: [41] Now in the place where he was crucified, there was a garden, and in the garden a new Sepulchre, wherein was neuer man yet layd. [42] There layd they Iesus therefore, because of the Iewes preparation day, for the Sepulchre was nigh at hand.

20. THE first day of the weeke, commeth Mary Magdalene earely when it was yet darke, vnto the Sepulchre, and seeth the stone taken away from the Sepulchre. [2] Then she runneth and commeth to Simon Peter, and to the other disciple whom

ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ
οἴδαμεν ποῦ ἔθηκαν αὐτόν. 3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς, καὶ
ἤρχοντο εἰς τὸ μνημεῖον. 4 ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προ-
έδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον, 5 καὶ παρακύψας
βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. 6 ἔρχεται οὖν Σίμων Πέτρος
ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα,
7 καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον,
ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἕνα τόπον. 8 τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητὴς
ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε, καὶ ἐπίστευσεν· 9 οὐδέπω γὰρ ᾔδεισαν
τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. 10 ἀπῆλθον οὖν πάλιν πρὸς
ἑαυτοὺς οἱ μαθηταί. 11 Μαρία δὲ εἱστήκει πρὸς [c]τὸ μνημεῖον| [d]κλαίουσα ἔξω.|

[c] Alex. τῷ μνημείῳ. [d] Alex. ἔξω κλαίουσα. [e] Rec. + Καί.

WICLIF—1380.

another disciple whom ihesus loued: and seith to hem, thei han takun the lord fro the graue, and we witen not where thei han leide hym, 3 therfor petir wente out, and thilke other disciple: and thei camen to the graue, 4 and thei tweyne runnen to gidre, and thilke othir disciple ranne bifor petir & cam first to the graue, 5 and whanne he stoupid he saiȝe the schetis liggynge: netheles he entrid not, 6 therfor symount petir cam suynge hym and he entrid in to the graue, and he saye the schetis leide: 7 and the sudarie that was on his heed not leide with the schetis: but bi it silf, wlappid in to a place, 8 therfor thanne thilke disciple that cam first to the graue entride, and saie and bileued, 9 for thei knewen not ȝit the scripture, that it bihofte him to rise aȝen fro deeth. 10 therfor the disciplis wenten eftsone to hem silf,

11 but marie stode at the graue without forth wepynge, and the while sche wepte, sche bowid hir, and biheeld forth in to the graue. 12 and sche saie twey aungels sittynge in whiȝt: oon at the heed and oon at the feet, where the bodi of ihesus was leide, 13 and thei seyn to hir, womman what wepist thou, sche seide to hem, for thei han take awey my lord: and I woot not where thei han leide hym, 14 whanne sche hadde seide these thingis sche turned bakward and siȝe ihesus stondynge, and wiste not that it was ihesus, 15 ihesus seith to hir, womman what wepist thou: whom sekist thou, sche gessynge that he was a gardyner, seith to hym, sire if thou hast takun hym up, seie to me where thou hast leide hym, and I schal take hym awey, 16 ihesus seith to hir, marie. sche turned and seith to hym, rabony, that is to seye maistir, 17 ihesus seith to hir, nyle thou touche me, for I haue not ȝit stied to my fadir. but go to my britheren: and seie to hem, I stie to my fadir and to ȝoure

witen, *know*. thilke, *that*. suynge, *following*. sudarie, *handkerchief*. aȝen, *again*. efte, *or*, eftsone, *again*. woot, *know*. wiste, *knew*. nyle, *not*. stied, *ascended*.

TYNDALE—1534.

loved, and sayde vnto them. They have taken awaye the Lorde out of the toumbe, and we cannot tell where they have layde him. 3 Peter went forth and that other disciple, and came vnto the sepulcre. 4 They ranne bothe to gether, and that other disciple dyd out runne Peter, and came fyrst to the sepulcre. 5 And he stouped doune and sawe the lynnen clothes lyinge, yet went he not in. 6 Then came Simon Peter folowynge him, and went into the sepulcre, and sawe the lynnen clothes lye, 7 and the napkyn that was aboute his heed, not lyinge with the lynnen clothe, but wrapped togeder in a place by it selfe. 8 Then went in also that other disciple which came fyrst to the sepulcre, and he sawe and beleved. 9 For as yet they knew not the scriptures, that he shuld ryse agayne from deeth. 10 And the disciples went awaye agayne vnto their awne home.

11 Mary stode with out at the sepulcre wepynge. And as she wept, she bowed her selfe into the sepulcre, 12 and sawe two angels in whyte sittyng, the one at the heed and the other at the fete, where they had layde the body of Iesus. 13 And they sayde vnto her: woman why wepest thou? She sayde vnto them: For they have taken awaye my lorde, and I wote not where they have layde him. 14 When she had thus sayde, she turned her selfe backe and sawe Iesus stondynge, and knewe not that it was Iesus. 15 Iesus sayde vnto her: woman why wepest thou? Whom sekest thou? She supposynge that he had bene the gardener, sayde vnto him. Syr yf thou have borne him hence tell me where thou hast layde him, that I maye fet him. 16 Iesus sayde vnto her: Mary. She turned her selfe, and sayde vnto him: Rabboni, which is to saye master. 17 Iesus sayde vnto her, touche me not, for I am not yet ascended to my father. But goo to my brethren and saye vnto them, I ascende vnto my father and

CRANMER—1539.

Iesus loued, and sayeth vnto them: They haue taken awaye the Lorde out of the graue, and we cannot tell where they haue layd him. 3 Peter therfore went forth, and that other disciple, and came vnto the sepulcre. 4 They ranne both together, and that other disciple dyd out runne Peter, and came fyrst to the sepulcre. 5 And whan he had stowped downe he sawe the lynnen clothes lyenge, yet went he not in. 6 Then came Simon Peter, folowinge him, and went into the sepulcre, and sawe the lynnen clothes lye, 7 and the napkin that was aboute his heed, not lyinge with the lynnen clothes, but wrapped together in a place by it selfe. 8 Then went in also that other disciple, which came fyrst to the sepulcre, and he sawe and beleued. 9 For as yet they knew not the scripture, that he shulde ryse agayne from deeth. 10 Then the disciples went awaye agayne vnto their awne home.

11 Mary stode without at the sepulcre wepinge. So as she wepte, she bowed her selfe into the sepulcre, 12 and seeth two angels clothed in whyte, syttinge, the one at the heed and the other at the fete, where they had layde the body of Iesus. 13 They saye vnto her: woman, why wepest thou? She sayeth vnto them: for they haue taken awaye my Lord, and I wote not where they haue layde him. 14 When she had thus sayd, she turned her selfe backe, and sawe Iesus standinge, and knewe not that it was Iesus: 15 Iesus sayeth vnto her: woman, why wepest thou? Whom sekest thou? She supposinge that he had bene a gardener, sayeth vnto him, Syr: yf thou haue borne him hence, tell me wher thou hast layde him, and I will fet him. 16 Iesus sayeth vnto her. Mary. She turned her selfe, and sayd vnto hym: Rabboni, whych is to saye master. 17 Iesus sayeth vnto her, touche me not, for I am not yet ascended to my father. But go to my brethren, and saye vnto them: I ascend vnto my father and

ὡς οὖν ἔκλαιε, παρέκυψεν εἰς τὸ μνημεῖον, [12] καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἕνα πρὸς τῇ κεφαλῇ, καὶ ἕνα πρὸς τοῖς ποσὶν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. [13] καὶ λέγουσιν αὐτῇ ἐκεῖνοι, 'Γύναι, τί κλαίεις;' Λέγει αὐτοῖς, 'Ὅτι 'ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.' [14] [e] Ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστῶτα· καὶ οὐκ ᾔδει ὅτι [f] ὁ| Ἰησοῦς ἐστι. [15] λέγει αὐτῇ ὁ Ἰησοῦς, 'Γύναι, τί κλαίεις; τίνα ζητεῖς;' Ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ, 'Κύριε, εἰ σὺ ἐβάστασας αὐτὸν, εἰπέ μοι ποῦ [g] ἔθηκας 'αὐτόν·| κἀγὼ αὐτὸν ἀρῶ.' [16] Λέγει αὐτῇ ὁ Ἰησοῦς, 'Μαρία.' Στραφεῖσα ἐκείνη λέγει αὐτῷ [h] Ἑβραϊστὶ,| ''Ραββουνί·' (ὃ λέγεται, διδάσκαλε.) [17] λέγει αὐτῇ ὁ Ἰησοῦς, 'Μή μου ἅπτου, οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου 'δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου

[f] Alex. = ὁ. [g] Rec. αὐτὸν ἔθηκας. [h] Rec. = Ἑβραϊστὶ.

GENEVA—1557.

loued, and sayd vnto them, They haue taken away the Lord out of the tombe, and we can not tel where they haue layd him. 3 Peter therfore went forth, and the other disciple, and came vnto the sepulchre. 4 And they ranne bothe together, but that other disciple did out runne Peter, and came fyrst to the sepulchre. 5 And he stouped doune, and sawe the lynnen clothes lying: yet went he not in. 6 Then came Simon Peter folowing him, and went into the sepulchre, and sawe the lynnen clothes lye, 7 And the napkin that was about his head, not lying with the lynnen clothes, but wrapped together in a place by it selfe. 8 Then went in also that other disciple which came fyrst to the sepulchre, and he saw and beleued. 9 For as yet they knew not the Scripture, That he should ryse agayne from death. 10 And the disciples went away agayne vnto their owne home.

11 And Marie stode without at the sepulchre weping, and as she wept, she bowed her selfe into the sepulchre, 12 And sawe two Angels in whyte, sitting, the one at the head, and the other at the fete, where the body of Iesus had layne. 13 And they sayd vnto her, Woman, why wepest thou? She sayd vnto them, they haue taken away my Lord, and I wot not where they haue layd him. 14 When she had thus sayd, she turned her selfe backe and sawe Iesus standing, and knewe not that it was Iesus. 15 Iesus sayeth vnto her, Woman, why wepest thou? Whom sekest thou? She supposing that he had bene the gardener, sayd vnto him, Syr, if thou hast borne him hence, tel me wher thou hast layd hym, and I wyl fet him.

16 Iesus sayeth vnto her, Marie. She turned her selfe, and sayd vnto him, Rabboni, which is to say, master. 17 Iesus sayeth vnto her, Touche me not: for I am not yet ascended to my Father: but go to my brethren and say vnto them, I ascend vnto my Father and your Father,

RHEIMS—1582.

other disciple vvhom IESVS loued, and saith to them, They haue taken our Lord out of the monument, and vve knovv not vvhere they haue laid him.

3 Peter therfore vvent forth and that other disciple, and they came to the monument. 4 And both ranne together, and that other disciple did out-runne Peter, and came first to the monument. 5 And vvhen he had stouped dovvne, he savv the linnen clothes lying: but yet he vvent not in. 6 Simon Peter therfore commeth, folovving him, and vvent in to the monument, and savv the linnen clothes lying, 7 and the napkin that had been vpon his head, not lying vvith the linnen clothes, but apart, vvrapped vp into one place. 8 Then therfore vvent in that other disciple also vvhich came first to the monument: and he savv, and beleeued. 9 For as yet they knevv not the scripture, that he should rise againe from the dead. 10 The disciples therfore departed againe to them selues.

11 But Marie stood at the monument vvithout, vveeping. Therfore as she vvas vveeping, she stouped dovvne, and looked into the monument: 12 and she savv tvvo Angels in vvhite, sitting, one at the head, and one at the feete, vvhere the body of IESVS had been laid. 13 They say to her, Vvoman, vvhy vveepest thou? She saith to them, Because they haue taken avvay my Lord, and I knovv not vvhere they haue put him. 14 Vvhen she had said thus, she turned backvvard, and savv IESVS standing: and she knevv not that it is IESVS. 15 IESVS saith to her, Vvoman, vvhy vveepest thou? vvhom seekest thou? She thinking that it vvas the gardiner, saith to him, Sir, if thou hast caried him avvay, tel me vvhere thou hast laid him: and I vvil take him avvay. 16 IESVS saith to her, Marie. She turning saith to him, Rabbóni (vvhich is to say, Maister.) 17 IESVS saith to her, Do not touche me, for I am not yet ascended to my Father: but goe to my brethren, and say to them, I ascend to my Father and your Father,

AUTHORISED—1611

Iesus loued, and saith vnto them, They haue taken away the Lord out of the Sepulchre, and wee know not where they haue laid him. 3 Peter therefore went forth, and that other disciple, and came to the Sepulchre. 4 So they ranne both together, and the other disciple did outrun Peter, and came first to the Sepulchre. 5 And he stouping downe and looking in, saw the linnen clothes lying, yet went he not in. 6 Then commeth Simon Peter following him, and went into the Sepulchre, and seeth the linnen clothes lie, 7 And the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. 8 Then went in also that other disciple which came first to the Sepulchre, and he saw, and beleeued. 9 For as yet they knew not the Scripture, that hee must rise againe from the dead. 10 Then the disciples went away againe vnto their owne home.

11 But Mary stood without at the sepulchre, weeping: and as shee wept, she stouped downe, and looked into the Sepulchre, 12 And seeth two Angels in white, sitting, the one at the head, and the other at the feete, where the body of Iesus had layen: 13 And they say vnto her, Woman, why weepest thou? Shee saith vnto them, Because they haue taken away my Lord, and I know not where they haue layd him. 14 And when she had thus said, she turned herselfe backe, and saw Iesus standing, and knew not that it was Iesus. 15 Iesus saith vnto her, Woman, why weepest thou? whom sekest thou? Shee supposing him to be the gardiner, saith vnto him, Sir, if thou haue borne him hence, tell me where thou hast layd him, and I will take him away. 16 Iesus saith vnto her, Mary. She turned her selfe, and saith vnto him, Rabboni, which is to say, Master. 17 Iesus saith vnto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say vnto them, I ascend vnto my Father, and your Father,

‘ καὶ πατέρα ὑμῶν, καὶ Θεόν μου καὶ Θεὸν ὑμῶν.’ 18 Ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς, ὅτι ‘ἑώρακε| τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ. 19 Οὔσης οὖν ὀψίας, τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς, ‘Εἰρήνη ὑμῖν.’ 20 Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. 21 εἶπεν οὖν αὐτοῖς [k] ὁ Ἰησοῦς| πάλιν, ‘Εἰρήνη ὑμῖν. ‘καθὼς ἀπέσταλκέ με ὁ πατὴρ, κἀγὼ πέμπω ὑμᾶς.’ 22 Καὶ τοῦτο εἰπὼν ἐνεφύσησε καὶ λέγει αὐτοῖς, ‘Λάβετε Πνεῦμα ἅγιον. 23 Ἄν τινων ἀφῆτε τὰς ἁμαρτίας, ‘[l] ἀφίενται| αὐτοῖς· ἄν τινων κρατῆτε, κεκράτηνται.’ 24 Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ’ αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. 25 ἔλεγον οὖν

[i] Alex. ἐώρακα. [k] Alex. = ὁ Ἰησοῦς. [l] Alex. ἀφέωνται.

WICLIF — 1380.

fadir to my god and to ȝoure god, 18 mari mawdeleyn cam tellynge to the disciplis, that I siȝ the lord, and these thingis he seide to me.

19 therfor whanne it was euen in that dai oon of the sabotis, and the ȝatis weren schitte, where the disciplis weren gaderid for drede of the iewis: ihesus cam and stode in the myddil of the disciplis, and he seith to hem, pees to ȝou, 20 and whanne he hadde seide this, he schewid to hem hondis and side, therfor the disciplis ioieden, for the lord was seen, 21 and he seith to hem efte, pees to ȝou, as the fadir sente me I sende ȝou, 22 whanne he hadde seide this, he blewe on hem and seide, take ȝe the holi goost, 23 whos synnes ȝe forȝeuen: tho ben forȝouun to hem, and whos ȝe with holden: tho ben with holden.

24 But Thomas oon of the twelue, that is seide dydymus, was not with hem, whanne ihesus cam, 25 therfor the other disciplis seiden, we han seen the lord. and he seide to hem, but I se in his hondis the fetching of the nailis and putte my fingir in to the place of the nailis and putte myn hond in to his side: I schal not bileue, 26 And aftir eiȝte daies, eftsone his disciplis weren with ynne, and Thomas with hem, ihesus cam while the ȝatis weren schitte, and stood in the myddil and seide, pees to ȝou, 27 aftirward he seith to thomas, putte in here thi fyngir and se myn hondis: ȝ put hidir thin hond and putte in to my side, and nyle thou be vnbileful: but feithful. 28 Thomas answerid and seide to him, my lord and my god. 29 ihesus seith to hym, Thomas for thou hast seen me thou bileuest. blessid ben thei that seen not, and han bileued.

30 and ihesus dide many other signes in the siȝt of his disciplis, whiche ben not

siȝ, *saw.* ȝatis, *gates, or doors.* fetching, *fixing.* efte, *or,* eftsone, *again.* nyle, *not.*

TYNDALE — 1534.

youre father to: my god and youre god. 18 Mary Magdalene came and tolde the disciples that she had sene the lorde, and that he had spoken soche thinges vnto her.

19 The same daye at nyght, which was the morowe after the saboth daye, when the dores were shut, where the disciples were assembled to geder for feare of the Iewes, came Iesus and stode in the myddes, and sayd to them: peace be with you. 20 And when he had so sayde, he shewed vnto them his hondes, and his syde. Then were the disciples glad when they sawe the Lorde. 21 Then sayde Iesus to them agayne: peace be with you. As my father sent me, even so sende I you. 22 And when he had sayde that, he brethed on them and sayde vnto them: Receave the holy goost. 23 Whosoevers synnes ye remyt they are remitted vnto them. And whosoevers synnes ye retayne, they are retayned.

24 But Thomas one of the twelve, called Didymus, was not with them when Iesus came. 25 The other disciples sayd vnto him: we have sene the lorde. And he sayde vnto them: except I se in his hondes the prent of the nayles, and put my fynger in the holes of the nayles, and thrust my honde into his syde, I will not beleve.

26 And after .viii. dayes agayne, his disciples were with in, and Thomas with them. Then came Iesus when the dores were shut, and stode in the myddes and sayde: peace be with you.

27 After that sayde he to Thomas: bringe thy fynger hether, and se my hondes, and bringe thy honde and thrust it into my syde, and be not faythlesse, but belevynge. 28 Thomas answered and sayde vnto him: my Lorde, and my God. 29 Iesus sayde vnto him. Thomas, because thou hast sene me, therfore thou belevest: Happy are they that have not sene, and yet beleve.

30 And many other signes dyd Iesus in the presence of his disciples, which are

CRANMER — 1539.

youre father: and to my God, and youre God. 18 Mary Magdalene came and tolde the disciples, that she had sene the Lorde, and that he had spoken soche thinges vnto her.

19 The same daye at nyght: which was the fyrst daye of the Sabothes, when the dores were shut (where the disciples were assembled together for feare of the Iewes) came Iesus, and stode in the myddes, and sayeth vnto them: peace be vnto you. 20 And when he had so sayde, he shewed vnto them his handes, and his syde. Then were the dyscyples glad when they sawe the Lord. 21 Then sayd Iesus to them agayne: peace be vnto you. As my father sent me, euen so sende I you also. 22 And when he had sayd those wordes, he brethed on them and sayeth vnto them: Receaue the holy goost. 23 Whosoeuers synnes ye remitte, they are remitted vnto them. And whosoeuers synnes ye retayne, they are retayned.

24 But Thomas one of the twelue (which is called Didymus) was not with them, when Iesus came. 25 The other disciples therfore sayde vnto him: we haue sene the Lorde. But he sayde vnto them: except I se in his handes the prynt of the nayles, and put my fynger in to the prynte of the nayles, and thrust my hande into his syde, I will not beleue. 26 And after .viii. daies, agayne his disciples were with in, and Thomas with them. Then came Iesus when the dores were shut, and stode in the myddes, and sayde: peace be vnto you.

27 After that sayd he to Thomas: bringe thy fynger hether, and se my handes, and reach hyther thy hande, and thrust it into my syde, and be not faythlesse, but beleuinge. 28 Thomas answered, and sayde vnto him: my Lorde, and my God: 29 Iesus sayeth vnto him: Thomas, because thou hast sene me, thou hast beleued: blessed are they that haue not sene, and yet haue beleued.

30 And many other sygnes truly dyd Iesus in the presence of his disciples, whych

αὐτῶ οἱ ἄλλοι μαθηταὶ, ‘Ἑωράκαμεν τὸν κύριον.’ Ὁ δὲ εἶπεν αὐτοῖς, ‘Ἐὰν μὴ
‘ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς
‘ τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ
‘ πιστεύσω.’ [26] Καὶ μεθ᾽ ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ
Θωμᾶς μετ᾽ αὐτῶν· ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ
μέσον καὶ εἶπεν, ‘Εἰρήνη ὑμῖν.’ [27] Εἶτα λέγει τῷ Θωμᾷ, ‘Φέρε τὸν δάκτυλόν σου
‘ ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν
‘ μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός.’ [28] [m] Καὶ| ἀπεκρίθη [n] Θωμᾶς, καὶ εἶπεν
αὐτῷ, ‘Ὁ κύριός μου καὶ ὁ Θεός μου.’ [29] Λέγει αὐτῷ ὁ Ἰησοῦς, ‘Ὅτι ἑώρακάς
‘ με, [o] πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.’

[30] Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν

[m] Alex. = Καί. [n] Rec. + ὁ. [o] Rec. + Θωμᾶ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
and to my God, and your God. 18 Marie Magdalene came and tolde the disciples that she had sene the Lord, and that he had spoken suche things vnto her.	my God and your God. 18 Marie Magdalene commeth and telleth the disciples, That I haue seen our Lord, and thus he said vnto me.	and to my God, and your God. 18 Mary Magdalene came and told the disciples that shee had seene the Lord, and that hee had spoken these things vnto her.
19 The same day then at night, which was the first day of the weeke, and when the dores were shut where the disciples were assembled together for feare of the Iewes, came Iesus and stode in the middes, and sayd to them, Peace be vnto you. 20 And when he had so sayd, he shewed vnto them his handes, and his syde. Then were the disciples glad when they sawe the Lord. 21 Then sayd Iesus to them agayne, Peace be vnto you. As my Father sent me, *euen so* send I you. 22 And when he had sayd that, he breathed on them, and sayd vnto them, Receaue the holy Gost.	19 Therfore vvhen it vvas late that day, the first of the Sabboths, and the doores vvere shut, vvhere the disciples vvere gathered together for feare of the Ievves, IESVS came and stoode in the middes, and saith to them, Peace be to you. 20 And vvhen he had said this, he shevved them his handes and side. The disciples therfore vvere glad vvhen they savv our Lord. 21 He said therfore to them againe, Peace be to you. As my Father hath sent me, I also doe send you. 22 Vvhen he had said this, he breathed vpon them: and he saith to them, Receiue ye the Holy Ghost: 23 VVHOSE SINNES YOV SHAL FORGIVE, THEY ARE FORGIVEN THEM: AND VVHOSE YOV SHAL RETEINE, THEY ARE RETEINED.	19 Then the same day at euening being the first day of the weeke, when the doores where shut, where the disciples were assembled for feare of the Iewes, came Iesus, and stood in the midst, and saith vnto them, Peace bee vnto you. 20 And when hee had so said, hee shewed vnto them his hands and his side. Then were the disciples glad, when they saw the Lord. 21 Then said Iesus to them againe, Peace be vnto you: As my Father hath sent me, euen so send I you. 22 And when he had sayd this, hee breathed on them, and saith vnto them, Receiue ye the holy Ghost. 23 Whose soeuer sinnes yee remit, they are remitted vnto them, and whose soeuer sinnes yee retaine, they are retained.
23 Whosoeuers synnes ye remit, they are remitted vnto them. and whosoeuers synnes ye retayne, they are retayned. 24 But Thomas one of the twelue called Didymus, was not with them when Iesus came. 25 The other disciples therfore sayd vnto him, We haue sene the Lord: but he sayd vnto them, Except I se in his handes the print of the nailes, and put my fynger into the print of the nailes, and put my hand into his syde, I wil not beleue.	24 But Thomas one of the Tvvelue, vvho is called Didymus, vvas not vvith them vvhen IESVS came. 25 The other disciples therfore said to him, Vve haue seen our Lord. But he said to them, Vnles I see in his handes the print of the nailes, and put my finger into the place of the nailes, and put my hand into his side: I vvil not beleeue.	24 But Thomas one of the twelue, called Didymus, was not with them when Iesus came. 25 The other disciples therefore said vnto him, We haue seene the Lord. But he said vnto them, Except I shall see in his hands the print of the nailes, and put my finger into the print of the nailes, and thrust my hand into his side, I will not beleeue.
26 And after eight dayes, agayne his disciples were with in, and Thomas with them. Then came Iesus, when the dores were shut, and stode in the myddes, and sayd, Peace be vnto you. 27 After that sayd he to Thomas, Put thy finger here and se my handes, and thrust forth thy hande, and put it into my syde, and be not faythlesse, but faithful. 28 Thomas answered, and sayd vnto hym, *Thou art* my Lord, and my God. 29 Iesus sayd vnto hym, Thomas, because thou hast sene me, thou beleuest: blessed are they that haue not sene, and yet haue beleued. 30 And many other signes also did Iesus in the presence of his	26 And after eight daies, againe his disciples vvere vvithin: and Thomas vvith them. IESVS commeth the doores being shut, and stoode in the middes, and said, Peace be to you. 27 Then he saith to Thomas, Put in thy finger hither, and see my handes, and bring hither thy hand, and put it into my side: and be not incredulous but faithful. 28 Thomas ansvvered, and said to him, My Lord, and my God. 29 IESVS saith to him, Because thou hast seen me, Thomas, thou hast beleeued: blessed are they that haue not seen and haue beleeued. 30 Many other signes also did IESVS in the sight of his disciples, vvhich are not	26 And after eight dayes, againe his disciples were within, and Thomas with them: *Then* came Iesus, the doores being shut, and stood in the midst, and said, Peace be vnto you. 27 Then saith he to Thomas, Reach hither thy finger, and beholde my hands, and reach hither thy hand, and thrust it into my side, and bee not faithlesse, but beleeuing. 28 And Thomas answered, and said vnto him, My Lord, and my God. 29 Iesus saith vnto him, Thomas, because thou hast seene mee, thou hast beleeued: blessed are they that haue not seene, and yet haue beleeued. 30 And many other signes truely did Iesus in the presence of his disciples, which

αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. [31] *ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι* [p] *Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν* [q] *ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.*

XXI. *Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς* [r] *τοῖς μαθηταῖς| ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανέρωσε δὲ οὕτως.* [2] *ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.* [3] *λέγει αὐτοῖς Σίμων Πέτρος, 'Ὑπάγω ἁλιεύειν.' Λέγουσιν αὐτῷ, 'Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί.' Ἐξῆλθον καὶ* [s] *ἐνέβησαν| εἰς τὸ πλοῖον* [t] *εὐθὺς,| καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.* [4] *πρωΐας δὲ ἤδη γενομένης ἔστη* [u] *ὁ| Ἰησοῦς* [v] *εἰς| τὸν αἰγιαλόν· οὐ μέντοι ἤδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστι.* [5] *λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, 'Παιδία, μή τι*

[p] Rec. + ὁ. [q] Alex. + *αἰώνιον.* [r] Alex. *τ. μ. αὐτοῦ.* [s] Rec. *ἀνέβησαν.* [t] Alex. = *εὐθὺς.*

WICLIF—1380.

writun in this book, [31] but these ben writun that ȝe bileue that ihesus is crist the sone of god. ⁊ that ȝe bileuynge: haue liif in his name.

21. AFTIRWARD ihesus eftsone schewid hym to his disciplis: at the see of tiberias. and he schewid hym thus. [2] there were to gidre symount petir and thomas, that is seide didymus, and natanael that was of the cane of galilee, and the sones of zebede, and twey other of his disciplis, [3] symount petir seith to hem, I go to fische, thei seien to hym, ⁊ we comen with thee. and thei wenten out and wente in to a boot: and in that nyȝt thei tokun no thing. [4] but whanne the morowe was come, ihesus stood in the brynke, netheles the disciplis knewen not that it was ihesus, [5] therfor ihesus seith to hem, children where ȝe han ony soupinge thing? thei answerden to hym, nay, [6] he seide to hem, putte ȝe the nette in to the riȝthalf of the rowynge and ȝe schuln fynde, and thei puttiden the nette, and thanne thei myȝten not drawe it for multitude of fischis,

therfor thilke disciple, whom ihesus loued seide to petir, it is the lord. symount petir whanne he hadde herde that it is the lord: girde hym with a coote for he was nakid, ⁊ wente in to the see, [8] but the other disciplis camen bi bote, for thei weren not fer fro the lond, but as a two hundrid cubitis: drawynge the nette of fischis, [9] and as thei camen doun in to the lond: thei saien colis liggynge, and a fische leide on, and breed. [10] ihesus seith to hem, brynge ȝe of the fischis, whiche ȝe han takun now, [11] symount petir Wente up ⁊ drowȝ the nette in to the lond ful of greet fischis, an hundrid fifti and thre, and whanne thei weren so many: the

eftsone, *again.* thilke, *that.* liggynge, *lying.*

TYNDALE—1534.

not written in this boke. [31] These are written that ye myght beleve, that Iesus is Christ the sonne of God, and that in belevynge ye myght have lyfe thorowe his name.

21. AFTER that Iesus shewed him selfe agayne, at the see of Tyberias. And on this wyse shewed he him selfe. [2] There were to geder Simon Peter and Thomas, which is called Didymus: and Nathanael of Cana a citie of Galile, and the sonnes of Zebedei, and two other of the disciples. [3] Simon Peter sayde vnto them: I goo a fysshynge. They sayde vnto him: we also will goo with the. They went their waye and entred into a shippe strayght waye, and that nyght caught they nothinge.

[4] But when the mornynge was now come, Iesus stode on the shore: neverthelesse the disciples knewe not that it was Iesus. [5] Iesus sayde vnto them: syrs, have ye eny meate? They answered him, no. [6] And he sayde vnto them: cast out the net on the ryght syde of the ship, and ye shall fynde. They cast out, and anonne they were not able to drawe it for the multitude of fysshes.

[7] Then sayde the disciple whom Iesus loved, vnto Peter: It is the Lorde. When Simon Peter hearde, that it was the lorde, he gyrde his mantell to him (for he was naked) and sprange into the see. [8] The other disciples came by ship: for they were not farre from londe, but as it were two hondred cubites, and they drewe the net with fysshes. [9] Assone as they were come to londe, they sawe hoot coles and fysshe layd ther on, and breed. [10] Iesus sayde vnto them: bringe of the fysshe which ye have now caught. [11] Simon Peter stepped forthe and drewe the net to londe full of greate fysshes, an hondred and .liii. And for all ther were so many, yet was not the

CRANMER—1539.

are not written in this boke. [31] These are written, that ye myght beleue, that Iesus is Christ the sonne of God, and that (in beleuinge) ye myght haue lyfe thorow his name.

21. AFTER warde dyd Iesus shewe him selfe agayne, at the see of Tyberias. And on this wyse shewed he him selfe. [2] There were together Symon Peter and Thomas (which is called Didymus) and Nathanael of Cana in Galile, and the sonnes of zebedei, and two other of his disciples. [3] Simon Peter sayeth vnto them: I will go a fisshinge. They saye vnto him: we also wyll go with the. They went their waye and entred into a shippe immediatly, and that night caught they nothinge.

[4] But when the mornynge was now come, Iesus stode on the shore: neuerthelesse the discyples knewe not that it was Iesus. [5] Iesus sayeth vnto them: Children, haue ye eny meate? they answered him, no. [6] And he sayeth vnto them: cast out the net on the right syde of the ship, and ye shall fynde. They cast out therfore, and anone they were not able to drawe it for the multitude of fysshes.

[7] Then sayde the discyple whom Iesus loued vnto Peter: It is the Lorde: When Simon Peter heard that it was the Lord, he gyrde his coate vnto him (for he was naked) and sprange into the see. [8] The other disciples came by ship for they were not farre from lande, but as it were two hondred cubites, and they drewe the net with fisshes. [9] Assone then as they were come to lande, they sawe hoote coles, and fisshe layd thereon, and breed. [10] Iesus sayeth vnto them. brynge of the fysshe whych ye haue now caught: [11] Symon Peter went vp, and drewe the net to londe full of greate fysshes, an hondred and .liii. And for all ther were so many, yet was

‘ προσφάγιον ἔχετε;’ Ἀπεκρίθησαν αὐτῷ, ‘ Οὔ.’ [6] ‘Ο δὲ εἶπεν αὐτοῖς, ‘ Βάλετε ‘ εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε.’ Ἔβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἑλκῦσαι [w]ἴσχυσαν| ἀπὸ τοῦ πλήθους τῶν ἰχθύων. [7] λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, ‘ Ὁ κύριός ἐστι.’ Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστι, τὸν ἐπενδύτην διεζώσατο· ἦν γὰρ γυμνὸς· καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. [8] οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον· (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ’ ὡς ἀπὸ πηχῶν διακοσίων,) σύροντες τὸ δίκτυον τῶν ἰχθύων. [9] Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον. [10] λέγει αὐτοῖς ὁ Ἰησους, ‘ Ἐνέγκατε ἀπὸ τῶν ‘ ὀψαρίων ὧν ἐπιάσατε νῦν.’ [11] Ἀνέβη Σίμων Πέτρος, καὶ εἵλκυσε τὸ δίκτυον [x]ἐπὶ τῆς γῆς,| μεστὸν [y]ἰχθύων μεγάλων| ἑκατὸν πεντηκοντατριῶν· καὶ τοσούτων ὄντων,

[u] Alex. = ὁ. [v] Alex. ἐπί. [w] Alex. ἴσχυον. [x] Alex. εἰς τὴν γῆν s. ἐπὶ τὴν γῆν. [y] Alex. μεγ. ἰχθ.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
disciples, which are not written in this boke. [31] these are wrytten that ye might beleue, that Iesus is Christe the Sonne of God, and that in beleuyng ye myght haue life through his Name.	vvritten in this booke. [31] And these are vvritten, that you may beleeue that IESVS is CHRIST the sonne of God: and that beleeuing, you may haue life in his name.	are not written in this booke: [31] But these are written, that yee might beleeue that Iesus is the Christ the Sonne of God, and that beleeuing ye might haue life through his Name.
21. AFTER that, Iesus shewed hym self agayne, at the sea of Tiberias: and on this wyse shewed he hym selfe. [2] There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the sonnes of Zebede, and two other of his disciples.	21. AFTER IESVS manifested him self againe at the sea of Tibérias. And he manifested thus: [2] There vvere together Simon Peter and Thomas vvho is called Didymus, and Nathanael vvhich vvas of Cana in Galilee, and the sonnes of Zebedee, and tvvo others of his disciples.	21. AFTER these things Iesus shewed himselfe againe to the disciples at the sea of Tiberias, and on this wise shewed he himselfe. [2] There were together Simon Peter, and Thomas called Didymus, and Nathaneel of Cana in Galilee, and the sonnes of Zebedee, and two other of his disciples. [3] Simon Peter saith vnto them, I goe a fishing. They say vnto him, Wee also goe with thee. They went foorth and entred into a ship immediatly, and that night they caught nothing. [4] But when the morning was now come, Iesus stood on the shore: but the disciples knew not that it was Iesus. [5] Then Iesus saith vnto them, [a]Children, haue ye any meat? They answered him, No. [6] And hee said vnto them, Cast the net on the right side of the ship, and yee shall find. They cast therefore, and now they were not able to draw it, for the multitude of fishes. [7] Therefore that disciple whom Iesus loued, saith vnto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fishers coat vnto him, (for he was naked) and did cast himselfe into the sea. [8] And the other disciples came in a litle ship (for they were not farre from land, but as it were two hundred cubites) dragging the net with fishes.
[3] Simon Peter sayd vnto them, I go a fysshyng. They sayd vnto him, We also wyl go with thee. They went their way and entred into a shyp straightway, and that night caught they nothing. [4] But when the morning was now come, Iesus stode on the shore: neuerthelesse the disciples knewe not that it was Iesus. [5] Iesus then sayd vnto them, Sirs haue ye any meat? They answered hym, No. [6] And he sayd vnto them, Cast out the net on the right syde of the shyp, and ye shal fynde. then they cast out, and anone they were not hable to drawe it, for the multitude of fysshes.	[3] Simon Peter saith to them, I goe to fish. They say to him, Vve also come vvith thee. And they vvent forth and got vp into the boate: and that night they tooke nothing. [4] But vvhen morning vvas novv come, IESVS stoode on the shore: yet the disciples knevv not that it vvas IESVS.	
[7] Then sayd the disciple whom Iesus loued vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he gyrde his coate to him, for he was naked, and sprang into the sea. [8] The other disciples came by shyppe (for they were not farre from lande, but as it were two hundred cubites) and they drewe the net with fysshes. [9] Assone then as they were come to lande, they sawe hotte coles, and fysshe layd theron, and bread. [10] Iesus sayd vnto them, Bryng of the fysshes, which ye haue now caught. [11] Simon Peter stepped forth and drewe the net to land, ful of great fysshes, an hundred, fifty, and three: and for all ther were so many, yet was not the net broken.	[5] IESVS therfore saith to them, Children, haue you any meate? They ansvvered him, No. [6] He saith to them, Cast the nette on the right side of the boate: and you shal finde. They therfore did cast it: and novv they vvere not able to dravv it for the multitude of fishes. [7] That disciple therfore vvhom IESVS loued, saith to Peter, It is our Lord. Simon Peter vvhen he had heard that it is our Lord: girded his coate vnto him (for he vvas naked) and cast him self into the sea. [8] But the other disciples came in the boate (for they vvere not farre from the land, but as it vvere tvvo hundred cubits) dravving the nette of fishes. [9] Therfore after they came dovvne to land, they savv hote coles lying, and fish laid thereon, and bread. [10] IESVS saith to them, Bring hither of the fishes that you tooke novv. [11] Simon Peter vvent vp, and drevv the nette to the land, ful of great fishes, an hundred fiftie three. And although they vvere so many, the nette vvas not broken.	[9] Assoone then as they were come to land, they saw a fire of coales there, and fish layd thereon, and bread. [10] Iesus saith vnto them, Bring of the fish, which ye haue now caught. [11] Simon Peter went vp, and drew the net to land full of great fishes, an hundred and fiftie and three: and for all there were so many, yet was

[a] *Or*, Sirs.

οὐκ ἐσχίσθη τὸ δίκτυον. 12 Λέγει αὐτοῖς ὁ Ἰησοῦς, ‘Δεῦτε ἀριστήσατε.’ οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, ‘Σὺ τίς εἶ;’ εἰδότες ὅτι ὁ κύριός ἐστιν. 13 Ἔρχεται [z]οὖν| ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. 14 τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς [a]αὐτοῦ,| ἐγερθεὶς ἐκ νεκρῶν.

15 [d]Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, ‘Σίμων [b]Ἰωνᾶ,| ‘ἀγαπᾷς με πλεῖον τούτων;’ Λέγει αὐτῷ, ‘Ναὶ, κύριε· σὺ οἶδας ὅτι φιλῶ σε.’ Λέγει αὐτῷ, ‘Βόσκε τὰ ἀρνία μου.’ 16 Λέγει αὐτῷ πάλιν δεύτερον, ‘Σίμων Ἰωνᾶ, ‘ἀγαπᾷς με;’ Λέγει αὐτῷ, ‘Ναὶ κύριε· σὺ οἶδας ὅτι φιλῶ σε.’ Λέγει αὐτῷ, ‘Ποίμαινε τὰ προβατά μου.’ 17 Λέγει αὐτῷ τὸ τρίτον, ‘Σίμων Ἰωνᾶ, φιλεῖς με;’ Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον, ‘Φιλεῖς με;’ καὶ εἶπεν αὐτῷ,

[z] Alex. οὖν. [a] Alex. = αὐτοῦ. [b] Alex. Ἰωάνου s. Ἰωάννου.

WICLIF—1380.

nette was not brokun. 12 ihesus seith to hem, come ȝe ete ȝe, and no man of hem that saten at the mete durste axe hym: Who art thou witynge that it is the lord, 13 ℣ ihesus cam and took breed and ȝaf to hem, and fisch also. 14 now this thridde tyme ihesus was schewid to his disciplis whanne he hadde risen aȝen fro deeth.

15 and whanne thei hadde eten ihesus seith to symount petir. symount of Ion louest thou me more thanne these? he seith to hem, ȝhe lord, thou woost that I loue thee, ihesus seith to hym, fede thou my lambren, 16 efte he seith to hym, symount of Ion louest thou me? he seith to hym, ȝhe lord, thou woost that I loue thee, he seith to hym, fede thou my lambren, 17 he seith to hym the thridde tyme, symount of Iohnn louest thou me? Petir was heuy for he seith to hym the thridde tyme louest thou me. and he seith to him, lord thou knowist alle thingis: thou woost that I loue thee, ihesus seith to hym, fede thou my scheep.

18 truli truli I seie to thee, whanne thou were ȝonger thou girdidist thee: and wandridist where thou woldist, but whanne thou schalt wexe elder thou schalt holde forth thin hondis: and anothir schal girde thee, and schal lede thee whidir thou wilte not, 19 he seide this thing signyfiynge bi what deeth he schulde glorifie god. and whanne he hadde seide these thingis he seith to hym, sue thou me. 20 petir turned and saie thilke disciple suynge, whom ihesus loued, whiche also restid in the soper on his brist: and he seid to hym, lord who is it that schal bitraie thee, 21 therfor whanne petir hadde seen this: he seith to ihesus, lord but what this? 22 ihesus seith to hym, so I wole that he dwelle til I come, what to thee? sue thou me. 23 therfor this word wente out among the britheren, that thilke disciple dieth not. and ihesus seide not to hym that he dieth not: but so I wole that he dwelle

witynge, *knowing*. aȝen, *again*. woost, *knowest*. efte, *again*. heuy, *grieved*. sue, *follow*. thilke, *that*. suynge, *following*.

TYNDALE—1534.

net broken. 12 Iesus sayde vnto them: come and dyne. And none of the disciples durste axe him: what arte thou? For they knewe that it was the lorde. 13 Iesus then came and toke breed, and gave them, and fysshe lykwyse. 14 And this is now the thyrde tyme that Iesus appered to his disciples, after that he was rysen agayne from deeth.

15 When they had dyned, Iesus sayde to Simon Peter: Simon Ioanna, lovest thou me more then these? He sayde vnto him: ye Lorde, thou knowest, that I love the. He sayde vnto him: fede my lambes. 16 He sayde to him agayne the seconde tyme: Simon Ioanna, lovest thou me? He sayde vnto him: ye lorde thou knowest that I love the. He sayde vnto him: fede my shepe. 17 He sayde vnto him the thyrde tyme: Simon Ioanna, lovest thou me? And Peter sorowed because he sayde to him the thyrde tyme, lovest thou me, and sayde vnto him: Lorde, thou knowest all thinge, thou knowest that I love the. Iesus sayde vnto him: fede my shepe.

18 Verely verely I saye vnto the, when thou wast yonge, thou gerdedst thy selfe, and walkedst whyther thou woldest: but when thou arte olde, thou shalt stretche forthe thy hondes, and a nother shall gyrde the, and leade the whyther thou woldest not. 19 That spake he signifyinge by what deeth he shuld glorify God.

And when he had sayde thus, he sayd to him folowe me. 20 Peter turned about and sawe that disciple whom Iesus loved folowynge: which also lened on his brest at supper and sayde: Lorde which is he that shall betraye the? 21 When Peter sawe him, he sayde to Iesus: Lorde what shall he here do? 22 Iesus sayd vnto him, Yf I will have him to tary tyll I come, what is that to the? folowe thou me. 23 Then went this sayinge a broode amonge the brethren, that that disciple shulde not dye. Yet Iesus sayde not to him, he shall not dye: but yf I will that he tary

CRANMER—1539.

not the net broken. 12 Iesus sayeth vnto them: come and dyne. And none of the discyples durst aske him: what art thou? For they knewe that it was the Lord. 13 Iesus then came, and toke breed, and gaue them, and fysshe likewyse. 14 Thys is nowe the thyrde tyme that Iesus appeared to hys dyscyples, after that he was rysen agayne from deeth.

15 So when they had dyned, Iesus sayeth to Simon Peter: Symon Ioanna, louest thou me more than these? He sayd vnto him: ye Lord, thou knowest, that I loue the. He sayeth vnto him: fede my lambes. 16 He sayeth to hym agayne the seconde tyme: Symon Ioanna, louest thou me? He sayeth vnto hym: Yee Lorde, thou knowest that I loue the. He sayde vnto hym: fede my shepe. 17 He sayde vnto hym the thyrde tyme: Symon Ioanna, louest thou me? Peter was sory, because he sayde vnto him the thyrde tyme: louest thou me, and he sayde vnto hym: Lord, thou knowest all thynges, thou knowest that I loue the. Iesus sayeth vnto hym: fede my shepe.

18 Uerely, verely, I saye vnto the: when thou wast yong, thou gerdedst thy selfe, and walkedst whyther thou woldest: but when thou arte olde, thou shalt stretche forth thy handes, and another shal gyrde the, and leade the whyther thou woldest not. 19 That spake he, sygnyfyinge, by what deeth he shuld gloryfye God.

And when he had spoken this, he sayeth vnto him: folowe me. 20 Peter turned about, and sawe the discyple whom Iesus loued, folowynge (whych also leaned on hys brest at supper, and sayde: Lord, which is he that betrayeth the?) 21 When Peter therfore sawe him, he sayeth to Iesus: Lord, what shall he here do? 22 Iesus sayeth vnto hym: If I wyll haue hym to tary tyll I come, what is that to the? folowe thou me. 23 Then went thys sayinge abroade amonge the brethren, that that discyple shulde not dye. Yet Iesus sayde not to hym, he shall not dye: but yf I

'Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε.' Λέγει αὐτῷ ὁ Ἰησοῦς,
'Βόσκε τὰ πρόβατα μου. [18] ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐζώννυες
'σεαυτὸν, καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς
'σου, καὶ ἄλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις.' [19] (Τοῦτο δὲ εἶπε, σημαίνων
ποίῳ θανάτῳ δοξάσει τὸν Θεόν.) καὶ τοῦτο εἰπὼν λέγει αὐτῷ, 'Ἀκολούθει μοι.'
[20] Ἐπιστραφεὶς [c]δὲ| ὁ Πέτρος βλέπει τὸν μαθητὴν, ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολου-
θοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπε, 'Κύριε, τίς
'ἐστιν ὁ παραδιδούς σε;' [21] Τοῦτον [d]ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, 'Κύριε, οὗτος
'δὲ τί;' [22] Λέγει αὐτῷ ὁ Ἰησοῦς, 'Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρός
'σε; [e]σὺ ἀκολούθει μοι.'| [23] Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφοὺς, 'Ὅτι
'ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει·' καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ

[c] Alex. = δέ. [d] Alex. + οὖν. [e] Alex. σύ μοι ἀκολούθει.

GENEVA — 1557.

[12] Iesus sayd vnto them, Come and dyne. And none of the disciples durst aske hym, Who art thou? for they knew that it was the Lord. [13] Iesus then came and toke bread, and gaue them, and fyshe lykewyse. [14] This is now the thyrd tyme that Iesus appeared to his disciples, after that he was rysen agayne from death.

[15] So when they had dyned, Iesus sayd to Simon Peter, Simon *sonne of* Iona, louest thou me more then these? He sayd vnto him, Yea Lord, thou knowest that I loue thee. He sayd vnto hym, Fede my lambes. [16] He sayd to hym agayne the second tyme, Simon *the sonne of* Iona, louest thou me? He sayd vnto him, Yea Lord, thou knowest that I loue thee. He sayd vnto him, Fede my shepe. [17] He sayd vnto him the third tyme, Simon *the sonne of* Iona, louest thou me? Peter sorowed because he sayd to him the thyrd tyme, Louest thou me? and sayd vnto him, Lord thou knowest all thinges, thou knowest that I loue thee. Iesus sayd vnto him, Fede my shepe.

[18] Verely verely I say vnto thee, When thou wast yonge, thou gyrdedst thy selfe, and walkedst whither thou woldest: but when thou shalt be olde, thou shalt stretche forth thy handes, and another shal gyrde thee, and lead thee whyther thou wouldest not. [19] That spake he, signifiyng by what death he should glorifie God. And when he had sayd thus, he sayd to him, Folow me. [20] Peter turned about, and sawe that disciple whom IESVS loued folowyng: which had also leaned on his brest at supper, and had sayd, Lord which is he that betrayeth thee? [21] When Peter therfore sawe hym, he sayd to Iesus, Lord what shal he here do?

[22] Iesus sayd vnto him, If I wolde haue him to tary tyl I come, what is that to thee? folow thou me. [23] Then went this saying abrode among the brethren, that that same disciple should not dye, Yet Iesus sayd not to him, He sholde not dye: but if I

RHEIMS — 1582.

[12] IESVS saith to them, Come, dine. And none of them that sate at meate, durst aske him, Vvho art thou? knovving that it is our Lord. [13] And IESVS commeth and taketh the bread and giueth them, and the fish in like maner. [14] This novv the third time IESVS vvas manifested to his disciples, after he vvas risen from the dead.

[15] Therfore vvhen they had dined, IESVS saith to Simon Peter, Simon of Iohn, louest thou me more then these? He saith to him, Yea Lord: thou knovvest that I loue thee. he saith to him, FEEDE MY LAMBES. [16] He saith to him againe, Simon of Iohn, louest thou me? he saith to him, Yea Lord, thou knovvest that I loue thee. He saith to him, FEEDE MY LAMBES. [17] He saith to him the third time, Simon of Iohn, louest thou me? Peter vvas stroken sad, because he said vnto him the third time, Louest thou me? And he said to him, Lord, thou knovvest al things: thou knovvest that I loue thee. He saith to him, FEEDE MY SHEEPE. [18] Amen, amen I say to thee, vvhen thou vvast yonger, thou didst girde thy self, and didst vvalke vvhere thou vvouldest. but vvhen thou shalt be old, thou shalt stretch forth thy handes, and an other shall girde thee, and leade thee vvhither thou vvilt not.

[19] And this he said, signifying by vvhat death he should glorifie God. And vvhen he had said this, he saith to him, Folovv me. [20] Peter turning, savv that disciple vvhom IESVS loued, folovving, vvho also leaned at the supper vpon his breast, and said, Lord vvho is he that shal betray thee? [21] Him therfore vvhen Peter had seen, he saith to IESVS, Lord, and this man vvhat? [22] IESVS saith to him, So I vvil haue him to remaine til I come, vvhat to thee? folovv thou me. [23] This saying therfore vvent abrode among the brethren, that that disciple dieth not. And IESVS did not say to him, he dieth not: but, So

AUTHORISED — 1611.

not the net broken. [12] Iesus saith vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou? knowing that it was the Lord. [13] Iesus then commeth, and taketh bread, and giueth them, and fish likewise. [14] This is now the thirde time that Iesus shewed himselfe to his disciples, after that he was risen from the dead.

[15] So when they had dined, Iesus saith to Simon Peter, Simon, sonne of Ionas, louest thou mee more then these? He saith vnto him, Yea, Lord, thou knowest that I loue thee. He saith vnto him, Feed my lambes. [16] He saith to him againe the second time, Simon sonne of Ionas, louest thou me? He saith vnto him, Yea Lord, thou knowest that I loue thee. He saith vnto him, Feed my sheepe. [17] He said vnto him the thirde time, Simon sonne of Ionas, louest thou me? Peter was grieued, because he said vnto him the third time, Louest thou me? And he said vnto him, Lord, thou knowest all things, thou knowest that I loue thee. Iesus saith vnto him, Feed my sheepe. [18] Uerily, verily I say vnto thee, when thou wast yong, thou girdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy handes, and another shall gird thee, and cary thee whither thou wouldst not. [19] This spake hee, signifying by what death he should glorifie God. And when he had spoken this, he saith vnto him, Follow me. [20] Then Peter turning about, seeth the disciple whom Iesus loued, following, which also leaned on his breast at supper, and said, Lord, which is hee that betrayeth thee? [21] Peter seeing him, saith to Iesus, Lord, and what shall this man *doe?* [22] Iesus saith vnto him, If I will that he tary till I come, what is that to thee? Follow thou me. [23] Then went this saying abroad among the brethren, that that disciple should not die: yet Iesus said not vnto him, He shall not die: but, If I

ἀποθνήσκει· ἀλλ', Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρός σέ;'
[24] Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα· καὶ οἴδαμεν ὅτι ἀληθής ἐστιν ἡ μαρτυρία αὐτοῦ. [25] ἔστι δὲ καὶ ἄλλα πολλὰ

WICLIF—1380.

til I come what to thee. [24] this is thilke disciple, that berith witnessynge of these thingis, and wroot hem, and we witen that his witnessynge is trewe. [25] and there ben also many other thingis that hesus dide, whiche if thei ben writun bi eche bi hym silf, I deme that the world hymsilf schal not take tho bokis that ben to be writun.

thilke, *that*. witen, *know*. deme, *judge*.

TYNDALE—1534.

tyll I come, what is that to the? [24] The same disciple is he, which testifieth of these thinges, and wrote these thinges. And we knowe, that his testimony is true.

[25] There are also many other thinges which Iesus dyd: the which yf they shuld be written every won I suppose the worlde coulde not contayne the bokes that shuld be written.

CRANMER—1539.

wyll that he tary tyll I come, what is that to the? [24] The same discyple is he, whych testifyeth of these thynges, and wrote these thynges. And we knowe, that his testimony is true. [25] There are also many other thynges whych Iesus dyd, the whych yf they shuld be wrytten euery one, I suppose the worlde coulde not contayne the bokes that shuld be wrytten.

Pericopa de muliere in adulterio deprehensâ, Joh. vii. 53—viii. 11 (quæ â codicibus antiquis multis prorsùs abest, et in aliis vel obeliscis vel asteriscis dubitationem indicantibus notatur), propter magnam et insolitam in eâ lectionis diversitatem â SCHOLZIO (sequente Griesbachium) duplici textu in margine interiori exhibetur:—alter secundum codicem D. (seu Bezæ), codicum quibus reperitur hæc pericopa vetustissimum;—alter secundum codices alios.

Visum fuit in hâc Novi Fœderis editione eodem modo hanc pericopam ad calcem evangelii Johannis adjicere.

Textus codicis D.

[53] Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

VII. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. [2] Ὀρθρου δὲ πάλιν παραγίνεται εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν. [3] Ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἐπὶ ἁμαρτίᾳ γυναῖκα εἰλημμένην καὶ στήσαντες αὐτὴν ἐν μέσῳ, [4] λέγουσιν αὐτῷ ἐκπειράζοντες αὐτὸν οἱ ἱερεῖς, ἵνα ἔχωσι κατηγορίαν αὐτοῦ· 'Διδάσκαλε, αὕτη ἡ 'γυνὴ κατείληπται ἐπαυτοφώρῳ μοιχευομένη· [5] Μωϋσῆς δὲ ἐν τῷ νόμῳ ἐκέλευσε τὰς τοιαύτας λιθάζειν· σὺ δὲ νῦν τί 'λέγεις;' [6] Ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.

[7] Ὡς δὲ ἐπέμενον ἐρωτῶντες, ἀνέκυψε καὶ εἶπεν αὐτοῖς, 'Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω 'λίθον.' [8] Καὶ πάλιν κατακύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν. [9] Ἕκαστος δὲ τῶν Ἰουδαίων ἐξήρχετο, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων· ὥστε πάντας ἐξελθεῖν· καὶ κατελείφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. [10] Ἀνακύψας δὲ ὁ Ἰησοῦς, εἶπεν τῇ γυναικὶ, 'Ποῦ εἰσιν; οὐδείς σε κατέκρινεν;' [11] Κἀκείνη εἶπεν αὐτῷ, 'Οὐδείς, κύριε.' ὁ δὲ εἶπεν, 'Οὐδὲ ἐγώ σε κατακρίνω· ὕπαγε, ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.'

ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἕν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.[f]

[f] Rec. +Ἀμήν.

GENEVA — 1557.

wolde that he tary tyl I come, what is that to thee? 24 The same disciple is he, which testifieth of these thinges, and wrote these thinges. and we knowe that his testimonie is true. 25 There are also many other thinges which Iesus dyd, the which yf they should be written euery one, I suppose the worlde could not containe the bookes that should be wrytten. Amen.

RHEIMS — 1582.

I vvil haue him to remaine til I come, vvhat to thee? 24 This is that disciple vvhich giueth testimonie of these things, and hath vvritten these things: and vve knovv that his testimonie is true.

25 But there are many other things also vvhich IESVS did: vvhich if they vvere vvritten in particular, neither the vvorld it self I thinke vvere able to conteine those bookes that should be vvritten.

AUTHORISED — 1611.

will that he tary till I come, what is that to thee? 24 This is the disciple which testifieth of these things, and wrote these things, and we know that his testimonie is true. 25 And there are also many other things which Iesus did, the which if they should be written euery one, I suppose that euen the world it selfe could not conteine the bookes that should be written, Amen.

Textus codicum plurimorum.

53 Καὶ ἀπῆλθεν ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

VIII. Καὶ ὁ Ἰησοῦς ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. 2 Ὄρθρου δὲ πάλιν βαθέος ἦλθεν (ὁ Ἰησοῦς) εἰς τὸ ἱερὸν, καὶ πᾶς ὁ ὄχλος ἤρχετο· καὶ καθίσας ἐδίδασκεν αὐτούς. 3 Φέρουσι πρὸς αὐτὸν (al. καὶ προσήνεγκαν αὐτῷ) οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ καταληφθεῖσαν· καὶ στήσαντες αὐτὴν ἐπὶ τῷ μέσῳ, 4 εἶπον πειράζοντες, 'Διδάσκαλε, ταύτην εὕρομεν ἐπαυτοφώρῳ μοιχευομένην. 5 καὶ ἐν τῷ νόμῳ ἡμῶν Μωσῆς ἐνετείλατο 'τὰς τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις περὶ αὐτῆς;' 6 Τοῦτο δὲ εἶπον πειράζοντες (ἐκπειράζοντες), ἵνα ἔχωσι (σχῶσι) κατηγορίαν κατ' αὐτοῦ· ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ (τῷ δ. = alii) κατέγραφεν (s. ἔγραψεν) εἰς τὴν γῆν, μὴ προσποιούμενος (al. καὶ προσποιούμενος.)

7 Ὡς δὲ ἐπέμενον ἐπερωτῶντες αὐτὸν, καὶ ἀναβλέψας (ἀνέκυψε καὶ) λέγει αὐτοῖς, 'Ὁ ἀναμάρτητος ὑμῶν πρῶτον 'λίθον βαλέτω ἐπ' αὐτήν,' (s. ἐπ' αὐτὴν τὸν λ. βαλέτω· alii aliter). 8 Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν ἑνὸς ἑκάστου αὐτῶν τὰς ἁμαρτίας. 9 Καὶ ἐξῆλθον εἷς ἕκαστος αὐτῶν (s. εἷς καθ' εἷς) ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων καὶ κατελήφθη ὁ Ἰησοῦς (s. ὁ Ἰησοῦς μόνος) καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. 10 Ἀναβλέψας δὲ ὁ Ἰησοῦς εἶδεν αὐτὴν καὶ (εἶδεν αὐτὴν καὶ = alii) εἶπε, 'Γύναι· (γύναι = alii), ὁποῦ εἰσιν οἱ κατήγοροί σου;' (alii ποῦ εἰσιν οἱ κ. σ. =, alii ποῦ εἰσιν; habent) 11 Ἡ δὲ εἶπεν· 'Οὐδείς, κύριε·' καὶ ὁ Ἰησοῦς εἶπε, 'Οὐδὲ ἐγώ 'σε κρινῶ· πορεύου, καὶ ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.'

ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

Κεφάλαιον Α.

THE ACTS OF THE APOSTLES.

CHAPTER I.

ΤΟΝ μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων ὦ Θεόφιλε, ὧν ἤρξατο
ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, [2] *ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις*
διὰ Πνεύματος ἁγίου, οὓς ἐξελέξατο, ἀνελήφθη. [3] *οἷς καὶ παρέστησεν ἑαυτὸν*
ζῶντα μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα
ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. [4] *καὶ συναλιζό-*
μενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν
ἐπαγγελίαν τοῦ πατρὸς, ʻ ἣν ἠκούσατέ μου· [5] *ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι,*

[a] Alex *μου*.

WICLIF—1380.	TYNDALE — 1534.	CRANMER — 1539.
1. TEOFLE first I made a sermoun of alle thingis: that ihesus bigan to do and to teche [2] in to the day of his assencioun in which he comaundid: bi the holi goost, to his apostlis which he hadde chosun [3] to whiche he schewid hym silf alyue aftir his passioun, bi many argumentis: apperynge to hem fourti daies, and spekynge of the rewme of god, [4] and he eet with hem and comaundid that thei schulden not departe fro ierusalim, but abiden the biheest of the fadir, whiche ȝe herden he seide bi my mouth, [5] For ioon baptissid in watir, but ȝe schuln be baptisid in the holi goost, aftir these fewe daies, [6] therfore thei that weren come to gidir: axeden him and seide, lord whethir in this tyme: thou schalt restore the kingdom of israel? [7] and he seide to hem, it is not ȝoure to knowe the tymes ether momentis, whiche the fadir hath putte in his power, [8] but ȝe schuln take the vertu of the holi goost comynge fro aboue in to ȝou: and ȝe schuln be my witnessis in ierusalim and in al iudee and samarie: and to the vtmest of the erthe,	1. IN the former treatise (Deare frende Theophilus) I have written of all that Iesus beganne to do and teache, [2] vntyll the daye in the which he was taken vp, after that he thorowe the holy goost, had geven commaundementes vnto the Apostles, which he had chosen: [3] to whom also he shewed him selfe alyve, after his passion by many tokens, apperynge vnto them fourty dayes, and speakynge of the kyngdome of god, [4] and gaddered them togeder, and commaunded them, that they shuld not departe from Ierusalem: but to wayte for the promys of the father, wherof ye have herde of me. [5] For Iohn baptised with water: but ye shalbe baptised with the holy goost, and that with in this feawe dayes. [6] When they were come togeder, they axed of him sayinge: Lorde wilt thou at this tyme restore agayne the kyngdome of Israel? [7] And he sayde vnto them: It is not for you to knowe the tymes, or the seasons which the father hath put in his awne power: [8] but ye shall receave power of the holy goost which shall come on you. And ye shall be witnesses vnto me in Ierusalem, and in all Iewrye and in Samary, and even vnto the worldes ende.	1. IN the former treatyse (Deare Theophylus) we haue spoken of all that Iesus beganne to do and teach, [2] vntyll the daye in whych he was taken vp, after that he, thorow the holy goost, had geuen commaundementes vnto the Apostles, whom he had chosen: [3] to whom also he shewed him selfe alyue after his passion (and that by many tokens) appearinge vnto them fourtye dayes, and speakynge of the kyngdome of God, [4] and gathered them together, and commaunded them, that they shuld not departe from Ierusalem: but to wayte for the promys of the father wherof (sayeth he) ye haue hearde of me. [5] For Iohn truly baptysed wyth water: but ye shalbe baptysed with the holy goost after these feaw dayes. [6] When they therfore were come together, they asked of him, sayinge: Lorde, wilt thou at this tyme, restore agayne the kyngdome to Israel? [7] And he sayde vnto them: It is not for you to knowe the tymes, or the seasons, which the father hath put in hys awne power: [8] but ye shall receaue power after that the holy goost is come vpon you. And ye shalbe wytnesses vnto me, not onely in Ierusalem, but also in all Iewry and in Samary, and euen vnto the worldes ende.
[9] ȝ whanne he hadde seid these thingis, in her siȝt he was lefte vp, and a cloude	[9] And when he had spoken these thinges, whyll they behelde, he was taken vp, and	[9] And when he had spoken these thynges, whyll they beheld, he was taken vp an hye,

rewme, *realm*. biheest, *promise*. vertu, *power*. her, *their*.

ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

Κεφάλαιον Α.

THE ACTS OF THE APOSTLES.

CHAPTER I.

‘ *ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ, οὐ μετὰ πολλὰς ταύτας ἡμέρας.*’
[6] *Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες,* ‘ *Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ*
‘ *ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ;*’ [7] *Εἶπε δὲ πρὸς αὐτούς,* ‘ *Οὐχ ὑμῶν ἐστι*
‘ *γνῶναι χρόνους ἢ καιροὺς οὓς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ.* [8] *ἀλλὰ λήψεσθε*
‘ *δύναμιν, ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ’ ὑμᾶς, καὶ ἔσεσθέ* [a] *μοι μάρτυρες ἔν*
‘ *τε Ἰερουσαλὴμ καὶ* [b] *ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς*
‘ *γῆς.*’ [9] *Καὶ ταῦτα εἰπὼν, βλεπόντων αὐτῶν ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν*

[b] Alex. = *ἐν*.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
1. IN the former treatyse *deare friend* Theophilus, I haue written of all that IESVS began to do, and teach, [2] Vntil the day in which he was taken vp, after that he through the holy Gost, had geuen commandementes vnto the Apostles, whome he had chosen. [3] To whom also he shewed him self alyue after his passion, by many infallible tokens, appearing vnto them by the space of fourty dayes, and speakyng of those things which *apperteine* to the kyngdom of God. [4] And gathering *them* together, he commanded them, that they shulde not depart from Ierusalem : but to wayt for the promes of the Father, which *sayd he*, ye haue heard of me. [5] For Iohn truly baptized with water, but ye shalbe baptized with the holy Gost, with in these fewe dayes. [6] When they therfore were come together, they asked of hym, saying, Lord wilt thou at this tyme, restore the kyngdome to Israel? [7] And he sayd vnto them, It is not for you to knowe the tymes, or the seasons, which the Father hath put in his owne power. [8] But ye shal receaue power of the holy Gost, when he shal come on you : and ye shalbe wytnesses vnto me both in Ierusalem, and in all Iewrie, and in Samaria, and euen vnto the vttermost partes of the earth. [9] And when he had spoken these thinges whyle they behelde, he was taken vp, and	1. THE first treatise I made of al things, O Theophilus, vvhich IESVS began to doe and to teache, [2] vntil the day vvherein giuing commaundement by the holy Ghost to the Apostles vvhom he chose, he vvas assumpted: [3] to vvhom he shevved also him self aliue after his passion in many arguments, for fourtie daies appearing to them, and speaking of the kingdom of God. [4] And eating vvith them, he commaunded them, that they should not depart from Hierusalem, but should expect the promisse of the Father, vvhich you haue heard (saith he) by my mouth: [5] for Iohn in deede baptized vvith vvater, but you shal be baptized vvith the holy Ghost after these fevv daies. [6] They therfore that vvere assembled, asked him, saying, Lord, whether at this time vvilt thou restore the kingdom to Israel? [7] but he said to them, It is not for you to knovv times or moments, vvhich the Father hath put in his ovvne povver: [8] but you shal receiue the vertue of the holy Ghost coming vpon you, and you shal be vvitnesses vnto me in Hierusalem, and in al Ievvrie, and Samaria, and euen to the vtmost of the earth. [9] And vvhen he had said these things, in their sight he vvas eleuated:	1. THE former treatise haue I made, O Theophilus, of all that Iesus began both to doe and teach, [2] Untill the day in which he was taken vp, after that he through the holy Ghost had giuen commandements vnto the Apostles, whom he had chosen. [3] To whom also hee shewed himselfe aliue after his passion, by many infallible proofes, being seene of them fortie dayes, and speaking of the things perteining to the kingdome of God: [4] And [α] being assembled together with them, commanded them that they should not depart from Hierusalem, but wait for the promise of the Father, which, *saith he*, ye haue heard of me. [5] For Iohn truely baptized with water, but ye shall be baptized with the holy Ghost, not many dayes hence. [6] When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdome to Israel? [7] And he said vnto them, It is not for you to knowe the times or the seasons, which the Father hath put in his owne power. [8] But ye shall receiue [β] power after that the holy Ghost is come vpon you, and ye shall be witnesses vnto me, both in Hierusalem, and in all Iudea, and in Samaria, and vnto the vttermost part of the earth. [9] And when he had spoken these things, while they beheld, he was

[α] *Or*, eating together with them. [β] *Or*, the power of the holy Ghost comming vpon you.

ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. [10] καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν, πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν [c]ἐσθῆτι λευκῇ, [11] οἳ καὶ εἶπον, 'Ἄνδρες Γαλιλαῖοι, τί ἑστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναλη-
'φθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν, οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν
'πορευόμενον εἰς τὸν οὐρανόν.' [12] Τότε ὑπέστρεψαν εἰς Ἰερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος, ὅ ἐστιν ἐγγὺς Ἰερουσαλὴμ, σαββάτου ἔχον ὁδόν. [13] Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῷον οὗ ἦσαν καταμένοντες, ὅ τε Πέτρος καὶ [d]Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτὴς, καὶ Ἰούδας Ἰακώβου. [14] οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ [e]καὶ τῇ δεήσει, σὺν γυναιξὶ, καὶ Μαρίᾳ τῇ μητρὶ τοῦ Ἰησοῦ, καὶ [f]σὺν τοῖς ἀδελφοῖς αὐτοῦ. [15] Καὶ ἐν

[c] Alex. ἐσθήσεσι λευκαῖς. [d] Alex. Ἰωάννης καὶ Ἰάκωβος. [e] Alex. = καὶ τῇ δεήσει. [f] Alex. = σὺν.

WICLIF—1380.

resceyued him fro her iȝen, [10] and whanne thei bihelden hym goynge in to heuene lo twey men stoden bisidis hem in white clothing, [11] ꝛ seiden, men of galilee: what stonden ȝe biholdenge in to heuene? this ihesus which is takun up fro ȝou in to heuene: schal come, as ȝe saien hym goynge in to heuene, [12] thanne thei turneden aȝen to ierusalim, fro the hille that is clepid the hille of olyuete: whiche is bisidis ierusalim an haliday iourney, [13] and whanne thei weren entrid in to the hous where thei dwelleden thei wenten up in to the soler, Petir ꝛ Ion, Iames ꝛ andrewe, Philip and thomas Bartilmewe and matheu, Iames of alphey and Symount ȝelotes, and Iudas of Iames, [14] Alle these weren lastyngli contynuynge with o wille in preier with wymmen and mari the modir of ihesus, and with his britheren,

[15] in tho dayes, petir roos up in the myddil of the britheren and seide, and there was a cumpany of men to gidre almeest an hundrid ꝛ twenti, [16] britheren it bihoueth that the scripture be fillid: whiche the holi goost biforseide bi the mouth of dauith of iudas that was leder of hem that token ihesus, [17] and was noumbrid among vs: and gat a part of this seruyce, [18] and this iudas hadde a feeld of the hir of wickidnesse, and he was hangid, and to brast the myddil: and alle hise entrailis weren schedde abrood, [19] and it was made knowun to alle men that dwelten in ierusalim: so that the ilke feeld was clepid achyldemak in the langage of hem, that is the feeld of blood,

[20] and it is writun in the book of salmes, the abitacioun of hem be made desert: and be there noon that dwelle in it, and another take his bischopriche, [21] therfor it bi houeth of these men that ben gaderid

iȝen, *eyes.* clepid, *called.* soler, *parlour.* o, *one.* hir, *hire.* to brast, *burst suddenly.* ilke, *same.*

TYNDALE—1534.

a cloude receaved him vp out of their sight. [10] And while they looked stedfastly vp to heaven as he went, beholde two men stode by them in white apparell, [11] which also sayde: ye men of Galile, why stonde ye gasinge vp into heaven? This same Iesus which is taken vp from you in to heaven, shall so come, even as ye haue sene him goo into heaven.

[12] Then returned they vnto Ierusalem from mount olivete, which is nye to Ierusalem, conteyninge a Saboth dayes iorney. [13] And when they were come in, they went vp into a parler, where abode both Peter and Iames, Iohn and Andrew, Philip and Thomas, Bartlemew and Mathew, Iames the sonne of Alpheus, and Simon zelotes, and Iudas Iames sonne. [14] These all continued with one acorde in prayer and supplicacion with the wemen and Mary the mother of Iesu, and with his brethren.

[15] And in those dayes Peter stode vp in the myddes of the disciples and sayde (the noumbre of names that were to gether, were aboute an hondred and twenty) [16] Ye men and brethren, this scripture must have nedes ben fulfilled which the holy goost thorow the mouth of David spake before of Iudas, which was gyde to them that tooke Iesus. [17] For he was noumbred with vs and had obtayned fellouship in this ministracion. [18] And the same hath now possessed a plot of grounde with the reward of iniquite, and when he was hanged, brast a sondre in the myddes, and all his bowels gusshed oute. [19] And it is knowen vnto all the inhabiters of Ierusalem: in so moche that that felde is called in their mother tonge, Acheldama, that is to saye, the bloud felde.

[20] It is written in the boke of Psalmes: His habitacion be voyde, and no man be dwellinge therin: and his bisshoprycke let another take. [21] Wherfore of these men which have companyed with vs, all

CRANMER—1539.

and a cloude receaued him vp out of their syght. [10] And while they looked stedfastly vp towarde heauen, as he went, beholde, two men stode by them in whyte apparell, [11] which also sayd: ye men of Galile, why stande ye gasynge vp into heauen? This same Iesus whych is taken vp from you into heauen, shall so come, euen as ye haue sene him go into heauen. [12] Then returned they vnto Ierusalem from the mount (that is called Olyuete) whych is from Ierusalem, a Saboth dayes iorney. [13] And when they were come in, they went vp into a parler, where aboade both Peter and Iames, and Iohn and Andrew, Philip and Thomas, Barthelemew and Mathew, Iames the sonne of Alpheus, and Simon zelotes, and Iudas the brother of Iames. [14] These all contynued with one accorde in prayer and supplycacyon wyth the wemen and Mary the mother of Iesu, and wyth his brethren.

[15] And in those dayes Peter stode vp in the myddes of the discyples, and sayde (the nombre of names that were together, were aboute an hundred and twentye) [16] Ye men and brethren, this scripture must haue nedes ben fulfylled. whych the holy goost thorow the mouth of Dauid spake before of Iudas, whych was gyde to them that toke Iesus. [17] For he was noumbred with vs, and had obtayned fellowshyp in thys mynystracyon. [18] And the same hath now possessed a plat of grounde wyth the rewarde of iniquite: and when he was hanged, he burst a sondre in the myddes, and all his bowels gusshed out. [19] And it is knowen vnto all the inhabiters of Ierusalem: in so moch that the same felde is called in their mother tonge, Acheldama, that is to saye, the bloud felde.

[20] For it is wrytten in the boke of Psalmes: hys habitacyon be voyde, and no man be dwellinge therin: and his Bisshoprycke let another take. [21] Wherfore of these men whych haue companyed with vs (all the

ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν [g]μαθητων| εἶπεν· (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσιν·) [16] ‘Ἄνδρες ἀδελφοὶ, ἔδει πληρωθῆναι ‘ τὴν γραφὴν [h]ταύτην,| ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ, περὶ ‘ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν· [17] ὅτι κατηριθμημένος ‘ ἦν [i]ἐν| ἡμῖν, καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης. [18] Οὗτος μὲν οὖν ‘ ἐκτήσατο χωρίον ἐκ[k] μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος ἐλάκησε μέσος, καὶ ‘ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ·’ [19](καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἰερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμὰ, τοῦτ’ ἔστι χωρίον αἵματος.) [20] ‘ Γέγραπται γὰρ ἐν βίβλῳ Ψαλμῶν, “ Γενηθήτω ἡ “ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ·” καὶ, “ Τὴν ἐπισκοπὴν “ αὐτοῦ [l]λάβοι| ἕτερος.” [21] Δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ

[g] Alex. ἀδελφῶν. [h] Alex. = ταύτην. [i] Rec. σὺν. [k] Rec. + τοῦ. [l] Alex. λαβέτω.

GENEVA—1557.

a cloude receaued him vp out of their sight. [10] And whyle they looked stedfastly vp to heauen, as he went, beholde two men stode by them in whyte apparel, [11] Which also sayd, Ye men of Galile, why stand ye gasing into heauen. This same Iesus which is taken vp from you into heauen, shal so come, euen as ye haue sene him go into heauen. [12] Then returned they vnto Ierusalem from the mount that is called the Oliue hil, which is nye to Ierusalem, conteyning a Sabbath dayes iorney. [13] And when they were come in, they went vp into an vpper chamber, where a bode both Peter, and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartelmew, and Matthew, Iames *the sonne* of Alpheus, and Simon zelotes, and Iudas Iames *brother*.

[14] These all continued wyth one accorde in prayer and supplication wyth the women and Marie mother of Iesus, and with his brethren. [15] And in those dayes, Peter stode vp in the middes of the disciples and sayd (the nombre of names that were together, were about an hundred and twenty) [16] Ye men and brethren, this Scripture must nedes haue ben fulfilled, which the holy Gost by the mouth of Dauid spake before of Iudas, which was gyde to them that toke Iesus. [17] For he was numbred with vs, and had obtained felowship in this ministration. [18] And he therfore hath now gotton a plat of ground with the rewarde of iniquite, and when he had killed him selfe, he brast a sondre in the myddes, and all hys bowels gushed out. [19] And it is knowen vnto all the inhabitèrs of Ierusalem: insomuche that that fielde is called in their mother tonge, Aceldama, that is to say, the fielde of bloud. [20] For it is written in the boke of Psalmes, Let his habitation be voyde, and no man dwel therin: And let another take his charge. [21] Wherfore, of these men which haue companied with vs, all the

RHEIMS—1582.

and a cloud receiued him out of their sight. [10] And vvhen they beheld him going into heauen, behold tvvo men stoode beside them in vvhite garments, vvho also said, [11] Ye men of Galilee, vvhy stand you looking into heauen? This IESVS vvhich is assumpted from you into heauen, shal so come as you haue seen him going into heauen.

[12] Then they returned to Hierusalem from the mount that is called Oliuet, vvhich is by Hierusalem, distant a Sabboths iourney. [13] And vvhen they vvere entred in, they vvent vp into an vpper chamber, vvhere abode Peter and Iohn, Iames and Andrevv, Philippe and Thomas, Bartholomevv and Mathevv, Iames of Alphæus and Simon Zelótes, and Iude of Iames. [14] Al these vvere perseuéring vvith one minde in praier vvith the vvomen and MARIE the mother of IESVS, and his brethren.

[15] In those daies Peter rising vp in the middes of the brethren, said: (and the multitude of persons together, vvas almost an hundred and tvventie) [16] You men, brethren, the scripture must be fulfilled vvhich the holy Ghost spake before by the mouth of Dauid concerning Iudas, vvho vvas the captaine of them that apprehended IESVS: [17] vvho vvas numbred among vs and obteined the lot of this ministerie. [18] And he in deede hath possessed a field of the revvard of iniquitie, and being hanged he burst in the middes, and al his bovvels gushed out. [19] And it vvas made notorious to al the inhabitants of Hierusalem: so that the same field vvas called in their tonge, *Hacel-dema*, that is to say, the field of bloud. [20] For it is vvritten in the booke of Psalmes. *Be their habitation made desert, and be there none to dvvel in it. And his Bishoprike let an other take.* [21] Therfore, of these men that haue assembled vvith vs, al the

AUTHORISED—1611.

taken vp, and a cloud receiued him out of their sight. [10] And while they looked stedfastly toward heauen, as he went vp, behold, two men stood by them in white apparell, [11] Which also said, Ye men of Galilee, why stand yee gazing vp into heauen? This same Iesus, which is taken vp from you into heauen, shall so come in like maner as ye haue seene him goe into heauen. [12] Then returned they vnto Hierusalem, from the mount called Oliuet, which is from Hierusalem a Sabbath dayes iourney. [13] And when they were come in, they went vp into an vpper roome, where abode both Peter and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, Iames *the sonne* of Alpheus, and Simon Zelotes, and Iudas *the brother* of Iames. [14] These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Iesus, and with his brethren.

[15] And in those dayes Peter stood vp in the mids of the disciples, and said, (The number of names together were about an hundred and twentie) [16] Men and brethren, This Scripture must needes haue bene fulfilled, which the holy Ghost by the mouth of Dauid spake before concerning Iudas, which was guide to them that tooke Iesus.

[17] For hee was numbred with vs, and had obtained part of this ministery. [18] Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the mids, and all his bowels gushed out. [19] And it was knowen vnto all the dwellers at Ierusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. [20] For it is written in the booke of Psalmes, Let his habitation be desolate, and let no man dwell therein: And his [a] Bishopricke let another take. [21] Wherefore of these men which haue companied with

[a] *Or*, office, *or*, charge.

' [m]*ἐν ᾧ| εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς,* [22] *ἀρξάμενος ἀπὸ τοῦ βαπ-*
'τίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀνα-
'στάσεως αὐτοῦ [n]*γενέσθαι σὺν ἡμῖν| ἕνα τούτων.'* [23] *Καὶ ἔστησαν δύο, Ἰωσὴφ τὸν*
καλούμενον Βαρσαβᾶν, ὃς ἐπεκλήθη Ἰοῦστος, καὶ Ματθίαν. [24] *καὶ προσευξάμενοι*
εἶπον, 'Σὺ, Κύριε καρδιογνῶστα πάντων, ἀνάδειξον [o]*ὃν ἐξελέξω ἐκ τούτων τῶν*
'δύο ἕνα| [25] *λαβεῖν* [p]*τὸν κλῆρον| τῆς διακονίας ταύτης καὶ ἀποστολῆς,* [q]*ἐξ| ἧς*
'παρέβη Ἰούδας, πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον.' [26] *Καὶ ἔδωκαν κλήρους*
[r]*αὐτῶν,| καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν, καὶ συγκατεψηφίσθη μετὰ τῶν ἕνδεκα*
ἀποστόλων.

II. *Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς, ἦσαν ἅπαντες*
[s]*ὁμοθυμαδὸν| ἐπὶ τὸ αὐτό.* [2] *καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερο-*

[m] Alex. ᾧ. [n] Alex. σὺν ἡμῖν γενέσθαι. [o] Rec. ἐκ τούτων τῶν δύο ἕνα ὃν ἐξελέξω. [p] Alex. τὸν τόπον. [q] Alex. ἀφ'.

WICLIF—1380.

to gidre with us in al the tyme in whiche the lord ihesus entrid and wente out among us, [22] and bigan fro the baptyn of Ioon til in to the day in which he was takun up fro us, that oon of these be made a witnesse of his resurexcioun with us, [23] and thei ordeyneden tweyne, ioseph that was clepid barsabus, that was named iust: and mathey [24] and thei preieden ȝ seiden, thou lord that knowist the hertis of alle men, schewe whom thou hast chosun of these tweyne, [25] that oon take the place of this seruyce and apostilheed, of whiche iudas trespassid: that he schulde go in to his place, [26] and thei ȝauen lottis to hem, and the lotte filde on mathi, and he was noumbrid with enleuene apostlis.

2. AND whanne the dayes of pentecost weren fillid: al the disciplis weren to gidre in the same place, [2] and sudeynli there was made a sowne fro heuene, as of a greet wynde comynge, and it fillid al the hous: where thei saten, [3] and dyuers tungis, as fier appereden to hem, and it sat on eche of hem, [4] and alle weren fillid with the holi goost: and thei bigunnen to speke dyuers langagis as the holi goost ȝaf to hem for to speke, [5] and there weren in ierusalim, dwellynge iewis relegiouse men, of ech nacioun that is vndir heuene,

[6] and whanne this vois was made: the multitude cam to gidre, and thei weren astonyed in thouȝt: for eche man herde hem spekyng in his langage, [7] and alle weren astoonyed and wondriden and seiden to gidre, whether not alle these that speken ben men of galilee [8] and hou herden we eche man his langage in whiche we ben borun? [9] of parthi and medy and elamyte ȝ thei that dwellen at mesopotany, iudee, and capadosy, and ponte and asie, [10] frigie

clepid, *called.* ȝauen, *gave.*

TYNDALE—1534.

the tyme that the Lorde Iesus went in and out amonge vs, [22] begynninge at the baptyme of Iohn vnto that same daye that he was taken vp from vs, must one be ordeyned to beare witnes with vs of his resurreccion.

[23] And they appoynted two, Ioseph called Barsabas (whose syr name was Iustus) and Mathias. [24] And they prayed sayinge: thou Lorde which knowest the hertes of all men, shewe whether of these two thou hast chosen [25] that the one maye take the roume of this ministracion, and apostleshippe from the which Iudas by transgression fell, that he myght go to his awne place. [26] And they gave forthe their lottes, and the lot fell on Mathias, and he was counted with the eleven Apostles.

2. WHEN the fyftith daye was come, they were all with one accorde togeder in one place. [2] And sodenly ther cam a sounde from heaven, as it had bene the comminge of a myghty wynde, and it filled all the housse where they sate. [3] And ther appered vnto them cloven tonges, lyke as they had bene fyre, and it sate vpon eache of them: [4] and they were all filled with the holy goost, and beganne to speake with other tonges, even as the sprete gave them vtteraunce.

[5] And ther were dwellinge at Ierusalem Iewes, devoute men, which were of all nacions vnder heaven. [6] When this was noysed aboute, the multitude came to gether and were astonyed, because that every man hearde them speake his awne tounge. [7] They wondred all and marveyled sayinge amonge them selves: Beholde, are not all these which speake, of Galile?

[8] And how heare we every man his awne tounge wherein we were boren? [9] Parthians, Medes and Elamytes, and the inhabiters of Mesopotamia, of Iury, and of Capadocia, of Ponthus and Asia, [10] Phrigia,

CRANMER—1539.

tyme that the Lorde Iesus had all his conuersacyon amonge vs, [22] begynnynge at the baptyme of Iohn, vnto that same daye that he was taken vp from vs) must one be ordeyned, to be a witnes with vs of his resurreccyon.

[23] And they apoynted two, Ioseph which is called Barsabas (whose syr name was Iustus) and Mathias. [24] And whan they prayed they sayde: thou Lorde, which knowest the hertes of all men, shewe whether of these two thou hast chosen: [25] that he maye take the roume of thys mynystracyon and Apostleshippe, from which Iudas by transgressyon fell, that he myght go to hys awne place. [26] And they gaue forth their lottes, and the lot fel on Mathias, and he was counted with the eleuen Apostles.

2. WHEN the fyftye dayes were come to an ende, they were all with one accorde together in one place. [2] And sodenly ther came a sounde from heauen, as it had bene the commynge of a myghty wynde, and it fylled all the house where they sate. [3] And there appered vnto them clouen tonges, lyke as they had bene of fyer, and it sate vpon each one of them: [4] and they were all fylled wyth the holy goost, and beganne to speake wyth other tonges, euen as the same sprete gaue them vtteraunce.

[5] Ther were dwellinge at Ierusalem, Iewes, deuoute men, out of euery nacyon of them that are vnder heauen. [6] When thys was noysed aboute, the multitude came together, and were astonnyed, because that euery man hearde them speake with his awne langage. [7] They wondred all, and marueyled, sayinge amonge them selues: beholde, are not all these which speake, of Galile? [8] And how heare we euery man his awne toung, wherin we were borne? [9] Parthians, and Medes and Elamytes, and the inhabiters of Mesopotamia, and of Iury, and of Capadocia, of Ponthus and Asia, [10] Phrygia and

μένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι· [3] καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς, ἐκάθισέ τε ἐφ' ἕνα ἕκαστον αὐτῶν, [4] καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδου [t] αὐτοῖς ἀποφθέγγεσθαι.| [5] Ἦσαν δὲ ἐν Ἰερουσαλὴμ κατοικοῦντες Ἰουδαῖοι ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. [6] γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθε τὸ πλῆθος καὶ συνεχύθη· ὅτι ἤκουον εἷς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν. [7] ἐξίσταντο δὲ [u] καὶ ἐθαύμαζον, λέγοντες [v] πρὸς ἀλλήλους,| ‘ Οὐκ ἰδοὺ πάντες οὗτοι εἰσιν οἱ λαλοῦντες ‘ Γαλιλαῖοι; [8] καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ‘ ἐγεννήθημεν, [9] Πάρθοι καὶ Μῆδοι καὶ Ἐλαμῖται, καὶ οἱ κατοικοῦντες τὴν Μεσο- ‘ ποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, [10] Φρυγίαν τε

[r] Alex. αὐτοῖς. [s] Alex. vel = vel ὁμοῦ. [t] Alex. ἀποφθέγγεσθαι αὐτοῖς. [u] Rec. + πάντες. [v] Alex. = πρὸς ἀλλήλους.

GENEVA — 1557.

time that the Lord Iesus was conuersant among vs, [22] Begynnyng at the Baptisme of Iohn, vnto that same day that he was taken vp from vs, must one be ordeyned to be a witnes with vs of his resurrection. [23] And they appointed two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

[24] And they prayed, saying, Thou Lord, which knowest the hartes of all men, shewe whether of these two thou hast chosen. [25] That the one may take the roume of this ministration and Apostleship, from which Iudas hath gone astray, that he myght go to his owne place. [26] Then they gaue forth their lottes, and the lot fel on Matthias, and he was by a common consent counted with the eleuen Apostles.

2. VVHEN the *feast of* Pentecoste was come, they were all with one accorde together in one place. [2] And sodenly there came a sounde from heauen, as it had bene of a russhing and mighty wynde, and it filled all the house where they sate.

[3] And there appeared vnto them clouen tonges, lyke as they had bene fier, and it sate vpon eche of them. [4] And they were all fylled with the holy Gost, and began to speake with other tonges, euen as the same Sprite gaue them vtterance. [5] And there were dwellyng at Ierusalem, Iewes who feared God, of all nations vnder heauen. [6] When this was noysed about, the multitude came together and were astonied, because that euery man heard them speake his owne tonge.

[7] They wondred all, and maruayled, saying among them selues, Beholde, are not all these which speake, of Galile? [8] How then heare we euery man our owne tonge, wherin we were borne? [9] Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Iurie, and of Capadocia, of Pontus, and Asia, [10] Of Phrygia,

RHEIMS — 1582.

time that our Lord IESVS vvent in and vvent out among vs, [22] beginning from the baptisme of Iohn vntil the day vvherein he vvas assumpted from vs, there must one of these be made a vvitnes vvith vs of his resurrection.

[23] And they appointed tvvo, Ioseph, vvho vvas called Bársabas, vvho vvas surnamed Iustus: and Mathias. [24] And praying they said, Thou Lord that knovvest the harts of al men, shevv of these tvvo, one, vvhom thou hast chosen, [25] to take the place of this ministerie and Apostleship, from the vvhich Iudas hath preuaricated that he might goe to his ovvne place. [26] And they gaue them lottes, and the lot fel vpon Mathias, and he vvas numbered vvith the eleuen Apostles.

2. AND vvhen the daies of Pentecost vvere accomplished, they vvere al together in one place: [2] and sodenly there vvas made a sound from heauen, as of a vehement vvinde comming, and it filled the whole house vvhere they vvere sitting. [3] And there appeared to them parted tonges as it were of fire, and it sate vpon euery one of them: [4] and they vvere al replenished vvith the HOLY GHOST, and they began to speake vvith diuerse tonges, according as the HOLY GHOST, gaue them to speake.

[5] And there vvere dvvelling at Hierusalem Ievves, deuout men of euery nation that is vnder heauen. [6] And vvhen this voice vvas made, the multitude came together, and vvas astonied in minde, because euery man heard them speake in his ovvne tongue. [7] And they vvere al amased, and marueled saying, Are not, lo, al these that speake, Galileans, [8] and hovv haue vve heard eche man our ovvne tongue vvherein vve vvere borne? [9] Parthians, and Medians, and Elamites, and that inhabite Mesopotámia, Ievvrie, and Cappadocia, Pontus, and Asia, [10] Phrygia,

AUTHORISED — 1611.

vs all the time that the Lord Iesus went in and out among vs, [22] Beginning from the Baptisme of Iohn, vnto that same day that he was taken vp from vs, must one be ordained to be a witnesse with vs of his resurrection. [23] And they appointed two, Ioseph called Barsabas, who was surnamed Iustus, and Matthias. [24] And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, [25] That hee may take part of this ministery and Apostleship, from which Iudas by transgression fell, that hee might goe to his owne place. [26] And they gaue foorth their lots, and the lot fell vpon Matthias, and hee was numbred with the eleuen Apostles.

2. AND when the day of Pentecost was fully come, they were all with one accord in one place. [2] And suddenly there came a sound from heauen as of a rushing mighty winde, and it filled all the house where they were sitting. [3] And there appeared vnto them clouen tongues, like as of fire, and it sate vpon each of them. [4] And they were all filled with the holy Ghost, and began to speake with other tongues, as the Spirit gaue them vtterance. [5] And there were dwelling at Hierusalem Iewes, deuout men, out of euery nation vnder heauen. [6] Now when this was noised abroad, the multitude came together, and were [a] confounded, because that euery man heard them speake in his owne language. [7] And they were all amazed, and marueiled, saying one to another, Behold, are not all these which speake, Galileans? [8] And how heare we euery man in our owne tongue, wherein we were borne? [9] Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Iudea, and Cappadocia, in Pontus, and Asia, [10] Phrygia, and

[a] *Or*, troubled in mind.

‘ καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ
‘ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, [11] Κρῆτες καὶ Ἄραβες,
‘ ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ;’
[12] Ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες, ‘ Τί ἂν θέλοι
‘ τοῦτο εἶναι;’ [13] Ἕτεροι δὲ [w]διαχλευάζοντες| ἔλεγον, ‘ Ὅτι γλεύκους μεμεστωμένοι
‘ εἰσί.’

[14] Σταθεὶς δὲ Πέτρος σὺν τοῖς ἕνδεκα, ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγξατο
αὐτοῖς, ‘ Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἰερουσαλὴμ ἅπαντες, τοῦτο ὑμῖν
‘ γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου. [15] οὐ γὰρ, ὡς ὑμεῖς ὑπολαμβά-
‘ νετε, οὗτοι μεθύουσιν· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας· [16] ἀλλὰ τοῦτό ἐστι τὸ
‘ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ, [17] “ Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις,
“ λέγει ὁ Θεὸς, ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύ-

[w] Rec. χλευάζοντες. [x] Rec. ἐνύπνια.

WICLIF—1380.

and pamfile egipt, and the parties of libie, that is aboue sirenen, and comelingis romayns, and iewis and proselitis [11] men of crete and of arabi, we han herd hem spekynge in oure langagis the greet thingis of god, [12] and alle weren astonyed ¶ wondriden and seiden to gidre what wole this thing be? [13] ¶ other scorned and seiden for these men ben ful of must.

[14] But Petir stood with the enleuene: and reisid vp his vois and spake to hem, ȝe iewes and al that dwellen at ierusalem, be this knowun to ȝow and with eris perseyue ȝe my wordis, [15] for not as ȝe wenen, these ben drunken, whanne it is the thridde our of the day, [16] but this it is: that was seid bi the prophete iohel, [17] and it schal be in the last dayes the lord seith ¶ schal heelde out my spirit on ech fleisch: I ȝoure sones and ȝoure douȝtris schuln profecie, and ȝoure ȝung men schuln se visiouns and ȝoure eldris schulen dreme sweuenes, [18] and on my seruauntis ¶ myn handmaidens, in tho dayes I schal schede out my spirit: and thei schuln profecie, [19] and I schal ȝeue greet wondris in heuene aboue and signes in erthe binethe: blood and fier and heet of smoke, [20] the sunne schal be turned in to derknesse, and the moone in to blood: bifor that the greet and the opun day of the lord come, [21] and it schal be eche man whiche euer schal clepe to help the name of the lord: schal be saaf,

[22] ȝe men of israel here ȝe these wordis, ihesus of nazareth, a man preued of god, bifor ȝou bi vertues, and wondris and tokenes, which god dide bi hym in the myddil of ȝou as ȝe witen, [23] ȝe turmentiden and killid hym bi the hoondis of wickid men: bi councel determyned, and bitakun bi the forknowyng of god, [24] whom

comelingis, *strangers*. must, *new wine*. wenen, *think*. heelde, *pour, yield*. sweuenes, *dreams*. ȝeue, *give*. clepe, *call*. vertues, *powers*. witen, *know*.

TYNDALE—1534.

Pamphilia, and of Egypte, and of the parties of Libia which is besyde Syrene, and straungers of Rome, Iewes and convertes, [11] Grekes and Arabians: we have herde them speake with oure awne tonges the greate workes of God. [12] They were all amased, and wondred sayinge one to another: what meaneth this? [13] Other mocked them sayinge: they are full of newe wyne.

[14] But Peter stepped forth with the eleven, and lift vp his voyce, and sayde vnto them: Ye men of Iewrye, and all ye that inhabite Ierusalem: be this knowen vnto you, and with youre eares heare my wordes. [15] These are not dronken, as ye suppose: for it is yet but the thyrde houre of the daye. [16] But this is that which was spoken by the Prophete Iohel: [17] It shalbe in the last dayes sayth God: of my sprete I will powre out vpon all flesshe. And youre sonnes and youre doughters shall prophesy, and youre yonge men shall se visions, and youre olde men shall dreme dremes. [18] And on my servaunts, and on my honde maydens I will powre out of my sprete in those dayes, and they shall prophesye. [19] And I will shewe wonders in heaven a bove, and tokens in the erth benethe, bloud and fyre, and the vapour of smoke. [20] The sunne shalbe turned into darknes, and the mone into bloud before that greate and notable daye of the Lorde come. [21] And it shalbe, that whosoever shall call on the name of the Lorde shalbe saved.

[22] Ye men of Israel heare these wordes. Iesus of Nazareth, a man approved of God amonge you with myracles, wondres and signes which God dyd by him in the myddes of you, as ye youre selves knowe: [23] him have ye taken by the hondes of vnrightewes persones, after he was delivered by the determinat counsell and foreknoweledge of God, and have crucified and slayne: [24] whom God hath raysed vp

CRANMER—1539.

Pamphilia, of Egypte, and of the partyes of Lybia whych is besyde Syren, and straungers of Rome, Iewes ¶ Proselites. [11] Grekes and Arabians: we haue herde them speake in oure awne tonges the greate workes of God. [12] They were all amased, and wondred, sayinge one to another: what meaneth this? [13] Other mocked, sayinge: these men are full of new wyne.

[14] But Peter stepped forth with the eleuen, and lyft vp his voyce, and sayde vnto them: Ye men of Iewrye, and all ye that dwell at Ierusalem: be this knowen vnto you, and wyth youre eares heare my wordes. [15] For these are not droncken, as ye suppose, seynge it is but the thyrde houre of the daye. [16] But this is that whych was spoken by the Prophete Iohel: [17] And it shalbe in the last dayes, sayth God: of my sprete I wyll poore out vpon all flesshe. And youre sonnes and youre daughters shall prophesy, and youre yonge men shall se visyons, and youre olde men shall dreame dreames. [18] And on my seruauntes, and on my hande maydens I wyll poore out of my sprete in those dayes, and they shall prophesye. [19] And I wyll shewe wonders in heauen aboue, and tokens in the erth beneth, bloud and fyre, and the vapour of smoke. [20] The sunne shalbe turned into darcknes, and the moone into bloud, before that greate and notable daye of the Lorde come. [21] And it shal come to passe, that whosoeuer shall call on the name of the Lord, shalbe saued.

[22] Ye men of Israel, heare these wordes: Iesus of Nazareth a man aproued of God amonge you with myracles, wondres and sygnes, which God dyd by hym in the myddes of you (as ye youre selues knowe) [23] hym haue ye taken by the handes of vnrightewes persones, after he was delyuered by the determinat counsell and foreknoweledge of God, and haue crucyfyed and slayne him: [24] whom God hath

" σουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν· καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις
" ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν [x]ἐνυπνίοις| ἐνυπνιασθήσονται. [18] καί γε ἐπὶ
" τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου, ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ
" τοῦ Πνεύματός μου, καὶ προφητεύσουσι. [19] καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω,
" καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. [20] ὁ ἥλιος μετα-
" στραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ ἐλθεῖν τὴν ἡμέραν
" Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. [21] καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσηται τὸ ὄνομα
" Κυρίου, σωθήσεται." [22] Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους·
' Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα [y]ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον| εἰς ὑμᾶς δυνάμεσι
' καὶ τέρασι καὶ σημείοις, οἷς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς [z]καὶ|
' αὐτοὶ οἴδατε, [23] τοῦτον τῇ ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον
' [a]λαβόντες,| διὰ [b]χειρῶν| ἀνόμων προσπήξαντες [c]ἀνείλατε·| [24] ὃν ὁ Θεὸς ἀνέστησε,

[y] Alex. ἀποδεδειγμένον ἀπὸ τοῦ Θεοῦ. [z] Alex. = καὶ. [a] Alex. = λαβόντες. [b] Alex. χειρὸς. [c] Rec. ἀνειλετε.

GENEVA—1557.

and Pamphylia, of Egypt, and of the parties of that Libya, which is besyde Cyrene, and strangers of Rome, and Iewes, and those that were conuerted to the Iewesh religion. [11] Cretes, and Arabians: we heard them speake in our owne tonges the wonderful *workes* of God. [12] They were all then amased, and douted, saying one to another, What may this be? [13] Other mocked, *saying*, They are ful of newe wyne.

[14] But Peter stepped forth with the Eleuen, and lyft vp his voyce, and sayd vnto them, Ye men of Iurie, *and ye* all that inhabite Ierusalem, be this knowen vnto you, and with your eares heare my wordes. [15] These are not droncken, as ye suppose, since it is yet but the thyrde houre of the day. [16] But this is that, which was spoken by the Prophete Ioel, [17] And it shalbe in the last dayes (sayth God) I wil powre out of my Sprit vpon all fleshe: and your sonnes, and your daughters shal prophecie, and your yonge men shal se visions, and your olde men shal dreame dreames. [18] And on my seruantes, and on my handemaydens, I wil powre out of my Sprite in those dayes, and they shal prophecie. [19] And I wil shewe wonders in heauen aboue, and tokens in the earth beneth, bloud, and fire, and the vapour of smoke. [20] The sunne shalbe turned into darknes, and the mone into bloud, before that great and notable day of the Lord come. [21] And it shalbe, that whosoeuer shall call on the name of the Lord, shalbe saued.

[22] Ye men of Israel heare these wordes, That IESVS of Nazaret, a man approued of God among you with notable workes, and wondres, and signes, which God dyd by hym in the myddes of you, as ye your selues knowe: [23] Him *I say* haue ye taken by the handes of vnrighteous personnes, after he was deliuered by the determinat counsel, and fore knowledge of God, and haue crucified and slayne: [24] Whome God

RHEIMS—1582.

and Pamphilia, Ægypt and the partes of Lybia that is about Cyrénee, and strangers of Rome, Ievves also, and Proselytes, [11] Cretensians, and Arabians: Vve haue heard them speake in our ovvne tonges the great vvorkes of God. [12] And they vvere al astonied, and marueled, saying one to an other, Vvhat meaneth this? [13] But others deriding said, That these are ful of nevv vvine.

[14] But Peter standing vvith the Eleuen, lifted vp his voice, and spake to them, Ye men, Ievves, and al you that dvvel in Hierusalem, be this knovven to you, and vvith your eares receiue my vvordes. [15] For these are not drunke, as you suppose, vvhereas it is the third houre of the day: [16] But this is it that vvas said by the Prophet Ioël, [17] *And it shal be, in the last daies (saith our Lord) of my Spirit I vvil povvre out vpon al flesh: and your sonnes and your daughters shal prophecie, and your yong men shal see visions, and your auncients shal dreame dreames.* [18] *And vpon my seruants truely, and vpon my handmaides vvil I povvre out in those daies, of my Spirit, and they shal prophecie:* [19] *and I vvil giue vvonders in the heauen aboue, and signes in the earth beneath, bloud, and fire, and vapour of smoke.* [20] *The sunne shal be turned into darkenes, and the moone into bloud, before the great and manifest day of our Lord doth come.* [21] *And it shal be, euery one vvhosoeuer calleth vpon the name of our Lord, shal be saued.*

[22] Ye men of Israël heare these vvordes, IESVS of Nazareth a man approued of God among you, by miracles and vvonders and signes vvhich God did by him in the middes of you, as you knovv: [23] this same, by the determinate counsel and prescience of God being deliuered, you by the handes of vvicked men haue crucified and slaine. [24] vvhom God hath raised

AUTHORISED—1611.

Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Iewes and Proselites, [11] Cretes, and Arabians, wee doe heare them speake in our tongues the wonderfull workes of God. [12] And they were all amazed, and were in doubt, saying one to another, What meaneth this? [13] Others mocking said, These men are full of new wine.

[14] But Peter standing vp with the eleuen, lift vp his voice, and said vnto them, Ye men of Iudea, and all ye that dwell at Hierusalem, bee this knowen vnto you, and hearken to my words: [15] For these are not drunken, as yee suppose, seeing it is but the third houre of the day. [16] But this is that which was spoken by the Prophet Ioel, [17] And it shall come to passe in the last dayes (saith God) I will powre out of my Spirit vpon all flesh: and your sonnes and your daughters shall prophesie, and your yong men shall see visions, and your old men shall dreame dreames: [18] And on my seruants, and on my handmaidens, I will powre out in those daies of my Spirit, and they shall prophesie: [19] And I will shewe wonders in heauen aboue, and signes in the earth beneath: blood, and fire, and vapour of smoke. [20] The Sunne shall be turned into darkenesse, and the Moone into blood, before that great and notable day of the Lord come. [21] And it shall come to passe, that whosoeuer shal call on the Name of the Lord, shall be saued.

[22] Yee men of Israel, heare these words, Iesus of Nazareth, a man approued of God among you, by miracles, wonders, and signes, which God did by him in the midst of you, as yee your selues also know: [23] Him, being deliuered by the determinate counsell and foreknowledge of God, yee haue taken, and by wicked hands, haue crucified, and slaine: [24] Whom God

‘ λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ᾽
‘ αὐτοῦ. 25 Δαυὶδ γὰρ λέγει εἰς αὐτὸν, “ Προωρώμην τὸν Κύριον ἐνώπιόν μου διὰ
“ παντός· ὅτι ἐκ δεξιῶν μου ἐστὶν, ἵνα μὴ σαλευθῶ· 26 διὰ τοῦτο [d]εὐφράνθη| ἡ
“ καρδία μου, καὶ ἠγαλλιάσατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σάρξ μου κατασκη-
“ νώσει ἐπ᾽ ἐλπίδι. 27 ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς [e]ᾅδου,| οὐδὲ δώσεις
“ τὸν ὅσιόν σου ἰδεῖν διαφθοράν. 28 ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με
“ εὐφροσύνης μετὰ τοῦ προσώπου σου.” 29 Ἄνδρες ἀδελφοὶ, ἐξὸν εἰπεῖν μετὰ
‘ παῤῥησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη,
‘ καὶ τὸ μνῆμα αὐτοῦ ἐστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. 30 προφήτης οὖν
‘ ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ ὤμοσεν αὐτῷ ὁ Θεὸς, ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ
‘ [f]τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν,| καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ, 31 προ-

[d] Alex. ηὐφράνθη. [e] Alex. ᾄδην. [f] Alex. = τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν. [g] Alex. οὔτε. [h] Alex. ἐγκατελείφθη.

WICLIF — 1380.

god reisid, whanne sorowis of helle weren vnbounden, bi that that it was in possible that he were holdun of it, 25 for dauith seith of hym I saiȝ afer the lord bifor me euermore: for he is on my riȝthalf that I be not moued, 26 for this thing myn herte ioied and my tunge made ful out ioie, and more ouer my fleisch schal reste in hope, 27 for thou schalt not leue my soule in helle: nether thou schalt ȝeue thin holi to corupcioun, 28 thou hast made knowun to me the weyes of liif: thou schalt fille me in myrthe with thi face,

29 britheren be it leful booldli to seye to ȝou of the patriark dauith, for he is deed and biried, and his sepulcre is amonge us in to this day, 30 therfor whanne he was a profete, & wist that with a greet ooth god hadde swoor to hym that of the fruyt of his leende, schulde oon sitte on his seet: 31 he seinge afer spake of the resurexcioun of crist, for nethir he was lefte in helle: nether his fleisch saiȝ corupcioun, 32 god reisid this ihesus: to whom we alle ben witnessis, 33 therfore he was enhaunsid bi the riȝthand of god and thoruȝ the biheest of the holi goost that he toke of the fadir, he schedde out this spirit that ȝe seen and heren, 34 for dauith stied not in to heuene, but he seith, the lord seide to my lord sitte thou on my riȝthalf, 35 til I putte thin enemyes the stool of thi feet, 36 therfor moost certeynli wite alle the hous of israel: that god made hym bothe lord and crist, this ihesus whom ȝe crucifieden,

37 whanne thei herden these thingis thei werun conpunt in herte, and thei seiden to petir and to other apostlis, britheren what schuln we do? 38 and petir seide to hem, do ȝe penaunce and ech of ȝou be

saiȝ, *saw*. ȝeue, *give*. leful, *lawful*. wist, *knew*. leende, *loins*. biheest, *promise*. stied, *ascended*. wite, *know*. conpunt, *compunct*.

TYNDALE — 1534.

and lowsed the sorowes of deeth, because it was vnpossible that he shuld be holden of it. 25 For David speaketh of him: Afore honde I sawe God alwayes before me: For he is on my ryght honde, that I shuld not be moved. 26 Therfore dyd my hert reioyce, and my tonge was glad. Moreover, also my flesshe shall rest in hope, 27 because thou wilt not leve my soul in hell, nether wilt suffre thyne holye to se corrupcion. 28 Thou hast shewed me the wayes of lyfe, and shalt make me full of ioye with thy countenaunce.

29 Men and brethren, let me frely speake vnto you of the patriarke David: For he is both deed and buryed, and his sepulcre remayneth with vs vnto this daye. 30 Therfore seinge he was a Prophet, and knewe that God had sworne with an othe to him, that the frute of his loynes shuld sit on his seat (in that Christ shulde ryse agayne in the flesshe) 31 he sawe before: and spake in the resurreccion of Christ, that his soule shulde not be left in hell: nether his flesse shuld se corrupcion. 32 This Iesus hath God raysyd vp, wher of we all are witnesses.

33 Sence now that he by the right honde of God exalted is, and hath receaved of the father the promyse of the holy goost, he hath sheed forthe that which ye nowe se and heare. 34 For David is not ascendyd into heaven: but he sayde. The Lorde sayde to my Lorde sit on my right honde, 35 vntill I make thy fooes thy fote stole. 36 So therfore let all the housse of Israel knowe for a suerty, that God hath made the same Iesus whom ye have crucified lorde and Christ.

37 When they hearde this, they were pricked in their hertes, and sayd vnto Peter and vnto the other Apostles: Ye men and brethren, what shall we do? 38 Peter sayde vnto them: repent and be

CRANMER — 1539.

raysed vp, and loosed the sorowes of deeth, because it was vnpossyble, that he shuld be holden of it. 25 For Dauid speaketh of him: Afore hande I sawe God alwayes before me: for he is on my right hande, that I shuld not be moued. 26 Therfore dyd my hert reioyce, and my tonge was glad. Moreouer also my flesshe shall rest in hope, 27 because thou wilt not leaue my soule in hell, nether wilt thou suffre thine holye to se corrupcyon. 28 Thou hast shewed me the wayes of lyfe: thou shalt make me full of ioye with thy countenaunce.

29 Ye men and brethren, let me frely speake vnto you of the patriarke Dauid: For he is both deed and buryed, and hys sepulcre remayneth with vs vnto this daye. 30 Therfore, seinge he was a Prophet, and knewe that God had sworne with an othe to him, that Christ (as concernyng the flessh) shulde come of the frute of his loynes, and on hys seat, 31 he knowyng this before, spake of the resurreccyon of Christ, that his soule shulde not be left in hell: nether hys flesshe shuld se corrupcyon. 32 This Iesus hath God raysed vp, wherof we all are witnesses.

33 Sence now that he by the ryght hande of God exalted is, and hath receaued of the father the promyse of the holy Goost, he hath sheed forth thys (*gyfte*) whych ye now se and heare. 34 For Dauid is not ascendid into heuen: but he sayeth: The Lord sayd to my Lord: syt thou on my right hande, 35 vntyll I make thy fooes thy fote stole. 36 So therfore, let all the house of Israel knowe for a suerty, that God hath made that same Iesus (whom ye haue crucifyed) Lorde and Chryst.

37 When they hearde this, they were pricked in their hertes, and sayd vnto Peter, and vnto the other Apostles: Ye men and brethren what shall we do? 38 Peter sayde vnto them: repent of youre synnes,

‘ ἰδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι [g]οὐ| [h]κατελείφθη| [i]ἡ ψυχὴ
‘ αὐτοῦ| εἰς ᾅδου [k]οὐδὲ| ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. [32] τοῦτον τὸν Ἰησοῦν ἀνέ-
‘ στησεν ὁ Θεὸς, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες. [33] τῇ δεξιᾷ οὖν τοῦ Θεοῦ
‘ ὑψωθεὶς, τήν τε ἐπαγγελίαν τοῦ ἁγίου Πνεύματος λαβὼν παρὰ τοῦ πατρὸς,
‘ ἐξέχεε [l]τοῦτο ὃ νῦν ὑμεῖς| βλέπετε καὶ ἀκούετε. [34] οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς
‘ οὐρανοὺς, λέγει δὲ αὐτὸς, “ Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου·
“ [35] ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.” [36] Ἀσφαλῶς οὖν
‘ γινωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι [m]καὶ| κύριον [n]αὐτὸν καὶ Χριστὸν| ὁ Θεὸς
‘ ἐποίησε τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.’

[37] Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἶπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους, ‘ Τί ποιήσομεν, ἄνδρες ἀδελφοί;’ [38] Πέτρος δὲ ἔφη πρὸς

[i] Alex. = ἡ ψυχὴ αὐτοῦ. [k] Alex. οὔτε. [l] Alex. τοῦτο, ὁ ὑμεῖς. [m] Rec. = καὶ. [n] Rec. καὶ Χριστὸν αὐτὸν.

GENEVA—1557.

hath raised vp, and loosed the sorrowes of death, because it was vnpossible that he should be holden of it. [25] For Dauid speaketh of hym, I beheld the Lord alwayes before me: for he is at my ryght hand, that I should not be moued. [26] Therfore dyd my hart reioyse, and my tounge was glad: moreouer also, my fleshe shal rest in hope: [27] Because thou wylt not leaue my soule in graue, nether wylt suffer thine Holy one to se corruption. [28] Thou hast shewed me the wayes of life, and shalt make me full of ioye with thy countenance.

[29] Men and brethren, I may freely speake vnto you of the Patriarche Dauid, For he is both dead and buried, and his sepulchre remayneth with vs vnto this day. [30] Therfore, seyng he was a Prophet, and knewe that God had sworne with an othe to hym, that Christe, as concerning the fleshe, should come of the frute of his loynes, and syt on hys seat, [31] He knowyng this before, spake of the resurrection of Christe, That his soule should not be left in graue, nether his fleshe shulde se corruption. [32] This Iesus hath God raysed vp, wher of we all are wytnesses.

[33] Since now that he by the ryght hand of God hath bene exalted, and hath receaued of his Father the promise of the holy Gost, he hath shed forth this which ye now se and heare. [34] For Dauid is not ascendid into heauen, but he sayeth, The Lord sayd to my Lord, Syt at my ryght hand, [35] Vntyl I make thy foes thy fote stole. [36] So therfore, let al the house of Israel knowe for a suerty, that God hath made him both Lord, and Christe, this Iesus *I say* whome ye haue crucified. [37] When they heard this, they were pricked in their hartes, and sayd vnto Peter and vnto the other Apostles, Men and brethren, what shal we do? [38] Then Peter sayd vnto them, Amend your liues, and be baptized

RHEIMS—1582.

vp loosing the sorovves of hel, according as it vvas impossible that he should be holden of it. [25] For Dauid saith concerning him, *I foresavv the Lord in my sight alvvaies: because he is at my right hand that I be not moued.* [26] *For this, my hart hath been glad and my tongue hath reioyced: moreouer my flesh also shal rest in hope.* [27] *Because thou vvilt not leaue my soul in hel, nor giue thy Holy one to see corruption.* [28] *Thou hast made knovven to me the vvaies of life: thou shalt make me ful of ioyfulnes vvith thy face.*

[29] Ye men, brethren, let me boldly speake to you of the Patriarch Dauid: that he died, and vvas buried: and his sepulchre is vvith vs vntil this present day. [30] Vvhereas therfore he vvas a Prophet, and knevv that by an othe *God had svvorne to him that of the fruite of his loynes there should sit vpon his seate:* [31] forseeing he spake of the resurrection of Christ, for neither vvas he left in hel, neither did his flesh see corruption. [32] This IESVS hath God raised againe, vvhereof al vve are vvitnesses.

[33] Being exalted therfore by the right hand of God, and hauing receiued of his father the promisse of the holy Ghost, he hath povvred out this vvhom you see and heare. [34] For Dauid ascended not into heauen: but he saith, *Our Lord hath said to my Lord, sit on my right hand,* [35] *vntil I make thine enemies the footestoole of thy feete.* [36] Therfore let al the house of Israël know most certainly that God hath made him both Lord, and CHRIST, this IESVS, vvhom you haue crucified.

[37] And hearing these things, they were compuncte in hart, and said to Peter and to the rest of the Apostles, Vvhat shal vve doe men, brethren? [38] But Peter said to them, Doe penance, and be euery one

AUTHORISED—1611.

hath raised vp, hauing loosed the paines of death: because it was not possible that hee should bee holden of it. [25] For Dauid speaketh concerning him, I foresaw the Lord alwayes before my face, for he is on my right hand, that I should not be moued. [26] Therefore did my heart reioyce, and my tongue was glad: Moreouer also, my flesh shall rest in hope, [27] Because thou wilt not leaue my soule in hell, neither wilt thou suffer thine Holy one to see corruption. [28] Thou hast made knowen to mee the wayes of life, thou shalt make mee full of ioy with thy countenance. [29] Men and brethren, [a]let me freely speake vnto you of the Patriarch Dauid, that he is both dead and buried, and his sepulchre is with vs vnto this day: [30] Therefore being a Prophet, and knowing that God had sworne with an oath to him, that of the fruit of his loines, according to the flesh, hee would raise vp Christ, to sit on his throne: [31] He seeing this before, spake of the resurrection of Christ, that his soule was not left in hell, neither his flesh did see corruption. [32] This Iesus hath God raised vp, whereof we all are witnesses. [33] Therfore being by the right hand of God exalted, and hauing receiued of the Father the promise of the holy Ghost, he hath shed forth this, which ye now see and heare. [34] For Dauid is not ascended into the heauens, but he saith himselfe, The Lord said vnto my Lord, Sit thou on my right hand, [35] Untill I make thy foes thy footstoole. [36] Therefore let all the house of Israel know assuredly, that God hath made that same Iesus, whom ye haue crucified, both Lord and Christ.

[37] Now when they heard this, they were pricked in their heart, and said vnto Peter, and to the rest of the Apostles, Men and brethren, What shall we doe? [38] Then Peter said vnto them, Repent, and be

[a] *Or*, I may.

αὐτοὺς, ‘ Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ ‘ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν· καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου Πνεύματος. ‘ [39] ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν, ‘ ὅσους ἂν προσκαλέσηται Κύριος ὁ Θεὸς ἡμῶν.’ [40] Ἑτέροις τε λόγοις πλείοσι [o]διεμαρτύρετο| [p]καὶ παρεκάλει| λέγων, ‘ Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ‘ ταύτης.’ [41] Οἱ μὲν οὖν [q]ἀσμένως| ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν· καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ τρισχίλιαι.

[42] Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. [43] ἐγένετο δὲ πάσῃ ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο. [44] πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ, καὶ εἶχον ἅπαντα κοινὰ, [45] καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσι, καθότι ἄν τις χρείαν εἶχε· [46] καθ' ἡμέραν

[o] Alex. *διεμαρτύρατο.* [p] Alex. *καὶ παρεκάλει αὐτοὺς.*

WICLIF—1380.

baptisid in the name of ihesus crist, in to remyssioun of ȝoure synnes, and ȝe schuln take the ȝifte of the holi goost, [39] for the biheest is to ȝou and to ȝoure sones, ⁊ to alle that ben fer: whiche euer oure lord god hath clepid, [40] also with other wordis ful many he witnessid to hem: and monestid hem and seide, be ȝe saued fro this schrewid generacioun, [41] than thei that resceyueden his word weren baptisid, and in that day soulis weren encresid: aboute thre thousand,

[42] and weren lastynge stable in the techynge of the apostlis ⁊ in comynyng of the brekinge of breed and in preiers, [43] and drede was made to eche man, and many wondris and signes, weren don bi the apostlis in ierusalim, and greet drede was in alle, [44] ⁊ alle that bileueden weren to gidre: and hadden alle thingis comyn, [45] thei selden possessiouns and catel ⁊ departiden tho thingis to alle men, as it was nede to ech, [46] and eche day thei dwelliden stabli with o wille in the temple, and braken breed aboute housis: and token mete with ful out ioie and symplenesse of herte, [47] and heriden togidre god and hadden grace to alle the folk, and the lord encresid hem, that weren made saaf ech day in the same thing.

3. AND Petir ⁊ Ioon wenten up in to the temple: at the nynthe oure of preiynge, [2] and a man that was lame fro the wombe of his modir was borun, and was leid eche day at the ȝate of the temple that is seid feir: to axe almes of men that entriden in to the temple, [3] this whanne he saie Petir and Ioon bigynyng to entre in to the temple: preied that he schulde take almes, [4] and petir with ioon bihelde on hym and seide, biholde thou in to vs, [5] and he biheelde in to hem, and hopid that he schulde take summe what of hem, [6] but Petir seide, I haue nether siluer ne gold, but that that I haue I ȝeue to thee,

biheest, *promise.* clepid, *called.* catel, *chattels.* o, *one.* heriden, *praised.* ȝeue, *give.*

TYNDALE—1534.

baptised every one of you in the name of Iesus Christ, for the remission of synnes, and ye shall receave the gyfte of the holy goost. [39] For the promyse was made vnto you and to youre chyldren, and to all that are afarre, even as many as the Lorde oure God shall call. [40] And with many other wordes bare he witnes and exhorted them sayinge: Save youre selves from this vntowarde generacion. [41] Then they that gladly receaved his preachynge, were baptised: and the same daye, ther were added vnto them aboute thre thousande soules.

[42] And they continued in the Apostles doctrine and felloushippe, and in breakinge of breed, and in prayer. [43] And feare came over every soule. And many wondres and signes were shewed by the Apostles. [44] And all that beleved kept them selves to gedder, and had all thinges commen, [45] and solde their possessions and goodes, and departed them to all men, as every man had nede. [46] And they continued dayly with one acorde in the temple, and brake breed in every housse, and dyd eate their meate to gedder, with gladnes and singlenes of hert [47] praysinge God, and had faveour with all the people. And the Lorde added to the congregacion dayly soche as shuld be saved.

3. PETER and Iohn went vp togedder into the temple at the nynthe houre of prayer. [2] And ther was a certayne man halt from his mothers wombe, whom they brought and layde at the gate of the temple called beutifull, to axe almes of them that entred into the temple. [3] Which same when he sawe Peter and Iohn, that they wolde in to the temple, desyred to receave an almes. [4] And Peter fastened his eyes on him with Iohn and sayde: looke on vs. [5] And he gaue hede vnto them, trustinge to receave somthinge of them. [6] Then sayd Peter: Silver and golde haue I none,

CRANMER—1539.

and be baptysed euery one of you in the name of Iesus Chryst for the remissyon of of synnes, and ye shall receaue the gyfte of the holy goost. [39] For the promyse was made vnto you and to youre chyldren, ⁊ to all that are a farre of, euen as many as the Lorde oure God shall call. [40] And wyth many other wordes bare he witnes, ⁊ exhorted them, sayinge: Saue youre selues from thys vntowarde generacyon. [41] Then they that gladly receaued his preachinge, were baptised: and the same daye ther were added vnto them aboute thre thousande soules.

[42] And they contynued in the Apostles doctrine and felowshippe, and in breakynge of breed, and in prayers. [43] And feare came ouer euery soule. And many wondres and signes were shewed by the Apostles. (*at Ierusalem. And great feare came vpon all men*). [44] And all that beleued, kept them selues together, and had all thinges commen, [45] and solde their possessyons and gooddes, and parted them to all men, as euery man had nede. [46] And they contynued dayly wyth one accorde in the temple, and brake breed from house to house, and dyd eate their meate together, with gladnes and singlenes of hert, [47] praysinge God, and had fauour wyth all the people. And the Lorde added to the congregacyon dayly, soch as shuld be saued.

3. PETER and Iohn went vp together into the temple at the nynth houre of prayer. [2] And a certayne man that was halt from his mothers wombe, was brought, whom they layde dailie at the gate of the temple (which is called beutyfull) to aske almes of them that entred into the temple. [3] When he sawe Peter and Iohn that they wolde into the temple, he desyred to receaue an almes. [4] And Peter fastened hys eyes on hym wyth Iohn, and sayde: loke on vs. [5] And he gaue hede vnto them, trustynge, to receaue some thinge of them. [6] Then sayde Peter: Syluer and golde haue I none, such as I haue, geue I the.

τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ᾽ οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας, [47] αἰνοῦντες τὸν Θεὸν καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους καθ᾽ ἡμέραν τῇ ἐκκλησίᾳ.

III. Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐννάτην. [2] καί τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο· ὃν ἐτίθουν καθ᾽ ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὡραίαν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν. [3] ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερὸν, ἠρώτα ἐλεημοσύνην λαβεῖν· [4] ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ, εἶπε, Βλέψον εἰς ἡμᾶς. [5] Ὁ δὲ ἐπεῖχεν αὐτοῖς, προσδοκῶν τι παρ᾽ αὐτῶν λαβεῖν. [6] εἶπε δὲ Πέτρος, Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι. ἐν τῷ

[q] Alex. = ἀσμένως.

GENEVA.—1557.

euery one of you in the Name of Iesus Christe for the remission of synnes: and ye shal receaue the gyft of the holy Gost. [39] For the promise *was made* vnto you, and to your chyldren, and to all that are a farre of, *euen* as many as the Lord our God shal call.

[40] And with many other wordes he be soght, and exhorted them, saying, Saue *your selues* from this vntowarde generation. [41] Then they that gladly receaued his preaching, were baptized: and the same day, ther were added *to the Churche*, about three thousand soules. [42] And they continued in the Apostles doctrine, and felowship, and in breakyng of bread, and in prayers. [43] And feare came ouer euery soule: and many wondres and signes were shewed by the Apostles. [44] And all that beleued, kept them selues together, and had all things commen. [45] And solde their possessions and goodes, and departed them to all men, as euery man had nede. [46] And they continued dayly with one accorde in the temple, and breking bread at home, dyd eat their meat together, with gladnes and singlenes of hart: [47] Praysing God, and had fauour with all the people. And the Lord added to the Churche dayly, suche as should be saued.

3. NOW, Peter and Iohn went vp together in to the temple, at the nynthe houre of prayer. [2] And a certaine man halt from his mothers wombe, was caryed, whome they layd at the gate of the temple called Beutyfull, to aske almes of them that entred into the temple. [3] Which seyng Peter and Iohn, that they wolde entre into the temple, desired to receaue an almes. [4] And Peter earnestly beholding hym with Iohn, sayd, Loke on vs. [5] And he gaue hede vnto them, trustyng to receaue some thing of them. [6] Then sayd Peter, Syluer and golde haue I none, suche as I haue,

RHEIMS—1582.

of you baptized in the name of IESVS CHRIST for remission of your sinnes: and you shal receiue the gift of the holy Ghost. [39] For to you is the promisse, and to your children, and to al that are farre of, vvhomsoeuer the Lord our God shal call. [40] Vvith very many other vvordes also did he testifie, and exhorted them, saying, Saue your selues from this peruerse generation. [41] They therfore that receiued his vvord, vvere baptized: and there vvere added in that day about three thousand soules. [42] And they vvere perseuéring in the doctrine of the Apostles, and in the communication of the breaking of bread, and praiers. [43] And feare came vpon euery soul: many vvonders also and signes vvere done by the Apostles in Hierusalem, and there vvas great feare in al. [44] Al they also that beleeued, vvere together, and had al things common. [45] Their possessions and substance they sold, and deuided them to al, according as euery one had neede. [46] Daily also continuing vvith one accord in the temple, and breaking bread from house to house, they tooke their meate vvith ioy and simplicitie of hart: [47] praising God, and hauing grace vvith al the people. And our Lord increased them that should be saued, daily together.

3. AND Peter and Iohn vvent vp into the temple, at the ninthe houre of praier. [2] And a certaine man that vvas lame from his mothers vvombe, vvas caried: vvhom they laid euery day at the gate of the temple, that is called Specious, that he might aske almes of them that vvent into the temple. [3] He, vvhen he had seen Peter and Iohn about to enter into the temple, asked to receiue an almes. [4] But Peter vvith Iohn looking vpon him, said, Looke vpon vs. [5] But he looked earnestly vpon them, hoping that he should receiue some thing of them. [6] But Peter said, Siluer and gold I haue not, but that vvhich I

AUTHORISED—1611.

baptized euery one of you in the Name of Iesus Christ, for the remission of sinnes, and ye shal receiue the gift of the holy Ghost. [39] For the promise is vnto you, and to your children, and to all that are afarre off, euen as many as the Lord our God shall call. [40] And with many other words did hee testifie and exhort, saying, Saue your selues from this vntoward generation.

[41] Then they that gladly receiued his word, were baptized: and the same day there were added *vnto them* about three thousand soules. [42] And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers. [43] And feare came vpon euery soule: and many wonders and signes were done by the Apostles. [44] And all that beleeued were together, and had all things common, [45] And sold their possessions and goods, and parted them to all men, as euery man had need. [46] And they continuing daily with one accord in the Temple, and breaking bread [a] from house to house, did eat their meat with gladnesse and singlenesse of heart, [47] Praysing God, and hauing fauour with all the people. And the Lord added to the Church dayly such as should be saued.

3. NOWE Peter and Iohn went vp together into the Temple at the houre of prayer, *being* the ninth houre. [2] And a certain man lame from his mothers wombe was caried, whom they layd dayly at the gate of the Temple which is called Beautifull, to aske almes of them that entred into the Temple. [3] Who seeing Peter and Iohn about to go into the Temple, asked an almes. [4] And Peter fastening his eyes vpon him, with Iohn, said, Looke on vs. [5] And he gaue heede vnto them, expecting to receiue some thing of them. [6] Then Peter said, Siluer and gold haue I none,

[a] *Or*, at home.

'ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ἔγειραι καὶ περιπάτει.' [7] Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς [r] ἤγειρε· | παραχρῆμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρὰ, [8] καὶ ἐξαλλόμενος ἔστη καὶ περιεπάτει, καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερὸν, περιπατῶν καὶ ἁλλόμενος καὶ αἰνῶν τὸν Θεόν. [9] καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν· [10] ἐπεγίνωσκόν [s] τε | αὐτὸν ὅτι [t] οὗτος | ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ Ὡραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

[11] Κρατοῦντος δὲ [u] αὐτοῦ | τὸν Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ [v] Σολομῶνος, | ἔκθαμβοι. [12] ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαὸν, 'Ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν 'τί ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν αὐτόν;

[r] Alex. ἤγειρε αὐτόν. [s] Alex. δὲ. [t] Alex. αὐτὸς. [u] Rec. τοῦ ἰαθέντος χωλοῦ. [v] Rec. Σολομῶντος.

WICLIF—1380.

in the name of ihesus crist of naȝareth rise thou up & go/ [7] and he took him bi the riȝthond and heued him up/ & anoon his leggis and his feet weren soudid to gidre [8] & he leppid and stode/ and wandrid/ and he entrid with hem in to the temple, and wandrid/ and leppid and heried god,

[9] and alle the puple saye hym walkynge and herieden god [10] & thei knewen hym/ that he it was that sat at almes at the feire ȝate of the temple/ & thei weren fillid with wondrynge and stonyinge of mynde in that thing that bifilde to hym/ [11] but whanne thei siȝen petir and ioon/ alle the puple ranne to hem at the porche that was clepid of solomon, and wondriden greetli/

[12] and petir siȝ: and answerid to the puple/ men of israel: what wondren ȝe in this thing/ ether what biholden ȝe us as bi oure vertu, ether power, we maden this man for to walke: [13] god of abraham and god of Isaac/ and god of iacob, god of oure fadris hath glorified his sone ihesus/ whom ȝe bitrayeden: & denyeden bifor the face of pilat/ whanne he demed hym to be delyueride/ [14] but ȝe denyeden the holi/ and the riȝtful: and axeden a mansleer to be ȝouun to ȝou/ [15] and ȝe slowen the maker of liif whom god reisid fro deeth/ of whom we ben witnessis/ [16] and in the feith of his name he hath confermed this man whom ȝe seen/ & knowun/ the name of hym/ and the feith that is bi hym/ ȝaf to this man ful helthe in the siȝt of alle ȝou/

[17] and now britheren I woot: that bi vn witynge ȝe diden as also ȝoure princes/ [18] but god that bifor teeld bi the mouth of alle profetis, that his crist schulde suffre/ hath fillid so/ [19] therfor be ȝe repentaunt, and be ȝe conuertid: that ȝoure synnes be don awey/ that whanne the tymes of

soudid, *strengthened*. heried, *praised*. clepid, called. vertu, *strength*. demed, *judged*. ȝouun, *given*. woot, *know*. witynge, *knowing*.

TYNDALE—1534.

suche as I have/ geve I the. In the name of Iesu Christ of Nazareth/ ryse vp and walke. [7] And he toke him by the right honde/ and lifte him vp. And immediatly his fete and anclebones receaved strenght. [8] And he sprange/ stode and also walked/ and entred with them into the temple/ walkinge and leapinge and laudynge God.

[9] And all the people sawe him walke and laude God. [10] And they knewe him/ that it was he which sate and begged at the beutifull gate of the temple. And they wondred and were sore astonnyed at that which had happened vnto him. [11] And as the halt which was healed/ helde Peter and Iohn/ all the people ranne amased vnto them in Salomons porche.

[12] When Peter sawe that/ he answered vnto the people. Ye men of Israel/ why marvayle ye at this/ or why looke ye so stedfastly on vs/ as though by oure awne power or holynes/ we had made this man goo? [13] The God of Abraham/ Isaac and Iacob/ the God of oure fathers hath glorified his sonne Iesus/ whom ye delyvered/ and denyed in the presence of Pylate/ when he had iudged him to be lowsed. [14] But ye denyed the holy and iust/ and desyred a mortherar to be geven you/ [15] and kylled the Lorde of lyfe/ whom God hath raysed from deeth/ of the which we are wytnesses. [16] And his name thorow the fayth of his name/ hath made this man sound/ whom ye se and knowe. And the fayth which is by him/ hath geven to him this health in the presence of you all.

[17] And now brethren I wote well that thorow ignoraunce ye did it/ as dyd also youre heddes. [18] But those thinges which God before had shewed by the mouth of all his Prophetes/ how that Christ shuld suffre/ he hath thus wyse fulfilled. [19] Repent ye therfore and turne/ that youre synnes maye be done awaye/ when the tyme of refresshinge commeth/ which we

CRANMER—1539.

In the name of Iesus Chryst of Nazareth, ryse vp and walke. [7] And he toke hym by the ryght hande, and lyfte hym vp. And immediatly his fete and anclebones receaued strength. [8] And he sprange, stode, and walked, and entred wyth them into the temple, walkynge, and leapynge, and praysynge God.

[9] And all the people sawe him walke and prayse God. [10] And they knewe hym, that it was he, whych sate and begged at the beutyfull gate of the temple. And they wondred and were sore astonyed at that whych had happened vnto hym. [11] And as the halt whych was healed, helde Peter and Iohn, all the people ranne amased vnto them in the porche that is called Salomons.

[12] When Peter sawe that, he answered vnto the people. Ye men of Israel, why maruayle ye at thys, or why loke ye so on vs, as though by oure awne power or strength we had made thys man go? [13] The God of Abraham, and of Isaac, and of Iacob, the God of oure fathers hath glorified hys sonne Iesus, whom ye delyuered, and denyed in the presence of Pylate, when he had iudged hym to be loosed. [14] But ye denyed the holy and iust, and desyred a mortherar to be geuen you, [15] and kylled the Lorde of lyfe, whom God hath raysed from deeth, of the whych we are wytnesses. [16] And hys name thorow the fayth of his name, hath made thys man sound, whom ye se and knowe. And the fayth whych is by hym, hath geuen to hym thys health in the presence of you all.

[17] And now brethren, I wote that thorow ignoraunce ye dyd it, as dyd also youre rulers. [18] But God (which before had shewed, by the mouth of all hys Prophetes, how that Chryst shuld suffre) hath thus wyse fulfylled. [19] Let it repente you therfore, and conuerte, that youre synnes maye be done awaye, when the tyme of

‘ [13] ὁ Θεὸς Ἀβραὰμ καὶ [w] Ἰσαὰκ καὶ| Ἰακὼβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε
‘ τὸν παῖδα αὐτοῦ Ἰησοῦν· ὃν ὑμεῖς [x] μὲν| παρεδώκατε, καὶ ἠρνήσασθε [y] αὐτὸν|
‘ κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν. [14] ὑμεῖς δὲ τὸν ἅγιον καὶ
‘ δίκαιον ἠρνήσασθε, καὶ ᾐτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν, [15] τὸν δὲ
‘ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε· ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές
‘ ἐσμεν. [16] καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, τοῦτον ὃν θεωρεῖτε καὶ οἴδατε,
‘ ἐστερέωσε τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ δι᾽ αὐτοῦ ἔδωκεν αὐτῷ τὴν ὁλοκλη-
‘ ρίαν ταύτην ἀπέναντι πάντων ὑμῶν. [17] καὶ νῦν, ἀδελφοὶ, οἶδα ὅτι κατὰ ἄγνοιαν
‘ ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν· [18] ὁ δὲ Θεὸς ἃ προκατήγγειλε διὰ
‘ στόματος πάντων τῶν προφητῶν [z] αὐτοῦ παθεῖν τὸν Χριστὸν,| ἐπλήρωσεν οὕτω.
‘ [19] μετανοήσατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας,

[w] Alex. (ὁ) Θεὸς Ἰσαὰκ καὶ (ὁ) Θεὸς. [x] Rec. = μὲν. [y] Alex. = αὐτὸν. [z] Alex. παθεῖν τὸν Χριστὸν αὐτοῦ.

GENEVA—1557.

geue I thee, In the Name of Iesus Christe of Nazaret, ryse vp and walke.

7 And he toke hym by the right hand, and lift *hym* vp: and immediatly his fete and anclebones receaued strength. 8 And he leaped vp, stode, and also walked, and entred with them into the temple, walking and leaping, and laudyng God. 9 And all the people sawe hym walke and laude God. 10 And they knewe him, that it was he which sate *to receaue* almes at the Beutyful gate of the temple: and they wondred and were sore astonied at that, which had happened vnto hym. 11 And as the halt which was healed, helde Peter and Iohn, al the people ran amased vnto them in the porche which is called Solomons.

12 When Peter sawe that, he answered vnto the people, Ye men of Israel, why maruayle ye at this? or why loke ye so stedfastly on vs, as thogh by our owne power or godlines, we had made this man go? 13 The GOD of Abraham, and Isaac and Iacob, the GOD of our fathers hath glorified his Sonne Iesus, whome ye betrayed, and denyed in the presence of Pilate, when he had iudged hym to be deliuered. 14 But ye denyed the Holy and iust, and desired a murtherer to be geuen you. 15 And kylled the Lord of lyfe, whome God hath raysed from death, of the which *thing* we are wytnesses. 16 And his Name, hath made this man sounde, whom ye se, and knowe, through faith in his Name. And the faith which is by hym, hath geuen to hym this health in the presence of you al. 17 And now brethren, I wot wel that through ignoraunce ye dyd it, as dyd also your Gouuerners. 18 But those thinges which God before had shewed, by the mouth of all his Prophetes, how that Christe should suffre, he hath thus wyse fulfylled.

19 Repent ye therfore, and turne, that your synnes may be wiped away, since

RHEIMS.—1582.

haue, the same I giue to thee: In the name of IESVS CHRIST of Nazareth arise, and vvalke. 7 And taking his right hand, he lifted him vp, and forthvvith his feete and soles vvere made strong. 8 And springing he stoode, and vvalked: and vvent in vvith them into the temple vvalking, and leaping, and praising God. 9 And al the people savv him vvalking and praising God. 10 And they knevv him, that, it vvas he vvhich sate for almes at the Specious gate of the temple: and they vvere excedingly astonied and agast at that that had chaunced to him. 11 And as he held Peter and Iohn, al the people ranne to them vnto the porche vvhich is called Salomons, vvondering.

12 But Peter seing them, made ansvver to the people, Ye men of Israël, vvhy maruel you at this, or vvhy looke you vpon vs, as though by our povver or holines vve haue made this man to vvalke?

13 The God of Abraham, and the God of Isaac, and the God of Iacob, the God of our fathers hath glorified his sonne IESVS, vvhom you in deede deliuered and denied before the face of Pilate, he iudging him to be released. 14 But you denied the holy and the iust one, and asked a mankiller to be giuen vnto you. 15 but the authour of life you killed, vvhom God hath raised from the dead, of vvhich vve are vvitnesses. 16 And in the faith of his name, this man vvhom you see and knovv, his name hath strengthened: and the faith vvhich is by him, hath giuen this perfect health in the sight of al you.

17 And novv (brethren) I knovv that you did it through ignorance, as also your princes. 18 But God vvho foreshevved by the mouth of al the prophets, that his CHRIST should suffer, hath so fulfilled it.

19 Be Penitent therfore and conuert, that

AUTHORISED—1611.

but such as I haue, giue I thee: In the Name of Iesus Christ of Nazareth, rise vp and walke. 7 And hee tooke him by the right hand, and lift him vp: and immediatly his feete and ancle bones receiued strength. 8 And hee leaping vp, stood, and walked, and entred with them into the Temple, walking, and leaping, and praising God. 9 And all the people saw him walking, and praising God. 10 And they knew that it was hee which sate for almes at the beautifull gate of the Temple: and they were filled with wonder and amazement at that which had happened vnto him. 11 And as the lame man which was healed, held Peter and Iohn, all the people ran together vnto them in the porch, that is called Solomons, greatly wondring.

12 And when Peter saw it, hee answered vnto the people, Yee men of Israel, why maruell ye at this? or why looke ye so earnestly on vs, as though by our own power or holinesse we had made this man to walke? 13 The God of Abraham, and of Isaac, and of Iacob, the God of our fathers hath glorified his Sonne Iesus, whom ye deliuered vp, and denied him in the presence of Pilate, when he was determined to let him goe. 14 But ye denied the Holy one, and the Iust, and desired a murderer to bee granted vnto you, 15 And killed [a] the Prince of life, whom God hath raised from the dead, whereof we are witnesses. 16 And his Name through faith in his Name hath made this man strong, whom ye see and know: yea, the faith which is by him, hath giuen him this perfect soundnesse in the presence of you all. 17 And now brethren, I wote that through ignorance ye did it, as did also your rulers. 18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, hee hath so fulfilled.

19 Repent yee therefore, and be conuerted, that your sins may be blotted out,

[a] *Or*, author.

'ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ Κυρίου, [20] καὶ ἀποστείλῃ
'τὸν [a]προκεχειρισμένον| ὑμῖν Ἰησοῦν Χριστὸν, [21] ὃν δεῖ οὐρανὸν μὲν δέξασθαι
'ἄχρι χρόνων ἀποκαταστάσεως πάντων, ὧν ἐλάλησεν ὁ Θεὸς διὰ στόματος [b]τῶν|
'ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος. [22] Μωσῆς μὲν [c] [d]πρὸς τοὺς πατέρας| εἶπεν,
"Ὅτι προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς
"ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. [23] ἔσται δὲ, πᾶσα
"ψυχὴ, ἥτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ."
' [24] Καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι ἐλάλησαν, καὶ
'[e]κατήγγειλαν| τὰς ἡμέρας ταύτας. [25] ὑμεῖς ἐστε [f]οἱ| υἱοὶ τῶν προφητῶν, καὶ τῆς
'διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ,
"Καὶ [g]ἐν| τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς."

[a] Rec. προκεκηρυγμένον. [b] Rec. πάντων. [c] Rec. + γὰρ. [d] Alex. = πρὸς τοὺς πατέρας. [e] Rec. προκατήγγειλαν. [f] Rec. = οἱ.

WICLIF—1380.

refreischynge schuln come fro the siȝt of the lord, [20] and he schal sende thilke ihesus crist, that is now prechid to ȝou, [21] whom it bihoueth heuene to resceyue in to the tymes of restitucioun of alle thingis whiche the lord spake bi the mouth of his holy profetis fro the world,

[22] for moises seide, for the lord ȝoure god schal reise to ȝou a profete of ȝoure britheren: as me ȝe schuln here him bi alle thingis, what euer he schal speke to ȝou, [23] ℭ it schal be that, euery man that schal not here the ilke profete: schal be distried fro the puple, [24] and alle profetis fro samuel, and aftirward that spakun telden these dayes, [25] but ȝe ben the sones of profetis, and of the testament, that god ordeyned to oure fadris: and seide to abraham in thi seed, alle the meynees of erthe schuln be blessid, [26] god reisid his sone first to ȝou, and sente hym blessid ȝou: that ech man conuertid hym: fro his wickidnesse.

4. AND while thei spaken to the puple: the preestis and magistratis of the temple, and the saduces camen up on hem, [2] and sorweden that thei tauȝten the puple: and telden in ihesus and aȝenrisynge fro deeth, [3] and thei leiden hondis on hem, ℭ puttiden hem in to warde in to the morowe, for it was thanne euentide, [4] but many of hem that hadden herde the word: bileeuyden and the noumbre of men was made fyue thousandis,

[5] and amorowe it was don, that the princis of hem and elder men, and scribis weren gaderid in ierusalim, [6] and annas prince of preestis, and caifas, and ion, and alisaundre: and hou many euer weren of the kynde of preestis, [7] and thei settiden hem [in] the myddil, and axeden, In what

thilke, *that*. meynees, *families*. aȝenrisynge, *resurrection*.

TYNDALE—1534.

shall have of the presence of the Lorde, [20] and when God shall sende him, which before was preached vnto you, that is to wit Iesus Christ, [21] which must receave heaven vntyll the tyme that all thinges, which God hath spoken by the mouth of all his holy Prophetes sence the worlde began be restored agayne.

[22] For Moses sayd vnto the fathers: A Prophet shall the Lorde youre God rayse vp vnto you, even of youre brethren, lyke vnto me: him shall ye heare in all thinges whatsoever he shall saye vnto you. [23] For the tyme will come, that every soule which shall not heare that same Prophet, shalbe destroyed from amonge the people. [24] Also all the Prophetes from Samuel and thence forth, as many as have spoken, have in lykwyse tolde of these dayes.

[25] Ye are the chyldren of the Prophetes, and of the covenaunt which God hath made vnto oure fathers sayinge to Abraham: Even in thy seede shall all the kinredes of the erth be blessed. [26] Fyrst vnto you hath God raysed vp his sonne Iesus, and him he hath sent to blysse you, that every one of you shuld turne from youre wickednes.

4. AS they spake vnto the people, the prestes and the rular of the temple, and the Saduces came vpon them, [2] takynge it grevously that they taught the pople and preached in Iesus the resurreccion from deeth. [3] And they layde hondes on them, and put them in holde vntill the nexte daye: for it was now even tyde. [4] How be it many of them which hearde the wordes, beleved, and the noumbre of the men was aboute fyve thousande.

[5] And it chaunsed on the morowe that their rulars and elders and Scribes, [6] as Annas the chefe Prest and Cayphas and Iohn and Alexander, and as many as were of the kynred of the hye prestes gadered to geder at Ierusalem, [7] and set the other before them, and axed: by what power or

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refresshynge commeth, whych we shall haue of the presence of the Lorde, [20] and when God shall sende him, whych before was preached vnto you, that is to wit Iesus Christ, [21] which must receaue heauen vntyll the tyme that all thynges, which God hath spoken by the mouth of all hys holy Prophetes sence the worlde began, be restored agayne.

[22] Moses trulye sayde vnto the fathers: a Prophet shall the Lorde youre God rayse vp vnto you, euen of youre brethren lyke vnto me: him shall ye heare, in all thynges whatsoeuer he shall saye vnto you. [23] For the tyme wyll come, that euery soule whych wyll not heare that same Prophet, shalbe destroyed from amonge the people. [24] All the Prophetes also from Samuel and thence forth (as many as haue spoken) haue in lykewyse tolde of these dayes.

[25] Ye are the chyldren of the Prophetes, and of the couenaunt, whych God made vnto oure fathers, saying to Abraham: Euen in thy seede shall all the kynredes of the earth be blessed. [26] Fyrst whan God had raysed vp hys sonne Iesus vnto you, he sent him to blesse you, that euery one of you shuld turne from his wyckednes.

4. AS they spake vnto the people, the prestes and the rulars of the temple, and the Saduces, came vpon them, [2] takynge it greuously, that they taught the people, and preached in Iesus the resurreccyon from deeth. [3] And they layde handes on them, and put them in holde vntyll the nexte daye: for it was now euentyde. [4] Howbeit many of them whych hearde the wordes, beleued, and the nombre of the men was aboute fyue thousande.

[5] And it chaunsed on the morowe, that their rulars and elders and Scribes, [6] (and Annas the chefe Prest, and Cayphas, and Iohn, and Alexander, and as many as were of the kynred of the hye Prestes) gathered together at Ierusalem. [7] And whan they had set them before them, they asked by

‘ [26] Ὑμῖν πρῶτον ὁ Θεὸς ἀναστήσας τὸν παῖδα αὐτοῦ [h], ἀπέστειλεν αὐτὸν εὐλο-
‘ γοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.’

IV. Λαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν, ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, [2] διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν, καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν [i] τὴν ἐκ| νεκρῶν· [3] καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας, καὶ ἔθεντο [k] εἰς τήρησιν εἰς τὴν αὔριον· ἦν γὰρ ἑσπέρα ἤδη. [4] πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν· καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὡσεὶ χιλιάδες πέντε. [5] Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς [l] εἰς| Ἰερουσαλὴμ, [6] καὶ Ἄνναν τὸν ἀρχιερέα καὶ Καϊάφαν καὶ Ἰωάννην καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ. [7] καὶ στήσαντες αὐτοὺς ἐν [m] μέσῳ, ἐπυνθάνοντο, ‘Ἐν ποίᾳ

[g] Rec. = ἐν. [h] Rec. + Ἰησοῦν. [i] Const. τῶν. [k] Alex. + αὐτοὺς. [l] Alex. ἐν. [m] Rec. + τῷ.

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the tyme of refreshing shal come from the presence of the Lord. [20] And *since God* shal send him, which before was preached vnto you, that is to wyt Iesus Christe. [21] Whome the heauen must conteyne vntyl the tyme that all thinges, be restored which God had spoken by the mouth of al his holy Prophets synce the world began. [22] For Moses sayd vnto the fathers, The Lord your God shal rayse vp vnto you a Prophet, euen of your brethren lyke vnto me: ye shal heare him in all thinges, whatsoeuer he shal say vnto you. [23] For the tyme wyl come, that euery one which shal not heare that same Prophet, shalbe destroyed from among the people. [24] Also al the Prophetes from Samuel and thence forth as many as haue spoken, haue in lykewyse fore tolde of these dayes. [25] Ye are the chyldren of the Prophets, and of the couuenaunt, which God hath made vnto our fathers, saying to Abraham, Euen in thy seede shal all the kynredes of the earth be blessed. [26] Fyrst vnto you hath God raysed vp his Sonne Iesus, and hym he hath sent to blesse you, in turning euery one of you from your wyckednes.	your sinnes may be put out. that, vvhen the times shal come of refreshing by the sight of our Lord; [20] and he shal send him that hath been preached vnto you IESVS CHRIST, [21] vvhom heauen truely must receiue vntil the times of the restitution of al things, vvhich God spake by the mouth of his holy prophets from the beginning of the world. [22] Moyses in deede said, *That a prophet shal the Lord your God raise vp to you of your brethren, as my self: him you shal heare according to al things vvhatsoeuer he shal speake to you.* [23] *And it shal be, euery soule that shal not heare that prophet, shal be destroied out of the people.* [24] And al the Prophets from Samuël and aftervvard that haue spoken, told of these daies. [25] You are the children of the Prophets and of the testament vvhich God made to our fathers, saying to Abraham, *And in thy seede shal al the families of the earth be blessed.* [26] To you first God raising vp his sonne, hath sent him blessing you: that euery one should conuert him self from his naughtines.	when the times of refreshing shal come from the presence of the Lord. [20] And he shall send Iesus Christ, which before was preached vnto you. [21] Whom the heauen must receiue, vntill the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began. [22] For Moses truely said vnto the fathers, A Prophet shal the Lord your God raise vp vnto you of your brethren, like vnto mee; him shall ye heare in all things whatsoeuer he shal say vnto you. [23] And it shall come to passe, that euery soule which will not heare that Prophet, shalbe destroyed from among the people. [24] Yea, and all the Prophets from Samuel, and those that folow after, as many as haue spoken, haue likewise foretold of these dayes. [25] Yee are the children of the Prophets, and of the couenant which God made with our fathers, saying vnto Abraham, and in thy seed shall all the kinreds of the earth be blessed. [26] Unto you first, God hauing raised vp his Sonne Iesus, sent him to blesse you, in turning away euery one of you from his iniquities.
4. AND as they spake vnto the people, the Priestes, and the Ruler of the temple, and the Sadduces, came vpon them: [2] Taking it greuously that they taught the people, and preached in Iesus, the resurrection from death. [3] And they layd handes on them, and put them in holde, vntil the next day: for it was now euentyde. [4] Howbeit, many of them which heard the wordes, beleued, and the noumbre of the men, was about fyue thousande. [5] And it chaunced on the morrow, that their Rulers, and Elders and Scribes, were gathered together at Ierusalem. [6] And Annas the chiefe Priest, and Caiáphas, and Iohn, and Alexander, and as many as were of the kinred of the hie Priestes. [7] And when they had set them before them, they asked,	4. AND vvhen they vvere speaking to the people, the Priests and magistrates of the temple and the Sadducees came vpon them, [2] being greeued that they taught the people, and shevved in IESVS the resurrection from the dead: [3] and they laid handes vpon them, and put them into vvard, vntil the morovv, for it vvas novv euening. [4] And many of them that had heard the vvord, beleeued: and the number of the men vvas made fiue thousand. [5] And it came to passe on the morovv, that their princes, and Auncients, and Scribes vvere gathered into Hierusalem. [6] and Annas the high priest, and Caiphas and Iohn, and Alexander, and as many as vvere of the priests stocke. [7] And setting them in the middes, they asked: In	4. AND as they spake vnto the people, the Priests and the [a] captaine of the Temple, and the Sadduces came vpon them, [2] Being grieued that they taught the people, and preached through Iesus the resurrection from the dead. [3] And they laid hands on them, and put them in hold vnto the next day: for it was now euentide. [4] Howbeit, many of them which heard the word, beleeued, and the number of the men was about fiue thousand. [5] And it came to passe on the morow, that their rulers and Elders, and Scribes, [6] And Annas the high Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the kinred of the high Priest, were gathered together at Hierusalem. [7] And when they had set them in the middest, they asked, By what power, or

[a] *Or*, ruler.

'δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;' [8] Τότε Πέτρος πλησθεὶς
Πνεύματος ἁγίου, εἶπε πρὸς αὐτοῦς, 'Ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ
'Ἰσραὴλ, [9] εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν
'τίνι οὗτος σέσωσται· [10] γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ,
'ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ
'Θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. [11] οὗτός
'ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν [o]οἰκοδομούντων,| ὁ γενόμενος εἰς
'κεφαλὴν γωνίας. [12] καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία· [p]οὔτε| γὰρ ὄνομά
'ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.'
[13] Θεωροῦντες δὲ τὴν τοῦ Πέτρου παῤῥησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι
ἄνθρωποι ἀγράμματοί εἰσι καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν

[o] Alex. *οἰκοδόμων.* [p] Alex. *οὐδὲ.* [q] Alex. *τε.* [r] Alex. *ποιήσωμεν.*

WICLIF—1380.

vertu ether in what name: han ȝe don this thing, [8] thanne Petir was fillid with the holi goost: and seiden to hem, ȝe princis of the puple and ȝe elder men: here ȝe, [9] if we to day be demed in the gode dede of a sike man, in whom this man is made saaf: [10] be it knowun to ȝou alle ȶ to alle the puple of israel, that in the name of ihesus crist of nazareth: whom ȝe crucifieden, whom god reisid fro deeth: in this this man stondith hool bifore ȝou, [11] this is the stoon: whiche was repreued of ȝou bildynge, whiche is made in to the heed of the corner and helthe is not in ony other, [12] for nether other name vndir heuene is ȝouun to men, in whiche it bihoueth us to be made saaf,

[13] and thei sien the stidfastnesse of petir and of ioon: for it was founden that thei weren men vnlettrid and lewid men, and thei wondriden and knewen hem that thei weren with ihesus, [14] and thei siȝen the man that was hiled stondynge with hem, and thei myȝten no thing aȝenseie, [15] but thei comaundiden hem to go forth with out the counceil, and thei spaken togidre [16] and seiden, what schuln we do, to these men? for the signe is made knowun bi hem to alle men that dwellen at ierusalim, it is opun: and we moun not denye, [17] but that it be no more pupplischid in to the puple: manasse we to hem, that thei speke no more in this name to ony men,

[18] and thei clepeden hem, and denounceden to hem, that on no maner thei schulden speke, nether teche in the name of ihesus, [19] but Petir ȶ Ioon answeriden and seiden to hem, if it be riȝtful in the siȝt of god to here ȝou rather thanne god: deme ȝe, [20] for we moten nedis speke tho thingis that we han seyn and herde, [21] and thei manassiden and leften hem, and founden

vertu, *power.* demed, *judged.* lewid, *ignorant.* aȝenseie, *gainsay.* moun, *may.* clepeden, *called.* moten, *must.*

TYNDALE—1534.

what name have ye done this syrs? [8] Then Peter full of the holy goost sayd vnto them: ye rulars of the people, and elders of Israel, [9] yf we this daye are examined of the good dede done to the sycke man, by what meanes he is made whoale: [10] be yt knowen vnto you all, and to the people of Israel, that in the name of Iesus Christ of Nazareth, whom ye crucified, and whom God raysed agayne from deeth: even by him doth this man stonde here present before you whoale. [11] This is the stone cast a syde of you bylders which is set in the chefe place of the corner. [12] Nether is ther salvacion in eny other. Nor yet also is ther eny other name geven to men wherin we must be saved.

[13] When they sawe the boldnes of Peter and Iohn, and vnderstode that they were vnlerned men and laye people, they marveyled, and they knew them, that they were with Iesu: [14] and beholdinge also the man which was healed stondinge with them, they coulde not saye agaynst it.

[15] But they commaunded them to go a syde out of the counsell, and counceled amonge them selves [16] sayinge: what shall we do to these men? For a manifest signe is done by them, and is openly knowen to all them that dwell in Ierusalem, and we cannot denye it. [17] But that it be noysed no farther amonge the people, let vs threaten, and charge them that they speake hence forth to no man in this name.

[18] And they called them, and commaunded them that in no wyse they shuld speake or teache in the name of Iesu. [19] But Peter and Iohn answered vnto them and sayde: whether it be right in the syght of God to obeye you moare then God, iudge ye. [20] For we cannot but speake that which we have sene and hearde. [21] So threatened they them and let them goo,

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what power, or in what name haue ye done this?

[8] Then Peter full of the holy goost sayd vnto them: ye rulars of the people, and elders of Israel, [9] yf we this daye be examined of the good dede that we haue done to the sycke man, by what meanes he is made whoale, [10] be it knowen vnto you all, and to all the people of Israel, that by the name of Iesus Chryst of Nazareth, whom ye crucyfyed, whom God raysed agayne from deeth: euen by him doth this man stande here present before you whoale. [11] This is the stone which was cast asyde of you buylders, which is become the chefe of the corner. [12] Nether is ther saluacyon in eny other. For among men vnder heauen there is geuen none other name, wherin we must be saued.

[13] When they sawe the boldnes of Peter and Iohn, and vnderstode that they were vnlerned and laye men, they marueyled, and they knew them, that they had bene with Iesu: [14] and beholdynge also the man (whych was healed) standynge with them, they coulde not saye agaynst it: [15] but commaunded them to go asyde out of the counsell, and counceled amonge them selues, [16] sayinge: what shall we do to these men? For a manifest sygne is done by them, and is openly knowen to all them that dwell in Ierusalem, and we cannot denye it. [17] But that it be noysed no farther amonge the people, let vs threaten and charge them, that they speake hence forth to no man in thys name.

[18] And they called them, and commaunded them, that in nowyse they shuld speake ner teach in the name of Iesu. [19] But Peter and Iohn answered and sayde vnto them: whether it be ryght in the syght of God, to herken vnto you more then to God, iudge ye. [20] For we cannot but speake, that whych we haue sene and hearde. [21] So threatened they them, and

τῷ Ἰησοῦ ἦσαν· [14] τὸν [q]δὲ| ἄνθρωπον βλέποντες σὺν αὐτοῖς ἑστῶτα τὸν τεθερα-
πευμένον, οὐδὲν εἶχον ἀντειπεῖν. [15] κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου
ἀπελθεῖν, συνέβαλον πρὸς ἀλλήλους, [16] λέγοντες, 'Τί [r]ποιήσομεν| τοῖς ἀνθρώποις
'τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν, πᾶσι τοῖς κατοικοῦσιν
'Ἰερουσαλὴμ φανερὸν, καὶ οὐ δυνάμεθα ἀρνήσασθαι· [17] ἀλλ' ἵνα μὴ ἐπὶ πλεῖον
'διανεμηθῇ εἰς τὸν λαὸν, [s]ἀπειλῇ| ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ
'ὀνόματι τούτῳ μηδενὶ ἀνθρώπων.' [18] Καὶ καλέσαντες αὐτοὺς, παρήγγειλαν [t]αὐτοῖς|
τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. [19] ὁ δὲ
Πέτρος καὶ Ἰωάννης ἀποκριθέντες [u]πρὸς αὐτοὺς, εἶπον,| 'Εἰ δίκαιόν ἐστιν ἐνώπιον
'τοῦ Θεοῦ, ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, κρίνατε. [20] οὐ δυνάμεθα γὰρ ἡμεῖς
'ἃ εἴδομεν καὶ ἠκούσαμεν, μὴ λαλεῖν.' [21] Οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν

[s] Alex. = ἀπειλῇ. [t] Alex. = αὐτοῖς. [u] Alex. εἶπον πρὸς αὐτούς.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
By what power, or in what Name, haue ye done this?	vvhat povver or in vvhat name haue you done this?	by what name haue ye done this?
[8] Then Peter ful of the holy Gost, sayd vnto them, Ye Rulers of the people, and Elders of Israel, [9] Forasmuche as we this day are examined of the good dede *done* to the sicke man, *to wit*, by what meanes he is made whole. [10] Be it knowen vnto you al, and to al the people of Israel, that by the Name of Iesus Christ of Nazaret, whome ye crucified, whome God raysed agayne from death: euen by this *Name I say* doth this man stand here present before you, whole. [11] This is the stone cast a syde of you buylders, which is become the chiefe of the corner. [12] Nether is ther saluation in any other: For among men there is geuen none other Name vnder heauen, wher by we must be saued.	[8] Then Peter replenished vvith the holy Ghost, said to them, Ye princes of the people and Auncients: [9] If vve this day be examined for a good deede vpon an impotent man, in vvhat he hath been made whole, [10] be it knovven to al you and to al the people of Israël, that in the name of IESVS CHRIST of Nazareth, vvhom you did crucifie, vvhom God hath raised from the dead, in this same this man standeth before you vvhole. [11] This is *the stone that vvas reiected of you the builders: vvhich is made into the head of the corner.* [12] and there is not saluation in any other. for neither is there any other name vnder heauen giuen to men, vvherein vve must be saued.	[8] Then Peter filled with the holy Ghost, said vnto them, Ye rulers of the people, and Elders of Israel, [9] If we this day be examined of the good deed done to the impotent man, by what meanes he is made whole, [10] Be it knowen vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, euen by him doeth this man stand here before you, whole. [11] This is the stone which was set at nought of you builders, which is become the head of the corner.
		[12] Neither is there saluation in any other: for there is none other name vnder heauen giuen among men whereby [we] must be saued.
[13] When they sawe the boldnes of Peter and Iohn, and vnderstode that they were vnlerned men and without knowledge, they maruayled, and knew them, that they had bene with Iesus. [14] And beholding also the man which was healed standing with them, they could not saie against it. [15] Then they commanded them to go a side out of the Counsel, and counseled among them selues, [16] Saying, What shal we do to these men? For a manifest signe is done by them, and is openly knowen to all them that dwel in Ierusalem: and we cannot deny it. [17] But that it be noysed no farther among the people, let vs threaten and charge them, that they speake hence forth to no man in this Name. [18] And they called them, and commanded them that in no wise, they shulde speake or teache, in the Name of Iesus.	[13] And seeing Peters constancie and Iohns, vnderstanding that they vvere men vnlettered, and of the vulgar sort, they marueled, and they knew them that they had been vvith IESVS: [14] seeing the man also that had been cured, standing vvith them, they could say nothing to the contrarie. [15] But they commaunded them to goe aside forth out of the councel: and they conferred together, [16] saying, Vvhat shal vve doe to these men? for a notorious signe in deede hath been done by them, to al the inhabitants of Hierusalem: it is manifest, and vve can not denie it. [17] But that it be no further spred abrode among the people, let vs threaten them, that they speake no more in this name to any man.	[13] Now when they sawe the boldnesse of Peter and Iohn, and perceiued that they were vnlearned and ignorant men, they marueiled, and they tooke knowledge of them, that they had been with Iesus. [14] And beholding the man which was healed, standing with them, they could say nothing against it. [15] But when they had commanded them to go aside out of the Council, they conferred among themselues, [16] Saying, what shall we do to these men? for that indeed a notable miracle hath been done by them, is manifest to all them that dwell in Hierusalem, and we cannot denie it. [17] But that it spread no farther among the people, let vs straitly threaten them, that they speake henceforth to no man in this Name. [18] And they called them, and commanded them, not to speake at all, nor teach in the Name of Iesus.
[19] But Peter and Iohn answered vnto them, and sayd, Whether it be right in the sight of God, to obey you rather then God, iudge ye. [20] For we can not but speake those thinges which we haue sene and heard. [21] So they threatened them, and	[18] And calling them, they charged them that they should not speake at al, nor teache in the name of IESVS. [19] But Peter and Iohn ansvvering, said to them, If it be iust in the sight of God, to heare you rather then God, iudge ye. [20] for vve can not but speake the things vvhich vve haue seen and heard. [21] But they threatening, dimissed them: not finding hovv they	[19] But Peter and Iohn answered, and said vnto them, Whether it be right in the sight of God, to hearken vnto you more then vnto God, iudge ye. [20] For wee cannot but speake the things which we haue seen and heard. [21] So when they had further threatned them,

αὐτοὺς, μηδὲν εὑρίσκοντες τὸ πῶς [v]*κολάσωνται| αὐτοὺς, διὰ τὸν λαὸν, ὅτι πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῷ γεγονότι.* [22] *ἐτῶν γὰρ ἦν πλειόνων τεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.*

[23] *Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον.* [24] *οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τὸν Θεὸν, καὶ εἶπον, 'Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν 'γὴν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς,* [25] [w]*ὁ διὰ στόματος Δαυὶδ παιδός 'σου εἰπὼν,| "Ἱνατί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά;* [26] *παρέστησαν οἱ "βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου, καὶ "κατὰ τοῦ Χριστοῦ αὐτοῦ."* [27] *Συνήχθησαν γὰρ ἐπ' ἀληθείας* [x]*ἐν τῇ πόλει ταύτῃ| 'ἐπὶ τὸν ἅγιον παῖδά σου, Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος,*

[v] Const. *κολάσονται.* [w] Rec. *ὁ δ. σ. Δ. τοῦ π. σ. ε.*

WICLIF—1380.

not hou thei schulden punysche hem, for the puple, for alle men clarifieden that thing that was don in that that was bifalle, [22] for the man was more thanne of fourti ȝeer: in whiche this signe of helthe was made, [23] and whanne thei weren delyuerid: thei camen to her felowis and telden to hem, hou greet thingis the princis of preestis, ¶ the eldre men, hadden seide to hem, [24] and whanne thei herden: with oon herte, thei reiseden vois to the lord, and seiden, lord thou that madist heuene ¶ erthe see and alle thingis that ben in hem, [25] whiche seidist bi the holi goost bi the mouth of oure fadir dauith thi child, whi hethen men gnastiden with teeth to gidre, and the puple thouȝte veyn thingis, [26] kyngis of the erthe stoden nyȝ ¶ princis comen to gidre in oon aȝens the lord, and aȝens his crist,

[27] for verrili eroude and pounce pilat with hethen men, and puplis of israel camen to gidre in this citee aȝens thin holi child ihesus whom thou anoyntidist, [28] to do tho thingis that thin hond and thi councel demeden to be doon, [29] and now lord biholde in to the thretenyngis of hem, ¶ graunte to thi seruauntis to speke thi word with al trist [30] in that thing that thou holde forth thin hond, that helthis and signes and wondris be made, bi the name of thin holi sone ihesus, [31] and whanne thei hadden preiedned, the place was moued in whiche thei weren gaderid, and alle weren fillid with the holi goost, and spaken the word of god with trist, [32] ¶ of the multitude of men bileuynge, was oon herte and o wille, nether ony man seide ony thing of tho thingis that he wildide to be his owne: but alle thingis weren comoun to hem, [33] and with greet virtu the apostlis ȝilden witnessynge of the aȝenrisynge of ihesus crist oure lord: and gret grace was in alle hem, [34] for nether ony nedi man was among hem, for hou

clarifieden, *glorified.* aȝens, *against.* demeden, *judged.* trist, *confidence.* o, *one.* wildide, *possessed.* virtu, *power.* aȝenrisynge, *again-rising.*

TYNDALE—1534.

and founde no thinge how to punysshe them, because of the people. For all men lauded God for the myracle which was done: [22] for the man was above fourty yeare olde, on whom this myracle of healinge was shewed.

[23] Assone as they were let goo, they came to their felowes, and shewed all that the hye prestes and elders had sayde to them. [24] And when they hearde that, they lyfte vp their voyces to God with one accorde, and sayde: Lorde, thou arte God which hast made heaven and erth, the see and all that in them is, [25] which by the mouth of thy servaunt David hast sayd: Why dyd the hethen rage, and the people immagen vayne thinges. [26] The kynges of the erth stode vp and the rulars came to gedder, agaynst the Lorde and agaynst his Christ.

[27] For of a trueth, agaynst thy holy chylde Iesus whom thou hast annoynted, bothe Herode and also Poncius Pylate, with the Gentils and the people of Israel, gaddered them selves to gedder, [28] forto do whatsoever thy honde and thy counsell determined before to be done. [29] And now Lorde, beholde their threatenynges, and graunte vnto thy servauntes with all confidence to speake thy worde. [30] So that thou stretche forth thy honde, that healynge and signes and wonders be done by the name of thy holy chylde Iesus. [31] And assone as they had prayed, the place moved wheare they were assembled to gedder, and they were all filled with the holy goost, and they spake the worde of God boldely.

[32] And the multitude of them that beleved, were of one hert, and of one soule. Also none of them sayde, that eny of the thinges which he possessed, was his awne: but had all thinges commen. [33] And with greate power gave the Apostles witnes of the resurreccion of the Lorde Iesu. And greate grace was with them all. [34] Nether was ther eny amonge them, that lacked.

CRANMER—1539.

let them go, and founde nothynge how to punysshe them, because of the people. For all men praysed God because of that which was done: [22] for the man was aboue fourty yeare olde, on whom thys myracle of healynge was shewed.

[23] Assone as they were let go, they came to their felowes, and shewed all that the hye Prestes and elders had sayde. [24] And when they hearde that, they lyfte vp their voyces to God with one accorde, and sayde: Lorde, thou arte God, which hast made heauen and erth, the see, and all that in them is, [25] which (*in the holy goost*) by the mouth of thy seruaunt Dauid (*oure father*) hast sayd: Why dyd the hethen rage, and the people ymagen vayne thynges? [26] The kynges of the erth stode vp, and the rulars came together, agaynst the Lorde and agaynst his anoynted.

[27] For of a trueth, agaynst thy holy chylde Iesus (whom thou hast anoynted) both Herode and also Poncius Pylate, with the Gentyls and the people of Israel, gathered them selues together (*in this citie*) [28] for to do whatsoeuer thy hande and thy counsell determyned before to be done. [29] And now Lorde, beholde their threatenynges, and graunte vnto thy seruauntes, that wyth all confydence they maye speake thy worde. [30] So that thou stretche forth thyne hande, that healynge and sygnes and wonders be done by the name of thy holy chylde Iesus. [31] And assone as they had prayed the place moued where they were assembled together and they were all fylled wyth the holy Goost, and they spake the worde of God boldely.

[32] And the multytude of them that beleued, were of one hert, and of one soule. Neyther sayde anye of them, that ought of the thynges whych he possessed, was his awne: but they had all thinges commen. [33] And with greate power gaue the Apostles wytnes of the resurreccyon of the Lord Iesu. And greate grace was wyth them all. [34] Nether was ther eny amonge

ˊ σὺν ἔθνεσι καὶ λαοὶς Ἰσραὴλ, [28] ποιῆσαι ὅσα ἡ χείρ σου καὶ ἡ βουλή σου
ˊ προώρισε γενέσθαι. [29] καὶ τα νῦν, Κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς
ˊ τοῖς δούλοις σου μετὰ παῤῥησίας πάσης λαλεῖν τὸν λόγον σου, [30] ἐν τῷ τὴν
ˊ χεῖρά σου ἐκτείνειν σε εἰς ἴασιν, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος
ˊ τοῦ ἁγίου παιδός σου Ἰησοῦ.ˊ [31] Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ
ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἐλάλουν τὸν
λόγον τοῦ Θεοῦ μετὰ παῤῥησίας.

[32] Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία· καὶ οὐδὲ
εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά.
[33] καὶ μεγάλῃ δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ
Κυρίου Ἰησοῦ[y], χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς. [34] οὐδὲ γὰρ ἐνδεής τις

[x] Rec. = (Alex. +) *ἐν τῇ πόλει ταύτῃ.* [y] Alex. + Χριστοῦ.

GENEVA—1557.

let them go, and founde nothing how to punishe them, because of the people, for all men praised God for that which was done: [22] For the man was aboue fourty yere olde, on whome this miracle of healing was shewed. [23] Then assone as they were let go, they came to their felowes, and shewed all that the hie Priestes and Elders had said.

[24] And when they heard *that*, they lyft vp their voyces to God with one accorde, and sayd, Lord, thou art God which hast made heauen and earth, the sea, and all that in them is: [25] Which by the mouth of thy seruant Dauid hast said, Why dyd the Gentils rage, and the people imagine vayne thinges? [26] The kynges of the earth assembled, and the rulers came together, against the Lord, and agaynst his Christ. [27] For doutelesse, against thy holy Sonne Iesus whome thou haddest anoynted, bothe Herode and also Pontius Pilate, with the Gentils, and the people of Israel gathered them selues together, [28] For to do whatsoeuer thy hand, and thy counsel determined to be done.

[29] And now Lord, beholde their threateninges, and grante vnto thy seruantes, with all confidence to speake thy worde. [30] So that thou stretche forth thyne hand to heale, and *that* sygnes, and wonders may be done by the Name of thy holy Sonne Iesus. [31] And assone as they had praied, the place moued where they were assembled together, and they were all fylled with the holy Gost, and they spake the worde of God boldely. [32] And the multitude of them that beleued, were of one hart, and of one soule: nether any of them said, that ought of the thinges which he possessed, was his owne, but they had all things commen.

[33] And with great power gaue the Apostles witnes of the resurrection of the Lord Iesus: and great grace was with them all. [34] Nether was ther any amonge them,

RHEIMS—1582.

might punish them, for the people, because all glorified that vvhich had been done, in that vvhich vvas chaunced. [22] For the man vvas more then fourtie yeres old in vvhom that signe of health had been vvrought.

[23] And being dimissed they came to theirs, and shevved al that the cheefe priests and Auncients had said to them. [24] Vvho hauing heard it, with one accord lifted vp their voice to God, and said, Lord, thou that didst make heauen and earth, the sea, and al things that are in them, [25] vvho in the holy Ghost by the mouth of our father Dauid thy seruant hast said, *Vvhy did the Gentiles rage, and the people meditate vaine thinges:* [26] *the kings of the earth stand vp, and the princes assemble together against our Lord, and against his* CHRIST? [27] For there assembled in deede in this citie against thy holy childe IESVS vvhom thou hast anointed, Herod, and Pontius Pilate, vvith the Gentiles and the people of Israël, [28] to doe vvhat thy hand and thy counsel decreed to be done. [29] And novv Lord looke vpon their threatenings, and giue vnto thy seruants vvith al confidence to speake thy vvorde, [30] in that, that thou extend thy hand to cures and signes and vvonders to be done by the name of thy holy sonne IESVS. [31] And vvhen they had praied, the place vvas moued vvherein they vvere gathered: and they vvere al replenished vvith the holy Ghost, and they spake the vvord of God vvith confidence.

[32] And the multitude of beleeuers had one hart and one soule: neither did any one say that ought vvas his ovvne of those things vvhich he possessed, but al things vvere common vnto them. [33] And vvith great povver did the Apostles giue testimonie of the resurrection of IESVS CHRIST our Lord: and great grace vvas in al them. [34] For neither vvas there any

AUTHORISED—1611.

they let them goe, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. [22] For the man was aboue fourtie yeeres olde, on whome this miracle of healing was shewed.

[23] And being let goe, they went to their owne company, and reported all that the chiefe Priests and Elders had said vnto them. [24] And when they heard that, they lift vp their voyce to God with one accord, and said, Lord, thou art God which hast made heauen and earth, and the sea, and all that in them is, [25] Who by the mouth of thy seruant Dauid hast said, Why did the heathen rage, and the people imagine vaine things? [26] The Kings of the earth stood vp, and the rulers were gathered together against the Lord, and against his Christ. [27] For of a trueth against the holy child Iesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, [28] For to doe whatsoeuer thy hand and thy counsell determined before to be done. [29] And now Lord, behold their threatnings, and graunt vnto thy seruants, that with all boldnesse they may speake thy word, [30] By stretching foorth thine hand to heale: and that signes and wonders may be done by the Name of thy holy childe Iesus.

[31] And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God with boldnesse. [32] And the multitude of them that beleeued, were of one heart, and of one soule: Neither said any of them, that ought of the things which he possessed, was his owne, but they had all things common. [33] And with great power gaue the Apostles witnesse of the resurrection of the Lord Iesus, and great grace was vpon them all. [34] Neither was there any among them that lacked: For

ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον
τὰς τιμὰς τῶν πιπρασκομένων, [35] καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων.
διεδίδοτο δὲ ἑκάστῳ, καθότι ἄν τις χρείαν εἶχεν. [36] [z] Ἰωσῆς| δὲ ὁ ἐπικληθεὶς
Βαρνάβας ὑπὸ τῶν ἀποστόλων, (ὅ ἐστι μεθερμηνευόμενον, υἱὸς παρακλήσεως,)
Λευίτης, Κύπριος τῷ γένει, [37] ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε τὸ
χρῆμα, καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων. V. Ἀνὴρ δέ τις Ἀνανίας
ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ, ἐπώλησε κτῆμα, [2] καὶ ἐνοσφίσατο ἀπὸ
τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς [a] αὐτοῦ,| καὶ ἐνέγκας μέρος τι παρὰ τοὺς
πόδας τῶν ἀποστόλων ἔθηκεν. [3] εἶπε δὲ Πέτρος, Ἀνανία, διατί ἐπλήρωσεν ὁ
Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ Πνεῦμα τὸ ἅγιον, καὶ νοσφίσασθαι
ἀπὸ τῆς τιμῆς τοῦ χωρίου; [4] οὐχὶ μένον σοὶ ἔμενε, καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ

[z] Alex. Ἰωσὴφ. [a] Alex. = αὐτοῦ.

WICLIF—1380.

many euer weren possessouris of feldis ether of housis: thei seelden and brouȝten the pricis of tho thingis, that thei seelden, [35] and leiden bifor the feet of the apostlis, and it was departid to eche, and as it was nede to eche,

[36] forsothe Ioseph that was named barsabas of apostlis, that is to seye the sone of counforte of the lynage of leuy, a man of cepre, [37] whanne he hadde a feelde seeld it, & brouȝte the priis and leide it bifor the feet of apostlis.

5. BUT a man anany bi name, with safira his wiif: seelde a feelde, [2] and defraudid, of the priis of the feeld, and his wiif was witinge, and he brouȝte a part, and leide bifor the feet of the apostlis, [3] and petir seide to hym, ananye whi hath sathanas temptid thin herte, that thou lie to the holi goost: & to defraude of the priis of the felde? [4] whether it vnseeld was not thin, and whanne it was seeld it was in thi power? whi hast thou putte this thing in thin herte? thou hast not lied to men but to god, [5] anany herde these wordis, and fildoun and was deed, and greet drede was made on alle that herden, [6] and ȝung men risen, and moueden hym awey, and baren hym out and birieden,

[7] and there was made as a space of thre ouris, and his wiif knewe not that thing that was doon, and entrid, [8] and petir answerid to hir, womman seye to me, whether ȝe seelden the feeld for so mych? and sche seide ȝe for so myche, [9] and petir seide to hir, what bifilde to ȝou to tempte the spirit of the lord, lo the feet of hem that han biried thin husbonde ben at the dore, and thei schuln bere the out, [10] anoon sche fildoun at his feet and died, and the ȝung men entriden, and founden hir deed, and thei baren hir out, and birieden to hir housbonde, [11] and greet drede was made, in alle the chirche: and in to alle that herden these thingis,

witinge, *knowing*.

TYNDALE—1534.

For as many as were possessers of londes or housses, solde them and brought the pryce of the thinges that were solde, [35] and layed yt doune at the Apostles fete. And distribucion was made vnto every man accordinge as he had nede.

[36] And Ioses which was also called of the Apostles Barnabas (that is to saye the sonne of consolacion) beynge a Levite, and of the countre of Cipers, [37] had londe, and solde it. and layde the pryce doune at the Apostles fete.

5. A Certayne man named Ananias with Saphira his wyfe solde a possession, [2] and kepte awaye parte of the pryce (his wyfe also beynge of counsell) and brought a certayne parte, and layde it doune at the Apostles fete. [3] Then sayde Peter: Ananias, how is it that Satan hath filled thyne hert, that thou shuldest lye vnto the holy goost, and kepe awaye parte of the pryce of the lyvelod: [4] Pertayned it not vnto the only, and after it was solde, was not the pryce in thyne awne power? How is it that thou hast conceaved this thinge in thyne herte? Thou hast not lyed vnto men, but vnto God. [5] When Ananias herde these wordes. he fell doune and gave up the goost. And great feare came on all them that these thinges hearde. [6] And the yonge men roose vp, and put him a parte, and caryed him out, and buryed him.

[7] And it fortuned as it were aboute the space of .iii. houres after, that his wyfe came in, ignoraunt of that which was done. [8] And Peter sayde vnto her: Tell me, gave ye the londe for so moche? And she sayde: ye for so moche [9] Then Peter sayde vnto her: why have ye agreed to gether, to tempt the sprete of the Lorde? Beholde the fete of them which have buryed thy husbande, are at the dore, and shall cary the out. [10] Then she fell doune strayght waye at his fete and yelded vp the goost. And the yonge men came in, and founde her ded, and caryed her out and buryed her by her husbande. [11] And great feare came on all the

CRANMER—1539.

them, that lacked. For as many as were possessers of landes or houses, solde them, and brought the pryce of the thinges that were solde, [35] and layed it downe at the Apostles fete. And distribucyon was made vnto euery man accordynge as he had nede.

[36] And Ioses, whych was also called of the Apostles, Barnabas (that is to saye, the sonne of consolacyon) beynge a Leuite, and of the countre of Cypers [37] whan he had lande, solde it, and layde the pryce downe at the Apostles fete.

5. A Certayne man named Ananias with Saphyra his wyfe solde a possessyon, [2] and kepte awaye parte of the pryce (hys wyfe also beyng of counsell) and brought a certayne parte, and layd it downe at the Apostles fete. [3] But Peter sayd: Ananias, how is it, that Sathan hath fylled thyne hert, that thou shuldest lye vnto the holy goost, and kepe awaye parte of the pryce of the lande? [4] Pertayned it not vnto the onely? and after it was solde, was it not in thyne awne power? Why hast thou conceaued this thinge in thyne herte? Thou hast not lyed vnto men, but vnto God. [5] When Ananias herde these wordes, he fell downe, and gaue vp the goost. And great feare came on all them that hearde these thinges. [6] And the yonge men rose vp, and put hym a parte, and caryed him out, and buryed him.

[7] And it fortuned, that (as it were aboute the space of thre houres after) his wyfe came in, ignoraunt of that which was done. [8] And Peter sayde vnto her: Tell me, Solde ye not the lande for so moch? And she sayd: yee, for so moch. [9] Then Peter sayde vnto her: why haue ye agreed together, to tempt the sprete of the Lorde? Beholde, the fete of them which haue buryed thy husbande, are at the dore, and shall cary the out. [10] Then fell she downe strayght waye at his fete, and yelded vp the goost. And the yonge men came in, and founde her deed, and caryed her out, and buryed her by her husbande. [11] And great feare came on all the

‘ ὑπῆρχε; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις,
‘ ἀλλὰ τῷ Θεῷ.’ [5] Ἀκούων δὲ [b] ὁ| Ἀνανίας τοὺς λόγους τούτους, πεσὼν ἐξέψυξε·
καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας [c] ταῦτα.| [6] Ἀναστάντες δὲ οἱ
νεώτεροι συνέστειλαν αὐτὸν, καὶ ἐξενέγκαντες ἔθαψαν. [7] Ἐγένετο δὲ ὡς ὡρῶν
τριῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονὸς εἰσῆλθεν. [8] ἀπεκρίθη δὲ
αὐτῇ ὁ Πέτρος, ‘Εἰπέ μοι, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε;’ Ἡ δὲ εἶπε, ‘Ναὶ
‘ τοσούτου.’ [9] Ὁ δὲ Πέτρος εἶπε πρὸς αὐτὴν, ‘Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι
‘ τὸ Πνεῦμα Κυρίου; ἰδοὺ, οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου, ἐπὶ τῇ θύρᾳ,
‘ καὶ ἐξοίσουσί σε.’ [10] Ἔπεσε δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐξέψυξεν.
εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκρὰν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν
ἄνδρα αὐτῆς. [11] καὶ ἐγένετο φόβος μέγας ἐφ’ ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας

[b] Rec. = ὁ. [c] Alex. = ταῦτα.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
that lacked: for as many as were possessers of landes or houses, solde them, and broght the price of the thinges that were solde, [35] And layed it doune at the Apostles fete. and distribution was made vnto euery man, according as he had nede. [36] Also Ioses which was called of the Apostles Barnabas (that is to say, the sonne of consolation) being a Leuite, and of the countre of Cypers, [37] Where as he had lande, solde it, and layd the monye doune at the Apostles fete.	one needie among them. For as many as vvere ovvners of landes or houses, sold and brought the prices of those things vvhich they sold, [35] and laid it before the feete of the Apostles. And to euery one vvas deuided according as euery one hade neede. [36] And Ioseph vvho vvas surnamed of the Apostles Barnabas (vvhich is by interpretation, the sonne of consolation) a Leuite, a Cyprian borne, [37] vvhereas he had a peece of land, sold it, and brought the price, and laid it before the feete of the Apostles.	as many as were possessors of lands, or houses, solde them, and brought the prices of the things that were sold, [35] And layd them downe at the Apostles feete: And distribution was made vnto euery man according as he had need. [36] And Ioses, who by the Apostles was surnamed Barnabas (which is, being interpreted, The sonne of consolation) a Leuite, and of the countrey of Cyprus, [37] Hauing land, sold it, and brought the money, and laid it at the Apostles feet.
5. BVT a certayne man named Ananias, with Sapphira his wyfe, solde a possession. [2] And kept away *parte* of the price, his wyfe also beyng of counsel: and broght a certayne parte, and layd it doune at the Apostles fete. [3] Then sayd Peter, Ananias, how is it that Satan hath filled thyne hart, that thou shuldest lye vnto the holy Gost, and kepe away parte of the price of the possession? [4] Pertayned it not vnto thee only, and after it was solde, was it not in thine owne power? how is it that thou hast conceaued this thing in thine hart? thou hast not lyed vnto men, but vnto God.	5. BVT a certaine man named Ananias, vvith Saphîra his vvife sold a peece of land, [2] and defrauded of the price of the land, his vvife being priuie thereto: and bringing a certaine portion, laide it at the feete of the Apostles. [3] And Peter said, Ananias, vvhy hath Satan tempted thy hart, that thou shouldest lie to the holy Ghost, and defraude of the price of the land? [4] Remaining, did it not remaine to thee: and being sold, vvas it not in thy povver? Vvhy hast thou put this thing in thy hart? Thou hast not lied to men, but to God. [5] And Ananias hearing these vvordes, fel dovvne, and gaue vp the ghost. And there came great feare vpon al that heard it. [6] And yong men rising vp, remoued him, and bearing him forth buried him. [7] And it vvas the space as it vvere of three houres, and his vvife, not knovving vvhat vvas chaunced, came in. [8] And Peter ansvvered her, Tel me vvoman, vvhether did you sel the land for so much? But she said, Yea, for so much. [9] And Peter said vnto her, Vvhy haue you agreed together to tempt the Spirit of our Lord? Behold, their feete that haue buried thy husband, at the doore, and they shal beare thee forth. [10] Forthvvith she fel before his feete, and gaue vp the ghost. And the yong men going in, found her dead: and caried her forth, and buried her by her husband. [11] And there fel great feare in the vvhole Church, and vpon al that heard	5. BUT a certaine man named Ananias, with Sapphira his wife, sold a possession, [2] And kept backe *part* of the price, his wife also being priuy *to it*, and brought a certaine part, and layd it at the Apostles feet. [3] But Peter said, Ananias, Why hath Satan filled thine heart [a] to lie to the holy Ghost, and to keepe backe *part* of the price of the land? [4] Whiles it remained, was it not thine owne? and after it was sold, was it not in thine owne power? why hast thou conceiued this thing in thine heart? thou hast not lied vnto men, but vnto God. [5] And Ananias hearing these wordes, fell downe, and gaue vp the ghost: and great feare came on all them that heard these things. [6] And the yong men arose, wound him vp, and caried him out, and buried him. [7] And it was about the space of three houres after, when his wife, not knowing what was done, came in. [8] And Peter answered vnto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much. [9] Then Peter said vnto her, How is it that yee haue agreed together, to tempt the Spirit of the Lord? behold, the feete of them which haue buried thy husband, are at the doore, and shal cary thee out. [10] Then fell she downe straightway at his feete, and yeelded vp the ghost: And the yong men came in, and found her dead, and carying her forth, buried her by her husband. [11] And great feare came vpon all the Church, and

[a] *Or*, to deceiue.

τοὺς ἀκούοντας ταῦτα. 12 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων [d]ἐγίνετο| σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ [e]Σολομῶνος.| 13 τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός· 14 (μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ Κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν·) 15 ὥστε [f]κατὰ τὰς πλατείας| ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ [g]κλινῶν| καὶ κραββάτων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιὰ ἐπισκιάσῃ τινὶ αὐτῶν. 16 συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων εἰς Ἰερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.

17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου, 18 καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους,

[d] Alex. ἐγένετο. [e] Rec. Σολομῶντος. [f] Alex. καὶ εἰς τὰς πλ.

WICLIF—1380.

12 and bi the hondis of the apostlis: signes and mony wondris weren made in the puple, and alle weren of oon acoorde in the porche of salomon, 13 but no man of other durste ioyne hym silf with hem, but the puple magnyfieden hem, 14 and the multitude of men & of wymmen bileuynge in the lord was more encresid,

15 so that thei brouȝten out sike men in to stretis, and leiden in litil beddis and couchis, that whanne petir cam, nameli the schadewe of hym schulde schadowe eche of hem: and thei schulden be delyuerid fro her sikenesse, 16 and the multitude of citees nyȝ to ierusalim ranne: brynginge sike men and that weren traueilid of vnclene spirits, whiche al weren heelid.

17 But the prince of preestis roos up, and alle that weren with hym, that is the eresie of saduces, and weren fillid with enuy, 18 and leiden hondis on the apostlis, and puttiden hem in the comyn warde, 19 but the aungel of the lord opened bi nyȝt the ȝatis of the prisoun: and ledde hem out and seide, 20 go ȝe and stonde ȝe, and speke in the temple to the puple, alle the wordis of this liif, 21 Whom whanne thei hadden herde, thei entriden eerli in to the temple and tauȝten,

and the prince of preestis cam, and thei that weren with hym, and clepeden to gidre the counceil, & al the elder men of the children of israel, and senten to the prisoun, that thei schulden be brouȝte forth, 22 and whanne the mynystris camen, founde hem not and for the prisoun was opened: thei turneden aȝen, and telden 23 and seiden, we founden the prisoun schitte with alle diligens and the kepers stondynge at the ȝatis, but we openeden, and founden no man therynne, 24 and as the magistratis of the temple: and the princis of preestis herden these wordis

clepeden, *called*. aȝen, *again*.

TYNDALE—1534.

congregacion, and on as many as hearde it. 12 By the hondes of the Apostles were many signes and wondres shewed amonge the people. And they were all together with one acorde in Salomons porche.

13 And of other durst no man ioyne him selfe to them: neverthelater the people magnyfied them. 14 The noumbre of them that beleved in the Lorde bothe of men and wemen, grewe moare and moare: 15 in so moche that they brought the sicke into the strettes, and layde them on beddes and palettes, that at the lest waye the shadowe of Peter when he came by, myght shadowe some of them. 16 There came also a multitude out of the cities round about, vnto Ierusalem, bringynge sicke folkes, and them which were vexed with vnclene spretes. And they were healed every one.

17 Then the chefe preste rose vp and all they that were with him (which is the secte of the Saduces) and were full of indignacion, 18 and layde hondes on the Apostles, and put them in the commen preson. 19 But the angell of the Lorde by nyght openned the preson dores, and brought them forthe, and sayde: 20 goo, steppe forthe, and speake in the temple to the people all the wordes of this lyfe. 21 When they hearde that, they entred into the temple erly in the morninge and taught.

The chefe prest came and they that were with him, and called a counsell to gedder, and all the elders of the chyldren of Israel, and sent to the preson to fet them. 22 When the ministres came and founde them not in the preson, they returned and tolde 23 sayinge: the preson founde we shut as sure as was possible, and the kepers stondynge with out before the dores. But when we had opened, we founde no man with in. 24 When the chefe prest of all and the ruler of the temple and the hye prestes hearde these thinges, they douted

CRANMER—1539.

congregacyon, and on as many as hearde it. 12 By the handes of the Apostles were many sygnes and wondres shewed amonge the people, And they were all together wyth one accorde in Salomons porche.

13 And of other, durst no man ioyne him selfe to them: neuerthelesse the people magnified them. 14 The nombre of them that beleued in the Lorde both of men and wemen, grew more and moare: 15 in so moch that they brought the sicke into the stretes, and layde them on beddes and couches, that at the least waye the shadowe of Peter when he came by, myght shadowe some of them (*and that they myght all be delyuered from their infyrmytyes*) 16 There came also a multytude out of the cyties round about, vnto Ierusalem, bryngynge sycke folkes, and them whych were vexed with vncleane spretes. And they were healed euery one.

17 Then the chefe Preste rose vp, and all they that were with him (whych is the secte of the Saduces) and were full of indignacyon, 18 and layde handes on the Apostles, and put them in the commen preson. 19 But the angell of the Lorde by nyght opened the preson dores, and brought them forth, and sayde: 20 go, and stande, and speake in the temple to the people all the wordes of this lyfe. 21 When they hearde that, they entred into the temple early in the mornynge: and taught.

But the chefe Prest came and they that were with him, and called a counsell together, and all the elders of the chyldren of Israel, and sent men to the preson, to fet them. 22 When the mynystres came, and founde them not in the preson, they returned and tolde, 23 sayinge: the preson truly found we shut with all diligence, and the kepers standynge wythout before the dores. But when we had opened, we founde no man within. 24 When the chefe Prest and the ruler of the temple, and the hye Prestes hearde these thynges, they

καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. [19] ἄγγελος δὲ Κυρίου διὰ τῆς νυκτὸς ἤνοιξε
τὰς θύρας τῆς φυλακῆς, ἐξαγαγών τε αὐτοὺς εἶπε, [20] ‘Πορεύεσθε, καὶ σταθέντες
‘ λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.’ [21] Ἀκούσαντες
δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερὸν, καὶ ἐδίδασκον. παραγενόμενος δὲ ὁ ἀρχιε-
ρεὺς καὶ οἱ σὺν αὐτῷ, συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν
Ἰσραὴλ· καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον, ἀχθῆναι αὐτούς. [22] οἱ δὲ ὑπηρέται παρα-
γενόμενοι οὐχ εὗρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν, [23] λέγοντες,
‘ Ὅτι τὸ μὲν δεσμωτήριον εὕρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλα-
‘ κας[h] ἑστῶτας πρὸ τῶν θυρῶν· ἀνοίξαντες δὲ, ἔσω οὐδένα εὕρομεν.’ [24] Ὡς δὲ ἤκουσαν
τοὺς λόγους τούτους [i] ὅ τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς,|

[g] Alex. κλιναρίων. [h] Rec. + ἔξω. [i] Alex. ὅ τε στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς.

GENEVA—1557.

and on as many as heard these *thinges*. [12] Thus by the handes of the Apostles were many signes and wondres shewed among the people: (and they were all together with one accorde in Solomons porche. [13] And of the other, durst no man ioyne him selfe to them: neuerthelesse the people magnified them. [14] Also the noumbre of them that beleeued in the Lord both of men and women, grewe more and more.) [15] Insomuch that they broght the sick in to the stretes, and layd them on beddes and couches, that at the lest way, the shadow of Peter, when he came by, myght shadow some of them.

[16] Ther came also a multitude out of the cities round about vnto Ierusalem, bringyng sicke folkes, and them which were vexed with vnclene sprites. which were healed euery one.

[17] Then the chiefe Priest rose vp, and al they that were with him (which is the secte of the Sadduces) and were ful of indignation. [18] And layd handes on the Apostles, and put them in the commen prison. [19] But the Angel of the Lord, by nyght opened the prison dores, and broght them forth, and sayd, [20] Go, your way, and being in the temple speake to the people all the words of this life. [21] When they heard *that*, they entred into the temple early in the morning and taught. And the chiefe Priest came, and they that *were* with him, and called the Councel together, and all the Elders of the chyldren of Israel, and sent to the prison, to fet them. [22] But when the officers came, and founde them not in the prison, they returned and tolde,

[23] Sayinge, Certeynly we found the prison shut as sure as was possible, and the kepers standing without, before the dores: but when we had opened, we founde no man with in. [24] Then when the chiefe Priest, and the ruler of the temple, and the hie Priestes, heard these thinges, they

RHEIMS—1582.

these things. [12] And by the handes of the Apostles vvere many signes and vvonders done among the people. And they vvere al vvith one accord in Salomons porche.

[13] But of the rest none durst ioyne them selues vnto them: but the people magnified them. [14] And the multitude of men and vvomen that beleeued in our Lord, vvas more increased: [15] so that they did bring forth the sicke into the streates, and laid them in beddes and couches, that vvhen Peter came, his shadovv at the least might ouershadovv any of them, and they all might be deliuered from their infirmities. [16] And there ranne together vnto Hierusalem the multitude also of the cities adioyning, bringing sicke persons and such as vvere vexed of vncleane spirits: vvho vvere al cured.

[17] And the high priest rising vp, and al that vvere vvith him, vvhich is the heresie of the Sadduces, vvere replenished vvith zeale: [18] laid hands vpon the Apostles, and put them in the common prison.

[19] But an Angel of our Lord by night opening the gates of the prison, and leading them forth, said, [20] Goe: and standing speake in the temple to the people al the vvordes of this life. [21] Vvho hauing heard this, early in the morning entred into the temple, and taught. And the high priest comming, and they that vvere vvith him, called together the Councel and al the auncients of the children of Israël: and they sent to the prison that they might be brought. [22] But vvhen the ministers vvere come, and opening the prison, found them not: returning they told, [23] saying, The prison truely vve found shut vvith al diligence, and the keepers standing before the gates: but opening it, vve found no man vvithin. [24] And as soone as the Magistrate of the temple and the cheefe priests heard these vvordes, they

AUTHORISED—1611.

vpon as many as heard these things. [12] And by the handes of the Apostles, were many signes and wonders wrought among the people. (And they were all with one accord in Solomons porch. [13] And of the rest durst no man ioyne himselfe to them: But the people magnified them.

[14] And beleeuers were the more added to the Lord, multitudes both of men and women.) [15] Insomuch that they brought foorth the sicke [α] into the streetes, and layed them on beds and couches, that at the lest the shadow of Peter passing by, might ouershadow some of them. [16] There came also a multitude *out* of the cities round about vnto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits: and they were healed euery one.

[17] Then the high Priest rose vp, and al they that were with him, (which is the sect of the Sadduces) and were filled with [β] indignation, [18] And laid their hands on the Apostles, and put them in the common prison. [19] But the Angel of the Lord by night opened the prison doores, and brought them foorth, and said, [20] Goe, stand and speake in the Temple to the people all the words of this life. [21] And when they heard that, they entred into the Temple early in the morning, and taught: but the high Priest came, and they that were with him, and called the Councill together, and all the Senate of the children of Israel, and sent to the prison to haue them brought. [22] But when the officers came, and found them not in the prison, they returned, and told, [23] Saying, The prison truely found we shut with all safety, and the keepers standing without before the doores, but when wee had opened, wee found no man within. [24] Now when the high Priest, and the Captaine of the Temple, and the chiefe Priests heard these things, they doubted of them

[α] *Or*, in euery street. [β] *Or*, enuie.

διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο. [25] παραγενόμενος δέ τις ἀπήγγειλεν αὐτοῖς[k], 'Ὅτι ἰδοὺ οἱ ἄνδρες οὓς ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἑστῶτες 'καὶ διδάσκοντες τὸν λαόν.' [26] Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις, ἤγαγεν αὐτοὺς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαὸν, ἵνα μὴ λιθασθῶσιν. [27] ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ· καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς, [28] λέγων, 'Οὐ παραγγελίᾳ παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι 'τούτῳ; καὶ ἰδοὺ πεπληρώκατε τὴν Ἰερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε 'ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου.' [29] Ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον, 'Πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις. [30] ὁ Θεὸς τῶν 'πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου· '[31] τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσε τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν

[k] Rec. + λέγων. [l] Alex. = αὐτοῦ. [m] Alex. = δέ. [n] Alex. ἐβούλοντο.

WICLIF — 1380.

thei douteden of hem what was don, [25] but a man cam and teeld to hem, for lo tho men whiche ȝe han putte in to prisoun: ben in the temple and stonden and techen the puple, [26] thanne the magistrat wente with the mynystris: and brouȝt hem with out violence, for thei dreden the puple leest thei schulden be stooned, [27] and whanne thei hadden brouȝt hem thei settiden hem in the counceil, and the prince of prestis axeden hem, [28] and seide, in comaundement we comaundiden ȝou: that ȝe schulden not teche in this name, and lo ȝe han fillid ierusalem with ȝoure techynge: and ȝe wolden brynge on us the blood of this man,

[29] and petir answerid, and the apostlis and seiden, it bihoued to obeye to god: more thanne to men, [30] god of oure fadris reisid ihesus whom ȝe slowun: hangyng in a tree, [31] god enhauncid with his riȝthond, this prince and sauyour: that penaunce were ȝouun to israel, and remyssioun of synnes, [32] and we ben witnessis of these wordis, and the holi goost whom god ȝaf to alle obeischynge to hym,

[33] whanne thei herden these thingis, thei werun turmentid and thouȝten to sle hem,

[34] but a man roos in the counceil: a farise, gamaliel bi name, a doctour of the lawe, a worschipful man to alle the puple, ȝ comaundide the men to be putte with out forth, for a while, [35] ȝ he seide to hem, ȝe men of israel take tente to ȝou silf on these men: what ȝe schuln do, [36] for bifor these dayes teodas that seid himsilf to be summe man to whom a noumbre of men consentiden aboute four hundrid whiche was slayn: and alle that bileueden to hym weren disparpilit and brouȝten to nouȝt, [37] aftir this iudas of galilee was in the dayes of professioun, and turned awey the puple aftir hym, and alle hou many euer

ȝouun, *given*. obeischynge, *obeying*. tente, *heed*. disparpilit, *dispersed*.

TYNDALE — 1534.

of them, whervnto this wolde growe. [25] Then came one and shewed them: beholde the men that ye put in preson, stonde in the temple, and teache the people.

[26] Then went the ruler of the temple with ministers, and brought them with out violence. For they feared the people, lest they shuld have bene stoned. [27] And when they had brought them, they set them before the counsell. And the chefe preste axed them [28] sayinge: dyd not we straytely commaunde you that ye shuld not teache in this name? And beholde ye have filled Ierusalem with youre doctrine, and ye intende to brynge this mans bloud vpon vs.

[29] Peter and the other Apostles answered and sayde: We ought moare to obey God then men. [30] The God of oure fathers raysed vp Iesus, whom ye slewe and hanged on tre. [31] Him hath god lifte vp with his right hand, to be a ruler and a savioure, for to geve repentaunce to Israell and forgevenes of synnes. [32] And we are his recordes concernynge these thinges and also the holy goost whom God hath geven to them that obey him. [33] When they hearde that, they clave asunder: and sought meanes to slee them. [34] Then stode ther vp one in the counsell, a Pharisey named Gamaliel, a doctoure of lawe, had in auctorite amonge all the people, and commaunded to put the Apostles a syde a lytell space, [35] and sayde vnto them: Men of Israel take hede to youre selves what ye entende to do as touchinge these men.

[36] Before these dayes rose vp one Theudas bostinge him selfe, to whom resorted a nombre of men, about a foure hondred, which was slayn, and they all which beleved him were scatred a broode and brought to nought. [37] After this man arose ther vp one Iudas of Galile, in the tyme when tribute began, and drewe awaye moche people after him. He also perisshed:

CRANMER — 1539.

douted of them, wher vnto this wolde grow.

[25] Then came one and shewed them: beholde, the men that ye put in preson, stande in the temple, and teach the people: [26] Then went the ruler of the temple, wyth mynystres, and brought them without violence. For they feared the people, lest they shuld haue bene stoned. [27] And when they had brought them, they set them before the counsell. And the chefe Preste asked them, [28] sayinge: dyd not we straytely commaunde you, that ye shuld not teach in this name? And behold, ye haue fylled Ierusalem wyth youre doctryne, and intende to brynge thys mans bloud vpon vs.

[29] Peter and the other Apostles answered, and sayde: We ought more to obey God then men. [30] The God of oure fathers raysed vp Iesus, whom ye slew, and hanged on tre. [31] Hym hath God lyfte vp with his right hand, to be a ruler and a sauiour, for to geue repentaunce to Israel, and forgeuenes of synnes. [32] And we are recordes of these thinges whych we saye, and so is also the holy goost, whom God hath geuen to them that obey him. [33] When they hearde that, they claue asunder, and sought meanes to slee them. [34] Then stode ther vp one in the counsell, a Pharysey, named Gamaliel, a doctoure of lawe (had in reputacyon amonge all the people) and commaunded the Apostles to go asyde a lytell space, [35] and sayde vnto them: ye men of Israel, take hede to youre selues, what ye entende to do, as touchynge these men. [36] For before these dayes rose vp one Thudas, boastynge hym selfe, to whom resorted a nombre of men, about a foure hondred, which was slayn: and they all whych beleued hym, were scatred abroade, and brought to nought. [37] After this man, was ther one Iudas of Galile in the dayes of the trybute, and drew awaye moch people after hym. He also perisshed and

‘ τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν. [32] καὶ ἡμεῖς ἐσμεν [l]αὐτοῦ| μάρτυρες τῶν
‘ ῥημάτων τούτων, καὶ τὸ Πνεῦμα [m]δὲ| τὸ ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρ-
‘ χοῦσιν αὐτῷ.’ [33] Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ [n]ἐβουλεύοντο| ἀνελεῖν αὐτούς.
[34] ἀναστὰς δέ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμαλιὴλ, νομοδιδάσκαλος
τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω [o]βραχύ τι| τοὺς ἀποστόλους ποιῆσαι, [35] εἶπέ
τε πρὸς αὐτούς, ‘ Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τού-
‘ τοις τί μέλλετε πράσσειν. [36] πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θευδᾶς, λέγων
‘ εἶναί τινα ἑαυτὸν, ᾧ [p]προσεκολλήθη| [q]ἀριθμὸς ἀνδρῶν| [r]ὡσεὶ| τετρακοσίων· ὃς
‘ ἀνηρέθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ, διελύθησαν καὶ ἐγένοντο εἰς οὐδέν.
‘ [37] μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς,
‘ καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· κἀκεῖνος ἀπώλετο, καὶ πάντες ὅσοι

[o] Alex. βραχὺ. [p] Alex. προσεκλήθη. [q] Alex. ἀνδρῶν ἀριθμὸς. [r] Alex. ὡς.

GENEVA—1557.

douted of them, wher vnto this wolde growe. [25] Then came one and shewed them, Beholde, the men that ye put in prison, stand in the temple, and teache the people. [26] Then went the ruler *of the temple* with ministres, and broght them without violence (for they feared the people, lest they shulde haue bene stoned) [27] And when they had broght them, they set them before the Counsel. Then the chiefe Prieste asked them, [28] Saying, Dyd not we straytely commande you, that ye shulde not teache in thys Name? and beholde, ye haue filled Ierusalem with your doctrine, and ye intende to bring this mans bloud vpon vs.

[29] Then Peter and the Apostles answered and sayd, We oght rather to obey God then men. [30] The God of our fathers raysed vp Iesus, whome ye slewe, and hanged on tree. [31] Hym hath God lyft vp with his ryght hand, *to be* a ruler and a sauiour, for to geue repentance to Israel, and forgeuenes of synnes. [32] And we are his recordes concerning these thinges which we say: yea, and also the holy Gost whome God hath geuen to them that obey him. [33] When they heard *that*, they brast for anger, and soght meanes to slay them. [34] Then stode ther vp one in the Counsel, a Pharisei named Gamaliel, a doctour of the lawe, had in auctoritie among all the people, and commanded to put the Apostles asyde a litel space. [35] And sayd vnto them, Men of Israel take hede to your selues, what ye entend to do *as touching* these men.

[36] For before these tymes, rose vp one Theudas boastyng him selfe, to whome resorted a nombre of men about a foure hondred: which was slayne, and they all which obeyed him, were scattred abrode, and broght to noght. [37] After this man, arose ther vp one Iudas of Galile, in the time when tribute began, and drewe away muche people after him: he also perished:

RHEIMS—1582.

vvere in doubt of them, vvhat vvould befall.

[25] And there came a certaine man and told them, That the men, loe, vvhich you did put in prison, are in the temple standing, and teaching the people. [26] Then vvent the Magistrate vvith the ministers, and brought them vvithout force, for they feared the people lest they should be stoned. [27] And vvhen they had brought them, they set them in the Councel. And the high priest asked them, [28] saying, Commaunding vve commaunded you that you should not teach in this name: and behold you haue filled Hierusalem vvith your doctrine, and you vvil bring vpon vs the bloud of this man. [29] But Peter answering and the Apostles, said, God must be obeied, rather then men. [30] The God of our Fathers hath raised vp IESVS, vvhom you did kil, hanging him vpon a tree. [31] This Prince and Sauiour God hath exalted vvith his right hand, to giue repentance to Israël, and remission of sinnes. [32] and vve are vvitnesses of these vvordes, and the holy Ghost, vvhom God hath giuen to al that obey him. [33] Vvhen they had heard these things, it cut them to the hart, and they consulted to kil them.

[34] But one in the Councel rising vp, a Pharisee named Gamaliel, a doctor of lavv honorable to al the people, commaunded the men to be put forth avvhile. [35] and he said to them, Ye men of Israël, take heede to your selues touching these men vvhat you meane to doe. [36] For before these daies there rose Theódas, saying he vvas some body, to vvhom consented a numbre of men about foure hundred, vvho vvas slaine: and al that beleeued him, vvere dispersed, and brought to nothing. [37] After this fellovv there rose Iudas of Galilee in the daies of the Enrolling, and drevv avvay the people after him, and he perished: and as many as

AUTHORISED—1611.

wherunto this would grow. [25] Then came one, and tolde them, saying, Behold, the men whom yee put in prison, are standing in the Temple, and teaching the people. [26] Then went the captaine with the officers, and brought them without violence: (For they feared the people, lest they should haue bene stoned.) [27] And when they had brought them, they set them before the Councill, and the high Priest asked them, [28] Saying, Did not wee straitly commaund you, that you should not teach in this Name? And behold, yee haue filled Hierusalem with your doctrine, and intend to bring this mans blood vpon vs.

[29] Then Peter, and the other Apostles answered, and sayd, Wee ought to obey God rather then men. [30] The God of our fathers raised vp Iesus, whom yee slew and hanged on a tree. [31] Him hath God exalted with his right hand *to bee* a Prince and a Sauiour, for to giue repentance to Israel, and forgiuenesse of sinnes. [32] And we are his witnesses of these things, and so is also the holy Ghost, whom God hath giuen to them that obey him.

[33] When they heard that, they were cut to the heart, and tooke counsel to slay them. [34] Then stood there vp one in the Councill, a Pharisee, named Gamaliel, a Doctor of Law, had in reputation among all the people, and commanded to put the Apostles forth a little space, [35] And said vnto them, Yee men of Israel, take heede to your selues, what ye intend to doe as touching these men. [36] For before these dayes rose vp Theudas, boasting himselfe to be some body, to whom a number of men, about foure hundred, ioyned themselues: who was slaine, and all, as many as [a] obeyed him, were scattered, and brought to nought. [37] After this man rose vp Iudas of Galilee, in the dayes of the taxing, and drew away much people after him: he also perished, and all, euen as

[a] *Or*, beleeued.

ἐπείθοντο αὐτῷ διεσκορπίσθησαν. 38 καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ ἐάσατε αὐτούς· ὅτι ἐὰν ᾖ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται· 39 εἰ δὲ ἐκ Θεοῦ ἐστιν, οὐ [s]δύνασθε| καταλῦσαι [t]αὐτὸ,| μήποτε καὶ θεομάχοι εὑρεθῆτε.' 40 Ἐπείσθησαν δὲ αὐτῷ· καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς. 41 Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος [u]κατηξιώθησαν ἀτιμασθῆναι· 42 πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν·

VI. Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ

[s] Alex. δυνήσεσθε. [t] Alex. αὐτοὺς. [u] Rec. + αὐτοῦ.

WICLIF—1380.

consentiden to hym, werun scaterid ȝ he perischid/

38 and now therfor I seye to ȝou/ depart ȝe fro thes men, and suffre ȝe hem/ for if this counceil ether werkis of men/ it schal be vndon/ 39 but if it is of god: ȝe moun not vndo hem, leest parauenture, ȝe be founden to repugne god/ 40 and thei consentiden to hym, and thei clepiden to gidre the apostlis/ and denounceden to hem that weren betun: that thei schulden no more speke in the name of ihesus, and thei leten hem go/ 41 and thei wenten ioiynge fro the siȝt of the counceil/ that thei weren hadde worthi to suffre dispisynge for the name of ihesus/ 42 but eche day thei ceeseden not in the temple/ and aboute housis: to teche ȝ to preche ihesus crist.

6. BUT in tho daies/ whanne the noumbre of disciplis encresid the grekis gruchiden aȝen the ebrews/ for that her widewis weren dispisid in eueri daies mynystrynge 2 and the twelue clepeden to gidre the multitude of disciplis, and seiden/ it is not riȝtful/ that we leeue the word of god/ and mynystren to boordis/ 3 therfor britheren biholde ȝe men of ȝou of good fame ful of the holi goost and of wisdom/ whiche we schuln ordeyne on this werk, 4 we schulen be bisie to preier and preche the word of god/ 5 and the word plesid bifor alle the multitude/ and thei cheseden steuen a man ful of feith, and of the holi goost, ȝ filip, and procore/ and nycanor and tymon and parmamam and nycel a comelynge a man of antioche/ 6 thei ordeyneden thes bifor the siȝt of apostlis, and thei preieden and leiden hondis on hem/

7 and the word of the lord wexed and the noumbre of the disciplis in ierusalem was mych multiplied/ also moche cumpany of prestis obeied to the feith. 8 And steuene ful of grace and of strengthe,

moun, *may*. repugne, *resist*. clepeden, *called*. comelynge, *stranger*. wexed, *grew*.

TYNDALE—1534.

and all even as many as harkened to him/ are scattered a brood.

38 And now I saye vnto you: refrayne youre selves from these men/ let them alone. For yf the counsell or this worke be of men/ it will come to nought. 39 But and yf it be of God/ ye can not destroye it/ lest haply ye be founde to stryve agaynst God. 40 And to him they agreed/ and called the Apostles/ and bet them/ and commaunded that they shuld not speake in the name of Iesu/ and let them goo.

41 And they departed from the counsell/ reioysynge that they were counted worthy to soffre rebuke for his name. 42 And dayly in the temple and in every housse they ceased not/ teachinge and preachinge Iesus Christ.

6. IN those dayes as the nombre of the disciples grewe/ ther arose a grudge amonge the Grekes agaynste the Ebrues/ because their wyddowes were despysed in the dayly mynystracion. 2 Then the twelve called the multitude of the disciples to gether and sayde: it is not mete that we shuld leave the worde of God and serve at the tables. 3 Wherfore brethren/ loke ye out amonge you seven men of honest reporte/ and full of the holy goost and wysdome/ which we maye apoynte to this nedfull busynes. 4 But we will geve oure selves continually to prayer/ and to the ministracion of the worde. 5 And the sayinge pleased the whoale multitude. And they chose Steven a man full of fayth and of the holy goost/ and Philip/ and Prochorus/ and Nichanor/ and Timon/ and Permenas/ and Nicholas a converte of Antioche. 6 Which they set before the Apostles/ and they prayed and layde their hondes on them.

7 And the worde of God encreased/ and the noumbre of the disciples multiplied in Ierusalem greatly/ and a great company of the prestes were obedient to the faythe.

8 And Steven full of faythe and power/

CRANMER—1539.

all, euen (as many as harkened to hym) were scattered abrode.

38 And now I saye vnto you: refrayne youre selues from these men, and let them alone. For yf this counsell or this worke be of men, it will come to naught. 39 But and yf it be of God, ye cannot destroye it, lest haply ye be founde to stryue agaynst God. 40 And to hym agreed the other: and whan they had called the Apostles, they bet them, and commaunded, that they shulde not speake in the name of Iesu, and let them go.

41 And they departed from the counsell, reioysynge, that they were counted worthy, to suffre rebuke for hys name. 42 And dayly in the temple and in euery house they ceased not, to teach and preach Iesus Chryst.

6. IN those dayes (whan the nombre of the discyples grew) ther arose a grudge amonge the Grekes against the Hebrues, because their wyddowes were despysed in the dayly mynistracyon. 2 Then the twelue called the multitude of the discyples together and sayd: it is not mete, that we shuld leaue the worde of God, and serue tables. 3 Wherfore brethren loke ye out amonge you seuen men of honest reporte, and ful of the holy goost and wysdome, to whom we maye committe this busynes. 4 But we will geue oure selues contynually to prayer and to the ministracyon of the worde. 5 And the sayinge pleased the whole multitude. And they chose Steuen a man full of fayth and of the holy goost, and Philip, and Procorus, and Nicanor, and Timon, and Permenas, and Nicholas a conuerte of Antioche. 6 These were set before the Apostles: and whan they had prayed they layde their handes on them.

7 And the worde of God encreased, and the nombre of the discyples multiplied in Ierusalem greatly, and a great company of the prestes were obedyent to the fayth:

8 And Steuen, full of fayth and power, dyd

τῇ καθημερινῇ αἱ χῆραι αὐτῶν. [2] προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν
μαθητῶν, εἶπον, ‘Οὐκ ἀρεστόν ἐστιν ἡμᾶς, καταλείψαντας τὸν λόγον τοῦ Θεοῦ,
‘διακονεῖν τραπέζαις. [3] ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους
‘ἑπτὰ, πλήρεις Πνεύματος [v] ἁγίου| καὶ σοφίας, οὓς [w] καταστήσομεν| ἐπὶ τῆς
‘χρείας ταύτης· [4] ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερή-
‘σομεν.’ [5] Καὶ ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους· καὶ ἐξελέξαντο
Στέφανον, ἄνδρα [x] πλήρη| πίστεως καὶ Πνεύματος ἁγίου, καὶ Φίλιππον, καὶ Πρό-
χορον καὶ Νικάνορα, καὶ Τίμωνα καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντι-
οχέα, [6] οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς
τὰς χεῖρας. [7] καὶ ὁ λόγος τοῦ Θεοῦ ηὔξανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν
ἐν Ἰερουσαλὴμ σφόδρα, πολύς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει. [8] Στέφανος

[v] Alex. = ἁγίου. [w] Rec. καταστήσωμεν. [x] Alex. πλήρης.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
and all that harkened to him were scattered abroad. [38] And now I say vnto you, refraine your selues from these men, let them alone: for yf this counsel, or this worke be of men, it wil come to noght.	euer consented to him, vvere dispersed. [38] And novv therfore I say to you, depart from these men and let them alone: for if this counsel or vvorke be of men, it vvil be dissolued: [39] but if it be of God, you are not able to dissolue them, lest perhaps you be found to resist God also. [40] And they consented to him. And calling in the Apostles, after they had scourged them, they charged them that they should not speake in the name of IESVS, and dimissed them. [41] And they vvent from the sight of the councel reioycing, because they vvere accounted vvorthy to suffer reproche for the name of IESVS. [42] And euery day they ceased not in the temple and from house to house to teach and euangelize Christ IESVS.	many as obeyed him, were dispersed. [38] And now I say vnto you, refraine from these men, and let them alone: for if this counsel or this worke be of men, it will come to nought. [39] But if it be of God, ye cannot ouerthrow it, lest haply ye be found euen to fight against God. [40] And to him they agreed: and when they had called the Apostles, and beaten them, they commaunded that they should not speake in the Name of Iesus, and let them goe.
[39] But and yf it be of God, ye cannot destroye it, lest happly ye be founde to stryue agaynst God. [40] And to him they agreed, and called the Apostles, and beat them, and commanded that they shulde not speake in the Name of Iesus, and let them go. [41] And they departed from the Council, reioysing, that they were counted worthy to suffre rebuke for the Name of Iesus. [42] And dayly in the temple, and in euery house they ceased not, teaching and preaching Iesus Christe.		[41] And they departed from the presence of the Councill, reioycing that they were counted worthy to suffer shame for his Name. [42] And dayly in the Temple, and in euery house, they ceased not to teach and preach Iesus Christ.
6. AND in those dayes as the nomber of the disciples grewe, ther arose a grudge of the Grekes towardes the Hebrues: because their wyddowes were despiced in the dayly ministring. [2] Then the Twelue called the multitude of the disciples together, and sayd, It is not mete that we shulde leaue the worde of God, and serue the tables. [3] Wherfore brethren, loke ye out among you seuen men of honest report, and ful of the holy Gost, and wysdome, which we may appoint to this nedeful busynes.	6. AND in those daies the numbre of disciples increasing, there arose a murmuring of the Greekes against the Hebrues, for that their vvidovves vvere despised in the daily ministerie. [2] And the Tvvelue calling together the multitude of the disciples, said, It is not reason, that vve leaue the vvord of God, and serue tables. [3] Consider therfore brethren, seuen men of you of good testimonie, ful of the holy Ghost and vvisedom, vvhom vve may appoint ouer this busines. [4] But vve vvil be instant in praier and the ministerie of the vvord. [5] And the saying vvas liked before al the multitude. And they chose Steuen a man ful of faith and of the holy Ghost, and Philippe, and Próchorus, and Nicánor, and Timon, and Pármenas, and Nicolas a stranger of Antioche. [6] These they did set in the presence of the Apostles: and praying they imposed handes vpon them. [7] And the vvord of God increased, and the number of the disciples vvas multiplied in Hierusalem excedingly: a great multitude also of the priests obeied the faith.	6. AND in those dayes when the number of the Disciples was multiplied, there arose a murmuring of the Grecians against the Hebrewes, because their widowes were neglected in the dayly ministration. [2] Then the twelue called the multitude of the disciples vnto them, and said, It is not reason that wee should leaue the word of God, and serue tables. [3] Wherefore brethren, looke ye out among you seuen men of honest report, full of the holy Ghost, and wisedome, whom we may appoint ouer this businesse. [4] But we will giue our selues continually to prayer, and to the ministery of the word.
[4] But we wil geue our selues continually to prayer, and to the ministration of the worde. [5] And the saying pleased the whole multitude: and they chose Steuen a man ful of faith and of the holy Gost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a conuerte of Antioche. [6] Which they set before the Apostles: and they prayed, and layde their handes on them.		[5] And the saying pleased the whole multitude: and they chose Steuen, a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Permenas, and Nicolas a proselite of Antioch. [6] Whom they set before the Apostles: and when they had prayed, they layd their hands on them.
[7] And the worde of God encreased, and the nombre of the disciples multiplied in Ierusalem greatly, and a great company of the Priestes were obedient to the faith.		[7] And the word of God encreased, and the number of the Disciples multiplied in Hierusalem greatly, and a great company of the Priests were obedient to the faith.
[8] And Steuen ful of faith and power, dyd	[8] And Steuen ful of grace and fortitude	[8] And Steuen full of faith and power, did great

δὲ πλήρης [y] χάριτος| καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. [9] ἀνέστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων, καὶ Κυρηναίων καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ· [10] καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. [11] τότε ὑπέβαλον ἄνδρας λέγοντας, 'Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα 'εἰς [z] Μωϋσῆν| και τὸν Θεόν.' [12] Συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν αὐτὸν, καὶ ἤγαγον εἰς τὸ συνέδριον· [13] ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας, 'Ὁ ἄνθρωπος οὗτος οὐ παύεται 'ῥήματα [a] λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου [b] καὶ τοῦ νόμου. [14] ἀκηκόαμεν γὰρ 'αὐτοῦ λέγοντος, Ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον, καὶ 'ἀλλάξει τὰ ἔθη ἃ παρέδωκεν ἡμῖν Μωϋσῆς.' [15] Καὶ ἀτενίσαντες εἰς αὐτὸν [c] ἅπαντες|

[y] Rec. πίστεως. [z] Rec. Μωσῆν Alex. Μωϋσῆν. [a] Rec. + βλάσφημα. [b] Rec. + τούτου. [c] Alex. πάντες.

WICLIF—1380.

made wondris and greet signes in the puple/ [9] but summe risen of the synagoge that was clepid of libertyns, and cirenenensis and of men of alisaundre and of hem that weren of cilice/ and of asie, and disputiden with steuene, [10] and thei myȝten not withstonde the wisdom and the spirit that spake/ [11] thanne thei preueli senten men that schulden seye/ that thei herden hym seiynge wordis of blasfemy aȝens moises and god [12] and so thei moueden to gidre the puple: and the elder men and the scribis and thei ronnen to gidre and token hym and brouȝten in to the counceil, [13] ꝙ thei ordeyneden false witnessis, that seiden/ this man ceesith not to speke wordis aȝens the holi place/ and the laawe/ [14] for we herden hym seiynge/ that this ihesus of nazareth schal distrie this place/ and schal chaunge the tradiciouns whiche moises bitook to us/ [15] and alle men that saten in the counceil bihelden hym and saien his face as the face of an aungel.

7. AND the prince of preestis seide to steuen/ whether these thingis han hem so? [2] whiche seide/ britheren and fadris here ȝe/ god of glorie apperid to oure fadir abraham/ whanne he was in mesopethamy, bifor that he dwelte in carram, [3] and seide to hym/ go out of thi lond and of thi kinrede/ and come in to the lond whiche I schal schewe to thee [4] thanne he wente out of the lond of caldeis: and dwelte in carram/ and fro thennes aftir that his fadir was deed/ he translatid him in to this lond, in whiche ȝe dwellen now/ [5] and he ȝaf not to hym eritage in it/ nethir a paas of a foot: but he bihiȝte to ȝeue him it in to possessioun: and to his seed aftir hym, whanne he hadde not a sone/

[6] and god spake to hym/ that his seed schal be comelinge in an alien lond/ and thei schuln make hem suget to seruage,

clepid, *called*. aȝens, *against*. han, *have*. bihiȝte, *promised*. ȝeue, *give*. comelinge, *stranger*. suget, *subject*.

TYNDALE—1534.

dyd great wondres and myracles amonge the people. [9] Then ther arose certayne of the synagoge/ which are called Lybertines and Syrenites/ and of Alexandria/ and of Cilicia/ and Asia/ and disputed with Steven. [10] And they coulde not resist the wysdome/ and the sprete/ with which he spake. [11] Then sent they in men/ which sayd: we have hearde him speake blasphemous wordes agaynst Moses/ and agaynst God. [12] And they moved the people and the elders and the scribes: and came apon him and caught him/ and brought him to the counsell/ [13] and brought forth falce witnesses which sayde. This man ceasith not to speake blasphemous wordes agaynst this holy place and the lawe: [14] for we hearde him saye: this Iesus of Nazareth shall destroye this place/ and shall chaunge the ordinaunces which Moses gave vs. [15] And all that sate in the counsell loked stedfastly on him/ and sawe his face as it had bene the face of an angell.

7. THEN sayde the chefe prest: is it even so? [2] And he sayde: ye men/ brethren and fathers/ harken to. The God of glory appered vnto oure father Abraham whyll he was yet in Mesopotamia/ before he dwelt in Charran/ [3] and sayd vnto him: come out of thy contre/ and from thy kynred/ and come into the londe/ which I shall shewe the. [4] Then came he out of the londe of Chaldey/ and dwelt in Charran. And after that/ assone as his father was deed/ he brought him into this lande/ in which ye now dwell/ [5] and he gave him none inheritaunce in it/ no not the bredeth of a fote: but promised that he wolde geve it to him to possesse and to his seed after him/ when as yet he had no chylde.

[6] God verely spake on this wyse that his seade shulde be a dweller in a straunge londe and that they shulde kepe them in

CRANMER—1539.

great wondres and myracles amonge the people. [9] Then ther arose certayne of the Synagoge, whych is called the Synagoge of the Lybertines and Syrenites, and of Alexandria, and of Celicia and of Asia disputyng with Steuen. [10] And they coulde not resist the wisdome, and the sprete, whych spake. [11] Then sent they in men, whych sayde: we haue hearde hym speake blasphemous wordes agaynst Moses, and agaynst God. [12] And they moued the people and the elders and the scrybes: and came vpon hym and caught hym, and brought hym to the counsell, [13] and brought forth false wytnesses whych sayde: Thys man ceasyth not to speake blasphemous wordes agaynst thys holy place and the lawe, [14] for we hearde hym saye: thys Iesus of Nazareth shall destroye thys place, and shall chaunge the ordinaunces whych Moses gaue vs. [15] And all that sate in the counsell, loked stedfastly on hym, and sawe hys face as it had bene the face of Angell.

7. THEN sayde the chefe prest: is it euen so? [2] And he sayde: ye men, brethren and fathers, hearken: The God of glory appeared vnto oure father Abraham whan he was in Mesopotamia, before he dwelt in Charran, [3] and sayd vnto hym: Get the out of thy contre, and from thy kynred, and come into the lande, which I shall shewe the. [4] Then came he out of the lande of Chaldey, and dwelt in Charran. And from thence, whan his father was deed, he brought hym into thys lande in whych ye now dwell, [5] and he gaue hym none inheritaunce in it, no not the bredeth of a fote: and promysed that he wolde geue it to hym to possesse and to hys seed after hym, when as yet he had no chylde.

[6] God verely spake on this wyse that hys seade shulde sogeourne in a straunge lande, and that they shuld kepe them in

οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

VII. Εἶπε δὲ ὁ ἀρχιερεύς, ‘ [d]Εἰ ἄρα ταῦτα οὕτως ἔχει;’ [2]Ὁ δὲ ἔφη, ‘Ἄνδρες,
‘ ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ὁ Θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ
‘ ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν, [3] καὶ εἶπε πρὸς
‘ αὐτὸν, “Ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς [e]γῆν
“ ἣν ἄν σοι δείξω.” [4] Τότε, ἐξελθὼν ἐκ γῆς Χαλδαίων, κατῴκησεν ἐν Χαρράν·
‘ κἀκεῖθεν μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετῴκισεν αὐτὸν εἰς τὴν γῆν
‘ ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε· [5] καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ,
‘ οὐδὲ βῆμα ποδός· καὶ ἐπηγγείλατο [f]αὐτῷ δοῦναι εἰς κατάσχεσιν αὐτὴν,| καὶ τῷ
‘ σπέρματι αὐτοῦ μετ᾽ αὐτὸν, οὐκ ὄντος αὐτῷ τέκνου. [6] ἐλάλησε δὲ οὕτως ὁ Θεὸς,
“ “Ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ

[d] Alex. s. = Εἰ ἄρα s. = ἄρα. [e] Alex. + τὴν. [f] Alex. δοῦναι αὐτὴν εἰς κατάσχεσιν αὐτῷ.

GENEVA — 1557.

great wonders and miracles among the people. [9] Then there arose certayne of the Synagoge, which are called Libertines, and Cyrenites, and of Alexandria, and Cilicia, and Asia, and disputed with Steuen. [10] But they could not resist the wisdom, and the Sprite, by which he spake.

[11] Then they suborned men, which sayd, We haue heard him speake blasphemous wordes against Moses, and against God. [12] And they moued the people and the Elders, and the Scribes: and running vpon him, caught him, and broght him to the Council. [13] And broght forth false witnesses, which sayd, This man ceaseth not to speake blasphemous wordes against this Holy place, and the Lawe. [14] For we heard hym saye, that this Iesus of Nazaret shall destroye this place, and shal change the ordinances which Moses gaue vs. [15] And all that sate in the Council loked stedfastly on him, and sawe his face as it had bene the face of an Angel.

7. THEN sayd the chief Prieste, Are these thinges so? [2] And he sayd, Ye men, brethren, and fathers, hearken: The God of glorie appeared vnto our father Abraham, whyle he was in Mesopotamia, before he dwelt in Charran. [3] And sayd vnto him, Come out of thy countre, and from thy kynred, and come into the land, which I shal shewe thee. [4] Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, he broght him from thence, into this land, in which ye now dwel. [5] And he gaue him none inheritance in it, no, not the breadth of a fote: and he promised that he wolde geue it to him to possesse, and to his seed after him, when as yet he had no childe. [6] God verely spake on this wyse, that his seede shulde be a seiourner in a strange land, and that they shulde kepe them in

RHEIMS — 1582.

did great vvonders and signes among the people. [9] And there arose certaine of that vvhich is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that vvere of Cilicia and Asia, disputing vvith Steuen: [10] and they could not resist the vvisedom and the Spirit that spake. [11] Then they suborned men, to say they had heard him speake vvordes of blasphemie against Moyses and God. [12] They therfore stirred vp the people, and the Auncients, and the Scribes: and running together they tooke him, and brought him into the Councel,

[13] and they set false vvitnesses that said, This man ceaseth not to speake vvordes against the holy place and the Lavv. [14] for vve haue heard him say, that this same IESVS of Nazareth shal destroy this place, and shal change the traditions, vvhich Moyses deliuered vnto vs. [15] And al that sate in the Councel beholding him, savv his face as it vvere the face of an Angel.

7. AND the cheefe priest said, Are these things so? [2] Vvho said, Ye men, brethren and fathers, heare. The God of glorie appeared to our father Abraham vvhen he vvas in Mesopotamia, before that he abode in Charan, [3] and said to him, *Goe forth out of thy countrie, and out of thy kinred, and come into a land that I shal shevv thee.* [4] Then vvent he forth out of the land of the Chaldees, and dvvelt in Charan. And from thence, after his father vvas dead, he translated him into this land, vvherein you doe novv dvvel. [5] And he gaue him no inheritance in it, no not the pase of a foote: and he promised to giue it him in possession, and to his seede after him, vvhen as he had no childe. [6] And God spake to him, *That his seede shal be a seiourner in a strange countrie, and they shal subdue them to seruitude, and shal euil intreate*

AUTHORISED — 1611.

wonders and miracles among the people. [9] Then there arose certaine of the Synagogue, which is called *the Synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Steuen. [10] And they were not able to resist the wisedome and the spirit by which he spake. [11] Then they suborned men which said, Wee haue heard him speake blasphemous words against Moses, and against God. [12] And they stirred vp the people, and the Elders, and the Scribes, and came vpon him, and caught him, and brought him to the Councill, [13] And set vp false witnesses, which said, This man ceaseth not to speake blasphemous words against this holy place, and the Law. [14] For we haue heard him say, that this Iesus of Nazareth shall destroy this place, and shal change the [a] Customes which Moses deliuered vs. [15] And all that sate in the Councill, looking stedfastly on him, saw his face as it had been the face of an Angel.

7. THEN said the high Priest, Are these things so? [2] And hee said, Men, brethren, and fathers, hearken: The God of glory appeared vnto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, [3] And said vnto him, Get thee out of thy countrey, and from thy kinred, and come into the land which I shall shew thee. [4] Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, hee remooued him into this land wherein ye now dwell. [5] And he gaue him none inheritance in it no not *so much as* to set his foote on: yet he promised that he would giue it to him for a possession, and to his seed after him, when as yet he had no child. [6] And God spake on this wise, that his seede should soiourne in a strange land, and that they should bring them into

[a] *Or*, rites.

" καὶ κακώσουσιν, ἔτη τετρακόσια. [7] καὶ τὸ ἔθνος, ᾧ ἐὰν [g]δουλεύσωσι,| κρινῶ ἐγὼ,"
' εἶπεν ὁ Θεός· " Καὶ μετὰ ταῦτα ἐξελεύσονταί, καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ
" τούτῳ." [8] Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως ἐγέννησε τὸν Ἰσαὰκ,
' καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ· καὶ ὁ Ἰσαὰκ τὸν Ἰακὼβ, καὶ ὁ Ἰακὼβ
' τοὺς δώδεκα πατριάρχας. [9] καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσὴφ ἀπέδοντο
' εἰς Αἴγυπτον· καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ, [10] καὶ [h]ἐξείλετο| αὐτὸν ἐκ πασῶν τῶν
' θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως
' Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ [i]ὅλον τὸν οἶκον
' αὐτοῦ. [11] ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν [k]γῆν Αἰγύπτου| καὶ Χαναὰν, καὶ θλῖψις
' μεγάλη· καὶ οὐχ εὕρισκον χορτάσματα οἱ πατέρες ἡμῶν. [12] ἀκούσας δὲ Ἰακὼβ
' ὄντα [l]σῖτα| [m]ἐν Αἰγύπτῳ,|ἐξαπέστειλε τοὺς πατέρας ἡμῶν πρῶτον· [13] καὶ ἐν τῷ

[g] Alex. δουλεύσουσι. [h] Alex. ἐξείλατο. [i] Alex. + ἐφ'. [k] Alex. Αἴγυπτον. [l] Alex. σιτία. [m] Alex. εἰς Αἴγυπτον [n] Alex. αὐτοῦ.
[o] Alex. Ἰακῶβ τὸν πατέρα αὐτοῦ.

WICLIF — 1380.

and schulen yuel trete hem foure hundrid ȝeeris and thritti, [7] and I schal iuge the folk: to the whiche thei schuln serue seith the lord, and aftir thes thingis, thei schuln go out and thei schuln serue to me in this place, [8] and he ȝaf to hym the testament of circumcisioun, and so he gendrid Isaac, and circumcidid him the eȝtthe day, and Isaac gendrid iacob: and iacob gendrid the xij patriarkis,

[9] and the patriarkis hadden enuye to ioseph, and selden him in to egipt, and god was with hym, [10] & delyuerid him of alle his tribulaciouns and ȝaf to hym grace & wisdom in the siȝt of faroo king of egipt, and he ordeyned hym souereyn on egipt and on alle his hous, [11] and hungre cam in to al egipt and canaan and greet tribulacioun and oure fadris founden not mete, [12] but whanne iacob hadde herd, that whete was in egipt: he sente oure fadris first, [13] and in the secunde tyme ioseph was knowun of his britheren and his kyn was maad knowun to faroo, [14] and Ioseph sente, and clepid iacob his fadir, and al his kynrede seuenti and fyue men, [15] and iacob cam doun in to egipt, and was deed: he and oure fadris, [16] and thei weren translatid in to siichen, and weren leide in the sepulcre, that abraham bouȝte bi priis of siluer of the sones of emor, the sone of sechen,

[17] & whanne the tyme of biheest cam nyȝ, whiche god hadde knowlechid to abraham: the puple waxed, and multiplien in egipt, [18] til another king roos in egipt, whiche knewe not ioseph, [19] this bigilid oure kyn and turmentide oure fadris: that thei schulden putte awey her ȝong children, for thei schulden not lyue, [20] in the same tyme moises was born: and he was loued of god, and he was norischid thre monethis

yuel, *evil.* eȝtthe, *eighth.* clepid, *called.* biheest, *promise.*

TYNDALE — 1534.

bondage and entreate them evyll. iiii.C. yeares. [7] But the nacion to whom they shalbe in bondage will I iudge, sayde God. And after that shall they come forthe and serve me in this place. [8] And he gave him the covenaunt of circumcision. And he begat Isaac, and circumcised him the viii. daye, and Isaac begat Iacob, and Iacob the twelve patriarkes.

[9] And the patriarkes havinge indignacion solde Ioseph into Egipte. And God was with him [10] and delivered him out of all his adversities. And gave him faveour and wisdome in the sight of Pharao kynge of Egipte which made him governor over Egipte, and over all his housholde.

[11] Then came ther a derth over all the londe of Egipt and Canaan, and great affliccion, that our fathers founde no sustenaunce. [12] But when Iacob hearde that ther was corne in Egipte, he sent oure fathers fyrst, [13] and at the seconde tyme, Ioseph was knowen of his brethren, and Iosephs kynred was made knowne vnto Pharao. [14] Then sent Ioseph and caused his father to be brought and all his kynne, thre score and xv. soules. [15] And Iacob descended into Egipte and dyed bothe he and oure fathers, [16] and were translated into Sichem, ond were put in the sepulcre that Abraham bought for money of the sonnes of Emor, at Sichem.

[17] When the tyme of the promes drue nye (which God had sworme to Abraham) the people grewe and multiplied in Egipte, [18] till another kynge arose which knewe not of Ioseph. [19] The same dealte suttelly with oure kynred, and evyll intreated oure fathers, and made them to cast oute their younge chyldren, that they shuld not remayne alyve. [20] The same tyme was Moses borne, and was a proper childe in the sight of God, which was norisshed vp in his fathers housse thre monethes.

CRANMER — 1539.

bondage, and entreate them euyll .iiii. C. yeares. [7] And the nacyon (to whom they shalbe in bondage) wyll I iudge, sayde God. And after that, shall they come forth and serue me in thys place. [8] And he gaue him the couenaunt of circumcisyon. And he begat Isaac, and circumcised him the .viii. daye, and Isaac begat Iacob, and Iacob begat the twelue Patriarkes. [9] And the Patriarkes hauinge indignacyon solde Ioseph into Egypte. And God was with him, [10] and delyuered him out of all his aduersities, and gaue him fauoure and wisdome in the sight of Pharao kynge of Egypte: And he made hym gouernoure ouer Egypte, and ouer all his housholde.

[11] But there came a derth ouer all the lande of Egypt and Canaan, and great affliccyon, that our fathers founde no sustenaunce. [12] But when Iacob hearde that ther was corne in Egipte he sent oure fathers fyrst. [13] And at the seconde tyme, Ioseph was knowen of his brethren, and Iosephs kinred was made knowne vnto Pharao. [14] Then sent Ioseph a message, and caused his father to be brought, and all his kynne, thre score and .xv. soules. [15] And Iacob descended into Egipt and dyed both he and oure fathers, [16] and were caryed ouer into Sichem, and layde in the sepulcre, that Abraham bought for money of the sonnes of Emor, the sonne of Sichem.

[17] But when the tyme of the promes drue nye which God had sworne to Abraham the people grew and multiplyed in Egypte,

[18] tyll another kyng arose which knew not of Ioseph. [19] The same dealte suttely wyth oure kynred, and euyll intreated oure fathers, and made them to cast oute their younge chyldren, that they shulde not remayne alyue. [20] The same tyme was Moses borne, and was acceptable vnto God, and norysshed vp in hys fathers house thre

‘ δευτέρῳ ἀνεγνωρίσθη Ἰωσὴφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ Φαραὼ
‘ τὸ γένος [n]τοῦ Ἰωσήφ.| [14] ἀποστείλας δὲ Ἰωσὴφ μετεκαλέσατο [o]τὸν πατέρα αὐτοῦ
‘ Ἰακὼβ| καὶ πᾶσαν τὴν συγγένειαν[p], ἐν ψυχαῖς ἑβδομήκοντα πέντε. [15] [q]κατέβη
‘ δὲ| Ἰακὼβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν· [16] καὶ
‘ μετετέθησαν εἰς Συχὲμ, καὶ ἐτέθησαν ἐν τῷ μνήματι [r]ᾧ| ὠνήσατο Ἀβραὰμ
‘ τιμῆς ἀργυρίου, παρὰ τῶν υἱῶν [s]Ἐμμὸρ| τοῦ Συχέμ. [17] Καθὼς δὲ ἤγγιζεν ὁ
‘ χρόνος τῆς ἐπαγγελίας ἧς [t]ὤμοσεν| ὁ Θεὸς τῷ Ἀβραὰμ, ηὔξησεν ὁ λαὸς καὶ
‘ ἐπληθύνθη ἐν Αἰγύπτῳ, [18] ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος[u], ὃς οὐκ ἤδει τὸν
‘ Ἰωσήφ. [19] οὗτος κατασοφισάμενος τὸ γένος ἡμῶν, ἐκάκωσε τοὺς πατέρας ἡμῶν,
‘ τοῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι. [20] Ἐν ᾧ καιρῷ ἐγεν-
‘ νήθη [v]Μωϋσῆς,| καὶ ἦν ἀστεῖος τῷ Θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ

[p] Rec. + αὐτοῦ. [q] Alex. καὶ κατέβη. [r] Rec. ὃ. [s] Alex. Ἐμμὼρ. [t] Alex. ὡμολόγησεν. [u] Alex. + ἐπ' Αἴγυπτον. [v] Rec. Μωσῆς.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
bondage. and entreate them euyl four hundreth yeres. [7] But the nation to whom they shalbe in bondage wil I iudge sayeth God: and after that, they shal come forth and serue me in this place.	*them foure-hundred yeres:* [7] *and the nation vvhich they shal serue, vvil I iudge,* said God. *and after these things they shal goe forth, and shal serue me in this place.*	bondage, and intreate them euill foure hundreth yeeres. [7] And the nation to whome they shall be in bondage, will I iudge, sayd God: And after that shall they come foorth, and serue me in this place.
[8] And he gaue him the couenant of Circumcision: and so *Abraham* begate Isaac, and circumcised him the eight day: and Isaac *begate* Iacob, and Iacob the twelue Patriarkes. [9] And the Patriarks hauing indignation, solde Ioseph into Egypt: but God was with him, [10] And deliuered him out of all his aduersities, and gaue him fauour and wysdome in the syght of Pharao Kyng of Egypt, who made him Gouernor ouer Egypt, and *ouer* all his housholde. [11] Then came there a dearth ouer all the land of Egypt and Chanaan, and great affliction: that our fathers founde no sustenance. [12] But when Iacob heard that ther was corne in Egypt, he sent our fathers first. [13] And at the seconde *time*, Ioseph was knowen of his brethren, and Iosephs kinred was made knowen vnto Pharao. [14] Then sent Ioseph and caused his father to be broght and all his kynne, thre score and fiftene soules. [15] And Iacob descended into Egypt, and dyed, both he and our fathers, [16] And were translated into Sichem, and were put in the sepulchre, that Abraham boght for money, of the sonnes of Emor, *sonne* of Sichem.	[8] And he gaue him the testament of circumcision, and so he begat Isaac, and circumcised him the eight day: and Isaac, Iacob: and Iacob, the tvvelue Patriarches. [9] And the Patriarches through emulation, sold Ioseph into Ægypt. and God vvas vvith him: [10] and deliuered him out of al his tribulations. and he gaue him grace and vvisedom in the sight of Pharao the king of Ægypt, and he appointed him Gouernour ouer Ægypt and ouer al his house. [11] And there came famin vpon al Ægypt and Chanaan, and great tribulation: and our fathers found no victuals. [12] But vvhen Iacob had heard that there vvas corne in Ægypt: he sent our fathers first: [13] and at the second time Ioseph vvas knovven of his brethren, and his kinred vvas made knovven vnto Pharao. [14] And Ioseph sending, called thither Iacob his father and al his kinred in seuentie fiue soules. [15] And Iacob descended into Ægypt: and he died, and our fathers. [16] And they vvere translated into Sichem, and vvere laid in the sepulchre that Abraham bought for a price of siluer of the sonnes of Hemor the sonne of Sichem.	bondage, and intreate them euill foure hundreth yeeres. [7] And the nation to whome they shall be in bondage, will I iudge, sayd God: And after that shall they come foorth, and serue me in this place. [8] And he gaue him the couenant of Circumcision: and so *Abraham* begate Isaac, and circumcised him the eight day: and Isaac *begate* Iacob, and Iacob *beyate* the twelue Patriarchs. [9] And the Patriarchs moued with enuie, sold Ioseph into Egypt: but God was with him, [10] And deliuered him out of all his afflictions, and gaue him fauour and wisedome in the sight of Pharao king of Egypt: and he made him gouernour ouer Egypt and all his house.
[17] But when the tyme of the promisse drue nye which God had sworne to Abraham, the people grew and multiplied in Egypt. [18] Tyl another Kyng arose, which knewe not Ioseph. [19] The same dealt suttely with our kynred, and euyl intreated our fathers, and made them to cast out their yong chyldren, that they shulde not remayne alyue. [20] The same tyme was Moses borne, and was acceptable vnto God, which was norysshed vp in his fathers	[17] And vvhen the time drevv neere of the promisse vvhich God had promised to Abraham, the people increased and vvas multiplied in Ægypt, [18] vntil another king arose in Ægypt, that knevv not Ioseph. [19] This same circumuenting our stocke, afflicted our fathers: that they should expose their children, to the end they might not be kept aliue. [20] The same time vvas Moyses borne, and he vvas acceptable to God, who was nourished three	[11] Now there came a dearth ouer all the land of Egypt, and Chanaan, and great affliction, and our fathers found no sustenance. [12] But when Iacob heard that there was corne in Egypt, hee sent out our fathers first. [13] And at the second *time* Ioseph was made knowen to his brethren, and Iosephs kinred was made knowen vnto Pharao. [14] Then sent Ioseph, and called his father Iacob to him, and all his kinred, threescore and fifteene soules. [15] So Iacob went downe into Egypt, and died, he and our fathers, [16] And were caried ouer into Sichem, and laid in the sepulchre that Abraham bought for a summe of money of the sonnes of Emor *the father* of Sichem. [17] But when the time of the promise drew nigh, which God had sworne to Abraham, the people grew and multiplied in Egypt, [18] Till another king arose, which knew not Ioseph. [19] The same dealt subtilly with our kinred, and euill intreated our fathers, so that they cast out their yong children, to the end they might not liue. [20] In which time Moses was borne, and was [a] exceeding faire, and nourished vp in his fathers

[a] *Or*, faire to God.

‘ τοῦ πατρὸς[w]. 21 [x]ἐκτεθέντα δὲ αὐτὸν,| [y]ἀνείλετο| αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ
‘ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν. 22 καὶ ἐπαιδεύθη [z]Μωϋσῆς|[a] πάσῃ σοφίᾳ Αἰγυ-
‘ πτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ [b]ἐν| ἔργοις [c]αὐτοῦ·| 23 Ὡς δὲ ἐπληροῦτο αὐτῷ
‘ τεσσαρακονταετὴς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς
‘ ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς Ἰσραήλ. 24 καὶ ἰδών τινα ἀδικούμενον, ἠμύνατο καὶ
‘ ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ, πατάξας τὸν Αἰγύπτιον. 25 ἐνόμιζε δὲ
‘ συνιέναι τοὺς ἀδελφοὺς αὐτοῦ, ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σω-
‘ τηρίαν· οἱ δὲ οὐ συνῆκαν. 26 Τῇ [d]δὲ| ἐπιούσῃ ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις,
‘ καὶ [e]συνήλασεν| αὐτοὺς εἰς εἰρήνην, εἰπών, “ Ἄνδρες, ἀδελφοί ἐστε [f]ὑμεῖς·| ἱνατί
“ ἀδικεῖτε ἀλλήλους;” 27 Ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπώσατο αὐτὸν, εἰπών, “ Τίς
“ σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ’ [g]ἡμᾶς;| 28 μὴ ἀνελεῖν με σὺ θέλεις, ὃν

[w] Rec. + αὐτοῦ. [x] Alex. ἐκτεθέντος δὲ αὐτοῦ. [y] Alex. ἀνείλατο. [z] Rec. Μωσῆς. [a] Alex. + ἐν. [b] Alex. = ἐν.
[c] Rec. = αὐτοῦ. [d] Alex. τε. [e] Alex. συνήλλασεν.

WICLIF — 1380.

in the hous of his fadir, 21 and whanne he was putt out in the flood: the douȝter of farao took hym up, and nurischid him in to hir sone, 22 and moises was lerned in alle the wisdom of egipcians: and he was myȝti in his wordis and werkis,

23 but whanne the tyme of fourti ȝeer was fillid to hym, it roos up in to his herte, that he schulde visite his britheren the sones of israel, 24 ¶ whanne he say a man suffrynge wrong: he vengid hym, ¶ dide veniaunce for hym that suffrid the wrong, and he killid the egipcian, 25 for he gessid that his britheren schulde vndirstonde, that god schulde ȝeue to hem helthe bi the hond of hym, but thei vndirstoden not,

26 for in the day suynge he aperide to hem chidinge, ¶ he acordid hem in pees and seide, men ȝe ben britheren, whi noien ȝe eche other? 27 but he that dide the wrong to his neiȝbore, puttid hym awey and seide, who ordeyned the prince and domesman on us? 28 whether thou wolt sle me as ȝistirday thou kildist the egipcian? 29 and in this word Moises flei, and was made a comelynge in the lond of madian, where he bigat twey sones,

30 ¶ whanne he hadde fillid fourti ȝeer: an aungel apperid to hym in fier of flawme of a buysch in desert of the mounte of synay, 31 and moises siȝ, and wondriden on the siȝt, and whanne he nyȝd to biholde, the vois of the lord was maad to hym 32 and seide, I am god of ȝoure fadris, god of abraham, god of Isaac god of Iacob, Moises was made tremblynge, and durste not biholde, 33 but god seide to hym, do of the schoon of thi feet, for the place in whiche thou stondist: is holi erthe, 34 I seynge saye the turmentynge of my puple, that is in egipt, and I herde the mornynge of hem: ¶ I cam doun to delyuere hem, and now come thou ¶ I schal sende thee in to egipt,

35 this moises whom thei denyeden

ȝeue, *giue*. suynge, *following*. domesman, *judge*. comelynge, *stranger*. nyȝd, *drew near*.

TYNDALE — 1534.

21 When he was cast out, Pharoes doughter toke him vp, and norisshed him vp for her awne sonne. 22 And Moses was learned in all maner wisdome of the Egipcians, and was mighty in dedes and in wordes.

23 And when he was full forty yeare olde, it came into his hert to visit his brethren, the chyldren of Israhel. 24 And when he sawe one of them suffre wronge, he defended him, and avenged his quarell that had the harme done to him, and smote the Egypcian. 25 For he supposed hys brethren wolde have vnderstonde how that God by his hondes shuld save them But they vnderstode not.

26 And the next daye he shewed him selfe vnto them as they strove, and wolde have set them at one agayne sayinge: Syrs, ye are brethren, why hurte ye one another? 27 But he that dyd his neghbour wronge, thrust him awaye sayinge: who made the a rular and a iudge amonge vs? 28 What, wilt thou kyll me, as thou dyddest the Egyptian yester daye? 29 Then fleed Moses at that sayenge, and was a stranger in the londe of Madian, where he begat two sonnes.

30 And when .xl. yeares were expired, ther appered to him in the wyldernes of mounte Syna an ângell of the Lorde in a flamme of fyre in a busshe. 31 When Moses sawe it, he wondred at the syght. And as he drue neare to beholde, the voyce of the Lorde came vnto him: 32 I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Iacob. Moses trembled and durst not beholde. 33 Then sayde the Lorde to him: Put of thy showes from thy fete, for the place where thou stondest, is holy grounde. 34 I have perfectly sene the affliccion of my people which is in Egypte, and I have hearde their gronynge, and am come doune to delyver them. And now come and I will sende the into Egypte.

35 This Moses whom they forsoke sayinge:

CRANMER — 1539.

monethes. 21 When he was cast out, Pharoes daughter toke hym vp, and norysshed hym vp for her awne sonne. 22 And Moses was learned in all maner wysdome of the Egypcyans, and was myghty in dedes and in wordes.

23 And whan he was full forty yeare olde, it came into his hert, to vyset hys brethren the chyldren of Israel. 24 And when he sawe one of them suffre wronge, he defended hym, and auenged hys quarel that had the harme done to hym, and smote the Egypcyan. 25 For he supposed hys brethren wolde haue vnderstande, how that God by hys hande shulde delyuer them. But they vnderstode not.

26 And the next daye he shewed him selfe vnto them as they stroue, and wolde haue set them at one agayne, sayinge: Syrs, ye are brethren, why hurte ye one another? 27 But he that dyd his neyghboure wronge, thrust hym awaye, sayinge: who made the a ruler and a iudge ouer vs? 28 wilt thou kyll me, as thou dyddest the Egypcian yesterdaye? 29 Then fleed Moses at that sayinge, and was a straunger in the lande of Madian, where he begat two sonnes.

30 And when fourtye yeares were expired, ther appeared to him in the wyldernes of mounte Syna, an Angell of the Lorde in a flamme of fyre in a busshe. 31 When Moses sawe it, he wondred at the syght. And as he drue neare to beholde, the voyce of the Lorde came vnto hym: 32 I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Iacob. Moses trembled, and durst not beholde. 33 Then sayde the Lorde to hym. Put of thy shoes from thy fete, for the place where thou standest, is holy grounde. 34 I haue perfectly sene the afflictyon of my people whych is in Egypte, and I haue hearde their gronynge, and am come doune to delyuer them. And now come, and I wyll sende the into Egypte.

35 Thys Moses whom they forsoke (saying:

" τρόπον ἀνεῖλες χθὲς τὸν Αἰγύπτιον;" [29] Ἔφυγε δὲ [h] Μωϋσῆς| ἐν τῷ λόγῳ τούτῳ,
' καὶ ἐγένετο πάροικος ἐν γῇ Μαδιὰμ, οὗ ἐγέννησεν υἱοὺς δύο. [30] Καὶ πληρωθέντων
' ἐτῶν τεσσαράκοντα, ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος [i] Κυρίου|
' ἐν [k] φλογί πυρὸς| βάτου. [31] ὁ δὲ Μωϋσῆς ἰδὼν [l] ἐθαύμαζε| τὸ ὅραμα· προσερχο-
' μένου δὲ αὐτοῦ κατανοῆσαι, [m] ἐγένετο φωνὴ Κυρίου πρὸς αὐτὸν,| [32] "Ἐγὼ ὁ
" Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ."
' Ἔντρομος δὲ γενόμενος Μωϋσῆς οὐκ ἐτόλμα κατανοῆσαι. [33] εἶπε δὲ αὐτῷ ὁ
' Κυρίος, "Λῦσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἕστηκας, γῆ
" ἁγία ἐστίν. [34] ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ
" στεναγμοῦ αὐτῶν ἤκουσα· καὶ κατέβην ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο, ἀπο-
" στελῶ σε εἰς Αἴγυπτον." [35] Τοῦτον τὸν Μωϋσῆν ὃν ἠρνήσαντο εἰπόντες, "Τίς σε

[f] Alex. = ὑμεῖς. [g] Alex. ἡμῶν. [h] Rec. Μωσῆς. [i] Alex. = Κυρίου. [k] Alex. πυρὶ φλογὸς. [l] Rec. ἐθαύμασε.
[m] Alex. ἐγένετο φωνὴ Κυρίου.

GENEVA—1557.

house thre monethes. [21] And when he was cast out, Pharaos daughter toke him vp, and norisshed him for her owne sonne. [22] And Moses was learned in all maner wysdome of the Egyptians: and was myghty in wordes and in dedes. [23] And when he was ful forty yere olde, it came into hys heart to viset his brethren, the children of Israel. [24] And when he sawe one of them suffre wronge, he defended him, and auenged hys quarel that had the harme done to hym, and smote the Egyptian. [25] For he supposed hys brethren wolde haue vnderstande, how that God by his handes shulde geue saluation vnto them: but they vnderstode not.

[26] And the next day, he shewed hym selfe vnto them as they stroue, and wolde haue set them at one agayne, saying, Syrs, ye are brethren, why hurt ye one another? [27] But he that dyd his neighbour wronge, thrust him away, saying, Who made thee a Ruler, and a Iudge ouer vs? [28] Wylt thou kyl me, as thou dyddest the Egyptian yesterdaye? [29] Then fled Moses at that saying, and was a stranger in the lande of Madian, where he begate two sonnes. [30] And when fourty yeares were expired, ther appeared to him in the wildernes of mount Sina, an Angel of the Lord in a flamme of fyre, in a bushe. [31] When Moses saw it, he wondred at the sight: and as he drue neare to beholde, the voice of the Lord came vnto him, [32] I *am* the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Iacob. Then Moses trembled and durst not beholde. [33] And the Lord sayd to him, Put of thy showes from thy fete: for the place where thou standest is holy ground. [34] I haue sene, I haue sene the affliction of my people which *is* in Egypt, and I haue heard their gronyng, and am come doune to deliuer them. and now come, and I wyl send thee into Egypt.

[35] This Moses whome they forsoke saying,

RHEIMS—1582.

moneths in his fathers house [21] And vvhen he vvas exposed, Pharaos daughter tooke him vp, and nourished him for her ovvne sonne. [22] And Moyses vvas instructed in al the vvisedom of the Ægyptians: and he vvas mightie in his vvordes and vvorkes. [23] And vvhen he vvas fully of the age of fourtie yeres, it came to his minde to visite his brethren the children of Israël. [24] And vvhen he had seen one suffer vvrong, he defended him: and striking the Ægyptian, he reuenged his quarel that susteined the vvrong. [25] And he thought that his brethren did vnderstand that God by his hand vvould saue them: but they vnderstoode it not. [26] And the day folovving he appeared to them being at strife: and he reconciled them vnto peace, saying, Men, ye are brethren, vvherfore hurt you one an other? [27] But he that did the iniurie to his neighbour, repelled him, saying, *Vvho hath appointed thee prince and iudge ouer vs?* [28] *Vvhat, vvilt thou kil me, as thou didst yesterday kil the Ægyptian?* [29] And Moyses fled vpon this vvord: and he became a seiourner in the land of Mádian, vvhere he begat tvvo sonnes, [30] And after fourtie yeres vvere expired, there appeared to him in the desert of mount Sina an Angel in the fire of the flame of a bush. [31] And Moyses seeing it, marueled at the vision. And as he vvent neere to vevve it, the voice of our Lord vvas made to him, [32] *I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Iacob.* And Moyses being made to tremble, durst not vevve it. [33] And our Lord said to him, *Loose of the shoe of thy feete: for the place vvherein thou standest, is holy ground.* [34] *Seeing I haue seen the affliction of my people vvhich is in Ægypt, and I haue heard their groning, and am descended to deliuer them. And novv come, and I vvil send thee into Ægypt.*

[35] This Moyses, vvhom they denied, saying

AUTHORISED—1611.

house three moneths: [21] And when he was cast out, Pharaohs daughter tooke him vp, and nourished him for her owne sonne. [22] And Moses was learned in all the wisedome of the Egyptians, and was mighty in words and in deeds. [23] And when he was ful forty yeres old, it came into his heart to visite his brethren the children of Israel. [24] And seeing one of them suffer wrong, he defended him, and auenged him that was oppressed, and smote the Egyptian: [25] For hee supposed his brethren would haue vnderstood, how that God by his hand would deliuer them, but they vnderstood not. [26] And the next day he shewed himselfe vnto them as they stroue, and would haue set them at one againe, saying, Sirs, ye are brethren, Why doe yee wrong one to another?

[27] But hee that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a Iudge ouer vs? [28] Wilt thou kill me, as thou diddest the Egyptian yesterday? [29] Then fled Moses at this saying, and was a stranger in the land of Madian, where he begate two sonnes.

[30] And when fourty yeeres were expired, there appeared to him in the wildernes of mount Sina, an Angel of the Lord in a flame of fire in a bush. [31] When Moses saw it, he wondred at the sight: and as he drew neere to behold it, the voice of the Lord came vnto him, [32] *Saying*, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled, and durst not behold. [33] Then said the Lord to him, Put off thy shooes from thy feete: for the place where thou standest, is holy ground. [34] I haue seene, I haue seen the affliction of my people which is in Egypt, and I haue heard their groning, and am come down to deliuer them: And now come, I will send thee into Egypt. [35] This Moses whom they refused, saying, Who

"κατέστησεν ἄρχοντα καὶ δικαστήν[o];" τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν
'[p]ἀπέστειλεν| [q]ἐν| χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ. [36] οὗτος
'ἐξήγαγεν αὐτοὺς, ποιήσας τέρατα καὶ σημεῖα ἐν γῇ [r]Αἰγύπτῳ| καὶ ἐν ἐρυθρᾷ
'θαλάσσῃ, καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα. [37] Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν
'τοῖς υἱοῖς Ἰσραὴλ, "Προφήτην ὑμῖν ἀναστήσει [s]Κύριος| ὁ Θεὸς [t]ἐκ τῶν ἀδελφῶν
"ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε." [38] Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ
'ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν
'πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν. [39] ᾧ οὐκ ἠθέλησαν ὑπήκοοι
'γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπώσαντο, καὶ ἐστράφησαν ταῖς καρδίαις αὐτῶν
'εἰς Αἴγυπτον, [40] εἰπόντες τῷ Ἀαρών, "Ποίησον ἡμῖν θεοὺς οἳ προπορεύσονται
"ἡμῶν· ὁ γὰρ [u]Μωϋσῆς| οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἴδαμεν

[o] Alex. s. ἐφ' ἡμᾶς s. ἐφ' ἡμῶν. [p] Alex. ἀπέσταλκεν. [q] Alex. σὺν. [r] Rec. Αἰγύπτου. [s] Alex. = Κύριος. [t] Rec. + ὑμῶν.

WICLIF—1380.

seiynge, who ordeyned thee prince and domesman on us, god sent this prince and azenbier with the hond of the aungel that apperid to hym in the buysche, [36] this moises ledde hem out, and dide wondris and signes in the lond of egipt and in the reed see, and in desert fourti 3eeris, [37] this is moises that seide to the sones of israel, god schal reise to 3ou a profete of 3our britheren: as me 3e schulen here hym,

[38] this it is that was in the chirche in wildernesse with the aungel that spake to hym in the mount syna and with oure fadris, whiche took wordis of liif to 3eue to us, [39] to whom oure fadris wolden not obeie, but puttiden hym awey and weren turned awey in hertis in to egipt, [40] seiynge to aaron, make thou to us goddis that schuln go bifor us, for to this moises, that led us out of the lond of egipt, we witen not what is don to hym, [41] ℭ thei maden a calf in tho dayes, and offriden a sacrifice to the mawmet, and thei weren glad in the werkis of her hondis, [42] ℭ god turned and bitook hem to serue to the kny3thood of heuene, as it is writun, in the boke of profetis, whether 3e hous of israel offreden to me slayn sacrificis ether sacrifice fourti 3eeris in desert? [43] and 3e han take the tabernacle of molok ℭ the sterre of 3oure god: reufam, figuris that 3e han made to worschip hem, ℭ I schal translate 3ou in to babiloyne,

[44] the tabernacle of witnessynge was with oure fadris in desert as god disposid to hem and spake to moises, that he schulde make it aftir the fourme that he say, [45] whiche also oure fadris token with ihesus, and brou3ten in to the possessioun of hethen men, whiche god puttid awey fro the face of oure fadris, til in the dayes

TYNDALE—1534.

who made the a ruelar and a iudge: the same God sent bothe a ruler and delyverer, by the hondes of the angell which appered to him in the busshe. [36] And the same brought them out shewynge wonders and signes in Egypte, and in the reed see, and in the wyldernes .xl. yeares. [37] This is that Moses which sayde vnto the chyldren of Israel: A Prophet shall the Lorde youre God rayse vp vnto you of youre brethren lyke vnto me, him shall ye heare.

[38] This is he that was in the congregacion, in the wyldernes with the angell which spake to him in the mounte Syna, and with oure fathers. This man receaved the worde of lyfe to geve vnto vs, [39] to whom oure fathers wolde not obeye but cast it from them, and in their hertes turned backe agayne into Egypte, [40] sayinge, vnto Aaron: Make vs goddes to goo before vs. For this Moses that brought vs out of the londe of Egypte, we wote not what is become of him. [41] And they made a calfe in those dayes, and offered sacrifice vnto the ymage, and reioysed in the workes of their awne hondes.

[42] Then God turned him selfe, and gave them vp, that they shuld worship the starres of the skye, as it is written in the boke of the prophetes. O ye of the housse of Israel, gave ye to me sacrefices and meate offerynges, by the space of xl. yeares in the wildernes? [43] And ye toke vnto you the tabernacle of Moloch, and the starre of youre god Remphan, figures which ye made to worshippe them. And I will translate you beyonde Babylon.

[44] Oure fathers had the tabernacle of witnes in the wyldernes, as he had apoynted them speakynge vnto Moses, that he shuld make it acordynge to the fassion that he had sene. [45] Which tabernacle oure fathers receaved, and brought it in with Iosue into the possession of the gentyls which God drave out before the face of oure fathers vnto the tyme of

CRANMER—1539.

who made the a ruler and a iudge:) the same dyd God send to be a ruler and a delyuerer, by the handes of the Angell whych appeared to hym in the busshe. [36] And the same brought them out, shewynge wondres and sygnes in Egypt, and in the reed see, and in the wyldernes fourtye yeares. [37] Thys is that Moses, whych sayde vnto the chyldren of Israel: A Prophet shall the Lord youre God rayse vp vnto you of youre brethren, lyke vnto me, hym shall ye heare.

[38] This is he that was in the congregacyon, in the wyldernes wyth the Angell (whych spake to hym in the mounte Syna) and with oure fathers. This man receaued the worde of lyfe to geue vnto vs, [39] to whom oure fathers wolde not obeye, but cast it from them, and in their hertes turned backe agayne into Egypte, [40] sayinge vnto Aaron: make vs Goddes to go before vs. For as for this Moses that brought vs out of the lande of Egypte, we wote not what is become of him. [41] And they made a calfe in those dayes, and offered sacryfyce vnto the ymage, and reioysed ouer the workes of their awne handes.

[42] Then God turned hym selfe, and gaue them vp, that they shulde worshyp the hoost of the skye, as it is wrytten in the boke of the Prophetes: O ye of the house of Israel, gaue ye to me sacryfyces and meate offeringes by the space of fourtye yeares in the wyldernes? [43] And ye toke vnto you the tabernacle of Moloch, and the starre of youre God Rempham, fygures whych ye made to worshyppe them. And I wyll translate you beyonde Babylon.

[44] Oure fathers had the tabernacle of wytnes in the wyldernes, as he had apoynted them speakynge vnto Moses: that he shuld make it, accordynge to the fassyon that he had sene. [45] Which tabernacle also oure fathers that came after, brought in wyth Iosue into the possessyon of the Gentyls, whom God draue out before the face of oure fathers, vnto the tyme of

domesman, *judge*. azenbier, *redeemer*. 3eue, *give*. witen, *know*. mawmet, *idol*. kny3thood, *army*.

" τί γέγονεν αὐτῷ," [41] Καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον
' θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. [42] Ἔστρεψε
' δὲ ὁ Θεὸς, καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ· καθὼς
' γέγραπται ἐν βίβλῳ τῶν προφητῶν, " Μὴ σφάγια καὶ θυσίας προσηνέγκατέ
" μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραήλ; [43] καὶ ἀνελάβετε τὴν σκηνὴν
" τοῦ Μολὸχ, καὶ τὸ ἄστρον τοῦ θεοῦ [v] ὑμῶν| [w] Ῥεμφὰν,| τοὺς τύπους οὓς
" ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος." [44] Ἡ
' σκηνὴ τοῦ μαρτυρίου ἦν [x] ἐν| τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο
' ὁ λαλῶν τῷ [y] Μωϋσῇ,| ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑωράκει· [45] ἣν καὶ
' εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν
' ἐθνῶν, ὧν ἔξωσεν ὁ Θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν, ἕως τῶν ἡμερῶν

[v] Rec. Μωσῆς, ut supra v. 22 et 32. [w] Alex. = ὑμῶν. [x] Alex. Ῥεφὰν. [y] Alex. = ἐν. [z] Rec. Μωσῇ.

GENEVA—1557.

Who made thee a Ruler and a Iudge: the same God sent bothe a Ruler, and a delyuerer, by the handes of the Angel which appeared to hym in the bushe. [36] And the same broght them out, shewing wondres and signes in Egypte, and in the red sea, and in the wyldernes fourty yeres. [37] This is that Moses which sayd vnto the children of Israel, A Prophet shal the Lord your God rayse vp vnto you of your brethren, lyke vnto me, him shal ye heare. [38] This is he that was in the congregation, in the wyldernes with the Angel which spake to him in the mount Sina, and with our fathers, who receaued the lyuely oracles to geue vnto vs. [39] To whom our fathers would not obey, but refused, and in their hartes turned backe agayne into Egypt. [40] Saying vnto Aaron, Make vs goddes to go before vs. For we wot not what is become of this Moses that broght vs out of the land of Egypt.

[41] And they made a calfe in those dayes, and offered sacrifice vnto the idole: and reioysed in the workes of their owne handes. [42] Then God turned *him selfe* away, and gaue them vp *into a reprobat sense*, that they should worshyp the hoste of the skye, as it is written in the booke of the Prophetes, Thou house of Israel, gaue ye to me killing of beasts and sacrifices by the space of fourty yeres in the wyldernes?

[43] And ye toke vp the tabernacle of Moloch, and the starre of your god Remphan, figures which ye made, to worship them: therfore I wil remoue you beyonde Babylon. [44] Our fathers had the tabernacle of witnes in the wildernes, as he had appointed them, speaking vnto Moses, that he should make it according to the fasshion that he had sene. [45] Which *tabernacle* also, our fathers receaued and broght in with Iesus into the possession of the Gentiles, which God draue out before the face of our Fathers, vnto the dayes of Dauid:

RHEIMS—1582.

Vvho hath appointed the prince and Captaine? him God sent prince and redeemer, vvith the hand of the Angel that appeared to him in the bush. [36] He brought them forth doing vvonders and signes in the land of Ægypt, and in the redde sea, and in the desert fourtie yeres. [37] This is that Moyses vvhich said to the children of Israël, *A prophet vvil God raise vp to you of your ovvne brethren as my self: him you shal heare.* [38] This is he that vvas in the assemblie in the vvildernesse, vvith the Angel that spake to him in Mount Sina, and vvith our fathers: vvho receiued the vvordes of life to giue vnto vs. [39] To vvhom our fathers vvould not be obedient: but they repelled him, and in their hartes turned avvay into Aegypt, [40] saying to Aaron: *Make vs goddes that may goe before vs: for this Moyses that brought vs out of the land of Aegypt, vve knovv not vvhat is befallen to him.* [41] And they made a calfe in those daies, and offered sacrifice to the Idol, and reioyced in the vvorkes of their ovvne handes. [42] And God turned, and deliuered them vp to serue the host of heauen, as it is vvritten in the booke of the Prophets: *Did you offer victims and hostes vnto me fourtie yeres in the desert, O house of Israël?*

[43] *And you tooke vnto you the tabernacle of Moloch, and the starre of your God Rempham, figures vvhich you made, to adore them. And I vvil translate you beyond Babylon.*

[44] The tabernacle of testimonie vvas among our fathers in the desert, as God ordained speaking to Moyses, *that he should make it according to the forme vvhich he had seen.* [45] Vvhich our fathers vvith Iesus receiuing, brought it in also into the possession of the Gentiles, vvhich God expelled from the face of our fathers,

AUTHORISED—1611.

made thee a ruler and a Iudge? the same did God send to bee a ruler and a deliuerer, by the hands of the Angel which appeared to him in the bush. [36] He brought them out, after that he had shewed wonders and signes in the land of Egypt, and in the red Sea, and in the wildernesse fourty yeeres.

[37] This is that Moses which said vnto the children of Israel, A Prophet shall the Lord your God raise vp vnto you of your brethren, [a] like vnto mee: him shall ye heare. [38] This is he that was in the Church in the wildernesse with the Angel, which spake to him in the mount Sina, and with our fathers: who receiued the liuely oracles, to giue vnto vs. [39] To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned backe againe into Egypt, [40] Saying vnto Aaron, Make vs gods to goe before vs. For as for this Moses, which brought vs out of the land of Egypt, we wote not what is become of him. [41] And they made a calfe in those dayes, and offered sacrifice vnto the idole, and reioyced in the workes of their owne hands. [42] Then God turned, and gaue them vp to worship the hoste of heauen, as it is written in the booke of the Prophets, O ye house of Israel, haue ye offered to me slaine beasts, and sacrifices, by the space of fourty yeeres in the wildernesse? [43] Yea, ye tooke vp the Tabernacle of Moloch, and the starre of your God Remphan, figures which ye made, to worship them: and I will carie you away beyond Babylon. [44] Our fathers had the Tabernacle of witnesse in the wildernesse, as hee had appointed, speaking vnto Moses, that he should make it according to the fashion that he had seene. [45] Which also our fathers that came after, brought in with Iesus into the possession of the Gentiles, whom God draue out before the face of our fathers, vnto the dayes of Dauid,

[a] *Or*, as my selfe.

‘ Δαυὶδ· 46 ὃς εὗρε χάριν ἐνώπιον τοῦ Θεοῦ, καὶ ᾐτήσατο εὑρεῖν σκήνωμα τῷ Θεῷ
‘ Ἰακώβ. 47 Σολομὼν δὲ ᾠκοδόμησεν αὐτῷ οἶκον. 48 Ἀλλ᾽ οὐχ ὁ ὕψιστος ἐν χειρο-
‘ ποιήτοις [z] κατοικεῖ, καθὼς ὁ προφήτης λέγει, 49 “ Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ
“ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι; λέγει Κύριος· ἢ τίς
“ τόπος τῆς καταπαύσεώς μου; 50 οὐχὶ ἡ χείρ μου ἐποίησε ταῦτα πάντα;”
‘ 51 Σκληροτράχηλοι, καὶ ἀπερίτμητοι [a] τῇ καρδίᾳ | καὶ τοῖς ὠσὶν, ὑμεῖς ἀεὶ τῷ
‘ Πνεύματι τῷ ἁγίῳ ἀντιπίπτετε, ὡς οἱ πατέρες ὑμῶν καὶ ὑμεῖς. 52 τίνα τῶν
‘ προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγεί-
‘ λαντας περὶ τῆς ἐλεύσεως τοῦ δικαίου, οὗ νῦν ὑμεῖς προδόται καὶ φονεῖς [b] γεγέ-
‘ νησθε· 53 οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.’
54 Ἀκούοντες δὲ ταῦτα, διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς ὀδόντας

[z] Rec. + ναοῖς. [a] Alex. (ταῖς) καρδίαις.

WICLIF—1380.

of dauith, 46 that foonde grace anentis god and axed that he schulde fynde a tabernacle to god of iacob, 47 but salomon bildid the hous to hym, 48 but the hiȝ god dwellith not in thingis made bi hond as he seith bi the profete, 49 heuene is a seete to me and the erthe is the stool of my feet, what hous schuln ȝe bilde to me seith the lord: ether what place is of my restynge? 50 whethir myn hond, made not alle these thingis?

51 with hard nol and vncircumcidide hertis and eeris ȝe with stonden: euermore the holi goost, and as ȝoure fadris so ȝe, 52 whom of the profetis han not ȝoure fadris pursuede ꝛ han slayn hem that bifor teelden of the comynge of the riȝtful man: whos traitouris and mansleers ȝe weren now, 53 whiche token the lawe in ordenaunce of aungels: ꝛ han not kept it, 54 and thei herden thes thingis, and werun dyuersli turmentid in her hertis, and grenneden with teeth on hym, 55 but whanne steuene was ful of the holi goost, he bi helde in to heuene, and say the glorie of god, aud ihesus stondynge on the riȝthalf of the vertu of god, 56 and he seid, lo I se heuenes opened: ꝛ mannes sone stondynge on the riȝthalf of the vertu of god, 57 and thei crieden with a greet vois, and stoppiden her eeris, and maden with o wille an asauȝt in to hym, 58 and thei brouȝten hym out of the citee: and stonyeden, and the witnessis diden of her clothis bisidis the feet of a ȝung man that was clepid saule, 59 and thei stonyden steuene, that clepid god to help and seide, lord ihesus resceyue my spirit, 60 and he knelide and cried with greet vois, and seide, lord sette not to hem this synne, and whanne he hadde seide this thing he diede.

8. BUT saul was consentynge to his deeth, ꝛ greet persecucioun was made that day in the chirch that was in ierusalem, and alle men weren scaterid by the

anentis, *with*. nol, *head*. vertu, *power*.
o, *one*. clepid, *called*.

TYNDALE—1534.

David, 46 which founde favour before God, and desyred that he myght fynde a tabernacle for the God of Iacob. 47 But Salomon bylt him an housse.

48 How be it he that is hyest of all, dwelleth not in temple made with hondes, as saith the Prophete: 49 Heven is my seate, and erth is my fote stole, what housse will ye bylde for me sayth the Lorde? or what place is it that I shuld rest in? 50 hath not my honde made all these thinges?

51 Ye stiffenecked and of vncircumcised hertes and eares: ye have all wayes resisted the holy goost: as youre fathers dyd, so do ye. 52 Which of the prophetes have not youre fathers persecuted? And they have slayne them, which shewed before of the commynge of that iust, whom ye have now betrayed and mordred. 53 And ye also have receaved a lawe by the ordinaunce of angels, and have not kept it.

54 When they hearde these thinges, their hertes clave a sunder, and they gnasshed on him with their tethe. 55 But he beynge full of the holy goost, loked vp stedfastlye with his eyes into heven and sawe the glorie of God, and Iesus stondynge on the ryght honde of God, 56 and sayde: beholde, I se the hevens open, and the sonne of man stondynge on the ryght honde of god. 57 Then they gave a shute with a loude voyce, and stopped their eares and ranne apon him all at once, 58 and caste him out of the cite, and stoned him. And the witnesses layde doune their clothes at a yonge mannes fete named Saul. 59 And they stoned Steven callynge on and sayinge: Lorde Iesu receave my sprete. 60 And he kneled doune and cryed with a loude voyce: Lorde laye not this synne to their charge. And when he had thus spoken, he fell a slepe.

8. SAUL had pleasure in his deeth. And at that tyme there was a great persecucion agaynst the congregacion which was at Ierusalem, and they were all

CRANMER—1539.

Dauid: 46 Whych founde fauour before God, and wolde fayne haue founde a tabernacle for the God of Iacob. 47 But Salomon bylt hym an house.

48 Howbeit he that is hyest of all, dwelleth not in temples made with handes, as sayth the Prophet: 49 heauen is my seate, and erth is my fote stole. What house will ye bylde for me, sayth the Lord? or which is the place of my rest: 50 hath not my hande made all these thynges?

51 Ye stiffenecked and of vncircuncysed hertes and eares: ye haue all wayes resysted the holy goost: as youre fathers dyd, so do ye. 52 Whych of the Prophetes haue not youre fathers persecuted? And they haue slayne them, whych shewed before of the commynge of that Iust, whom ye haue now betrayed, and mordred. 53 And ye also haue receaued the lawe by the mynistracyon of Angels, and haue not kept it.

54 When they hearde these thynges, their hertes claue a sunder, and they gnasshed on hym wyth their tethe. 55 But he beynge full of the holy goost, loked vp stedfastlie wyth his eyes into heauen, and sawe the glorye of God, and Iesus standynge on the ryght hande of God, 56 and sayde: beholde, I se the heauens open, and the sonne of man standynge on the ryght hande of God. 57 Then they gaue a shoute wyth a loude voyce, and stopped their eares, and ranne vpon him all at once, 58 and cast him out of the cytye, and stoned him. And the witnesses layde downe their clothes at a yonge mannes fete, whose name was Saul. 59 And they stoned Steuen callynge on, and sayinge. Lorde Iesu, receaue my sprete. 60 And he kneled downe and cryed with a loude voyce: Lord, laye not thys synne to their charge. And when he had thus spoken, he fell a slepe.

8. SAUL consented vnto his deeth. And at that tyme ther was a great persecucyon agaynst the congregacyon which was at Ierusalem, and they were all

ἐπ᾽ αὐτόν. 55 Ὑπάρχων δὲ πλήρης Πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανὸν, εἶδε δόξαν Θεοῦ, καὶ Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, 56 καὶ εἶπεν, ‘Ἰδοὺ, ‘ θεωρῶ τοὺς οὐρανοὺς [c]ἀνεῳγμένους,| καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἑστῶτα ‘ τοῦ Θεοῦ.’ 57 Κράξαντες δὲ φωνῇ μεγάλῃ, συνέσχον τὰ ὦτα αὐτῶν, καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ᾽ αὐτόν· 58 καὶ ἐκβαλόντες ἔξω τῆς πόλεως, ἐλιθοβόλουν. καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου, 59 καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα, ‘Κύριε ‘ Ἰησοῦ, δέξαι τὸ πνεῦμά μου.’ 60 Θεὶς δὲ τὰ γόνατα, ἔκραξε φωνῇ μεγάλῃ, ‘Κύριε, ‘ μὴ στήσῃς αὐτοῖς τὴν ἁμαρτίαν ταύτην.’ Καὶ τοῦτο εἰπὼν ἐκοιμήθη. VIII. Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες [d]τε| διεσπάρησαν

[b] Alex. ἐγένεσθε. [c] Alex. διηνοιγμένους. [d] Alex. δὲ.

GENEVA—1557.

46 Who founde fauour before God, and desired that he myght fynde a tabernacle for the God of Iacob. 47 But Salomon buylt hym an house. 48 Howbeit, that moste hyest *God* dwelleth not in temples made with handes, as sayth the Prophete, 49 Heauen is my seat, and earth is my fotestole, what house wyl ye buylde for me, sayth the Lord? or what place is it that I should reste in? 50 Hathe not my hande made all these thynges?

51 Ye stiffenecked and of vncircumcised hartes and eares, ye haue alwayes resisted the holy Gost: as your fathers dyd *so* do ye. 52 Which of the Prophetes haue not your fathers persecuted? and they haue slayne them, which shewed before of the commyng of that Iust, whom ye haue now betrayed and murthered. 53 Which haue receaued the Lawe by the ordinance of Angels, and haue not kept it. 54 When they heard these thinges, their hartes brast for anger, and they gnasshed at him with their teeth. 55 But he being ful of the holy Gost, loked vp stedfastly with his eyes into heauen. and saw the glorie of God, and Iesus standing at the right hand of God. 56 And sayd, Behold, I se the heauens open, and the Sonne of man standing at the ryght hand of God. 57 Then they gaue a shoute with a loude voyce, and stopped their eares, and ranne vpon him all at once. 58 And cast him out of the citie, and stoned hym: and the wytnesses layd downe their clothes at a yonge mans fete named Saul. 59 And they stoned Steuen, who called on God, and sayd, Lord Iesus, receaue my sprite. 60 And he kneled downe, and cried with a loude voyce, Lord lay not this synne to their charge. And when he had thus spoken, he fel a slepe.

8. AND Saul consented to his death. and at that tyme, there was a great persecution agaynst the Congregation which *was* at Ierusalem, and they were all

RHEIMS—1582.

till in the daies of Dauid, 46 Vvho found grace before God, and desired that he might finde a tabernacle for the God of Iacob. 47 And Salomon built him a house. 48 But the Highest dvvelleth not in houses made by hand, as the prophet saith: 49 *Heauen is my seate: and the earth the foote-stole of my feete. Vvhat house vvil you build me, saith our Lord? or vvhat place is there of my resting?* 50 *Hath not my hand made al these things?*

51 You stiffe-necked and of vncircumcised hartes and eares, you alvvaies resist the holy Ghost: as your fathers, your selues also. 52 Vvhich of the prophets did not your fathers persecute? And they slevve them that foretold of the comming of the Iust one, of vvhom novv you haue been the betraiers and murderers: 53 vvho receiued the Lavv by the disposition of Angels, and haue not kept it.

54 And hearing these things they vvere cut in their hartes, and they gnashed vvith their teeth at him. 55 But he being ful of the holy Ghost, looking stedfastly vnto heauen, savv the glorie of God, and Iesvs standing on the right hand of God. 56 And he said, Behold I see the heauens opened, and the Sonne of man standing on the right hand of God. 57 And they crying out vvith a loude voice, stopped their eares, and vvith one accord ranne violently vpon him. 58 And casting him forth vvithout the citie, they stoned him: and the vvitnesses laid of their garments beside the feete of a yong man that vvas called Saul. 59 And they stoned Steuen inuocating, and saying: Lord Iesvs, receiue my spirit. 60 And falling on his knees, he cried vvith a loude voice, saying; Lord, lay not this sinne vnto them. And vvhen he had said this, he fel a sleepe. And Saul vvas consenting to his death.

8. AND the same day there vvas made a great persecution in the Church, vvhich vvas at Hierusalem, and al vvere dispersed

AUTHORISED—1611.

46 Who found fauour before God, and desired to find a Tabernacle for the God of Iacob. 47 But Solomon built him an house. 48 Howbeit the most high dwelleth not in temples made with hands, as saith the Prophet, 49 Heauen is my Throne, and earth is my footstoole: What house will yee build me, saith the Lord? Or what is the place of my rest? 50 Hath not my hand made all these things?

51 Ye stiffenecked and vncircumcised in heart, and eares, ye doe alwayes resist the holy Ghost: as yonr fathers did, *so* doe ye. 52 Which of the Prophets haue not your fathers persecuted? And they haue slaine them which shewed before of the comming of the Iust one, of whom ye haue bene now the betrayers and murderers: 53 Who haue receiued the Law by the disposition of Angels, and haue not kept it.

54 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. 55 But hee being full of the holy Ghost, looked vp stedfastly into heauen, and saw the glory of God, and Iesus standing on the right hand of God, 56 And said, Behold, I see the heauens opened, and the Sonne of man standing on the right hand of God. 57 Then they cried out with a loud voice, and stopped their eares, and ran vpon him with one accord, 58 And cast him out of the citie, and stoned him: and the witnesses layd downe their clothes at a yong mans feete, whose name was Saul. 59 And they stoned Steuen, calling *vpon God*, and saying, Lord Iesus receiue my spirit. 60 And he kneeled down, and cried with a loud voice, Lord lay not this sinne to their charge. And when he had said this, he fell asleepe.

8. AND Saul was consenting vnto his death. And at that time there was a great persecution against the Church which was at Hierusalem, and they were all scattered

κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν ἀποστόλων. [2] συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ ἐποιήσαντο κοπετὸν μέγαν ἐπ' αὐτῷ. [3] Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακήν.

[4] Οἱ μὲν οὖν διασπαρέντες διῆλθον, εὐαγγελιζόμενοι τὸν λόγον. [5] Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας, ἐκήρυσσεν αὐτοῖς τὸν Χριστόν. [6] προσεῖχόν [e]τε| οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει. [7] [f]πολλῶν| γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα, βοῶντα [g]φωνῇ μεγάλῃ| [h]ἐξήρχετο·| πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν. [8] [i]καὶ ἐγένετο| χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ. [9] Ἀνὴρ δέ τις ὀνόματι Σίμων προϋπῆρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας,

[e] Alex. δὲ. [f] Alex. πολλοὶ. [g] Rec. μεγάλῃ φωνῇ. [h] Alex. ἐξήρχοντο. [i] ἐγένετο δὲ. [k] Rec. = καλουμένη.

WICLIF—1380.

cuntreis of iudee and samarie, outakun the apostlis, [2] but good men birieden steuene: and maden greet mornynge on hym, [3] but saul greetli distrued the chirche and entrid bi housis, and drowe men and wymmen and bitoke hem in to prisoun, [4] and thei that weren scaterid: passiden forth prechynge the word of god. [5] And filip cam doun in to a citee of samarie, and prechid to hem crist, [6] and the puple ȝaf tente to thes thingis that weren seid of filip with o wille herynge and seynge the signes that he dide, [7] for many of hem that hadde vnclene spiritis crieden with a greet vois and wente out, and many sike in the palsi and crokid weren heelid, [8] therfor greet ioie was made in that citee. [9] But there was a man in that citee, whos name was Symount a wicche that hadde disceyued the folk of samarie, seiynge that hym silf was summe greet man, [10] whom alle herkeneden: fro the leest: to the moost and seiden, this is the vertu of god whiche is clepid greet, [11] and thei leueden him for long tyme he hadde maddid hem with his wicche craftis, [12] but whanne thei hadden bileued to filip that prechid of the kyngdom of god: men and wymmen weren baptised in the name of ihesus crist, [13] and thanne also Symounde hym silf bileued, ⁊ whanne he was baptised: he drowe to filip, and he say also that signes, and greet vertues weren don, he was astonyed and wondrid,

[14] but whanne the apostlis that weren at ierusalem hadden herd that samarie hadden resceyued the word of god thei senten to hem petir ⁊ ioon, [15] and whanne thei camen thei preieden for hem, that thei schulden resceyue the holi goost, [16] for he cam not ȝit in to ony of hem, but thei weren baptisid oonly in the name of the lord ihesus, [17] thanne thei leiden

outakun, *except*. hem, *them*. tente, *heed*. o, *one*. vertu, *power*. clepid, *called*. leueden, *regarded*. say, *saw*.

TYNDALE—1534.

scattered abroade thorowout the regions of Iury and Samaria, except the Apostles. [2] Then devout men dressed Steven, and made great lamentacion over him. [3] But Saul made havocke of the congregacion entrynge into every housse, and drewe out bothe man and woman, and thrust them into preson. [4] They that were scattered abroade, went every where preachyng the worde. [5] Then came Philip into a cite of Samaria and preached Christ vnto them. [6] And the people gave hede vnto those thinges which Philip spake, with one acorde, in that they hearde and sawe the miracles which he dyd. [7] For vnclene spretes cryinge with loude voyce, came out of many that were possessed of them. And manye taken with palsies, and many that halted, were healed [8] And ther was great ioye in that cite. [9] And ther was a certayne man called Simon, which before tyme in the same cite, vsed witche crafte and bewitched the people of Samarie, sayinge, that he was a man that coulde do greate thinges. [10] Whom they regarded, from the lest to the greatest, sayinge: this felow is the great power of God. [11] And him they set moche by, because of longe tyme with sorcery he had mocked them. [12] But assone as they beleved Philippes preachynge of the kyngdome of God and of the name of Iesu Christ, they were baptised bothe men and wemen. [13] Then Simon him selfe beleved also, and was baptised, and continued with Phillip, and wondered beholdynge the miracles and signes, which were shewed.

[14] When the Apostles which were at Ierusalem hearde saye that Samaria had receaved the worde of God: they sent vnto them, Peter and Iohn, [15] which when they were come, prayed for them, that they myght receave the holy goost [16] For as yet he was come on none of them: But they were baptised only in the name of Christ Iesu. [17] Then layde they their

CRANMER—1539.

scattered abrode thorowout the regyons of Iury and Samaria, except the Apostles. [2] But deuout men dressed Steuen, and made great lamentacyon ouer him. [3] As for Saul he made hauocke of the congregacyon, and entred into euery house, and drewe out bothe men and women, and thrust them into preson. [4] Therfore, they that were scattered abroade, went euery where preachynge the worde of God.

[5] Then came Philip into a cytye of Samaria, and preached Christ vnto them. [6] And the people gaue hede vnto those thinges which Philip spake, with one accorde, hearyng and seynge the myracles which he did. [7] For vncleane spretes cryinge wyth loude voyce, came out of many that were possessed of them. And many taken with palsyes, and many that halted, were healed. [8] And ther was greate ioye in the cytye. [9] But ther was a certayne man called Simon, which before tyme in the same cytie vsed witchecrafte, and bewitched the people of Samarye, sayinge that he was a man that coulde do greate thynges. [10] Whom they regarded, from the lest to the greatest, sayinge: this man is the power of God which is called great. [11] And him they set moche by, because that of longe tyme he had bewitched them with sorceries. [12] But assone as they gaue credence to Philippes preachinge of the kyngdome of God, and of the name of Iesu Christ, they were baptised both men and wemen. [13] Then Simon him selfe beleued also. And whan he was baptysed, he continued wyth Philip, and wondred, beholdinge the myracles and sygnes, which were shewed.

[14] When the Apostles which were at Ierusalem hearde saye, that Samaria had receaued the worde of God, they sent vnto them Peter, and Iohn. [15] Whych when they were come downe, prayed for them, that they myght receaue the holy goost. [16] For as yet he was come on none of them: but they were baptised onely in the name of Christ Iesu. [17] Then layde they their

λέγων εἶναί τινα ἑαυτὸν μέγαν· [10] ᾧ προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες, Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ [k]καλουμένη| μεγάλη. [11] Προσεῖχον δὲ αὐτῷ, διὰ τὸ ἱκανῷ χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτούς. [12] Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ [l]τὰ| περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος [m]Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. [13] ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ. θεωρῶν τε [n]δυνάμεις καὶ σημεῖα μεγάλα γινόμενα,| ἐξίστατο. [14] Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι, ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς [o]τὸν| Πέτρον καὶ Ἰωάννην· [15] οἵτινες καταβάντες προσηύξαντο περὶ αὐτῶν, ὅπως λάβωσι Πνεῦμα ἅγιον. [16] [p]οὔπω| γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκὸς, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. [17] τότε [q]ἐπετίθουν|

[l] Alex. = τὰ. [m] Rec. + τοῦ. [n] Rec. σημεῖα καὶ δυνάμεις μεγάλας γινομένας. [o] Alex. = τὸν. [p] Alex. οὐδέπω. [q] Alex. ἐπετίθεσαν.

GENEVA — 1557.

scattered abrode, through the regions of Iurie and Samaria, except the Apostles. [2] Then *certeyne* men fearing God, caried Steuen amongs them, *to be buried*, and made great lamentation ouer him. [3] But Saul made hauocke of the Congregation, and entred into euery house: and drewe out bothe men and women, and put them into prison. [4] Therfore they that were scattered abrode, went euery where preaching the worde *of God*. [5] Then came Philip into the citie Samaria, and preached Christ vnto them.

[6] And the people gaue hede vnto those thinges which Philip spake, with one accorde, hearing and seing the miracles which he dyd. [7] For vnclene sprites crying with a loud voyce, came out of many that were possessed *of them*. and many taken with palseys, and that halted, were healed. [8] And ther was great ioye in that citie. [9] And ther was a certayne man called Simon, which before tyme, in the same citie vsed witchecrafte and bewitched the people of Samarie, saying, that he was a man that could do great thinges: [10] Whom they regarded from the least to the greatest, saying, This felow is that great power of God. [11] And they set muche by hym, because that of longe tyme he had bewytched them with sorceries. [12] But assone as they beleued Philippes preaching of the kyngdome of God, and of the Name of Iesus Christ, they were baptized bothe men and women.

[13] Then Simon him selfe beleued also: and was baptized, and continued with Philip: and wondred, beholdyng the signes and miracles which were shewed. [14] Now when the Apostles which were at Ierusalem heard say, that Samaria had receaued the worde of God, they sent vnto them, Peter and Iohn. [15] Which when they were come doune, prayed for them, that they myght receaue the holy Gost. [16] (For as yet, he was come on none of them, but they were baptized only in the Name of our Lord Iesus.) [17] Then layd they their

RHEIMS — 1582.

through the countries of Ievvrie and Samaria, sauing the Apostles. [2] And deuout men tooke order for Steuens funeral, and made great mourning vpon him. [3] But Saul vvasted the Church: entring in from house to house, and dravving men and vvomen, deliuered them into prison.

[4] They therfore that vvere dispersed, passed through, euangelizing the vvord.

[5] And Philippe descending into the citie of Samaria, preached CHRIST vnto them. [6] And the multitudes vvere attent to those things vvhich vvere said of Philippe, vvith one accord hearing, and seing the signes that he did. [7] For many of them that had vncleane spirits, crying vvith a loud voice, vvent out. And many sicke of the palsey and lame vvere cured. [8] There vvas made therfore great ioy in that citie. [9] And a certaine man named Simon, vvho before had been in that citie a Magician, seducing the nation of Samaria, saying him self to be some great one: [10] vnto vvhom al harkened from the least to the greatest, saying, This man is the povver of God, that is called great. [11] And they vvere attent vpon him, because a long time he had bewitched them vvith his magical practises. [12] But vvhen they had beleeued Philippe euangelizing of the kingdom of God, and of the name of IESVS CHRIST, they vvere baptized, men and vvomen. [13] Then Simon also him self beleeued: and being baptized, he cleaued to Philippe. Seing also signes and very great miracles to be done, he vvas astonied vvith admiration.

[14] And vvhen the Apostles vvho vvere in Hierusalem, had heard that Samaria had receiued the vvord of God: they sent vnto them Peter and Iohn. [15] Vvho vvhen they vvere come, praied for them, that they might receiue the holy Ghost. [16] For he vvas not yet come vpon any of them, but they vvere only baptized in the name of our Lord IESVS. [17] Then did they

AUTHORISED — 1611.

abroad throughout the regions of Iudea and Samaria, except the Apostles. [2] And deuout men caried Steuen *to his buriall*, and made great lamentation ouer him. [3] As for Saul, hee made hauocke of the Church, entring into euery house, and hailing men and women, committed them to prison. [4] Therefore they that were scattered abroad, went euery where preaching the word. [5] Then Philip went downe to the citie of Samaria, and preached Christ vnto them. [6] And the people with one accord gaue heede vnto those things which Philip spake, hearing and seeing the miracles which he did. [7] For vncleane spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. [8] And there was great ioy in that citie. [9] But there was a certaine man called Simon, which before time in the same citie vsed sorcery, and bewitched the people of Samaria, giuing out that himselfe was some great one. [10] To whom they all gaue heed from the least to the greatest, saying, This man is the great power of God. [11] And to him they had regard, because that of long time he had bewitched them with sorceries. [12] But when they beleeued Philip preaching the things concerning the kingdome of God, and the Name of Jesus Christ, they were baptized, both men and women. [13] Then Simon himselfe beleeued also: and when hee was baptized, he continued with Philip, and wondered, beholding the miracles and signes which were done. [14] Now when the Apostles which were at Hierusalem, heard that Samaria had receiued the word of God, they sent vnto them Peter and Iohn.

[15] Who when they were come downe, praied for them that they might receiue the holy Ghost. [16] (For as yet he was fallen vpon none of them: only they were baptized in the Name of the Lord Iesus.) [17] Then laid they their hands on

τὰς χεῖρας ἐπ' αὐτοὺς, καὶ ἐλάμβανον Πνεῦμα ἅγιον. [18] [r]Ἰδὼν| δὲ ὁ Σίμων,
ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδοται τὸ Πνεῦμα τὸ ἅγιον,
προσήνεγκεν αὐτοῖς χρήματα, [19] λέγων, 'Δότε κἀμοὶ τὴν ἐξουσίαν ταύτην, ἵνα ᾧ
'ἐὰν ἐπιθῶ τὰς χεῖρας, λαμβάνῃ Πνεῦμα ἅγιον.' [20] Πέτρος δὲ εἶπε πρὸς αὐτὸν,
'Τὸ ἀργύριόν σου σύν σοι εἴη εἰς ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας
'διὰ χρημάτων κτᾶσθαι. [21] οὐκ ἔστι σοι μερὶς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ. ἡ
'γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα [s]ἐνώπιον| τοῦ Θεοῦ. [22] μετανόησον οὖν ἀπὸ τῆς
'κακίας σου ταύτης, καὶ δεήθητι τοῦ [t]Θεοῦ,| εἰ ἄρα ἀφεθήσεταί σοι ἡ ἐπίνοια
'τῆς καρδίας σου. [23] εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα.'
[24] Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε, 'Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὅπως
'μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε.' [25] Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες

[r] Rec. Θεασάμενος. [s] Alex. ἔναντι. [t] Alex. Κυρίου.

WICLIF—1380.

hondis on hem: and thei resceyueden the holi goost,

[18] ¶ whanne symounde hadde seyn, that the holi goost, was ȝouun bi leiynge on of hondis of the apostlis, and he proferid to hem money [19] and seide, ȝeue ȝe also to me this power that whom euer I schal ley on my hondis: that he resceyue the holi goost, [20] but petir seide to him, thi money be with thee in to perdicioun: for thou gessist the ȝifte of god schulden be hadde for money, [21] there is no part ne sort to the in this word, for thin herte is not riȝtful bifor god, [22] therfor do thou penaunce, for this wickidnesse of thee, and prey god, if parauenture this thouȝt of thin herte be forȝouun to thee, [23] for I se that thou art in the galle of bittirnesse: and in the boond of wickidnesse,

[24] and symount answeride: and seide, prey ȝe for me to the lord: that no thing of thes that ȝe han seide come on me, [25] and thei witnessiden and spaken the word of the lord: and ȝeden aȝen to ierusalem, and prechiden to many cuntreis of samaritans.

[26] And an aungel of the lord: spake to filip and seide, rise thou and go aȝens the south, to the wey that goith doun fro ierusalem in to gasa, this is desert, [27] and he roos and wente forth, and lo a man of ethiopie, a myȝti man seruaunt a gildynge of the queen of candace ethiopience, whiche was on alle hir richessis cam to worschip in ierusalem, [28] and he turned aȝen sittynge on his chare, and redynge Isaie the profete, [29] and the spirit seide to filip, nyȝ thou and ioyne thee to this chare, [30] and filip ranne to and herde hym redynge Isay the profete, ¶ he seide, gessist thou, where thou vndirstondist, what thingis thou redist? [31] ¶ he seide, hou mai I if no man schewe to me? and

ȝouun, *given*. ȝeue, *give*. ȝeden, *went*. aȝen, *again*. gildynge, *eunuch*. nyȝ, *draw nigh*.

TYNDALE—1534.

hondes on them, and they receaved the holy goost.

[18] When Simon sawe, that thorowe layinge on of the Apostles hondes on them, the holy goost was geven: he offered them money sayinge: [19] Geve me also this power, that on whom soever I put the hondes, he maye receave the holy goost. [20] Then sayde Peter vnto him: thy monye perysh with the, because thou wenest that the gifte of God maye be obteyned with money. [21] Thou hast nether parte nor felloushippe in this busines. For thy hert is not ryght in the syght of God. [22] Repent therfore of this thy wickednes, and praye God that the thought of thyne hert maye be forgeven the. [23] For I perceave that thou arte full of bitter gall, and wrapped in iniquite.

[24] Then answered Simon and sayde: Praye ye to the lorde for me that none of these thinges whiche ye have spoken, fall on me. [25] And they, when they had testified and preached the worde of the lorde, returned toward Ierusalem, and preached the gospell in many cities of the Samaritans.

[26] Then the angell of the lorde spake vnto Phillip sayinge: aryse and goo towardes mydde daye vnto the waye that goeth doune from Ierusalem vnto Gaza which is in the desert. [27] And he arose and went on. And beholde a man of Ethiopia which was a chamberlayne, and of grete auctorite with Candace quene of the Ethiopians, and had the rule of all her treasure, came to Ierusalem forto praye. [28] And as he returned home agayne sittynge in his charet, he rede Esay the prophet.

[29] Then the sprete sayde vnto Phillip: Goo neare and ioyne thy selfe to yonder charet. [30] And Philip ranne to him, and hearde him rede the prophet Esayas and sayde: Vnderstondest thou what thou redest? [31] And he sayd: how can I,

CRANMER—1539.

handes on them, and they receaued the holy goost.

[18] When Symon sawe, that thorowe layinge on of the Apostles handes, the holy goost was geuen, he offered them money, [19] sayinge: geue me also this power, that on whom soeuer I put the handes, he maye receaue the holy goost. [20] But Peter sayde vnto hym: thy money perysshe with the, because thou hast thought that the gyfte of God maye be obteyned with money. [21] Thou hast nether parte, nor fellowshyppe in thys busynes. For thy hert is not ryght in the syght of God. [22] Repent therfore of this thy wickednes, and praye God, that the thought of thyne hert maye be forgeuen the. [23] For I perceaue that thou arte full of bytter gall, and wrapped in iniquite.

[24] Then answered Symon and sayd: praye ye to the Lorde for me, that none of these thynges whych ye haue spoken, fall on me. [25] And they when they had testyfyed and preached the worde of God, returned toward Ierusalem, and preached the gospell in many cytyes of the Samaritans.

[26] The Angel of the Lorde spake vnto Philip, sayinge: aryse, and go toward the south, vnto the waye that goeth downe from Ierusalem vnto the cyte of Gaza, which is in the desert. [27] And he arose, and went on. And beholde: a man of Ethiopia (a chamberlayne, and of greate auctoryte wyth Candace quene of the Ethiophians, and had the rule of all her treasure) came to Ierusalem for to worshyppe. [28] And as he returned home agayne syttynge in hys charet, he red Esay the Prophete.

[29] Then the sprete sayde vnto Philip: go neare, and ioyne thy selfe to yonder charet. [30] And Philip ranne to hym, and heard him reade the Prophet Esay, and sayde: Understandest thou what thou readest? [31] And he sayde: how can I,

τὸν λόγον τοῦ Κυρίου, ὑπέστρεψαν εἰς [u]*Ἰερουσαλὴμ,| πολλάς τε κώμας τῶν Σαμαρειτῶν* [v]*εὐηγγελίσαντο.|*

[26] *Ἄγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων, 'Ἀνάστηθι καὶ πορεύου 'κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἰερουσαλὴμ εἰς Γάζαν·' αὕτη ἐστὶν ἔρημος.* [27] *καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης* [w]*τῆς| βασιλίσσης Αἰθιόπων, ὅς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς Ἰερουσαλὴμ,* [28] *ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαΐαν.* [29] *εἶπε δὲ τὸ Πνεῦμα τῷ Φιλίππῳ, 'Πρόσελθε καὶ κολλήθητι τῷ ἅρματι τούτῳ.'* [30] *Προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἡσαΐαν, καὶ εἶπεν, 'Ἆρά γε γινώσκεις ἃ ἀναγινώσκεις;'* [31] *Ὁ δὲ εἶπε, 'Πῶς γὰρ ἂν δυναίμην ἐὰν μή*

[u] Alex. Ἱεροσόλυμα. [v] Alex. εὐηγγελίζοντο. [w] Alex. = τῆς.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
handes on them, and they receaued the holy Gost. [18] When Simon sawe, that through laying on of the Apostles handes, the holy Gost was geuen, he offered them money. [19] Saying, Geue me also this power, that on whomsoeuer I put the handes, he may receaue the holy Gost.	impose their handes vpon them, and they receiued the holy Ghost. [18] And vvhen Simon had seen that by the imposition of the hand of the Apostles, the holy Ghost vvas giuen, he offered them money, [19] saying, Giue me also this povver, that on vvhomsoeuer I impose my handes, he may receiue the holy Ghost.	them, and they receiued the holy Ghost. [18] And when Simon sawe that through laying on of the Apostles hands, the holy Ghost was giuen, hee offered them money, [19] Saying, Giue me also this power, that on whomsoeuer I lay handes, hee may receiue the holy Ghost.
[20] Then sayd Peter vnto hym, Thy money perishe with thee, because thou wenest that the gift of God may be obteined with money. [21] Thou hast nether part nor fellowshyp in this busynes: for thy hart is not right in the sight of God. [22] Repent therfore of this thy wickednes, and pray God, that if it be possible the thoght of thyne hart may be forgeuen thee. [23] For I perceaue that thou art in the gall of bitternes, in the bonde of iniquite. [24] Then answered Simon, and sayd, Pray ye to the Lord for me that none *of these thinges* which ye haue spoken, fall on me. [25] And they when they had testified and preached the worde of the Lord, returned toward Ierusalem, and preached the Gospel in many townes of the Samaritans.	[20] But Peter said to him, Thy money be vvith thee vnto perdition: because thou hast thought that the gift of God is purchased vvith money. [21] Thou hast no part, nor lot in this vvord. For thy hart is not right before God. [22] Doe penance therfore from this thy vvickednesse: and pray to God, if perhaps this cogitation of thy hart may be remitted thee. [23] For I see thou art in the gall of bitternes and the obligation of iniquitie. [24] And Simon ansvvering said, Pray you for me to our Lord, that nothing come vpon me of these things vvhich you haue said. [25] And they in deede hauing testified and spoken the vvord of our Lord, returned to Hierusalem, and euangelized to many countries of the Samaritans.	[20] But Peter said vnto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. [21] Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. [22] Repent therefore of this thy wickednesse, and pray God, if perhaps the thought of thine heart may be forgiuen thee. [23] For I perceiue that thou art in the gall of bitternesse, and in the bond of iniquity. [24] Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which yee haue spoken, come vpon me. [25] And they, when they had testified and preached the word of the Lord, returned to Hierusalem, and preached the Gospel in many villages of the Samaritanes.
[26] Then the Angel of the Lord spake vnto Philip, saying, Aryse and go towarde the south vnto the way that goeth doune from Ierusalem vnto Gaza, which is leaft waste. [27] And he arose and went on: and beholde a certeyne Eunuche of Ethiopia Candaces the Quene of the Ethiopians chief Gouuerner, who had the rule of all her threasure, came to Ierusalem for to worshyp. [28] And as he returned home agayne syttyng in his charet, he read Esai the Prophete. [29] Then the Sprite sayd vnto Philip, Go neare and ioyne thy selfe to yonder charet.	[26] And an Angel of our Lord spake to Philippe, saying: Arise, and goe tovvard the South, to the vvay that goeth dovvne from Hierusalem into Gaza: this is desert. [27] And rising he vvent. And behold, a man of Æthiopia, an eunuch, of great authoritie vnder Candáce the Queene of the Æthiopians, vvho vvas ouer al her treasures, vvas come to Hierusalem to adore: [28] and he vvas returning and sitting vpon his chariot, and reading Esay the prophet. [29] And the Spirit said to Philippe, Goe neere, and ioyne thy self to this same chariot. [30] And Philippe running thervnto, heard him reading Esay the prophet, and he said: Trovvest thou that thou vnderstandest the things vvhich thou readest? [31] Vvho said, And hovv can I,	[26] And the Angel of the Lord spake vnto Philip, saying, Arise, and goe toward the South, vnto the way that goeth downe from Hierusalem vnto Gaza, which is desert. [27] And he arose, and went: and behold, a man of Ethiopia, an Eunuch of great authority vnder Candace queene of the Ethiopians, who had the charge of all her treasure, and had come to Hierusalem for to worship, [28] Was returning, and sitting in his charet, read Esaias the Prophet. [29] Then the Spirit said vnto Philip, Go neere, & ioyne thy selfe to this charet.
[30] And Philip ranne thether, and heard him read the Prophet Esaie, and sayd, But vnderstandest thou what thou readest? [31] And he sayd, How can I, except I had		[30] And Philip ran thither to him, and heard him reade the Prophet Esaias, and said, Understandest thou what thou readest? [31] And he said, How can I, except

'τις ὁδηγήσῃ με;' Παρεκάλεσέ τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. [32] *ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν, ἦν αὕτη, "Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, "καὶ ὡς ἀμνὸς ἐναντίον τοῦ [x] κείροντος| αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ "στόμα αὐτοῦ.* [33] *ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη, τὴν δὲ γενεὰν "αὐτοῦ τίς διηγήσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ."* [34] *Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπε, 'Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; 'περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τινός;'* [35] *Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης, εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν.* [36] *ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδὸν, ἦλθον ἐπί τι ὕδωρ· καὶ φησιν ὁ εὐνοῦχος. 'Ἰδοὺ ὕδωρ· 'τί κωλύει με βαπτισθῆναι;'* [y] [38] *Καὶ ἐκέλευσε στῆναι τὸ ἅρμα· καὶ κατέβησαν*

[x] Alex. *κείραντος.*

[y] Rec. + 37. Εἶπε δὲ ὁ Φίλιππος, Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν.'

WICLIF—1380.

he preied filip: that he schulde come up, and sitte with hym, [32] and the place of the scripture that he redde was this, as a scheep he was ledde to sleynge, ȝ as a lombe bifor a man that schere hym is doumbe with out vois: so he opened not his mouth, [33] in mekenesse his dome was takun up, who schal telle out the generacioun of him? for his liif schal be takun awey fro the erthe, [34] and the gildynge answerid to filip: and seide, I biseche thee: of what profete seith he this thing, of hym silf: ether of ony other?

[35] and filip opened his mouth, and bigan at this scripture: and prechid to hym ihesus, [36] and the while thei wenten bi the weye: thei camen to a watir and the gildynge seide lo watir, who forbedith me to be baptisid? [37] and filip seide, if thou bileuest of alle the herte, it is leeful, and he answerid and seide, I bileue that ihesus crist is the sone of god, [38] ȝ he comaundid the chare to stonde stille, and thei wenten doun bothe in to the watir, filip and the gildynge: and filip baptisid hym, [39] and whanne thei weren come up of the watir, the spirit of the lord rauyschid filip, and the gildynge say hym no more, [and he wente ioyinge bi his weye.] [40] and filip was founden in aȝotis, and he passid forth and prechid to alle citees: til he cam to cesarie.

9. BUT saule ȝit a blower of manassis, and of betingis aȝens the disciplis of the lord: cam to the prince of preestis, [2] and axed of hym letters in to damask to the synagogis, that if he found ony men and wymmen of this liif: he schulde lede hem bounden to ierusalem, [3] and whanne he made his iourney: it bifelde that he cam nyȝ to damask, and sudeynli a liȝt from heuene schoon aboute hym, [4] and he fille

dome *judgment*. gildynge, *eunuch*. leeful, *lawful*. ȝit, *yet*. manassis, *menaces*. aȝens, *against*. nyȝ, *nigh*.

TYNDALE—1534.

except I had a gyde? And he desyred Philip that he wold come vp and sit with him. [32] The tenoure of the scripture which he redde, was this. He was ledde as a shepe to be slayne: and lyke a lambe domme before his sherer, so opened he not his mouth. [33] Because of his humblenes, he was not estemed: who shall declare his generacion? for his lyfe is taken from the erthe. [34] The chamberlayne answered Philip and sayde: I praye the, of whom speaketh the Prophet this? of him selfe, or of some other man?

[35] And Philip opened his mouth, and beganne at the same scripture, and preached vnto him Iesus. [36] And as they went on their waye, they came vnto a certayne water, and the chamberlayne sayde: Se here is water, what shall let me to be baptised? [37] Philip sayde vnto him: Yf thou beleve with all thyne hert, thou mayst. He answered and sayde: I beleve that Iesus Christe is the sonne of God. [38] And he commaunded the charet to stonde still. And they went doune bothe into the water: bothe Philip and also the chamberlayne, and he baptised him. [39] And assone as they were come out of the water, the sprete of the lorde caught awaye Philip, that the chamberlayne sawe him no moore. And he went on his waye reioysinge: [40] but Philip was founde at Azotus. And he walked thorow out the countre preachynge in their cities, tyll he came to Cesarea.

9. AND Saul yet brethynge oute threatynges and slaughter agaynst the disciples of the lorde, went vnto the hye preste, [2] and desyred of him letters to Damasco, to the synagoges: that yf he founde eny of this waye, whether they were men or wemen, he myght bringe them bounde vnto Ierusalem. [3] But as he went on his iorney, it fortuned that he drue nye to Damasco, and sodenly ther shyned rounde about him a lyght from heven. [4] And he fell to the erth,

CRANMER—1539.

except I had a gyde? And he desyred Philip, that he wold come vp, and syt with hym. [32] The tenoure of the scripture whych he red, was this: He was led as a shepe to be slayne: and lyke a lambe domme before hys shearer, so opened he not his mouth. [33] Because of his humblenes, he was not estemed. But who shal declare his generacyon? for his lyfe is taken from the erth. [34] The chamberlayne answered Philip, and sayde: I praye the, of whom speaketh the Prophet thys? of hym selfe, or of some other man?

[35] Philip opened his mouth, and beganne at the same scrypture, and preached vnto hym Iesus. [36] And as they went on their waye, they came vnto a certayne water, and the chamberlayne sayde: Se, here is water what doth let me to be baptysed? [37] Philip sayde vnto hym: If thou beleue wyth all thyne hert, thou mayst. And he answered and sayde, I beleue, that Iesus Chryst is the sonne of God. [38] And he commaunded the charet to stande styll. And they went downe both into the water: bothe Philip and also the chamberlayne, and he baptysed hym. [39] And assone as they were come out of the water, the sprete of the Lorde caught awaye Philip, and the chamberlayne sawe hym nomoore. And he went on hys waye reioysinge. [40] but Philip was founde at Azotus. And he walked thorowout the countre, preachynge in all the cities, tyll he came to Cesarea.

9. AND Saul yet brethynge out threatnynges and slaughter agaynst the disciples of the Lorde, went vnto the hye preste, [2] and desyred of hym lettres, to cary to Damasco, to the synagoges: that yf he founde eny of thys waye (whether they were men or wemen) he myght bringe them bounde vnto Ierusalem. [3] And when he iorneyed, it fortuned that as he was come nye to Damasco, sodenly their shyned round about hym a lyght from heauen, [4] and he fell to the earth, and

ἀμφότεροι εἰς τὸ ὕδωρ, ὅ τε Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτόν. [39] ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, Πνεῦμα Κυρίου ἥρπασε τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. [40] Φίλιππος δὲ εὑρέθη εἰς Ἄζωτον· καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

IX. Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ Κυρίου, προσελθὼν τῷ ἀρχιερεῖ, [2] ᾐτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως ἐάν τινας εὕρῃ τῆς ὁδοῦ ὄντας ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἰερουσαλήμ. [3] ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ, καὶ ἐξαίφνης περιήστραψεν αὐτὸν φῶς [z] ἀπὸ| τοῦ οὐρανοῦ· [4] καὶ

Ἀποκριθεὶς δὲ εἶπε, 'Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.' [z] Alex. ἐκ.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
a gyde? And he desired Philip, that he wolde come vp and sit with him. [32] The place of the Scripture which he read was this, He was led as a shepe to be slayne: and like a lambe domme before his shearer, so opened he not his mouth. [33] In his humilitie his iugement hath bene exalted. But who shal declare his generation? for his life is taken from the earthe. [34] Then the Eunuche answered Philip and sayd, I pray thee of whom speaketh the Prophet this? of him selfe, or of some other man?	vnlesse some man shevv me? and he desired Philippe that he vvould come vp and sit vvith him. [32] And the place of the scripture vvhich he did reade, vvas this: *As a sheepe to slaughter vvas he led: and as a lambe before his shearer, vvithout voice, so did he not open his mouth.* [33] *In humilitie his iudgement vvas taken avvay. His generation vvho shal declare, for from the earth shal his life be taken?* [34] And the eunuch ansvvering Philip, said, I beseeche thee, of vvhom doth the Prophet speake this? of him self, or of some other? [35] And Philip opening his mouth, and beginning from this scripture, euangelized vnto him IESVS. [36] And as they vvent by the vvay, they came to a certaine vvater: and the eunuch said, Lo vvater, vvho doth let me to be baptized? [37] And Philip said, If thou beleeue vvith al thy hart, thou maiest. And he ansvvering said, I beleeue that IESVS CHRIST is the sonne of God. [38] And he commaunded the chariot to stay: and both vvent dovvne into the vvater, Philip and the Eunuch, and he baptized him. [39] And when they vvere come vp out of the vvater, the Spirit of our Lord tooke avvay Philip, and the eunuch savv him no more. And he vvent on his vvay reioycing. [40] But Philip vvas found in Azótus, and passing through, he euangelized to al the cities, til he came to Cæsaréa.	some man should guide me? And he desired Philip, that hee would come vp, and sit with him. [32] The place of the Scripture, which hee read, was this, Hee was led as a sheepe to the slaughter, and like a Lambe dumbe before the shearer, so opened he not his mouth: [33] In his humiliation, his Iudgement was taken away: and who shall declare his generation? For his life is taken from the earth. [34] And the Eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this? of himselfe, or of some other man? [35] Then Philip opened his mouth, and began at the same Scripture, and preached vnto him Iesus. [36] And as they went on their way, they came vnto a certaine water: and the Eunuch said, See, heere is water, what doeth hinder me to be baptized? [37] And Philip said, If thou beleeuest with all thine heart, thou mayest. And he answered, and said, I beleeue that Iesus Christ is the Sonne of God. [38] And he commanded the charet to stand still: and they went downe both into the water, both Philip, and the Eunuch, and he baptized him. [39] And when they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: and hee went on his way reioycing. [40] But Philip was found at Azotus: and passing thorow he preached in all the cities, till he came to Cesarea.
[35] Then Philip opened his mouth, and began at the same Scripture, and preached vnto him Iesus. [36] And as they went on their way, they came vnto a certayne water, and the Eunuche sayd, Se, *here is* water, what doth let me to be baptized? [37] And Philip sayd vnto him, If thou beleuest with all thyne heart, thou mayst. And he answered and sayd, I beleue that Iesus Christe is the Sonne of God. [38] Then he commanded the charet to stand styl: and they went doune bothe into the water, bothe Philip and also the Eunuche, and he baptized him. [39] And assone as they were come out of the water the Spirit of the Lord caught away Philip, that the Eunuche sawe him no more, and he went on his way reioysing. [40] But Philip was founde at Azotus: and he walked through out the countre, preaching in their cities, tyl he came to Cesarea.		
9. AND Saul yet breathing out threatninges and slaughter agaynst the disciples of the Lord, went vnto the hye Priest, [2] And desired of him letters to Damascus to the Synagoges: that if he founde any of thys way (whether they were men or women) he myght bring them bounde vnto Ierusalem. [3] Now as he iorneyed, it fortuned that as he was come nye to Damascus, sodenly ther shyned rounde about him a lyght from heauen. [4] And he fel to	9. AND Saul as yet breathing forth threatenings and slaughter against the disciples of our Lord, came to the high priest, [2] and asked letters of him vnto Damascus to the synagogs, that if he had found any men and vvomen of this vvay, he might bring them bound vnto Hierusalem. [3] And as he vvent on his iourney, it chaunced that he drevv nigh to Damascus: and sodenly a light from heauen shined round about him. [4] And falling on	9. AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went vnto the high Priest, [2] And desired of him letters to Damascus, to the Synagogues, that if he found any of this way, whether they were men or women, he might bring them bound vnto Hierusalem. [3] And as he iourneied he came neere Damascus, and suddenly there shined round about him a light from heauen. [4] And he fell to the

πεσὼν ἐπὶ τὴν γῆν, ἤκουσε φωνὴν λέγουσαν αὐτῷ, 'Σαοὺλ, Σαοὺλ, τί με διώκεις;' 5 Εἶπε δὲ, 'Τίς εἶ, Κύριε;' Ὁ δὲ [a]Κύριος εἶπεν,| 'Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις. '[b] 6 [c]Ἀλλὰ| ἀνάστηθι καὶ εἴσελθε εἰς τὴν πόλιν, καὶ λαληθήσεταί σοι [d]τί| σε δεῖ 'ποιεῖν.' 7 Οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἱστήκεισαν [e]ἐννεοὶ,| ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες. 8 ἠγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀνεῳγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ, οὐδένα ἔβλεπε, χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν. 9 καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν. 10 Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, καὶ εἶπε πρὸς αὐτὸν [f]ὁ Κύριος ἐν ὁράματι,| 'Ἀνανία.' Ὁ δὲ εἶπεν, 'Ἰδοὺ ἐγὼ, Κύριε.' 11 Ὁ δὲ Κύριος πρὸς αὐτὸν, 'Ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθείαν, καὶ ζήτησον ἐν

[a] Alex. = Κύριος εἶπεν. [b] Rec. + σκληρόν σοι πρὸς κέντρα λακτίζειν.' 6. Τρέμων τε καὶ θαμβῶν εἶπε, 'Κύριε, τί με θέλεις ποιῆσαι;' καὶ ὁ Κύριος πρὸς αὐτόν.

WICLIF — 1380.

to thee eerthe, and herde a vois seiynge to hym/ saul saul what pursuest thou me? 5 and he seide/ who art thou lord? ¶ he seide/ I am ihesus of naȝareth: whom thou pursuest/ it is hard to thee: to kike aȝens the pricke/ 6 and he tremblid and wondrid and seide/ lord what wolt thou that I do? and the lord seide to hym/ rise up and entre in the citee and it schal be seide to thee/ what it bihoueth thee to do/

7 and tho men that wenten with hym: stoden astonyed/ for thei herden a vois but thei syen no man/ 8 and saul roos fro the erthe, and whanne his iȝen weren opened he say no thing/ and thei drowen hym bi the hondis, and ledden hym in to damask/ 9 and he was thre dayes not seynge: and he eete not nether dranke/ 10 and a disciple ananye bi name/ was at damask/ and the lord seide to hym in a visioun/ anany/ and he seide/ lo I lord/ 11 and the lord seide to hym/ rise thou and go in to a street that is clepid rectus and seke in the hous of iudas saul bi name of tarse/ for lo he preieth/ 12 and he say a man anany bi name entrynge and leiynge on hym hondis that he resceyue siȝt.

13 and anany answerid/ lord I haue herde of many of this man, hou greet yuels he dide to thi seyntis in ierusalem/ 14 and this hath power of the princis of preestis to binde alle men that clepen thi name to help/ 15 ¶ the lord seide to him/ go thou for this is to me a vessel of chesynge/ that he bere my name bifor hethen men and kyngis/ and to for the sones of israel/ 16 for I schal schewe to hym hou greet thingis it bihoueth him to suffre for my name/ 17 and anany wente and entride in to the hous/ and leide on hym hise hondis and seide/ saule brother the lord ihesus sente me that apperid to the in the wey

aȝens, *against*. iȝen, *eyes*. clepid, *called*. yuels, *evils*. chesynge, *choosing*.

TYNDALE — 1534.

and hearde a voyce sayinge to him: Saul/ Saul/ why persecutest thou me? 5 And he sayde/ what arte thou lorde? And the lorde sayd/ I am Iesus whom thou persecutest/ it shalbe harde for the to kycke agaynst the pricke. 6 And he bothe tremblynge and astonyed sayde: Lorde what wilt thou have me to do? And the Lorde sayde vnto him: aryse and goo into the cite/ and it shalbe tolde the what thou shalt do.

7 The men which iornayed with him/ stode amased/ for they herde a voyce/ but sawe no man. 8 And Saul arose from the erth/ and opened his eyes/ but sawe no man. Then ledde they him by the honde/ and brought him into Damasco. 9 And he was .iii. dayes with out syght/ and nether ate nor dranke. 10 And ther was a certayne disciple at Damasco named Ananias/ and to him sayde the lorde in a vision: Ananias. And he sayde: beholde I am here lorde. 11 And the lorde sayde to him: aryse and goo into the strete which is called strayght/ and seke in the housse of Iudas/ after one called Saul of Tharsus. For beholde he prayeth/ 12 and hath sene in a vision a man named Ananias comynge in to him/ and puttynge his hondes on him/ that he myght receave his syght.

13 Then Ananias answered: Lorde I have hearde by many of this man/ how moche evell he hath done to thy sainctes at Ierusalem/ 14 and here he hath auctorite of the hye prestes to bynde all that call on thy name. 15 The lorde sayde vnto him: Goo thy wayes: for he is a chosen vessell vnto me/ to beare my name before the gentyls and kynges/ and the chyldren of Israel. 16 For I will shewe him how great thinges he must suffre for my names sake.

17 Ananias went his waye and entryd into the housse and put his hondes on him and sayde: brother Saul/ the lorde that apperyd vnto the in the waye as thou camst/ hath sent me/ that thou

CRANMER — 1539.

heard a voyce, saying to him: Saul, Saul, why persecutest thou me? 5 And he sayde: what art thou Lorde? And the Lorde sayd: I am Iesus, whom thou persecutest. It is harde for the to kycke agaynst the pryckes. 6 And he bothe tremblinge and astonyed, sayde: Lord, what wilt thou haue me to do? And the Lorde sayd vnto hym: aryse, and go into the cytye, and it shalbe tolde the, what thou must do.

7 The men whych iorneyed wyth hym, stode amased, hearyng a voyce, but seinge no man. 8 And Saul arose from the earth, and when he opened his eyes, he sawe no man. But they led hym by the hande, and brought hym into Damasco. 9 And he was thre dayes without syght, and nether dyd eate nor dryncke. 10 And ther was a certayne dyscyple at Damasco, named Ananias, and to hym sayde the Lorde in a visyon: Ananias? And he sayde, beholde, I am here Lord. 11 And the Lorde sayd vnto hym: aryse, and go into the strete (which is called strayght) and seke in the house of Iudas, after one called Saul of Tharsus. For beholde, he prayeth, 12 and hath sene in a visyon a man named Ananias comynge into hym, and puttynge his handes on hym, that he myght receaue his syght.

13 Then Ananias answered: Lorde, I haue heard by many of this man how moch euyll he hath done to thy sainctes at Ierusalem: 14 and here he hath auctoryte of the hye Prestes, to bynde all that call on thy name. 15 The Lord sayd vnto hym: go thy waye, for he is a chosen vessell vnto me, to beare my name before the Gentyles, and kynges, and the chyldren of Israel. 16 For I will shewe him, how great thynges he must suffre for my names sake.

17 And Ananias went his waye, and entred into the house, and put his handes on hym, and sayde: brother Saul, the Lorde that apperyd vnto the in the waye as thou camest, hath sent me, that thou

‘ οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι, Ταρσέα. ἰδοὺ γὰρ προσεύχεται, [12] καὶ εἶδεν ἐν
‘ ὁράματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ [g] χεῖρα,| ὅπως
‘ ἀναβλέψῃ.’ [13] Ἀπεκρίθη δὲ [h] Ἀνανίας, ‘ Κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ
‘ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου ἐν Ἰερουσαλήμ· [14] καὶ ὧδε ἔχει
‘ ἐξουσίαν παρὰ τῶν ἀρχιερέων, δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου.’
[15] Εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος, ‘ Πορεύου, ὅτι σκεῦος ἐκλογῆς μοι ἐστὶν οὗτος, τοῦ
‘ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν [i] καὶ βασιλέων, υἱῶν τε Ἰσραήλ. [16] ἐγὼ
‘ γὰρ ὑποδείξω αὐτῷ, ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν.’ [17] Ἀπῆλθε δὲ
Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ᾽ αὐτὸν τὰς χεῖρας εἶπε,
‘ Σαοὺλ ἀδελφὲ, ὁ Κύριος ἀπέσταλκέ με, Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ᾗ ἤρχου,

[c] Rec. = Ἀλλὰ. [d] Alex. ὅ τι. [e] Alex. ἔνεστι. [f] Alex. ἐν ὁράματι ὁ Κύριος. [g] Alex. τὰς χεῖρας. [h] Rec. + ὁ. [i] Alex. + τε.

GENEVA — 1557.

the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me? [5] And he sayd, Who art thou Lord? And the Lord sayd, I am Iesus whom thou persecutest, it is hard for thee to kycke against prickes. [6] He *then* bothe trembling and astonyed, sayd, Lord what wilt thou haue me to do? and the Lord sayd vnto him, Arise and go into the citie, and it shalbe tolde thee what thou shalt do.

[7] The men which iorneyed with him, stode amased, hearing *his* voyce: but seing no man. [8] And Saul arose from the grounde, and opened his eyes, but sawe no man. Then led they him by the hand, and broght him into Damascus. [9] Wher he was thre dayes with out sight, and nether ate nor drancke. [10] And ther was a certaine disciple at Damascus named Ananias, and to him sayd the Lord in a vision, Ananias. And he sayd, Beholde, *I am here* Lord. [11] Then the Lord sayd vnto him, Arise, and go into the strete which is called Strayght and seke in the house of Iudas after one called Saul of Tarsus: for beholde he prayeth. [12] And he sawe in a vision a man named Ananias coming into him, and putting his handes on him, that he myght receaue his syght. [13] Then Ananias answered, Lord, I haue heard by many of this man, how muche euyl he hath done to thy sainctes at Ierusalem.

[14] Moreouer here he hath auctorite of the hye Priestes, to bynde all that call on thy Name. [15] The Lord sayd vnto him, Go thy wayes: for he is a chosen vessel vnto me, to beare my Name before the Gentiles, and kynges, and the children of Israel. [16] For I wil shewe hym, how many thynges he must suffre for my Names sake. [17] Then Ananias went his way, and entred into that house, and put his handes on him, and sayd, Brother Saul, the Lord hath sent me (Iesus *I meane* that appeared vnto thee in the way as thou camest) that

RHEIMS. — 1582.

the ground, he heard a voice saying to him, Saul, Saul vvhy persecutest thou me? [5] Vvho said, Vvho art thou Lord? And he, I am IESVS vvhom thou doest persecute. it is hard for thee to kicke against the pricke. [6] And trembling and being astonied he said, Lord, vvhat vvilt thou haue me to doe? And our Lord to him, Arise, and goe into the citie, and it shal be told thee vvhat thou must doe. [7] But the men that vvent in companie vvith him, stood amased, hearing the voice, but seeing no man. [8] And Saul rose vp from the ground, and his eies being opened, he savv nothing. And they dravving him by the handes, brought him into Damascus. [9] And he vvas three daies not seeing, and he did neither eate nor drinke.

[10] And there vvas a certaine disciple at Damascus, named Ananias: and our Lord said to him in a vision, Ananias. But he said, Loe, here I am Lord. [11] And our Lord to him, Arise, and goe into the streate that is called Straight: and seeke in the house of Iudas, one named Saul of Tarsus. for behold he prayeth. ([12] And he savv a man named Ananias, comming in and imposing handes vpon him for to receiue his sight.) [13] But Ananias answered, Lord, I haue heard by many of this man, hovv much euil he hath done to thy sainctes in Hierusalem: [14] and here he hath authoritie from the cheefe priests to binde all that inuocate thy name. [15] And our Lord said to him, Goe, for a vessel of election is this man vnto me, to carie my name before the Gentiles, and kinges, and the children of Israël. [16] For I vvil shevv him hovv great things he must suffer for my name.

[17] And Ananias vvent, and entred into the house: and imposing handes vpon him, he said, Brother Saul, our Lord IESVS hath sent me, he that appeared to thee in the vvay that thou camest: that thou

AUTHORISED — 1611.

earth, and heard a voyce saying vnto him, Saul, Saul, why persecutest thou me? [5] And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: It is hard for thee to kicke against the prickes. [6] And he trembling and astonished, said, Lord, what wilt thou haue mee to doe? And the Lord said vnto him, Arise, and goe into the citie, and it shall be tolde thee what thou must doe. [7] And the men which iourneyed with him, stood speechlesse, hearing a voyce, but seeing no man. [8] And Saul arose from the earth, and when his eies were opened, he saw no man: but they led him by the hand, and brought him into Damascus. [9] And he was three dayes without sight, and neither did eate nor drinke.

[10] And there was a certaine disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord. [11] And the Lord saide vnto him, Arise, and goe into the street which is called Straight, and inquire in the house of Iudas, for one called Saul of Tarsus: for behold, he prayeth, [12] And hath seene in a vision a man named Ananias, comming in, and putting his hand on him, that he might receiue his sight. [13] Then Ananias answered, Lord, I haue heard by many of this man, how much euill hee hath done to thy Saints at Hierusalem: [14] And here he hath authority from the chiefe Priestes, to binde all that call on thy Name. [15] But the Lord said vnto him, Goe thy way: for he is a chosen vessell vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel. [16] For I will shew him how great things hee must suffer for my Names sake

[17] And Ananias went his way, and entred into the house, and putting his hands on him, saide, Brother Saul, the Lord (euen Iesus that appeared vnto thee in the way as thou camest) hath sent mee, that thou

'ὅπως ἀναβλέψῃς καὶ πλησθῇς Πνεύματος ἁγίου.' [18] Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ λεπίδες, ἀνέβλεψέ τε [k]παραχρῆμα,| καὶ ἀναστὰς ἐβαπτίσθη. [19] καί λαβὼν τροφὴν ἐνίσχυσεν. Ἐγένετο δὲ [l]μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς· [20] καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν [m]Ἰησοῦν,| ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ. [21] ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον, 'Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἰερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, 'καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς;' [22] Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο, καὶ συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός. [23] Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναὶ, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν· [24] ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. [n]παρετήρουν| [o]τε| τὰς πύλας ἡμέρας τε καὶ νυκτὸς, ὅπως αὐτὸν

[k] Alex. = παραχρῆμα. [l] Rec. + ὁ Σαῦλος. [m] Rec. Χριστὸν. [n] Alex. παρετηροῦντο. [o] Alex. δὲ καί. [p] Alex. οἱ μαθηταὶ αὐτοῦ νυκτὸς διὰ τοῦ τείχους καθῆκαν αὐτόν. [q] Rec. + ὁ Σαῦλος.

WICLIF—1380.

in whiche thou camest: that thou se, and be fulfillid with the holi goost, [18] ȝ anoon as the scalis felden fro his iȝen he resceyued siȝt, and he roos and was baptisid, [19] and whanne he hadde take mete he was counfortid

and he was bi summe dayes with the disciplis that werun at damask, [20] and anoon he entride in to the synagogis, and prechid the lord ihesus, for this is the sone of god, [21] and alle men that herden hym wondriden: and seiden where this is not he that inpungned in ierusalem hem that clepiden to help this name? and hidir he cam for this thing, that he schulde lede hem bounden to the princis of preest, [22] but saul myche the more wexed strong: and counfoundide the iewis, that dwelleden at damask, and afermed that this is crist, [23] and whanne many dayes weren fillid: iewis maden a counceil that thei schulden sle hym, and the aspies of hem, werun made knowun to Saul, [24] and thei kepten the ȝatis day and nyȝt, that thei schulden sle hym, [25] but his disciplis token hym bi nyȝt, and delyuerden hym, and leten hym doun in a lepe bi the walle,

[26] and whanne he cam in to ierusalem, he asaied to ioyne hym to the disciplis, and alle dredden hym, and leueden not that he was a disciple, [27] but barnabas took ȝ ledde hym to the apostlis, and telden to hem, hou in the weye he hadde seyn the lord, and that he spake to hym, and hou in damask he dide tristili in the name of ihesus, [28] and he was with hem and entrid and ȝede out in ierusalem [29] and dide tristli in the name of ihesus, and he spake with hethen men: and disputid with grekis, and thei souȝten to sle hym, [30] whiche thing, whanne the britheren hadde knowe, thei ledden hym bi nyȝt to cesarie, ȝ leten him go to tarsis, [31] and the chirch bi alle iudee ȝ galilee and samarie hadde pees, and was edified

iȝen, *eyes.* clepiden, *called.* lepe, *basket.*
leueden, *believed.* tristili, *courageously.* ȝede, *went.*

TYNDALE—1534.

myghtest receave thy syght and befilled with the holy goost. [18] And immediatly ther fell from his eyes as it had bene scales, and he receaved syght, and arose and was baptised, [19] and receaved meate and was comforted.

Then was Saul a certayne daye with the disciples which were at Damasco. [20] And streyght waye he preached Christ in the synagoges, how that he was the sonne of God. [21] All that hearde him, were amased and sayde: is not this he that spoyled them which called on this name in Ierusalem, and came hyther for that entent that he shuld bringe them bounde vnto the hye prestes? [22] But Saul encreased in strength, and confounded the Iewes which dwelte at Damasco, affirminge that this was very Christ.

[23] And after a good whyle, the Iewes toke counsell to gether, to kyll him. [24] But their layinge awayte was knowen of Saul. And they watched at the gates daye and nyght to kyll hym. [25] Then the disciples toke him by night and put him thorow the wall and let him doune in a basket.

[26] And when Saul was come to Ierusalem, he assayde to cople him silfe with the discyples and they were all afrayde of hym and beleued not that he was a disciple. [27] But Bernabas toke hym and brought hym to the apostles and declared to them how he had sene the Lorde in the waye and had spoken wyth hym: and how he had done boldely at damasco in the name of Iesu. [28] And he had his conuersacion with them at Ierusalem, [29] and quit hym silfe boldly in the name of the lorde Iesu. And he spake and disputed wyth the grekes: and they went aboute to slee hym. [30] But when the brethren knew of that, they brought hym to cesarea, and sent hym forth to Tharsus. [31] Then had the congregacions rest thorowoute all Iewry and galile and Samary,

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myghtest receaue thy syght, and be filled with the holy goost. [18] And immediatly ther fell from his eyes as it had bene scales, and he receaued syght: and arose, and was baptysed, [19] and receaued meate and was conforted. Then was Saul a certayne dayes wyth the discyples, whych were at Damasco. [20] And streyght waye he preached Chryst in the Synagoges, how that he was the sonne of God. [21] But all that heard hym, were amased and sayde: is not this he, that spoyled them whych called on thys name in Ierusalem, and came hyther for that entent, that he myght brynge them bounde vnto the hye prestes? [22] But Saul encreased the more in strength, and confounded the Iewes which dwelt in Damasco, affyrmynge: that this was very Chryst.

[23] And after a good whyle, the Iewes toke counsell together, to kyll hym. [24] But their layinge awayte was knowen of Saul. And they watched the gates daye and nyght to kyll hym. [25] Then the discyples toke him by nyght, and put hym thorow the wall, and let hym downe in a basket.

[26] And when Saul was come to Ierusalem, he assayde to couple him selfe to the discyples: but they were all afrayde of him, and beleued not, that he was a disciple. [27] But Barnabas toke him, and brought hym to the Apostles, and declared to them, how he had sene the Lorde in the waye, and that he had spoken to him, and how he had done boldely at Damasco in the name of Iesu. [28] And he had his conuersacyon with them at Ierusalem, [29] speakynge boldly in the name of the Lorde Iesu. And he spake and disputed agaynst the Grekes: but they went about to slee hym. [30] Whych when the brethren knew, they brought him to Cesarea, and sent hym forth to Tharsus. [31] Then had the congregacyons rest thorow out all Iewry and Galile and Samary, and were edifyed,

ἀνέλωσι· 25 λαβόντες δὲ [p]αὐτὸν οἱ μαθηταὶ νυκτὸς, καθῆκαν διὰ τοῦ τείχους,| χαλάσαντες ἐν σπυρίδι. 26 Παραγενόμενος δὲ [q] [r]εἰς| Ἱερουσαλὴμ, [s]ἐπειρᾶτο| κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτὸν, μὴ πιστεύοντες ὅτι ἐστὶ μαθητής. 27 Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν, ἤγαγε πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαῤῥησιάσατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. 28 καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος [t]ἐν| Ἱερουσαλὴμ, [u]καὶ| παῤῥησιαζόμενος ἐν τῷ ὀνόματι τοῦ Κυρίου [v]Ἰησοῦ,| 29 ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν. 30 ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν, καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.

31 [w]Αἱ μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας

[r] Alex. ἐν. [s] Alex. ἐπείραζεν. [t] Alex. εἰς. [u] Alex. = καὶ. [v] Alex. = Ἰησοῦ. [w] Alex. ἡ μὲν οὖν ἐκκλησία . . . εἶχεν εἰρήνην, οἰκοδομουμένη καὶ πορευομένη . . . ἐπληθύνετο.

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thou myghtest receaue thy syght, and be fylled with the holy Gost.

18 And immediatly ther fel from his eyes as it had bene scales, and sodenly he receaued syght: and arose, and was baptized. 19 And receaued meat, and was comforted. Then was Saul certayne dayes with the disciples which were at Damascus. 20 And strayght way he preached Christ in the Synagoges, how that he was the Sonne of God. 21 So that all that heard him, were amased and sayd, Is not this he, that spoyled them which called on this Name in Ierusalem: and came hyther for that entent, that he shuld bryng them bounde vnto the hye Priestes? 22 But Saul encreased the more in strength, and confounded the Iewes which dwelt at Damascus, confirming, that this was very Christe. 23 And after a good whyle, the Iewes toke consel together, to kyl him. 24 But their laying awayt was knowen of Saul, and they watched the gates day and nyght to kyl him.

25 Then the disciples toke him by night, and put him through the wall, and let him doune in a basket. 26 And when Saul was come to Ierusalem, he assayde to couple him selfe with the disciples, but they were all afrayde of him, and beleued not that he was a disciple. 27 But Barnabas toke him, and broght him to the Apostles, and declared to them, how he had sene the Lord in the way, who spake vnto him: and how he had done boldely at Damascus in the Name of Iesus. 28 And he was conuersant with them at Ierusalem. 29 And spake frankly in the Name of the Lord Iesus. and disputed with the Grekes: and they went about to slay him. 30 But when the brethren knewe of that, they broght hym to Cesarea, and sent him forth to Tarsus. 31 Then had the Churches rest through all Iewrie, and Galile, and Samaria,

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maiest see and be filled vvith the holy Ghost. 18 And forthvvith there fel from his eies as it vvere scales, and he receiued sight. and rising he vvas baptized. 19 And vvhen he had taken meate, he vvas strengthened.

And he vvas vvith the disciples that vvere at Damascus, for certaine daies. 20 And incontinent entring into the synagogs, he preached Iesvs, that this is the sonne of God. 21 And al that heard, vvere astonied, and said, Is not this he that expugned in Hierusalem those that inuocated this name: and came hither to this purpose that he might bring them bound to the cheefe priests? 22 But Saul vvaxed mightie much more, and confounded the Ievves that dvvelt at Damascus, affirming that this is Christ. 23 And vvhen many daies vvere passed, the Ievves consulted that they might kil him. 24 But their conspiracie came to Sauls knovvledge. And they kept the gates also day and night, that they might kil him. 25 But the disciples taking him in the night, conueied him avvay by the vvall, letting him dovvne in a basket.

26 And vvhen he vvas come into Hierusalem, he assaied to ioyne him self to the disciples, and al feared him, not beleeuing that he vvas a disciple. 27 But Barnabas tooke him and brought him to the Apostles, and told them hovv in the vvay he had seen our Lord, and that he spake vnto him, and hovv in Damascus he dealt confidently in the name of Iesvs. 28 And he vvas vvith them going in and going out in Hierusalem, 29 and dealing confidently in the name of our Lord. He spake also to the Gentiles, and disputed vvith the Greekes: but they sought to kil him. 30 Vvhich vvhen the brethren had knovven, they brought him dovvne to Cæsaréa, and sent him avvay to Tarsus.

31 The Chvrch truely through al Ievvrie and Galilee and Samaria had peace, and

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mightest receiue thy sight, and be filled with the holy Ghost. 18 And immediately there fell from his eyes as it had bene scales, and he receiued sight foorthwith, and arose, and was baptized. 19 And when he had receiued meat, he was strengthened. Then was Saul certaine dayes with the disciples which were at Damascus. 20 And straightway hee preached Christ in the Synagogues, that hee is the Sonne of God. 21 But all that heard him, were amazed, and said, Is not this he that destroyed them which called on this Name in Hierusalem, and came hither for that intent that he might bring them bound vnto the chiefe Priests? 22 But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, prooving that this is very Christ.

23 And after that many dayes were fulfilled, the Iewes tooke counsel to kill him. 24 But their laying awayte was knowen of Saul: and they watched the gates day and night to kill him. 25 Then the disciples tooke him by night, and let him downe by the wall in a basket. 26 And when Saul was come to Hierusalem, he assayed to ioyne himselfe to the disciples, but they were all afraid of him, and beleeued not that he was a Disciple. 27 But Barnabas tooke him, and brought him to the Apostles, and declared vnto them how hee had seene the Lord in the way, and that he had spoken to him, and how hee had preached boldly at Damascus in the Name of Iesus. 28 And he was with them comming in, and going out at Hierusalem. 29 And he spake boldly in the Name of the Lord Iesus, and disputed against the Grecians: but they went about to slay him. 30 Which when the brethren knew, they brought him down to Cesarea, and sent him foorth to Tarsus. 31 Then had the Churches rest thorowout all Iudea, and Galilee, and Samaria, and

εἶχον εἰρήνην, οἰκοδομούμεναι καὶ πορευόμεναι τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου Πνεύματος ἐπληθύνοντο. | [32] Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων, κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν· [33] εὗρε δὲ ἐκεῖ ἄνθρωπόν τινα [x] Αἰνέαν ὀνόματι, | ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κραββάτῳ, ὃς ἦν παραλελυμένος. [34] καὶ εἶπεν αὐτῷ ὁ Πέτρος, Αἰνέα, ἰᾶταί σε Ἰησοῦς ὁ Χριστός· ἀνάστηθι καὶ στρῶσον σεαυτῷ. Καὶ εὐθέως ἀνέστη· [35] καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σάρωνα, οἵτινες ἐπέστρεψαν ἐπὶ τὸν Κύριον.

[36] Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιθά, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίει· [37] ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερῴῳ. [38] ἐγγὺς δὲ οὔσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες

[x] Alex. ὀνόματι Αἰνέαν. [y] Alex. ὀκνήσῃς.

WICLIF—1380.	TYNDALE—1534.	CRANMER—1539.
and walkid in the drede of the lord: and was fillid with counfort of the holi goost,	and were edified, and walked in the feare of the lorde, and multiplied by the comforte of the holy gost.	and walked in the feare of the Lorde, and multiplied by the conforte of the holy goost:
[32] and it bifilde that petir, the while he passid aboute alle: come to the holi men that dwelliden at lidde, [33] and he foonde a man eneas bi name, that fro eiȝte ȝeer he hadde leye in bedde, and he was sike in palsie, [34] and petir seide to hym, eneas the lord ihesus crist hele thee, rise thou & araye thee, and anoon he roos, [35] and alle men that dwelliden at lidde, and at sarone sayen hym, whiche weren conuertid to the lord, [36] and in ioppe was a discipulesse, whos name was tabita: that is to seye dorcas, this was ful of good werkis and almesdedis that sche dide, [37] & it bifilde in tho dayes: that sche was sike and died, & whanne thei hadden waischun hir, thei leiden hyr in a soler, [38] and for lidda was nyȝ ioppe, the disciplis herden that petir was there ynne, and senten twey men to hym and preieden, that thou tarie not to come to us,	[32] And it chaunsed that as Peter walked throughoute all quarters, he cam to the saynctes which dwelt at Lydda [33] and there he founde a certayne man namyd Eneas, whych had kepte hys bed viii. yere sicke of the palsie. [34] Then sayde Peter vnto hym: Eneas Iesus Christ make the whole. Aryse and make thy beed. And he arose immedyatly. [35] And all that dwelt at lydda and assaron, sawe hym, and tourned to the lorde. [36] Ther was at Ioppe a certayne woman (whiche was a disciple named Tabitha, which by interpretacion is called dorcas) the same was full of good workes and almes dedes, which she did. [37] And it chaunsed in those dayes that she was sicke and dyed. When they had wesshed her and layd her in a chamber: [38] Because Lydda was nye to Ioppa, and the disciples had hearde that Peter was there, they sent vnto hym, desyrynge him that he wolde not be greved to come vnto them.	[32] And it chaunsed as Peter walked throughoute all quarters, he cam also to the saynctes whych dwelt at Lydda. [33] And there he founde a certayne man named Eneas, whych had kepte his beed .viii. yeres, and was sycke of the palsye. [34] And Peter sayde vnto hym: Eneas. The Lord Iesus Christ make the whole: aryse, and make thy beed. And he arose immediatly. [35] And all that dwelt at Lydda and Assaron, sawe hym, and tourned to the Lorde: [36] Ther was at Ioppa a certayne woman, a discyple named Tabitha, (whych by interpretacyon is called Dorcas) the same was ful of good workes and almes dedes, whych she dyd. [37] And it chaunsed in those dayes that she was sycke, and dyed. Whome whan they had wesshed, they layd her in a chamber. [38] But for asmoch as Lydda was nye to Ioppa, and the discyples had heard that Peter was there, they sent vnto hym, desyring him, that he wolde not be greued to come vnto them.
[39] and petir roos up: and cam with hem, and whanne he was comun: thei ledden hym in to the soler, and alle widowis stoden aboute hym: wepynge and schewynge cootis and clothis whiche dorcas made to hem, [40] and whanne alle men weren putte with out forth: petir knelide and preied, and he turned to the bodi: and seide, tabita rise thou and sche opened hir iȝen, and whanne sche siȝ petir sche sat up aȝen, [41] and he took hir bi the hond: & reisid hir, and whanne he hadde clepid the holi men and widewis he asigned hir alyue, [42] and it was made knowun bi al ioppe, and many bileueden in the lord, [43] and it was made that many daies he dwellid in ioppe, at oon symount a corriour.	[39] Peter arose and came with them and when he was come, they brought him in to the chamber. And all the wydowes stode rounde aboute hym wepynge and shewynge the cotes and garmentes which Dorcas made whill she was with them. [40] And Peter put them all forth and kneled doune and prayde and turned him to the body, and sayde: Tabitha aryse. And she opened her eyes, and when she sawe Peter she sat vp. [41] And he gave her the honde and lyft her vp, and called the sainctes and wydowes, and shewed her alyve. [42] And it was knowne throwout all Ioppa, and many beleved on the Lorde. [43] And it fortuned that he taryed many dayes in Ioppa with one Simon a tanner	[39] Peter arose, and came with them. And when he was come, they brought him in to the chamber. And all the widdowes stode round about him, wepinge, and shewinge the coates and garmentes whych Dorcas made, whyll she was with them. [40] And Peter put them all forth, and kneled downe, and prayde: and turned him to the body: and sayde: Tabitha aryse. And she opened her eyes, and when she sawe Peter, she sat vp. [41] And he gaue her the hande, and lyft her vp. And whan he had called the saynctes and widowes, he shewed her aliue. [42] And it was knowne thorowout all Ioppa, and many beleued on the Lorde. [43] And it fortuned, that he taryed many dayes in Ioppa, with one Simon a tanner.

soler, *top room.* aȝen, *again.* iȝen, *eyes.* clepid, *called.*

ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν, παρακαλοῦντες μὴ [y]ὀκνῆσαι| διελθεῖν ἕως [z]αὐτῶν.| [39] ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῷον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτῶν οὖσα ἡ Δορκάς. [40] ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, [a]θεὶς τὰ γόνατα προσηύξατο· καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπε, 'Ταβιθὰ, ἀνάστηθι.' Ἡ δὲ ἤνοιξε τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδοῦσα τὸν Πέτρον, ἀνεκάθισε. [41] δοὺς δὲ αὐτῇ χεῖρα, ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας, παρέστησεν αὐτὴν ζῶσαν. [42] γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης, καὶ [b]πολλοὶ ἐπίστευσαν| ἐπὶ τὸν Κύριον· [43] ἐγένετο δὲ ἡμέρας ἱκανὰς μεῖναι αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

[z] Alex. ἡμῶν. [a] Alex. + καὶ. [b] Alex. ἐπίστευσαν πολλοί.

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and were edified, and walked in the feare of the Lord, and multiplied by the comfort of the holy Gost.

[32] And it chansed as Peter walked through out all *quarters*, he came also to the sainctes which dwelt at Lidda. [33] And there he founde a certayne man named AEneas, which had kept his bed eight yeres, sycke of the palsye. [34] Then sayd Peter vnto him, AEneas, Iesus Christe maketh thee whole: arise and make vp thy bed. and he arose immediatly. [35] And all that dwelt at Lydda and Saron, sawe him, and tourned to the Lord. [36] Ther was at Ioppa a certayne woman which was a disciple named Tabitha, (which by interpretation is called Dorcas) the same was ful of good workes and almes dedes, which she did. [37] And it chanced in those dayes, that she was sycke and dyed. and when they had wasshed her, they layd her in an vpper chamber. [38] Now forasmuche as Lydda was nye to Ioppa. and the disciples had heard that Peter was there, they sent vnto him two men desiring that he wolde not delaye to come vnto them.

[39] Then Peter arose and came with them: and when he was come, they broght him into the vpper chamber: where all the widdowes stode rounde about him weping, and shewyng the coates and garmentes which Dorcas made, while she was with them. [40] And Peter put them all forth, and kneled downe, and prayd, and turned him to the body, and sayd, Tabitha, arise. And she opened, her eyes, and when she sawe Peter, sat vp. [41] And he gaue her the hand, and lift her vp, and called the sainctes and wyddowes, and restored her alyue. [42] And it was knowen through out all Ioppa, and many beleued in the Lord. [43] And it came to passe that he taried many dayes in Ioppa, with one Simon a tanner.

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vvas edified, vvalking in the feare of our Lord, and vvas replenished vvith the consolation of the holy Ghost.

[32] And it came to passe, that Peter as he passed through al, came to the saincts that dvvelt at Lydda. [33] and he found there a certaine man named Æneas, lying in his bed from eight yeres before, vvho had the palsey. [34] And Peter said to him, Æneas, our Lord IESVS CHRIST heale thee: arise, and make thy bed. And incontinent he arose. [35] And al that dvvelt at Lydda and Saróna, savv him: vvho conuerted to our Lord.

[36] And in Ioppé there vvas a certaine disciple named Tabitha, vvhich by interpretation is called Dorcas. This vvoman vvas ful of good vvorkes and almes-deedes vvhich she did. [37] And it came to passe in those daies, that she vvas sicke and died. Vvhom vvhen they had vvashed, they laid her in an vpper chamber. [38] And vvhereas Lydda vvas nigh to Ioppé, the disciples hearing that Peter vvas in it, they sent tvvo men vnto him, desiring him, Be not loth to come so farre as to vs. [39] And Peter rising vp came vvith them. And vvhen he vvas come, they brought him into the vpper chamber: and al the vvidovves stoode about him vveeping, and shevving him the coates and garments vvhich Dorcas made them. [40] And al being put forth, Peter falling on his knees praied, and turning to the body he said: Tabitha, arise. And she opened her eies: and seeing Peter, she sate vp. [41] And giuing her his hand, he lifted her vp. And vvhen he had called the saincts and the vvidovves, he presented her aliue. [42] And it vvas made knovven through out al Ioppé: and many beleeued in our Lord. [43] And it came to passe that he abode many daies in Ioppé, vvith one Simon a tanner.

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were edified, and walking in the feare of the Lord, and in the comfort of the holy Ghost, were multiplied.

[32] And it came to passe, as Peter passed thorowout all quarters, he came downe also to the Saints, which dwelt at Lydda. [33] And there he found a certaine man named Aeneas, which had kept his bed eight yeeres, and was sicke of the palsie. [34] And Peter said vnto him, Aeneas, Iesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. [35] And all that dwelt in Lydda, and Saron, sawe him, and turned to the Lord.

[36] Now there was at Ioppa a certain disciple named Tabitha, which by interpretation is called Dorcas: This woman was full of good works, and almes deeds, which she did. [37] And it came to passe in those dayes that shee was sicke, and died: whome when they had washed, they laid her in an vpper chamber. [38] And forasmuch as Lydda was nigh to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring him that he would not [a] delay to come to them.

[39] Then Peter arose and went with them: when he was come, they brought him into the vpper chamber: And all the widowes stood by him weeping, and shewing the coats and garments which Dorcas made, while shee was with them. [40] But Peter put them all forth, and kneeled downe, and prayed, and turning him to the body, sayd, Tabitha, arise. And she opened her eyes, and when she saw Peter, she sate vp. [41] And he gaue her his hand, and lift her vp: and when hee had called the Saints and widowes, presented her aliue. [42] And it was knowen thorowout all Ioppa, and many beleeued in the Lord. [43] And it came to passe, that he taried many dayes in Ioppa, with one Simon a Tannar.

[a] *Or*, be grieued.

X. Ἀνὴρ δέ τις [c]ἦν| ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, [2] εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν σύν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν [d]τε| ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ Θεοῦ διαπαντός· [3] εἶδεν ἐν ὁράματι φανερῶς, [e]ὡσεὶ| ὥραν ἐννάτην τῆς ἡμέρας, ἄγγελον τοῦ Θεοῦ εἰσελθόντα πρὸς αὐτὸν, καὶ εἰπόντα αὐτῷ, 'Κορνήλιε.' [4] Ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμφοβος γενόμενος εἶπε, 'Τί ἐστι, κύριε;' εἶπε δὲ αὐτῷ, 'Αἱ προσευχαί 'σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ Θεοῦ. [5] καὶ 'νῦν πέμψον εἰς Ἰόππην ἄνδρας, καὶ μετάπεμψαι Σίμωνα [f g]ὃς ἐπικαλεῖται Πέτρος|· '[6] οὗτος ξενίζεται παρά τινι Σίμωνι βυρσεῖ, ᾧ ἐστιν οἰκία παρὰ θάλασσαν.[h]' [7] Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν [i]αὐτῷ,| φωνήσας δύο τῶν οἰκετῶν [k]αὐτοῦ,| καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ, [8] καὶ ἐξηγησάμενος αὐτοῖς

[c] Alex. = ἦν. [d] Alex. = τε. [e] Alex. ὡσεὶ περὶ. [f] Alex. + τινα. [g] Const. τὸν ἐπικαλούμενον Πέτρον. [h] Rec. + οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν. [i] Rec. τῷ Κορνηλίῳ.

WICLIF—1380.

10. A MAN was in cesarie corneli bi name a centurien of the cumpany of knyȝtis, that is seide of italie, [2] a relegious man ⁊ dredinge the lord with al his meyne, doynge many almessis to the puple, and preiynge the lord euermore, [3] this say in a visioun opunli, as in the nynthe our of the day: an aungel of god entrynge in to hym ⁊ seiynge to hym, cornelie, [4] and he bihelde hym and was adredde and seide, who art thou lord, ⁊ he seide to hym, thi preieris and thin almesdedis: han stied up in to mynde in the siȝt of the lord, [5] and now sende thou men in to ioppe: and clepe oon symount that is named petir, [6] this is herboride at a man symount coriour: whos hous is biside the see, this schal seye to thee, what it bihoueth thee to do, [7] and whanne the aungel that spake to hym, was gon awey he clepid tweyne men of his hous, and a knyȝt that dredde the lord: which werun at his biddynge, [8] and whanne he hadde tolde hem alle these thingis, he sente hem in to ioppe, [9] and on the day suynge while thei maden iourney, ⁊ nyȝeden to the citee, petir wente up in the hiȝist place of the hous to preye aboute the sixte our, [10] and whanne he was hungrid, he wolde haue eete, but while thei maden redi a rauyschynge of spirit felde on hym, [11] and he say heuene opened and a vessel comynge doun as a greet scheet, with foure corners to be lete doun fro heuene in to erthe, [12] in whiche werun al foure footid beestis, ⁊ crepinge of the erthe, and volatils of heuene, [13] and a vois was made to hym, rise thou petir and sle and ete, [14] and petir seide, lorde forbede, for I neuer ete ony comoun thing and vncleen, [15] and efte the secounde tyme the vois was made to hym, that thing that god hath clensid: sey thou not vnclene, [16] and this thing was doon bi thries, and anoon the vessel was resceyued aȝen, [into heuene.]

[17] and while that petir doutid with ynne

knyȝtis, *soldiers*. meyne, *family*. stied, *ascendid*. clepe, *call*. suynge, *following*. nyȝeden, *drew near*. volatils, *fowls*. efte, *again*. aȝen, *again*.

TYNDALE—1534.

10. THER was a certayne man in Cesarea called Cornelius, a captayne of the soudiers of Italy, [2] a devoute man, and one that feared God with all his housholde, which gave moche almes to the people, and prayde God alwaye. [3] The same man sawe in a vision evydently aboute the nynthe houre of the daye an angell of god comynge into him, and sayinge vnto him: Cornelius. [4] When he looked on him, he was afrayde, and sayde: what is it lorde? He sayde vnto him. Thy prayers and thy almeses ar come vp into remembraunce before God. [5] And now sende men to Ioppa, and call for one Simon named also Peter. [6] He lodgeth with one Simon a tanner, whose housse is by the see syde. He shall tell the, what thou oughtest to doo. [7] When the angell which spake vnto Cornelius was departed, he called two of his housholde servauntes, and a devoute soudier of them that wayted on him, [8] and tolde them all the mater, and sent them to Ioppa.

[9] On the morowe as they went on their iorney and drewe nye vnto the cite, Peter went vp into the toppe of the housse to praye, aboute the .vi. houre. [10] Then wexed he an hongred, and wolde have eaten. But whyll they made redy. He fell into a traunce, [11] and sawe heven opened and a certayne vessel come doune vnto him, as it had bene a greate shete, knyt at the .iiii. corners, and was let doune to the erth, [12] where in wer all maner of .iiii. foted beastes of the erth and vermen and wormes, and foules of the ayer. [13] And ther came a voyce to him: ryse Peter kyll and eate. [14] But Peter sayde: God forbyd Lorde, for I have never eaten eny thinge that is comen or vnclene. [15] And the voyce spake vnto him agayne the seconde tyme: what God hath clensed, that make thou not comen. [16] This was done thryse, and the vessell was receaved vp agayne into heven.

[17] Whyle Peter mused in him selfe what

CRANMER—1539.

10. THERE was a certayne man in Cesarea called Cornelius, a captayne of the soudiers of Italy, [2] a deuoute man, and one that feared God wyth all hys housholde, which gaue moch almes to the people, and prayde God alwaye. [3] The same sawe by a visyon euidently (aboute the nynth houre of the daye) an Angell of God commynge into hym: and sayinge vnto him: Cornelius. [4] When he loked on him, he was afrayde, and sayd: what is it Lorde? He sayde vnto hym. Thy prayers and thy almeses are come vp into remembraunce before God. [5] And now sende men to Ioppa, and call for one Simon, whose syrname is Peter. [6] He lodgeth wyth one Simon a tanner, whose house is by the see syde. He shall tell the, what thou oughtest to do. [7] And when the Angell whych spake vnto hym, was departed, he called two of his housholde seruauntes and a deuoute soudier of them that wayted on him, [8] and tolde them all the matter, and sent them to Ioppa.

[9] On the morowe as they went on their iorney and drewe nye vnto the cityе, Peter went vp vpon the toppe of the house to praye, about the vi. houre. [10] And when he wexed an hongred, he wold haue eaten. But while they made redy, he fell into a traunce, [11] and sawe heauen opened, and a certayne vessell come downe vnto him, as it had bene a greate shete, knyt at the foure corners, and was let downe to the erth, [12] where in were all maner of foure footed beastes of the earth, and vermen and wormes, and foules of the ayer. [13] And ther came a voyce to him: ryse Peter, kyll: and eate. [14] But Peter sayd: not so Lorde, for I haue neuer eaten eny thynge that is commen or vncleane. [15] And the voyce spake vnto him agayne the seconde tyme: what God hath clensed, that call not thou comen. [16] Thys was done thryse, and the vessell was receaued vp agayne into heauen.

[17] While Peter also mused in hym selfe

ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην. 9 Τῇ δὲ ἐπαύριον ὁδοιπορούντων [k] ἐκείνων| καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι, περὶ ὥραν ἕκτην. 10 ἐγένετο δὲ πρόσπεινος, καὶ ἤθελε γεύσασθαι· παρασκευαζόντων δὲ [m] ἐκείνων,| [n] ἐπέπεσεν| ἐπ' αὐτὸν ἔκστασις, 11 καὶ θεωρεῖ τὸν οὐρανὸν ἀνεῳγμένον, καὶ καταβαῖνον [o] σκεῦός τι ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς [p] δεδεμένον, καὶ| καθιέμενον ἐπὶ τῆς γῆς· 12 ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα [q] τῆς γῆς| [r] καὶ τὰ θηρία| καὶ τὰ ἑρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. 13 καὶ ἐγένετο φωνὴ πρὸς αὐτὸν, 'Ἀναστὰς, Πέτρε, θῦσον καὶ φάγε.' 14 Ὁ δὲ Πέτρος εἶπε, 'Μηδαμῶς, Κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν [s] ἢ| ἀκάθαρτον.' 15 Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτὸν, 'Ἃ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου.' 16 Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ [t] πάλιν| ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν. 17 Ὡς δὲ ἐν ἑαυτῷ

[k] Alex. = αὐτοῦ. [l] Alex. αὐτῶν. [m] Alex. αὐτῶν. [n] Alex. ἐγένετο. [o] Rec. + ἐπ' αὐτὸν. [p] Alex. = δεδεμένον καὶ. [q] Alex. τῆς γῆς pon. post. ἑρπετὰ. [r] Alex. = καὶ τὰ θηρία. [s] Alex. καὶ. [t] Alex. εὐθὺς.

GENEVA—1557.

10. FORTHERMORE there was a certayne man in Cesarea called Corneli, a captayne of the souldiers called the Italian *bande*. 2 A deuout man, and one that feared God with all his housholde, which gaue much almes to the people, and prayed God continually. 3 The same sawe in a vision euidently (about the nynthe houre of the day) an Angel of God comming in to him, and saying vnto him, Cornelius, 4 When he loked on him, he was afrayd and sayd, What is it Lord? And he sayd vnto him, Thy prayers and thy almes are come vp into remembrance before God. 5 Now therfore send men to Ioppa, and cal for one Simon, whose surname is Peter. 6 He lodgeth with one Simon a tanner, whose house is by the sea syde: he shal tel thee what thou oghtest to do. 7 And when the Angel which spake vnto Cornelius, was departed, he called two of his housholde seruantes, and a souldier that feared God, one of them that wayted on him. 8 And tolde them all the matter, and sent them to Ioppa.

9 On the morowe as they went on their iorney, and drewe nye vnto the citie, Peter went vp vpon the top of the house to pray, about the sixt houre. 10 Then waxed he an hongred, and would haue eaten: but whyle they made *some thinge* ready, he fel into a trance. 11 And he sawe heauen opened, and a certayne vessel come downe vnto him, as it had bene a great shete, knyt at the foure corners, and was let downe to the earth. 12 Wherin were all maner of foure foted beastes of the earth, and wilde beastes and creping beastes, and foules of the ayer. 13 And ther came a voyce to him, Ryse Peter, kyl, and eat. 14 But Peter sayd, Not so Lord, for I haue neuer eaten any thing that is commen, or vncleane.

15 And the voyce *spake* vnto him agayne the second tyme, What God hath purified pollute thou not. 16 This was so done thryse: and the vessel was drawen vp againe into heauen. 17 Whyle Peter mused

RHEIMS—1582.

10. AND there vvas a certaine man in Cæsaréa, named Cornelius, Centurion of that vvhich is called the Italian band, 2 religious, and fearing God vvith al his house, doing many almes-deedes to the people. And alvvaies praying to God, 3 he savv in a vision manifestly, about the ninthe houre of the day, an Angel of God comming in vnto him, and saying to him, Cornelius. 4 But he beholding him, taken vvith feare, said, Vvho art thou Lord? And he said to him, Thy praiers and thy almes-deedes are ascended into remembrance in the sight of God. 5 And novv send men vnto Ioppé, and call hither one Simon that is surnamed Peter. 6 he lodgeth vvith one Simon a tanner, vvhose house is by the sea side. he vvil tel thee vvhat thou must doe. 7 And vvhen the Angel vvas departed that spake to him, he called tvvo of his houshold, and a souldiar that feared our Lord, of them that vvere vnder him. 8 To vvhom vvhen he had told all, he sent them vnto Ioppé.

9 And the next day vvhiles they vvere going on their iourney, and dravving nigh to the citie, Peter vvent vp into the higher partes, to pray about the sixt houre. 10 And being hungrie, he vvas desirous to take somevvhat. And as they vvere preparing, there fel vpon him an excesse of minde: 11 and he savv the heauen opened, and a certaine vessel descending, as it vvere a great linnen sheete vvith foure corners let dovvne from heauen to the earth, 12 vvherein vvere al foure-footed beastes, and that creepe on the earth, and foules of the aire. 13 And there came a voice to him, Arise Peter: kil, and eate. 14 But Peter said, God forbid, Lord: for I did neuer eate any common and vncleane thing. 15 And a voice came to him againe the second time, That vvhich God hath purified, doe not thou cal common. 16 And this vvas done thrise, and forthvvith the vessel was taken vp againe into heauen. 17 And vvhiles Peter doubted vvithin him self,

AUTHORISED—1611.

10. THERE was a certaine man in Cesarea, called Cornelius a Centurion of the band called the Italian band, 2 A deuout man, and one that feared God with all his house, which gaue much almes to the people, and prayed to God alway. 3 He saw in a vision euidently, about the ninth houre of the day, an Angel of God comming in to him, and saying vnto him, Cornelius. 4 And when he looked on him, hee was afraid, and sayd, What is it, Lord? And he said vnto him, Thy praiers and thine almes are come vp for a memorial before God. 5 And now send men to Ioppa, and call for one Simon, whose surname is Peter. 6 Hee lodgeth with one Simon a Tanner, whose house is by the Sea side; he shall tell thee what thou oughtest to doe. 7 And when the Angel which spake vnto Cornelius, was departed, he called two of his houshold seruants, & a deuout souldier of them that waited on him continually. 8 And when hee had declared all these things vnto them, he sent them to Ioppa.

9 On the morrow as they went on their iourney, and drew nigh vnto the citie, Peter went vp vpon the house to pray, about the sixt houre. 10 And he became very hungry, and would haue eaten: But while they made ready, he fell into a traunce, 11 And he saw heauen opened, and a certaine vessell descending vnto him, as it had been a great sheete, knit at the foure corners, and let downe to the earth: 12 Wherein were all maner of foure footed beastes of the earth, and wilde beasts, and creeping things, and foules of the ayre. 13 And there came a voyce to him, Rise, Peter: kill, and eate. 14 But Peter said, Not so, Lord; for I haue neuer eaten any thing that is common or vncleane.

15 And the voyce spake vnto him againe the second time, What God hath cleansed, that call not thou common. 16 This was done thrice: and the vessel was receiued vp againe into heauen. 17 Now while Peter doubted in himselfe what this

διηπόρει ὁ Πέτρος, τί ἂν εἴη τὸ ὅραμα ὃ εἶδε, [u] καὶ| ἰδοὺ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα· [18] καὶ φωνήσαντες ἐπυνθάνοντο, εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. [19] Τοῦ δὲ Πέτρου [v] διενθυμουμένου| περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ Πνεῦμα, 'Ἰδοὺ, ἄνδρες τρεῖς ζητοῦσί σε· [20] ἀλλὰ ἀναστὰς κατάβηθι, καὶ πορεύου 'σὺν αὐτοῖς, μηδὲν διακρινόμενος· [w] διότι| ἐγὼ ἀπέσταλκα αὐτούς.' [21] Καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας [x], εἶπεν, 'Ἰδοὺ, ἐγώ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν 'πάρεστε;' [22] οἱ δὲ εἶπον, 'Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος 'τὸν Θεὸν, μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη 'ὑπὸ ἀγγέλου ἁγίου, μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα 'παρὰ σοῦ.' [23] Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισε. Τῇ δὲ ἐπαύριον [y] ἀναστὰς|

[u] Alex. = καὶ. [v] Rec. ἐνθυμουμένου. [w] Alex. ὅτι. [x] Rec. + τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτὸν. [y] Rec. = ἀναστὰς.

WICLIF—1380.

hym silf, what the visioun was that he say: lo the men that weren sent fro corneli, souȝten the hous of symounte and stoden at the ȝate, [18] and whanne thei hadden clepid: thei axeden if simount that is named petir hadde there herbore, [19] and while petir thouȝte on the visioun: the spirit seide to hym, lo thre men seken thee, [20] therfor rise thou and go doun and go with hem, and doute thou no thing for I sente hem, [21] and petir cam doun to the men, and seide, lo I am whom ȝe seken, what is the cause: for whiche ȝe ben come? [22] and thei seiden, corneli, the centurien a iust man ȝ dredynge god, and hath good witnessynge of alle the folke of iewis toke answere of an holi aungel to clepe thee in to his hous, and to here wordis of thee, [23] therfor he ledde hem ynne: and resceyued in herbore, and that nyȝt thei dwelliden with hym, and in the day suynge he roos and wente forth with hem, and summe of the britheren foloweden hym fro ioppe that thei be witnessis to petir,

[24] and the tothir day he entrid in to cesarie, and corneli abode hem with his cosyns ȝ necessarie frendis that weren clepid to gidre, [25] and it was don, whanne petir was come ynne cornelie cam metynge hym and fildoun at his feet and worschipid hym, [26] but petir reisid hym, and seide arise thou, also I my silf am a man as thou, [27] ȝ he spake with hym, and wente ynne, and fonde many that weren come to gedre, [28] and he seide to hem, ȝe witen hou abhomynable it is to a iewe to be ioyned, ether to come to an alien, but god schewid to me that no man seye a man comyn ether vnclene, [29] for which thing I cam whanne I was cleped with out doutynge, therfor I axe ȝou: for what cause han ȝe clepid me?

[30] and cornely seide, to day foure dayes, in to this oure I was preiynge and fastynge

clepid, *called*. herbore, *lodging*. suynge, *following*. witen, *know*.

TYNDALE—1534.

this vision which he had sene meant, beholde, the men which were sent from Cornelius, had made inquirance for Simons housse, and stode before the dore. [18] And called out won and axed whether Simon which was also called Peter were lodged there. [19] Whyll Peter thought on this vision, the sprete sayde vnto him: Beholde, men seke the: [20] aryse therfore, get the doune, and goo with them, and doute not. For I have sent them. [21] Peter went doune to the men which were sent vnto him from Cornelius, and sayde, Beholde, I am he whom ye seke, what is the cause wherfore ye are come? [22] And they sayde vnto him: Cornelius the captayne a iust man, and won that feareth God, and of good reporte amonge all the people of the Iewes was warned by an holy angell, to sende for the into his housse, and to heare wordes of the. [23] Then called he them in, and lodged them.

And on the morowe Peter went awaye with them, and certayne brethren from Ioppa accompanyed hym. [24] And the thyrd daye entred they into Cesaria. And Cornelius wayted for them, and had called to gether his kynsmen, and speciall frendes. [25] And as it chaunsed Peter to come in, Cornelius met hym, and fell doune at his fete, and worshipped hym: [26] But Peter toke him vp sayinge: stonde vp: for evyn I my silfe am a man. [27] And as he talked with him he cam in, and founde many that were come to gether. [28] And he sayde vnto them: Ye do knowe how that yt ys an vnlawfull thynge for a man that is a Iewe, to company or come vnto an alient: But god hath shewed me that I shuld not call eny man commen or vnclene: [29] therfore came I vnto you with oute sayenge naye assone as I was sent for. I axe therfore, for what intent have ye sent for me?

[30] And Cornelius sayde: This daye now .iiii. dayes I fasted, and at the nynthe

CRANMER—1539.

what thys visyon (whych he had sene) meant: beholde, the men which were sent from Cornelius, had made inquyrance for Simons house, and stode before the dore: [18] and called out one, and asked whether Symon which was syrnamed Peter, were lodged there. [19] Whyl Peter thought on the vision, the sprete sayd vnto him: beholde, men seke the: [20] aryse therfore, and get the downe, and go with them, and dowte not: for I haue sent them.

[21] Peter went downe to the men which were sent vnto him from Cornelius, and sayde. Beholde, I am he whom ye seke, what is the cause wherfore ye are come? [22] They sayde, Cornelius the captayne, a iust man, and one that feareth God, and of good reporte amonge all the people of the Iewes, was warned by an holy Angell, to sende for the into hys house, and to heare wordes of the. [23] Then called he them in and lodged them.

And on the morow, Peter went awaye with them, and certayne brethren from Ioppa accompanyed hym. [24] And the thyrd daye entred they into Cesarea. And Cornelius wayted for them, and had called together hys kynsmen, and speciall frendes. [25] And as it chaunsed Peter to come in, Cornelius met hym, and fell downe at hys fete, and worshypped him. [26] But Peter toke hym vp, sayinge: stande vp, I my selfe also am a man. [27] And as he talked with him, he cam in, and founde many that were come together. [28] And he sayde vnto them: Ye knowe how that it is an vnlawfull thynge for a man that is a Iewe, to company or come vnto an alient: but God hath shewed me, that I shulde not call eny man commen or vnclene: [29] therfore came I vnto you without delaye, assone as I was sent for. I aske therfore, for what intent haue ye sent for me.

[30] And Cornelius sayd: This daye now .iiii. dayes aboute this houre, I sat fastyng,

[z] ἐξῆλθε σὺν αὐτοῖς, καί τινες τῶν ἀδελφῶν τῶν ἀπὸ [a] Ἰόππης συνῆλθον αὐτῷ.
24 [b] καὶ τῇ| ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν· ὁ δὲ Κορνήλιος ἦν προσδοκῶν
αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. 25 *Ὡς*
δὲ ἐγένετο [c] τοῦ| εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος, πεσὼν ἐπὶ
τοὺς πόδας προσεκύνησεν. 26 *ὁ δὲ Πέτρος [d] αὐτὸν ἤγειρε| λέγων, ‘Ἀνάστηθι· κἀγὼ*
‘ αὐτὸς ἄνθρωπός εἰμι.’ 27 *Καὶ συνομιλῶν αὐτῷ, εἰσῆλθε, καὶ εὑρίσκει συνεληλυ-*
θότας πολλοὺς, 28 *ἔφη τε πρὸς αὐτοὺς, ‘Ὑμεῖς ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ*
‘ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ· καὶ ἐμοὶ ὁ Θεὸς ἔδειξε μηδένα
‘ κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον· 29 *διὸ καὶ ἀναντιῤῥήτως ἦλθον μεταπεμ-*
‘ φθείς. πυνθάνομαι οὖν, τίνι λόγῳ μετεπέμψασθέ με;’ 30 *Καὶ ὁ Κορνήλιος ἔφη,*
‘ Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην [e] νηστεύων, καὶ| τὴν ἐννάτην

[z] Rec. + ὁ Πέτρος. [a] Rec. + τῆς. [b] Τῇ δὲ. [c] Rec. = τοῦ. [d] Alex. ἤγειρεν αὐτὸν. [e] Alex. = νηστεύων, καὶ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
in him selfe what this vision which he had sene meant, beholde, the men which were sent from Cornelius, had made inquirance for Simons house, and stode before the dore. 18 And caled out one, and asked, whether Simon, which was surnamed Peter, were lodged there. 19 Whyle Peter thoght on the vision, the Sprite said vnto him, Beholde three men seke thee. 20 Aryse therfore, get thee downe, and go with them, and doute not: for I haue sent them. 21 Then Peter went downe to the men, which were sent vnto him from Cornelius. and sayd, Beholde, I am he whome ye seke, what is the cause wherfore ye are come?	vvhat the vision should be that he had seen, behold the men that vvere sent from Cornelius, inquiring for Simons house, stood at the gate. 18 And vvhen they had called, they asked, if Simon that is surnamed Peter, vvere lodged there. 19 And as Peter vvas thinking of the vision, the Spirit said to him, Behold three men doe seeke thee. 20 Arise therfore, and get thee dovvne, and goe vvith them, doubting nothing: for I haue sent them. 21 And Peter going dovvne to the men, said, Behold, I am he vvhom you seeke: vvhat is the cause, for the vvhich you are come?	vision which he had seene, should meane: behold, the men which were sent from Cornelius, had made enquiry for Simons house, and stood before the gate, 18 And called, and asked whether Simon, which was surnamed Peter, were lodged there. 19 While Peter thought on the vision, the spirit said vnto him, Behold, three men seeke thee. 20 Arise therefore, and get thee downe, and goe with them, doubting nothing: for I haue sent them. 21 Then Peter went downe to the men, which were sent vnto him from Cornelius, and said, Behold, I am hee, whom yee seeke: what is the cause wherefore ye are come?
22 And they sayd, Cornelius the captaine, a iuste man, and one that feareth God, and of good reporte among all the people of the Iewes, was warned by an holy Angel, to send for thee into his house, and to heare thy wordes. 23 Then called he them in, and lodged them. and the next day, Peter went away with them, and certayne brethren from Ioppa accompanyed hym. 24 And the day after, they entred into Cesarea. And Cornelius wayted for them, and had called together his kynsmen, and speciall friendes. 25 And as it chanced Peter to come in, Cornelius met hym, and fel downe at his fete, and worshypped hym. 26 But Peter toke hym vp, saying, Stand vp, for euen I my selfe am a man. 27 And as he talked with hym, he came in, and founde many that were come together. 28 And he said vnto them, Ye knowe how that it is an vnlawful thyng for a man that is a Iewe, to companye or come vnto one, that is of an other nation: but God hath shewed me, that I should not call any man commen, or vncleane. 29 Therfore came I vnto you without saying naye, assone as I was sent fore. I aske therfore, For what intent haue ye sent for me?	22 Vvho said, Cornelius the Centurion, a iust man and that feareth God, and hauing testimonie of al the nation of the Ievves, receiued an ansvver of an holy Angel to send for thee into his house, and to heare vvordes of thee. 23 Therfore bringing them in, he lodged them. And the day folovving he arose and vvent vvith them: and certaine of the brethren of Ioppé accompanied him. 24 And on the morow he entred into Cæsaréa. And Cornelius expected them, hauing called together his kinne, and special frendes. 25 And it came to passe, Vvhen Peter vvas come in, Cornelius came to meete him, and falling at his feete adored. 26 But Peter lifted him vp saying, Arise, my self also am a man. 27 And talking vvith him, he vvent in, and findeth many that vvere assembled, 28 and he said to them, You knovv hovv abominable it is for a man that is a Ievve, to ioyne, or to approche vnto a stranger: but God hath shevved to me, to call no man common or vncleane. 29 For the vvhich cause, making no doubt, I came vvhen I vvas sent for. I demaund therfore, for vvhat cause you haue sent for me?	22 And they sayd, Cornelius the Centurion, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from God by an holy Angel, to send for thee into his house, and to heare words of thee. 23 Then called he them in, and lodged them: And on the morrow Peter went away with them, and certaine brethren from Ioppa accompanied him. 24 And the morrow after they entred into Cesarea: and Cornelius waited for them, and had called together his kinsemen and neere friends. 25 And as Peter was comming in, Cornelius met him, and fell downe at his feete, and worshipped him. 26 But Peter tooke him vp, saying, Stand vp, I my selfe also am a man. 27 And as he talked with him, hee went in, and found many that were come together. 28 And he sayd vnto them, Ye know how that it is an vnlawfull thing for a man that is a Iew, to keepe company or come vnto one of another nation: but God hath shewed me, that I should not call any man common or vncleane. 29 Therfore came I vnto you without gainesaying, as soone as I was sent for. I aske therefore, for what intent ye haue sent for me.
30 Then Cornelius sayd, Foure dayes ago, euen about this houre I fasted, and at	30 And Cornelius said, Foure daies since, vntil this houre, I vvas praying the ninthe houre	30 And Cornelius said, Foure dayes agoe I was fasting vntill this houre, and at the ninth houre I

'[f] ὥραν| προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδοὺ, ἀνὴρ ἔστη ἐνώπιόν μου ἐν
'ἐσθῆτι λαμπρᾷ, [31] καί φησι, Κορνήλιε, εἰσηκούσθη σου ἡ προσευχὴ, καὶ αἱ
'ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ. [32] πέμψον οὖν εἰς Ἰόππην, καὶ
'μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος
'βυρσέως παρὰ θάλασσαν· ὃς παραγενόμενος λαλήσει σοι. [33] Ἐξαυτὴς οὖν
'ἔπεμψα πρός σε· σύ τε καλῶς ἐποίησας παραγενόμενος. νῦν οὖν πάντες ἡμεῖς
'ἐνώπιον τοῦ Θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ
'[g] Θεοῦ.' | [34] Ἀνοίξας δὲ Πέτρος τὸ στόμα [h] εἶπεν, 'Ἐπ' ἀληθείας καταλαμβάνομαι,
'ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεὸς, [35] ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν
'καὶ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ ἐστι. [36] τὸν λόγον [i] ὃν| ἀπέστειλε τοῖς
'υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, οὗτός ἐστι πάντων

[f] Alex. = ὥραν. [g] Alex. Κυρίου. [h] Alex. + αὐτοῦ. [i] Alex. = ὃν. [k] Alex. ἀρξάμενος.

WICLIF—1380.

in the nynthe our in my hous/ and lo a man stood bifor me in a whi3t cloth: [31] and seide/ corneli thi preyer is herd/ and thin almesdedis ben in mynde in the si3t of god/ [32] therfor sende thou in to ioppe/ and clepe symount that is named petir/ this is herborid in the hous of symounte coriour bisidis the see/ this whanne he schal come/ schal speke to thee/ [33] therfor anoon I sente to thee and thou didist wel in comynge to us/ now therfore we alle ben present in thi si3t to here the wordis what euer ben comaundid to thee of the lord/ [34] and Petir opened his mouth and seide/ in truthe I haue founden: that god is not acceptor of persones/ [35] but in eche folk he that dredith god and worchith ri3twisnesse is accepte to hym/

[36] god sente a word to the children of israel: schewynge pees bi ihesus crist/ this is lord of alle thingis. [37] 3e witen the word, that is made thoru3 al iudee and biganne at galile, aftir the Baptym that ioon prechid ihesus of na3areth/ [38] hou god anoyntid hym with the holi goost and vertu/ whiche passid forth in doynge wel, and helynge alle men oppressid of the deuel/ for god was with hym/ [39] ℣ we ben witnessis of alle thingis/ which he dide in the cuntrey of iewis and of ierusalem/ whom thei slowen hangynge in a tre/ [40] and god reisid this in the thridde day: and 3af hym to be made knowun/

[41] not to alle puple: but to witnessis bifor ordeyned of god/ to us that eeten and drunken with hym: aftir that he roos a3en fro deeth/ [42] and he comaundid to us/ to preche to the puple ℣ to witnesse/ that he it is that is ordeyned of god domesman of the quycke ℣ of dede/ [43] to this alle profetis beren witnessinge

clepe, *call.* herborid, *lodged.* witen, *know.* vertu, *power.* domesman, *judge.*

TYNDALE—1534.

houre I prayde in my housse: and beholde/ a man stode before me in bright clothynge/ [31] and sayde: Cornelius/ thy prayer is hearde/ and thyne almes dedes are had in remembraunce in the sight of God. [32] Sende therfore to Ioppa/ and call for Simon which is also called Peter. He is lodged in the housse of one Simon a tanner by the see syde/ the which assone as he is come/ shall speake vnto the. [33] Then sent I for the immediatly and thou hast well done for to come. Now are we all here present before god/ to heare all thynges that are commaunded vnto the of God.

[34] Then Peter opened his mouth and sayde: Of a trueth I perseave/ that God is not parciall/ [35] but in all people he that feareth him and worketh rightewesnes/ is accepted with him.

[36] Ye knowe the preachynge that God sent vnto the chyldren of Israel/ preachinge peace by Iesus Christe (which is Lorde over all thinges: [37] Which preachinge was publisshed thorow oute all Iewrye/ and beganne in Galile/ after the baptyme which Iohn preached/ [38] how God had annoynted Iesus of Nazareth with the holy goost/ and with power/ which Iesus went aboute doinge good/ and healynge all that were oppressed of the develles/ for God was with him. [39] And we are witnesses of all thinges which he dyd in the londe of the Iewes and at Ierusalem/ whom they slew/ and honge on tree.

[40] Him God reysed vp the thyrde daye/ and shewed him openly/ [41] not to all the people/ but vnto vs witnesses chosyn before of God/ which ate and dronke with him/ after he arose from deeth. [42] And he commaunded vs to preache vnto the people and testifie/ that it is he that is ordened of God a iudge of quycke and deed. [43] To him geve all the Prophetes

CRANMER—1539.

and at the nynthe houre I prayde in my house: and behold, a man stode before me in bryght clothynge, [31] and sayd: Cornelius, thy prayer is heard, and thyne almes dedes are had in remembraunce in the syght of God. [32] Sende men therfore to go to Ioppa, and call for Symon, whose syrname is Peter. He is loged in the house of one Symon a tanner by the see syde: whych assone as he is come, shall speake vnto the. [33] Then sent I for the immediatly, and thou hast well done, that thou art come. Now therfore are we all here present before God, to heare all thynges that are commaunded vnto the of God.

[34] Then Peter oppened his mouth and sayde: Of a trueth I perceaue, that there is no respecte of parsones wyth God [35] but in all people, he that feareth hym, and worketh ryghtewesnes, is accepted with him.

[36] Ye knowe the preachynge that God sent vnto the chyldren of Israel, preachynge peace by Iesus Chryst, whych is Lorde ouer all thinges: [37] Which preachinge was publisshed thorow out all Iewrye (and beganne in Galile, after the baptyme whych Iohn preached) [38] how God annoynted Iesus of Nazareth wyth the holy goost, and wyth power. Whych Iesus went aboute doinge good, and healynge all that were oppressed of the deuel, for God was with hym. [39] And we are wytnesses of all thynges which he dyd in the lande of the Iewes and at Ierusalem: whom they slew, and hanged on tree. [40] Him God reysed vp the thyrde daye, and shewed hym openly, [41] not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which dyd eate and drincke with him, after he arose from deeth. [42] And he commaunded vs to preache vnto the people, and to testifie, that it is he, which was ordened of God to be the iudge of quycke and deed. [43] To him geue all

‘ κύριος. [37] ὑμεῖς οἴδατε τὸ γενόμενον ῥῆμα καθ’ ὅλης τῆς Ἰουδαίας, [k] ἀρξάμενον|
‘ ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης· [38] Ἰησοῦν τὸν ἀπὸ
‘ [l] Ναζαρὲτ,| ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν
‘ εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι
‘ ὁ Θεὸς ἦν μετ’ αὐτοῦ· [39] καὶ ἡμεῖς [m] μάρτυρες πάντων ὧν ἐποίησεν ἔν τε τῇ χώρᾳ
‘ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλήμ· ὃν [n] καὶ| [o] ἀνεῖλον| κρεμάσαντες ἐπὶ ξύλου.
‘ [40] τοῦτον ὁ Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι, [41] οὐ
‘ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ, ἡμῖν,
‘ οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ, μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκ-
‘ ρῶν· [42] καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ, καὶ διαμαρτύρασθαι, ὅτι [p] αὐτός|
‘ ἐστιν ὁ ὡρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν. [43] τούτῳ πάντες οἱ

[l] Alex. Ναζαρὲθ. [m] Rec. + ἐσμεν. [n] Rec. = καὶ. [o] Alex. ἀνεῖλαν. [p] Alex. οὗτος.

GENEVA—1557.

the nynthe houre, I prayd in my house: and beholde, a man stode before me in bryght clothyng, [31] And sayd, Cornelius, thy prayer is heard and thyne almes dedes are had in remembrance in the syght of God.

[32] Send therfore to Ioppa, and call for Simon, whose surname is Peter: he is lodged in the house of one Simon a tanner by the sea syde, the which assone as he is come, shal speake vnto thee. [33] Then sent I for thee immediatly, and thou hast wel done for to come. Now ther fore are we al here present before God, to heare all thinges that are commanded vnto thee of God.

[34] Then Peter opened his mouth, and sayd, Of a truth I perceaue, that God is not parciall. [35] But in all people he that feareth him, and worketh righteousnes, is accepted with hym. [36] The which thing he declared vnto the children of Israel, preaching peace by Iesus Christe, which is Lord ouer all. [37] Ye knowe what thing was done through out all Iewrie, and beginning in Galile, after the baptisme which Iohn preached: [38] How God annointed Iesus of Nazaret with the holy Gost, and with power: which Iesus went about doing good and healing all that were cruelly oppressed of the deuyl: for God was with hym. [39] And we are wytnesses of all thinges which he dyd bothe in the land of the Iewes, and also at Ierusalem: whome they slewe, hanging him on a tree. [40] Hym God raysed vp the third day, and caused that he was shewed openly:

[41] Not to al the people, but vnto the witnesses chosen before of God, to vs which ate and dranck with him, after he arose from death. [42] And he commanded vs to preache vnto the people, and testifie, that it is he that is ordeyned of God, a Iudge of quick and dead. [43] To him also

RHEIMS—1582.

in my house, and behold a man stoode before me in vvhite apparel, [31] and said: Cornelius, thy praier is heard, and thy almes-deedes are in memorie in the sight of God.

[32] Send therfore to Ioppé, and call hither Simon that is surnamed Peter: he lodgeth in the house of Simon a tanner by the sea side. [33] Immediatly therfore I sent to thee: and thou hast done vvel in comming. Novv therfore al vve are present in thy sight, to heare al things vvhatsoeuer are commaunded thee of the Lord.

[34] And Peter opening his mouth, said, In very deede I perceiue that God is not an accepter of persons. [35] but in euery nation, he that feareth him, and vvorketh iustice, is acceptable to him. [36] The word did God send to the children of Israël, preaching peace by IESVS CHRIST (this is Lord of al.)

[37] You knovv the vvord that hath been made through al Ievvrie, for beginning from Galilee, after the baptisme vvhich Iohn preached. [38] IESVS of Nazareth hovv God anointed him vvith the holy Ghost and vvith povver, vvho vvent through out doing good and healing al that vvere oppressed of the Deuil, because God vvas vvith him. [39] And vve are vvitnesses of al things that he did in the countrie of the Ievves and in Hierusalem, vvhom they killed hanging him vpon a tree.

[40] Him God raised vp the third day and gaue him to be made manifest, [41] not to al the people, but to vs, vvho did eate and drinke vvith him after he rose againe from the dead. [42] And he commaunded vs to preach to the people, and to testifie that it is he that of God vvas appointed iudge of the liuing and of the dead. [43] To him

AUTHORISED—1611.

prayed in my house, and behold, a man stood before me in bright clothing, [31] And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God. [32] Send therfore to Ioppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a Tanner, by the Sea side, who when he commeth, shal speake vnto thee. [33] Immediatly therefore I sent to thee, and thou hast well done, that thou art come. Now therefore are wee all here present before God, to heare all things that are commanded thee of God.

[34] Then Peter opened his mouth, and said, Of a trueth I perceiue that God is no respecter of persons: [35] But in euery nation, he that feareth him, and worketh righteousnesse, is accepted with him.

[36] The word which God sent vnto the children of Israel, preaching peace by Iesus Christ (he is Lord of all.) [37] That word (I say) you knowe which was published throwout all Iudea, and began from Galilee, after the baptisme which Iohn preached: [38] How God anointed Iesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the deuill: for God was with him. [39] And we are witnesses of all things which hee did both in the land of the Iewes, and in Herusalem, whom they slew and hanged on a tree,

[40] Him God raised vp the third day, and shewed him openly, [41] Not to all the people, but vnto witnesses, chosen before of God, euen to vs who did eate and drinke with him after he rose from the dead. [42] And he commanded vs to preach vnto the people, and to testifie that it is he which was ordeined of God to be the Iudge of quicke and dead. [43] To him giue all the Prophets witnesse, that

'προφῆται μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν 'πιστεύοντα εἰς αὐτόν.' 44 Ἔτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. 45 καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ὅσοι συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου Πνεύματος ἐκκέχυται· 46 ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις, καὶ μεγαλυνόντων τὸν Θεόν. τότε ἀπεκρίθη ὁ Πέτρος, 47 'Μήτι τὸ ὕδωρ κωλῦσαι δύναταί 'τις τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ Πνεῦμα τὸ ἅγιον ἔλαβον καθὼς καὶ 'ἡμεῖς;' 48 προσέταξέ τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι [q] τοῦ Κυρίου.| τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

XI. *Ἤκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ. 2 [r] καὶ ὅτε| ἀνέβη Πέτρος εἰς Ἱερο-*

[q] Alex. Ἰησοῦ Χριστοῦ. [r] Alex. ὅτε δὲ. [s] Alex. s, εἰσῆλθες πρὸς ἄνδρας ἀκροβυστίαν ἔχοντες s. εἰσῆλθε καὶ συνέφαγε.

WICLIF—1380.

that alle men that bileuen in hym, schuln resceyue remyssioun of synnes bi his name,

44 and ȝit while that petir spake thes wordis, the holi goost filde on alle that herden the word, 45 and the feithful men of circumcisioun that camen with petir wondriden that also in to natiouns the grace of the holi goost is sched out, 46 for thei herden hem spekynge in langagis, and magnyfiynge god, thanne petir answerid, 47 whether ony man may forbede watir that these be not baptisid: that also han resceyued the holy goost as we? 48 and he comaundid hem to be baptisid in the name of the lord ihesus crist, thanne thei preieden hym that he schulde dwelle with hem summe dayes.

11. AND the apostlis, ȝ the britheren that werun in iudee herden that also hethen men resceyued the word of god, and thei glorifieden god, 2 but whanne petir cam to ierusalem: thei that weren of circumcisioun disputiden aȝens hym, 3 and seiden, whi entridist thou to men that han prepucie: and hast ete with hem, 4 and petir bigan ȝ expowned to hem bi ordre: and seide, 5 I was in the citee of ioppe and preied, and I say in rauyschynge of my mynde a visioun that a vessel cam doun as a greet scheet with foure coordis and was sente doun fro heuene: and it cam to me, 6 in to whiche I lokynge bihelde and say foure footid beestis of the erthe, and beestis and crepynge beestis and volatils of heuene, 7 and I herde also a vois that seide to me, petir rise thou and sle and ete, 8 but I seide, nay lord, for comun thing ether unclene: entrid neuer in to my mouth, 9 and the vois answerid the secunde tyme fro heuene, that thing that god hadde clensid seye thou not vnclene, 10 and this was don bi thries and alle thingis weren resceyued aȝen in to heuene,

11 ȝ lo thre men anoon stoden in the

aȝens, *against*. prepucie, *uncircumcision*.
rauyschynge, *ravishing*. volatils, *fowls*.

TYNDALE—1534.

witnes, that thorowe his name shall receave remission of synnes all that beleve in him.

44 Whyle Peter yet spake these wordes, the holy gost fell on all them which hearde the preachinge. 45 And they of the circumcision which beleved, were astonyed, as many as came with Peter, because that on the Gentyls also was sheed oute the gyfte of the holy gost. 46 For they hearde them speake with tonges and magnify God. Then answered Peter: 47 can eny man forbyd water that these shuld not be baptised, which have receaved the holy goost as well as we? 48 And he commaunded them to be baptysed in the name of the Lorde. Then prayde they him, to tary a feawe dayes.

11. AND the Apostles, and the brethren that were thorowout Iewry, harde saye that the hethen had also receaved the worde of God. 2 And when Peter was come vp to Ierusalem, they of the circumcision reasoned wyth him 3 sayinge: Thou wentest in to men vncircumcised, and atest with them.

4 Then Peter began and expounded the thinge in order to them sayinge: 5 I was in the cyte of Ioppa prayinge, and in a traunce I sawe a vision, a certen vessell descende, as it had bene a large lynnyn clothe, let doune from hevin by the fower corners, and it cam to me. 6 Into the which when I had fastened myn eyes, I consydered and sawe fowerfoted beastes of the erth, and vermen and wormes, and foules of the ayer. 7 And I herde a voyce sayinge vnto me: aryse Peter, sley and eate. 8 And I sayd: God forbyd lorde, for nothinge comen or vnclene, hath at eny tyme entred into my mouth. 9 But the voyce answered me agayne from heven, count not thou those thinges comen, which god hath clensed. 10 And this was done thre tymes. And all were takin vp agayne into heven.

11 And beholde immediatly ther were thre

CRANMER—1539.

the Prophetes witnes, that thorow hys name whosoeuer beleueth in hym, shall receaue remissyon of synnes.

44 Whyle Peter yet spake these wordes, the holy goost fell on all them which heard the preachinge. 45 And they of the circumcysyon which beleued, were astonnied, as many as came with Peter, because that on the Gentyls also was shed out the gyfte of the holy goost. 46 For they hearde them speake with tonges, and magnify God. Then answered Peter: 47 can eny man forbyd water, that these shuld not be baptysed, whych haue receaued the holy goost as well as we. 48 And he commaunded them to be baptysed in the name of the Lorde. Then prayde they him, to tary a feaw dayes.

11. AND the Apostles and brethren that were in Iewry, heard that the Hethen had also receaued the worde of God. 2 And when Peter was come vp to Ierusalem, they that were of the circuncisyon, contended agaynst him, 3 sayinge: Thou wentest into men vncircumcised, and dyddest eate wyth them.

4 But Peter rehearsed the matter from the begynnyng, and expounded it by order vnto them, sayinge: 5 I was in the cytye of Ioppa, prayinge: and in a traunce, I sawe a visyon, a certen vessell descende, as it had bene a greate shete, let downe from heauen by the fower corners, and it cam to me. 6 Into the whych when I had fastened myne eyes, I consydered, and sawe fourefoted beastes of the erth, and vermen and wormes, and foules of the ayer. 7 And I herde a voyce sayinge vnto me: aryse Peter, sley, and eate. 8 But I sayd: not so Lorde, for nothynge comen or vncleane hath at eny tyme entred into my mouth. 9 But the voyce answered me agayne from heauen: count not thou those thynges comen, which God hath clensed. 10 And this was done thre tymes. And all were taken vp agayne into heauen.

11 And beholde, immediatly ther were

σόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς, [3] λέγοντες, ‘[u]Οτι [s]πρὸς ἄνδρας
‘ ἀκροβυστίαν ἔχοντας εἰσῆλθες, καὶ συνέφαγες| αὐτοῖς.’ [4] Ἀρξάμενος δὲ ὁ Πέτρος
ἐξετίθετο αὐτοῖς καθεξῆς λέγων, [5] ‘ Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ
‘ εἶδον ἐν ἐκστάσει ὅραμα, καταβαῖνον σκεῦός τι ὡς ὀθόνην μεγάλην, τέσσαρσιν
‘ ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρις ἐμοῦ· [6] εἰς ἣν ἀτενίσας κατε-
‘ νόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἑρπετὰ καὶ τὰ
‘ πετεινὰ τοῦ οὐρανοῦ. [7] [t]ἤκουσα δὲ| φωνῆς λεγούσης μοι, Ἀναστὰς Πέτρε,
‘ θῦσον καὶ φάγε. [8] εἶπον δὲ, Μηδαμῶς, Κύριε· ὅτι [u]κοινὸν ἢ ἀκάθαρτον οὐδέ-
‘ ποτε εἰσῆλθεν εἰς τὸ στόμα μου. [9] ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ
‘ οὐρανοῦ, [x]Ἃ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. [10] τοῦτο δὲ ἐγένετο ἐπὶ τρὶς, καὶ
‘ [v]πάλιν ἀνεσπάσθη| ἅπαντα εἰς τὸν οὐρανόν. [11] καὶ ἰδοὺ, ἐξαυτῆς τρεῖς ἄνδρες

[t] Alex. s. ἤκουσα δὲ καὶ s. καὶ ἤκουσα. [u] Rec. + πᾶν. [v] Alex. ἀνεσπάσθη πάλιν.

GENEVA—1557.

geue all the Prophetes witnes, that through his Name, all that beleue in hym, shal receaue remission of synnes. [44] Whyle Peter yet spake these wordes, the holy Gost fel on all them which heard the preaching. [45] And they of the Circumcision which beleued, were astonied, as many as came with Peter, because that on the Gentils also, was powred out the gyft of the holy Gost. [46] For they heard them speake with tongues, and magnifie God. Then answered Peter, [47] Can any man forbyd water, that these should not be baptized, which haue receaued the holy Gost, as wel as we? [48] And he commanded them to be baptized in the Name of the Lord. Then prayed they hym to tary a fewe dayes.

11. AND the Apostles and the brethren that were in Iewrie, heard say, that the Gentils had also receaued the worde of God. [2] And when Peter was come vp to Ierusalem, they of the Circumcision reasoned with hym, [3] Saying, Thou wentest into men vncircumcised, and atest with them. [4] Then Peter began, and expounded *the thyng* in order to them, saying, [5] I was in the citie of Ioppa praying, and in a traunce I sawe *this* vision, A certayne vessel descende, as it had bene a large lynnen cloth, let downe from heauen by the foure corners, and it came to me. [6] Into the which, when I had fastened myne eyes, I considered, and sawe foure foted beastes of the earth, and wilde beastes, and creping beastes, and foules of the ayre. [7] Also I heard a voyce, saying vnto me, Aryse Peter, slay and eat.

[8] And I sayd, God forbyd Lord, for nothing comen or vnclene, hath at any tyme entred into my mouth. [9] But the voyce answered me agayn from heauen, Count not thou those thynges comen, whych God hath clensed. [10] And this was done thre tymes: and al were taken vp agayne into heauen. [11] Then beholde immediatly

RHEIMS—1582.

al the prophets giue testimonie, that al receiue remission of sinnes by his name, vvhich beleeue in him.

[44] As Peter vvas yet speaking these vvordes, the holy Ghost fel vpon al that heard the vvord. [45] And the faithful of the Circumcision that came with Peter, vvere astonied, for that the grace of the holy Ghost vvas poured out vpon the Gentiles also. [46] For they heard them speaking with tonges, and magnifying God. Then Peter ansvvered, [47] Can any man forbid vvater, that these should not be baptized vvhich haue receiued the holy Ghost as vvel as vve? [48] And he commaunded them to be baptized in the name of our Lord IESVS CHRIST. Then they desired him that he vvould tarie vvith them certaine daies.

11. AND the Apostles and brethren that vvere in Ievvrie, heard that the Gentiles also receiued the vvord of God. [2] And vvhen Peter vvas come vp to Hierusalem, they that vvere of the Circumcision reasoned against him, saying, [3] Vvhy didst thou enter in to men vncircumcised, and didst eate with them? [4] But Peter began and declared to them the order, saying: [5] I vvas in the citie of Ioppé praying, and I savv in an excesse of minde a vision, a certaine vessel descending as it vvere a great sheete with foure corners let dovvne from heauen, and it came euen vnto me. [6] Into vvhich I looking considered, and savv foure footed beastes of the earth, and cattel, and such as creepe, and foules of the aire. [7] And I heard also a voice saying to me, Arise Peter, kil and eate. [8] And I said, Not so Lord: for common or vncleane thing neuer entred into my mouth. [9] And a voice ansvvered the second time from heauen: That vvhich God hath made cleane, doe not thou call common. [10] And this vvas done thrise: and al vvere taken vp againe into heauen. [11] And behold, three men immediatly vvere come to the

AUTHORISED—1611.

through his Name whosoeuer beleeueth in him, shall receiue remission of sinnes.

[44] While Peter yet spake these words, the holy Ghost fell on all them which heard the word. [45] And they of the circumcision which beleeued, were astonished, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost. [46] For they heard them speake with tongues, and magnifie God. Then answered Peter, [47] Can any man forbid water, that these should not bee baptized, which haue receiued the holy Ghost, as well as wee? [48] And hee commanded them to be baptized in the Name of the Lord. Then prayed they him to tarie certaine dayes.

11. AND the Apostles, and brethren that were in Iudea, heard that the Gentiles had also receiued the word of God. [2] And when Peter was come vp to Hierusalem, they that were of the circumcision contended with him, [3] Saying, Thou wentest in to men vncircumcised, and didst eate with them. [4] But Peter rehearsed the matter from the beginning, and expounded it by order vnto them, saying, [5] I was in the citie of Ioppa praying, and in a trance I saw a vision, a certaine vessell descend, as it had beene a great sheete, let downe from heauen by foure corners, and it came euen to me. [6] Upon the which when I had fastened mine eyes, I considered, and saw foure footed beastes of the earth, and wild beasts, and creeping things, and foules of the ayre. [7] And I heard a voyce, saying vnto me, Arise Peter, slay, and eate. [8] But I said, Not so, Lord: for nothing common or vncleane hath at any time entred into my mouth. [9] But the voice answered me again from heauen, What God hath cleansed, that call not thou common. [10] And this was done three times: and all were drawen vp againe into heauen. [11] And beholde, immediately there were three men already

‘ ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἤμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρός με.
‘ 12 εἶπε δέ μοι τὸ Πνεῦμα, συνελθεῖν αὐτοῖς, μηδὲν διακρινόμενον· ἦλθον δὲ σὺν
‘ ἐμοὶ καὶ οἱ ἓξ ἀδελφοὶ οὗτοι, καὶ εἰσήλθομεν εἰς τὸν οἶκον τοῦ ἀνδρὸς, 13 ἀπήγ-
‘ γειλέ [w] τε| ἡμῖν πῶς εἶδε τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα
‘ αὐτῷ,’ ‘ Ἀπόστειλον εἰς Ἰόππην [x], καὶ μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον
‘ Πέτρον, 14 ὃς λαλήσει ῥήματα πρός σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός
‘ σου. 15 Ἐν δὲ τῷ ἄρξασθαί με λαλεῖν, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπ’ αὐτοὺς,
‘ ὥσπερ καὶ ἐφ’ ἡμᾶς ἐν ἀρχῇ. 16 ἐμνήσθην δὲ τοῦ ῥήματος [y] τοῦ| Κυρίου, ὡς
‘ ἔλεγεν, Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι
‘ ἁγίῳ. 17 Εἰ οὖν τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν, πιστεύσασιν
‘ ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, ἐγὼ [z] δὲ| τίς ἤμην, δυνατὸς κωλῦσαι τὸν Θεόν;’

[w] Alex. δὲ. [x] Rec. + ἄνδρας. [y] Rec. = τοῦ.

WICLIF—1380.

hous in whiche I was, and thei werun sente fro cesarie to me, 12 and the spirit seide to me, that I schulde go with hem, and doute no thing, ȝhe and these sixe britheren camen with me, and we entriden in to the hous of the man, 13 and he telde to us hou he say an aungel in his hous, stondynge and seiynge to hym, sende thou in to ioppe, and clepe symount that is named petir, 14 whiche schal speke to thee wordis in whiche thou schalt be saaf and al thin hous, 15 and whanne y hadde bigunnen to speke, the holi goost fille on hem as in to us in the bigynnynge, 16 and I bithouȝte on the word of the lord: as he seide, for ioon baptisyd in watir but ȝe schuln be baptisid in the holi goost, 17 therfor if god ȝaf the same grace, [to hem] as to us that bileueden in the lord ihesus crist, who was I that myȝte forbede, the lord that he ȝeue not the holi goost to hem that bileueden in the name of ihesus crist, 18 whanne these thingis weren herd: thei helden pes and glorifieden god and seiden, therfor also to hethen men: god hath ȝouun penaunce to liif,

19 and thei that weren scaterid of the tribulacioun that was made vndir steuene: walkiden forth to fenyce and to cipre and to antioche, and spakun the word to no man, but to iewis aloone, 20 but summe of hem werun men of cipre, ⁊ of sirenen, whiche whanne thei hadden entrid in to antioche, thei spakun to the grekis and prechyden the lord ihesus, 21 and the hond of the lord was with hem, and myche noumbre of men bileuynge was conuertid to the lord,

22 and the word cam to the eris of the churche, that was at ierusalem on these thingis: and thei senten barnabas to antioche, 23 and whanne he was come, and siȝ the grace of the lord: he ioied and monestid alle men to dwelle in the lord in purpos of herte, 24 for he was a

clepe, *call*. ȝeue, *give*. ȝouun, *given*.

TYNDALE—1534.

men come vnto the housse where I was, sent from Cesarea vnto me. 12 And the sprete sayde vnto me, that I shuld go with them, with out doutinge. Morover the sixe brethren accompanyed me: and we entred into the mans housse. 13 And he shewed vs, how he had sene an angell in his housse, which stod and sayde to him: Send men to Ioppa, and call for Symon, named also Peter: 14 he shall tell the wordes, wher by both thou and all thyne housse shalbe saved. 15 And as I beganne to preach, the holy goost fell on them, as he dyd on vs at the begynninge. 16 Then came to my remembraunce the wordes of the Lorde, how he sayde: Iohn baptised with water, but ye shalbe baptysed with the holy goost. 17 For as moche then as God gave them lyke gyftes, as he dyd vnto vs, when we beleved on the Lorde Iesus Christ: what was I that I shuld have with stonde God? 18 when they hearde this, they helde their peace and gloryfied God, sayinge: then hath God also to the gentyls graunted repentaunce vnto lyfe.

19 They which were scattryd abroade thorow the affliccion that arose aboute Steven, walked thorow oute tyll they came vnto Phenices and Cypers and Antioche, preachynge the worde to no man, but vnto the Iewes only. 20 Some of them were men of Cypers and Syrene, which when they were come into Antioche, spake vnto the Grekes, and preched the Lorde Iesus. 21 And the honde of the Lorde was with them, and a greate nombre beleved and turned vnto the Lorde.

22 Tydinges of these thinges came vnto the eares of the congregacion, which was in Ierusalem. And they sente forth Barnabas that he shuld go vnto Antioche. 23 Which when he was come, and had sene the grace of God, was glad, and exhorted them all, that with purpose of hert they wolde continually cleave vnto the Lorde. 24 For he was a good man,

CRANMER—1539.

thre men allready come vnto the house where I was, sent from Cesarea vnto me. 12 And the sprete sayde vnto me, that I shuld go wyth them, without doutynge. Moreouer these syxe brethren accompanyed me: and we entred into the mans house. 13 And he shewed vs, how he had sene an Angel in hys house, whych stode and sayde to hym: send men to Ioppa, and call for Symon, whose syrname is Peter: 14 he shall tell the wordes, wherby both thou and all thyne house shalbe saued. 15 And as I beganne to preache, the holy goost fell on them, as he dyd on vs at the begynnynge. 16 Then came it to my remembraunce, how that the Lorde sayd: Iohn baptysed with water, but ye shalbe baptysed wyth the holy goost. 17 For as moch then as God gaue them lyke gyftes, as he dyd vnto vs, when we beleued on the Lorde Iesus Chryst: what was I, that I shulde haue withstande God? 18 When they heard this, they helde their peace, and gloryfyed God, sayinge: then hath God also to the Gentyls graunted repentaunce vnto lyfe.

19 They also which were scattred abroade thorow the affliccyon that arose aboute Steuen, walked thorow out vnto Phenices and Cypers, and Antioche, preachinge the worde to no man, but vnto the Iewes onely 20 Some of them were men of Cypers and Syren: whych when they were come to Antioche, spake vnto the Grekes, and preached the Lorde Iesus. 21 And the hande of the Lorde was with them, and a greate nombre beleued and turned vnto the Lorde.

22 Tydinges of these thinges came vnto the eares of the congregacyon, whych was in Ierusalem. And they sent forth Barnabas, that he shulde go vnto Antioche. 23 Whych when he came, and had sene the grace of God, was glad, and exhorted them all, that wyth purpose of hert, they wolde contynually cleaue vnto the Lord. 24 For he was a good man, and full of the

18 Ἀκούσαντες δὲ ταῦτα ἡσύχασαν, καὶ ἐδόξαζον τὸν Θεὸν, λέγοντες, Ἄραγε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωήν.

19 Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ, διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις. 20 ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες [a] ἐλθόντες| εἰς Ἀντιόχειαν, ἐλάλουν πρὸς τοὺς [b] Ἕλληνας,| εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν. 21 καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν· πολύς τε ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν Κύριον. 22 Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν· καὶ ἐξαπέστειλαν Βαρνάβαν [c] διελθεῖν| ἕως Ἀντιοχείας. 23 [d] Ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ. 24 ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης

[z] Alex. = δέ. [a] Rec. εἰσελθόντες. [b] Rec. Ἑλληνιστας. [c] Alex. = διελθεῖν.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
ther were thre men already come vnto the house where I was, sent from Cesarea vnto me. 12 And the Sprite sayd vnto me, that I shuld go with them, with out douting. Moreouer these sixe brethren accompanyed me: and we entred into *a certeyn* mans house. 13 And who shewed vs, how he had sene an Angel in his house, which stode and said to him, Send men to Ioppa, and call for Simon whose surname is Peter. 14 He shal tel thee wordes wherby both thou and all thyne house shalbe saued.	house vvherein I vvas, sent to me from Cæsaréa. 12 And the spirit said to me, that I should goe vvith them, doubting nothing. And there came vvith me these sixe brethren also: and vve vvent in to the mans house. 13 And he told vs, hovv he had seen an Angel in his house, standing and saying to him, Send to Ioppé, and cal hither Simon, that is surnamed Peter, 14 vvho shal speake to thee vvordes vvherein thou shalt be saued and al thy house. 15 And vvhen I had begonne to speake, the holy Ghost fel vpon them, as vpon vs also in the beginning. 16 And I remembred the vvord of our Lord, according as he said, *Iohn in deede baptized vvith vvater, but you shal be baptized vvith the holy Ghost.* 17 If therfore God hath giuen them the same grace, as to vs also that beleeued in our Lord IESVS CHRIST: vvho vvas I that might prohibite God? 18 Hauing heard these things, they held their peace: and glorified God, saying, God then to the Gentiles also hath giuen repentance vnto life.	come vnto the house where I was, sent from Cesarea vnto me. 12 And the spirit bad mee goe with them, nothing doubting: Moreouer, these sixe brethren accompanied me, and we entred into the mans house: 13 And hee shewed vs how hee had seene an Angell in his house, which stood and said vnto him, Send men to Ioppa, and call for Simon, whose sirname is Peter: 14 Who shal tell thee words, wherby thou, and all thy house shall be saued. 15 And as I began to speake, the holy Ghost fell on them, as on vs at the beginning. 16 Then remembred I the word of the Lord, how that he said, Iohn indeed baptized with water: but ye shall be baptized with the holy Ghost. 17 Forasmuch then as God gaue them the like gift as hee did vnto vs, who beleeued on the Lord Iesus Christ: what was I that I could withstand God? 18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance vnto life.
15 And as I began to preache, the holy Gost fel on them, as he dyd on vs at the begynnyng. 16 Then came to my remembrance that saying of the Lord, how he said, Iohn baptized with water, but ye shalbe baptized with the holy Gost. 17 For as muche then as God gaue them a lyke gyfte, as he dyd vnto vs, when we beleued on the Lord Iesus Christe: who was I, that I shuld haue withstande God? 18 When they heard thys, they helde their peace, and glorified God, saying, Then hath God also the Gentils graunted repentance vnto lyfe.	19 And they truely that had been dispersed by the tribulation that vvas made vnder Steuen, vvalked through out vnto Phœnîce and Cypres and Antioche, speaking the vvord to none, but to the Ievves only. 20 But certaine of them vvere men of Cypres and Cyréne, vvho vvhen they vvere entred into Antioche, spake to the Greekes, preaching our Lord IESVS. 21 And the hand of our Lord vvas vvith them: and a great number of beleeuers vvas conuerted to our Lord. 22 And the report came to the eares of the Church that vvas at Hierusalem, touching these things: and they sent Barnabas as farre as Antioche. 23 Vvho vvhen he vvas come, and savv the grace of God, reioyced: and he exhorted al vvith purpose of hart to continevv in our Lord: 24 because he vvas a	19 Now they which were scattered abroad vpon the persecution that arose about Steuen, trauailed as farre as Phenice, and Cyprus, and Antioch, preaching the word to none, but vnto the Iewes onely. 20 And some of them were men of Cyprus, and Cyrene, which when they were come to Antioch, spake vnto the Grecians, preaching the Lord Iesus. 21 And the hand of the Lord was with them: and a great number beleeued, and turned vnto the Lord. 22 Then tidings of these things came vnto the eares of the Church, which was in Hierusalem: and they sent foorth Barnabas, that he should goe as farre as Antioch. 23 Who when hee came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleaue vnto the Lord. 24 For he was a good man, and full of the

Πνεύματος ἁγίου καὶ πίστεως. καὶ προσετέθη ὄχλος ἱκανὸς τῷ Κυρίῳ. 25 *Ἐξῆλθε δὲ εἰς Ταρσὸν* [d] *ὁ Βαρνάβας,| ἀναζητῆσαι Σαῦλον, καὶ εὑρὼν* [e] *αὐτὸν| ἤγαγεν* [f] *αὐτὸν| εἰς Ἀντιόχειαν.* 26 *ἐγένετο δὲ* [g] *αὐτοὺς| ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον ἱκανὸν, χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.*

27 *Ἐν ταύταις δὲ ταῖς ἡμέραις κατῆλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν.* 28 *ἀναστὰς δὲ εἷς ἐξ αὐτῶν ὀνόματι Ἄγαβος, ἐσήμανε διὰ τοῦ Πνεύματος λιμὸν* [h] *μέγαν| μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ἥτις| καὶ| ἐγένετο ἐπὶ Κλαυδίου*[i]. 29 *τῶν δὲ μαθητῶν καθὼς ηὐπορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς·* 30 *ὃ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.*

[d] Alex. = ὁ Βαρνάβας. [e] Alex. = αὐτὸν. [f] Alex. = αὐτὸν. [g] Alex. αὐτοῖς. [h] Alex. μεγάλην.

WICLIF—1380.

good man: and ful of the holi goost ȝ of feith, and myche puple, was encresid to the lord, 25 and he wente forth to tharsis to seke saul, 26 ȝ whanne he hadde founden hym: he ledde to antioche, ȝ alle a ȝeer, thei lyueden there in the chirche: and tauȝten myche puple,

27 so that the disciplis weren named first at antioche cristen men, 28 and in thes dayes, profetis camen ouer fro ierusalem to antioche, and oon of hem roos up agabus bi name: and signyfied bi the spirit, a greet hungre to comynge in alle the world whiche hungre was made vndir claudius, 29 and alle the disciplis purposiden aftir that eche hadde, for to sende in to mynysterie to britheren that dwelleden in iudee, 30 whiche thing also thei diden, and senten it to the elder men, bi the hondis of barnabas and saul.

12. AND in the same tyme eroude the king sente power to turmente sum men of the chirche, 2 and he slouwe bi swerd, iames the brother of Ioon, 3 and he siȝ that it plesid to iewis: and cast to take also petir, and the dayes of therf loues weren, 4 and whanne he hadde cauȝte petir, he sente hym in to prisoun, and bitook to four quaterniouns of knyȝtis to kepe hym: ȝ wolde aftir pask bringe him forth to the puple, 5 and petir was kept in prisoun, but preier was made of the chirche with out cesynge to god for hym, 6 but whanne eroude schulde brynge hym forth in that nyȝt petir was slepynge bi twixe twey knyȝtis, ȝ was bounden with .ij. cheynes, and the kepers bifor the dore kepten the prisoun,

7 and lo an aungel of the lord stood nyȝ and liȝt schoon in the prisoun hous, and whanne he hadde smyte the side of petir he reisid hym and seide, rise thou swiftli,

therf, *unleavened.* knyȝtis, *soldiers.*

TYNDALE—1534.

and full of the holy goost and of faythe: and moche people was added vnto the Lorde. 25 Then departed Barnabas to Tarsus, for to seke Saul. 26 And when he had founde him, he brought him vnto Antioche. And it chaunsed that a whole yere they had their conversacion with the congregacion there, and taught moche people: in somoche that the disciples of Antioche were the fyrst that were called Christen.

27 In those dayes came Prophetes from Ierusalem vnto Antioche. 28 And ther stode vp one of them, named Agabus, and signified by the sprete, that ther shuld be great derth thoughoute all the worlde, which came to passe in the Emproure Claudius dayes. 29 Then the disciples every man accordinge to his abilite, purposed to sende socoure vnto the brethren which dwelt in Iewry. 30 Which thinge they also dyd, and sent it to the elders, by the hondes of Barnabas and Saul.

12. IN that tyme Herode the kynge stretched forthe his handes to vexe certayne of the congregacion. 2 And he kylled Iames the brother of Iohn with the swerde: 3 and because he sawe that it pleased the Iewes, he proceded forther, and toke Peter also. Then were the dayes of swete breed. 4 And when he had caught him, he put him in preson, and delyvered him to .iiii. quaternions of soudiers to bekepte, entendynge after ester to brynge him forth to the people. 5 Then was Peter kepte in preson. But prayer was made with out ceasynge of the congregacion vnto God for him. 6 And when Herode wolde have brought him oute vnto the people, the same nyght slepte Peter bitwene two soudiers, bounde with two chaynes, and the kepers before the dore kepte the preson.

7 And beholde the angell of the Lorde was there present, and a lyght shyned in the lodge. And smote Peter on the syde, and steryd him vp sayinge: aryse vp

CRANMER—1539.

holy goost and of fayth: and moche people was added vnto the Lorde. 25 Then departed Barnabas to Tarsus, for to seke Saul. 26 And when he had founde hym, he brought hym vnto Antioche.

And it chaunsed that a whole yeare they had their conuersacyon with the congregacyon there, and taught moch people: in so moch, that the disciples of Antioche were the fyrst that were called Christen.

27 In those dayes came Prophetes from the citie of Ierusalem vnto Antioche. 28 And ther stode vp one of them named Agabus, and signyfyed by the sprete, that ther shuld be great derth thorow out all the worlde, whych came to passe in the Emperour Claudius dayes. 29 Then the disciples euery man accordynge to his abylite, purposed to sende socoure vnto the brethren whych dwelt in Iewry. 30 Which thynge they also dyd, and sent it to the elders, by the handes of Barnabas and Saul.

12. AT the same tyme Herode the kynge stretched forth his handes to vexe certayne of the congregacyon. 2 And he kylled Iames the brother of Iohn with the swerde. 3 And because he sawe that it pleased the Iewes, he proceded farther, and toke Peter also. Then were the dayes of swete breed. 4 And when he had caught him, he put him in preson also and delyuered him to .iiii. quaternions of soudiers to be kepte, entendynge after Ester to brynge hym forth to the people. 5 And Peter was kepte in preson. But prayer was made wythout ceasynge of the congregacyon, vnto God for him. 6 And when Herode wold haue brought him oute vnto the people, the same nyght slepte Peter betwene two soudiers, bounde with two chaynes, and the kepers before the dore kepte the preson.

7 And beholde, the angell of the Lorde was there present, and a lyght shyned in the habitacyon. And he smote Peter on the syde, and steryd him vp, sayinge:

XII. *Κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας.* [2] *ἀνεῖλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρᾳ.* [3 m] *καὶ ἰδὼν| ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον· ἦσαν δὲ [n] αἱ| ἡμέραι τῶν ἀζύμων·* [4] *ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδοὺς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτὸν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ.* [5] *ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν [o] ὑπὲρ| αὐτοῦ.* [6 q] *Οτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν, δεδεμένος ἁλύσεσι δυσὶ, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακήν.* [7] *καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτὸν λέγων, 'Ἀνάστα ἐν*

[i] Alex. ἥτις. [k] Alex. = *καὶ*. [l] Rec. + *Καίσαρος*. [m] Alex. *ἰδὼν δὲ*. [n] Rec. = *αἱ*. [o] Alex. *περὶ*.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
was a good man, and ful of the holy Gost, and faithe: and muche people was added vnto the Lord. [25] Then departed Barnabas to Tarsus, for to seke Saul: [26] And when he had founde hym, he broght hym vnto Antioche. and it chanced that a whole yere they had their conuersation with the Churche there, and taught muche people: inso muche, that the disciples of Antioche, were the fyrst that were called Christen.	good man, and ful of the holy Ghost, and faith. And a great multitude vvas added to our Lord. [25] And he vvent, forth to Tarsus, to seeke Saul: [26] vvhom vvhen he had found, he brought him to Antioche. And they conuersed there in the church a vvhole yere: and they taught a great multitude, so that the disciples vvere at Antioche first nãmed CHRISTIANS.	holy Ghost, and of faith: and much people was added vnto the Lord. [25] Then departed Barnabas to Tarsus, for to seeke Saul. [26] And when he had found him, he brought him vnto Antioch. And it came to passe, that a whole yere they assembled themselues [α] with the Church, and taught much people, and the disciples were called Christians first at Antioch.
[27] In those dayes came Prophetes from Ierusalem vnto Antioche. [28] And ther stode vp one of them named Agabus, and signified by the sprite, that ther shulde be great derth throughout al the worlde, which came to passe in the Emperour Claudius dayes. [29] Then the disciples, euery man according to his habilitie, purposed to send socour vnto the brethren which dwelt in Iewrie. [30] Whych thynge they also dyd, and sent it to the Elders, by the handes of Barnabas and Saul.	[27] And in these daies there came Prophets from Hierusalem to Antioche, [28] and one of them rising, named Agabus, did by the Spirit signifie a great famine that should be in the vvhole vvorld, vvhich fel vnder Claudius. [29] And the disciples according as eche man had, purposed euery one to send, for to serue the brethren that dvvelt in Ievvrie: [30] vvhich also they did, sending to the auncients by the handes of Barnabas and Saul.	[27] And in these dayes, came Prophets from Hierusalem vnto Antioch. [28] And there stood vp one of them, named Agabus, and signified by the spirit, that there should be great dearth throughout all the world: which came to passe in the dayes of Claudius Cesar. [29] Then the disciples, euery man according to his abilitie, determined to send reliefe vnto the brethren which dwelt in Iudea. [30] Which also they did, and sent it to the Elders by the handes of Barnabas and Saul.
12. IN that tyme, Herode the kynge stretched forth his handes to vexe certayne of the Congregation. [2] And he kylled Iames the brother of Iohn, with the sworde. [3] And because he saw that it pleased the Iewes, he proceded farther, to take Peter also. then were the dayes of swete bread. [4] And when he had caught him, he put him in prison, and deliuered him to foure quaternions of souldiers to be kept: entending after Easter to bringe him forth to the people. [5] Then was Peter kept in prison, but prayer was made with out ceasing of the Churche vnto God for him. [6] And when Herode wolde haue broght hym out vnto the people, the same nyght slept Peter bitwene two souldyers, bounde with two chaynes, and the kepers before the dore, kept the prison. [7] And beholde, the Angel of the Lord came vpon them, and a light shyned in the lodge: and he smote Peter on the syde, and sterid hym vp saying, Aryse vp quickly,	12. AND at the same time Herod the king set his handes, to afflicte certaine of the Church. [2] And he killed Iames the brother of Iohn vvith the svvord. [3] And seing that it pleased the Ievves, he added to apprehend Peter also. And it vvas the daies of the Azymes. [4] Vvhom vvhen he had apprehended, he cast into prison, deliuering him to foure quaternions of souldiars to be kept, meaning after the Pasche to bring him forth to the people. [5] And Peter in deede vvas kept in prison. But praier vvas made of the Church vvithout intermission vnto God for him. [6] And vvhen Herod vvould haue brought him forth, the same night Peter vvas sleeping betvvene tvvo souldiars, bound vvith tvvo chaines: and the keepers before the doore kept the prison. [7] And behold an Angel of our Lord stoode in presence: and light shined in the house: and striking Peters side, he raised him, saying, Arise quickely.	12. NOW about that time, Herode the King [β] stretched foorth his hands, to vexe certaine of the Church. [2] And he killed Iames the brother of Iohn with the sword. [3] And because hee saw it pleased the Iewes, hee proceeded further, to take Peter also. (Then were the dayes of vnleauened bread.) [4] And when hee had apprehended him, he put him in prison, and deliuered him to foure quaternions of souldiers to keepe him, intending after Easter to bring him foorth to the people. [5] Peter therefore was kept in prison, but [γ] prayer was made without ceasing of the Church vnto God for him. [6] And when Herode would haue brought him foorth, the same night Peter was sleeping betweene two souldiers, bound with two chaines, and the keepers before the doore kept the prison. [7] And beholde, the Angel of the Lord came vpon him, and a light shined in the prison: and hee smote Peter on the side, and raised him vp, saying, Arise vp quickly. And

[α] *Or*, in the Church. [β] *Or*, began. [γ] *Or*, instant and earnest prayer was made.

'τάχει.' Καὶ [p] ἐξέπεσον| αὐτοῦ αἱ ἁλύσεις ἐκ τῶν χειρῶν. [8] εἶπέ τε ὁ ἄγγελος
πρὸς αὐτὸν, 'περίζωσαι,[q]| καὶ ὑπόδησαι τὰ σανδάλιά σου.' Ἐποίησε δὲ οὕτω.
καὶ λέγει αὐτῷ, 'Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολούθει μοι.' [9] Καὶ ἐξελθὼν
ἠκολούθει [r] αὐτῷ·| καὶ οὐκ ᾔδει ὅτι ἀληθές ἐστι τὸ γινόμενον διὰ τοῦ ἀγγέλου,
ἐδόκει δὲ ὅραμα βλέπειν. [10] διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν, ἦλθον
ἐπὶ τὴν πύλην τὴν σιδηρᾶν, τὴν φέρουσαν εἰς τὴν πόλιν, ἥτις αὐτομάτη ἠνοίχθη
αὐτοῖς· καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ'
αὐτοῦ. [11] καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ, εἶπε, 'Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέ-
'στειλε Κύριος τὸν ἄγγελον αὐτοῦ, καὶ [s] ἐξείλατό| με ἐκ χειρὸς Ἡρώδου καὶ πάσης
'τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.' [12] συνιδών τε ἦλθεν ἐπὶ τὴν οἰκίαν

[p] Alex. ἐπέπεσαν. [q] Alex. Ζώσαι. [r] Alex. = αὐτῷ.

WICLIF—1380.

and anoon the cheynes felden doun fro his hondis, [8] and the aungel seide to hym, girde thee: and do on thi hoosis, and he dide so, and he seide to hym, do aboute thee thi clothis: and sue me, [9] and he ȝede out and sued hym, and he wist not that it was soth, that was don bi the aungel, for he gessid him silf to haue seye a visioun, [10] and thei passiden the first and the secounde ward and camen to the iren ȝate that ledith to the citee whiche anoon was opened to hem, and thei ȝeden out and camen into o streete, and anoon the aungel passid awey fro hym,

[11] and petir turned aȝen to hym silf: and seide, now I woot verrili that the lord sente his aungel and delyuerid me fro the hond of eroude, and fro al the abidynge of the puple of iewis, [12] and he bihelde and cam to the hous of marie modir of Ioon, that is named markus, where many werun gaderid to gidre and preiynge, [13] ¶ whanne he knockid at the dore of the ȝate: a damysel roode bi name, come forth to se, [14] ¶ whanne sche knewe the vois of petir: for ioie sche opened not the ȝate, but ranne ynne and teeld that petir stode at the ȝate, [15] and thei seiden to hir, thou maddist, but sche affermed that it was so, and thei seiden, it is his aungel, [16] but petir abood stille and knockid, and whanne thei hadden opened the dore thei saien hym and wondriden, [17] and he bekened to hem with his hond to be stille: ¶ telde hou the lord hadde ledde hym out of the prisoun, and he seid, telle ȝe to Iames and to the britheren these thingis, and he ȝede out, and wente in to an other place,

[18] ¶ whanne the day was come: there was not litil troublinge among the knyȝtis

hoosis, *stockings*. sue, *follow*. ȝede, *went*.
wist, *knew*. soth, *real*, or, *true*. o, *one*.
woot, *know*. knyȝtis, *soldiers*.

TYNDALE—1534.

quyckly. And his cheynes fell of from his hondes. [8] And the angell sayd vnto him: gyrde thy selfe and bynde on thy sandales. And so he dyd. And he sayde vnto him: cast thy mantle aboute the, and folowe me. [9] And he came oute and folowed him, and wist not, that it was truthe which was done by the angell, but thought he had sene a vision. [10] When they were past the fyrst and the seconde watche, they came vnto the yron gate, that ledeth vnto the cyte, which opened to them by his awne accorde. And they went out and passed thorowe one strete, and by and by the angell departed from him.

[11] And when Peter was come to him selfe, he sayde: now I knowe of a surety, that the Lorde hath sent his angell, and hath delyvered me out of the honde of Herode, and from all the waytynge for of the people of the Iewes. [12] And as he consydred the thinge, he cam to the housse of Mary the mother of one Iohn, which was called Marke also, where many were gaddered to gedder in prayer. [13] As Peter knocked at the entry dore, a damsell cam forth to herken, named Rhoda.

[14] And when she knew Peters voyce, she opened not the entrey for gladnes, but ran in and told how Peter stode before the entrey. [15] And they sayde vnto her: thou arte mad. And she bare them doune that it was even so. Then sayde they: it is his angell. [16] Peter contynued knockinge. When they had opened the dore, and sawe him, they were astonyed. [17] And he beckened vnto them with the honde to holde their peace, and tolde them by what meanes the Lorde had brought him oute of the preson. And sayde: goo shew these thinges vnto Iames and to the brethren. And he departed and went into a nother place.

[18] Assone as it was daye ther was no lyttell a doo amonge the soudyers, what

CRANMER—1539.

aryse vp quickly. And his cheynes fell of from his handes. [8] And the Angell sayd vnto him: gyrde thy selfe, and bynde on thy sandales. And so he dyd. And he sayeth vnto him: cast thy garment aboute the, and folowe me. [9] And he came out and folowed him, and wist not, that it was trueth whych was done by the Angell, but thought he had sene a visyon. [10] When they were past the fyrst and the seconde watch, they came vnto the yron gate, that leadeth vnto the cytye, which opened to them by the awne accorde. And they went out, and passed thorow one strete, and forth with, the Angell departed from him.

[11] And when Peter was come to hym selfe, he sayde: now I knowe of a surety, that the Lorde hath sent his Angell, and hath delyuered me out of the hande of Herode, and from all the wayting for of the people of the Iewes. [12] And as he consydred the thynge, he came to the house of Mary the mother of one Iohn (whose syrname was Marke) where many were gathered together in prayer. [13] As Peter knocked at the entry dore, a damsell came forth to herken, named Rhoda. [14] And when she knew Peters voyce, she opened not the entry for gladnes, but ran in, and told how Peter stode before the entry.

[15] And they sayde vnto her: thou arte mad. But she affirmed that it was euen so. Then sayd they, it is his angel. [16] But Peter contynued knockinge: and when they had opened the dore, and sawe hym, they were astonyed. [17] And whan he had beckned vnto them with the hande, that they myght holde their peace, he tolde them by what meanes the Lorde had brought him out of the preson. And he sayde: go shewe these thynges vnto Iames and to the brethren. And he departed, and went into another place.

[18] Assone as it was daye, ther was no lyttel ado amonge the soudiers, what was

Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι. [13] *Κρούσαντος δὲ [t] αὐτοῦ| τὴν θύραν τοῦ πυλῶνος, προσῆλθε παιδίσκη ὑπακοῦσαι, ὀνόματι Ῥόδη·* [14] *καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν ἑστᾶναι τὸν Πέτρον πρὸ τοῦ πυλῶνος.* [15] *οἱ δὲ πρὸς αὐτὴν εἶπον, 'Μαίνῃ.' Ἡ δὲ διϊσχυρίζετο οὕτως ἔχειν. οἱ δὲ ἔλεγον, 'Ὁ ἄγγελος αὐτοῦ ἐστιν.'* [16] *Ὁ δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδον αὐτὸν, καὶ ἐξέστησαν.* [17] *κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν, διηγήσατο αὐτοῖς πῶς ὁ Κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς. εἶπε δὲ, 'Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα.' Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον.* [18] *Γενομένης δὲ ἡμέρας, ἦν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις,*

[s] Rec. ἐξείλετό. [t] Rec. τοῦ Πέτρου.

GENEVA—1557.

And his chaynes fel of from hys handes. [8] And the Angel sayd vnto hym, Gyrde thy selfe, and bynde on thy sandales. and so he dyd, and he sayd vnto hym, Cast thy garment about thee, and folowe me. [9] Then *Peter* came out and folowed hym, and wist not that it was true which was done by the Angel, but thoght he had sene a vision.

[10] When they were past the fyrst and the seconde watche, they came vnto the yron gate, that leadeth vnto the citie, which opened to them by it owne accorde: and they went out, and passed through one strete, and by and by, the Angel departed from hym. [11] And when Peter was come to hym selfe, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herode, and from all the wayting fore, of the people of the Iewes. [12] And as he considered *the thinge*, he came to the house of Marie, the mother of one Iohn, whose surname was Marke, wher many were gathered together and prayed.

[13] As Peter knocked at the entry dore, a mayde came forth to hearken, named Rhode. [14] So when she knew Peters voyce, she opened not the entry for gladnes, but ran in, and tolde how Peter stode before the entry. [15] But they sayd vnto her, Thou art mad. And she bare them downe, that it was euen so. then said they, It is his Angel. [16] But Peter continued knockyng: and when they had opened the dore, and sawe hym, they were astonyed. [17] And he beckened vnto them, with the hand, to holde their peace, and tolde them by what meanes the Lord had broght him out of the prison. And he said, Go shewe these thinges vnto Iames and to the brethren. and he departed and went into another place. [18] Now assone as it was day, there was no lytle a do among

RHEIMS—1582.

And the chaines fel from his handes. [8] And the Angel said to him, Gird thee, and put on thy shoes. And he did so. And he said to him, Put thy garment about thee, and folovv me. [9] And going forth he folovved him, and he knew not that it vvas true vvhich vvas done by the Angel: but he thought that he savv a vision. [10] And passing through the first and the second vvatch, they came to the yron gate that leadeth to the citie, vvhich of itself opened to them. And going out, they vvent forvvard one streate: and incontinent the Angel departed from him. [11] And Peter returning to him self, said: Novv I knovv in very deede that our Lord hath sent his Angel, and deliuered me out of Herods hand, and from al the expectation of the people of the Ievves.

[12] And considering, he came to the house of Marie the mother of Iohn, vvho vvas surnamed Marke, vvhere many vvere gathered and praying. [13] And vvhen he knocked at the doore of the gate, there came forth a vvenche to see, named Rhodè.

[14] And as she knevv Peters voice, for ioy she opened not the gate, but running in she told that Peter stoode before the gate. [15] But they said to her, Thou art mad. But she affirmed that it vvas so. But they said, It is his Angel. [16] And Peter continued knocking. And vvhen they had opened, they savv him, and vvere astonied.

[17] And beckening vvith his hand to them, that they should hold their peace, he told hovv our Lord had brought him out of prison, and he said, Tel these things to Iames and to the brethren. And going forth he vvent into an other place. [18] And when day vvas come, there vvas no litle a doe betvvene the souldiars, vvhat vvas

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his chaines fell off from his hands. [8] And the Angel saide vnto him, Girde thy selfe, and binde on thy sandales: And so he did. And he saith vnto him, Cast thy garment about thee, and follow me.

[9] And hee went out, and followed him, and wist not that it was true which was done by the Angel: but thought he saw a vision. [10] When they were past the first and the second ward, they came vnto the yron gate that leadeth vnto the citie, which opened to them of his owne accord: and they went out and passed on thorow one street, and foorthwith the Angel departed from him. [11] And when Peter was come to himselfe, hee said, Now I know of a suretie, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herode, and from all the expectation of the people of the Iewes. [12] And when hee had considered the thing, he came to the house of Mary the mother of Iohn, whose sirname was Marke, where many were gathered together praying.

[13] And as Peter knocked at the doore of the gate, a damosell came [a] to hearken, named Rhoda. [14] And when shee knew Peters voyce, she opened not the gate for gladnesse, but ranne in, and told how Peter stood before the gate. [15] And they said vnto her, Thou art mad. But she constantly affirmed that it was euen so. Then saide they, It is his Angel. [16] But Peter continued knocking: and when they had opened *the doore*, and saw him, they were astonished. [17] But he beckening vnto them with the hand, to hold their peace, declared vnto them how the Lord had brought him out of the prison: And he said, Goe shew these things vnto Iames, and to the brethren. And hee departed, and went into another place.

[18] No assoone as it was day, there was no small stirre among the souldiers, what

[a] *Or*, to aske who was there.

τί ἄρα ὁ Πέτρος ἐγένετο. [19] Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὑρὼν, ἀνακρίνας τοὺς φύλακας, ἐκέλευσεν ἀπαχθῆναι· καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς [u]τὴν| Καισάρειαν διέτριβεν. [20] Ἦν δὲ [v]θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐτὸν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ἠτοῦντο εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. [21] Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικὴν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει πρὸς αὐτούς. [22] ὁ δὲ δῆμος ἐπεφώνει, ‘Θεοῦ ‘φωνὴ καὶ οὐκ ἀνθρώπου.’ [23] παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου, ἀνθ’ ὧν οὐκ ἔδωκε[w] δόξαν τῷ Θεῷ· καὶ γενόμενος σκωληκόβρωτος, ἐξέψυξεν. [24] Ὁ δὲ λόγος τοῦ Θεοῦ ηὔξανε καὶ ἐπληθύνετο. [25] Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν [x]ἐξ Ἰερουσαλὴμ,| πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες [y]καὶ| Ἰωάννην

[u] Alex. = τὴν. [v] Rec. + ὁ Ἡρώδης. [w] Rec. + τὴν. [x] Alex. ἀπὸ Ἰερουσ. s. εἰς Ἱεροσ. [y] Alex. = καὶ.

WICLIF—1380.

what was don of petir, [19] and whanne eroude hadde souȝt him, & fonde not aftir that he hadde made enquerynge of the kepers, he comaundid hem to be brouȝte to hym, and he come doun fro iude in to cesarie: and dwellid there, [20] and he was wrooth to men of tirie and of sidon, and thei of oon accord camen to hym, Whanne thei hadden counceilid with bastus that was the kyngis chaumberleyn, thei axeden pees, for as myche as her cuntrees werun vitailid of hym, [21] and in a day that was ordeyned eroude was clothid with kyngis clothinge, and satte for domesman and spake to hem, [22] and the puple cried the vois of god: and not of man, [23] and anoon an aungel of the lord smote hym, for he hadde not ȝoue onour to god, and he was wastid of wormes and died, [24] & the word of the lord waxid and was multiplied, [25] and barnabas and saul turned aȝen fro ierusalem, whanne the mynysterie was fillid: and token Ioon that was named markus.

13. AND profetis and doctouris werun in the chirche that was at antioche in which barnabas, and symount that was clepid blak, and lucius cironense, and manaen that was the soukynge fere of eroude tetrark, and saul werun, [2] and whanne thei mynystriden to the lord and fastiden: the holi goost seide to hem, departe ȝe to me saul & barnabas in to the werk to whiche I haue takun hem, [3] thanne thei fastiden and preieden, and leiden hondis on hem and leten hem go, [4] but thei werun sent of the holi goost: and wente forth to seleucia, and fro thennes thei wenten bi boot to cipre, [5] & whanne thei camen to salamyne thei prechiden the word of god in the synagogis of iewis, and thei hadden also ioon in mynysterie,

[6] and whanne thei hadden walkid bi al the ile to pafum: thei founden a man a

domesman, *judge*. waxid, *grew*. clepid, *called*. soukynge fere, *sucking mate*, or, *foster brother*. departe, *separate*.

TYNDALE—1534.

was becum of Peter. [19] When Herode had called for him, and founde him not, he examined the kepers, and comaunded to departe. And he descended from Iewry to Cesarea, and ther abode. [20] Herode was displeased with them of Tyre and Sydon. And they came all at once, and made intercession vnto Blastus the kynges chamberlen, and desyred peace, because their countrey was norysshed by the kynges londe. [21] And vpon a daye appoynted Herode arayed him in royall apparell, and set him in his seate, and made an oraycon vnto them. [22] And the people gave a shoute, sayinge: it is the voyce of a God and not of a man. [23] And immediatly the angell of the Lorde smote him, because he gave not God the honoure, and he was eatyn of wormes, and gave vp the goost.

[24] And the worde of God grewe and multiplied. [25] And Barnabas and Paul returned to Ierusalem, when they had fulfilled their office, and toke with them Iohn, which was also called Marcus.

13. THERE were at Antioche, in the congregacion certayne Prophetes and teachers: as Barnabas and Simon called Niger, and Lucius of Cerene, and Manahen Herode the Tetrarkes norsfelowe, and Saul. [2] As they mynistred to the Lorde and fasted, the holy goost sayde: separate me Barnabas and Saul, for the worke where vnto I have called them. [3] Then fasted they and prayed, and put their hondes on them, and let them goo. [4] And they after they were sent of the holy goost, came vnto Seleutia, and from thence they sayled to Cyprus. [5] And when they were come to Salamine, they shewed the worde of God in the synagoges, of the Iewes. And they had Iohn to their minister.

[6] When they had gone thorowout the yle vnto the cite of Paphos, they founde

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become of Peter. [19] When Herode had sought for him, and founde him not, he examined the kepers, and commaunded them to be caryed awaye. And he descended from Iewry to Cesarea, and ther aboode. [20] Herode was displeased with them of Tyre and Sidon. But they came all with one accorde, and made intercession vnto Blastus the kynges chamberlayne, and desyred peace, because their countrey was norysshed by the kynges prouysyon. [21] And vpon a daye appoynted, Herode arayed hym in royall apparell, and set hym in his seate, and made an oracyon vnto them. [22] And the people gaue a showte, sayinge: it is the voyce of a God and not of a man. [23] But immediatly the angell of the Lorde smote hym, because he gaue not God the honoure, and he was eaten of wormes and gaue vp the goost. [24] And the worde of God grewe and multiplied. [25] And Barnabas and Paul returned to Ierusalem, when they had fulfylled their offyce, and toke with them Iohn, whose syrname was Marke.

13. THERE were in the congregacyon that is at Antioche, certayne Prophetes, and teachers: as Barnabas and Symon that was called Niger, and Lucius of Cerene and Manahen, Herode the Tetrarkes norsfelowe, and Saul. [2] As they ministred to the Lorde and fasted, the holy goost sayde: separate me Barnabas and Saul, for the worke where vnto I haue called them. [3] And whan they had fasted and prayed, and layde their handes on them, they let them go. [4] And they after they were sent forth of the holy goost, departed vnto Seleutia, and from thence they sayled to Cyprus. [5] And when they were at Salamine, they shewed the worde of God in the synagoges of the Iewes. And they had Iohn to their minister.

[6] When they had gone thorow the yle vnto Paphos, they found a certayne sorcerer

τὸν ἐπικληθέντα Μάρκον.

XIII. *Ἦσαν δέ [z] τινες| ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὅ τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναήν τε Ἡρώδου τοῦ τετράρχου σύντροφος, καὶ Σαῦλος.* [2] *λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ νηστευόντων, εἶπε τὸ Πνεῦμα τὸ ἅγιον, 'Ἀφορίσατε δή μοι τὸν [a] Βαρνάβαν καὶ [b] τὸν| Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι 'αὐτούς.'* [3] *Τότε νηστεύσαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς χεῖρας αὐτοὶς, ἀπέλυσαν.* [4] *Οὗτοι μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, κατῆλθον εἰς [c] τὴν| Σελεύκειαν, ἐκεῖθέν τε ἀπέπλευσαν εἰς [d] τὴν| Κύπρον.* [5] *καὶ γενόμενοι ἐν Σαλαμῖνι, κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην.* [6] *διελθόντες δὲ [e] ὅλην| τὴν νῆσον ἄχρι*

[z] Alex. = τινες. [a] Rec. + τε. [b] Alex. = τὸν. [c] Alex. = τὴν. [d] Alex. = τὴν. [e] Rec. = ὅλην.

GENEVA—1557.

the souldiers, what was become of Peter. [19] When Herode had soght for him, and found hym not, he examined the kepers, and commanded them to be led to be ponished, and he descended from Iewrie to Cesarea, and *there* abode.

[20] Then Herode intended to make warre against them of Tyre and Sidon. but they came all with one accorde, and made intercession vnto Blastus the kynges chamberlayne, and desired peace, because their countrey was nouryshed by the kynges *land*. [21] And vpon a daye appoynted, Herode arayed hym in royal apparel and set him in his seat, and made an oration vnto them. [22] And the people gaue a shoute, saying, It is the voyce of a God, and not of a man. [23] But immediatly the Angel of the Lord smote him, because he gaue not God the honour, so that he was eaten of wormes, and gaue vp the gost. [24] And the worde of God grewe, and multiplied. [25] And Barnabas and Saul returned from Ierusalem, when they had fulfylled their office, and toke with them Iohn, whose surname was Marke.

13. THERE were in the Congregation that was at Antioche, certayne Prophetes, and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manahen, which had bene broght vp with Herod the kynge, and Saul. [2] As they ministred to the Lord, and fasted, the holy Gost sayd, Seperate me Barnabas and Saul, for the worke where vnto I haue called them. [3] Then fasted they and prayed, and layd their handes on them, and let them go. [4] And they, after they were sent forth of the holy Gost, came vnto Seleucia, and from thence they sayled to Cyprus. [5] And when they were at Salamine, they preached the worde of God in the Synagoges of the Iewes: and they had also Iohn to their minister. [6] When they had gone through out the Yle vnto

RHEIMS—1582.

become of Peter. [19] And Herod, vvhen he had sought him, and had not found, making inquisition of the keepers, commaunded them to be led avvay: and going dovvne from Ievvrie into Cæsaréa, there he abode. [20] And he vvas angrie vvith the Tyrians and the Sidonians. But they vvith one accord came to him, and persuading Blastus that vvas cheefe of the kings chamber, they desired peace, for that their countries vvere nourished by him. [21] And vpon a day appointed, Herod being araied vvith kingly attire, sate in the iudgement seate, and made an oration to them. [22] And the people made acclamation, The voices of a God, and not of a man. [23] And forthvvith an Angel of our Lord strooke him, because he had not giuen the honour to God: and being consumed of vvormes, he gaue vp the ghost. [24] But the vvord of our Lord increased and multiplied. [25] And Barnabas and Saul returned from Hierusalem, hauing accomplished their ministerie, taking vvith them Iohn that vvas surnamed Marke.

13. AND there vvere in the Church vvhich vvas at Antioche, Prophets and Doctors, among vvhom vvas Barnabas, and Simon that vvas called Niger, and Lucius of Cyréne, and Manahen vvho vvas the foster-brother of Herod the Tetrarch, and Saul. [2] And as they vvere ministring to our Lord, and fasting, the holy Ghost said: Separate me Saul and Barnabas vnto the vvorke, vvhereto I haue taken them. [3] Then they fasting and praying, and imposing hands vpon them, dismissed them.

[4] And they being sent of the holy Ghost, vvent to Seleucia, and thence sailed to Cypres. [5] And vvhen they vvere come to Salamîna, they preached the vvord of God in the synagogs of the Ievves. And they had Iohn also in their ministerie. [6] And vvhen they had vvalked through out the vvhole iland as farre as Paphos, they found

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was become of Peter. [19] And when Herode had sought for him, and found him not, hee examined the keepers, and commanded that they should be put to death. And hee went downe from Iudea to Cesarea, and there abode.

[20] And Herode [α] was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and hauing made Blastus the kings Chamberlaine their friend, desired peace, because their countrey was nourished by the kings countrey. [21] And vpon a set day Herod arayed in royall apparell, sate vpon his throne, and made an Oration vnto them. [22] And the people gaue a shout, *saying*, It is the voyce of a God, and not of a man. [23] And immediatly the Angel of the Lord smote him, because hee gaue not God the glory, and hee was eaten of wormes, and gaue vp the ghost.

[24] But the word of God grew, and multiplied. [25] And Barnabas and Saul returned from Hierusalem, when they had fulfilled their [β] ministerie, and tooke with them Iohn, whose sirname was Marke.

13. NOW there were in the Church that was at Antioch, certaine prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had bene [γ] brought vp with Herod the Tetrarch, and Saul. [2] As they ministred to the Lord, and fasted, the holy Ghost saide, Separate me Barnabas and Saul, for the worke whereunto I haue called them. [3] And when they had fasted and prayed, and layd their hands on them, they sent them away.

[4] So they being sent forth by the holy Ghost, departed vnto Seleucia, and from thence they sailed to Cyprus. [5] And when they were at Salamis, they preached the word of God in the Synagogues of the Iewes: and they had also Iohn to their Minister. [6] And when they had gone thorow the Ile vnto Paphos, they found a

[α] *Or*, bare an hostile minde intending warre. [β] *Or*, charge. [γ] *Or*, Herods foster brother.

Πάφου, εὗρόν [f] *τινα μάγον ψευδοπροφήτην Ἰουδαῖον, ᾧ ὄνομα Βαρϊησοῦς,* [7] *ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον, ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ.* [8] *ἀνθίστατο δὲ αὐτοῖς Ἐλύμας, ὁ μάγος (οὕτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ·) ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως.* [9] *Σαῦλος δὲ, ὁ καὶ Παῦλος, πλησθεὶς Πνεύματος ἁγίου,* [g] *καὶ| ἀτενίσας εἰς αὐτὸν* [10] *εἶπεν, 'Ὦ πλήρης παντὸς δόλου καὶ πάσης 'ῥᾳδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς 'ὁδοὺς Κυρίου τὰς εὐθείας;* [11] *καὶ νῦν ἰδοὺ, χεὶρ* [h] *Κυρίου ἐπὶ σὲ, καὶ ἔσῃ τυφλὸς 'μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ.' Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ περιάγων ἐζήτει χειραγωγούς.* [12] *τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονὸς ἐπίστευσεν, ἐκπλησσόμενος ἐπὶ τῇ διδαχῇ τοῦ Κυρίου.*

[f] Alex. + *ἄνδρα.* [g] Alex. = *καὶ.* [h] Rec. + *τοῦ.* [i] Alex. *οἱ περὶ Παῦλον.*

WICLIF—1380.

wiche a fals profete a iew to whom the name was bariesu [7] that was with the preconsil, sergius paule a prudent man, this clepid barnabas and poul and desirid to here the word of god, [8] but elymas wicche withstode hem for his name is expowned so: and he sou3te to turne awey the pro consul fro bileue [9] but saul whiche is seide also paul was fillid with the holi goost: and bihelde in to hym, [10] and seide, a thou ful of al gile, and al falsnesse thou sone of the deuel, thou enemye of al rightwisnesse: thou leuest not to turne vpsodoun the ri3tful weyes of the lord, [11] and now lo the hond of the lord is on thee: & thou schalt be blynde and not seynge the sunne in to a tyme, and anoon myst and derknesse felden doun on hym, and he 3ede aboute and sou3t hym that schulde 3eue hond to hym, [12] thanne the proconsul: whanne he hadde seyn the dede: bileued wondringe on the techynge of the lord,

[13] And whanne fro pafum poul hadde go bi a boot and thei that werun with hym: thei camen to pergen of pamfilie, but Ioon departid fro hem: and turned a3en to ierusalem, [14] and thei 3eden to pergen and camen to antioche of perside, and thei entriden in to the synagoge in the day of sabotis: and saten, [15] and aftir the redynge of the lawe, and of the profetis the princis of the synagoge, senten to hem and seiden, britheren if ony word of exortacioun to the puple is in 3ou: seye 3e,

[16] and poul roos and with hond bade scilence: and seide, men of israel and 3e that dreden god: here 3e, [17] god of the peple of israel chees oure fadris, and enhauncid the puple: whanne thei weren comelyngis in the lond of Egipt, and in an hi3 arme he ledde hem out of it, [18] and bi the tyme of fourti 3eeris, he suffrid her maners in desert, [19] and he distried seuene

clepid, *called.* 3ede, *went.* 3eue, *giue.* comelyngis, *strangers.*

TYNDALE—1534.

a certayne sorserer, a falce prophet which was a Iewe, named Bariesu, [7] which was with the ruler of the countre won Sergius Paulus a prudent man. The same ruler called vnto him Barnabas and Saul, and desyred to heare the worde of God. [8] But Elemas the sorcerar (for so was his name by interpretacion) with stode them, and sought to turne awaye the ruler from the fayth. [9] Then Saul which also is called Paul beinge full of the holy goost, set his eyes on him, [10] and sayde: O full of all sutteltie and disseytfulnes, the chylde of the devyll, and the enemye of all righteousnes, thou ceasest not to pervert the strayght wayes of the Lorde. [11] And now beholde the honde of the Lorde is vpon the, and thou shalt be blinde and not se the sunne for a season. And immediatly ther fell on him a myste and a darcknes, and he went aboute sekinge them that shuld leade him by the honde. [12] Then the rular when he sawe what had happened, beleved, and wondred at the doctryne of the Lorde.

[13] When they that were with Paule, were departed by shyppe from Paph', they cam to Perga a cite of Pamphilia: and there Iohn departed from them, and returned to Ierusalem. [14] But they wandred thorowe the countres, from Perga to Antioche a cite of the countre of Pisidia, and went in to the synagoge on the saboth daye, and sate doune. [15] And after the lawe and the Prophetes were redde, the rulers of the synagoge sent vnto them sayinge: Ye men and brethren, yf ye have eny sermon to exhorte the people, saye on.

[16] Then Paul stode vp and beckened with the honde, and sayde: Men of Israel, and ye that feare God, geve audience. [17] The God of this people chose oure fathers, and exalted the people when they dwelt as straungers in the londe of Egypt, and with a mighty arme brought them oute of it, [18] and aboute the tyme of .xl. yeares suffred he their maners in the wyldernes. [19] And he destroyed .vii. nacions in

CRANMER—1539.

(a false prophet, a Iewe) whose name was Bariesu, [7] whych was wyth the ruler of the countre, one Sergius Paulus a prudent man. The same ruler called vnto hym Barnabas and Saul, and desyred to heare the worde of God: [8] But Elymas the sorcerar (for so is his name by interpretacyon) withstode them, and sought to turne awaye the ruler from the fayth. [9] Then Saul (whych also is called Paul) beynge full of the holy goost, set his eyes on hym, [10] and sayde: O full of all sutteltye and disseytfulnes, thou childe of the deuyll, thou enemye of all ryghteousnes: wylt thou not cease to peruert the strayght wayes of the lorde? [11] And now beholde, the hande of the Lorde is vpon the, and thou shalt be blynde, and not se the sunne for a season. And immediatly ther fell on him a myste and a darcknes, and he went aboute, sekynge them that shuld leade hym by the hande. [12] Then the rular when he sawe what had happened beleued, and wondred at the doctryne of the Lorde.

[13] When Paul departed from Paphos, they that were wyth hym, came to Perga in Pamphilia: and Iohn departed from them, and returned to Ierusalem. [14] But they wandred thorow the countres, and came from Perga to Antyoche in Pisidia, and went into the synagoge on the Saboth daye, and sate downe. [15] And after the lecture of the lawe and the Prophetes, the rulers of the synagoge sent vnto them, sayinge: Ye men and brethren, yf ye haue eny sermon to exhorte the people, saye on.

[16] Then Paul stode vp, and beckened wyth the hande for sylence, and sayde: Men of Israel and ye that feare God, geue audience. [17] The God of thys people chose oure fathers, and exalted the people, when they dwelt as straungers in the lande of Egypt, and wyth a hye arme brought he them out of it, [18] and about the tyme of fourty yeares, suffred he their maners in the wyldernes. [19] And he destroyed seuen

13 Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου [i] οἱ περὶ τὸν Παῦλον,| ἦλθον εἰς Πέργην τῆς
Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν, ὑπέστρεψεν εἰς Ἱεροσόλυμα.
14 αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης, παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας,
καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθισαν. 15 Μετὰ
δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν, ἀπέστειλαν οἱ ἀρχισυνάγωγοι
πρὸς αὐτοὺς, λέγοντες, ‘Ἄνδρες ἀδελφοὶ, εἰ [k] ἔστι λόγος ἐν ὑμῖν παρακλήσεως
‘πρὸς τὸν λαὸν, λέγετε.’ 16 Ἀναστὰς δὲ Παῦλος, καὶ κατασείσας τῇ χειρὶ, εἶπεν,
‘Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεὸν, ἀκούσατε. 17 ὁ Θεὸς τοῦ λαοῦ
‘τούτου [l] ἐξελέξατο τοὺς πατέρας ἡμῶν· καὶ τὸν λαὸν ὕψωσεν ἐν τῇ παροικίᾳ ἐν
‘γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς· 18 καὶ ὡς
‘τεσσαρακονταετῆ χρόνον [m] ἐτροφοφόρησεν| αὐτοὺς ἐν τῇ ἐρήμῳ· 19 καὶ καθελὼν

[k] Alex. + τις. [l] Rec. + Ἰσραὴλ. [m] Rec. ἐτροποφόρησεν.

GENEVA — 1557.

the citie of Paphus, they founde a certayne sorcerer a false prophet, which was a Iewe, named Bariesus. 7 Which was wyth the Ruler of the countrey, one Sergius Paulus, a prudent man: the same Ruler called vnto hym Barnabas and Saul, and desired to heare the worde of God. 8 But Elymas, the sorcerer (for so is his name by interpretation) withstode them, and soght to turne away the Ruler from the fayth. 9 Then Saul (which also *is called* Paul) beyng ful of the holy Gost, set his eyes on hym, 10 And sayd, O ful of all suttelty and mischiefe, thou chylde of the deuyl, and enemie of all righteousnes, wylt thou not cease to peruert the strayght wayes of the Lord? 11 Now therfore beholde, the hand of the Lord is vpon thee, and thou shalt be blynde, and not se the sunne for a season. And immediatly ther fel on hym a myste and a darknes, and he went about, seking some to lead hym by the hand. 12 Then the Ruler when he sawe what had happened, beleued, and wondred at the doctrine of the Lord. 13 When Paul and they that were with him were departed by ship from Paphus, they came to Perge *a citie* of Pamphylia: and Iohn departed from them, and returned to Ierusalem.

14 But they wandred through the countres from Perge to Antioche *a citie* of the countrey of Pisidia, and went into the Sinagoge on the Sabbath day, and sate doune. 15 And after the lecture of the Lawe and Prophetes, the Rulers of the Synagoge sent vnto them, saying, Ye men and brethren, yf ye haue any worde of exhortation for the people, say on. 16 Then Paul stode vp and beckned with the hand, and sayd, Men of Israel, and ye that feare God, geue audience. 17 The God of this people chose our fathers, and exalted the people when they dwelt as strangers in the lande of Egypt, and with a myghty arme, broght them out of it. 18 And about the tyme of fortie yeres, suffred he their maners in the wyldernes. 19 And he destroyed seuen nations in the

RHEIMS — 1582.

a certaine man that vvas a magician, a false-prophete, a Ievv, vvhose name vvas Bar-iesu', 7 vvho vvas vvith the Proconsul Sergius Paulus a vvise man. He sending for Barnabas and Saul, desired to heare the vvord of God. 8 But Elymas the magician (for so is his name interpreted) resisted them, seeking to auert the Proconsul from the faith. 9 But Saul, othervvise Paul, replenished vvith the holy Ghost, looking vpon him, 10 said: O ful of al guile, and al deceit, sonne of the deuil, enemie of al iustice, thou ceasest not to subuert the right vvaies of our Lord. 11 And novv behold the hand of our Lord vpon thee, and thou shalt be blind, not seing the sunne vntil a time. And forthvvith there fel dimnesse and darkenesse vpon him, and going about he sought some body that vvould giue him his hand. 12 Then the Proconsul, vvhen he had seen that vvhich vvas done, beleeued, marueling at the doctrine of our Lord. 13 And vvhen Paul and they that vvere vvith him had sailed from Paphos, they came to Pergè in Pamphylia. And Iohn departing from them, returned to Hierusalem. 14 But they passing through Pergè, came to Antioche in Pisidia: and entring into the synagogue on the day of the Sabboths, they sate dovvne. 15 And after the lesson of the Lavv and the Prophets, the princes of the Synagogue sent to them, saying, Men brethren, if there be among you any sermon of exhortation to the people, speake.

16 And Paul rising vp, and vvith his hand beckening for silence, said, Ye men of Israël, and you that feare God, harken: 17 The God of the people of Israël chose our fathers, and exalted the people vvhen they vvere seiourners in the land of Ægypt, and in a mightie arme brought them out thereof, 18 and for the space of fourtie yeres tolerated their maners in the desert. 19 And destroying seuen nations in the

AUTHORISED — 1611.

certaine sorcerer, a false prophet, a Iew, whose name was Bariesus: 7 Which was with the deputie of the countrey Sergius Paulus, a prudent man: who called for Barnabas and Saul, and desired to heare the word of God. 8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turne away the deputy from the faith.

9 Then Saul (who also is *called* Paul) filled with the holy Ghost, set his eyes on him, 10 And said, O ful of all subtiltie and all mischiefe, thou child of the deuil, thou enemie of all righteousnesse, wilt thou not cease to peruert the right waves of the Lord? 11 And now behold, the hand of the Lord is vpon thee, and thou shalt bee blind, not seeing the Sunne for a season. And immediatly there fel on him a mist and a darkenesse, and hee went about, seeking some to lead him by the hand. 12 Then the Deputie when hee saw what was done, beleeued, being astonished at the doctrine of the Lord. 13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and Iohn departing from them, returned to Hierusalem.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the Synagogue on the Sabbath day, and sate downe. 15 And after the reading of the Law and the Prophets, the rulers of the Synagogue sent vnto them, saying, Yee men and brethren, if ye haue any word of exhortation for the people, say on. 16 Then Paul stood vp, and beckning with his hand, sayd, Men of Israel, and ye that feare God, giue audience. 17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arme brought he them out of it. 18 And about the time of fourty yeeres suffered he their maners in the wildernesse. 19 And when he had destroyed

'ἔθνη ἑπτὰ ἐν γῇ Χαναὰν, [n] κατεκληρονόμησεν| αὐτοῖς τὴν γῆν αὐτῶν [o]. [20] καὶ
'μετὰ ταῦτα, ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα, ἔδωκε| κριτὰς ἕως Σαμουὴλ
'τοῦ προφήτου· [21] κἀκεῖθεν ᾐτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν
'Σαοὺλ υἱὸν Κὶς, ἄνδρα ἐκ φυλῆς Βενιαμὶν, ἔτη τεσσαράκοντα· [22] καὶ μεταστήσας
'αὐτὸν, ἤγειρεν αὐτοῖς τὸν Δαυὶδ εἰς βασιλέα, ᾧ καὶ εἶπε μαρτυρήσας; "Εὗρον
"Δαυὶδ τὸν τοῦ Ἰεσσαὶ, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ
"θελήματά μου." [23] Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν [p] ἤγαγε|
'τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, [24] προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου
'αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραήλ. [25] ὡς δὲ ἐπλήρου ὁ Ἰωάννης
'τὸν δρόμον, ἔλεγε, Τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγὼ, ἀλλ' ἰδοὺ, ἔρχεται
'μετ' ἐμὲ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι. [26] Ἄνδρες ἀδελφοὶ,

[n] Rec. κατεκληροδοτῆσεν. [o] Alex. ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα. Καὶ μετὰ ταῦτα ἔδωκε. [p] Rec. ἤγειρε.

WICLIF—1380.

folkis, in the lond of canaan: and bisort departid to hem her lond as aftir foure hundrid and fifti ȝeeris, [20] and aftir thes thingis he ȝaf domesmen to Samuel the profete, [21] and fro that tyme thei axeden a king, and god ȝaf to hem saul the sone of cys a man of the lynage of beniamyn bi fourti ȝeeris, [22] and whanne he was don awey he reisid to hem dauith king, to whom he bare witnessynge and seide, I haue foundun dauith the sone of iesse a man aftir myn herte whiche schal do al my willis, [23] of whos seed bi the biheest god hath led out to israel a sauyour ihesus [24] whanne ioon prechid bifor the face of his comynge the baptym of penaunce to alle the puple of israel, [25] but whanne ioon fillid his cours, he seide, I am not he whom ȝe demen me to be, but lo he cometh aftir me, and I am not worthi to don of the schoon of his feet.

[26] Britheren and sones of the kynde of abraham, and whiche that in ȝou dreden god: to ȝou the word of helthe is sente, [27] for thei that dwelleden at ierusalem and princis of it, that knewen not this ihesus and the voicis of profetis that bi eueri saboth ben redde: demeden and filliden, [28] and thei founden in hym no cause of deeth, and axeden of pilat that thei schulden sle hym, [29] and whanne thei hadden endid alle thingis that werun writun of him, thei token hym doun of the tre, and leiden him in a graue, [30] and god reisid hym fro deeth in the thridde day: [31] which was seyn bi many daies, to hem that wenten up to gidre with hym fro galilee in to ierusalem whiche ben til now his witnessis to the puple,

[32] and we schewen to ȝou the biheest that was made to oure fadris, [33] for god hath fulfillid this to hir sones, And aȝenreisid ihesus as in the secunde salme it

domesmen, *judges*. demen, *judge*. kynde, *kindred*. biheest, *promise*.

TYNDALE—1534.

the londe of Canaan, and devided their londe to them by lot. [20] And after warde he gave vnto them iudges aboute the space of .iiii.C. and .l. yeres vnto the tyme of Samuel the Prophet. [21] And after that they desyred a kinge, and God gave vnto them Saul the sonne of Cis, a man of the tribe of Beniamin, by the space of .xl. yeres. [22] And after he had put him doune, he set vp David to be their kynge, of whome he reported sayinge: I have founde David the sonne of Iesse, a man after myne awne hert, he shall fulfill all my will.

[23] Of this mannes seed hath God (accordinge to his promes) brought forth to the people of Israel a saviour, one Iesus, [24] when Iohn had fyrst preached before his comminge the baptyme of repentaunce to Israel. [25] And when Iohn had fulfylled his course, he sayde: whome ye thinke that I am, the same am I not. But beholde ther cometh one after me, whose shewes of his fete I am not worthy to lowse.

[26] Ye men and brethren, chyldren of the generacion of Abraham, and whosoever amonge you feareth God, to you is this worde of salvacion sent. [27] The inhabiters of Ierusalem and their rulers, because they knewe him not, nor yet the voyces of the Prophetes which are redde every Saboth daye, they have fulfilled them in condempninge him. [28] And when they founde no cause of deeth in him, yet desyred they Pylate to kyll him. [29] And when they had fulfilled all that were written of him, they toke him doune from the tree and put him in a sepulcre. [30] But God raysed him agayne from deeth, [31] and he was sene many dayes of them which came with him from Galile to Ierusalem. Which are his witnesses vnto the people.

[32] And we declare vnto you, how that the promes made vnto the fathers, [33] God hath fulfilled vnto vs their chyldren, in that he reysed vp Iesus agayne even as it is written in the fyrste psalme: Thou arte

CRANMER—1539.

nacyons in the lande of Canaan, and deuyded their lande to them by lot. [20] And afterwarde he gaue vnto them iudges aboute the space of .iiii.C. and fyfty yeres, vnto the tyme of Samuel the Prophet. [21] And afterwarde, they desyred a kinge, and God gaue vnto them Saul the sonne of Cis, a man of the trybe of Beniamin, by the space of fourtye yeres. [22] And whan he was put doune, he set vp Dauid to be their kynge, of whom he reported sayinge: I haue founde Dauid the sonne of Iesse, a man after myne awne hert, which shall fulfyll all my wyll.

[23] Of thys mannes seed hath God (accordynge as he had promysed) brought forth to Israel, a sauiour, one Iesus, [24] when Iohn had fyrst preached before his commynge the baptyme of repentaunce to Israel. [25] And when Iohn had fulfylled hys course, he sayde: whom ye thynke that I am, the same am I not. But beholde, ther cometh one after me, whose shewes of his fete I am not worthy to loose.

[26] Ye men and brethren, chyldren of the generacyon of Abraham, and whosoeuer amonge you feareth God, to you is thys worde of saluacyon sent. [27] For the inhabyters of Ierusalem and their rulers, because they knew hym not, nor yet the voyces of the Prophetes which are redde euery Saboth daye, they haue fulfylled them, in condempnynge him. [28] And when they founde no cause of deeth in him, yet desyred they Pylate to kyll hym. [29] And when they had fulfylled all that were wrytten of him, they toke hym downe from the tree, and put him in a sepulcre. [30] But God raysed hym agayne from deeth, (*the thyrde daye*) [31] and he was sene many dayes of them whych came vp wyth hym from Galyle to Ierusalem. Whych are hys wytnesses vnto the people.

[32] And we declare vnto you, how that the promes (whych was made vnto the fathers) [33] God hath fulfylled vnto their chyldren (euen vnto vs) in that he reysed vp Iesus agayne: euen as it is wrytten in

‘ υἱοὶ γένους Ἀβραὰμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεὸν, [q] ὑμῖν| ὁ λόγος τῆς
‘ σωτηρίας ταύτης [r] ἀπεστάλη.| [27] οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ
‘ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ
‘ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπλήρωσαν· [28] καὶ μηδεμίαν αἰτίαν
‘ θανάτου εὑρόντες, ἠτήσαντο Πιλάτον ἀναιρεθῆναι αὐτόν. [29] ὡς δὲ ἐτέλεσαν
‘ [s] πάντα| τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνη-
‘ μεῖον. [30] ὁ δὲ Θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν· [31] ὃς ὤφθη ἐπὶ ἡμέρας πλείους τοῖς
‘ συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ, οἵτινες [t] νῦν| εἰσι μάρ-
‘ τυρες αὐτοῦ πρὸς τὸν λαόν. [32] καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς
‘ πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις
‘ [u] αὐτῶν ἡμῖν,| ἀναστήσας Ἰησοῦν· [33] ὡς καὶ ἐν τῷ [v] ψαλμῷ τῷ δευτέρῳ γέγραπται,|

[q] Alex. ἡμῖν. [r] Alex. ἐξαπεστάλη. [s] Rec. ἅπαντα. [t] Rec. = νῦν. [u] Alex. ἡμῶν. [v] Alex. ψαλμῷ γέγρ. τῷ δευτέρῳ.

GENEVA—1557.

land of Chanaan, and deuided their land to them by lot. [20] Then afterwarde he gaue vnto them Iudges, about the space of foure hundreth and fifty yeres, vnto the tyme of Samuel the Prophet. [21] So after that, they desired a kyng, and God gaue vnto them Saul, the sonne of Cis, a man of the tribe of Beniamin, by the space of fourty yeres.

[22] And after he had put hym downe, he set vp Dauid to be their kyng, of whome he witnessed, saying, I haue found Dauid *the sonne* of Iesse, a man after myne owne heart, which wyl fulfyl all thinges that I wyl. [23] Of this mans sede hath God according to hys promisse raised vp to Israel, the sauiour Iesus: [24] When Iohn had fyrst preached before him that was euen commyng, the baptisme of amendement of lyfe to Israel. [25] And when Iohn had fulfylled his course, he sayd, Whom ye thinke that I am, the same am I not, but behold there commeth one after me, whose shoe of his fete, I am not worthy to lowse. [26] Ye men and brethren, chyldren of the generation of Abraham, and whosoeuer among you feareth God, to you is this worde of saluation sent. [27] For the inhabiters of Ierusalem, and their Rulers, because they knew him not, nor yet the wordes of the Prophetes, which are red euery Sabbath day, they haue fulfilled them in condemning him.

[28] And when they founde no cause of death in him, yet desired they Pilat to kyl him. [29] And when they had fulfilled all that was written of him, they toke him downe from the tree, and put him in a sepulchre. [30] But God raised him vp from death: [31] And he was seene many dayes of them, which came with him from Galile to Ierusalem: which are his wytnesses vnto the people. [32] And we declare vnto you, how that the promisse made vnto the fathers, [33] God hath fulfylled vnto vs their children, in that he raysed vp Iesus, euen as it is written in the

RHEIMS—1582.

land of Chanaan, by lot he deuided their land among them, [20] as it vvere after foure hundred and fiftie yeres: and after these things he gaue Iudges, vntil Samuël the prophet. [21] And thenceforth they desired a king: and he gaue them Saul the sonne of Cis, a man of the tribe of Beniamin, fourtie yeres. [22] and remouing him, he raised them vp Dauid to be king: to vvhom giuing testimonie, he said, *I haue found Dauid the sonne of Iesse, a man according to my hart, vvho shall doe al my vvilles.*

[23] Of his seede God according to his promisse hath brought forth to Israël a Sauiour IESVS, [24] Iohn preaching before the face of his comming, baptisme of penance to al the people of Israël. [25] And vvhen Iohn fulfilled his course, he said, Vvhom doe you thinke me to be? I am not he, but behold there commeth after me, vvhose shoes of his feete I am not vvorthie to vnloose.

[26] Men brethren, children of the stocke of Abraham, and they among you that feare God, to you the vvord of this saluation vvas sent. [27] For they that inhabited Hierusalem, and the princes thereof, not knovving him, nor the voices of the prophets that are read euery Sabboth, iudging haue fulfilled them, [28] and finding no cause of death in him, desired of Pilate, that they might kil him. [29] And vvhen they had consummated al things that vvere vvritten of him, taking him dovvne from the tree, they put him in a monument. [30] But God raised him vp from the dead the third day: [31] vvho vvas seen for many daies of them that came vp together vvith him from Galilee into Hierusalem, vvho vntil this present are his vvitnesses to the people. [32] And vve preach vnto you that promisse vvhich vvas made to our fathers: [33] that God hath fulfilled this same to our children, raising vp IESVS, as in the second Psalme also it is vvritten:

AUTHORISED—1611.

seuen nations in the land of Chanaan, he diuided their land to them by lot: [20] And after that hee gaue vnto them iudges, about the space of foure hundred and fiftie yeres vntill Samuel the Prophet. [21] And afterward they desired a King, and God gaue vnto them Saul the sonne of Cis, a man of the tribe of Beniamin, by the space of fourtie yeres. [22] And when he had remoued him, hee raysed vp vnto them Dauid to bee their king, to whom also he gaue testimonie, and said, I haue found Dauid the sonne of Iesse, a man after mine own heart, which shal fulfil all my will. [23] Of this mans seed hath God, according to his promise, raised vnto Israel a Sauiour, Iesus: [24] When Iohn had first preached before his comming, the baptisme of repentance to all the people of Israel. [25] And as Iohn fulfilled his course, he said, Whom thinke ye that I am? I am not he. But behold, there commeth one after me, whose shooes of his feete I am not worthy to loose. [26] Men and brethren, children of the stocke of Abraham, and whosoeuer among you feareth God, to you is the word of this saluation sent. [27] For they that dwell at Hierusalem, and their rulers, because they knew him not, nor yet the voices of the Prophets which are read euery Sabbath day, they haue fulfilled them in condemning him.

[28] And though they found no cause of death in him, yet desired they Pilate that he should be slaine. [29] And when they had fulfilled all that was written of him, they tooke him downe from the tree, and layd him in a Sepulchre. [30] But God raised him from the dead: [31] And he was seene many dayes of them which came vp with him from Galile to Hierusalem, who are his witnesses vnto the people. [32] And we declare vnto you glad tidings, how that the promise which was made vnto the fathers, [33] God hath fulfilled the same vnto vs their children, in that he hath raised vp Iesus againe, as it is also written

" Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε." [34] Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ
' νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἴρηκεν, "Ὅτι δώσω
" ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά." [35] διὸ καὶ ἐν ἑτέρῳ λέγει, " Οὐ δώσεις τὸν ὅσιόν
" σου ἰδεῖν διαφθοράν." [36] Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ Θεοῦ
' βουλῇ, ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν· [37] ὃν
' δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν. [38] Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελ-
' φοὶ, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται· [39] καὶ ἀπὸ πάντων ὧν
' οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων
' δικαιοῦται. [40] βλέπετε οὖν μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις,
" [41] Ἴδετε, οἱ καταφρονηταὶ, καὶ θαυμάσατε καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργά-

[w] Rec. ᾧ. [x] Rec. ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων. [y] Rec. + τὰ ἔθνη. [z] Rec. + αὐτοῖς. [a] Rec. ἐπιμένειν.

WICLIF—1380.

is writun, thou art my sone to day I bigat thee, [34] and he aȝen reisid hym fro deeth, that he schulde not turne aȝen in to corrupcioun: seide thus, for I schal ȝeue to ȝou the holi trewe thingis of dauith, [35] and therfor ℭ on another stide he seith, thou schalt not ȝeue thin holi to se corrupcioun, [36] but dauith in his generacioun whanne he hadde mynystrid to the wille of god, died, and was leide with his fadris: and say corrupcioun, [37] but he whom god reisid fro deeth: say not corrupcioun,

[38] therfor britheren be it knowun to ȝou that bi hym remyssioun of synnes is teeld to ȝou [39] fro alle synnes of whiche ȝe myȝten not be iustified in the lawe of moises, in this eche man that bileueth, is iustified, [40] therfor se ȝe that it come not to ȝou that is biforseide in the profetis, [41] ȝe dispisers, se ȝe and wondre ȝe and be ȝe scaterid abrood, for I worche a werk in ȝoure dayes, a werk that ȝe schuln not bileue: if ony man schal telle it ȝou,

[42] ℭ whanne thei ȝeden out: thei preieden that in the saboth suynge thei schulden speke to hem these wordis, [43] and whanne the synagoge was lefte: many of iewis and of comelyngis worschipinge god sueden poul and barnabas, that spakun and counceileden hym: that thei schulden dwelle in the grace of god, [44] and in the saboth suynge, almeest al the citee cam togidre to here the word of god, [45] and iewis sien the puple and werun fillid with enuye and aȝenseiden these thingis, that werun seid of poul and blasfemeden, [46] thanne poul and barnabas stidfastli seiden, to ȝou it bihofte first to speke the word of god, but for ȝe putten it awey, and han demed ȝou vnworthi to euerlastynge liif: lo we

ȝeue, *give*. stide, *place*. ȝeden, *went*. suynge, *following*. comelyngis, *strangers*. aȝenseiden, *gainsaid*. demed, *judged*.

TYNDALE—1534.

my sonne, this same daye begat I the. [34] As concernynge that he reysed him vp from deeth, now no more to returne to corrupcion, he sayde on this wyse: The holy promyses made to David I will geve them faithfully to you. [35] Wherfore he saith also in another place: Thou shalt not soffre thyne holye to se corrupcion. [36] Howbe it David after he had in his tyme fulfilled the will of God, he slepte, and was layde with his fathers, and sawe corrupcion. [37] But he whom God reysed agayne, sawe no corrupcion.

[38] Be it knowne vnto you therfore ye men and brethren, that thorow this man is preached vnto you the forgevenes of synnes, [39] and that by him are all that beleve iustified from all thinges from the which ye coulde not be iustified by the lawe of Moses. [40] Beware therfore lest that fall on you, which is spoken of in the Prophetes: [41] Beholde ye despisers and wonder, and perisshe ye: for I do aworke in youre dayes, which ye shall not beleve, yf a man wolde declare it you.

[42] When they were come out of the Synagoge of the Iewes, the gentyls besought that they wolde preache the worde to them bitwene the Saboth dayes. [43] When the congregacion was broken vp, many of the Iewes and verteous convertes folowed Paul and Barnabas, which spake to them and exhorted them to continue in the grace of God. [44] And the nexte Saboth daye, came almoste the whole cite to gether, to heare the worde of God. [45] When the Iewes sawe the people, they were full of indignacion and spake agaynst those thinges which were spoken of Paul, spekinge agaynst it, and raylinge on it. [46] Then Paul and Barnabas wexed bolde, and sayde: it was mete that the worde of God shulde fyrst have bene preached to you. But seinge ye put it from you, and thinke youre selfes onworthy of everlastinge lyfe: lo,

CRANMER—1539.

the fyrste psalme: Thou art my sonne, this daye haue I begotten the. [34] As concernynge that he reysed him vp from deeth, now no more to returne to corrupcyon, he sayd on this wyse: The holy promyses made to Dauid, wyll I geue faythfully to you. [35] Wherfore he sayth also, in another place: Thou shalt not suffre thyne holye to se corrupcyon. [36] For Dauid (after he had in hys tyme fulfylled the wyll of God) fell on slepe, and was layde vnto hys fathers, and sawe corrupcyon. [37] But he whom God reysed agayne, sawe no corrupcyon.

[38] Be it knowne vnto you therfore (ye men and brethren) that thorow thys man is preached vnto you the forgeuenes of synnes, [39] and that by him, all that beleue, are iustifyed from all thynges, from whych ye coulde not be iustifyed by the lawe of Moses. [40] Beware therfore, lest that fall on you, whych is spoken of in the Prophetes: [41] Beholde ye despysers, and wonder, and perysshe ye: for I do a worke in youre dayes, which ye shal not beleue, though a man declare it you.

[42] When the Iewes were gone out of the congregacyon, the Gentyls besought that they wolde preache the worde to them the nexte Saboth. [43] When the congregacyon was broken vp, many of the Iewes and verteous proselytes folowed Paul and Barnabas, which spake to them: and exhorted them to contynue in the grace of God. [44] And the nexte Saboth daye came almoste the whole citie together, to heare the worde of God. [45] But when the Iewes sawe the people, they were full of indignacion and spake agaynst those thinges, which were spoken of Paul, spekinge agaynst it, and raylinge on it: [46] Then Paul and Barnabas wexed bolde, and sayde: it was mete that the worde of God shuld fyrst haue bene preached to you. But seynge ye put it from you, and thinke youre selues vnworthy of euerlastinge lyfe:

" ζομαι ἐν ταῖς ἡμέραις ὑμῶν, ἔργον[10] ὃ| οὐ μὴ πιστεύσητε, ἐάν τις ἐκδιηγῆται ὑμῖν."'

[42] Ἐξιόντων δὲ [x] αὐτῶν,| παρεκάλουν [y] εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. [43] λυθείσης δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ· οἵτινες προσλαλοῦντες [z], ἔπειθον αὐτοὺς [a] προσμένειν| τῇ χάριτι τοῦ Θεοῦ. [44] Τῷ [b] τε| [c] ἐχομένῳ| σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. [45] ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους, ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου [d] λεγομένοις,| [e] ἀντιλέγοντες καὶ| βλασφημοῦντες. [46] παῤῥησιασάμενοι [f] δὲ| ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον, "Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθεῖσθε αὐτὸν, καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς

[b] Rec. δὲ. [c] Rec. ἐρχομένῳ. [d] Alex. λαλουμένοις. [e] Alex. = ἀντιλέγοντες καὶ. [f] Alex. τε.

GENEVA — 1557.

second Psalme, Thou art my Sonne, this day begat I thee. [34] As concerning that he raysed him vp from deathe, now no more to returne to graue, he sayd on this wise: The holy mercies *made* to Dauid, I wil geue faithfully to you. [35] Wherfore he sayth also in another place, Thou shalt not suffre thyne Holy one to see corruption. [36] Howbeit, Dauid after he had serued his tyme by the consel of God, he slept, and was layd with his fathers, and sawe corruption. [37] But he whom God raysed agayne, sawe no corruption.

[38] Be it knowen vnto you therefore men and brethren, that through this man, is preached vnto you the forgeuenes of sinnes, and *that* from all *synnes*, from which ye could not be iustified by the Lawe of Moses. [39] By him euery one that beleueth is iustified. [40] Beware therefore, lest that fall on you, which is spoken of, in the Prophetes, [41] Beholde ye despisers, and wonder, and vanishe away: for I worke a worke in your dayes, a worke which ye shal not beleue, yf a man would declare it you. [42] When they were come out of the Synagoge of the Iewes, the Gentiles besoght, that they would preache these wordes to them the next Sabbath daye. [43] When the Churche was broken vp, many of the Iewes, and vertuous conuertes folowed Paul and Barnabas: which spake to them, and exhorted them to continue in the grace of God. [44] And the next Sabbath day, came almost the whole citie together, to heare the worde of God. [45] But when the Iewes sawe the people, they were ful of indignation, and spake agaynst those thinges which were spoken of Paul, contrarying them, and raylyng on them.

[46] Then Paul and Barnabas waxed bolde, and sayd, It was mete that the worde of God should fyrst haue bene preached to you: but seyng ye put it from you, and iudge your selues vnworthy of euerlasting

RHEIMS — 1582.

My sonne art thou, this day haue I begotten thee. [34] And that he raised him vp from the dead, not to returne novv any more into corruption, thus he said, *That I vvil giue you the holy things of Dauid faithful.* [35] And therfore in an other place also he saith, *Thou shalt not giue thy holy one to see corruption.* [36] For Dauid in his generation vvhen he had serued, according to the vvil of God slept: and he vvas laid to his fathers and savv corruption. [37] But he vvhom God hath raised vp, savv no corruption.

[38] Be it knovven therfore to you, men brethren, that through him, forgiuenesse of sinnes is preached to you, from al the things from the vvhich you could not be iustified by the lavv of Moyses. [39] In him euery one that beleeueth is iustified. [40] Take heede therfore lest that come vpon you vvhich is spoken in the prophets, [41] *See ye contemners, and vvonder, and perish: because I vvorke a vvorke in your daies, a vvorke vvhich you vvil not beleeue, if any man shal tel it you.*

[42] And they going forth, they desired them that the Sabboth folovving they would speake vnto them these wordes. [43] And vvhen the synagogue vvas dimissed, many of the Iewes, and of the strangers seruing God, folovved Paul and Barnabas: vvho speaking exhorted them to continue in the grace of God. [44] But the next Sabboth the vvhole citie almost assembled to heare the vvord of God.

[45] And the Ievves seing the multitudes, vvere replenished vvith enuy, and contradicted those things vvhich vvere said of Paul, blaspheming. [46] Then Paul and Barnabas constantly said, To you it behoued vs first to speake the vvord of God: but because you repell it, and iudge your selues vnvvorthie of eternal life: behold

AUTHORISED — 1611.

in the second Psalme: Thou art my Sonne, this day haue I begotten thee. [34] And as concerning that he raised him vp from the dead, now no more to returne to corruption, hee sayd on this wise, I will giue you the sure mercies of Dauid. [35] Wherfore he saith also in another Psalme, Thou shalt not suffer thine holy One to see corruption. [36] For Dauid [α] after he had serued his owne generation by the will of God, fell on sleepe, and was laide vnto his fathers, and saw corruption: [37] But he whom God raised again, saw no corruption.

[38] Be it knowen vnto you therefore, men and brethren, that through this man is preached vnto you the forgiuenesse of sinnes. [39] And by him all that beleeue, are iustified from all things, from which ye could not be iustified by the Law of Moses. [40] Beware therefore, least that come vpon you which is spoken of in the Prophets, [41] Behold, ye despisers, and wonder, and perish: for I worke a worke in your dayes, a worke which you shall in no wise beleeue, though a man declare it vnto you. [42] And when the Iewes were gone out of the Synagogue, the Gentiles besought that these words might be preached to them [β] the next Sabbath. [43] Now when the Congregation was broken vp, many of the Iewes, and religious Proselytes followed Paul and Barnabas, who speaking to them, perswaded them to continue in the grace of God.

[44] And the next Sabbath day came almost the whole citie together to heare the word of God. [45] But when the Iewes saw the multitudes, they were filled with enuie, and spake against those things which were spoken by Paul, contradicting, and blaspheming. [46] Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first haue bene spoken to you: but seeing yee put it from you, and iudge your selues vnworthy of euerlasting life, loe, we turne

[α] *Or*, after he had in his owne age serued the will of God. [β] *Or*, in the weeke betweene, *or*, in the Sabbath betweene.

ʿ αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη. [47]οὕτω γὰρ ἐντέταλται ἡμῖν ὁ Κύριος,
" Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς."'
[48]Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξαζον τὸν λόγον τοῦ Κυρίου, καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. [49]διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου δι' ὅλης τῆς χώρας. [50]οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας [g]τὰς εὐσχήμονας καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ [h]τὸν| Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν. [51]οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν [i]αὐτῶν| ἐπ' αὐτοὺς, ἦλθον εἰς Ἰκόνιον. [52]οἱ δὲ μαθηταὶ ἐπλη-
ροῦντο χαρᾶς καὶ Πνεύματος ἁγίου.

XIV. *Ἐγένετο δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλή-*

[g] Rec. + *καὶ*. [h] Alex. = *τὸν*. [i] Alex. = *αὐτῶν*. [k] Alex. *ἀπειθήσαντες Ἰουδ. ἐπήγ.*

WICLIF—1380.

turne to hethen men, [47] for so the lord comaundid us, I haue sette thee in to liȝt, to hethen men: that thou be in to helthe to the vtmest of erthe,

[48] and hethen men herden: and ioieden and glorifieden the word of the lord, and bileueden as many as werun bifor ordeyned to euerlastynge liif, [49] and the word of the lord was sowun bi alle the cuntrey, [50] but the iewis stiriden religious wymmen and onest, and the worthiest men of the citee: and stireden persecucioun aȝens poul and barnabas, and dryuen hem out of her cuntreies, [51] and thei schokun aweye in to hem the dust of hir fete: and camen to icony, [52] and the disciplis weren fillid with ioie ⁊ the holi goost.

14. BUT it bifille at yconye, that thei entriden to gidre in to the synagoge of iewis and spakun: so that ful greet multitude of iewis and grekis bileueden, [2] but the iewis that werun vnbileueful, reisid persecucioun and stireden to wraththe the soulis of hethen men aȝens the britheren, but the lord ȝaf soone pees, [3] therfor thei dwelliden myche tyme and diden tristli in the lord, berynge witnessynge to the word of his grace ȝeuynge signes and wondris to be made bi the hoondis of hem, [4] but the multitude of the citee was departid, and summe werun with the iewis, and summe with the apostlis, [5] but whanne there was made an asaute of the hethen men, and the iewis with her princis to turmenten ⁊ to stonen hem: [6] thei vndirstoden and fledden to gidre to the citees of licaony and listris, and derben and in to al the cuntrey aboute, [7] and thei prechiden there the gospel, ⁊ al the multitude was moued to gidre in the techynge of hem, poul and barnabas dwelten at listris, [8] and a man at listris was sike in the feet: and hadde seet crokid fro his modris wombe, whiche neuer hadde gon, [9] this herde poul spekynge, ⁊ poul bihelde hym, and siȝ that he hadde feith that he schulde be made saaf: [10] and seide with a greet vois, rise

tristli, *courageously*.

TYNDALE—1534.

we turne to the gentyls. [47] For so hath the Lorde commaunded vs: I have made the a light to the gentyls, that thou be salvacion vnto the ende of the worlde.

[48] The gentyls hearde and were glad and glorified the worde of the Lorde, and beleved: even as many as were ordeyned vnto eternall lyfe. [49] And the worde of the Lorde was publisshed thorowe oute all the region. [50] But the Iewes moved the worshypfull and honorable wemen, and the chefe men of the cyte, and reysed persecucion agaynst Paul and Barnabas, and expelled them oute of their costes. [51] And they shouke of the duste of their fete agaynste them, and came vnto Iconium. [52] And the disciples were filled with ioye and with the holy goost.

14. AND it fortuned in Iconium that they went both to gether into the synagoge of the Iewes, and so spake, that a gret multitude both of the Iewes and also of the Grekes beleved. [2] But the vnbelevinge Iewes, steryd vp and vnquyeted the myndes of the Gentyls agaynste the brethren. [3] Longe tyme a bode they there and quyt them selves boldly with the helpe of the Lorde, the which gave testimony vnto the worde of his grace, and caused signes and wondres to be done by their hondes. [4] The people of the cyte were devided: and parte helde with the Iewes, and parte with the Apostles.

[5] When ther was a saute made both of the gentyls and also of the Iewes with their rulers, to put them to shame and to stone them, [6] they were ware of it, and fled vnto Listra and Derba, cities of Licaonia, and vnto the region that lyeth round aboute, [7] And there preached the gospell. [8] And ther sate a certayne man at Listra weake in his fete, beinge creple from his mothers wombe, and never walkyd. [9] The same hearde Paul preache. Which beholde him and perceaved that he had fayth to be whole, [10] and sayd with a

CRANMER—1539.

lo, we turne to the Gentyls: [47] For so hath the Lorde commaunded vs. I haue made the a lyght of the Gentyls, that thou be the saluacion vnto the ende of the worlde.

[48] Whan the gentyls hearde this, they were glad and glorifyed the worde of the Lorde, and beleued: euen as many as were ordeyned vnto eternal lyfe. [49] And the worde of the Lorde was publisshed thorow out all the region. [50] But the Iewes moued the deuoute ⁊ honest wemen, ⁊ the chefe men of the citie, ⁊ reysed persecution agaynst Paul and Barnabas, and expelled them out of their coastes [51] But they shouke of the duste of their fete agaynst them, and came vnto Iconium. [52] And the disciples were filled with ioye and with the holy goost.

14. AND it fortuned in Iconium, that they went both together into the synagoge of the Iewes, and so spake, that a great multitude both of the Iewes and also of the Grekes beleued. [2] But the vnbeleuynge Iewes, steryd vp, and vnquieted the myndes of the gentyls agaynste the brethren. [3] Longe tyme abode they there, and quyt them selues boldly with the helpe of the Lorde, which gaue testimony vnto the worde of his grace, and graunted signes and wondres to be done by their handes. [4] But the multitude of the citie was deuyded: and parte helde with the Iewes, and parte with the Apostles.

[5] When ther was an assaute made both of the Gentyles and also of the Iewes with their rulers, to do them violence, and to stone them [6] they were ware of it, and fled vnto Lystra and Derba, cities of Lycaonia, and vnto that region that lyeth round about, [7] and there preached the Gospell. (*and all the multitude was moued at their doctryne, but Paul and Barnabas taried still at Lystra*) [8] And ther sate a certayne man at Lystra weake in his fete, beynge creple from his mothers wombe, and neuer had walked. [9] The same hearde Paul preache. Which beholding him, and perceauing that he had fayth to be whole, [10] said with a loude voyce: stand vpright

νων πολὺ πλῆθος. [2] οἱ δὲ [k] ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν| καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. [3] ἱκανὸν μὲν οὖν χρόνον διέτριψαν παῤῥησιαζόμενοι ἐπὶ τῷ Κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, [l] διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. [4] ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. [5] Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτοὺς, [6] συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ τὴν περίχωρον, [7] κἀκεῖ ἦσαν εὐαγγελιζόμενοι.

[8] Καί τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ [m], ὃς οὐδέποτε [n] περιπεπατήκει.| [9] οὗτος [o] ἤκουε| τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι, [10] εἶπε μεγάλῃ τῇ

[l] Rec. + καὶ. [m] Rec. + ὑπάρχων. [n] Rec. περιεπεπατήκει. [o] Alex. ἤκουσε.

GENEVA—1557.

lyfe, lo, we turne to the Gentils. [47] For so hath the Lord commanded vs, *saying*, I haue made thee a lyght of the Gentiles, that thou shuldest be the saluation vnto the ende of the world. [48] When the Gentiles heard this, they were glad, and glorified the worde of the Lord: and beleued, euen as many as were ordeyned vnto eternal lyfe. [49] And the worde of the Lord was published throughout all that contrey. [50] But the Iewes stirred certeyne deuoute and honorable women, and the chief men of the citie, and raysed persecution against Paul and Barnabas, and expelled them out of their costes. [51] But they shouke of the dust of their fete against them, and came vnto Iconium. and the disciples were fylled with ioye, and with the holy Gost.

14. AND so it was, in Iconium, that they went both together into the Synagoge of the Iewes, and so spake, that a great multitude, both of the Iewes, and also of the Grekes beleued. [2] But the vnbeleuing Iewes steryd vp, and corrupted the myndes of the Gentils, against the brethren. [3] Long tyme abode they there, and spake franckely *with the helpe* of the Lord, which gaue testimonie vnto the worde of his grace, and caused signes and wondres to be done by their handes. [4] But the people of the citie were diuided: and part helde with the Iewes, and part with the Apostles. [5] And when there was an assaut made both of the Gentiles, and also of the Iewes with their Rulers, to do them violence, and to stone them:

[6] They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region that lieth round about. [7] And there preached the Gospel. [8] And there sate a certayne man at Lystra, impotent in his fete, being a creple from his mothers wombe, and neuer walked. [9] The same heard Paul preache: who beholding hym, and perceauing that he had faith to be whole, [10] Sayd with a lowde voyce,

RHEIMS—1582.

vve turne to the Gentils. [47] For so our Lord commaunded vs: *I haue put thee to be the light of the Gentils: that thou maiest be saluation vnto the vtmost of the earth.* [48] And the Gentils hearing it, vvere glad, and glorified the vvord of our Lord: and there beleeued as many as vvere preordinate to life euerlasting. [49] And the vvord of our Lord vvas spred through out the vvhole countrie. [50] But the Ievves stirred vp religious and honest vvomen, and the cheefe of the citie, and raised persecution against Paul and Barnabas: and they did cast them forth out of their coastes. [51] But they shaking of the dust of their feete against them, came to Icónium. [52] The disciples also vvere replenished vvith ioy and vvith the holy Ghost.

14. AND it came to passe at Iconium that they entred together into the synagogue of the Ievves, and so spake, that a very great multitude of Ievves and of the Greekes did beleeue. [2] But the Ievves that vvere incredulous, stirred vp and incensed the hartes of the Gentils to anger against the brethren. [3] A long time therfore they abode, dealing confidently in our Lord, vvho gaue testimonie to the vvord of his grace, graunting signes and vvonders to be done by their handes. [4] And the multitude of the citie vvas deuided: and certaine of them in deede vvere vvith the Ievves, but certaine vvith the Apostles. [5] And vvhen the Gentils and the Ievves vvith their princes had made an assault, to vse them contumeliously, and to stone them, [6] vnderstanding it, they fled to the cities of Lycaónia, Lystra, and Derbé, and the vvhole countrie about, [7] and there they vvere euangelizing.

[8] And a certaine man at Lystra impotent of his feete sate there, lame from his mothers vvombe, that neuer had vvalked. [9] This same heard Paul speaking. Vvho looking vpon him, and seeing that he had faith for to be saued, [10] he said vvith a

AUTHORISED—1611.

to the Gentiles. [47] For so hath the Lord commanded vs, *saying*, I haue set thee to bee a light of the Gentiles, that thou shouldest bee for saluation vnto the ends of the earth. [48] And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordeined to eternall life, beleeued. [49] And the word of the Lord was published throughout all the region. [50] But the Iewes stirred vp the deuout and honourable women, and the chiefe men of the citie, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. [51] But they shooke off the dust of their feete against them, and came vnto Iconium. [52] And the disciples were filled with ioy, and with the holy Ghost.

14. AND it came to passe in Iconium, that they went both together into the synagogue of the Iewes, and so spake, that a great multitude both of the Iewes, and also of the Greekes, beleeued. [2] But the vnbeleeuing Iewes stirred vp the Gentiles, and made their mindes euill affected against the brethren. [3] Long time therefore abode they speaking boldly in the Lord, which gaue testimonie vnto the word of his grace, and granted signes and wonders to be done by their hands. [4] But the multitude of the city was diuided: and part held with the Iewes, and part with the Apostles. [5] And when there was an assault made both of the Gentiles, and also of the Iewes, with their rulers, to vse them despitefully, and to stone them, [6] They were ware of it, and fled vnto Lystra and Derbe, cities of Lycaonia, and vnto the region that lyeth round about, [7] And there they preached the Gospel.

[8] And there sate a certaine man at Lystra, impotent in his feete, being a creeple from his mothers wombe, who neuer had walked. [9] The same heard Paul speake: who stedfastly beholding him, and perceiuing that he had faith to be healed, [10] Said with a

φωνῇ, ‘[p] Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός.’ Καὶ [q] ἥλατο| καὶ περιεπάτει. [11] Οἱ δὲ ὄχλοι ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες, ‘Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς.’ [12] ἐκάλουν τε τὸν μὲν Βαρνάβαν, Δία· τὸν δὲ Παῦλον, Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. [13] ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως [r], ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις [s] ἤθελε| θύειν. [14] Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαῤῥήξαντες τὰ ἱμάτια αὐτῶν [t] ἐξεπήδησαν| εἰς τὸν ὄχλον, κράζοντες [15] καὶ λέγοντες, ‘Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιο-
‘ παθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων
‘ ἐπιστρέφειν ἐπὶ [u] τὸν Θεὸν τὸν ζῶντα,| ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ
‘ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς· [16] ὃς ἐν ταῖς παρῳχημέναις γενεαῖς εἴασε

[p] Alex. + Σοι λέγω ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ Χριστοῦ. [q] Rec. ἥλλετο. [r] Rec. + αὐτῶν. [s] Alex. ἤθελον
[t] Rec. εἰσεπήδησαν. [u] Alex. Θεὸν ζῶντα.

WICLIF—1380.

thou vp riȝt on thi fet, and he lippid and walkid, [11] and the puple, whanne thei hadden seyn that that poul dide: rereden her vois in licaon tunge and seiden, goddis maad liik to men ben comun doun to us, [12] and thei clepiden barnabas Iubiter and poul mercuri: for he was leder of the word, [13] and the preest of iubiter that was bifor the citee: brouȝte boolis and crownes bifor the ȝatis with puplis, and wolde haue made sacrifice, [14] and whanne the apostlis barnabas and poul herden this: thei torente her cootis, and thei skippten out among the puple: [15] and crieden and seiden, men what don ȝe this thing? and we ben deedli men like ȝou: and schewen to ȝou, that ȝe be conuertid fro thes veyn thingis to the lyuynge god: that made heuene and erthe and the see, and al thingis that ben in hem, [16] which in generaciouns passid: suffrid alle folkis to gon in to her owne weies, [17] and ȝit he lefte not him silf with out witnessynge in wel doynge, for he ȝaf reynes fro heuene, and tymes beringe fruyt: and fulfillid ȝoure hertis with mete and gladnesse: [18] and thei seiynge thes thingis vnnethis swagiden the puple, that thei offriden not to hem,

[19] but summe iewis camen ouer fro antioche and yconye: and counceileden the puple and stonyden poul, and drowen oute of the citee, and gessiden that he was deed, [20] but whanne disciplis werun comun aboute hym: he roos and wente in to the citee, and in the day suynge he wente forth with barnabas in to derben, [21] and whanne thei hadden prechid to the ilke citee and tauȝte many thei turneden aȝen to listris and yconye, and to antioche, [22] comfermynge the soulis of disciplis and monestynge, that thei schulden dwelle in the feith, and seiden, that bi many tribulaciouns it bihoueth us to entre in to the kyngdom of heuenes, [23] ¶ whanne thei hadden ordeyned preestis to

clepiden, *called*. boolis, *bulls*. vnnethis, *scarcely*. suynge, *following*. the ilke, *that*.

TYNDALE—1534.

loude voyce: stond vp right on thy fete. And he stert vp, and walked. [11] And when the people sawe what Paul had done, they lifte vp their voyces, sayinge in the speache of Lycaonia: Goddes are come doune to vs in the lyknes of men. [12] And they called Barnabas Iupiter, and Paul Mercurius, because he was the preacher. [13] Then Iupiters Preste, which dwelt before their cite, brought oxen and garlondes vnto the churche porche, and wolde have done sacrifise with the people. [14] But when the Apostles, Barnabas and Paul herde that, they rent their clothes, and ran in amonge the people, cryinge [15] and sayinge: syrs, why do ye this? We are mortall men lyke vnto you, and preache vnto you, that ye shuld turne from these vanyties vnto the lyvinge God, which made heaven and erth and the see and all that in them is: [16] the which in tymes past suffred all nacions to walke in their awne wayes. [17] Neverthelesse he lefte not him selfe with outen witnes, in that he shewed his benefites, in gevinge vs rayne from heaven and frutefull ceasons, fyllinge oure hertes with fode and gladnes, [18] And with these sayinges, scase refrayned they the people, that they had not done sacrifice vnto them.

[19] Thither came certayne Iewes from Antioche and Iconium, and optayned the peoples consent and stoned Paul, and drewe him oute of the cyte, supposynge he had bene deed. [20] How be it as the disciples stode rounde about him, he arose vp and cam into the cyte. And the nexte daye he departed with Barnabas to Derba. [21] After they had preached to that cite and had taught many, they returned agayne to Listra, and to Iconium and Antioche, [22] and strengthed the disciples soules, exhortinge them to continue in the faith, affyrminge that we must thorowe moche tribulacion entre into the kyngdome of God. [23] And when they had ordened them elders by eleccion

CRANMER—1539.

on thy fete: And he stert vp, and walked. [11] And when the people sawe what Paul had done, they lyfte vp their voyces, sayinge in the speache of Lycaonia: Goddes are come downe to vs in the lyknes of men. [12] And they called Barnabas Iupiter and Paul Mercurius, because he was the preacher, [13] Then Iupiters preste, which dwelt before their citie, brought oxen and garlandes vnto the porche, and wolde haue done sacryfice with the people.

[14] Which when the Apostles, Barnabas and Paul herde of, they rent their clothes, and ran in amonge the people, cryinge [15] and saying: syrs why do ye this? We are mortall men like vnto you, and preache vnto you, that ye shulde turne from these vanyties vnto the lyuinge God, which made heauen and erth and the see and all thinges that are ther in: [16] the whych in tymes past suffred all nacions to walcke in their awne wayes. [17] Neuerthelesse he left not him selfe withoute wytnes, in that he shewed his benefites from heauen, in geuynge vs rayne and frutefull ceasons, fylling oure hertes with fode and gladnes. [18] And with these sayinges, scase refrayned they the people, that they had not done sacrifyce vnto them.

[19] Thyther came certayne Iewes from Antioche and Iconium: which (whan they had obtayned the peoples consent and had stoned Paul) drew him out of the citie, supposynge he had bene deed. [20] Howbeit as the disciples stode rounde about him, he arose vp, and came into the citie. And the nexte daye he departed with Barnabas to Derba. [21] And whan they had preached to that citie, and had taught many, they returned agayne to Lystra, and to Iconium and Antioche, [22] and strengthed the disciples soules agayne, and exhorted them to continue in the fayth affirminge that we must thorow moche trybulacyon entre into the kyngdome of God. [23] And whan they had ordened them elders by eleccion in

‘ πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν· [17] [v]καί τοιγε| οὐκ ἀμάρτυρον ἑαυτὸν
‘ ἀφῆκεν, [w]ἀγαθοποιῶν,| οὐρανόθεν [x]ὑμῖν| ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους,
‘ ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας [y]ὑμῶν.’| [18] Καὶ ταῦτα λέγοντες, μόλις
κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς. [19] [z]Ἐπῆλθον δὲ| ἀπὸ Ἀντιοχείας
καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παῦλον, ἔσυρον
ἔξω τῆς πόλεως, νομίσαντες αὐτὸν [a]τεθνάναι.| [20] κυκλωσάντων δὲ αὐτὸν τῶν μαθη-
τῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν· Καὶ τῇ ἐπαύριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ
εἰς Δέρβην. [21] εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς,
ὑπέστρεψαν εἰς τὴν Λύστραν καὶ [b]Ἰκόνιον καὶ| Ἀντιόχειαν· [22] ἐπιστηρίζοντες τὰς
ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ‘ ὅτι διὰ πολλῶν
‘ θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.’ [23] χειροτονήσαντες δὲ

[v] Alex. καίτοι. [w] Alex. ἀγαθουργῶν. [x] Rec. ἡμῖν. [y] Rec. ἡμῶν. [z] Alex. Διατριβόντων αὐτῶν καὶ διδασκόντων, ἐπῆλθον. [a] Alex. τεθνηκέναι. [b] Alex. εἰς Ἰκόνιον καὶ εἰς.

GENEVA—1557.

Stand vp right on thy fete. and he stert vp, and walked. [11] Then when the people saw what Paul had done, they lyft vp their voices, saying in the speache of Lycaonia, Goddes are come downe to vs in the lykenes of men. [12] And they called Barnabas Iupiter: and Paul Mercurius, because he was the speaker. [13] Then Iupiters priest, which dwelt before their citie, broght oxen with garlandes vnto the gates, and would haue done sacrifice with the people.

[14] But when the Apostles, Barnabas and Paul heard that, they rent their clothes, and ran in among the people, crying, [15] And saying, O men, why do ye these thinges? We are mortal men lyke vnto you, and preache vnto you, that ye should turne from these vaine *idoles*, vnto the lyuing God, which made heauen and earth and the sea, and all thinges that in them are. [16] The which in tymes past, suffred al nations to walke in their owne ways. [17] Neuerthelesse, he left not hym selfe without wytnesse, in that he shewed his benefites, in geuyng vs rayne from heauen, and fruteful seasons, fylling our heartes with foode and gladnes. [18] And with these sayinges, scarse refrayned they the people, that they had not sacrificed vnto them. [19] Then ther came certayne Iewes from Antioche and Iconium, which when they had persuaded the people, stoned Paul, and drewe him out of the citie, supposing he had bene dead. [20] Howbeit, as the disciples stode round about him, he arose vp, and came into the citie: and the next day, he departed with Barnabas to Derbe. [21] And after they had preached to that citie, and had taught many, they returned to Lystra, and to Iconium, and Antioche. [22] Confirming the disciples hartes, and exhorting them to continue in the faith, *affirming* that we must through muche tribulation, entre into the kyngdome of God. [23] And when they had ordeined them Elders by election, in euery

RHEIMS—1582.

loud voice, Stand vp right on thy feete. And he leaped and vvalked. [11] And the multitudes vvhen they had seen vvhat Paul had done, lifted vp their voice in the lycaónian tongue, saying, Gods made like to men, are descended to vs. [12] And they called Barnabas, Iupiter: but Paul, Mercurie, because he vvas the cheefe speaker.

[13] The Priest also of Iupiter that vvas before the citie, bringing oxen and garlands before the gates, vvould vvith the people sacrifice. [14] Vvhich thing vvhen the Apostles Barnabas and Paul heard, renting their coates, they leaped forth into the multitudes, crying [15] and saying, Ye men, vvhy doe you these things? Vve also are mortal, men like vnto you, preaching to you for to conuert from these vaine things, to the liuing God that made the heauen, and the earth, and the sea, and al things that are in them: [16] vvho in the generations past suffred al the Gentils to goe their ovvne vvaies. [17] Hovvbeit he left not him self vvithout testimonie, being beneficial from heauen, giuing raines, and fruiteful seasons, filling our hartes vvith foode and gladnes. [18] And speaking these things, they scarse appeased the multitudes from sacrificing to them. [19] But there came in certaine Ievves from Antioche and Icónium: and persvvading the multitudes, and stoning Paul, they drevv him out of the citie, thinking him to be dead. [20] But the disciples compassing him round about, he rising vp, entred into the citie, and the next day he vvent forth vvith Barnabas vnto Derbè.

[21] And vvhen they had euangelized to that citie, and had taught many, they returned to Lystra and Icónium, and to Antioche: [22] confirming the hartes of the disciples, and exhorting them to continue in the faith, and that by many tribulations vve must enter into the kingdom of God. [23] And vvhen they had ordained to them

AUTHORISED—1611.

lowd voyce, Stand vpright on thy feete; And he leaped and walked. [11] And when the people saw what Paul had done, they lift vp their voices, saying in the speach of Lycaonia, The gods are come downe to vs in the likenesse of men. [12] And they called Barnabas Iupiter, and Paul Mercurius, because hee was the chiefe speaker. [13] Then the priest of Iupiter, which was before their city, brought oxen, and garlands vnto the gates, and would haue done sacrifice with the people. [14] Which when the Apostles, Barnabas and Paul heard of, they rent their clothes, and ranne in among the people, crying out, [15] And saying, Sirs, Why doe yee these things? We also are men of like passions with you, and preach vnto you, that ye should turne from these vanities, vnto the liuing God, which made heauen and earth, and the sea, and all things that are therein. [16] Who in times past, suffered all nations to walke in their owne wayes. [17] Neuerthelesse, he left not himselfe without witnesse, in that hee did good, and gaue vs raine from heauen, and fruitful seasons, filling our hearts with food and gladnesse. [18] And with these sayings scarse restrained they the people, that they had not done sacrifice vnto them.

[19] And there came thither certaine Iewes from Antioch and Iconium, who perswaded the people, and hauing stoned Paul, drew him out of the Citie, supposing he had bene dead. [20] Howbeit, as the disciples stood round about him, he rose vp, and came into the City, and the next day he departed with Barnabas to Derbe. [21] And when they had preached the Gospel to that city, and had taught many, they returned againe to Lystra, and to Iconium, and Antioch, [22] Confirming the soules of the disciples, and exhorting them to continue in the faith, and that wee must through much tribulation enter into the kingdome of God. [23] And when they had ordeined them Elders in euery Church,

αὐτοῖς [c]πρεσβυτέρους κατ' ἐκκλησίαν,| προσευξάμενοι μετὰ νηστειῶν, παρέθεντο αὐτοὺς τῷ Κυρίῳ εἰς ὃν πεπιστεύκεισαν. [24] *καὶ διελθόντες τὴν Πισιδίαν, ἦλθον εἰς Παμφυλίαν·* [25] *καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέβησαν εἰς Ἀττάλειαν·* [26] *κἀκεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.* [27] *παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν, ἀνήγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως.* [28] *διέτριβον δὲ [d]χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.*

XV. *Καί τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας, ἐδίδασκον τοὺς ἀδελφούς, 'Ὅτι ἐὰν μὴ [e]περιτέμνησθε| τῷ ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι.'* [2] *Γενομένης [f]οὖν| στάσεως [g]καὶ ζητήσεως| οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καί τινας ἄλλους ἐξ αὐτῶν*

[c] Alex. *κατ' ἐκκλησιάν πρεσβυτέρους.* [d] Rec. + *ἐκεῖ.*

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hem bi al citees: and hadden preied with fastynges: thei bitoken hem to the lord, in whom thei bileueden,

[24] and thei passiden persidie, and cam to pamfilie, [25] and thei spakun the word of the lord in pergen, and camen doun in to italie, [26] and fro thennes thei wenten bi bote to antioche fro whennes thei werun taken to the grace of god in to the werk that thei filleden, [27] and whanne thei werun comun and hadden gaderid the chirche, thei teelden hou greet thingis god dide with hem, and that he hadde opened to hethen men the dore of feith, [28] and thei dwelliden not a litil tyme with the disciplis.

15. AND summe camen doun fro iudee, and tauȝten britheren, that but ȝe ben circumsidid aftir the lawe of moises, ȝe moun not be made saaf, [2] therfor whanne there was made not a litil discencioun to poul, and barnabas aȝens hem: thei ordeyneden that poul and barnabas, and summe other of hem schulden go up to the apostlis, and preestis in ierusalem on this questioun, [3] and so thei werun ledde forth of the chirche: and passiden bi fenyce and samarie, and thei teelden the conuersacioun of hethen men: and thei maden greet ioie to alle the britheren, [4] ℭ whanne thei camen to ierusalem, they werun resceyued of the chirche and of the apostlis and of the elder men, and teelden hou greet thingis god dide with hem, [5] but summe of the eresie of farisies that bileueden, risun up and seiden, that it bihoueth hem to be circumcidid: and to comaunde to kepe also the lawe of moises, [6] and the apostlis and elder men camen to gidre to se of this word,

[7] ℭ whanne there was made a greet sekynge here of, petir roos and seide to hem, britheren ȝe witen, that of eeld daies in ȝou: god chees bi my mouth hethen

moun, *may.* witen, *know.*

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in every congregacion, after they had prayde and fasted, they comended them to God on whom they beleved.

[24] And they went thorow out Pisidia and came into Pamphilia, [25] and when they had preached the worde of God in Perga, they descended in to Attalia, [26] and thence departed by shippe to Antioche, from whence they were delivered vnto the grace of God, to the worke which they had fulfilled. [27] When they were come and had gaddered the congregacion to gedder, they rehersed all that God had done by them, and how he had opened the dore of faith vnto the gentyls. [28] And ther they abode longe tyme with the disciples.

15. THEN cam certayne from Iewrie, and taught the brethren: excepte ye be circumcysed after the maner of Moses, ye cannot be saved. [2] And when ther was rysen dissencion and disputinge not alitle vnto Paul and Barnabas agaynst them. They determined that Paul and Barnabas and certayne other of them shuld ascende to Ierusalem vnto the Apostles and elders aboute this question. [3] And after they were brought on their waye by the congregacion, they passed over Phenices and Samaria, declarynge the conuersion of the gentyls, and they brought great ioye vnto all the brethren. [4] And when they were come to Ierusalem, they were receaved of the congregacion and of the Apostles and elders. And they declared what thinges God had done by them. [5] Then arose ther vp certayne that were of the secte of the Pharises and dyd beleve sayinge, that it was nedfull to circumcise them and to enioyne them to kepe the lawe of Moses. [6] And the Apostles and elders came to geder to reason of this matter.

[7] And when ther was moche disputinge, Peter rose vp and sayde vnto them: Ye men and brethren, ye knowe how that a good whyle agoo, God chose amonge vs that the gentyls by my mouth shuld heare

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euery congregacion, and had prayde and fasted, they commended them to the Lord on whom they beleued. [24] And whan they had gone thorow out Pisidia, they came to Pamphilia: [25] and whan they had preached the worde in Perga, they descended in to the cite Attalia, [26] and thence departed by shyppe to Antioche, from whence they were committed vnto the grace of God, to the worcke which they fulfylled. [27] When they were come, and had gathered the congregacion together, they rehersed all that God had done by them and how he had opened the dore of fayth vnto the Gentyls. [28] And there they abode longe tyme with the disciples.

15. AND certayne men which came downe, taught the brethren excepte ye be circumcysed after the maner of Moses, ye cannot be saued. [2] So when ther was rysen dissencion and disputyng not a lyttel vnto Paul and Barnabas agaynst them, they determined that Paule and Barnabas, and certayne other of them, shuld go vp to Ierusalem vnto the Apostles and elders aboute thys question. [3] And after they were brought on their waye by the congregacion, they passed ouer Phenices and Samaria, declarynge the conuersion of the Gentyls, and they brought great ioye vnto all the brethren. [4] And when they were come to Ierusalem, they were receaued of the congregacion and of the Apostles and elders. And they declared all thinges that God had done by them. [5] Then rose vp certayne of the secte of the Pharises, which dyd beleue, saying, that it was nedfull to circumcyse them, and to commaunde them to kepe the lawe of Moses. [6] And the Apostles and elders came together, to reason of this matter.

[7] And when ther was moche disputynge, Peter rose vp, and sayd vnto them: Ye men and brethren, ye knowe how that a good whyle agoo, God did chose amonge vs, that the Gentyls by my mouth shuld

πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἰερουσαλὴμ, περὶ τοῦ ζητήματος τούτου. [3] οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας, διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν· καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς. [4] παραγενόμενοι δὲ εἰς Ἰερουσαλὴμ, ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν. [5] ἐξανέστησαν δέ τινες τῶν ἀπὸ τῆς αἱρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες, [c] Ὅτι δεῖ περιτέμνειν αὐτοὺς, παραγγέλλειν τε [c] τηρεῖν τὸν νόμον Μωϋσέως.

[6] Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου. [7] πολλῆς δὲ συζητήσεως γενομένης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτοὺς, [d] Ἄνδρες [d] ἀδελφοὶ, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο διὰ

[c] Alex. περιτμηθῆτε. [d] Alex. δὲ. [e] Rec. καὶ συζητήσεως.

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Churche, and prayd and fasted, they commended them to God on whom they beleued.	Priests in euery Church, and had praied vvith fastings, they commended them to our Lord in vvhom they beleeued. [24] And passing through Pisidia, they came into Pamphylia, [25] and speaking the vvord of our Lord in Pergé, they vvent dovvne into Attalia: [26] and from thence they sailed to Antioche, vvhence they had been deliuered to the grace of God vnto the vvorke vvhich they accomplished. [27] And vvhen they vvere come, and had assembled the Church, they reported vvhat great things God had done vvith them, and that he had opened a doore of faith to the Gentils. [28] And they abode no litle time vvith the disciples.	and had prayed with fasting, they commended them to the Lord, on whom they beleeued. [24] And after they had passed throughout Pisidia, they came to Pamphylia. [25] And when they had preached the word in Perga, they went downe into Attalia, [26] And thence sailed to Antioch, from whence they had bene recommended to the grace of God, for the worke which they fulfilled. [27] And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the doore of faith vnto the Gentiles. [28] And there they abode long time with the disciples.
[24] Thus they went through out Pisidia, and came to Pamphylia. [25] And when they had preached the worde *of God* in Perga, they descended into Attalia. [26] So thence departed by shyp to Antioche, from whence they had bene commended vnto the grace of God, to the worke which they had fulfilled. [27] When they were come and had gathered the Churche together they rehersed all that God had done by them, and how he had opened the dore of fayth vnto the Gentils. [28] And there they abode long tyme with the disciples.		
15. THEN came certayne from Iewrie, and taught the brethern *saying*, Except ye be circumcised after the maner of Moses, ye can not be saued. [2] And when there was rysen sedition, and disputing not a lyttel vnto Paul and Barnabas agaynst them, they determined that Paul and Barnabas, and certayne other of them, shulde go vp to Ierusalem vnto the Apostles and Elders about this question. [3] Thus being send forth by the Churche, they passed ouer Phenice, and Samaria, declaryng the conuersion of the Gentils: and they broght great ioye vnto all the brethren. [4] And when they were come to Ierusalem, they were receaued of the Churche, and of the Apostles and Elders: and they declared what thinges God had done by them.	15. AND certaine comming dovvne from Ievvrie, taught the brethren: That vnles you be circumcised according to the maner of Moyses, you can not be saued. [2] No litle sedition therfore being risen to Paul and Barnabas against them, they appointed that Paul and Barnabas should goe vp, and certaine others of the rest, to the Apostles and priests vnto Hierusalem, vpon this question. [3] They therfore being brought on their vvay by the Church, passed through Phœnice and Samaria, reporting the conuersion of the Gentiles: and they made great ioy to al the brethren. [4] And vvhen they vvere come to Hierusalem, they vvere receiued of the Church and of the Apostles and Auncients, declaring vvhatsoeuer God had done vvith them.	15. AND certaine men which came downe from Iudea, taught the brethren, *and said*, Except ye be circumcised after the maner of Moses, ye cannot be saued. [2] When therefore Paul and Barnabas had no small dissention and disputation with them, they determined that Paul and Barnabas, and certain other of them, should goe vp to Hierusalem vnto the Apostles and Elders about this question. [3] And being brought on their way by the Church, they passed thorow Phenice and Samaria, declaring the conuersion of the Gentiles: and they caused great ioy vnto all the brethren. [4] And when they were come to Hierusalem, they were receiued of the Church, and of the Apostles, and Elders, and they declared all things that God had done with them.
[5] But *sayed they*, certayne of the secte of the Pharises rose vp, which dyd beleue, saying, That it was nedeful to circumcise them, and to enioyne them to kepe the Lawe of Moses. [6] Then the Apostles, and Elders came together to reason of this matter. [7] And when ther was muche disputing, Peter rose vp, and sayd vnto them, Ye men and brethren, ye know how that a good whyle ago, God chose *one* from among vs, that the Gentils by my mouth,	[5] And there arose certaine of the heresie of the Pharisees that beleeued, saying, That they must be circumcised, commaunded also to keepe the lavv of Moyses. [6] And the Apostles and Auncients assembled to consider of this vvord. [7] And vvhen there vvas made a great disputation, Peter rising vp said to them, Men brethren, you knovv that of old daies God among vs chose, that by my mouth	[5] But there rose vp certaine of the sect of the Pharises which beleeued saying, that it was needfull to circumcise them, and to command them to keepe the Law of Moses. [6] And the Apostles and Elders came together for to consider of this matter. [7] And when there had bene much disputing, Peter rose vp, and said vnto them, Men and brethren ye know how that a good while agoe, God made choise among vs, that the Gentiles by my mouth should

'τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πιστεῦσαι.
'[8] καὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς, δοὺς αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον,
'καθὼς καὶ ἡμῖν· [9] καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθα-
'ρίσας τὰς καρδίας αὐτῶν. [10] νῦν οὖν τί πειράζετε τὸν Θεὸν, ἐπιθεῖναι ζυγὸν ἐπὶ
'τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν
'βαστάσαι; [11] ἀλλὰ διὰ τῆς χάριτος [h]τοῦ| Κυρίου Ἰησοῦ [i]πιστεύομεν σωθῆναι,
'καθ' ὃν τρόπον κἀκεῖνοι.' [12] Ἐσίγησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβα
καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι
δι' αὐτῶν. [13] Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος λέγων, 'Ἄνδρες
'ἀδελφοὶ, ἀκούσατέ μου. [14] Συμεὼν ἐξηγήσατο, καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο
'λαβεῖν ἐξ ἐθνῶν λαὸν [k]ἐπὶ| τῷ ὀνόματι αὐτοῦ· [15] καὶ τούτῳ συμφωνοῦσιν οἱ

[h] Rec. = τοῦ. [i] Rec. + Χριστοῦ. [k] Alex. = ἐπί.

WICLIF—1380.

to here the word of the gospel and to bileue, [8] and god that knew hertis bare witnessynge, and ȝaf to hem the holi goost as also to us, [9] and no thing dyuersid bitwixe us and hem: and clensid the hertis of hem bi feith, [10] now thanne what tempten ȝe god, to putte a ȝok on the necke of the disciplis, whiche nethir we nethir oure fadris myȝten bere, [11] but bi the grace of oure lord ihesus crist, we bileuen to be saued: as also thei, [12] and al the multitude helde pees and herden barnaban and poul tellynge hou greet signes and wondris god dide bi hem in hethen men,

[13] and aftir that thei helden pees: iames answerid and seide, britheren here ȝe me, [14] symount teelde hou god visitid first to take of hethen men a puple to his name: [15] and the wordis of profetis accorden to hym, as it is writun, [16] after this I schal turne aȝen, and bielde the tabernacle of dauith that felde doun, and I schal bilde aȝen the cast doun thingis of it, and I schal reise it, [17] that other men seke the lord, and alle folkis on whiche my name is clepid to help the lord doynge this thing seith, [18] fro the world the werk of the lord is knowun to the lord, [19] for whiche thing I deme hem that of hethen men ben conuertide to god to be not dissesid [20] but to write to hem, that thei absteyne hem fro defoulynge of mawmetis ℭ fro fornycacioun, and stranglid thingis and blood, [21] for moises of oold tymes, hath in alle citees, hem that prechen him in synagogis: wherebi ech saboth he is reede,

[22] thanne it plesid to the apostlis and to the elder men with alle the chirche to

clepid, *called*. deme, *judge*. dissesid, *disquieted*. mawmetis, *idols*.

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the worde of the gospell and beleve. [8] And God which knoweth the herte, bare them witnes, and gave vnto them the holy goost, even as he dyd vnto vs, [9] and he put no difference bitwene them and vs, but with fayth purified their hertes. [10] Now therfore why tempte ye God, that ye wolde put a yoke on the disciples neckes, which nether oure fathers nor we were able to beare. [11] But we beleve that thorowe the grace of the Lorde Iesu Christ we shalbe saved, as they doo. [12] Then all the multitude was peased and gave audience to Barnabas and Paul, which tolde what signes and wondres God had shewed amonge the gentyls, by them.

[13] And when they helde their peace, Iames answered sayinge: Men and brethren herken vnto me. [14] Simeon tolde how God at the begynnynge dyd visit the gentyls, and receaved of them, people vnto his name. [15] And to this agreith the wordes of the Prophetes, as it is written. [16] After this I will returne, and wyll bylde agayne the tabernacle of David which is fallen doune, and that which is fallen in dekey of it, will I bilde agayne, and I will set it vp, [17] that the residue of men might seke after the Lorde, and also the gentyls vpon whom my name is named saith the Lorde, which doth all these thinges: [18] knowne vnto God are all his workes from the begynninge of the worlde. [19] Wherfore my sentence is, that we trouble not them which from amonge the gentyls, are turned to God: [20] but that we write vnto them that they abstayne them selves from filthynes of ymages, from fornicacion, from stranglyd and from bloude. [21] For Moses of olde tyme hath in every cite that preache him, and he is rede in the synagoges every saboth daye.

[22] Then pleased it the Apostles and elders with the whole congregacion, to sende

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heare the worde of the Gospell, and beleue. [8] And God which knoweth the hertes, bare them wytnes, and gaue vnto them the holy goost, euen as he dyd vnto vs, [9] and put no difference betwene vs and them seynge that wyth fayth he purified their hertes. [10] Now therfore, why tempte ye God, to put on the disciples neckes the yoke which nether oure fathers nor we were able to beare? [11] But we beleue, that thorow the grace of the Lorde Iesu Christ, we shalbe saued, as they do. [12] Then all the multytude was peased and gaue audience to Barnabas and Paul, which tolde what sygnes and wondres God had shewed amonge the Gentyls by them.

[13] And when they helde their peace, Iames answered, saying: Men and brethren, herken vnto me. [14] Simeon tolde, how God at the beginning dyd visit the gentyls, to receaue of them a people in his name. [15] And to this agree the wordes of the prophetes, as it is written: [16] After this I wyll returne, and will buylde agayne the tabernacle of Dauid, which is fallen downe: and that which is fallen in decaye of it, wyll I buylde agayne, and I wyll set it vp, [17] that the resydue of men myght seke after the Lord, and also the Gentyls vpon whom my name is named sayth the Lorde, which doth all these thinges: [18] knowen vnto God are all his workes from the begynning of the world. [19] Wherfore my sentence is, that we trouble not them: which from amonge the Gentyls, are turned to God: [20] but that we wryte vnto them, that they absteyne them selues from filthynes of ymages, and from fornicacion, and from stranglyd, and from bloude. [21] For Moses of olde tyme hath in euery citie them that preache him, in the synagoges, when he is redd euery Saboth daye.

[22] Then pleased it the apostles and elders with the whole congregacion, to sende

‘ λόγοι τῶν προφητῶν, καθὼς γέγραπται [16] μετὰ ταῦτα, “ Ἀναστρέψω καὶ ἀνοικο-
“ δομήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν· καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικο-
“ δομήσω, καὶ ἀνορθώσω αὐτήν· [17] ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώ-
“ πων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ᾽ οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ᾽
“ αὐτούς· λέγει Κύριος ὁ ποιῶν ταῦτα ” [l] [18] γνωστὰ ἀπ᾽ αἰῶνος[m]. [19] διὸ ἐγὼ κρίνω
‘ μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν Θεόν· [20] ἀλλὰ
‘ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων καὶ
‘ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος. [21] Μωσῆς γὰρ ἐκ γενεῶν ἀρχαίων
‘ κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάβ-
‘ βατον ἀναγινωσκόμενος.’

[22] Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ,

[l] Rec. + πάντα. [m] Rec. + ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
shulde heare the worde of the Gospel, and beleue. [8] And God which knoweth the heartes, bare them wytnes, in gyuing vnto them the holy Gost, euen as he dyd vnto vs: [9] And he put no difference betwene them and vs, seyng that with faith he purified their heartes. [10] Now therfore, why tempt ye God, to lay a yoke on the disciples neckes, which nether our fathers, nor we were able to beare? [11] But we beleue, that through the grace of the Lord Iesus Christ, we shalbe saued, euen as they do.	the Gentiles should heare the vvord of the Gospel, and beleeue. [8] And God vvhich knovveth the hartes, gaue testimonie, giuing vnto them the holy Ghost as vvel as to vs, [9] and hath put no difference betvvene vs and them, by faith purifying their hartes. [10] Novv therfore vvhy tempt you God, to put a yoke vpon the neckes of the disciples, vvhich neither our fathers nor vve haue been able to beare? [11] but by the grace of our Lord IESVS CHRIST vve beleeue to be saued, in like maner as they also.	heare the word of the Gospel, and beleeue. [8] And God which knoweth the hearts, bare them witnes, giuing them the holy Ghost, euen as he did vnto vs, [9] And put no difference between vs and them, purifying their hearts by faith. [10] Now therfore why tempt ye God, to put a yoke vpon the necke of the disciples, which neither our fathers nor we were able to beare? [11] But we beleeue that through the grace of the Lord Iesus Christ, we shal be saued euen as they.
[12] Then all the multitude was appeased, and gaue audience to Barnabas and Paul, which tolde what signes and wondres God had shewed among the Gentils by them. [13] And when they helde their peace, Iames answered, saying, Men and brethren hearken vnto me. [14] Simeon tolde, how God at the beginning did visit the Gentils, to take of them a people vnto his Name. [15] And to this agreeth the wordes of the Prophetes, as it is written. [16] After this I wyl returne, and wyl builde agayne the tabernacle of Dauid, which is fallen doune, and that which is fallen in decay of it, wil I buyld agayne, and I wyl set it vp. [17] That the residue of men myght seke after the Lord, and all the Gentils vpon whom my Name is called, sayth the Lord, which doth all these thinges: [18] From the begynnyng of the worlde God knoweth all his workes. [19] Wherfore my sentence is, that we trouble not them, which from among the Gentyls are turned to God: [20] But that we wryte vnto them, that they absteine them selues from filthynes of idoles, and from fornication, from strangled, and from bloude. [21] For Moses of olde tyme hath in euery citie them that preache him, being read in the Synagoges euery Sabbath day.	[12] And al the multitude held their peace: and they heard Barnabas and Paul telling vvhat great signes and vvonders God had done among the Gentiles by them. [13] And after they held their peace, Iames ansvvered, saying, Men brethren, heare me. [14] Simon hath told hovv God first visited to take of the Gentiles a people to his name. [15] And to this accord the vvordes of the prophets, as it is written: [16] *After these things I vvil returne, and vvil reedifie the tabernacle of Dauid, vvhich vvas fallen, and the ruines thereof I vvil reedifie, and set it vp:* [17] *that the residue of men may seeke after the Lord, and al nations vpon vvhom my name is inuocated, saith the Lord that doeth these things.* [18] To our Lord vvas his ovvne vvorke knovven from the beginning of the vvorld. [19] For the vvhich cause I iudge, that they vvhich of the Gentiles are conuerted to God, are not to be disquieted, [20] but to vvrite vnto them that they refraine them selues from the contaminations of Idols, and fornication, and strangled things, and bloud. [21] For Moyses of old times hath in euery citie them that preach him in the synagogs, vvhere he is read euery Sabboth.	[12] Then all the multitude kept silence, and gaue audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. [13] And after they had helde their peace, Iames answered, saying, Men and brethren, hearken vnto me. [14] Simeon hath declared how God at the first did visite the Gentiles to take out of them a people for his Name. [15] And to this agree the words of the Prophets, as it is written, [16] After this I will returne, and wil build again the Tabernacle of Dauid, which is fallen downe: and I will build againe the ruines thereof, and I will set it vp: [17] That the residue of men might seeke after the Lord, and all the Gentiles, vpon whom my Name is called, sayth the Lord, who doeth all these things. [18] Knowen vnto God are all his workes from the beginning of the world. [19] Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: [20] But that wee write vnto them, that they abstaine from pollutions of Idoles, and from fornication, and from things strangled, and from blood. [21] For Moses of olde time hath in euery citie them that preach him, being read in the Synagogues euery Sabbath day. [22] Then pleased it the Apostles and Elders with the whole Church, to send chosen men of their owne
[22] Then pleased it the Apostles and Elders with the whole Churche, to send	[22] Then it pleased the Apostles and Auncients vvith the vvhole Church, to chose	

ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν [n] ἐπικαλούμενον| [o] Βαρσαβᾶν,| καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς· [23] γράψαντες διὰ χειρὸς αὐτῶν τάδε, ‘Οἱ ἀπόστολοι καὶ οἱ πρεσ-
‘βύτεροι [p] καὶ οἱ| ἀδελφοὶ, τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν
‘ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν. [24] Ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐξελ-
‘θόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, [q] λέγοντες περι-
‘τέμνεσθαι καὶ τηρεῖν τὸν νόμον,| οἷς οὐ διεστειλάμεθα· [25] ἔδοξεν ἡμῖν γενομένοις
‘ὁμοθυμαδὸν, [r] ἐκλεξαμένους| ἄνδρας πέμψαι πρὸς ὑμᾶς, σὺν τοῖς ἀγαπητοῖς ἡμῶν
‘Βαρνάβᾳ καὶ Παύλῳ, [26] ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ
‘ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. [27] ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν,
‘καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. [28] ἔδοξε γὰρ τῷ ἁγίῳ Πνεύματι

[n] Alex. καλούμενον. [o] Alex. Βαρσαββᾶν. [p] Alex. = καὶ οἱ. [q] Alex. = λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον. [r] Alex. ἐκλεξαμένοις.

WICLIF—1380.

chese men of hem/ & sende to antiochie with poul and barnabas/ iudas that was named bersabas, and silas the first men among britheren/ [23] and writun bi the hondis of hem/ apostlis and elder britheren to hem that ben at antioche and sirie and silice, britheren of hethen men: gretynge/ [24] for we herden that summe wenten out fro us and troubliden 3ou with wordis/ & turneden upsodoun 3our soulis to whiche men we comaundiden not: [25] it plesid to us gaderid in to oon: to chese men and sende to 3ou with oure moost dereworthe barnabas and poul/ [26] men that 3auen her lyues: for the name of oure lord ihesus crist/ [27] therfor we senten iudas and silas and thei schulen tolle the same thingis to 3ou bi wordis/ [28] for it is seyn to the holi goost and to us to putte to 3ou no thing more of charge/ thanne thes nedeful thingis, [29] that 3e absteyne 3ou fro the offrid thingis of mawmetis and blood stranglid, & fornycacioun/ fro whiche 3e kepynge 3ou: schuln do wel/ fare 3e wel/

[30] therfor thei werun let go/ & camen doun to antioche: and whanne the multitude was gaderid/ thei tokun the epistil/ [31] whiche whanne thei hadden redde: thei ioieden on the counforte/ [32] and iudas & silas, and thei for thei werun profetis: counfortiden britheren: and confermeden with ful many wordis/ [33] but aftir that thei hadden be ther a litil while: thei weren let go of britheren with pees to hem that hadden sent hem/ [34] but it was seyn to silas to dwelle there/ and iudas wente aloone to ierusalem/ [35] and poul and barnabas dwelten at antioche/ techinge and prechynge the word of the lord with other many/ [36] but aftir summe daies, poul seide to bernabas/ turne we a3en and visite britheren bi alle citees in whiche

mawmetis, *idols*.

TYNDALE—1534.

chosyn men of their owne company to Antioche with Paul and Barnabas. They sent Iudas called also Barsabas and Silas/ which were chefe men amonge the brethren/ [23] and gave them lettres in their hondes after this maner.

The Apostles/ elders and brethren send gretynges vnto the brethren which are of the gentyls in Antioche/ Siria and Celicia. [24] For as moche as we have hearde that certayne which departed from vs/ have troubled you with wordes/ and combred youre myndes sayinge: Ye must be circumcised and kepe the lawe/ to whom we gave no soche commaundement. [25] It semed therfore to vs a good thinge/ when we were come to gedder with one accorde/ to sende chosyn men vnto you/ with oure beloved Barnabas and Paul/ [26] men that have ieoperded their lyves for the name of oure Lorde Iesus Christ. [27] We have sent therfore Iudas and Sylas/ which shall also tell you the same thinges by mouth. [28] For it semed good to the holy gost and to vs/ to put no grevous thinge to you more then these necessary thinges: that is to saye/ [29] that ye abstayne from thinges offered to ymages/ from bloud/ from strangled and fornicacion. From which yf ye kepe youre selves/ ye shall do well. So fare ye well.

[30] When they were departed/ they came to Antioche and gaddred the multitude togeder and delyvered the pistle. [31] When they had redde it/ they reioysed of that consolacion. [32] And Iudas and Sylas beinge prophetes/ exhorted the brethren with moche preachynge/ and strengthed them. [33] And after they had taryed there a space/ they were let goo in peace of the brethren vnto the Apostles. [34] Not with stondynge it pleasyd Sylas to abyde there still. [35] Paul and Barnabas continued in Antioche teachynge and preachynge the worde of the Lorde with other many.

[36] But after a certayne space/ Paul sayde vnto Barnabas: Let vs goo agayne and

CRANMER—1539.

chosen men of their awne company to Antioche with Paul and Barnabas, They sent Iudas (whose syrname was Barsabas) and Sylas, which were chefe men amonge the brethren, [23] and gaue them letters in their handes after this maner.

The apostles, and elders and brethren send gretynges vnto the brethren which are of the Gentyls in Antioche, Syria and Cylicia. [24] For as moch as we haue hearde, that certayne which departed from vs, haue troubled you with wordes, and combred youre myndes saying: Ye must be circumcysed, and kepe the lawe, to whom we gaue no soch commaundement. [25] It semed therfore to vs a good thing, when we were come together with one accorde, to sende chosen men vnto you, with oure beloued Barnabas and Paul, [26] men that haue ieoparded their lyues for the name of oure Lorde Iesus Christ. [27] We haue sent therfore Iudas and Silas, which shall also tell you the same thinges by mouth. [28] For it semed good to the holy goost & to vs, to charge you with no more then these necessary thinges: that is to saye, [29] that ye abstayne from thinges offered to ymages, and from bloud, and from strangled and from fornicacion. From which yf ye kepe youre selues, ye shall do well. So fare yewell.

[30] When they therfore were departed, they cam to Antioche and gathered the multytude together, and deliuered the pistle. [31] Which when thei had red, they reioysed of the consolacion. [32] And Iudas and Sylas beinge Prophetes, exhorted the brethren with moch preachyng, and strengthed them. [33] And after they had taryed there a space, they were let go in peace of the brethren vnto the Apostles. [34] Not wythstandynge it pleased Sylas, to abyde there styll (*but Iudas departed alone to Ierusalem*) [35] Paul and Barnabas continued in Antioche, teachyng and preachyng the worde of the Lord with other many.

[36] But after a certayne space, Paul sayd vnto Barnabas: Let vs go agayne, and

ʻ καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν [s]τῶν ἐπάναγκες τούτων,|
ʻ [29] ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτοῦ καὶ πορνείας· ἐξ ὧν διατηροῦντες
ʻ ἑαυτοὺς, εὖ [t]πράξετε.| ἔρρωσθε.ʼ

[30] Οἱ μὲν οὖν ἀπολυθέντες [u]ἦλθον| εἰς Ἀντιόχειαν· καὶ συναγαγόντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπιστολήν. [31] ἀναγνόντες δὲ, ἐχάρησαν ἐπὶ τῇ παρακλήσει. [32] Ἰούδας [v]τε| καὶ Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφοὺς, καὶ ἐπεστήριξαν. [33] Ποιήσαντες δὲ χρόνον, ἀπελύθησαν μετ᾽ εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς [w]ἀποστείλαντας αὐτούς.| [34] [x]ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ.| [35] Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ καὶ ἑτέρων πολλῶν, τὸν λόγον τοῦ Κυρίου.

[36] Μετὰ δέ τινας ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν, ʻ Ἐπιστρέψαντες δὴ

[s] Alex. s. τῶν ἐπάναγκες s. τούτων ἐπάναγκες s. τῶν ἐπ᾽ ἀνάγκαις. [t] Alex. πράξατε. [u] Alex. κατῆλθον. [v] Rec. δὲ.
[w] Rec. ἀποστόλους. [x] Alex. = Ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ.

GENEVA—1557.

chosen men of their owne company to Antioche with Paul and Barnabas: *to wit*, Iudas whose surname was Barsabas and Silas, which were chiefe men among the brethren. [23] And wrate letters by them after this maner. The Apostles, and the Elders, and the brethren send gretings vnto the brethern, which are of the Gentiles in Antioche, and in Syria, and in Cilicia. [24] Forasmuch as we haue heard, that certaine which departed from vs, haue troubled you with wordes, and coumbred your myndes, saying, Ye must be circumcised and kepe the Lawe, to whom we gaue no suche commandement.

[25] It semed therfore good to vs, when we were come together with one accorde, to send chosen men vnto you, with our beloued Barnabas and Paul. [26] Men that haue ieoparded their lyues, for the Name of our Lord Iesus Christe. [27] We haue therfore sent Iudas and Silas, which shal also tel you the same thinges by mouth. [28] For it semed good to the holy Gost, and to vs, to lay no more burden vpon you, then these necessary thinges. [29] *That is to say*, that ye abstayne from thinges offered to images, from bloude, from strangled, and fornication: from which if ye kepe your selues, ye shal do wel. So fare ye wel. [30] When they were departed, they came to Antioche: and the multitude being assembled, they deliuered the Epistle. [31] When they had read it, they reioysed of that consolation.

[32] And Iudas and Silas being Prophetes, exhorted the brethren with muche preaching, and strengthened them. [33] And after they had taried there a space, they were let go in peace of the brethren vnto the Apostles. [34] Notwithstandyng, Silas thoght good to abyde there styl. [35] Paul also and Barnabas continued in Antioche, teaching and preaching with other many, the worde of the Lord. [36] But after a certayne space, Paul sayd vnto Barnabas, Let vs go agayne,

RHEIMS—1582.

men out of them, and to send to Antioche vvith Paul and Barnabas, Iudas, vvho vvas surnamed Barsabas, and Silas, cheefe men among the brethren, [23] vvriting by their handes.

The Apostles and Auncients, the brethren, to the brethren of the Gentiles that are at Antioche and in Syria and Cilicia, greeting. [24] Because vve haue heard that certaine going forth from vs, haue troubled you vvith vvordes, subuerting your soules, to vvhom vve gaue no commaundement: [25] It hath pleased vs being gathered in one, to chose out men and to send them vnto you vvith our deerest Barnabas and Paul, [26] men that haue giuen their liues for the name of our Lord IESVS CHRIST: [27] Vve haue sent therfore Iudas and Silas, vvho them selues also vvil in vvordes report vnto you the same things. [28] For it hath seemed good to the holy Ghost and to us, to lay no further burden vpon you then these necessarie things: [29] that you absteine from the things immolated to Idols, and bloud, and that vvhich is strangled, and fornication, from the vvhich things keeping your selues, you shal doe vvell. Fare ye vvel.

[30] They therfore being dismissed vvent dovvne to Antioche: and gathering the multitude, deliuered the epistle. [31] Vvhich vvhen they had read, they reioyced vpon the consolation: [32] but Iudas and Silas, them Selues also being prophets, vvith many vvordes comforted the brethren, and confirmed them. [33] And hauing spent some time there, they vvere vvith peace dimissed of the brethren vnto them that had sent them. [34] But it seemed good vnto Silas to remaine there: and Iudas departed alone: [35] And Paul and Barnabas taried at Antioche, teaching and euangelizing vvith many others the vvord of our Lord.

[36] And after certaine daies, Paul said to Barnabas, Let vs returne and visite our

AUTHORISED—1611.

company to Antioch, with Paul and Barnabas: *namely*, Iudas surnamed Barsabas, and Silas, chiefe men among the brethren, [23] And wrote letters by them after this maner, The Apostles and Elders, and brethren, send greeting vnto the brethren, which are of the Gentiles in Antioch, and Syria, and Cilicia. [24] Forasmuch as wee haue heard, that certaine which went out from vs, haue troubled you with words, subuerting your soules, saying, Ye must be circumcised, and keepe the Law, to whom we gaue no such commandement: [25] It seemed good vnto vs, being assembled with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul, [26] Men that haue hazarded their liues for the Name of our Lord Iesus Christ. [27] Wee haue sent therefore Iudas and Silas, who shall also tell you the same things by mouth. [28] For it seemed good to the holy Ghost, and to vs, to lay vpon you no greater burden then these necessarie things; [29] That ye abstaine from meates offered to idoles, and from blood, and from things strangled, and from fornication: from which if ye keepe your selues, yee shall doe well Fare ye well.

[30] So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they deliuered the Epistle. [31] Which when they had read, they reioyced for the [a] consolation. [32] And Iudas and Silas, being Prophets also themselues, exhorted the brethren with many words, and confirmed them: [33] And after they had taried there a space, they were let goe in peace from the brethren vnto the Apostles. [34] Notwithstanding it pleased Silas to abide there still. [35] Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

[36] And some daies after, Paul said vnto Barnabas, Let vs go againe and visit our

[a] *Or*, exhortation.

ʿ ἐπισκεψώμεθα τοὺς ἀδελφοὺς [y]κατὰ πᾶσαν πόλιν, ἐν αἷς κατηγγείλαμεν τὸν ʿ λόγον τοῦ Κυρίου, πῶς ἔχουσι.' [37] Βαρνάβας δὲ [z]ἐβουλεύσατο| συμπαραλαβεῖν [a]καὶ| Ἰωάννην τὸν καλούμενον Μάρκον· [38] Παῦλος δὲ ἠξίου, τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον. [39] ἐγένετο οὖν παροξυσμὸς, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τόν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον· [40] Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθε, παραδοθεὶς τῇ χάριτι τοῦ [b]Θεοῦ| ὑπὸ τῶν ἀδελφῶν.
[41] διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας.

XVI. [c]Κατήντησε δὲ| εἰς Δέρβην καὶ Λύστραν· καὶ ἰδοὺ, μαθητής τις ἦν ἐκεῖ, ὀνόματι Τιμόθεος, υἱὸς γυναικὸς [d]Ἰουδαίας πιστῆς, πατρὸς δὲ [e]Ἕλληνος· [2] ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. [3] τοῦτον ἠθέλησεν ὁ Παῦλος σὺν

[y] Rec. + ἡμῶν. [z] Alex. ἐβούλετο. [a] Rec. τὸν. [b] Alex. Κυρίου. [c] Alex. Κατήντησε δὲ καὶ. [d] Rec. + τινος. [e] Alex. ὅτι Ἕλλην ὁ πατὴρ αὐτοῦ ὑπῆρχεν.

WICLIF—1380.

we han prechid the worde of the lord: hou thei han hem/ [37] and barnabas wolde take with hym ioon: that is named markus/ [38] but poul preied him, that he that departid fro hem fro pamfilie and wenten not with hem in to the werk schulde not be resceyued/ [39] ¶ dissencioun was made so that thei departiden atwynny/ and barnabas took mark: and cam bi boot to cipre/ [40] and poule chees silas, and wente forth fro the britheren and was bitakun to the grace of god/ [41] and he wente bi sirie and cilice and confermede the chirche comaunding to kepe the heestis of apostlis and elder men.

16. AND he cam in to derben and listram/ and lo a disciple was there/ by name tymothe the sone of a iewosse cristen and of the fadir hethen/ [2] and britheren that werun in listris and yconye/ ȝildiden good witnessynge to him/ [3] ¶ poule wolde that this man schulde go forth with him/ ¶ he took ¶ circumcidid hym for iewis that werun in the placis/ for alle wisten that his fadir was hethen/ [4] whanne thei passiden bi citees: thei bitokun to hem to kepe the techyngis that werun demed of apostlis/ and elder men, that werun at ierusalem/ [5] and the chirchis werun confermed in feith and encreseden in noumbre eche day/

[6] and thei passiden frigie/ and the cuntre of galathie: and werun forbedun of the holi goost to speke the word of god in asie/ [7] and whanne thei camen in to mysie thei aspieden to go in to bethany, and the spirit of ihesus suffrid not hem/ [8] but whanne thei hadden passid [bi] mysie, thei camen doun to troade, [9] and a visioun bi nyȝt was schewid to poul/ but a man of macedony that stood ¶ preiede hym and seide/ go thou in to macedony and helpe us/ [10] and as he hadde sey the visioun anoon we souȝten to go forth in

atwynny, *asunder*. ȝildiden, *yielded*, or, *gave*. demed, *judged*. heestis, *commands*. wisten, *knew*.

TYNDALE—1534.

visite oure brethren in every cite where we have shewed the worde of the Lorde/ and se how they do. [37] And Barnabas gave counsell to take with them Iohn/ called also Marke. [38] But Paul thought it not mete to take him vnto their compony whiche departed from them at Pamphylia/ and went not with them to the worke. [39] And the dissencion was so sharpe bitwene them/ that they departed a sunder one from the other: so that Barnabas toke Marke and sayled vnto Cypers. [40] And Paul chose Sylas and departed delyvered of the brethren vnto the grace of god. [41] And he went thorowe all Cyria and Cilicia/ stablisshynge the congregacions.

16. THEN came he to Derba and to Lystra. And beholde a certayne disciple was there named Timotheus/ a womans sonne which was a Iewas and beleved: but his father was a Greke. [2] Of whom reported well/ the brethren of Lystra and of Iconium. [3] The same Paul wolde that he shuld goo forth with him/ and toke and circumcised him because of the Iewes which were in those quarters: for they knewe all that his father was a Greke. [4] As they went thorow the cities/ they delyvered them the decrees for to kepe/ ordeyned of the Apostles and elders which were at Ierusalem. [5] And so were the congregacions stablisshed in the fayth/ and encreased in noumbre dayly.

[6] When they had goone thorow out Phrigia/ and the region of Galacia/ and were forbydden of the holy gost to preach the worde in Asia/ [7] they came to Misia/ and sought to goo into Bethinia. But the sprete soffered them not. [8] Then they went over Misia/ and cam doune to Troada. [9] And a vision appered to Paul in the nyght. There stode a man of Macedonia and prayed him sayinge: come into Macedonia and helpe vs. [10] After he had sene the vision/ immediatly we prepared

CRANMER—1539.

vysite oure brethren in euery cytie where we haue shewed the worde of the Lord, and se how they do. [37] And Barnabas gaue counsell to take wyth them Iohn, whose syrname was Marcke. [38] But Paul wolde not take him vnto their company which departed from them at Pamphilia, and went not with them to the worcke. [39] And the contencion was so sharpe betwene them: that they departed asunder one from the other and so Barnabas toke Marcke, and sayled vnto Cypers. [40] And Paul chose Sylas, and departed, beynge committed of the brethren vnto the grace of God. [41] And he went thorow Cyria and Cylicia, stablisshinge the congregacions: (*commaundinge to kepe the preceptes of the Apostles and elders*)

16. THEN cam he to Derba and to Lystra, And beholde, a certayne discyple was there named Timotheus, a womans sonne, which was a Iewesse and beleued: but his father was a Greke. [2] Of whom reported well the brethren that were at Lystra and Iconium. [3] Him wolde Paul that he shuld go forth wyth him, and toke and circumcised him, because of the Iewes whych were in those quarters: for they knew all, that hys father was a Greke. [4] As they went thorow the cyties, they deliuered them the decrees for to kepe, that were ordeyned of the Apostles and elders, which were at Ierusalem. [5] And so were the congregacions stablisshed in the fayth, and encreased in nombre dayly.

[6] When they had gone thorow out Phrigia, and the region of Galacia, and were forbydden of the holy goost to preach the worde in Asia, [7] they came to Mysya, and sought to go into Bethynia. But the sprete soffred them not [8] But whan they had gone thorow Mysia, they came downe to Troada. [9] And a vision appered to Paul in the nyght. There stode a man of Macedonia and prayed him, saying: come into Macedonia, and helpe vs. [10] After he had sene the vision, immediatly we

αὐτῷ ἐξελθεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν, διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ἤδεισαν γὰρ ἅπαντες [e] τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην ὑπῆρχεν.| [4] ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ [f] τῶν| πρεσβυτέρων τῶν ἐν Ἰερουσαλήμ. [5] αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει, καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν. [6] [g] Διελθόντες| δὲ τὴν Φρυγίαν καὶ [h] τὴν| Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου Πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, [7] ἐλθόντες [i] κατὰ τὴν Μυσίαν ἐπείραζον [k] εἰς| τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἴασεν αὐτοὺς τὸ Πνεῦμα [l] Ἰησοῦ.| [8] παρελθόντες δὲ τὴν Μυσίαν, κατέβησαν εἰς Τρωάδα. [9] καὶ ὅραμα διὰ τῆς νυκτὸς ὤφθη τῷ Παύλῳ· Ἀνήρ τις ἦν Μακεδὼν ἑστὼς [m], παρακαλῶν αὐτὸν καὶ λέγων, 'Διαβὰς εἰς Μακεδονίαν, βοήθησον ἡμῖν.' [10] Ὡς δὲ τὸ ὅραμα εἶδεν, εὐθέως

[e] Alex. = τῶν. [f] Alex. = τῶν. [g] Alex. Διῆλθον. [h] Alex. = τὴν. [i] Alex. + δὲ. [k] Rec. κατὰ. [l] Rec. = Ἰησοῦ.
[m] Alex. s. + καὶ s. + κατὰ πρόσωπον αὐτοῦ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
and visite our brethren in euery citie, where we haue shewed the worde of the Lord, *and se* how they do.	brethren in al cities vvherein vve haue preached the vvord of our Lord, hovv they doe.	brethren, in euery citie where we haue preached the word of the Lord, *and see* how they doe.
37 And Barnabas gaue counsel to take with them Iohn, called Marke. 38 But Paul thoght it not mete to take him vnto their companye, which departed from them from Pamphylia, and went not with them to the worke.	37 And Barnabas vvould haue taken vvith them Iohn also that vvas surnamed Marke. 38 But Paul desired that he (as vvho had departed from them out of Pamphylia, and had not gone vvith them to the vvorke) might not be receiued.	37 And Barnabas determined to take with them Iohn, whose surname was Marke. 38 But Paul thought not good to take him with them; who departed from them from Pamphylia, and went not with them to the worke.
39 And then was their angre so sharpe, that they departed a sunder one from the other: so that Barnabas toke Marke, and sayled vnto Cyprus.	39 And there rose a dissention, so that they departed one from an other, and that Barnabas in deede taking Marke sailed to Cypres.	39 And the contention was so sharpe betweene them, that they departed asunder one from the other: and so Barnabas took Marke, and sailed vnto Cyprus.
40 And Paul chose Silas and departed, beyng commended of the brethren vnto the grace of God.	40 But Paul chosing Silas departed, being deliuered of the brethren to the grace of God.	40 And Paul chose Silas, and departed, being recommended by the brethren vnto the grace of God.
41 And he went through Syria and Cilicia, stablisshing the Churches.	41 And he vvalked through Syria and Cilicia, confirming the Churches: commaunding them to keepe the præcepts of the Apostles and the Auncients.	41 And he went thorow Syria and Cilicia, confirming the Churches.
16. THEN came he to Derbe and to Lystra: and beholde, a certaine disciple was there named Timotheus, a womans sonne, which was a Iewe and beleued, but his father was a Greke.	16. AND he came to Derbé and Lystra. And behold, there vvas a certaine disciple there named Timothee, the sonne of a vvidovv vvoman that beleeued, of a father a Gentile.	16. THEN came hee to Derbe, and Lystra: and behold, a certain disciple was there, named Timotheus, the sonne of a certain woman which was a Iewesse, and beleeued: but his father was a Greeke:
2 Of whom reported wel the brethren of Lystra and of Iconium.	2 To this man the brethren that vvere in Lystra and Iconium, gaue a good testimonie.	2 Which was well reported of by the brethren that were at Lystra and Iconium.
3 Paul wolde that he shulde go forth with him, and toke and circumcised him, because of the Iewes, which were in those quarters: for they knew all, that his father was a Greke.	3 Him Paul vvould haue to goe forth vvith him: and taking him he circumcised him because of the Ievves that vvere in those places. For they al knevv that his father vvas a Gentile.	3 Him would Paul haue to go forth with him, and tooke, and circumcised him, because of the Iewes which were in those quarters: for they knew all, that his father was a Greeke.
4 As they went through the cities, they deliuered them the decrees for to kepe, ordeined of the Apostles, and Elders, which were at Ierusalem.	4 And vvhen they passed through the cities, they deliuered vnto them to keepe the decrees that vvere decreed of the Apostles and Auncients which were at Hierusalem.	4 And as they went through the cities, they deliuered them the decrees for to keepe, that were ordeined of the Apostles and Elders, which were at Hierusalem.
5 And so were the Churches stablisshed in the faith, and encreased in noumbre dayly.	5 And the Churches vvere confirmed in faith, and did abound in number daily.	5 And so were the Churches established in the faith, and increased in number daily.
6 When they had gone through out Phrygia, and the region of Galacia, and were forbydden of the holy Gost to preache the worde in Asia.	6 And passing through Phrygia and the countrie of Galatia, they vvere forbidden by the holy Ghost to preach the vvord in Asia.	6 Now when they had gone thorowout Phrygia, and the region of Galatia, and were forbidden of the holy Ghost to preach the word in Asia,
7 They came to Mysia, and soght to go into Bithynia: but the Sprite suffred them not.	7 And vvhen they vvere come into Mysia, they attempted to goe into Bithynia: and the Spirit of IESVS permitted them not.	7 After they were come to Mysia, they assayed to goe into Bithynia: but the Spirit suffered him not.
8 Then they went ouer Mysia, and came doune to Troas.	8 And vvhen they had passed through Mysia, they vvent dovvne to Troas:	8 And they passing by Mysia, came downe to Troas.
9 And a vision appeared to Paul in the nyght, There stode a man of Macedonia, and prayed him, saying, Come in to Macedonia, and helpe vs.	9 and a vision by night vvas shevved to Paul: There vvas a certaine man of Macedónia standing and beseeching him, and saying, passe into Macedónia, and helpe vs.	9 And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come ouer into Macedonia, and helpe vs.
10 After he had sene the vision, immediatly we prepared	10 And as soone as he had seen the vision,	10 And after he had seen the vision, immediatly

ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ [n]Κύριος| εὐαγγελίσασθαι αὐτούς. [11]Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος, εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ τε ἐπιούσῃ εἰς Νεάπολιν, [12][o]ἐκεῖθέν τε| εἰς Φιλίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος [p]τῆς| Μακεδονίας πόλις κολώνια. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς· [13]τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς [q]πόλεως| παρὰ ποταμὸν, οὗ [r]ἐνομίζετο| [s]προσευχὴ| εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναιξί. [14]Καί τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων, σεβομένη τὸν Θεὸν, [t]ἤκουεν· | ἧς ὁ Κύριος διήνοιξε τὴν καρδίαν, προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. [15]ὡς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε λέγουσα, 'Εἰ κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι, 'εἰσελθόντες εἰς τὸν οἶκόν μου, μείνατε·' καὶ παρεβιάσατο ἡμᾶς. [16]Ἐγένετο δὲ

[n] Alex. Θεὸς. [o] Alex. κἀκεῖθεν. [p] Alex. = τῆς. [q] Alex. πύλης. [r] Alex. ἐνομίζομεν.

WICLIF—1380.

to macedony, ȝ werun made certeyn that god hadde clepid us to preche to hem, [11] ȝ we ȝeden bi schip fro troade and comen to samatrachia with streiȝte couris: and the day suynge to neapolis, [12] and fro thennes to filippis that is the first part of macedony, the citee colony,

and werun in this citee summe daies: and spakun to gidre, [13] and in the day of sabotis we wenten forth with out the ȝate bisidis the flood where preier semed to be: and we saten and spakun to wymmen that comen to gidre, [14] and a womman lidda bi name a purpuresse of the citee of tiatirens: worschipinge god herde, whos herte the lord opened: to ȝeue tent to thes thingis that weren seid of poul, [15] ȝ whanne sche was baptisid, and hir hous: sche preied and seide, if ȝe han demed that I am feithful to the lord: entre ȝe in to my hous and dwelle, and sche constreyned us,

[16] and it was don, whanne we ȝeden to preier: that a damysel that hadde a spirit of dyuynacioun mette us whiche ȝaf greet wynnynge to her lordis in dyuynynge, [17] this sued poul and us: and cried and seide, these men ben seruauntis of the hiȝ god that tellen to ȝou the wey of helthe, [18] and this sche dide in many daies, and poul sorowid and turned and seide to the spirit, I comaunde thee in the name of ihesus crist that thou go out of hir, and he wente out in the same our, [19] and the lordis of hir siȝen that the hope of hir wynnynge wente awey, and thei tokun poul and silas and ledden in to the doom place to the princis, [20] and thei brouȝten hem to the magistratis: and seiden, thes men distrublen oure citee, for thei ben iewis, [21] and schewen a custum, whiche it is not leueful to us to resceyue nether do:

clepid, *called*. ȝeden, *went*. suynge, *following*. purpuresse, *dealer in purple*. ȝeue, *give*. tent, *attention*. demed, *judged*. sued, *followed*. doom, *judgment*.

TYNDALE—1534.

to goo into Macedonia, certified that the lorde had called vs for to preache the gospell vnto them. [11] Then lowsed we forth from Troada, and with a strayght course came to Samothracia, and the nexte daye to Neapolim, [12] and from thence to Philippos, which is the chefest citie in the partes of Macedonia, and a fre citie.

We were in that cite abydynge a certayne dayes. [13] And on the saboth dayes we went out of the cite besydes a ryver where men were wont to praye, and we sate doune and spake vnto the wemen which resorted thyther. [14] And a certayne woman named Lydia, a seller of purple, of the cite of Thiatira, which worshipped God, gave vs audience. Whose hert the Lorde opened that she attended vnto the thinges which Paul spake. [15] When she was baptised and her housholde, she besought vs sayinge: Yf ye thinke that I beleve on the Lorde, come into my housse, and abyde there. And she constrayned vs.

[16] And it fortuned as we went to prayer, a certayn damsell possessed with a sprete that prophesied, met vs, which brought her master and mastres moche vauntage with prophesyinge. [17] The same folowed Paul and vs and cryed sayinge: these men are the servauntes of the most hye God, which shewe vnto vs the waye of salvacion. [18] And this dyd she many dayes. But Paul not content, turned about and sayd to the sprete: I commaunde the in the name of Iesu Christ, that thou come out of her. And he came out the same houre.

[19] And when her master and mastres sawe that the hope of their gaynes was gone, they caught Paul and Sylas, and drue them into the market place vnto the rulars, [20] and brought them to the officers sayinge: These men trouble oure cite, which are Iewes [21] and preache ordinaunces, which are not laufull for vs to

CRANMER—1539.

prepared to go into Macedonia, beinge certified that the Lord had called vs, for to preache the gospell vnto them. [11] Whan we losed forth then from Troada, we came with astrayte course to Samothracia, and the nexte daye to Neapolim, [12] and from thence to Philippos, which his the chefe citie in the partes of Macedonia, and a fre citie.

We were in that citie abyding certayne dayes. [13] And on the Saboth dayes we went out of the citie besydes a ryuer, where men were wont to praye. And we sate downe, and spake vnto the wemen which resorted thyther. [14] And a certayne woman (named Lydia) a seller of purple, of the citie of Thyatira, which worshipped God, gaue vs audience. Whose hert the Lorde opened, that she attended vnto the thynges, which Paul spake. [15] When she was baptised, and her housholde, she besought vs, saying: If ye thincke that I beleue on the Lord, come into my house, and abyde there. And she constrayned vs.

[16] And it fortuned as we went to prayer, a certayn damsell possessed with a sprete that prophesyed, met vs, which brought her master and mastres moche vauntage with Prophesyinge. [17] The same folowed Paul and vs, and cryed, sayinge: these men are the seruauntes of the most hye God, which shew vnto vs the waye of saluacyon. [18] And thys dyd she many dayes. But Paul not content, turned about, and sayde to the sprete. I commaunde the in the name of Iesu Christ, that thou come out of her. And he came out the same houre.

[19] And when her master and mastres sawe that the hope of their gaynes was gone, they caught Paul and Sylas, and drue them into the market place vnto the rulars, [20] and brought them to the officers, saying: These men trouble oure cytie seinge they are Iewes, [21] and preach ordinaunces, which are not laufull for vs to

πορευομένων ἡμῶν εἰς [u]τὴν| προσευχὴν, παιδίσκην τινὰ ἔχουσαν πνεῦμα [x]Πύθωνος| ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρεῖχε τοῖς κυρίοις αὐτῆς, μαντευομένη. 17 αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν, ἔκραζε λέγουσα, 'Οὗτοι οἱ ἄνθρω-
'ποι δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσὶν, οἵτινες καταγγέλλουσιν [y]ἡμῖν| ὁδὸν
'σωτηρίας.' 18 Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ πνεύματι εἶπε, 'Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ,
'ἐξελθεῖν ἀπ' αὐτῆς.' Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. 19 Ἰδόντες δὲ οἱ κύριοι αὐτῆς, ὅτι ἐξῆλθεν ἡ ἐλπὶς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν, εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας· 20 καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον, 'Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι
'ὑπάρχοντες· 21 καὶ καταγγέλλουσιν ἔθη ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ

[s] Alex. προσευχήν. [t] Alex. ἤκουσεν. [u] Rec. = τήν. [x] Alex. Πύθωνα. [y] Rec. ὑμῖν.

GENEVA — 1557.

to go in to Macedonia, beyng certified that the Lord had called vs for to preache the Gospel vnto them. 11 Then went we forth from Troas, and with a strayght course came to Samothracia, and the next day to Neapolis.

12 And from thence to Philippi, which is the chief citie in the partes of Macedonia, and whose inhabitants came from Rome to dwel there. we were in that citie abyding certaine dayes. 13 And on the Sabbath day, we went out of the citie, besydes a ryuer, where they were wont to pray: and we sate doune, and spake vnto the women, which resorted thither. 14 And a certayne woman named Lydia a seller of purple, in the citie of the Thyatirians, which worshipped God, gaue vs audience: whose heart the Lord opened, that she attended vnto the thinges, which Paul spake.

15 When she was baptized, and her housholde, she besoght vs saying, If ye thincke that I beleue on the Lord, come into my house, and abyde *there*, and she constrayned vs. 16 And thus as we went to prayer, a certain mayde possessed with a sprite of diuination, met vs, which gate her masters muche vantage with diuining. 17 The same folowed Paul and vs, and cried, saying, These men are the seruantes of the most hye God, which shewe vnto vs the way of saluation. 18 And this dyd she many dayes: but Paul not content, turned about, and sayd to the sprite, I commande thee in the Name of Iesus Christe, that thou come out of her. and he came out the same houre. 19 And when her masters sawe that the hope of their gayne was gone, they caught Paul and Silas, and drue them into the market place, vnto the magistrats,

20 And broght them to the Rulers, saying, These men which are Iewes trouble our citie. 21 And preache ordinances, which are not lauful for vs to receaue, nether to

RHEIMS — 1582.

forthvvith vve sought to goe into Macedónia, being assured that God had called vs to euangelize to them. 11 And sailing from Troas, vve came vvith a straight course to Samothrácia, and the day folovving to Neapolis:

12 and from thence to Philippi, vvhich is the first citie of the part of Macedonia, a *colónia*. And vve were in this citie certaine daies, abiding. 13 And vpon the day of the Sabboths, vve vvent forth vvithout the gate beside a riuer, vvhere it seemed that there vvas praier: and sitting vve spake to the vvomen that vvere assembled. 14 And a certaine vvoman named Lydia, a seller of purple of the citie of the Thyatirians, one that vvorshipped God, did heare: vvhose hart our Lord opened to attend to those things vvhich vvere said of Paul. 15 And vvhen she vvas baptized, and her house, she besought vs, saying: If you haue iudged me to be faithful to our Lord, enter in unto my house, and tarie. And she constrained vs. 16 And it came to passe as vve vvent to praier, a certaine vvenche hauing a Pythónical spirit, mette vs, that brought great gaine to her maisters by diuining. 17 This same folovving Paul and vs, cried saying, These men are the seruants of the high God, vvhich preach vnto you the vvay of saluation.

18 And this she did many daies. And Paul being sorie, and turning, said to the spirit, I commaund thee in the name of IESVS CHRIST to goe out from her. And he vvent out the same houre. 19 But her maisters seeing that the hope of their gaine vvas gone, apprehending Paul and Silas, brought them into the market place to the Princes: 20 and presenting them to the magistrates, they said, These men trouble our citie, being Ievves: 21 and they preach a fashion vvhich it is not

AUTHORISED — 1611.

we endeuoured to goe into Macedonia, assuredly gathering, that the Lord had called vs for to preach the Gospel vnto them. 11 Therfore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis: 12 And from thence to Philippi, which is [a] the chiefe city of that part of Macedonia, and a Colony: and we were in that citie abiding certaine dayes. 13 And on the Sabbath we went out of the citie by a riuer side, where prayer was wont to be made, and we sate down, and spake vnto the women which resorted thither.

14 And a certaine woman named Lydia, a seller of purple, of the citie of Thyatira, which worshipped God, heard vs: whose heart the Lord opened, that she attended vnto the things which were spoken of Paul. 15 And when she was baptized, and her houshold, she besought vs, saying, If ye haue iudged me to be faithfull to the Lord, come into my house, and abide there. And she constrained vs.

16 And it came to passe, as we went to prayer, a certaine Damosell possessed with a spirit of [β] diuination, met vs: which brought her masters much gaine by soothsaying. 17 The same followed Paul and vs, and cried, saying, These men are the seruants of the most hie God, which shew vnto vs the way of saluation. 18 And this did she many dayes: but Paul being grieued, turned and said to the spirit, I command thee in the name of Iesus Christ, to come out of her. And he came out the same houre.

19 And when her masters sawe that the hope of their gaines was gone, they caught Paul and Silas, and drew them vnto the [γ] market place, vnto the rulers, 20 And brought them to the magistrats, saying, These men being Iewes, doe exceedingly trouble our citie, 21 And teach customes which are not lawfull for vs to receiue,

[a] *Or*, the first. [β] *Or*, of Python. [γ] *Or*, court.

ποιεῖν, Ῥωμαίοις οὖσι.' [22] Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ περιῤῥήξαντες αὐτῶν τὰ ἱμάτια, ἐκέλευον ῥαβδίζειν· [23] πολλάς τε ἐπιθέντες αὐτοῖς πληγὰς, ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι, ἀσφαλῶς τηρεῖν αὐτούς· [24] ὃς παραγγελίαν τοιαύτην [z] εἰληφὼς,| ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἠσφαλίσατο εἰς τὸ ξύλον. [25] Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουν τὸν Θεόν· ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι. [26] ἄφνω δὲ σεισμὸς ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμωτηρίου· ἀνεῴχθησάν [a] τε| παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη. [27] ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεῳγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν, ἔμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμίους. [28] ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων, 'Μηδὲν πράξῃς

[z] Alex. λαβών. [a] Alex. δέ.

WICLIF—1380.

sithen we ben romayns, [22] and the puple and magistratis runnen aȝens hem: and whanne thei hadden to rent the cootis of hem, thei comaundiden hem to be betun with ȝerdis, [23] and whanne thei hadden ȝouun to hem many woundis: thei senten hem in to prisoun, and comaundiden to the keper: that he schulde kepe hem diligentli, [24] ¶ whanne he hadde take suche a presept he putte hem in to the ynner prisoun ¶ streyned the feet of hem in a tree,

[25] and at mydnyȝt poul and silas, worschipiden and heriden god, and thei that werun in kepynge herden hem, [26] and sudeynli a greet erthemouynge was made, so that the foundementis of the prisoun weren moued, and anoon alle the doris weren opened and the boondis of alle werun loosid, [27] and the keper of the prisoun was wakid, and siȝ the ȝatis of the prisoun opened: and with a swerd drawun out he wolde haue slawe hym silf, and gessid that the men that werun bounden hadden fledde, [28] but poul cried with a greet vois and seide, do thou no harme to thi silf for alle we ben here, [29] and he axid liȝt and entrid: and tremblid, and fille doun to poul and to silas at her feet, [30] and he brouȝte hem with outforth: and seide, lordis what bihoueth me to do: that I be made saaf? [31] and thei seiden, bileue thou in the lord ihesus, and thou schalt be saaf and thin hous, [32] and thei spakun to hym the word of the lord: with alle that weren in his hous, [33] and he took hem in the ilke our of the niyȝt: and waischide her woundis, and he was baptisid and alle his hous anoon, [34] and whanne he hadde ledde hem in to his hous: he settid to hem a boord, and he was glad with alle his hous: and bileued to god,

[35] and whanne day was come, the magistratis senten cacchepollis and seiden, delyuer thou tho men, [36] and the keper of the prisoun telde these wordis to poul that the magistratis hath sente that ȝe be

ȝerdis, *sticks*. ȝouun, *given*. heriden, *praised*.
the ilke, *that*, or, *the same*. cacchepollis, *bailifs*.

TYNDALE—1534.

receave, nether to observe, seinge we are Romayns. [22] And the people ranne on them, and the officers rent their clothes, and commaunded them to be beaten with roddes. [23] And when they had beaten them sore, they cast them into preson, commaundynge the iayler to kepe them surely. [24] Which iayler when he had receaved suche commaundment, thrust them into the ynner preson, and made their fete fast in the stockes.

[25] At mydnyght Paul and Sylas prayed, and lauded God. And the presoners hearde them. [26] And sodenly ther was a greate erth quake, so that the foundacion of the preson was shaken, and by and by all the dores opened, and every mannes bondes were lowsed. [27] When the keper of the preson waked out of his slepe and sawe the preson dores open, he drue out his swearde and wolde have kylled him selfe, supposynge the presoners had bene fledde. [28] But Paul cryed with a lowde voyce sayinge: Do thy selfe no harme, for we are all heare.

[29] Then he called for a lyght and sprange in, and came tremblynge, and fell doune before Paul and Sylas, [30] and brought them out and sayde: Syrs, what must I do to be saved? [31] And they sayde: beleve on the Lorde Iesus, and thou shalt be saved and thy housholde. [32] And they preached vnto him the worde of the Lorde, and to all that were in his housse. [33] And he toke them the same houre of the nyght and washed their woundes, and was baptised with all that belonged vnto him strayght waye. [34] When he had brought them into his housse, he set meate before them, and ioyed that he with all his housholde, beleved on God.

[35] And when it was daye, the officers sent the ministres sayinge: Let those men goo. [36] The keper of the preson tolde this sayinge to Paul, the officiers have sent worde to lowse you. Now therfore

CRANMER—1539.

receaue, nether to obserue, seinge we are Romayns. [22] And the people ranne against them, and the officers rent their clothes, and commaunded them to be beaten with roddes. [23] And when they had beaten them sore, they cast them into preson, commaundinge the iayler of the preson to kepe them diligently. [24] Which when he had receaued such commaundement, thrust them into the ynner preson, and made their fete fast in the stockes.

[25] At mydnight Paul and Sylas prayed, and lauded God. And the presoners heard them. [26] And sodenly ther was a greate erthquake, so that the foundacion of the preson was shaken, and immediatly all the dores opened and euery mannes bandes were loosed. [27] When the keper of the preson waked out of his slepe and sawe the preson dores open, he drue out his swearde and wolde haue kylled him selfe, supposinge that the presoners had bene fledde. [28] But Paul cried with a loude voyce, saying: do thy selfe no harme, for we are all heare. [29] Then he called for a lyght and sprange in and cam tremblynge vnto Paul, and fell downe at the fete of Paul and Sylas, [30] and brought them out, and sayde: Syrs what must I do to be saued. [31] And they sayde: beleue on the Lorde Iesus, and thou shalt be saued and thy housholde. [32] And they preached vnto him the worde of the Lord, and to all that were in his house. [33] And he toke them the same houre of the nyght, and washed their woundes, and was baptised and all they of his houshold straight waye. [34] And when he had brought them into his house, he set meate before them, and ioyed that he with all his housholde, beleued on God.

[35] And when it was daye, the officers sent the ministers, saying: let those men go. [36] The keper of the preson tolde this sayinge to Paul: the officers haue sent worde to lose you. Now therfore, get you

‘ σεαυτῷ κακόν· ἅπαντες γάρ ἐσμεν ἐνθάδε.’ [29] Αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ
ἔντρομος γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλᾳ· [30] καὶ προαγαγὼν αὐτοὺς
ἔξω, ἔφη, ‘ Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;’ [31] Οἱ δὲ εἶπον, ‘ Πίστευσον ἐπὶ
‘ τὸν κύριον Ἰησοῦν [b] Χριστὸν,| καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου.’ [32] Καὶ ἐλάλησαν
αὐτῷ τὸν λόγον τοῦ Κυρίου, [c] καὶ| πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. [33] καὶ παραλαβὼν
αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη
αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα· [34] ἀναγαγών τε αὐτοὺς εἰς τὸν οἶκον
[d] αὐτοῦ,| παρέθηκε τράπεζαν, καὶ ἠγαλλιάσατο πανοικὶ πεπιστευκὼς τῷ Θεῷ.
[35] Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες ‘ Ἀπό-
‘ λυσον τοὺς ἀνθρώπους ἐκείνους.’ [36] Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους
τούτους πρὸς τὸν Παῦλον, ‘ Ὅτι ἀπεστάλκασιν οἱ στρατηγοὶ, ἵνα ἀπολυθῆτε· νῦν

[b] Alex. = Χριστὸν. [c] Alex. σὺν. [d] Alex. = αὐτοῦ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
obserue, seing we are Romains. [22] And the people together made an insurrection against them, and the Rulers rent their clothes, and commanded *them* to be beaten with roddes. [23] And when they had beaten them sore, they cast *them* into prison, commandyng the iayler to kepe them surely. [24] Who hauing receaued suche commandement, thrust them into the ynner prison, and made their fete fast in the stockes. [25] And at midnight, Paul and Silas prayed, and praised God: and the prisonners heard them.	lavvful for vs to receiue, nor doe, being Romanes. [22] And the people ranne against them: and the magistrates tearing their coates, commaunded them to be beaten vvith roddes. [23] And vvhen they had laid many stripes vpon them, they did cast them into prison, commaunding the keeper that he should keepe them diligently. [24] Vvho vvhen he had receiued such commaundement, cast them into the inner prison, and made their feete fast in the stockes. [25] And at mid-night, Paul and Silas praying, did praise God. And they that vvere in prison, heard them.	neither to obserue, being Romanes. [22] And the multitude rose vp together against them, and the magistrates rent off their clothes, and commanded to beate them. [23] And when they had layed many stripes vpon them, they cast them into prison, charging the Iaylour to keepe them safely. [24] Who hauing receiued such a charge, thrust them into the inner prison, and made their feet fast in the stocks. [25] And at midnight, Paul and Silas praied, and sang praises vnto God: and the prisoners heard them.
[26] And sodenly ther was a great erthquake, so that the foundation of the prison was shaken: and by and by all the dores opened, and euery mans bandes were losed. [27] When the keper of the prison waked out of his slepe, and sawe the prison dores open, he drue out his sword and wolde haue kylled him selfe, supposing the prisoners had bene fled. [28] But Paul cried with a loude voyce, saying, Do thy selfe no harme: for we are all here. [29] Then he called for a light and sprang in and came trembling, and fel doune *at the fete* of Paul and Silas. [30] And broght them out, and sayd, Syrs, what must I do to be saued? [31] And they sayd, Beleue in the Lord Iesus Christe, and thou shalt be saued, and thy housholde. [32] And they preached vnto him the worde of the Lord, and to all that were in his house.	vvpon them, and fell dovvne before Paul and Silas at their feete: [30] and bringing them forth, he said, Maisters, vvhat must I doe that I may be saued? [31] But they said, Beleeue in our Lord IESVS: and thou shalt be saued and thy house. [32] And they preached the vvord of our Lord to him vvith al that vvere in his house.	[26] And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediatly all the dores were opened, and euery ones bands were loosed. [27] And the keeper of the prison awaking out of his sleepe, and seeing the prison doores open, he drew out his sword, and would haue killed himselfe, supposing that the prisoners had beene fled. [28] But Paul cried with a loud voice, saying, Doe thy selfe no harme, for we are all here. [29] Then he called for a light, and sprang in, and came trembling, and fell downe before Paul and Silas, [30] And brought them out, and said, Sirs, what must I doe to be saued? [31] And they sayd, Beleeue on the Lord Iesus Christ, and thou shalt be saued, and thy house. [32] And they spake vnto him the word of the Lord, and to all that were in his house.
[33] And he toke them the same houre of the night, and washed *their* woundes, and was baptized, with all that belonged vnto him, strayght way. [34] When he had broght them into his house, he set meat before them, and ioyed that he with all his housholde beleued in God. [35] And when it was day, the Rulers sent the sergeants, saying, Let those men go. [36] The keper of the prison tolde this saying to Paul, The Rulers *sayd he*, haue sent worde to lowse yow. now therfore get you hence,	[33] And he taking them in the same houre of the night, vvashed their vvoundes: and him self vvas baptized and al his house incontinent. [34] And vvhen he had brought them into his ovvne house, he laid the table for them, and reioyced vvith al his house, beleeuing God. [35] And vvhen day vvas come, the magistrates sent the sergeants, saying, Let those men goe. [36] And the keeper of the prison told these vvordes to Paul, That the magistrates haue sent that you should be let goe. novv therfore	[33] And hee tooke them the same houre of the night, and washed their stripes, and was baptized, he and al his, straightway. [34] And when he had brought them into his house, he set meat before them, and reioyced, beleeuing in God with all his house. [35] And when it was day, the Magistrates sent the Sergeants, saying, Let those men goe. [36] And the keeper of the prison tolde this saying to Paul, The Magistrates haue sent to let you goe: Now

‘ οὖν ἐξελθόντες, πορεύεσθε ἐν εἰρήνῃ.’ 37 ‘Ο δὲ Παῦλος ἔφη πρὸς αὐτοὺς, ‘Δείραντες ‘ ἡμᾶς δημοσίᾳ, ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς ‘ φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ [e] ἡμᾶς| ‘ ἐξαγαγέτωσαν.’ 38 [f] Ἀνήγγειλαν| δὲ τοῖς στρατηγοῖς οἱ ῥαβδοῦχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι, 39 καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς, καὶ ἐξαγαγόντες ἠρώτων [g] ἐξελθεῖν| τῆς πολεως. 40 ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον [h] πρὸς| τὴν Λυδίαν· καὶ ἰδόντες τοὺς ἀδελφοὺς, παρεκάλεσαν αὐτοὺς, καὶ ἐξῆλθον.

XVII. Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν [i] ἡ| συναγωγὴ τῶν Ἰουδαίων. 2 κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα τρία [k] διελέγετο| αὐτοῖς ἀπὸ τῶν γραφῶν,

[e] Const. = ἡμᾶς. [f] Alex. Ἀπήγγειλαν. [g] Alex. ἀπελθεῖν ἀπὸ. [h] Rec. εἰς. [i] Alex. = ἡ [k] Alex. s. διελέχθη s. διελέξατο. [l] Alex. πλῆθος πολὺ.

WICLIF — 1380.

delyuerid, now therfor go ȝe out: and go ȝe in pees, 37 and poul seide to hem, thei senten us men of rome in to prisoun that werun betun opunli and vndampned, and now preueli thei bringen us out? not so but comen thei hemsilf and delyuere us out, 38 and the cacchepollis teelden thes wordis to the magistratis, and thei dredden: for thei herden that thei werun romayns, 39 and thei camen and bisechiden hem, and thei brouȝten hem out, and preieden that thei schulden go out of the citee, 40 and thei ȝeden out of prisoun and entriden to lidie ȶ whanne thei siȝen britheren: thei counfortiden hem and ȝeden forth.

17. AND whanne thei hadden passid by amfipolis, and appolonye thei camen to thesolonyk, where was a synagoge of iewis, 2 and bi custum Poul entrid to hem: ȶ bi thre sabotis he declarid to hem of scripturis: 3 ȶ opened and schewid that it bihofte crist to suffre: and rise aȝen fro deeth, ȶ that this is ihesus crist: whom I telle to ȝou, 4 ȶ summe of hem bileueden and werun ioyned to poul and to silas, and a greet multitude of hethen men worschipid god and noble wymmen not a fewe,

5 but the iewis hadden enuye, and token of the comoun puple summe yuel men, and whanne thei hadden made a cumpany thei moueden the citee, and thei camen to iasouns hous, and souȝten hem to bringe forth among the puple, 6 and whanne thei founden hem not thei drowen iason, and summe britheren to the princis of the citee and crieden that thes it ben that mouen the world and hidir thei camen 7 whiche iason resceyued, and these alle doen aȝens the maundementis of the emperour and seien that ihesus is another kyng, 8 and thei moueden the puple and the princis of the citee herynge these

cacchepollis, *bailifs*. ȝeden, *went*. yuel, *evil*.

TYNDALE — 1534.

get you hence and goo in peace. 37 Then sayde Paul vnto them: they have beaten vs openly vncomdempned, for all that we are Romayns, and have cast vs into preson: and now wolde they sende vs awaye prevely? Naye not so, but let them come them selves and fet vs out. 38 When the ministres tolde these wordes vnto the officers, they feared when they hearde that they were Romayns, 39 and came and besought them, and brought them out, and desyred them to departe out of the cite. 40 And they went out of the preson and entred into the housse of Lidia, and when they had sene the brethren, they comforted them and departed.

17. AS they made their iorney thorow Amphipolis, and Appolonia, they came to Thessalonica where was a synagoge of the Iewes. 2 And Paul as his maner was, went in vnto them, and thre saboth dayes declared oute of the scripture vnto them, 3 openynge and allegynge that Christ must nedes have suffred and rysen agayne from deeth, and that this Iesus was Christ, whom (sayde he) I preache to you. 4 And some of them beleved and came and companyed with Paul and Sylas: also of the honourable Grekes a greate multitude, and of the chefe wemen, not a feawe.

5 But the Iewes which beleved not, havynge indignacion, toke vnto them evyll men which were vagabondes, and gadered a company, and set all the cite on a roore, and made asaute vnto the housse of Iason, and sought to bringe them out to the people. 6 But when they founde them not, they drue Iason and certayne brethren vnto the heedes of the cite cryinge: these that trouble the worlde, are come hydder also, 7 which Iason hath receaved prevely. And these all do contrary to the elders of Cesar, affirmynge another kynge, one Iesus. 8 And they troubled the people and the officers of the cite when they hearde these thinges.

CRANMER — 1539.

hence, and go in peace. 37 Then sayd Paul vnto them: they haue beaten vs openly vncondemned, for all that we are Romayns, and haue cast vs into preson: and now wolde they sende vs awaye preuely? Naye Uerely, but let them come them selues, and fet vs out. 38 When the ministers tolde these wordes vnto the officers, they feared when they hearde, that they were Romaynes 39 they cam and besought them: and brought them out, and desyred them, to departe out of the cytie. 40 And they went out of the preson, and entred into the house of Lidia, and when they had sene the brethren, they conforted them, and departed.

17. AS they made their iourney thorow Amphipolis: and Appolonia, they cam to thessalonica, where was a Synagoge of the Iewes. 2 And Paul (as his maner was) went in vnto them, and thre Sabboth dayes declared out of the scripture vnto them, 3 openynge and alleginge, that Christ must nedes haue suffred, and ryse agayne from deeth, and that this Iesus was Christ, whom (sayd he) I preach to you. 4 And some of them beleued, and cam and companyed with Paul and Sylas, and of the deuoute Grekes a greate multitude, and of the chefe wemen, not a feawe.

5 But the Iewes which beleued not, had indignacion and toke vnto them euyll men, which were vagabundes, and gathered a company, and set all the cytie on a roare, and made assaute vnto the house of Iason, and sought to brynge them out to the people. 6 And when they founde them not, they drue Iason, and certayne brethren vnto the heades of the citie, cryinge: these that trouble the worlde, are come hyther also, 7 whom Iason hath receaued preuely. And these all do contrary to the decrees of Cesar, affirminge another kynge, one Iesus. 8 And they troubled the people, and the officers of the cytie, when they

[3] διανοίγων καὶ παρατιθέμενος, ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ‘ὅτι οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν.’ [4] Καί τινες ἐξ αὐτῶν ἐπείσθησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλᾳ, τῶν τε σεβομένων Ἑλλήνων [l] πολὺ πλῆθος,| γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. [5] [m] Προσλαβόμενοι δὲ οἱ Ἰουδαῖοι οἱ ἀπειθοῦντες| τῶν ἀγοραίων [n] τινὰς ἄνδρας| πονηροὺς, καὶ ὀχλοποιήσαντες, ἐθορύβουν τὴν πόλιν· [o] ἐπιστάντες τε| τῇ οἰκίᾳ [p] Ἰάσονος,| ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον· [6] μὴ εὑρόντες δὲ αὐτοὺς, ἔσυρον τὸν Ἰάσονα καί τινας ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας, βοῶντες, ‘Ὅτι οἱ τὴν ‘οἰκουμένην ἀναστατώσαντες, οὗτοι καὶ ἐνθάδε πάρεισιν, [7] οὓς ὑποδέδεκται Ἰάσων· ‘καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος [q] πράττουσι,| βασιλέα λέγοντες ‘ἕτερον εἶναι, Ἰησοῦν.’ [8] Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας

[m] Rec. Ζηλώσαντες δὲ οἱ ἀπειθοῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι. Const. Προσλαβόμενοι δὲ οἱ Ἰουδαῖοι οἱ ἀπειθοῦντες. Alex. Ζηλώσαντες δὲ οἱ Ἰουδαῖοι καὶ προσλαβόμενοι. [n] Alex. ἄνδρας τινὰς. [o] Alex. καὶ ἐπιστάντες. [p] Alex. Ἰάσωνος. [q] Alex. πράσσουσι,

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and go in peace. [37] Then sayd Paul vnto them, They haue beaten vs openly vncondemned, for all that we are Romains, and haue cast vs into prison, and now wolde they send vs away preuely? nay verely: but let them come and fet vs out. [38] And the sergeants tolde these wordes vnto the Rulers, who feared when they heard that they were Romains. [39] Then came they and prayed them, and broght them out, and desired them to departe out of the citie. [40] And they went out of the prison, and entred into *the house of* Lydia, and when they had sene the brethren, they conforted them, and departed.

17. AS they made their iorney through Amphipolis, and Appolonia, they came to Thessalonica, where was a Synagoge of the Iewes. [2] And Paul, as his maner was, went in vnto them, and thre Sabbath dayes disputed *with* them by the Scriptures, [3] Openyng, and allegyng, that Christ must nedes haue suffred, and rysen agayn from death: and this is Iesus Christ whom *sayd he*, I preache to you. [4] And some of them beleued, and ioyned in companye with Paul and Silas: also of the Greckes that feared God a great multitude, and of the chiefe women, not a fewe.

[5] But the Iewes which beleued not, hauing indignation, toke vnto them certeyne vagabondes which were wicked felowes, and when they had assembled the people, they set all the citie on a rore, and made assaut against the house of Iason, and soght to bryng them out to the people. [6] But when they found them not, they drue Iason and certain brethren vnto the heades of the citie, crying, These are they which haue subuerted the state of the world and here they are, [7] Which Iason hath receaued: and these all do contrary to the decrees of Cesar, affirming that there is another kyng, one Iesus. [8] And they troubled the people, and the Rulers of the citie, when they heard these thinges.

RHEIMS — 1582.

departing, goe ye in peace. [37] But Paul said to them: Being vvhipped openly, vncondemned, men that are Romanes, they haue cast vs into prison: and novv do they send vs out secretly? Not so, but let them come, and let vs out them selues.

[38] And the sergeants reported these wordes to the magistrates. And they vvere afraid hearing that they vvere Romanes: [39] and comming they besought them, and bringing them forth they desired them to depart out of the citie. [40] And going out of the prison, they entred in vnto Lydia: and hauing seen the brethren, they comforted them, and departed.

17. AND vvhen they had vvalked through Amphipolis and Apollonia, they came to Thessalonica, vvhere there vvas a synagogue of the Ievves. [2] And Paul according to his custome entred in vnto them, and three Sabboths he discoursed to them out of the Scriptures, [3] declaring and insinuating that it behoued CHRIST to suffer and to rise againe from the dead: and that this is IESVS CHRIST, vvhom I preach to you. [4] And certaine of them beleeued, and vvere ioyned to Paul and Silas, and of the Gentiles that serued God a great multitude, and noble vvomen not a fevv. [5] But the Ievves enuying, and taking vnto them of the rascal sort certaine naughtie men, and making a tumult stirred the citie: and besetting Iasons house, sought to bring them forth vnto the people. [6] And not finding them, they drevv Iason and certaine brethren to the princes of the citie, crying, That these are they that stirre vp the vvorld, and are come hither, [7] vvhom Iason hath receiued, and al these doe against the decrees of Cæsar, saying that there is an other king, IESVS. [8] And they moued the people, and the princes of the citie hearing these

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therfore depart, and goe in peace. [37] But Paul said vnto them, They haue beaten vs openly vncondemned, being Romanes, and haue cast vs into prison, and now doe they thrust vs out priuily? Nay verely, but let them come themselues, and fetch vs out. [38] And the Sergeants tolde these words vnto the Magistrates: and they feared when they heard that they were Romanes. [39] And they came and besought them, and brought them out, and desired them to depart out of the citie. [40] And they went out of the prison, and entred into *the house* of Lydia, and when they had seene the brethren, they comforted them, and departed.

17. NOW when they had passed thorow Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Iewes. [2] And Paul, as his maner was, went in vnto them, and three Sabbath dayes reasoned with them out of the Scriptures, [3] Opening and alleadging, that Christ must needs haue suffered and risen againe from the dead: and that this Iesus whome I preach vnto you, is Christ. [4] And some of them beleeued, and consorted with Paul and Silas: and of the deuout Greeks a great multitude, and of the chiefe women not a few.

[5] But the Iewes which beleeued not, mooued with enuie, tooke vnto them certaine lewd fellowes of the baser sort, and gathered a company, and set all the citie on an vprore, and assaulted the house of Iason, and sought to bring them out to the people. [6] And when they found them not, they drew Iason, and certaine brethren vnto the rulers of the citie, crying, These that haue turned the world vpside downe, are come hither also, [7] Whom Iason hath receiued: and these all doe contrary to the decrees of Cesar, saying, that there is another King, *one* Iesus. [8] And they troubled the people, and the rulers of the citie, when they heard these

ταῦτα· [9] καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτούς. [10] Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τόν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροιαν· οἵτινες παραγενόμενοι, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπῆεσαν. [11] οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, [r]τὸ| καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως. [12] πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι. [13] ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον κἀκεῖ σαλεύοντες [s] τοὺς ὄχλους. [14] εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι [t] ὡς| ἐπὶ τὴν θάλασσαν· [u] ὑπέμενον| δὲ ὅ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. [15] Οἱ δὲ καθιστῶντες τὸν Παῦλον, ἤγαγον [x] αὐτὸν| ἕως

[r] Alex. = τὸ. [s] Alex. + καὶ ταράσσοντες. [t] Alex. s. = ὡς s. ἐὼς.

WICLIF—1380.

thingis, [9] and whanne satisfaccioun was takun of Iason and of other thei leten poul and silas go,

[10] and anoon bi nyȝt britheren leten silas go in to beroan, ꝛ whanne thei camen thidir thei entriden in to the synagoge of the iewis, [11] but thes werun the worthier of hem that ben at thesolonyk, whiche resceyueden the word with al desire: eche day sekynge scripturis, if thes thingis hadden hem so, [12] and many of hem bileueden and of hethen wymmen onest and men not a fewe, [13] but whanne the iewis in tessolonyk hadden knowe, that also at bero, the word of god was prechid of poul: thei camen thidir mouynge and distirblynge the multitude, [14] and tho anoon britheren delyueriden poul that he schulde go to the see, but silas and tymothe dwelten there, [15] and thei that ledden forth poul, ledden hym to atenes, and whanne thei hadden take amaundement of hym to silas and to tymothe that ful hiȝyngli thei schulde come to hym: thei wenten forth.

[16] And while poul abood hem at athenes: his spirit was moued in hym: for he siȝ the citee ȝouun to idolatrie, [17] therfor he disputid in the synagoge with iewis and with men that worschipiden god, and in the dome place bi alle dayes to hem that herden, [18] and summe epucureis and stoisens, and filosofris disputiden with hym and summe seiden, what wil this sower of wordis seye? and other seiden, he semeth to be a teller of newe fendis for he teelde to hem ihesus and the aȝenrisynge, [19] ꝛ thei token and ledden hym to ariopage and seiden, moun we wite what is this newe doctryne that is seid of thee? [20] for thou bryngist ynne summe newe thingis to oure eeris, therfor we wolen wite:

hiȝyngli, *hastily*. ȝouun, *given*. dome, *judgment*. aȝenrisynge, *resurrection*. moun, *may*. wite, *know*.

TYNDALE—1534.

[9] And when they were sufficiently answered of Iason, and of the other, they let them goo.

[10] And the brethren immediatly sent awaye Paul and Sylas by nyght vnto Berrea. Which when they were come thyther, they entred into the synagoge of the Iewes. [11] These were the noblest of byrthe amonge them of Thessalonia which receaved the worde with all diligence of mynde, and searched the scriptures dayly whether those thinges were even so.

[12] And many of them beleved: also of worshipfull wemen which were Grekes, and of men not afeawe. [13] When the Iewes of Thessalonia had knowledge that the worde of God was preached of Paul at Berrea, they came there and moved the people. [14] And then by and by the brethren sent awaye Paul to goo as it were to the see: but Sylas and Timotheus abode there still. [15] And they that gyded Paul, brought him vnto Attens, and receaved a commaundement vnto Sylas and Timotheus for to come to him atonce, and came their waye.

[16] Whyll Paul wayted for them at Attens, his sprete was moved in him, to se the cite geven to worshippinge of ymages. [17] Then he disputed in the synagoge with the Iewes, and with the devout persones, and in the market dayly with them that came vnto him. [18] Certayne philosophers of the Epicures and of the stoyckes, disputed with him. And some ther were which sayde: what will this babler saye. Other sayd: he semeth to be a tydynges bringer of newe devyls, because he preached vnto them Iesus and the resurreccion.

[19] And they toke him, and brought him into Marsestrete sayinge: maye we not knowe what this newe doctrine wher of thou speakest, is? [20] For thou bringest straunge tydynges to oure eares. We

CRANMER—1539.

hearde these thinges. [9] And when they were sufficiently answered of Iason, and of the other, they let them go.

[10] And the brethren immediatly sent awaye Paul and Sylas by nyghte vnto Berrea. Which when they were come thyther, they entred into the Synagoge of the Iewes. [11] These were the noblest of byrth amonge them of Thessalonia, whych receaued the worde wyth all dyligence of mynde, and searched the scriptures dayly, whether those thinges were euen so.

[12] And many of them beleued: also of worshypfull wemen whych were Grekes, and of men not afeaw. [13] When the Iewes of Thessalonia had knowledge, that the worde of God was preached of Paul at Berrea: they came, and moued the people there. [14] And then immediatly the brethren sent awaye Paul, to go as it were to the see: but Sylas and Timotheus abode there styll. [15] And they that gyded Paul, brought him vnto Athens, and receaued a commaundement vnto Sylas and Timotheus, for to come to him with spede, and came their waye. [16] Whil Paul wayted for them at Athens, his sprete was moued in him, whan he sawe the cytie geuen to worshippyng of ymages. [17] Then disputed he in the synagoge with the Iewes, and with the deuoute personnes: and in the market dayly with them that came vnto him by chaunce. [18] Certayne Philosophers of the Epicures and of the Stoyckes, disputed with him. And some ther were which sayd: what will this babler saye? Other sayd: he semeth to be a tydynges bringer of new deuils, because he preached vnto them Iesus and the resurreccion.

[19] And they toke him, and brought him into Marce strete, sayinge: maye we not knowe what this new doctrine wherof thou speakest, is? [20] For thou bryngest straunge tydinges to oure eares. We wolde know

Ἀθηνῶν· καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα
ἔλθωσι πρὸς αὐτὸν, ἐξήεσαν.

[16] Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα
αὐτοῦ ἐν αὐτῷ [y] θεωροῦντι| κατείδωλον οὖσαν τὴν πόλιν. [17] διελέγετο μὲν οὖν ἐν
τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν
ἡμέραν πρὸς τοὺς παρατυγχάνοντας. [18] τινὲς δὲ [z] καὶ| τῶν Ἐπικουρείων καὶ τῶν
Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ· καί τινες ἔλεγον, 'Τί ἂν θέλοι ὁ σπερ-
'μολόγος οὗτος λέγειν;' Οἱ δὲ, 'Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι·' ὅτι
τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο. [19] ἐπιλαβόμενοί τε αὐτοῦ, ἐπὶ
τὸν Ἄρειον πάγον ἤγαγον λέγοντες, 'Δυνάμεθα γνῶναι, τίς ἡ καινὴ αὕτη ἡ ὑπὸ
'σοῦ λαλουμένη διδαχή; [20] ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν·

[u] Alex. s. *ὑπέμειναν* s. *ὑπέμεινεν.* [z] Alex. = *αὐτὸν.* [y] Alex. *θεωροῦντος.* [z] Rec. = *καὶ.*

GENEVA—1557.

[9] Notwithstanding when they had receaued sufficient assurance of Iason and of the other, they let them go. [10] And the brethren immediatly sent away Paul and Silas by nyght vnto Berœa. which when they were come thyther, they entred into the Synagoge of the Iewes. [11] These were more worthy men then they which were at Thessalonica, which receaued the worde with readiest affection, and searched the Scriptures dayly, whether those thinges were so.

[12] Then many of them beleued: and honest women, which were Grekes, and men not afewe. [13] When the Iewes of Thessalonica had knowledge, that the worde of God was preached of Paul at Berœa, they came thither also and moued the people. [14] But by and by the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there styl. [15] And they had charge to conduit Paul safely, and brogh̄t him euen to Athenes: and receaued a commandement vnto Silas and Timotheus, for to come to him atonce, and *so* came their way.

[16] While Paul waited for them at Athens, his sprite was moued in him, to se the citie subiect to *worship* idoles. [17] Therfore he disputed in the Synagoge with the Iewes, and with them that feared God, and in the market dayly with whome soeuer he met. [18] Certaine Philosophers of the Epicures, and of the Stoickes, disputed with him. and some sayd, What wil this babler say? Other *sayd*, He semeth to be a tydinges bringer of newe Gods (because he preached vnto them Iesus, and the resurrection.) [19] And they toke hym, and brogh̄t hym into Mars strete, saying, May we not knowe, what this new doctrine, wherof thou speakest, is?

[20] For thou bryngest strange tydynges to our eares: we wolde know therfore, what

RHEIMS—1582.

things. [9] And taking a satisfaction of Iason and of the rest, they dimissed them. [10] But the brethren forthvvith by night sent avvay Paul and Silas vnto Berœa.

Vvho vvhen they vvere come, entred into the synagogue of the Ievves. [11] (And these were more noble then they that are at Thessalonica, vvho receiued the vvord vvith al greedines, daily searching the scriptures, if these things vvere so. [12] And many surely of them beleeued, and of honest vvomen Gentiles, and men not a fevv.)

[13] And vvhen the Ievves in Thessalonica vnderstood, that at Berœa also the vvord of God vvas preached by Paul, they came thither also, mouing and troubling the multitude. [14] And then immediatly the brethren sent avvay Paul, to goe vnto the sea: but Silas and Timothee remained there. [15] And they that conducted Paul, brought him as farre as Athens, and receiuing commaundement of him to Silas and Timothee, that they should come to him very speedily, they departed.

[16] And vvhen Paul expected them at Athens, his spirit vvas incensed vvithin him, seeing the citie giuen to Idolatrie. [17] He disputed therfore in the synagogue vvith the Ievves, and them that serued God, and in the market-place, euery day vvith them that vvere there. [18] And certaine Philosophers of the Epicures and the Stoikes disputed vvith him, and certaine said, Vvhat is it that this vvordsovver vvould say? But others, He seemeth to be a preacher of nevv gods. because he preached to them IESVS and the resurrection. [19] And apprehending him, they led him to Areopagus, saying, May vve knovv vvhat this new doctrine is that thou speakest of? [20] for thou bringest in certaine nevv things to our eares. Vve vvil

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things. [9] And when they had taken securitie of Iason, and of the other, they let them goe.

[10] And the brethren immediately sent away Paul and Silas by night vnto Berea: who comming thither, went into the Synagogue of the Iewes. [11] These were more noble then those in Thessalonica, in that they receiued the word with all readinesse of minde, and searched the Scriptures daily, whether those things were so. [12] Therefore many of them beleeued: also of honourable women which were Greekes, and of men not a few. [13] But when the Iewes of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred vp the people. [14] And then immediately the brethren sent away Paul, to goe as it were to the sea: but Silas and Timotheus abode there still. [15] And they that conducted Paul, brought him vnto Athens, and receiuing a commandement vnto Silas and Timotheus, for to come to him with all speed, they departed.

[16] Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the citie [α] wholly giuen to idolatrie. [17] Therefore disputed he in the Synagogue with the Iewes, and with the deuout persons, and in the market daily with them that met with him. [18] Then certaine Philosophers of the Epicureans, and of the Stoicks, encountred him: and some said, What will this [β] babbler say? Other some, He seemeth to bee a setter foorth of strange gods: because hee preached vnto them Iesus, and the resurrection. [19] And they tooke him, and brought him vnto [γ] Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? [20] For thou bringest certaine strange things to our eares: we would know therefore what

[α] *Or*, full of idoles. [β] *Or*, base fellow. [γ] *Or*, Mars-hill: It was the highest court in Athens.

‘ βουλόμεθα οὖν γνῶναι, [a]τί ἄν| θέλοι, ταῦτα εἶναι.’ [21] Ἀθηναῖοι δὲ πάντες καὶ οἱ
‘ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον [b]εὐκαίρουν,| ἢ λέγειν τι καὶ ἀκούειν καινότερον.
[22] Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου, ἔφη, ‘ Ἄνδρες Ἀθηναῖοι, κατὰ
‘ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. [23] διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ
‘ σεβάσματα ὑμῶν, εὗρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο, “ Ἀγνώστῳ Θεῷ.” ὃν
‘ οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. [24] ὁ Θεὸς ὁ ποιήσας τὸν
‘ κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς κύριος ὑπάρχων, οὐκ ἐν
‘ χειροποιήτοις ναοῖς κατοικεῖ, [25] οὐδὲ ὑπὸ χειρῶν [c]ἀνθρώπων| θεραπεύεται προσ-
‘ δεόμενός τινος, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα· [26] ἐποίησέ τε
‘ ἐξ ἑνὸς [d]αἵματος| πᾶν ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ [e]πᾶν τὸ πρόσωπον| τῆς
‘ γῆς, ὁρίσας [f]προστεταγμένους| καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν·

[a] Alex. τίνα. [b] Alex. ηὐκαίρουν. [c] Alex. ἀνθρωπίνων. [d] Alex. = αἵματος. [e] Alex. παντὸς προσώπου. [f] Rec. προτεταγμένους.

WICLIF—1380.

what these thingis wolen be, [21] for alle men of athenes and comelyngis herborid ȝauen tente to noon other thing but other to seye ether to here summe newe thing, [22] and poul stood in the myddil of ariopage and seide, men of atenes bi alle thingis, I se ȝou as veyn worschipers, [23] for I passid and siȝ ȝoure mawmetis: and foond an autir in whiche was writun to the vnknowun god, therfor whiche thing ȝe vnknowynge worschipen: this thing I schewe to ȝou, [24] god that made the world and alle thingis that ben in it: this for he is lord of heuene and of erthe, dwellith not in templis mad with hond, [25] nether is worschipid bi mannes hondis, nether hath nede of ony thing: for he ȝeueth liif to alle men, and brething and alle thingis, [26] and made of oon alle the kynde of men to enhabite on al the face of the erthe, determynynge tymes ordeyneden, and termes of the dwellynge of hem [27] to seke god, if parauenture thei felen hym ether fynden: thouȝ he be not fer fro eche of ȝou, [28] for in hym we lyuen and mouen and ben, as also summe of ȝoure poetis seiden, and we ben also the kynde of hym, [29] therfor sithen we ben the kynde of god: we schuln not deme that godli thing is like gold and siluer ether stone ether to grauynge of craft and thouȝte of man, [30] for god dispisith the tymes of this vnkunnynge and now schewith to men that alle euery where don penaunce, [31] for that he hath ordeyned a day: in whiche he schal deme the world in equite in a man in whiche he ordeyned and ȝaf feith to alle men: and reisid hym fro deeth, [32] and whanne thei hadden herde the aȝenrisynge of deed men, summe scorneden and summe seiden, we schuln here thee efte of this thing, [33] so poul wente out of the myddil of hem, [34] but summen drowen to hym: and bileueden among

comelyngis, *strangers*. herborid, *lodged*. ȝauen, *gave*. tente, *attention*. mawmetis, *idols*. ben, *are*. sithen, *since*. deme, *judge*. aȝenrisynge, *resurrection*. efte, *again*. drowen, *drew*.

TYNDALE—1534.

wolde knowe therfore what these thinges meane. [21] For all the Attenians and straungers which were there, gave them selves to nothinge els, but ether to tell or to heare newe tydynges.

[22] Paul stode in the myddes of Marse strete and sayde: ye men of Attens, I perceave that in all thinges ye are to supersticious. [23] For as I passed by and behelde the maner how ye worship youre goddes, I founde an aultre wher in was written: vnto the vnknowen god. Whom ye then ignorantly worship, him shewe I vnto you. [24] God that made the worlde and all that are in it, seynge that he is Lorde of heven and erth, he dwelleth not in temples made with hondes, [25] nether is worshipped with mennes hondes, as though he neded of eny thinge, seinge he him selfe geveth lyfe and breeth to all men every where, [26] and hath made of one bloud all nacions of men, for to dwell on all the face of the erthe, and hath assigned, before how longe tyme, and also the endes of their inhabitacion, [27] that they shuld seke God, yf they myght fele and fynde him, though he be not farre from every one of vs. [28] For in him we lyve, move and have oure beynge, as certayne of youre awne Poetes sayde. For we are also his generacion. [29] For as moche then as we are the generacion of God, we ought not to thynke that the godhed is lyke vnto golde, silver or stone, graven by crafte and ymaginacion of man.

[30] And the tyme of this ignoraunce God regarded not: but now he byddeth all men every where repent, [31] because he hath apoynted a daye, in the which he will iudge the worlde acordynge to ryghtewesses, by that man whom he hath apoynted, and hath offered faith to all men, after that he had raysed him from deeth.

[32] When they hearde of the resurreccion from deeth, some mocked, and other sayde: we will heare the agayne of this matter. [33] So Paul departed from amonge them. [34] Howbeit certayne men clave vnto Paul

CRANMER—1539.

therfore, what these thinges meane. [21] For all the Athenians and straungers which were there, gaue them selues to nothing els, but ether to tell, or to heare some new thing.

[22] Paul stode in the myddes of Marce strete, and sayde: ye men of Athens, I perceaue that in all thinges ye are to supersticious. [23] For as I passed by, and behelde the maner how ye worship youre goddes, I founde an aulter wherin was written: vnto the vnknowen God. Whom ye then ignorantly worship, him shew I vnto you: [24] God that made the worlde and all that are in it (seinge that he is Lorde of heauen and earth) dwelleth not in tempels made with handes, [25] nether is worshipped with mennes handes, as though he neded of eny thynge, seinge he him selfe geueth lyfe and breth to all men euery where, [26] and hath made of one bloud all nacions of men, for to dwell on all the face of the earth, and hath assigned before, how longe tyme, and also the endes of their inhabitacion, [27] that they shuld seke God, yf they myght fele and fynde him, though he be not farre from euery one of vs. [28] For in him we lyue, moue, and haue oure beinge, as certaine of your awne Poetes sayd: For we are also his generacion, [29] For as moch then as we are the generacion of God, we ought not to thinke that the Godhead is lyke vnto golde, syluer or stone, grauen by crafte and ymaginacion of man.

[30] And the tyme of this ignoraunce God regarded not. But now biddeth all men euery where repent, [31] because he hath appoynted a daye, in the which he will iudge the world with ryghtewesnes, by that man by whom he hath apoynted, and hath offered faith to all men, after that he had raysed him from deeth.

[32] When they hearde of the resurreccion from deeth, some mocked, and other sayd: we wyll heare the agayne of thys matter. [33] So Paul departed from amonge them. [34] How beit certayne men claue vnto him

ʻ [27] [g] ζητεῖν τὸν Θεὸν,| εἰ ἄραγε ψηλαφήσειαν αὐτὸν [h] καὶ| εὕροιεν, [i] καί τοιγε| οὐ
ʻ μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπάρχοντα. [28] ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα
ʻ καί ἐσμεν· ὡς καί τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασι, " Τοῦ γὰρ καὶ
" γένος ἐσμέν." [29] Γένος οὖν ὑπάρχοντες τοῦ Θεοῦ, οὐκ ὀφείλομεν νομίζειν χρυσῷ
ʻ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι
ʻ ὅμοιον. [30] Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεὸς, τανῦν παραγ-
ʻ γέλλει τοῖς ἀνθρώποις [k] πᾶσι| πανταχοῦ μετανοεῖν· [31] [l] διότι| ἔστησεν ἡμέραν, ἐν
ʻ ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισε, πίστιν παρα-
ʻ σχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν.' [32] Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν
οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶπον, ʻ Ἀκουσόμεθά σου [m] πάλιν περὶ τούτου.'| [33] Καὶ
οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν. [34] τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ

[g] Rec. ζητεῖν τὸν κύριον. [h] Alex. ἤ. [i] Alex. καίγε. [k] Alex. πάντας. [l] Alex. καθότι. [m] Alex. s. περὶ τούτου καὶ πάλιν s. περὶ τούτου πάλιν

GENEVA—1557.

these thinges meane. [21] For all the Athenians, and strangers which dwelt there, gaue them selues to nothing els, but ether to tel, or to heare some new tidinges. [22] Paul stode in the myddes of Mars strete, and sayd, Ye men of Athens, I perceaue that in all thinges ye are to superstitious. [23] For as I passed by, and behelde the maner how ye worshyp your goddes, I founde an aulter wherin was written, VNTO THE VNKNOWEN GOD. Whome ye then ignorantly worshyp, him shewe I vnto you.

[24] God that made the worlde, and all that is in it: seying that he is Lord of heauen and earth, dwelleth not in temples made wyth handes. [25] Nether is worshipped with mens handes, as thogh he needed any thing, seing he geueth to all, lyfe and breath and all thinges: [26] And hath made of one bloud all man kynde, for to dwel on all the face of the earth, and hath assigned the tymes which were ordeyned before, and the endes of their inhabitation. [27] That they shulde seke God, yf they myght fele, and fynde hym, thogh douteles he be not farre from euery one of vs. [28] For in him we lyue, moue, and haue our being, as also certayne of your owne Poetes haue sayd, For we are also his generation.

[29] For as muche then, as we are the generation of God, we ought not to thinke that the Godhead is lyke vnto golde, syluer, or stone grauen by crafte and imagination of man. [30] And the tyme of this ignorance, God regarded not. But now he biddeth all men, euery where repent. [31] Because he hath appointed a day, in the which he wil iudge the world according to righteousnes, by that man whom he hath appointed, *which thing* he made manifest to all men, in that he raysed him from death. [32] When they heard of the resurrection from death, some mocked: and other sayd, We wyl heare thee agayne of this matter. [33] So Paul departed from among them. [34] Howbeit certayne men

RHEIMS—1582.

knovv therfore vvhat these things may meane. ([21] And al the Athenians, and the strangers seiourning there, emploied them selues to nothing els but either to speake, or to heare some nevves.) [22] But Paul standing in the middes of Areopagus, said:

Ye men of Athens, in al things I perceiue you as it vvere superstitious. [23] For passing by and seeing your Idols, I found an altar also vvherevpon vvas vvritten, *To the vnknovven God.* That therfore vvhich you vvorshippe, not knovving it, the same do I preach to you. [24] The God that made the vvorld and al things that are in it, he being Lord of heauen and earth, dvvelleth not in temples made vvith hand, [25] neither is he serued vvith mens hands, needing any thing, vvhereas him self giueth life vnto al, and breathing, and al things: [26] and he made of one al mankinde, to inhabite vpon the vvhole face of the earth, assigning set times, and the limits of their habitation, [27] for to seeke God, if happily they may feele or finde him, although he be not farre from euery one of vs. [28] For in him vve liue and moue and be, as certaine also of your ovvne poëtes said, *For of his kinde also vve are.* [29] Being therfore of Gods kinde, vve may not suppose, the Diuinitie to be like vnto gold or siluer, or stone, the grauing of art and deuise of man. [30] And the times truely of this ignorance vvhereas God dispised, novv he denounceth vnto men that al euery vvhere doe penance, [31] for that he hath appointed a day wherein he vvil iudge the vvorld in equitie, by a man vvhom he hath appointed, giuing al men faith, raysing him vp from the dead.

[32] And vvhen they had heard the resurrection of the dead, certaine in deede mocked, but certaine said, Vve vvil heare thee againe concerning this point. [33] So Paul vvent forth out of the middes of them. [34] But certaine men ioyning vnto

AUTHORISED—1611.

these things meane. [21] (For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell or to heare some new thing.)

[22] Then Paul stood in the mids of [α] Mars-hill, and said, Yee men of Athens, I perceiue that in all things yee are too superstitious. [23] For as I passed by, and beheld your [β] deuotions, I found an Altar with this inscription, *TO THE VNKNOWEN GOD.* Whom therefore yee ignorantly worship, him declare I vnto you. [24] God that made the world, and all things therein, seeing that hee is Lord of heauen and earth, dwelleth not in Temples made with hands: [25] Neither is worshipped with mens hands as though he needed any thing, seeing hee giueth to all, life and breath, and all things, [26] And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation: [27] That they should seeke the Lord, if haply they might feele after him and finde him, though he be not farre from euery one of vs. [28] For in him we liue, and mooue, and haue our being, as certaine also of your owne Poets haue said, For we are also his offspring. [29] Forasmuch then as wee are the offspring of God, wee ought not to thinke that the Godhead is like vnto golde, or siluer, or stone grauen by arte, and mans deuice. [30] And the times of this ignorance God winked at, but now commandeth all men euery where to repent: [31] Because he hath appointed a day in the which he will iudge the world in righteousnesse, by that man whom hee hath ordeined, whereof he [γ] hath giuen assurance vnto all men, in that he hath raised him from the dead.

[32] And when they heard of the resurrection of the dead, some mocked: and others said, Wee will heare thee againe of this matter. [33] So Paul departed from among them. [34] Howbeit, certaine men claue vnto

[α] *Or*, court of the Areopagites. [β] *Or*, gods that you worship, 2 Thess. 2. 4. [γ] *Or*, offered faith.

ἐπίστευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

XVIII. *Μετὰ δὲ ταῦτα χωρισθεὶς* [n] *ὁ Παῦλος| ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον·* [2] *καὶ εὑρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, (διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους* [o] *ἐκ| τῆς Ῥώμης,) προσῆλθεν αὐτοῖς·* [3] *καὶ διὰ τὸ ὁμότεχνον εἶναι, ἔμενε παρ' αὐτοῖς καὶ εἰργάζετο·* [p] *ἦσαν γὰρ σκηνοποιοὶ τὴν τέχνην.|* [4] *διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἔπειθέ τε Ἰουδαίους καὶ Ἕλληνας.* [5] *Ὡς δὲ κατῆλθον ἀπὸ τῆς Μακεδονίας ὅ τε Σίλας καὶ ὁ Τιμόθεος, συνείχετο* [q] *τῷ λόγῳ| ὁ Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίοις* [r] *τὸν Χριστὸν Ἰησοῦν.* [6] *ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημούντων,*

[n] Alex. = ὁ Παῦλος. [o] Alex. ἀπὸ. [p] Alex. ἦσαν γ. σ. τῇ τέχνῃ.

WICLIF — 1380.	TYNDALE — 1534.	CRANMER — 1539.
which dynyse ariopage was, and a woman bi name damaris, and other men with hem.	and beleved, amonge the which was Dionysius a senatour, and a woman named Damaris, and other with them.	and beleued: amonge the which was Dionisius a senatour, and a woman named Damaris, and other with them.
18. AFTIR thes thingis Poul ȝede out of athenes: and come to corenthie, [2] and he foond a man a iew aquyla bi name of ponte bi kinde, that late cam fro italie and priscille his wiif for that claudius comaundid alle iewis to departe fro rome, ȶ he cam to hem, [3] and for he was of the same crafte: he dwellid with hem and wrouȝte, and thei werun of roopmaker crafte, [4] and he disputid in the synagoge bi ech saboth puttynge among the name of the lord ihesus, and he counceilid iewis and grekis,	18. AFTER that, Paul departed from Attens, and came to Corinthum, [2] and founde a certayne Iewe named Aquila, borne in Ponthus, latly come from Italie with his wyfe Priscilla (because that the Emperour Claudius had commaunded all Iewes to departe from Rome) and he drewe vnto them. [3] And because he was of the same crafte, he abode with them and wrought: their crafte was to make tentes. [4] And he preached in the synagoge every saboth daye, and exhorted the Iewes and the gentyls.	18. AFTER this, Paul departed from Athens, and came to Corinthum, [2] and founde a certayne Iewe named Aquila, borne in Ponthus, lately come from Italie with his wyfe Priscilla (because that the Emperour Claudius had commaunded all Iewes to departe fromRome) and he drew vnto them. [3] because he was of the same crafte, he abode with them, and wrought: their crafte was to make tentes. [4] And he preached in the synagoge euery Sabboth daye (*setting forth in the meane whyle the name of the Lorde Iesus*) and exhorted the Iewes and the gentyls.
[5] and whanne silas and tymothe camen fro macedonye: poul ȝaf bisynesse to the word, ȶ witnessid to the iewis that ihesus is crist, [6] but whanne thei aȝenseiden and blasfemeden, he schoke awey his clothis and seide to hem, ȝoure blood be on ȝoure heed, I schal be clene fro hennes forth, and schal go to hethen men, [7] ȶ he passid fro thennes: and entrid in to the hous of a iust man tite bi name that worschipid god, whos hous was ioyned to the synagoge, [8] and crispe prince of the synagoge: bileuede to the lord with al his hous, and many of the corynthies herden and bileueden: and werun cristened,	[5] When Sylas and Timotheus were come from Macedonia, Paul was constrayned by the sprete to testifie to the Iewes that Iesus was very Christ. [6] And when they sayde contrary and blasphemed, he shoke his rayment and sayde vnto them: youre bloud apon youre awne heeddes, and from hence forth I goo blamelesse vnto the gentyls. [7] And he departed thence, and entred into a certayne mannes housse named Iustus a worshiper of god, whose housse ioyned harde to the synagoge. [8] How be it one Crispus the chefe rular of the synagoge beleved on the lorde with all his housholde, and many of the Corinthians gave audience and beleved and were baptised.	[5] When Silas, and Timotheus were come from Macedonia, Paul was constrayned by the sprete, to testifie to the Iewes that Iesus was very Christ. [6] And when they sayde contrary and blasphemed he shoke hys rayment and sayde vnto them: youre bloud be vpon youre awne heedes: from hence forth wyll I go blamelesse vnto the gentyls. [7] And he departed thence, and entred into a certayne mannes house, named Iustus, a worshypper of God, whose house ioyned hard to the synagoge. Howbeit, [8] one Crispus the chefe ruler of the synagoge beleued on the Lorde wyth all his housholde, and many of the Corinthians whan they gaue audience, beleued, and were baptised.
[9] and the lord seide bi nyȝt to poul bi a visioun, nyle thou drede, but speke and be not stille, [10] for I am with thee and no man schal be putte to thee to noye thee: for myche puple is to me in this citee, [11] and he dwellid there a ȝeer and sixe monthis techynge among hem the word of god, [12] but whanne gallion was proconsul of achaye, iewis risun up with o wille aȝens poul and ledden hym to the doom [13] and seiden, aȝens the lawe: this counceilith	[9] Then spake the lorde to Paul in the nyght by a vision: be not afrayde, but speake, and holde not thy peace: [10] for I am with the, and no man shall invade the that shall hurte the. For I have moche people in this cite. [11] And he continued there a yeare and sixe monethes, and taught them the worde of God. [12] When Gallio was rular of the countre of Acaia, the Iewes made insurreccion with one accorde agaynst Paul, and brought him to the iudgement seate [13] saying: this felow counceleth men to worship God	[9] Then spake the Lorde to Paul in the nyght by a visyon: be not afrayde, but speake, and holde not thy peace: [10] for I am with the, and noman shall inuade the, that shall hurte the. For I haue moch people in this citie. [11] And he continued there a yeare and syxe monethes, and taught them the worde of God. [12] When Gallio was ruler of the countre of Acaia, the Iewes made insurrection with one accorde agaynst Paul, and brought him to the iudgement seate, [13] saying: this felow counceleth men to worship God

ȝede, *went*. aȝenseiden, *gainsaid*. doom, *judgment*. kinde, *kindred*, or, *country*. nyle, *not*. o, *one*.

ἐκτιναξάμενος τὰ ἱμάτια, εἶπε πρὸς αὐτούς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν
ὑμῶν· καθαρὸς ἐγώ, ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. [7] Καὶ μεταβὰς ἐκεῖθεν
[s] ἦλθεν| εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου, σεβομένου τὸν Θεὸν, οὗ ἡ οἰκία ἦν
συνομοροῦσα τῇ συναγωγῇ. [8] Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ Κυρίῳ
σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ
ἐβαπτίζοντο. [9] Εἶπε δὲ ὁ Κύριος δι' ὁράματος ἐν νυκτὶ τῷ Παύλῳ, Μὴ φοβοῦ,
ἀλλὰ λάλει καὶ μὴ σιωπήσῃς· [10] διότι ἐγώ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεταί
σοι τοῦ κακῶσαί σε· διότι λαός ἐστί μοι πολὺς ἐν τῇ πόλει ταύτῃ. [11] Ἐκάθισέ
[t] τε| ἐνιαυτὸν καὶ μῆνας ἓξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ. [12] Γαλλίωνος
δὲ [u] ἀνθυπατεύοντος| τῆς Ἀχαΐας, κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ,
καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα λέγοντες, [13] Ὅτι παρὰ τὸν νόμον οὗτος ἀναπείθει

[q] Rec. τῷ πνεύματι. [r] Alex. + εἶναι. [s] Alex. εἰσῆλθεν. [t] Alex. δὲ. [u] Alex. ἀνθυπάτου ὄντος.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
claue vnto Paul, and beleued: among the which was Denis Areopagita, and a woman named Damaris, and other with them.	him, did beleeue: among vvhom vvas also Dionysius Areopagîta, and a vvoman named Dámaris, and others vvith them.	him, and beleeued: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.
18. AFTER that, Paul departed from Athens, and came to Corinthus. [2] And founde a certayne Iewe, named Aquila borne in Pontus, lately come from Italie, and his wyfe Priscilla (because that the *Emperour* Claudius had commanded all Iewes to departe from Rome) and he drewe vnto them. [3] And because he was of the same crafte, he abode with them and wroght (for their crafte was to make tentes.) [4] And he preached in the Synagoge euery Sabbath day, and exhorted the Iewes, and also the Grekes.	18. AFTER these things, departing from Athens, he came to Corinth. [2] and finding a certaine Ievv, named Aquila, borne in Pontus, vvho of late vvas come out of Italie, and Priscilla his vvife (because Claudius had commaunded al Ievves to depart from Rome,) he came to them. [3] And because he vvas of the same craft, he remained vvith them, and vvrought, (and they vvere tentmakers by their craft.) [4] And he disputed in the synagogue euery Sabboth, interposing the name of our Lord IESVS, and he exhorted the Ievves and the Greekes. [5] And vvhen Silas and Timothee vvere come from Macedonia, Paul vvas instant in preaching, testifying to the Ievves that IESVS is CHRIST. [6] But they contradicting and blaspheming, he shaking his garments, said to them, Your bloud vpon your ovvne head: I being cleane, from hence forth vvil goe to the Gentiles. [7] And departing thence, he entred into the house of a certaine man, named Titus Iustus, one that serued God, vvhose house vvas adioyning to the synagogue. [8] And Crispus the prince of the Synagogue beleeued our Lord, vvith al his house: and many of the Corinthians hearing beleeued, and vvere baptized. [9] And our Lord said in the night by a vision to Paul, Doe not feare, but speake, and hold not thy peace, [10] for-because I am vvith thee: and no man shal set vpon thee to hurt thee: for I haue much people in this citie. [11] And he sate there a yere and sixe moneths, teaching among them the vvord of God.	18. AFTER these things, Paul departed from Athens, and came to Corinth, [2] And found a certain Iewe named Aquila, borne in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Iewes to depart from Rome) and came vnto them. [3] And because he was of the same craft, he abode with them, and wrought (for by their occupation they were tentmakers.) [4] And hee reasoned in the Synagogue euery Sabbath, and perswaded the Iewes, and the Greekes. [5] And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Iewes, that Iesus was Christ.
[5] When Silas and Timotheus were come from Macedonia, Paul burned in sprite to testifie to the Iewes that Iesus was very Christ. [6] And when they sayd contrary and blaspemed, he shoke his rayment, and sayd vnto them, Your bloud vpon your owne heades, and from hence forth wyl I go blamelesse vnto the Gentils. [7] And he departed thence, and entred into a certaine mans house, named Iustus, a worshypper of God, whose house ioyned hard to the Synagoge. [8] And one Crispus the chiefe Ruler of the Synagoge, beleued in the Lord with all his housholde: and many of the Corinthians gaue audience, and beleued and were baptized.	[6] But they contradicting and blaspheming, he shaking his garments, said to them, Your bloud vpon your ovvne head: I being cleane, from hence forth vvil goe to the Gentiles. [7] And departing thence, he entred into the house of a certaine man, named Titus Iustus, one that serued God, vvhose house vvas adioyning to the synagogue. [8] And Crispus the prince of the Synagogue beleeued our Lord, vvith al his house: and many of the Corinthians hearing beleeued, and vvere baptized.	[6] And when they opposed themselues and blasphemed, he shooke his raiment, and sayd vnto them, Your blood be vpon your owne heads, I am cleane: from hencefoorth I will go vnto the Gentiles. [7] And he departed thence, and entred into a certaine mans house, named Iustus, one that worshipped God, whose house ioyned hard to the Synagogue. [8] And Crispus, the chiefe ruler of the Synagogue, beleeued on the Lord, with all his house: and many of the Corinthians, hearing, beleeued, and were baptized.
[9] Then spake the Lord to Paul in the nyght by a vision, Be not afrayde, but speake, and holde not thy peace: [10] For I am with thee, and no man shal inuade thee that shal hurt thee: for I haue muche people in this citie. [11] And he continued there a yere and syx monethes, and taught them the worde of God. [12] When Gallio was Lieutenant of the countre of Achaia, the Iewes made insurrection with one accorde agaynst Paul, and broght him to the iudgement seat, [13] Saying, This felow	[9] And our Lord said in the night by a vision to Paul, Doe not feare, but speake, and hold not thy peace, [10] for-because I am vvith thee: and no man shal set vpon thee to hurt thee: for I haue much people in this citie. [11] And he sate there a yere and sixe moneths, teaching among them the vvord of God. [12] But Gallio being Proconsul of Achaia, the Ievves vvith one accord rose vp against Paul, and brought him to the iudgement seate, [13] saying, That this man contrarie	[9] Then spake the Lord to Paul in the night by a vision, Bee not afraid, but speake, and hold not thy peace: [10] For I am with thee, and no man shal set on thee, to hurt thee: for I haue much people in this city, [11] And hee [a]continued there a yeere and sixe moneths, teaching the word of God among them. [12] And when Gallio was the Deputie of Achaia, the Iewes made insurrection with one accord against Paul, and brought him to the iudgement seat, [13] Saying, This fellow perswadeth men to worship God

[a] Gr. *sate* there.

'τους ἀνθρώπους σέβεσθαι τὸν Θεόν.' 14 Μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ
στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους, 'Εἰ μὲν [v]οὖν| ἦν ἀδίκημά τι ἢ
'ῥᾳδιούργημα πονηρὸν, ὦ Ἰουδαῖοι, κατὰ λόγον ἂν ἠνεσχόμην ὑμῶν· 15 εἰ δὲ
'[w]ζήτημά| ἐστι περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί·
'κριτὴς [x]γὰρ| ἐγὼ τούτων οὐ βούλομαι εἶναι.' 16 Καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ
βήματος. 17 ἐπιλαβόμενοι δὲ πάντες [y]οἱ Ἕλληνες| Σωσθένην τὸν ἀρχισυνάγωγον
ἔτυπτον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίωνι ἔμελεν.

18 Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς, τοῖς ἀδελφοῖς ἀποταξάμενος,
ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος τὴν
κεφαλὴν ἐν Κεγχρεαῖς· εἶχε γὰρ εὐχήν. 19 [z]κατήντησε| δὲ εἰς Ἔφεσον, [a]κἀκείνους
κατέλιπεν αὐτοῦ· | αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν, διελέχθη τοῖς Ἰουδαίοις.

[v] Alex. = οὖν. [w] Alex. ζητήματα. [x] Alex. = γάρ. [y] Alex. = οἱ Ἕλληνες. [z] Alex. κατήντησαν. [a] Alex. κ. κ. ἐκεῖ.

WICLIF — 1380.

men to worschip god, 14 and whanne poul bigan to opene his mouth: gallion seide to the iewis, if there were ony wickid thing ethir yuel trespas, ȝe iewis, riȝtli I schulde suffre ȝou, 15 but if questiouns ben of the word, and of names of ȝoure lawe bisee ȝou silf, I wole not be domesman of thes thingis: 16 and he droof hem fro the dome place, 17 and alle token sostenes prince of the synagoge, and smoot hym bifore the dome place, and no thing of thes was to charge to gallion,

18 and whanne poul hadde abidun many dayes: he seide fare wel to britheren and bi boot cam to sirie, and priscille, and aquyla camen with hym which hadde clippid his heed in tencris, for he hadde a vowe, 19 and he cam to effesie, and there he lefte hem, and he ȝede in to the synagoge and disputid with iewis, 20 and whanne thei preieden that he schulde dwelle more tyme: he consentid not, 21 but he made fare wel to bretheren and seide, eft I schal turne aȝen to ȝou, if god wole, and he wente forth fro effesie, 22 and he cam doun to cesarie and he ȝede up and grette the chirche and came doun to antioche, 23 and whanne he hadde dwellid there summe what of tyme: he wente forth walkynge bi rewe thoruȝ the cuntree of galathei and frigie, and comfermed alle the disciplis,

24 but a iew appolo bi name a man of alisaundre of kynde a man eloquent cam to effesie, and he was myȝti in scripture, 25 this man was tauȝte the wei of the lord, and was feruente in spirit & spake, and tauȝte diligentli tho thingis that werun of ihesus: and knewe oonli the baptym of Ioon, 26 and this man bigan to do tristli

yuel, *evil*. domesman, *judge*. dome, *judgment*.
aȝede, *went*. eft, *again*. rewe, *rule*, or, *order*.
kynde, *kindred*. tristli, *courageously*.

TYNDALE — 1534.

contrary to the lawe. 14 And as Paul was about to open his mouth, Gallio sayde vnto the Iewes: yf it were a matter of wronge, or an evyll dede (o ye Iewes) reason wolde that I shuld heare you: 15 but yf it be a question of wordes, or of names, or of youre lawe, loke ye to it youre selves. For I wilbe no iudge in soche maters, 16 and he drave them from the seate. 17 Then toke all the Grekes Sostenes the chefe rular of the synagoge and smote him before the iudges seate. And Gallio cared for none of tho thinges.

18 Paul after this, taryed there yet a good whyle, and then toke his leave of the brethren, and sayled thence into Ciria, Priscilla and Aquila accompanyinge him. And he shore his heed in Cenchrea, for he had a vowe. 19 And he came to Ephesus and lefte them there: but he him selfe entred into the synagoge, and reasoned with the Iewes. 20 When they desyred him to tary longer tyme with them, he consented not, 21 but bad them fare well sayinge. I must nedes at this feast that cometh, be in Ierusalem: but I will returne agayne vnto you yf God will.

And he departed from Ephesus 22 and came vnto Cesarea: and ascended and saluted the congregacion, and departed vnto Antioche, 23 and when he had taryed there a whyle, he departed. And went over all the countre of Galacia and Phrigia by order, strengthynge all the disciples.

24 And a certayne Iewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghty in the scriptures. 25 The same was informed in the waye of the Lorde, and he spake fervently in the sprete, and taught diligently the thinges of the Lorde, and knewe but the baptim of Iohn only. 26 And the same began to speake boldely in the synagoge.

CRANMER — 1539.

contrari to the lawe. 14 And whan Paul now was about to open his mouth, Gallio sayde vnto the Iewes: yf it were a matter of wronge, or an euyll dede (O ye Iewes) reason wold that I shulde heare you: 15 but yf it be a question of wordes or of names, or of youre lawe, loke ye to it youre selues, For I wyll be no iudge of soch matters, 16 and he draue them from the seate. 17 Then all the Grekes toke Sostenes the chefe ruler of the Synagoge, and smote him before the iudges seate, And Gallio cared for none of those thynges.

18 Paul after this, taryed there yet a good whyle, and then toke his leaue of the brethren, and sayled thence into Ciria, Priscilla and Aquila accompanying him. And he shore his heed in Cenchrea, for he had a vowe. 19 And he cam to Ephesus and lefte them there: but he him selfe entred into the Synagoge, and reasoned with the Iewes. 20 When they desyred him to tary longer tyme with them, he consented not, 21 but bad them fare well sayinge. I must nedes (at this feast that cometh) be in Ierusalem: but I will returne agayne vnto you yf God will. And he departed from Ephesus: 22 and whan he was come vnto Cesarea: and ascended vp and saluted the congregacion, he departed vnto Antioche: 23 and when he had taryed there a whyle, he departed: and went ouer all the countre of Galacia and Phrigia by order, strengthinge all the disciples.

24 And a certayne Iew named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghty in the scriptures 25 The same was informed in the waye of the Lorde, and spake feruently in the sprete, and taught diligently the thinges of the lorde, and knew but the baptime of Iohn only. 26 And the same began to speake boldely in the Synagoge.

20 ἐρωτώντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μεῖναι παρ' αὐτοῖς, οὐκ ἐπένευσεν· 21 [b] ἀλλ' ἀπετάξατο αὐτοῖς,| εἰπὼν, '[c] Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην 'ποιῆσαι εἰς Ἱεροσόλυμα·| πάλιν [d] δὲ| ἀνακάμψω πρὸς ὑμᾶς, τοῦ Θεοῦ θέλοντος.' [e] Καὶ| ἀνήχθη ἀπὸ τῆς Ἐφέσου· 22 καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν. 23 καὶ ποιήσας χρόνον τινὰ, ἐξῆλθε, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς.

24 Ἰουδαῖος δέ τις Ἀπολλὼς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. 25 οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου, καὶ ζέων τῷ πνεύματι, ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ [f] τοῦ κυρίου,| ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου· 26 οὗτός τε ἤρξατο παρρησιάζεσθαι

[b] Alex. ἀλλὰ ἀποταξάμενος καὶ al. ἀ. ἀ. αὐτοῖς κ. [c] Alex. = Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα. [d] Alex. = δὲ. [e] Alex. = καὶ. [f] Alex. τοῦ Ἰησοῦ s. Ἰησοῦ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
counselleth men to worship God contrary to the Lawe.	to the Lavv persuadeth men to worshippe God.	contrary to the Law.
14 And as Paul was about to open his mouth, Gallio sayd vnto the Iewes, Yf it were a matter of wronge, or an euyl dede (ò ye Iewes) I would according to reason heare you.	14 And Paul beginning to open his mouth, Gallio said to the Ievves, If it vvere some vniust thing, or an heinous facte, O you men Ievves, I should by reason beare you.	14 And when Paul was now about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or wicked lewdnesse, O yee Iewes, reason would that I should beare with you.
15 But yf it be a question of wordes, and names, and of your Lawe, loke ye to it your selues: for I wil be no iudge in suche matters.	15 But if they be questions of vvord and names, and of your lavv, your selues looke vnto it: I vvil not be iudge of these things.	15 But if it bee a question of words, and names, and of your law, looke ye to it: for I wil be no iudge of such matters.
16 And he draue them from the seat.	16 And he droue them from the iudgement seate.	16 And he draue them from the iudgment seat.
17 Then toke all the Greekes Sosthenes the chief Ruler of the Synagoge, and bet him before the iudges seat: but Gallio cared for none of those thinges.	17 And al apprehending Sósthenes the prince of the synagogue, strooke him before the iudgement seate: and Gallio cared for none of those things.	17 Then all the Greekes tooke Sosthenes the chiefe ruler of the Synagogue, and beat him before the Iudgement seat: and Gallio cared for none of those things.
18 Paul after this, taried there yet a good whyle, and then toke his leaue of the brethren, and sayled thence into Syria. (Priscilla and Aquila accompaniyng him) after that he had shorne his head in Cenchrea: for he had a vowe.	18 But Paul vvhen he had staied yet many daies, taking his leaue of the brethren, sailed to Syria, (and vvith him Priscilla and Aquila,) vvho had shorne his head in Cenchris. for he had a vovv.	18 And Paul after this taried there yet a good while, and then tooke his leaue of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila: hauing shorne his head in Cenchrea: for he had a vow.
19 And he came to Ephesus, and left them there: but he entred into the Synagoge, and reasoned with the Iewes.	19 And he came vnto Ephesus, and them he left there. But him self entring into the synagogue, disputed vvith the Ievves.	19 And he came to Ephesus, and left them there: but he himselfe entred into the Synagogue, and reasoned with the Iewes.
20 When they desired him to tary longer tyme with them, he consented not.	20 And vvhen they desired him, that he vvould tarie a longer time, he consented not,	20 When they desired him to tary longer time with them, hee consented not:
21 But bade them fare wel saying, I must nedes at this feast that commeth, be in Ierusalem: but I wil returne agayne vnto you, yf God wil. and he departed from Ephesus.	21 but taking his leaue, and saying, I vvil returne to you againe God vvilling, he departed from Ephesus.	21 But bade them farewell: saying, I must by all meanes keepe this feast that commeth, in Hierusalem; but I will returne againe vnto you, if God will: and he sailed from Ephesus.
22 And when he came downe to Cesarea, he ascended *to Ierusalem*, and saluted the Churche, and went doune vnto Antioche.	22 And going dovvne to Cæsaréa, he vvent vp, and saluted the Church, and came dovvne to Antioche.	22 And when he had landed at Cesarea, and gone vp, and saluted the Church, he went downe to Antioch.
23 And when he had taryed *there* a whyle, he departed, and went forthwith ouer all the countrey of Galacia and Phrygia by order, strengthening all the disciples.	23 And hauing taried there a certaine time, he departed, vvalking in order through the countrie of Galatia and Phrygia, confirming al the disciples.	23 And after he had spent some time there, hee departed, and went ouer all the countrey of Galatia and Phrygia in order, strengthening all the disciples.
24 And a certayne Iewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghty in the Scriptures.	24 And a certaine Ievv, named Apollo, borne at Alexandria, an eloquent man, came to Ephesus, mighty in the scriptures.	24 And a certaine Iew, named Apollos, borne at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus.
25 The same was informed in the way of the Lord, and he spake feruently in the Sprite, and taught diligently the thinges of the Lord, and knewe but the baptisme of Iohn only.	25 This man vvas taught the vvay of our Lord: and being feruent in spirit he spake, and taught diligently those things that pertaine to Iesvs, knovving only the baptisme of Iohn.	25 This man was instructed in the way of the Lord, and being feruent in the spirit, hee spake and taught diligently the things of the Lord, knowing only the baptisme of Iohn.
26 And he began to speake boldely in the Synagoge.	26 This man therfore began to deale confidently in the synagoge.	26 And he began to speake boldly in the Synagogue: whom

ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ [g]Ἀκύλας καὶ Πρίσκιλλα,| προσελάβοντο αὐτὸν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο [h]τὴν τοῦ Θεοῦ ὁδόν.| [27]βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος· [28]εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν, εἶναι τὸν Χριστὸν Ἰησοῦν.

XIX. Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλὼ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη, [i]ἐλθεῖν| εἰς Ἔφεσον· καὶ [k]εὑρών τινας μαθητὰς, [2]εἶπε| πρὸς αὐτοὺς, 'Εἰ Πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες;' Οἱ δὲ [l]εἶπον| πρὸς αὐτὸν, 'Ἀλλ' οὐδὲ εἰ Πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν.' [3]Εἶπέ τε [m]πρὸς αὐτοὺς,| 'Εἰς τί οὖν ἐβαπτίσθητε;' Οἱ δὲ εἶπον, 'Εἰς τὸ Ἰωάννου βάπτισμα.' [4]Εἶπε δὲ

[g] Alex. Πρίσκιλλα καὶ Ἀκύλας. [h] Alex. τὴν ὁδὸν τοῦ Θεοῦ. [i] Alex. κατελθεῖν. [k] Alex. εὑρεῖν .... εἶπέ τε s. δὲ. [l] Alex. = εἶπον.

WICLIF—1380.

in the synagoge/ whom whanne priscil and aquyla herden thei tokun hym ȝ more diligentli expowned to hym the wey of the lord/ [27] and whanne he wolde go to acay: britheren excitiden/ and writun to the disciplis, that thei schulden resceyue hym/ which whanne he cam: ȝaf myche to hem that bileueden/ [28] for he greetli ouercam iewis: and schewid opunli bi scripturis that ihesus is crist.

19. AND it bifille whanne apollo was at corynthi: that poul whanne he hadde go the hiȝer coostis, he cam to effesie/ ȝ founde summe of disciplis/ [2] and he seide to hem/ whether ȝe that bileuen han resceyued the holi goost? and thei seiden to hym/ but nether we han herde: if the holi goost is/ [3] and he seide/ therfor in what thing ben ȝe baptisid? and they seiden/ in the baptym of Ion/ [4] and Poul seide/ Ioon baptisid the puple in baptym of penaunce: and tauȝte that thei schulden bileue in hym that was to comynge aftir hym that is in ihesus/ [5] whanne thei herden thes thingis/ thei werun baptisid in the name of the lord ihesus/ [6] and whanne poul hadde leid on hem his hondis: the holi goost cam in hem: and thei spaken with langagis and profecieden/ [7] and alle werun almest twelue men/

[8] and he ȝede in to the synagoge ȝ spake with trist/ thre monthis disputynge and tretynge of the kyngdom of god. [9] But whanne summe werun hardid and bileueden not and curseden the wey of the lord bifor the multitude he ȝede awy fro hem ȝ departid the disciplis/ ȝ disputid in the scole of a myȝti man eche day/ [10] this was don bi twey ȝeeris/ so that alle that dwelleden in asie herden the word of the lord iewis and hethen men/ [11] and god dide

ȝede, *went.* trist, *confidence.* departid, *divided.*

TYNDALE—1534.

And when Aquila and Priscilla had hearde him: they toke him vnto them/ and expounded vnto him the waye of God more perfectly.

[27] And when he was disposed to goo into Acaia/ the brethren wrote exhortynge the disciples to receave him. After he was come thyther/ he holpe them moche which had beleved thorowe grace. [28] And myghtely he overcame the Iewes/ and that openly/ shewynge by the scriptures that Iesus was Christ.

19. IT fortuned/ whyll Appollo was at Corinthum/ that Paul passed thorow the vpper costes and came to Ephesus/ and founde certayne disciples [2] and sayd vnto them: have ye receaved the holy gost sence ye beleved? And they sayde vnto him: no we have not hearde whether ther be eny holygoost or no. [3] And he sayd vnto them: wher with were ye then baptised? And they sayd: with Iohns baptim [4] Then sayde Paul: Iohn verely baptised with the baptim of repentaunce/ sayinge vnto the people that they shuld beleve on him which shuld come after him: that is on Christ Iesus. [5] When they hearde that/ they were baptised in the name of the lorde Iesu. [6] And Paul layde his hondes apon them/ and the holy gost came on them/ and they spake with tonges/ and prophesied/ [7] and all the men were aboute .xii.

[8] And he went into the synagoge/ and behaved him selfe boldely for the space of thre monethes/ disputynge and gevynge them exhortacions of the kyngdome of God. [9] When dyvers wexed harde herted and beleved not/ but spake evyll of the waye/ and that before the multitude: he departed from them/ and seperated the disciples. And disputed dayly in the scole of one called Tyrannus. [10] And this contynued by the space of two yeares: so that all they which dwelt in Asia/ hearde the worde of the lorde Iesu/ bothe Iewes and Grekes. [11] And god wrought no small

CRANMER—1539.

Whom when Priscilla and Aquila had hearde they toke him vnto them, and expounded vnto him the waye of God more perfectly.

[27] And when he was disposed to go into Acaia, the brethren wrote, exhortynge the discyples to receaue him. Which whan he was come, helped them moche which had beleued thorow grace: [28] For he ouercame the Iewes mightely: and that openly, shewynge by the scriptures, that Iesus was Christ.

19. IT fortuned that whyll Apollo was at Corinthum, Paul passed thorow the vpper coastes, and came to Ephesus, and founde certayne disciples, [2] and sayde vnto them haue ye receaued the holy goost, sence ye beleued? And they sayde vnto him: no, we haue not heard whether ther be eny holy goost or no. [3] And he sayde vnto them: wherwith were ye then baptised? And they sayd: with Iohns baptime. [4] Then sayd Paul: Iohn verely baptised with the baptim of repentaunce, saying vnto the people that they shuld beleue on him, which shuld come after him: that is on Christ Iesus. [5] When they hearde this, they were baptised in the name of the Lorde Iesu. [6] And whan Paul layde his handes vpon them, the holy goost came on them, and they spake with tonges, and prophesied, [7] and all the men were about twelue.

[8] And he went into the synagoge, and behaued him selfe boldely for the space of thre monethes, disputinge and geuinge them exhortacions of the kyngdom of God. [9] When dyuers wexed hard herted and beleued not, but spake euyll of the waye (and that before the multitude) he departed from them, and seperated the disciples. And he disputed dayly in the scole of one called Tyrannus. [10] And this contynued by the space of two yeares: so that all they which dwelt in Asia, hearde the worde of the Lorde Iesu, both Iewes and Grekes [11] And God wrought speciall

Παῦλος, ‘Ἰωάννης [n] μὲν| ἐβάπτισε βάπτισμα μετανοίας, τῷ λαῷ λέγων, ‘εἰς τὸν ‘ἐρχόμενον μετ᾽ αὐτὸν ἵνα πιστεύσωσι, τοῦτ᾽ ἔστιν εἰς τὸν [o] Χριστὸν| Ἰησοῦν.’ [5] Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. [6] καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ Πνεῦμα τὸ ἅγιον ἐπ᾽ αὐτοὺς, ἐλάλουν τε γλώσσαις καὶ προεφήτευον. [7] ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ [p] δεκαδύο. | [8] Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν, ἐπαῤῥησιάζετο, ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων [q] τὰ| περὶ τῆς βασιλείας τοῦ Θεοῦ. [9] Ὡς δέ τινες ἐσκληρύνοντο καὶ ἠπείθουν, κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ᾽ αὐτῶν ἀφώρισε τοὺς μαθητὰς, καθ᾽ ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τινός. [10] Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ Κυρίου [r], Ἰουδαίους τε καὶ Ἕλληνας. [11] Δυνάμεις τε οὐ τὰς τυχούσας

[n] Alex. = πρὸς αὐτούς. [n] Alex. = μὲν. [o] Alex. = Χριστὸν. [p] Alex. δώδεκα. [q] Alex. = τὰ. [r] Rec. + Ἰησοῦ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
Whome when Aquila and Priscilla had heard, they toke him vnto them, and expounded vnto him the way of God more perfectly. [27] And when he was disposed to go into Achaia, the brethren exhorting him, wrate to the disciples to receaue him: after he was come thyther, he holpe them muche which had beleued through grace. [28] For mightely he ouercame the Iewes, and that openly, shewyng by the Scriptures, that Iesus was Christe.	Vvhom vvhen Priscilla and Aquila had heard, they tooke him vnto them, and expounded to him the vvay of our Lord more diligently. [27] And vvhereas he vvas desirous to goe to Achaia, the brethren exhorting vvrote to the disciples to receiue him. Vvho, vvhen he vvas come, profited them much that had beleeued. [28] For he vvith vehemencie conuinced the Ievves openly, shevving by the scriptures, that IESVS is CHRIST.	when Aquila and Priscilla had heard, they tooke him vnto them, and expounded vnto him the way of God more perfectly. [27] And when hee was disposed to passe into Achaia, the brethren wrote, exhorting the disciples to receiue him: who, when he was come, helped them much which had beleeued throgh grace. [28] For he mightily conuinced the Iewes, and that publikely, shewing by the scriptures, that Iesus was Christ.
19. AND so it came to passe, while Apollos was at Corinthus, that Paul passed through the vpper costes, and came to Ephesus, and founde certayne disciples: [2] And sayd vnto them, Haue ye receaued the holy Gost sence ye beleued? And they sayd vnto him, No, we haue not heard whether ther be any holy Gost. [3] And he sayd vnto them, Vnto what were ye then baptized? And they said, vnto Iohns baptisme. [4] Then sayd Paul, Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they should beleue in him, which should come after him: that is in Christ Iesus. [5] When they heard that, they were baptized in the Name of the Lord Iesus. [6] And Paul layd hys handes vpon them, and the holy Gost came on them, and they spake with tounges, and prophecied. [7] And all these men were about twelue. [8] Moreouer he went into the Synagoge, and spake boldely for the space of thre monethes, disputyng, and geuyng them exhortations of the kyngdome of God. [9] But when diuers waxed hard harted, and obeyed not, but spake euil of the way *of the Lord* before the multitude, he departed from them, and separated the disciples, and disputed dayly in the schole of one called Tyrannus. [10] And this continued by the space of two yeres: *so* that all they which dwelt in Asia, heard the worde of the Lord Iesus, both Iewes and Grekes. [11] And God wroght no small miracles	19. AND it came to passe vvhen Apollo vvas at Corinth, that Paul hauing gone through the higher partes came to Ephesus, and found certaine disciples: [2] and he said to them, Haue you receiued the holy Ghost, beleeuing? But they said to him, Nay, neither haue vve heard whether there be a holy Ghost. [3] But he said, In vvhat then vvere you baptized? Vvho said, In Iohns baptisme. [4] And Paul said: Iohn baptized the people vvith the baptisme of penance, saying: That they should beleeue in him that vvas to come after him, that is to say, in IESVS. [5] Hearing these things, they vvere baptized in the name of our Lord IESVS. [6] And vvhen Paul had imposed hands on them, the holy Ghost came vpon them, and they spake vvith tongues, and prophecied. [7] And all the men vvere about tvvelue. [8] And entring in to the synagogue, he spake confidently for three moneths, disputing and exhorting of the kingdom of God. [9] But vvhen certaine vvere indûrate, and beleeued not, il-speaking the vvay of our Lord before the multitude, departing from them, he separated the disciples, daily disputing in the schole of one Tyrannus. [10] An this vvas done for the space of tvvo yeres, so that al vvhich dvvelt in Asia, heard the vvord of our Lord, Ievves and Gentils. [11] And God vvrought by the hand of	19. AND it came to passe, that while Apollos was at Corinth, Paul hauing passed thorow the vpper coasts, came to Ephesus, and finding certaine disciples, [2] He sayd vnto them, Haue ye receiued the Holy Ghost since ye beleeued? And they sayd vnto him, Wee haue not so much as heard whether there be any holy Ghost. [3] And hee sayd vnto them, Unto what then were ye baptized? And they sayd, Unto Iohns Baptisme. [4] Then said Paul, Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they should beleeue on him which should come after him, that is, on Christ Iesus. [5] When they heard this, they were baptized in the Name of the Lord Iesus. [6] And when Paul had layde his hands vpon them, the holy Ghost came on them, and they spake with tongues, and prophecied. [7] And all the men were about twelue. [8] And hee went into the Synagogue, and spake boldly for the space of three moneths, disputing and perswading the things concerning the Kingdome of God. [9] But when diuers were hardened, and beleeued not, but spake euill of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the schoole of one Tyrannus. [10] And this continued by the space of two yeres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Greekes. [11] And God wrought speciall

[s] ἐποίει ὁ Θεὸς| διὰ τῶν χειρῶν Παύλου, [12] ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας [t] ἐπι-φέρεσθαι| ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τά τε πνεύματα τὰ πονηρὰ [u] ἐκπορεύεσθαι|[v]. [13] Ἐπεχείρησαν δέ τινες [w] ἀπὸ| τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες, '[x] Ὁρκίζω| ὑμᾶς 'τὸν Ἰησοῦν ὃν [y] ὁ| Παῦλος κηρύσσει.' [14] Ἦσαν δέ τινες υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ [z] οἱ| τοῦτο ποιοῦντες. [15] ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπε[a], 'Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ;' [16] Καὶ ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, [b] καὶ| [c] κατα-κυριεύσας| [d] αὐτῶν,| ἴσχυσε κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. [17] τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ [e] Ἕλλησι τοῖς κατοικοῦσι τὴν Ἔφεσον, καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς,

[s] Alex. ὁ Θεὸς ἐποίει. [t] Alex. ἀποφέρεσθαι. [u] Rec. ἐξέρχεσθαι. [v] Rec. + ἀπ' αὐτῶν. [w] Alex. καὶ. [x] Rec. Ὁρκίζομεν.

WICLIF—1380.

vertues not smale bi the hond of poul: [12] so that on sike men the sudaryes werun borun fro his bodi, and sikenessis departiden fro hem: and wickid spiritis wenten out, [13] but also summe of the iewis exorsistus ȝeden aboute and asaieden to clepe the name of the lord ihesus crist on hem that hadden yuel spiritis and seiden, I coniure ȝou bi ihesus, whom poul prechith, [14] and there werun seuene sones of a iewe steuene a prince of prestis: that diden this thing, [15] but the yuel spirit answerid and seide to hem, I knowe ihesus, and I knowe poul but who ben ȝe? [16] and the man in whiche was the worst deuel, lippid on hem, and hadde victorie of bothe, and was strong aȝens hem: that thei nakid and woundid, fledden awey fro that hous, [17] and this thing was made knowun, to alle iewis and to hethene men, that dwelleden at effesie, and drede fille doun on hem alle: and thei magnyfieden the name of the lord ihesus, [18] and many men bileueden, and camen knowlechynge and tellynge her dedis, [19] and many of hem that sueden curious thingis, brouȝten to gidre bokis and brenneden hem bifor alle men, ⁊ whanne the pricis of tho werun acountid: thei founden money of fifti thousand pens, [20] so strongli the word of god wexid and was confermed, [21] and whanne these thingis weren fillid: poul purposid in spirit, aftir that macedony was passid ⁊ acaie to go to ierusalem and seide, for aftir that I schal be there: it bihoueth me to se also rome, [22] and he sente in to macedony tweyne men that mynystriden to hym, tymothe and eraste: and he dwellid for a tyme in asie,

[23] and a greet troublynge was made in that day of the weye of the lord, [24] for a man demetrie bi name, a worcher in siluer: made siluer housis to diane, and ȝaf to crafti men myche wynnynge, [25] whiche he clepid togidre hem that

sudaryes, *handkerchiefs.* ȝeden, *went.* clepe, *call.* yuel, *evil.* sueden, *followed.* wexid, *grew.*

TYNDALE—1534.

miracles by the hondes of Paul: [12] so that from his body, were brought vnto the sicke, napkyns or partlettes, and the diseases departed from them, and the evyll spretes went out of them.

[13] Then certayne of the vagabounde Iewes exorcistes, toke apon them to call over them which had evyll spretes, the name of the lorde Iesus sayinge: We adiure you by Iesu whom Paul preacheth. [14] And ther wer seven sonnes of one Sceva a Iewe and chefe of the prestes which dyd so. [15] And the evyll sprete answered and sayde: Iesus I knowe, and Paul I knowe: but who are ye? [16] And the man in whom the evyll sprete was, ranne on them, and overcame them, and prevayled agaynst them, so that they fledde out of that housse naked and wounded. [17] And this was knowen to all the Iewes and Grekes also, which dwelt at Ephesus, and feare came on them all, and they magnified the name of the lorde Iesus.

[18] And many that beleved, came and confessed and shewed their workes. [19] Many of them which vsed curious craftes, brought their bokes and burned them before all men, and they counted the price of them and founde it fifty thousande silverlynges. [20] So myghtely grewe the worde of god, and prevayled. [21] After these thinges were ended, Paul purposed in the sprete, to passe over Macedonia and Achaia, and to goo to Ierusalem saying: After I have bene there, I must also se Rome. [22] So sent he into Macedonia two of them that ministred vnto him Timotheus and Erastus: but he him selfe remayned in Asia for a season.

[23] The same tyme ther arose no lytell a do aboute that waye. [24] For a certayne man named Demetrius, a silversmyth, which made silver schrynes for Diana, was not a lytell beneficiall vnto the craftes men. [25] Which he called to geder with

CRANMER—1539.

miracles by the handes of Paul: [12] so that from his body, were brought vnto the sicke, napkins and partelettes, and the diseases departed from them, and the euyll spretes went out of them.

[13] Then certayne of the vagabunde Iewes exorcistes, toke vpon them to call ouer them (which had euyll spretes) the name of the Lord Iesus, sayinge: We adiure you by Iesu, whom Paul preacheth. [14] And ther were seuen sonnes of one Sceua a Iew and chefe of the prestes which dyd so. [15] And the euyll sprete answered and sayde: Iesus I knowe, and Paul I know: but who are ye? [16] And the man in whom the euyll sprete was, ranne on them, and ouercame them, and preuayled agaynst them so that they fledde out of that house naked and wounded. [17] And this was knowen to all the Iewes and Grekes also, which dwelt at Ephesus, and feare came on them all, and the name of the Lorde Iesus was magnified.

[18] And many that beleued, cam, and confessed and shewed their worckes. [19] Many of them which vsed curious craftes, brought their bokes, and burned them before all men, and they counted the pryce of them, and founde it fyfty thousand syluerlynges. [20] So mightely grewe the worde of God, and preuayled. [21] After these thynges were ended, Paul purposed in the sprete (whan he had passed ouer Macedonia and Achaia) to go to Ierusalem, saying: After I haue bene there, I must also se Rome. [22] So sent he into Macedonia two of them that mynistred vnto hym, euen Timotheus and Erastus: but he him selfe remayned in Asia for a season.

[23] The same tyme ther arose no lytell a do aboute that waye. [24] For a certayne man named Demetrius, a syluersmyth (which made syluer shrynes for Diana) was not a lytell beneficiall vnto the craftes men. [25] Whom he called together wyth

καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. [18] Πολλοί τε τῶν πεπιστευκότων
ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. [19] ἱκανοὶ δὲ τῶν
τὰ περίεργα πραξάντων, συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων·
καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πέντε. [20] οὕτω κατὰ
κράτος ὁ λόγος τοῦ Κυρίου ηὔξανε καὶ ἴσχυεν.

[21] Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν τὴν Μακε-
δονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς Ἰερουσαλὴμ, εἰπὼν, "Οτι μετὰ τὸ γενέσθαι με
ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν.' [22] Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν
διακονούντων αὐτῷ, Τιμόθεον καὶ Ἔραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν.
[23] Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. [24] Δημή-
τριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρείχετο
τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην· [25] οὓς συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα

[y] Alex. = ὁ. [z] Alex. = οἱ. [a] Alex. + αὐτοῖς. [b] Alex. = καὶ. [c] Alex. κατακυριεῦσαν. [d] Alex. ἀμφοτέρων.

GENEVA—1557.

by the handes of Paul. [12] *So* that from his body, were broght vnto the sycke, napkyns or handkerchefs and the diseases departed from them, and the euyl sprites went out of them. [13] Then certayne of the vagabonde Iewes, exorcistes, toke vpon them to call ouer them which had euyl sprites, the Name of the Lord Iesus, saying, We adiure you by Iesus, whome Paul preacheth. [14] And there were seuen sonnes of one Sceua a Iewe, and chiefe of the Priestes which dyd this. [15] And the euyl sprite answered, and said, Iesus I know, and Paul I know: but who are ye?

[16] And the man in whome the euyl sprite was, ran on them, and ouercame them, and preuayled agaynst them: so that they fled out of that house, naked, and wounded. [17] And this was knowen to all the Iewes, and Grekes also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified. [18] And many that beleued, came and confessed, and shewed their workes. [19] Many also of them which vsed curious craftes, broght their bokes, and burned them before all men, and they counted the price of them, and founde it fyfty thousand syluerlynges. [20] So myghtely grewe the worde of God, and preuayled.

[21] After these thynges were ended, Paul purposed, by the Sprite, to passe ouer Macedonia and Achaia, and to go to Ierusalem, saying, After I haue bene there, I must also se Rome. [22] So sent he into Macedonia two of them that ministred vnto him, Timotheus and Erastus, and he him selfe remayned in Asia for a season. [23] The same tyme there arose no lytle a do about that way. [24] For a certayne man named Demetrius a syluersmyth, which made syluer shrynes for Diana broght great gaynes vnto the craftes men. [25] Which he called together, with

RHEIMS—1582.

Paul miracles not common: [12] so that there vvere also brought from his body napkins or handkerchefs vpon the sicke, and the diseases departed from them, and the vvicked spirits vvent out. [13] And certaine also of the Iudaical exorcists that vvent about, assaied to inuocate vpon them that had euil spirits, the name of our Lord IESVS, saying, I adiure you by IESVS vvhom Paul preacheth. [14] And there vvere certaine sonnes of Sceua a Ievve, cheefe priest, seuen, that did this. [15] But the vvicked spirit ansvvering, said to them, IESVS I knovv, and Paul I knovv: but you, vvhat are ye? [16] And the man in vvhom the vvicked spirit vvas, leaping vpon them, and mastring both, preuailed against them, so that they fled out of that house naked and vvounded. [17] And this vvas made notorious to al the Ievves and the Gentiles that dvvelt at Ephesus: and feare fel vpon al them, and the name of our Lord IESVS vvas magnified. [18] And many of them that beleeued, came confessing and declaring their deedes. [19] And many of them that had folovved curious things, brought together their bookes, and burnt them before al: and counting the prices of them, they found the money to be fiftie thousand pence. [20] So mightely increased the vvord of God and vvas confirmed.

[21] And vvhen these things vvere ended, Paul purposed in the Spirit, vvhen he had passed through Macedonia and Achaia, to goe to Hierusalem, saying, After I shall haue been there, I must see Rome also. [22] And sending into Macedonia tvvo of them that ministred vnto him, Timothee and Erastus, him self remained for a time in Asia.

[23] And at that time there vvas made no litle trouble about the vvay of our Lord. [24] For one named Demetrius, a siluersmith, that made siluer temples of Diána, procured to the artificers no smal gaine: [25] vvhom calling together and them that

AUTHORISED—1611.

miracles by the hands of Paul: [12] So that from his body were brought vnto the sicke handkerchiefs or aprons, and the diseases departed from them, and the euill spirits went out of them.

[13] Then certaine of the vagabond Iewes, exorcistes, tooke vpon them to call ouer them which had euill spirits, the Name of the Lord Iesus, saying, We adiure you by Iesus whom Paul preacheth. [14] And there were seuen sonnes of one Sceua a Iew, and chiefe of the Priests, which did so. [15] And the euill spirit answered, and saide, Iesus I know, and Paul I know, but who are ye? [16] And the man in whom the euill spirit was, leapt on them, and ouercame them, and preuailed against them, so that they fled out of that house naked and wounded. [17] And this was knowen to all the Iewes and Greekes also dwelling at Ephesus, and feare fell on them all, and the Name of the Lord Iesus was magnified. [18] And many that beleeued came, and confessed, and shewed their deedes. [19] Many also of them which vsed curious arts, brought their bookes together and burned them before all men: and they counted the price of them, and found it fiftie thousand pieces of siluer. [20] So mightily grew the word of God, and preuailed.

[21] After these things were ended, Paul purposed in the spirit, when hee had passed thorow Macedonia and Achaia, to go to Hierusalem, saying, After I haue bin there, I must also see Rome. [22] So he sent into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but he himselfe stayed in Asia for a season. [23] And the same time there arose no small stirre about that way. [24] For a certaine man named Demetrius, a siluer smith, which made siluer shrines for Diana, brought no small gaine vnto the craftsmen: [25] Whom hee called together, with the workemen

ἐργάτας, εἶπεν, ‘Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία [e]ἡμῶν|
‘ἐστι· [26] καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ [f]σχεδὸν πάσης τῆς
‘Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶ θεοὶ
‘οἱ διὰ χειρῶν γινόμενοι. [27] οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπε-
‘λεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς [g]Ἀρτέμιδος ἱερὸν| εἰς οὐδὲν [h]λογι-
‘σθῆναι,| μέλλειν τε καὶ καθαιρεῖσθαι [i]τὴν μεγαλειότητα| αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ
‘ἡ οἰκουμένη σέβεται.’ [28] Ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ, ἔκραζον
λέγοντες, ‘Μεγάλη ἡ Ἄρτεμις Ἐφεσίων.’ [29] Καὶ [k]ἐπλήσθη ἡ πόλις ὅλη τῆς
συγχύσεως· | ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ
Ἀρίσταρχον Μακεδόνας, συνεκδήμους [l]Παύλου· [30] τοῦ δὲ Παύλου βουλομένου
εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἴων αὐτὸν οἱ μαθηταί. [31] τινὲς δὲ καὶ τῶν Ἀσιαρχῶν

[e] Alex. ὑμῶν. [f] Alex. + καί. [g] Alex. ἱερὸν Ἀρτέμιδος. [h] Alex. λογισθήσεται. [i] Alex. τῆς μεγαλειότητος. [k] Rec. ἐπλ. ἡ π. ὅ. σ.

WICLIF—1380.

werun suche maner werke men: and seide, men ȝe witen: that of this crafte wynnynge is to us, [26] and ȝe seen and heren that this poul counceilith and turneth aweye myche puple not oonli of effesie, but almeest of alle asie, and seith, that thei ben not goddis that ben made with hondis, [27] and not oonli this part schal be in peril to us to come in to repreef: but also the temple of the greet dian schal be acountid in to nouȝt, ȝhe and the maieste of hir schal bigynne to be distried: whom al asie and the world worschipith,

[28] whanne these thingis werun herd: thei werun fillid with ire ȝ crieden and seiden, greet is the dian of effisians, [29] and the citee was fillid with confusioun, and thei maden an asaut with oon wille in to the teattre, and tokun gayus and aristark men of macedony felowis of poul, [30] and whanne poule wolde haue entrid in to the puple, the disciplis suffred not, [31] and also summe of the princis of asie that werun his frendis senten to hym and preieden that he schulde not ȝeue hym silf in to the teatre, [32] and other men crieden other thing for the chirche was confusid: and many wisten not for what cause thei werun come to gidre,

[33] but of the puple thei drowen awey oon alisaundre while iewis puttiden hym forth, and alisaundre axid with his hond silence: and wolde ȝilde a resoun to the puple, [34] ȝ as thei knewen that he was a iew: o vois of alle men was maad criynge, as bi tweie ouris, greet is diane of effesians, [35] and whanne the scribe hadde ceesid the puple: he seide, men of effesie what man is he that knowith not that the citee of effecians is the worschiper of greet dian, and of the child of iubiter? [36] therfor whanne it mai not be aȝenseid to thes thingis, it bihoueth ȝou to be ceesid, ȝ to do no thing folily, [37] for ȝe han brouȝte thes men, nether sacrilegers,

witen, *know.* clepid, *called.* ȝeue, *give.*
wisten, *knew.* o, *one.* aȝenseid, *gainsaid.*

TYNDALE—1534.

the worke men of lyke occupacion, and sayd: Syrs, ye knowe that by this crafte we have vauntage. [26] Moreover ye se and heare that not alone at Ephesus, but almost thorowe oute all Asia, this Paul hath persuaded and turned awaye moche people, saying that they be not goddes which are made with hondes. [27] So that not only this oure crafte cometh into parell to be set at nought: but also that the temple of the greate goddas Diana shuld be despysed, and her magnificence shuld be destroyed which all Asia, and the worlde worshippeth. [28] When they hearde these sayinges, they were full of wrathe, and cryed out saying: Greate is Diana of the Ephesians. [29] And all the cite was on a roore, and they russhed in to the comen hall with one assent, and caught Gayus and Aristarcus, men of Macedonia, Pauls companions. [30] When Paul wolde have entred in vnto the people, the disciples suffered him not. [31] Certayne also of the chefe of Asia which were his frendes, sent vnto him, desyrynge him that he wolde not preace into the comen hall. [32] Some cryed one thinge and some another, and the congregacion was all out of quiet, and the moare parte knewe not wherfore they were come togeder.

[33] Some of the company drue forth Alexander, the Iewes thrustynge him forwardes. Alexander beckened with the honde, and wolde have geven the people an answer. [34] When they knewe that he was a Iewe, ther arose a shoute almost for the space of two houres, of all men cryinge, greate is Diana of the Ephesians. [35] When the toune clarcke had ceased the people, he sayd: ye men of Ephesus, what man is it that knoweth not how that the cite of the Ephesians is a worshipper of the great goddas Diana, and of the ymage which came from heven. [36] Seinge then that no man sayth here agaynst, ye ought to be content, and to do nothinge rasshly: [37] For ye have brought hyther

CRANMER—1539.

the workemen of lyke occupacion, and sayd: Syrs, ye knowe that by this craft we haue aduauntage. [26] Moreouer, ye se and heare that not alone at Ephesus, but allmost thorow out all Asia, this Paul hath persuaded and turned awaye moche people, saying, that they be not goddes which are made with handes. [27] So that not only this oure crafte cometh into parell to be set at nought: but also that the temple of the greate Goddesse Diana shulde be despysed, and her magnifycence shulde be destroyed, whom all Asia and the worlde worshyppeth.

[28] When they hearde these sayinges, they were full of wrathe, and cryed out, sayinge. Greate is Diana of the Ephesians. [29] And all the citie was on a rore, and they russhed into the comen hall with one assent, and caught Gaius and Aristarcus, men of Macedonia, Pauls companions. [30] When Paul wolde haue entred in vnto the people, the disciples suffered him not. [31] But certayne of the chefe of Asia (which were his frendes) sent vnto him, desyringe him, that he wolde not preace into the comen hall. [32] Some therfore cryed one thynge and some another, and the congregacion was all out of quiete, and the moare parte knew not wherfore they were come together.

[33] Some of the company drue forth Alexander, the Iewes thrustynge hym forwardes. Alexander: beckened with the hand, and wolde haue geuen the people an answer. [34] When they knew that he was a Iewe, ther arose a shoute almost for the space of two houres, of all men, cryinge: great is Diana of the Ephesians. [35] When the towne clarcke had ceased the people, he sayde: ye men of Ephesus, what man is it that knoweth not how that the cytye of the Ephesians is a worshipper of the great goddesse Diana, of the ymage which cam from heauen. [36] Seinge then that noman sayth here agaynst, ye ought to be content, and to do nothing rashly: [37] for ye haue brought hither these men:

ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν, παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ
θέατρον. [32] *ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ*
οἱ πλείους οὐκ ἤδεισαν, τίνος ἕνεκεν συνεληλύθεισαν. [33] *ἐκ δὲ τοῦ ὄχλου* [m] *προ-*
εβίβασαν| Ἀλέξανδρον, [n] *προβαλλόντων| αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος*
κατασείσας τὴν χεῖρα, ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ. [34] [o] *ἐπιγνόντες| δὲ ὅτι Ἰου-*
δαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων, ὡς ἐπὶ ὥρας δύο κραζόντων, ‘Μεγάλη
‘ἡ Ἄρτεμις Ἐφεσίων.’ [35] *Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον, φησὶν,*
‘Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν [p] *ἄνθρωπος| ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν*
‘νεωκόρον οὖσαν τῆς μεγάλης [q] *Ἀρτέμιδος καὶ τοῦ Διοπετοῦς;* [36] *ἀναντιῤῥήτων οὖν*
‘ὄντων τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν προπετὲς
‘πράττειν. [37] *ἠγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε ἱεροσύλους οὔτε βλασφη-*

[l] Rec. + *τοῦ*. [m] Alex. *συνεβίβασαν*. [n] Alex. *προβαλόντων*. [o] Rec. *ἐπιγνόντων*. [p] Alex. (*τῶν*) *ἀνθρώπων*. [q] Rec. + *θεᾶς*.

GENEVA—1557.

the workemen of lyke occupation, and sayd, Syrs, ye knowe that by this crafte we get our goodes. [26] Moreouer ye see and heare, that not alone at Ephesus, but almoste throughout all Asia, this Paul hath perswaded, and turned away muche people, saying, That they be not goddes which are made with handes. [27] So that not only this our crafte being reproued by him to our faces is in danger to be set at noght: but also that the temple of the great goddesse Diana should be despiced, and her magnificence should be destroyed, which all Asia, and the world worshyppeth. [28] When they heard *these sayinges*, they were ful of wrath, and cryed out saying, Great *is* Diana of the Ephesians. [29] And all the citie was on a rore, and they rushed into the Commen place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, and Paules companyons of his iorney. [30] When Paul would haue entred in vnto the people, the disciples suffered hym not. [31] Certayne also of the chiefe of Asia which were his friendes sent vnto hym, desiring hym that he would not prease into the Commen place. [32] Some therfore cryed one thyng, and some another, for the assemble was all out of ordre, and the more parte knew not wherfore they were come together. [33] And *some* of the companye drewe forth Alexander, the Iewes thrustyng hym forwardes. Alexander then beckened with the hande, and would haue excused the matter to the people. [34] When they knewe that he was a Iewe, there arose a shoute almoste for the space of two houres, of all men crying, Great *is* Diana of the Ephesians.

[35] Then the towne clarcke when he had staied the people, sayd, Ye men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image which came from Iupiter? [36] Seyng then that no man sayeth here agaynst, ye oght to be content, and to do nothing rashly. [37] For ye haue broght

RHEIMS—1582.

vvere the same kinde of vvorkemen, he said, Sirs, you knovv that our gaine is of this occupation: [26] and you see, and heare that this same Paul by persuasion hath auerted a great multitude not only of Ephesus, but almost of al Asia, saying, That they are not gods vvhich be made by handes. [27] And not only vnto vs is this part in danger to be reproued, but also the temple of great Diana shal be reputed for nothing, yea and her maiestie shal begin to be destroied, vvhom al Asia and the vvorld vvorshippeth. [28] Hearing these things, they vvere replenished vvith anger, and cried out saying, Great is Diana of the Ephesians. [29] And the vvhole citie vvas filled vvith confusion, and they ranne violently vvith one accord into the theátre, catching Gaius and Aristarchus Macedonians, Paules companions. [30] And vvhen Paul vvould haue entred in to the people, the disciples did not permit him. [31] And certaine also of the Princes of Asia that vvere his frendes, sent vnto him, desyring that he vvould not aduenture him self into the theátre: [32] and others cried an other thing. For the assemblie vvas confuse, and the more part knevv not for vvhat cause they vvere assembled.

[33] And of the multitude they drevv forth Alexander, the Ievves thrusting him forvvard. But Alexander vvith his hand desiring silence, vvould haue giuen the people satisfaction. [34] Vvhom as soone as they perceiued to be a Ievve, there vvas made one voice of al, almost for the space of tvvo houres crying out, Great is Diana of the Ephesians. [35] And vvhen the Scribe had appeased the multitudes, he saith, Ye men of Ephesus, for vvhat man is there that knovveth not the citie of the Ephesians to be a vvorshipper of great Diana, and Iupiters childe? [36] Forasmuch therfore as these things can not be gainsaid, you must be quieted, and doe nothing rashly. [37] For you haue brought these men, being

AUTHORISED—1611.

of like occupation, and said, Sirs, ye know that by this craft we haue our wealth. [26] Moreouer, ye see and heare, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turned away much people, saying, that they bee no gods, which are made with hands. [27] So that not only this our craft is in danger to be set at nought: but also that the Temple of the great goddesse Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshippeth.

[28] And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. [29] And the whole city was filled with confusion, and hauing caught Gaius and Aristarchus men of Macedonia Pauls companions in trauaile, they rushed with one accord into the Theatre. [30] And when Paul would haue entred in vnto the people, the disciples suffered him not. [31] And certaine of the chiefe of Asia, which were his friends, sent vnto him, desiring him that he would not aduenture himselfe into the Theatre. [32] Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherfore they were come together.

[33] And they drew Alexander out of the multitude, the Iewes putting him forward. And Alexander beckened with the hand, and would haue made his defence vnto the people. [34] But when they knew that hee was a Iew, all with one voyce about the space of two houres cried out, Great is Diana of the Ephesians. [35] And when the Towne-clarke had appeased the people, hee said, Yee men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddesse Diana, and of the *image* which fell downe from Iupiter? [36] Seeing then that these things cannot be spoken against, yee ought to be quiet, and to doe nothing rashly. [37] For ye haue brought hither these men, which are

ʳ μοῦντας ˢτὴν θεὸν| ᵗὑμῶν.| [38] εἰ μὲν οὖν Δημήτριος καὶ οἱ συν αὐτῷ τεχνῖται
ᵗ ἔχουσι πρός τινα λόγον,| ᵘἀγόραιοι| ἄγονται, καὶ ἀνθύπατοί εἰσιν· ἐγκαλείτωσαν
ἀλλήλοις. [39] εἰ δέ τι περὶ ἑτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθή-
σεται. [40] καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς
αἰτίου ὑπάρχοντος περὶ οὗ ᵛδυνησόμεθα ʷἀποδοῦναι| λόγον ˣτῆς συστροφῆς
ταύτης.' Καὶ ταῦτα εἰπὼν, ἀπέλυσε τὴν ἐκκλησίαν.

XX. *Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, ʸπροσκαλεσάμενος| ὁ Παῦλος*
τοὺς μαθητὰς, ᶻκαὶ ἀσπασάμενος,| ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν.
[2] διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν
Ἑλλάδα. [3] ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων
μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακε-

ʳ Rec. *τὴν θεὰν.* ˢ Alex. *ἡμῶν.* ᵗ Rec. *πρός τινα λόγον ἔχουσιν.* ᵘ Rec. *ἀγοραῖοι.* ᵛ Alex. + *οὐ.* ʷ Const. *δοῦναι.*
ˣ Alex. + *περὶ.* ʸ Alex. *μεταπεμψάμενος.*

WICLIF—1380.

nether blasfemynge ȝoure goddesse, [38] that if demetrie and the werk men that ben with hym, han cause aȝens ony man, there ben courtis of domes and iugis: accusen thei eche other, [39] if ȝe seken ouȝt of ony other thing, it may be asoilid in the lawful chirche, [40] for whi we ben in peril to be repreued of this daies dissencioun, sithen no man is gilti of whom we moun ȝilde resoun of this rennynge to gidre, [41] and whanne he hadde seide this thing he leet the puple go.

20. AND aftir the nois ceesid: poul clepid the disciplis and monestid hem and seide fare wel, and he wente forth to go in to macedony, [2] and whanne he hadde walkid bi tho coostis and hadde monestid hem bi many wordis, he cam to grece, [3] where whanne he hadde be thre monethis the iewis leiden aspies for hym that was to saile in to sirrie, & he hadde counceil to turne aȝen bi macedony, [4] & sosypater of pirri boroens folowid hym, of thesolonytensis astirak, and secoundis and gayus derbeus, & tymothe, and asians, titicus and trofymus, [5] thes for thei wenten bifor: abodun us at troade, [6] for we schippiden aftir the daies of therf looues fro filippis and camen to hem at troade in fyue daies where we dwelten seuene dayes, [7] and in the first daye of the woke, whanne we camen to breke breed, poule disputid with hem, and schulde go forth in the morowe, and drowe along the sermoun til in to mydnyȝt, [8] and many laumpis weren in the soler where we weren gaderid to gidre, [9] and a ȝung man euticus bi name satte on the wyndowe, whanne he was fallun in to an heuy sleep, while poul disputid long al slepynge he fille doun fro the thridde stage, and he was takun up: and was brouȝte deed, [10] to whom whanne poul cam doun, he lay on him: and biclippid

aȝens, *against.* domes, *judgments.* asoilid, *absolved.* sithen, *since.* ȝilde, *yield.* moun, *may.* clepid, *called.* therf looues, *unleavened bread.* soler, *top room,* or, *attic.* biclippid, *embraced.*

TYNDALE—1534.

these men whiche are nether robbers of churches, nor yet despisers of youre goddes. [38] Wherfore yf Demetrius and the craftes men which are with him, have eny sayinge to eny man, the lawe is open, and ther are ruelars, let them accuse one another. [39] Yf ye goo about eny other thinge, it maye be determined in a lawfull congregacion [40] For we are in ieoperdy to be accused of this dayes busines: for as moche as ther is no cause wherby we maye geve a rekenynge of this concourse of people. [41] And when he had thus spoken, he let the congregacion departe.

20. AFTER the rage was ceased, Paul called the disciples vnto him, and toke his leave of them, and departed for to goo into Macedonia. [2] And when he had gone over those parties, and geven them large exhortacions, he came into Grece, [3] and there abode .iii. monethes. And when the Iewes layde wayte for him as he was about to sayle into Syria, he purposed to returne thorowe Macedonia. [4] Ther acompanied him into Asia, Sopater of Berrea, and of Thessalonia Aristarchus and Secundus, and Gayus of Derba, and Timotheus: and out of Asia Tychicus and Trophimos. [5] These went before, and taryed vs at Troas. [6] And we sayled awaye from Philippos after the ester holydayes, and came vnto them to Troas in five dayes, where we abode seven dayes. [7] And on the morowe after the saboth daye the disciples came to geder for to breake breed and Paul preached vnto them (redy to departe on the morowe) and continued the preachynge vnto mydnyght. [8] And there were many lyghtes in the chamber where thy were gaddered to geder, [9] and there sate in a wyndowe a certayne yonge man named Eutichos, fallen into a depe slepe. And as Paul declared, he was the moare overcome with slepe, and fell doune from the thyrde lofte, and was taken vp deed. [10] Paul went doune and fell on him, and embrased

CRANMER—1539.

which are nether robbers of churches, nor yet despisers of youre goddesse. [38] Wherfore, yf Demetrius and the craftes men whych are with him, haue a matter agaynst eny man, the lawe is open, and ther are rulers, let them accuse one another. [39] But yf ye goo aboute eny other thinge, it shall be determined in a lawfull congregacion. [40] For we are in ieopardy to be accused of this dayes vproure, for as moch as ther is no cause, wherby we maye geue a rekeninge of this concourse of people. [41] And when he had thus spoken, he let the congregacion departe:

20. AFTER that the rage was ceased, Paul called the disciples vnto him, and toke his leaue of them, and departed for to go into Macedonia. [2] And when he had gone ouer those partyes, and had geuen them alonge exhortacion, he cam into Grece, [3] and there abode .iii. monethes. And when the Iewes layde wayt for him as he was about to sayle into Syria, he purposed to returne thorow Macedonia. [4] Ther accompanied him into Asia, Sopater of Berrea, and of Thessalonia, Aristarcus and Secundus, and Gayus of Derba, and Timotheus, and out of Asia Tychicus and Trophimus. [5] These goynge before, taryed vs at Troas. [6] And we sayled awaye from Philippos after the dayes of swete bread, and cam vnto them to Troas in fyue dayes, where we abode seuen dayes.

[7] And vpon one of the Saboth dayes, whan the disciples came together for to breake breed Paul preached vnto them (ready to departe on the morow) and continued the preachynge vnto mydnyght. [8] And ther were many lightes in the chamber, where we were gathered together, [9] and ther sate in a wyndowe a certayne yonge man (named Euticus) beinge fallen into a depe sleepe. And as Paul was preachinge, he was the more ouercome with slepe, and fell downe from the thyrde lofte, and was taken vp deed. [10] But whan Paul went doune, he fell on him and

δονίας. [4] συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας [a] Σώπατρος Πύῤῥου| Βεροιαῖος· Θεσσαλονικέων δὲ, Ἀρίσταρχος καὶ Σεκοῦνδος, καὶ Γάϊος Δερβαῖος καὶ Τιμόθεος· Ἀσιανοὶ δὲ, Τυχικὸς καὶ Τρόφιμος. [5] οὗτοι [b] προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι· [6] ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτά. [7] Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων [c] ἡμῶν| [d] κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύριον, παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου· [8] ἦσαν δέ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερῴῳ οὗ [e] ἦμεν| συνηγμένοι. [9] [f] καθήμενος| δέ τις νεανίας ὀνόματι Εὔτυχος ἐπὶ τῆς θυρίδος, καταφερόμενος ὕπνῳ βαθεῖ, διαλεγομένου τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ἤρθη νεκρός. [10] καταβὰς δὲ ὁ Παῦλος

[a] Alex. s. καὶ παρακ. ἀσπ. s. καὶ παρακ. ἀσπ. τε. [a] Rec. Σώπατρος. [b] Alex. + δὲ. [c] Rec. τῶν μαθητῶν. [d] Rec. + τοῦ. [e] Rec. ἦσαν. [f] Alex. καθιζόμενος.

GENEVA—1557.

hyther these men, which are nether robbers of churches, nor yet despicers of your goddesse. [38] Wherfore, yf Demetrius and the craftes men which are with him, haue any matter against any man, the lawe is open, and ther are Rulers, let them accuse one another. [39] But yf ye go about any other thyng, it may be determined in a lawful assemble. [40] For we are in ieopardy, to be accused of thys dayes vprour: forasmuche as there is no cause, whereby we may geue a rekenyng, of thys concourse of people. [41] And when he had thus spoken, he let the assemble departe.

20. AFTER the rage was ceased, Paul called the disciples vnto hym, and embrased them, and departed for to go into Macedonia. [2] And when he had gone ouer those parties, and geuen them large exhortations, he came into Grece. [3] And hauing taryed there three monethes, when the Iewes layd wayt for him as he was about to sayle into Syria, he purposed to returne through Macedonia. [4] And there accompanied him into Asia Sopater of Berœa: and of Thessaloníca, Aristarchus, and Secundus: and Gaius of Derbe, and Timotheus: and out of Asia Tychicus, and Trophimus. [5] These went before, and taryed vs at Troas.

[6] And we sayled away from Philippi, after the dayes of swete bread, and came vnto them to Troas, in fyue dayes, where we abode seuen dayes. [7] And the first day after the Sabbath, the disciples being come together for to breake bread, Paul preached vnto them, ready to departe on the morowe: and continued the preaching vnto mydnyght. [8] And there were many lightes in an vpper chamber, where we were gathered together. [9] And there sate in a wyndowe, a certayne yonge man named Eutychus fallen into a depe slepe, and as Paul was long preachyng, he falling doune for slepe, fel from the thyrd lofte doune ward, and was taken vp dead. [10] But Paul descended, and lay on hym,

RHEIMS—1582.

neither sacrilegious, nor blaspheming your Goddesse. [38] But if Demetrius and the artificers that are vvith him, haue matter to say against any man, there are Courtes kept in the common place, and there are Proconsuls, let them accuse one an other. [39] And if you aske any other matter: it may be resolued in a lavvful assemblie. [40] For vve are in danger also to be accused for this daies sedition: vvhereas there is no man guilty by vvhom vve may giue an account of this concourse. And vvhen he had said these things, he dismissed the assemblie.

20. AND after that the tumult vvas ceased, Paul calling the disciples, and exhorting them, tooke his leaue, and set forvvard to goe into Macedonia. [2] And vvhen he had vvalked through those partes, and had exhorted them vvith much speach, he came to Greece: [3] vvhere vvhen he had spent three moneths, the Ievves laid vvait for him as he vvas about to saile into Syria: and he had councel to returne through Macedonia. [4] And there accompanied him Sosípater of Pyrrhus, of Berœa: and of Thessalonians, Aristarchus, and Secundus: and Caius of Derbè, and Timothee: and of Asia, Tychicus and Tróphimus. [5] These going before, staied for vs at Troas: [6] but vve sailed after the daies of Azymes from Philippi, and came to them vnto Troas in fiue daies, vvhere vve abode seuen daies.

[7] And in the first of the Sabboth vvhen vve vvere assembled to breake bread, Paul disputed vvith them, being to depart on the morovv, and he continued the sermon vntil midnight. [8] And there vvere a great number of lampes in the vpper chamber vvhere vve vvere assembled. [9] And a certaine yong man named Eútychus, sitting vpon the vvindovv, vvhereas he vvas oppressed vvith heauy sleepe (Paul disputing long) driuen by sleepe, fel from the third loft downe, and vvas taken vp dead. [10] To vvhom vvhen Paul

AUTHORISED—1611.

neither robbers of Churches, nor yet blasphemers of your goddesse: [38] Wherefore if Demetrius, and the craftesmen which are with him, haue a matter against any man, [α] the Law is open, and there are deputies, let them implead one another. [39] But if ye enquire any thing concerning other matters, it shalbe determined in a [β] lawfull assembly. [40] For we are in danger to be called in question for this dayes vprore, there being no cause whereby wee may giue an accompt of this concourse. [41] And when hee had thus spoken, he dismissed the assembly.

20. AND after the vprore was ceased, Paul called vnto him the disciples, and imbraced them, and departed, for to go into Macedonia. [2] And when he had gone ouer those parts, and had giuen them much exhortation, he came into Greece, [3] And there abode three moneths: and when the Iewes layed waite for him, as he was about to saile into Syria, hee purposed to returne thorow Macedonia. [4] And there accompanied him into Asia, Sopater of Berea: and of the Thessalonians, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus: and of Asia Tychicus and Trophimus. [5] These going before, taried for vs at Troas: [6] And wee sailed away from Philippi, after the dayes of vnleauened bread, and came vnto them to Troas in fiue dayes, where wee abode seuen dayes. [7] And vpon the first day of the weeke, when the disciples came together to breake bread, Paul preached vnto them, ready to depart on the morrow, and continued his speach vntill midnight. [8] And there were many lights in the vpper chamber where they were gathered together. [9] And there sate in a window a certaine yong man named Eutychus, being fallen into a deepe sleepe, and as Paul was long preaching, hee sunke downe with sleepe, and fel downe from the third loft, and was taken vp dead. [10] And Paul went

[α] *Or*, the Court dayes are kept. [β] *Or*, ordinary.

ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε, ‘Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν
‘αὐτῷ ἐστιν.’ [11] Ἀναβὰς δὲ καὶ κλάσας [g] ἄρτον καὶ γευσάμενος, ἐφ’ ἱκανόν τε
ὁμιλήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν. [12] ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ πα-
ρεκλήθησαν οὐ μετρίως. [13] Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον, ἀνήχθημεν εἰς
τὴν Ἄσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὕτω γὰρ ἦν διατε-
ταγμένος, μέλλων αὐτὸς πεζεύειν. [14] ὡς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἄσσον, ἀνα-
λαβόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην· [15] κἀκεῖθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ
κατηντήσαμεν [h] ἀντικρὺ| Χίου· τῇ δὲ ἑτέρᾳ παρεβάλομεν εἰς Σάμον· [i] καὶ μείναντες
ἐν Τρωγυλλίῳ, τῇ| ἐχομένῃ ἤλθομεν εἰς Μίλητον. [16] [k] ἔκρινε| γὰρ ὁ Παῦλος παρα-
πλεῦσαι τὴν Ἔφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε
γὰρ, [l] εἰ δυνατὸν ἦν αὐτῷ,| τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.

[g] Alex. + τὸν. [h] Alex. ἀντικρὺς. [i] Alex. s. τῇ δὲ s. καὶ τῇ. [k] Alex. κεκρίκει. [l] Alex. εἰ δ. εἴη ἀ. [m] Rec. + πολλῶν. [n] Alex. = τὴν. [o] Alex. εἰς τ. Κ. ἡ. Ἰ.

WICLIF—1380.

and seide, nyle ȝe be troublid, for his soule is in hym, [11] and he wente up, and brak breed and eete, and spake Inouȝ vnto the day and so he wente forth, [12] and thei brouȝten the child alyue, and thei werun counfortid greetli,

[13] and we wenten up in to a schip, and schippiden in to asson: to take poul fro thens, for so he hadde disposid to make iourney bi lond, [14] ¶ whanne he foond us in asson, we token hym and camen to mutilene, [15] and fro thennes we schippiden in the day suynge: and we camen aȝens chyum, and another day we haueuyden at samum, and in the day suynge we camen to mylete, [16] and poul purposid to schippe ouer to effesie: leest ony tariynge were made to hym in asie, for he hiȝid, if it were possible to hym, that he schulde be in the day of pentecoste at ierusalem, [17] fro mylete he sente to effecie: and clepid the grettist men of birthe of the chirche, [18] and whanne thei comen to hym, and werun to gidre: he seide to hem, ȝe witen fro the first day in whiche I cam in to asie: hou with ȝou bi eche tyme [19] I was seruynge to the lord with alle mekenes and myldnesse and teeris and temptaciouns that filden to me, of aspiyngis of iewis, [20] hou I withdrowȝ not of profitable thingis to ȝou: that I teeld not to ȝou and tauȝte ȝou opunli and bi housis, [21] and I witnessid to iewis and to hethen men penaunce in to god: and feith in to oure lord ihesus crist,

[22] and now lo I am bounden in spirit and go in to ierusalem, and I knowe not what thingis schuln come to me in it: [23] but that the holi goost bi alle citees witnessith to me and seith, that boondis and tribulaciouns at ierusalem abiden me, [24] but I drede no thing of thes, nether I

nyle, *not*. Inouȝ, *enough*. suynge, *following*. haueuyden (cp. hauenyden), *harboured*. hiȝid, *hastened*. clepid, *called*. witen, *know*.

TYNDALE—1534.

him, and sayde: make nothinge a do, for his lyfe is in him. [11] When he was come vp agayne, he brake breed, and tasted, and comened a longe whyle even tyll the mornynge, and so departed. [12] And they brought the younge man a lyve, and were not alytell comforted.

[13] And we went a fore to shippe and lowsed vnto Asson, there to receave Paul. For so had he apoynted, and wolde him selfe goo a fote. [14] When he was come to vs vnto Asson, we toke him in, and came to Mytelenes. [15] And we sayled thence, and came the nexte daye over agaynst Chios. And the nexte daye we aryved at Samos, and taryed at Trogilion. The nexte daye we came to Myleton: [16] for Paul had determined to leave Ephesus as they sayled, because he wolde not spende the tyme in Asia. For he hasted to be (yf he coulde possible) at Ierusalem at the daye of pentecoste. [17] Wherfore from Myleton he sent to Ephesus, and called the elders of the congregacion.

[18] And when they were come to him, he sayde vnto them: Ye knowe from the fyrst daye that I came vnto Asia, after what maner I have bene with you at all ceasons, [19] servynge the lorde with all humblenes of mynde, and with many teares, and temptacions which happened vnto me by the layinges awayte of the Ieues, [20] and how I kept backe no thinge that was profitable: but that I have shewed you and taught you openly and at home in youre houses, [21] witnessinge bothe to the Iewes, and also to the Grekes, the repentaunce to ward God, and faith towarde oure Lorde Iesu.

[22] And now beholde I goo bounde in the sprete vnto Ierusalem, and knowe not what shall come on me there, [23] but that the holy goost witnesseth in every cite sayinge: that bondes and trouble abyde me. [24] But none of tho thinges move me:

CRANMER—1539.

embrased him and sayde: make nothinge a do, for his lyfe is in him. [11] So when he was come vp agayne, and had broken the bread and eaten, and talcked a longe whyle (euen tyll the mornyng) at the last he departed. [12] And they brought the yonge man alyue, and were not a lytell conforted.

[13] And we went afore to shippe, and lowsed vnto Asson there to receaue Paul. For so had he apoynted, and wolde him selfe goo a fote. [14] When we were come together at Asson, we toke him in, and came to Mytilenes. [15] And we sayled thence, and cam the nexte daye ouer agaynst Chios. And the nexte daye we ariued at Samos, and taried at Trogilon. The nexte daye we came to Myleton: [16] for Paul had determined to sayle ouer by Ephesus, because he wolde not spende the tyme in Asia. For he hasted (yf it were possible for him) to kepe at Ierusalem the daye of Pentecoste. [17] And from Myleton he sent messaungers to Ephesus, and called the elders of the congregacion.

[18] Which when they were come to hym, he sayd vnto them: Ye know from the fyrst daye that I cam into Asia, after what maner I haue bene with you at all ceasons, [19] seruynge the Lorde with all humblenes of mynde, and with many teares and temptacions which happened vnto me by the layinges awayte of the Iewes, [20] because I wolde kepe backe nothinge that was profitable vnto you: but to shewe you and teache you openly, and thorow out euery house, [21] witnessing both to the Iewes, and also to the Grekes, the repentaunce, that is toward God, and the fayth which is toward oure Lorde Iesus. [22] And now beholde I go bounde in the sprete vnto Ierusalem, not knowing the thinges that shall come on me there, [23] but that the holy goost witnesseth in euery cytie, sayinge: that bandes and trouble abyde me. [24] But none of these thynges moue me

17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον, μετεκαλέσατο τοὺς πρεσβυτέρους
τῆς ἐκκλησίας. 18 ὡς δὲ παρεγένοντο πρὸς αὐτὸν, εἶπεν αὐτοῖς, Ὑμεῖς ἐπίστασθε,
ἀπὸ πρώτης ἡμέρας, ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν
πάντα χρόνον ἐγενόμην, 19 δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ
[m] δακρύων καὶ πειρασμῶν, τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων·
20 ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι
ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, 21 διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἕλλησι τὴν
εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν [n] τὴν| [o] εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν.|
22 καὶ νῦν ἰδοὺ ἐγὼ δεδεμένος τῷ πνεύματι, πορεύομαι εἰς Ἰερουσαλὴμ, τὰ ἐν
αὐτῇ [p] συναντήσοντά| μοι μὴ εἰδὼς, 23 πλὴν ὅτι τὸ Πνεῦμα τὸ ἅγιον κατὰ πόλιν
διαμαρτύρεταί [q] μοι| λέγον, ὅτι δεσμά [r] με καὶ θλίψεις| μένουσιν. 24 ἀλλ' [s] οὐδενὸς

[p] Alex. s. συναντήσαντα s. συμβησόμενα. [q] Rec. = μοι. [r] Alex. καὶ θλίψεις με. [s] Alex. s. οὐδενὸς λόγον ποιοῦμαι, οὐδὲ ἔχω τὴν ψυχὴν τιμίαν ἐμαυτῷ s. οὐδ. λ. ἔχω, οὐδὲ ποιοῦμαι τ. ψ. τ. ἐμ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
and embrased hym, saying, Make nothing a do, for his lyfe is in him.	vvas gone dovvne, he lay vpon him: and embracing him he said, Be not troubled, for his soule is in him.	downe, and fell on him, and embracing him, saide, Trouble not your selues, for his life is in him.
11 So when Paul was come vp agayne, and had broken bread, and eaten, he commoned sufficienly, euen tyl the dawning, and so departed. 12 And they broght the boye alyue, and were not a lytle comforted.	11 And going vp and breaking bread and tasting, and hauing talked sufficiently to them vntil day light, so he departed. 12 And they brought the lad aliue, and vvere not a litle comforted.	11 When hee therefore was come vp againe, and had broken bread, and eaten, and talked a long while, euen till breake of day, so he departed. 12 And they brought the yong man aliue, and were not a little comforted.
13 And we went afore to shyp, and sailed vnto *the citie* Assos, there to receaue Paul: for so had he appoynted, and would hym selfe go a fote. 14 When he was come vnto vs to Assos, and we had receaued him, we came to Mitylenes. 15 And we sayled thence, and came the next day ouer against Chios. and the next day we arriued at Samos: and taried at Trogyllium, the next day we came to Miletum. 16 For Paul had determined to leaue Ephesus as they sayled, because he would not spend the tyme in Asia: for he hasted to be, yf he could possible, at Ierusalem, at the day of Pentecost.	13 But vve going vp into the ship, sailed to Asson, from thence meaning to receiue Paul. for so he had ordained, him self purposing to iourney by land. 14 And vvhen he had found vs in Asson, taking him vvith vs vve came to Mityléne. 15 And sailing thence, the day folovving vve came ouer against Chios: and the other day vve arriued at Samos: and the day folovving vve came to Milétum. 16 for Paul had purposed to saile leauing Ephesus, lest any stay should be made him in Asia. For he hastened, if it vvere possible for him, to keepe the day of Pentecost at Hierusalem.	13 And wee went before to ship, and sailed vnto Assos, there intending to take in Paul: for so had hee appointed, minding himselfe to goe afoot. 14 And when he met with vs at Assos, we tooke him in, and came to Mitylene. 15 And we sailed thence, and came the next day ouer against Chios, and the next day we arriued at Samos, and taried at Trogyllium: and the next day we came to Miletus. 16 For Paul had determined to saile by Ephesus, because hee would not spend the time in Asia: for he hasted, if it were possible for him, to be at Hierusalem the day of Pentecost.
17 Wherfore from Miletum he sent to Ephesus, and called the Elders of the Churche. 18 Which when they were come to hym, he said vnto them, Ye knowe from the first day that I came into Asia, after what maner I haue bene with you at all seasons: 19 Seruyng the Lord with all modestie, and with many teares, and tentations, which happened vnto me by the layinges awayt of the Iewes. 20 And how I kept backe nothing that was profitable, but haue shewed you, and taught you openly, and throughout euery house, 21 Witnessing both to the Iewes, and also to the Grekes, the repentance towarde God, and fayth towarde our Lord Iesus. 22 And now beholde I go bounde in the sprite vnto Ierusalem, and knowe not what shal come on me there. 23 But that the holy Gost witnesseth in euery citie saying, That bandes and trouble abyde me. 24 But	17 And sending from Milétum to Ephesus, he called the Auncients of the Church. 18 Vvho being come to him, and assembled together, he said to them, You knovv from the first day that I entred into Asia, in vvhat maner I haue been vvith you al the time, 19 seruing our Lord vvith al humilitie and teares, and tentations that did chaunce to me by the conspiracies of the Ievves: 20 Hovv I haue vvithdravven nothing that vvas profitable, but that I preached it to you, and taught you openly and from house to house, 21 testifying to Ievves and Gentils penance tovvard God and faith in our Lord IESVS CHRIST. 22 And novv behold, being bound by the spirit, I goe to Hierusalem: not knovving vvhat things shal befall me in it, 23 but that the Holy Ghost through out al cities doth protest to me, saying: that bands and tribulations abide me at Hierusalem. 24 But	17 And from Miletus hee sent to Ephesus, and called the Elders of the Church. 18 And when they were come to him, he said vnto them, Ye know from the first day that I came into Asia, after what maner I haue bene with you at all seasons, 19 Seruing the Lord with all humilitie of minde, and with many teares, and temptations, which befell mee by the lying in wait of the Iewes: 20 And how I kept backe nothing that was profitable vnto you, but haue shewed you, and haue taught you publikely, and from house to house, 21 Testifying both to the Iewes and also to the Greekes, repentance toward God, and faith toward our Lord Iesus Christ. 22 And now beholde, I goe bound in the spirit vnto Hierusalem, not knowing the things that shal befall me there: 23 Saue that the holy Ghost witnesseth in euery city, saying that bonds and afflictions [a] abide me. 24 But none of

[a] *Or*, wait for me.

‘ λόγον ποιοῦμαι, οὐδὲ ἔχω τὴν ψυχήν μου τιμίαν ἐμαυτῷ,| ὡς τελειῶσαι τὸν
‘ δρόμον μου [t] μετὰ χαρᾶς,| καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ,
‘ διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ. [25] καὶ νῦν ἰδοὺ ἐγὼ οἶδα,
‘ ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διῆλθον κηρύσσων τὴν
‘ βασιλείαν [u] τοῦ Θεοῦ.| [26] διὸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρὸς
‘ [v] ἐγὼ| ἀπὸ τοῦ αἵματος πάντων· [27] οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν
‘ πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. [28] προσέχετε [w] οὖν| ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ,
‘ ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν
‘ [x] τοῦ Θεοῦ,| ἣν περιεποιήσατο διὰ [y] τοῦ αἵματος τοῦ ἰδίου.| [29] ἐγὼ [z] γὰρ οἶδα
‘ τοῦτο,| ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδό-
‘ μενοι τοῦ ποιμνίου· [30] καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διε-

[t] Alex. = μετὰ χαρᾶς. [u] Alex. = τοῦ Θεοῦ. [v] Alex. εἰμὶ. [w] Alex. = οὖν. [x] Rec. τοῦ Θεοῦ. Alex. τοῦ κυρίου. Const. κυρίου καὶ Θεοῦ.

WICLIF—1380.

make my liif prechour thanne my lijf, so that I ende my cours in the mynysterie of the word whiche I resceyued of the lord ihesus: to witnesse the gospel of the grace of god,

[25] and now lo I woot that ȝe schuln no more se my face, alle ȝe bi whiche I passid prechynge the kyngdom of god, [26] wherfor I witnes to ȝou this day that I am clene of the blood of alle men, [27] for I flei not aweye, that I teeld not to ȝou alle the counceil of god, [28] take ȝe tente to ȝou, and to alle the flocke in whiche the holi goost hath sette ȝou bischopis to rule the chirche of god whiche he purchasid with his blood, [29] I woot that aftir my departinge rauynynge wolues schuln entre in to ȝou and spare not the flocke, [30] and men spekynge schrewid thingis schuln rise of ȝou silf: that thei leden awey disciplis aftir hem, [31] for which thing wake ȝe holdynge in mynde: that bi thre ȝeer nyȝt & day I ceesid not with teeris monestynge ech of ȝou,

[32] and now I bitake ȝou to god, and to the word of his grace: that is myȝti to edifie, and ȝeue eritage in alle that ben made holi, [33] and of no man I coueitid siluer and gold ether cloth, [34] as ȝou silf witen, for to tho thingis that werun nedeful to me, and to thes that ben with me, these hondis mynystriden, [35] alle thes thingis I schewid to ȝou: for so it bihoueth men traueilynge to resceyue sike men, and to haue mynde of the word of the lord ihesus: for he seide, it is more blisful to ȝeue thanne to resceyue, [36] and whanne he hadde seide thes thingis: he knelid and he preied with alle hem, [37] and greet wepynge of alle men was made, and thei filden on the necke of poul: and kissiden hym, [38] and sorweden moost in

precbour, *more precious.* woot, *know.* flei, *fled.* tente, *heed.* ȝeue, *give.* witen, *know.*

TYNDALE—1534.

nether is my lyfe dere vnto my selfe, that I myght fulfill my course with ioye, and the ministracion which I have receaved of the Lorde Iesu, to testify the gospell of the grace of god.

[25] And now beholde, I am sure that hence forth ye all (thorow whom I have gone preachinge the kyngdome of God) shall se my face no moore. [26] Wherfore I take you to recorde this same daye, that I am pure from the bloude of all men. [27] For I have kepte nothinge backe: but have shewed you all the counsell of God. [28] Take hede therfore vnto youre selves, and to all the flocke, wherof the holy goost hath made you oversears, to rule the congregacion of God, which he hath purchased with his bloud. [29] For I am sure of this, that after my departynge shall greveous wolves entre in amonge you, which will not spare the flocke. [30] Moreover of youre awne selves shall men aryse speakinge perverse thinges, to drawe disciples after them. [31] Therfore awake and remember, that by the space of .iii. yeares I ceased not to warne every one of you, both nyght and daye with teares. [32] And now brethren I commende you to God and to the worde of his grace, which is able to bylde further, and to geve you an inheritaunce amonge all them which are sanctified. [33] I have desyred no mans silver, golde, or vesture. [34] Ye knowe well that these hondes have ministred vnto my necessities, and to them that were with me. [35] I have shewed you all thinges, how that so laborynge ye ought to receave the weake, and to remember the wordes of the Lorde Iesu, howe that he sayde: It is more blessed to geve, then to receave.

[36] When he had thus spoken, he kneled doune, and prayed with them all. [37] And they wept all aboundantly, and fell on Pauls necke, and kissed him, [38] sorowinge

CRANMER—1539.

nether is my lyfe deare vnto my selfe, that I myght fulfill my course with ioye, and the ministracion (*of the worde*) which I haue receaued of the Lorde Iesu, to testifye the Gospell of the grace of God.

[25] And now beholde, I am sure, that henceforth ye all (thorow whom I haue gone preachinge the kyngdom of God) shall se my face no more. [26] Wherfore, I take you to recorde thys daie that I am pure from the bloude of all men [27] For I haue spared no laboure, but haue shewed you all the counsell of God. [28] Take hede therfore vnto youre selues and to all the flocke, among whom the holy goost hath made you ouersears, to rule the congregacion of God which he hath purchased with his bloude.

[29] For I am sure of this, that after my departynge shall greauous wolues entre in amonge you, not sparing the flocke. [30] Moreouer, of youre awne selues shall men arise, speaking peruerse thinges to drawe disciples after them. [31] Therfore awake, and remember, that by the space of .iii. yeres: I ceased not to warne euery one of you nyght and daye with teares.

[32] And now brethren, I commende you to God and to the worde of his grace, which is able to builde farther, and to geue you an in heritaunce amonge all them which are sanctifyed [33] I haue desyred no mans syluer, golde, or vesture. [34] Yee ye your selues know that these handes haue ministred vnto my necessities, and to them that were with me. [35] I haue shewed you all thinges, how that so laboringe ye ought to receaue the weake, and to remember the wordes of the Lorde Iesu, how that he sayd: it is more blessed to geue then to receaue.

[36] And when he had thus spoken, he kneled downe and prayed with them all. [37] And they all wepte sore and fell on Pauls necke, and kissed hym, [38] sorowinge,

‘ στραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν. [31] διὸ γρηγορεῖτε, μνημο-
‘ νεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν
‘ ἕνα ἕκαστον. [32] καὶ τανῦν παρατίθεμαι ὑμᾶς, [a] ἀδελφοὶ,| τῷ Θεῷ καὶ τῷ λόγῳ
‘ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ [b] ἐποικοδομῆσαι| καὶ δοῦναι [c] ὑμῖν| κληρονομίαν
‘ ἐν τοῖς ἡγιασμένοις πᾶσιν. [33] ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα·
‘ [34] αὐτοὶ [d] γινώσκετε ὅτι ταῖς χρείαις μου καὶ τοῖς οὖσι μετ᾽ ἐμοῦ ὑπηρέτησαν
‘ αἱ χεῖρες αὗται. [35] πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμβά-
‘ νεσθαι τῶν ἀσθενούντων, μνημονύειν τε τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς
‘ εἶπε, “ Μακάριόν ἐστι [e] μᾶλλον διδόναι| ἢ λαμβάνειν.” ’ [36] Καὶ ταῦτα εἰπὼν, θεὶς
τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσηύξατο. [37] Ἱκανὸς δὲ ἐγένετο κλαυθμὸς
πάντων· καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου, κατεφίλουν αὐτόν·

[y] Rec. τοῦ ἰδίου αἵματος. [z] Alex. οἶδα. [a] Alex. = ἀδελφοι. [b] Alex. οικοδομῆσαι. [c] Alex. = ὑμῖν. [d] Rec. + εἰ· [e] Rec. διδόναι μᾶλλον.

GENEVA — 1557.

none of these thynges moue me: nether is my lyfe deare vnto my selfe, that I myght fulfyl my course with ioye, and the ministration which I haue receaued of the Lord Iesus, to testifie the Gospel of the grace of God.

[25] And now behold, I am sure that hence forth ye all through whome I haue gone preachyng the kyngdom of God, shal se my face no more. [26] Wherfore, I take you to record this same day, that I am pure from the bloud of all men. [27] For I haue kept nothyng backe, but haue shewed you all the counsel of God. [28] Take hede therfore vnto your selues, and to all the flocke, wherof the holy Gost hath made you Ouersears, to gouerne the Churche of God, which he hath purchased with his bloud. [29] For I am sure of this, that after my departing, shal greuous wolues entre in among you, not sparyng the flocke. [30] Moreouer of your owne selues, shal men aryse, speakyng peruerse thinges, to drawe disciples after them.

[31] Therfore, watche, and remember, that by the space of thre yeres, I ceased not to warne euery one, both nyght and day with teares. [32] And now brethren, I commende you to God, and to the worde of his grace, which is able to buylde further, and to geue you an inheritance among all them which are sanctified. [33] I haue coueted no mans syluer, golde, or vesture. [34] Ye knowe wel, that these handes haue ministred vnto my necessities, and to them that were with me. [35] I haue shewed you all thinges, how that so labouring, ye oght to receaue the weake, and to remember the wordes of the Lord Iesus, how that he said, It is a blessed thing to geue, rather then to receaue. [36] When he had thus spoken, he kneled downe, and prayed with them all. [37] And they wept all abundantly, and fel on Pauls necke, and kyssed him. [38] Sorowyng moste of

RHEIMS — 1582.

I feare none of these things, neither doe I make my life more pretious then my self, so that I may consummat my course and ministerie vvhich I receiued of our Lord IESVS, to testifie the Gospel of the grace of God. [25] And novv behold I doe knovv, that you shal no more see my face al you, through vvhom I haue passed preaching the kingdom of God. [26] Vvherefore I take you to witnesse this present day that I am cleere from the bloud of al. [27] For I haue not spared to declare vnto you al the counsel of God. [28] Take heede to your selues and to the vvhole flocke vvherein the Holy Ghost hath placed you bishops, to rule the Church of God vvhich he hath purchased with his ovvne bloud.

[29] I knovv that after my departure there vvil rauening vvolues enter in among you, not sparing the flocke. [30] and out of your ovvne selues shal arise men speaking peruerse things, to dravv avvay disciples after them selues. [31] For the vvhich cause be vigilant, keeping in memorie that for three yeres night and day I ceased not vvith teares to admonish euery one of you.

[32] And novv I commend you to God and to the vvord of his grace, vvho is able to edifie, and to giue inheritance in al the sanctified. [33] No mans siluer and gold or garment haue I coueted. [34] Your selues knovv that for such things as vvere needful for me and them that are vvith me, these hands haue ministred. [35] I haue shevved you al things, that so labouring, you must receiue the vveake, and remember the vvord of our Lord IESVS, because he said, It is a more blessed thing to giue rather then to take.

[36] And vvhen he had said these things, falling on his knees he praied vvith al them. [37] And there vvas great vveeping made of al, and falling vpon the necke of Paul, they kissed him, [38] being sorie most

AUTHORISED — 1611.

these things moue me, neither count I my life deare vnto my selfe, so that I might finish my course with ioy, and the ministery which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God. [25] And now beholde, I know that ye all, among whom I haue gone preaching the kingdome of God, shall see my face no more. [26] Wherefore I take you to record this day, that I am pure from the blood of all men. [7] For I haue not shunned to declare vnto you all the counsell of God.

[28] Take heed therefore vnto your selues, and to all the flocke, ouer the which the holy Ghost hath made you ouerseers, to feed the Church of God, which he hath purchased with his owne blood. [29] For I know this, that after my departing shall grieuous wolues enter in among you, not sparing the flocke. [30] Also of your owne selues shall men arise, speaking peruerse things, to draw away disciples after them. [31] Therefore watch, and remember that by the space of three yeeres, I ceased not to warne euery one night and day with teares.

[32] And now brethren, I commend you to God, and to the word of his grace, which is able to build you vp, and to giue you an inheritance among all them which are sanctified. [33] I haue coueted no mans siluer, or gold, or apparell. [34] Yea, you your selues know, that these handes haue ministred vnto my necessities, and to them that were with mee. [35] I haue shewed you all things, how that so labouring, yee ought to support the weake, and to remember the words of the Lord Iesus, how he said. It is more blessed to giue, then to receiue.

[36] And when he had thus spoken, he kneeled downe, and prayed with them all. [37] And they all wept sore, and fell on Pauls necke, and kissed him, [38] Sorrowing most

38 ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

XXI. Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν [f] Κῶ,| τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον, κἀκεῖθεν εἰς Πάταρα. 2 καὶ εὑρόντες πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν. 3 ἀναφανέντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν, [g] καὶ κατήχθημεν εἰς Τύρον·| ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον. 4 [h] καὶ ἀνευρόντες| τοὺς μαθητὰς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτά· οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ Πνεύματος, μὴ ἀναβαίνειν εἰς [i] Ἱεροσόλυμα.| 5 ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις ἕως ἔξω τῆς πόλεως,

[f] Rec. Κῶν. [g] Alex. καὶ κατήλθομεν εἰς Τύρον. [h] Alex. ἀνευρόντες δὲ. [i] Rec. Ἱερουσαλήμ. [k] Alex. προσευξάμενοι.
[l] Alex. s. ἠσπασάμεθα s. ἀπησπασάμεθα s. ἀπησπάσμεθα.

WICLIF—1380.

the word that he seide: for thei schuln no more se his face, ȝ thei ledden him to the schip,

21. AND whanne it was don, that we schulden seile and werun passid awey fro hem, with streiȝt couris we camen to choum, and in the day suynge to rodis: and fro thennes to patiram, ȝ fro thennes to miram, 2 and whanne we founden a schip passynge ouer to fenyce we wenten up in to it, and saileden forth, 3 ȝ whanne we appereden to cipre, we leften it at the lefthalf, and saileden in to sirie, and camen to tire, for there the schippe schulde be vnchargid, 4 ȝ whanne we founden disciplis we dwelliden there seuene dayes, whiche seiden bi spirit to poul: that he schulde not go up to ierusalem, 5 and whanne the dayes werun fillid: we ȝeden forth, and alle men with wyues and children ledden forth us with outen the citee, and we kneliden in the see brynke and preieden, 6 and whanne we hadden made farewel togidre: we wenten vp in to the schip, ȝ thei turneden aȝen in to her owene placis,

7 and whanne the schip sailynge was fillid fro tire, we camen doun to tolo mayda, and whanne we hadde greet wel the britheren, we dwellid o day at hem, 8 and an other day we ȝeden forth and camen to cesarie, and we entriden in to the hous of filip euangelist that was oon of the seuene: and dwelledenat hym, 9 and to hym werun foure douȝtris virgins that profecieden, 10 ȝ whanne we dwelleden there bi summe dayes a profete agabus bi name cam ouer fro iudee, 11 this whanne he cam to us: took the girdil of poul, and boonde to gidre his feet and hoondis and seide, the holi goost seith these thingis, thus iewis schuln bynde in ierusalem the man whos is this girdil: and

suynge, *following*. ȝeden, *went*. o, *one*.

TYNDALE—1534.

most of all for the wordes which he spake, that they shuld se his face no moore. And they acompanyed him vnto the shyppe.

21. AND it chaunsed that assone as we had launched forth, and were departed from them, we came with a strayght course vnto Choon, and the daye folowinge vnto the Rhodes, and from thence vnto Patara. 2 And we founde a shippe redy to sayle vnto Phenices, and went a borde and set forthe. Then appered vnto vs Cyprus, 3 and we lefte it on the lefte honde, and sayled vnto Syria, and came vnto Tyre. For there the shyppe vnladed her burthen. 4 And when we had founde brethren, we taryed there .vii. dayes. And they tolde Paul thorowe the sprete, that he shuld not goo vp to Ierusalem.

5 And when the dayes were ended, we departed and went oure wayes, and they all brought vs on oure waye, with their wyves and chyldren, tyll we were come out of the cyte. And we kneled doune in the shore and prayde. 6 And when we had taken oure leave one of another, we toke shyppe, and they returned home agayne.

7 When we had full ended the course from Tyre, we aryved at Ptolomaida, and saluted the brethren, and abode with them one daye. 8 The nexte daye, we that were of Pauls company, departed and came vnto Cesarea. And we entred into the housse of Philip the Evangelist, which was one of the seven deacones, and abode with him. 9 The same man had fower doughters virgens, which dyd prophesy. 10 And as we taried there a good many dayes, there came a certayne prophete from Iurie, named Agabus. 11 When he was come vnto vs, he toke Pauls gerdell, and bounde his hondes and fete, and sayde: thus saith the holy goost: so shall the Iewes at Ierusalem bynde the man that oweth this gerdell, and

CRANMER—1539.

most of all for the wordes which he spake, that they shulde se hys face nomore. And they conuayed hym vnto the shippe.

21. AND whan it chaunced that we had launched forth, and were departed from them, we came wyth a strayght course vnto Choon and the daye folowyng vnto the Rhodes, and from thence vnto Patara. 2 And whan we had gotten a shippe that wolde sayle vnto Phenices, we went aborde in to it, and set forth. 3 But whan Cyprus beganne to appeare vnto vs, we lefte it on the lefte hande, and sayled vnto Siria, and cam vnto Tyre. For there the shippe vnladed the burthen. 4 And when we had founde brethren, we taryed there .vii. dayes. And they tolde Paul thorow the sprete that he shuld not go vp to Ierusalem. 5 And when the dayes were ended we departed and went oure waye, and they all brought vs on oure waye, wyth wyues and chyldren, tyll we were come out of the cytie. And we kneled downe in the shore and prayde. 6 And when we had taken oure leaue one of another, we toke shippe, and they returned home agayne.

7 When we had full ended the course from Tyre, we went downe to Ptolomaida, and saluted the brethren, and abode with them one daye 8 The nexte daye, we that were of Pauls company departed, and came vnto Cesarea. And we entred into the house of Philip the Euangelist, which was one of the seuen, and abode with him.

9 The same man had fower daughters virgens, which dyd prophesy. 10 And as we taryed there a good mayny of dayes, there cam a certaine prophet from Iurie, named Agabus. 11 When he was come vnto vs, he toke Pauls gerdell, and bounde his fete and handes, and saide: Thus sayth the holy goost so shall the Iewes at Ierusalem bynde the man that oweth thys

καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν [k]προσηυξάμεθα.| [6]καὶ [l]ἀσπασάμενοι| ἀλλήλους, [m]ἐπέβημεν εἰς τὸ πλοῖον,| ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια.
[7]Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαΐδα, καὶ ἀσπασάμενοι τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. [8]τῇ δὲ ἐπαύριον ἐξελθόντες [n]ἤλθομεν εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, [o]ὄντος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῷ. [9]τούτῳ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφητεύουσαι. [10]ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατῆλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἄγαβος·
[11]καὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δήσας [p]τε αὐτοῦ| [q]τὰς χεῖρας καὶ τοὺς πόδας| εἶπε, Τάδε λέγει τὸ Πνεῦμα τὸ ἅγιον, Τὸν ἄνδρα οὗ ἐστιν ἡ ζώνη αὕτη, οὕτω δήσουσιν ἐν Ἰερουσαλὴμ οἱ Ἰουδαῖοι,

[m] Alex. s. *ἀνέβημεν εἰς τ. π.* s. *ἐνέβημεν ἐ. τ. π.* [n] Rec. + *οἱ περὶ τὸν Παῦλον.* [o] Rec. + *τοῦ.* [p] Alex *ἑαυτοῦ.* [q] Alex. *τοὺς πόδας καὶ τὰς χεῖρας.*

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
all for the wordes which he spake, that they should se his face no more. And they accompanyed hym vnto the shyp.	of al for the vvord vvhich he had said, that they should see his face no more. And they brought him going vnto the shippe.	of all for the words which he spake, that they should see his face no more. And they accompanied him vnto the ship.
21. AND it came to passe, that assone as we had launched forth, and were departed from them, we came with a strayght course vnto Coos, and the day folowyng vnto the Rhodes: and from thence vnto Patara. [2] And we founde a shyp ready to sayle vnto Phenice, and went a boorde, and set forthe. [3] And when Cyprus began to appeare vnto vs, we left it on the left hand, and sayled vnto Syria, and came vnto Tyrus: for ther the shyp vnladed the burthen. [4] And when we had founde disciples, we taried ther seuen dayes. And they tolde Paul through the Sprite, that he should not go vp to Ierusalem. [5] And when the dayes were ended, we departed, and went our wayes, and they all broght vs on our way, wyth their wyues and chyldren, tyl we were come out of the citie: and we kneling downe on the shore prayd.	21. AND vvhen it came to passe that vve sailed, being caried from them, vvith a straight course vve came to Cóos, and the day folovving to Rhodes, and from thence to Pátara. [2] And when vve had found a ship that passed ouer to Phœnice, going vp into it vve sailed.	21. AND it came to passe, that after we were gotten from them, and had lanched, we came with a straight course vnto Choos, and the day following vnto Rhodes, and from thence vnto Patara. [2] And finding a ship sailing ouer vnto Phenicia, wee went aboard, and set forth. [3] Now when wee had discouered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the shippe was to vnlade her burden. [4] And finding disciples, wee taried there seuen dayes: who saide to Paul through the Spirit, that hee should not goe vp to Hierusalem. [5] And when wee had accomplished those dayes, wee departed, and went our way, and they all brought vs on our way, with wiues and children, till we were out of the citie: and wee kneeled downe on the shore, and prayed.
[6] Then when we had embrased one another, we toke shyp, and they returned home agayne. [7] And when we had ful ended the course from Tyrus, we arriued at Ptolomais, and saluted the brethren, and abode with them one day. [8] The next day, Paul, and we that were of his company departed, and came vnto Cesarea: and we entred into the house of Philip the Euangelist, which was one of the seuen *deacons* and abode with him.	[3] And vvhen vve vvere in the sight of Cypres, leauing it on the left hand, vve sailed into Syria, and came to Tyre: for there the ship vvas to discharge her lode. [4] And finding disciples, vve taried there seuen daies: vvho said to Paul by the Spirit, that he should not goe vp to Hierusalem. [5] And the daies being expired, departing vve vvent forvvard, al bringing vs on the vvay, vvith their vviues and children, til vve vvere out of the citie: and falling vpon our knees on the shore, vve praied. [6] And vvhen vve had bid one an other farevvel, vve vvent vp into the ship: and they returned vnto their ovvne. [7] But vve hauing ended the nauigation, from Tyre came dovvne to Ptolomáis: and saluting the brethren, vve taried one day vvith them. [8] And the next day departing, vve came to Cesarêa. And entring into the house of Philip the Euangelist, vvho vvas one of the seuen, vve taried vvith him.	[6] And when wee had taken our leaue one of another, we tooke ship, and they returned home againe. [7] And when wee had finished our course from Tyre, wee came to Ptolemais, and saluted the brethren, and abode with them one day. [8] And the next day we that were of Pauls company, departed, and came vnto Cesarea, and wee entred into the house of Philip the Euangelist (which was one of the seuen) and abode with him.
[9] The same man had foure daughters virgins, which dyd prophecie. [10] And as we taried there a good many of dayes, there came a certayne Prophet from Iurie, named Agabus. [11] When he was come vnto vs, he toke Pauls gyrdle, and bounde his owne handes and fete, and sayd, Thus sayth the holy Gost, So shal the Iewes at Ierusalem bynde the man that oweth this	[9] And he had foure daughters virgins, that did prophecie. [10] And as vve abode there for certaine daies, there came a certaine prophet from Ievvrie, named Agabus. [11] He, vvhen he vvas come to vs, tooke Paules girdle: and binding his ovvne handes and feete, he said, Thus saith the holy Ghost: The man vvhose girdle this is, so shal the	[9] And the same man had foure daughters, virgins, which did prophesie. [10] And as wee taried there many dayes, there came downe from Iudea a certaine Prophet, named Agabus. [11] And when he was come vnto vs, hee tooke Pauls girdle, and bound his owne hands and feet, and said, Thus sayeth the holy Ghost, So shall the Iewes at Hierusalem binde the man that oweth

'καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν.' 12 Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦ-
μεν ἡμεῖς τε καὶ οἱ ἐντόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἰερουσαλήμ. 13 [r]ἀπεκρίθη
δὲ ὁ Παῦλος,| 'Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ
'γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἰερουσαλὴμ ἑτοίμως ἔχω ὑπὲρ
'τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ[s].' 14 Μὴ πειθομένου δὲ αὐτοῦ, ἡσυχάσαμεν
εἰπόντες, ''[t]Τὸ θέλημα τοῦ Κυρίου| [u]γενέσθω.'| 15 Μετὰ δὲ τὰς ἡμέρας ταύτας
[v]ἀποσκευασάμενοι| ἀνεβαίνομεν εἰς [w]Ἰερουσαλήμ.| 16 συνῆλθον δὲ καὶ τῶν μαθητῶν
ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν, Μνάσωνί τινι Κυπρίῳ,
ἀρχαίῳ μαθητῇ.

17 Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, [x]ἀσμένως ἐδέξαντο ἡμᾶς| οἱ ἀδελφοί.
18 τῇ δὲ ἐπιούσῃ εἰσῆει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο

[r] Alex. Τότε ἀπεκρίθη ὁ Παῦλος καὶ εἶπε. [s] Alex. + Χριστοῦ. [t] Alex. Τοῦ Κυρίου τὸ θέλημα. [u] Alex. γινέσθω. [v] Alex. ἐπισκευασάμενοι.

WICLIF—1380.

thei schuln bitake in to hethen mennes hondis,
12 whiche thing whanne we herden we preieden and thei that werun of that place, that he schulde not go up to ierusalem, 13 thanne poul answerid and seide, what don ȝe wepynge ⁊ turmentynge myn herte? for I am redy not oonli to be bounden, but also to die in ierusalem, for the name of the lord ihesus, 14 and whanne we myȝten not counceil hym we werun stille and seiden, the wille of the lord be doon, 15 and aftir thes daies, we werun made redi, and wenten up to ierusalem, 16 and summe of the disciplis camen with us fro cesarie, and leden with hem a man iason of cipre an eeld disciple at whom we schulden be herborid, 17 ⁊ whanne we camen to ierusalem: britheren resceyueden us wilfulli, 18 and in the day suynge poul entrid with us to Iames: and alle the elder men werun gaderid, 19 which whanne he hadde grette: he telde bi alle thingis, what god hadde don in hethene men bi the mynysterie of him, 20 and whanne thei herden thei magnyfieden god ⁊ seiden to hym, brothere thou seest hou many thousandis ben in iewis that han bileued to god and alle ben louers of the lawe? 21 and thei herden of thee, that thou techist departynge fro moises of thilke iewis that ben bi hethen men, that seien, that thei owen not to circumcide her sones: nether owen to entre bi custum, 22 therfor what is? it bihoueth that the multitude come to gidre, for thei schulen here: that thou art come, 23 therfor do thou this thing that we seien to thee,
there ben to us foure men, that han a vow on hem, 24 take thou these men: and halowe thee with hem, honge on hem that thei schaue her hedis, and that alle men wite: that the thingis that thei herden of thee ben false, but that thou walkist and thi silf kepist the lawe, 25 but

suynge, *following*. thilke, *the same*. honge, *hang*, or, *adhere*. wite, *know*.

TYNDALE—1534.

shall delyver him into the hondes of the gentyls.
12 When we hearde this, both we and other of the same place, besought him, that he wolde not goo vp to Ierusalem. 13 Then Paul answered and sayde: what do ye wepynge and breakinge myne hert? I am redy not to be bound only, but also to dye at Ierusalem for the name of the Lorde Iesu. 14 When we coulde not turne his mynde, we ceased sayinge: the will of the Lorde be fulfilled. 15 After those dayes we made oure selfes redy, and went vp to Ierusalem. 16 There went with vs also certayne of his disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple with whom we shuld lodge.

17 And when we were come to Ierusalem, the brethren receaved vs gladly. 18 And on the morowe Paul went in with vs vnto Iames. And all the elders came to geder. 19 And when he had saluted them, he tolde by order all thinges that God had wrought amonge the gentyls by his ministracion. 20 And when they hearde it, they glorified the Lorde, and sayde vnto him: thou seist brother, how many thousande Iewes ther are which beleve, and they are all zelous over the lawe. 21 And they are informed of the, that thou teachest all the Iewes which are amonge the gentyls, to forsake Moses, and sayst that they ought not to circumcise their chyldren, nether to live after the customes. 22 What is it therfore? The multitude must nedes come togeder. For they shall heare that thou arte come. 23 Do therfore this that we saye to the.
We have .iiii. men, which have a vowe on them. 24 Them take, and purifye thy selfe with them, and do cost on them, that they maye shave their heeddes, and all shall knowe that tho thinges which they have hearde concerninge the, are nothinge: but that thou thy selfe also walkest and kepest the lawe. 25 For as

CRANMER—1539.

gerdell, and shall delyuer hym into the handes of the Gentyls.

12 When we hearde this, both we and other which were of the same place, besought him that he wolde not go vp to Ierusalem. 13 Then Paul answered, and sayde: what do ye wepynge and vexynge myne herte? I am ready, not to be bound onely, but also to dye at Ierusalem for the name of the Lorde Iesu. 14 When we coulde not turne hys mynde, we ceased, sayinge the wyll of the Lord be fulfilled. 15 After those dayes we toke vp oure burthens, and went vp to Ierusalem 16 Ther went with vs also certayne of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whom we shulde lodge. 17 And when we were come to Ierusalem, the brethren receaued vs gladly. 18 And on the morow, Paul went in with vs vnto Iames. And all the elders came together. 19 And when he had saluted them, he tolde by order all thynges, that God had wrought amonge the gentyls by his ministracyon. 20 And when they hearde it, they glorifyed the Lorde, and sayd vnto him: Thou seest brother, how many thousande Iewes ther are which beleue, and they are all ernest folowers ouer the lawe. 21 And they are informed of the, that thou teachest all the Iewes which are amonge the gentyls, to forsake Moses: and sayst, that they ought not to circumcyse their chyldren, nether to liue after the customes. 22 What is it therfore? The multitude must nedes come together. For they shall heare that thou arte come. 23 Do therfore this, that we saye to the.
We haue .iiii. men, which haue a vowe on them. 24 Them take, and purifie thy selfe with them, and do cost on them, that they maye shaue their heades: and all shall know, that those thynges which they haue hearde concernyng the, are nothinge: but that thou thy selfe also walkest and kepest the lawe. 25 But as

οἱ πρεσβύτεροι. [19] καὶ ἀσπασάμενος αὐτοὺς, ἐξηγεῖτο καθ' ἓν ἕκαστον ὧν ἐποίησεν
ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. [20] οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν
[y] Κύριον· | εἶπόν τε αὐτῷ, 'Θεωρεῖς ἀδελφὲ, πόσαι μυριάδες εἰσὶν [z] Ἰουδαίων | τῶν
'πεπιστευκότων· καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι. [21] κατηχήθησαν δὲ
'περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη [a] πάντας |
'Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθεσι περιπατεῖν. [22] τί
'οὖν ἐστι; πάντως δεῖ πλῆθος συνελθεῖν· ἀκούσονται γὰρ ὅτι ἐλήλυθας. [23] τοῦτο
'οὖν ποίησον ὅ σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ'
'ἑαυτῶν· [24] τούτους παραλαβὼν ἁγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς,
'ἵνα ξυρήσωνται τὴν κεφαλὴν, καὶ [b] γνώσονται | πάντες ὅτι ὧν κατήχηνται περὶ
'σοῦ οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν νόμον φυλάσσων. [25] περὶ δὲ τῶν

[w] Alex. Ἱεροσόλυμα. [x] Alex. ἀσμένως ἀπεδεξ. ἡμᾶς. [y] Alex. Θεὸν. [z] Alex. ἐν τοῖς Ἰουδαίοις. [a] Alex. = πάντας. [b] Rec. γνῶσι.

GENEVA — 1557.

gyrdle, and shal deliuer him into the handes of the Gentiles. [12] But when we heard this, both we and other of the same place, besoght hym that he would not go vp to Ierusalem. [13] Then Paul answered, and sayd, What do ye weping and breakyng myne heart? I am ready not to be bounde only, but also to dye at Ierusalem, for the Name of the Lord Iesus. [14] So when we could not turne his mynde, we ceased, saying, The wyl of the Lord be fulfylled.

[15] After those dayes we trussed vp our fardeles and went vp to Ierusalem. [16] There went with vs also *certayne* of the disciples of Cesarea, and broght with them one Mnason of Cyprus, an old disciple, with whom we should lodge. [17] And when we were come to Ierusalem, the brethren receaued vs gladly. [18] And the next day Paul went in with vs vnto Iames: and all the Elders were there assembled. [19] And when he had embrased them, he tolde by order all thinges, that God had wroght among the Gentiles by his ministration. [20] When they heard it, they glorified the Lord, and sayd vnto hym, Thou seyst brother, how many thousand Iewes there are which beleue, and they are all zelous of the Lawe. [21] Now they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, and sayst, That they oght not to circumcise their chyldren, nether to lyue *after* the customes. [22] What is then to be done? the multitude must nedes come together: for they shal heare that thou art come.

[23] Do therfore this that we say to thee. We haue foure men, which haue made a vowe. [24] Them take, and purifie thy self with them, and do cost on them, that they may shaue their heades: and all shal know, that those thinges, which they haue heard by relation concerning thee, are nothing: but that thou thy selfe also walkest and kepest the Lawe. [25] For as

RHEIMS — 1582.

Ievves binde in Hierusalem, and shal deliuer him into the handes of the Gentiles.

[12] Vvhich vvhen vve had heard, vve and they. that vvere of the same place, desired him that he would not goe vp to Hierusalem. [13] Then Paul ansvvered, and said, Vvhat doe you, vveeping and afflicting my hart? for I am ready not only to be bound, but to die also in Hierusalem for the name of our Lord IESVS. [14] And vvhen vve could not persuade him, we ceased, saying, The vvil of our Lord be done.

[15] And after these daies, being prepared, vve vvent vp to Hierusalem. [16] And there came also of the disciples from Cæsarêa vvith vs, bringing vvith them one Iason a Cyprian (vvith vvhom vve should lodge) an old disciple. [17] And vvhen vve vvere come to Hierusalem, the brethren receiued vs gladly. [18] And the day folovving Paul vvent in vvith vs to Iames, and al the Auncients vvere assembled. [19] Vvhom vvhen he had saluted, he told particularly vvhat God had done among the Gentiles by his ministerie. [20] But they hearing it, magnified God, and said to him: Thou seest (brother) hovv many thousands there are among the Ievves that haue beleeued: and al are zealâtours of the Lavv. [21] But they haue heard of thee that thou doest teach those Ievves that are among the Gentiles, to depart from Moyses: saying that they ought not to circumcise their children, nor vvalke according to the custome. [22] Vvhat is it then? needes must the multitude assemble: for they vvil heare that thou art come. [23] Doe this therfore vvhich vve tel thee, There are vvith vs foure men, that haue a vovve on them. [24] Taking these vnto thee, sanctifie thy self vvith them: and bestovv on them, that they may shaue their heads: and al shal knovv that the things vvhich they heard of thee, are false: but that thy self also vvalkest keeping the Lavv. [25] But

AUTHORISED — 1611.

this girdle, and shal deliuer him into the hands of the Gentiles.

[12] And when we heard these things, both wee and they of that place, besought him not to goe vp to Hierusalem. [13] Then Paul answered, What meane ye to weepe and to breake mine heart? for I am ready, not to be bound onely, but also to die at Hierusalem for the Name of the Lord Iesus. [14] And when hee would not be perswaded, we ceased, saying, The will of the Lord be done. [15] And after those daies we tooke vp our cariages, and went vp to Hierusalem. [16] There went with vs also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. [17] And when we were come to Hierusalem, the brethren receiued vs gladly.

[18] And the day following Paul went in with vs vnto Iames, and all the Elders were present. [19] And when hee had saluted them, hee declared particularly what things God had wrought among the Gentiles by his ministerie. [20] And when they heard it, they glorified the Lord, and said vnto him, Thou seest, brother, how many thousands of Iewes there are which beleeue, and they are all zealous of the Law. [21] And they are informed of thee, that thou teachest all the Iewes which are among the Gentiles, to forsake Moses, saying, that they ought not to circumcise their children, neither to walke after the customes. [22] What is it therefore? the multitude must needs come together: for they will heare that thou art come. [23] Doe therefore this that we say to thee: Wee haue foure men which haue a vow on them, [24] Them take, and purifie thy selfe with them, and be at charges with them, that they may shaue their heads: and al may know that those things wherof they were informed concerning thee, are nothing, but that thou thy selfe also walkest orderly, and keepest the Law. [25] As touching the Gentiles which

‘ πεπιστευκότων ἐθνῶν ἡμεῖς ἐπεστείλαμεν, κρίναντες [c] μηδὲν τοιοῦτον τηρεῖν
‘ αὐτοὺς, εἰ μὴ| φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ τὸ αἷμα καὶ πνικτὸν
‘ καὶ πορνείαν.’ [26] Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ
σὺν αὐτοῖς ἁγνισθεὶς εἰσήει εἰς τὸ ἱερὸν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν
τοῦ ἁγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἑνὸς ἑκάστου αὐτῶν ἡ προσφορά. [27] Ὡς
δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι
αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον [d] τὰς χεῖρας ἐπ᾽ αὐτὸν,|
[28] κράζοντες, ‘ Ἄνδρες Ἰσραηλῖται, βοηθεῖτε. οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ
‘ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας [e] πανταχοῦ| διδάσκων· ἔτι τε
‘ καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερὸν, καὶ κεκοίνωκε τὸν ἅγιον τόπον τοῦτον.’
[29] Ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν

[c] Alex. = μηδὲν τοιοῦτον τηρεῖν αὐτοὺς εἰ μή. [d] Alex. ἐπ᾽ αὐτὸν τὰς χεῖρας.

WICLIF—1380.

of these that bileuden of hethen men, we writen demyng that thei absteine hem fro thing offrid to idols and fro blood, and also fro stranglid thing and fro fornycacioun, [26] thanne poul took the men, and in the day suynge he was purified with hem: and entrid in to the temple, and schewid the fillynge of dayes of purifiynge: til the offrynge was offrid for eche of hem,

[27] and whanne seuene daies werun endid, the iewis that werun of asie, whanne thei saien hym in the temple, stiriden alle the puple ȝ leiden hoondis on him [28] ȝ crieden, men of israel helpe ȝe us, this is the man that aȝens the puple ȝ the lawe and this place: techith eueri where alle men, more ouer, and hath ledde hethen men in to the temple: and hath defoulid this holi place, [29] for thei seien trofymus of effesie in the citee with hym, whom thei gessiden that poul hadde brouȝt in to the temple, [30] and alle the citee was moued: ȝ a rennynge to gidre of the puple was made, ȝ thei token poul and drowen hym out of the temple: and anoon the ȝatis werun closid,

[31] and whanne thei souȝten to sle hym it was teeld to the tribune of the cumpany of knyȝtis that al ierusalem is confoundid, [32] whiche anoon took knyȝtis and centuriens: and ranne to hem, and whanne thei hadden seen the tribune and the knyȝtis, thei ceseden to smyte poul, [33] Thanne the tribune cam and cauȝte hym, and comaundid that he were bounden with twey chaynes, and axid who he was and what he hadde don, [34] but other crieden other thing among the puple, and whanne he myȝt knowe no certeyn thing for the noise, he comaundid hym to be ledde in to the castels [35] and whanne poul cam to the grees, it bifille that he was borun of knyȝtis for strengthe of the puple, [36] for

demyng, *judging*. suynge, *following*. knyȝtis, *soldiers*. grees, *degrees, steps*.

TYNDALE—1534.

touchinge the gentyls which beleve, we have written and concluded, that they observe no soche thinges: but that they kepe them selves from thinges offred to ydoles, from bloud, from strangled and from fornicacion. [26] Then the nexte daye Paul toke the men and purified him selfe with them, and entred into the temple, declaringe that he observed the dayes of the purificacion, vntyll that an offeringe shuld be offred for every one of them.

[27] And as the seven dayes shuld have bene ended, the Iewes which were of Asia when they sawe him in the temple, they moved all the people, and layde hondes on him [28] cryinge: men of Israel helpe. This is the man that teacheth all men every where agaynst the people, and the lawe, and this place. Moreover also he hath brought Grekes into the temple, and hath polluted this holy place. [29] For they sawe one Trophimus an Ephesian with him in the cyte. Him they supposed Paul had brought into the temple. [30] And all the cyte was moved, and the people swarmed to geder. And they toke Paul and drue him out of the temple, and forthwith the dores were shut to.

[31] As they went about to kyll him, tydinges came vnto the hye captayne of the soudiers, that all Ierusalem was moved. [32] Which immediatly toke soudiers and vndercaptaynes, and ranne doune vnto them. When they sawe the vpper captayne and the soudiers, they lefte smytinge of Paul. [33] Then the captayne came neare and toke him, and commaunded him to be bounde with two chaynes, and demaunded what he was, and what he had done. [34] And one cryed this, another that amonge the people. And when he coulde not knowe the certayntie for the rage, he commaunded him to be caryed into the castle. [35] And when he came vnto a grece, it fortuned that he was borne of the soudiers of the violence of the people. [36] For the multitude of the people

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touchyng the gentyls which beleue we haue written and concluded, that they obserue no soche thing: saue onely that they kepe them selues from thynges offred to ydoles, and from bloud, and from strangled, and from fornicacion. [26] Then the nexte daye Paul toke the men, and purified him selfe with them and entred into the temple, declarynge that he obserued the dayes of the purificacion, vntyll that an offerynge shuld be offered for euery one of them.

[27] And whan the seuen dayes were now all most ended, the Iewes which were of Asia (when they sawe him in the temple) moued all the people, and layde handes on him, [28] cryinge: men of Israel, helpe. This is the man, that teacheth all men euery where agaynst the people and the lawe, and this place. He hath also brought Grekes into the temple, and hath polluted thys holy place. [29] For they had sene with him one in the citie. Trophinus an Ephesian, whom thei supposed that Paul had brought into the temple. [30] And all the cytie was moued, and the people swarmed together. And they toke Paul, and drue him out of the temple, and forth with, the dores were shut.

[31] As they went about to kyll him, tidinges came vnto the hye captayne of the soudyers, that all Ierusalem was moued. [32] Which immediatly toke soudiers and vndercaptaynes, and ranne downe vnto them. When they sawe the vpper captayne and the soudiers: they lefte smytinge of Paul. [33] Then the captayne cam neare and toke him, and commaunded him to be bounde with two chaynes, and demaunded what he was, and what he had done. [34] And some cryed one thinge, some another amonge the people. And when he coulde not knowe the certayntie for the rage, he commaunded him to be caryed into the castle. [35] And when he cam vnto a stayre, it fortuned that he was borne of the soudiers for the vyolence of the people. [36] For the multitude of the

ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος. [30] ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου, εἵλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως ἐκλείσθησαν αἱ θύραι. [31] ζητούντων δὲ αὐτὸν ἀποκτεῖναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης, ὅτι ὅλη συγκέχυται Ἰερουσαλήμ· [32] ὃς ἐξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχους, κατέδραμεν ἐπ' αὐτούς. οἱ δὲ ἰδόντες τὸν χιλίαρχον καὶ τοὺς στρατιώτας, ἐπαύσαντο τύπτοντες τὸν Παῦλον. [33] *f* τότε ἐγγίσας| ὁ χιλίαρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι ἁλύσεσι δυσί· καὶ ἐπυνθάνετο τίς ἂν εἴη, καὶ τί ἐστι πεποιηκώς. [34] ἄλλοι δὲ ἄλλο τι [g] ἐβόων| ἐν τῷ ὄχλῳ· μὴ δυνάμενος δὲ γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. [35] ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμούς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου. [36] ἠκολούθει γὰρ τὸ

[e] Alex. πανταχῆ. [f] Const. ἐγγίσας δὲ. [g] Alex. ἐπεφώνουν.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
touching the Gentiles which beleue, we haue written, and concluded, that they obserue no suche thinges, but that they kepe them selues from things offred to idoles, and from bloud, and from strangled, and from fornication. [26] Then Paul toke the men, and the next day was purified with them, and entred into the temple, declaring that he obserued the dayes of the purification, vntil that an offering should be offered for euery one of them. [27] And when the seuen dayes were almoste ended, the Iewes which were of Asia (when they sawe him in the temple) moued all the people, and layd handes on him,	concerning them that beleeue of the Gentils, vve haue vvritten, decreeing that they should refraine them selues from the immolated to Idols, and bloud, and suffocated, and fornication. [26] Then Paul taking the men vnto him, the next day being purified vvith them entred into the temple, shevving the accomplishment of the daies of the purification, vntil an oblation vvas offered for euery one of them. [27] But vvhiles the seuen daies vvere a finishing, those Ievves that vvere of Asia, vvhen they had seen him in the temple, stirred vp al the people, and laid handes vpon him,	beleeue, wee haue written and concluded, that they obserue no such thing, saue onely that they keepe themselues from things offered to idoles, and from blood, and from strangled, and from fornication. [26] Then Paul tooke the men, and the next day purifying himselfe with them, entred into the Temple, to signifie the accomplishment of the dayes of purification, vntill that an offering should be offered for euery one of them: [27] And when the seuen dayes were almost ended, the Iewes which were of Asia, when they saw him in the Temple, stirred vp all the people, and layde hands on him,
[28] Crying, Men of Israel, helpe: this is the man that teacheth all men euery where, against the people, and the Lawe, and this place: moreouer, he hath broght Grekes into the temple, and hath polluted this holy place. [29] For they had sene before one Trophimus an Ephesian with him in the citie, whom they supposed Paul had broght into the temple. [30] Then all the citie was moued, and the people swarmed together: and they toke Paul, and drewe hym out of the temple: and forthwith the dores were shut. [31] As they went about to kyl him, tydinges came vnto the hye Capitayne of the souldiers, that all Ierusalem was on an vprore. [32] Which immediatly toke souldiers and vnder Captaynes, and ran doune vnto them: and when they saw the hie Captayne and the souldiers, they left beating of Paul.	[28] crying, Ye men of Israël, help: this is the man that against the people and the Lavv and this place teaching al men euery vvhere, hath also moreouer brought in Gentiles into the temple, and hath violated this holy place. [29] (For they had seen Tróphimus the Ephesian in the citie vvith him, vvhom they supposed that Paul had brought into the temple.) [30] And the vvhole citie vvas in an vproare: and there vvas made a concourse of the people. And apprehending Paul, they drevve him forth of the temple: and immediatly the doores vvere shut. [31] And as they sought to kil him, it vvas told the Tribune of the band, That al Hierusalem is in a confusion. [32] Vvho forthvvith taking vnto him souldiars and Centurions, ranne dovvne to them. Who, vvhen they had seen the Tribune and the souldıars, ceased to strike Paul.	[28] crying out, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Law, and this place: and farther brought Greeks also into the Temple, and hath polluted this Holy place. [29] (For they had seene before with him in the citie, Trophimus an Ephesian, whom they supposed that Paul had brought into the Temple.) [30] And all the city was moued, and the people ran together: and they tooke Paul, and drew him out of the Temple: and forthwith the doores were shut. [31] And as they went about to kil him, tidings came vnto the chiefe Captaine of the band, that all Hierusalem was in an vprore. [32] Who immediatly tooke souldiers, and Centurions, and ran downe vnto them: and when they saw the chiefe Captaine and the souldiers, they left beating of Paul.
[33] Then the Captayne came neare and toke him, and commanded him to be bounde with two chaines: and demanded who he was, and what he had done. [34] And one cryed this, another that, among the people: so when he could not knowe the certaintie for the rage, he commanded hym to be caried into the castle. [35] And when he came vnto the greces, he was borne of the souldiers, for the violence of the people. [36] For the multitude of the	[33] Then the Tribune comming neere apprehended him, and commaunded him to be bound vvith tvvo chaines: and he demaunded vvho he vvas, and vvhat he had done. [34] And some cried one thing, some an other, in the multitude. And vvhereas he could not knovv the certaintie for the tumult, he commaunded him to be led into the castel. [35] And vvhen he vvas come to the staires, it chaunced that he vvas caried of the souldiars because of the violence of the people. [36] For	[33] Then the chiefe captaine came neere, and tooke him, and commanded him to be bound with two chaines, and demanded who he was, and what he had done. [34] And some cried one thing, some another, among the multitude: and when he could not know the certaintie for the tumult, he commanded him to be caried into the castle. [35] And when he came vpon the staires, so it was that he was borne of the souldiers, for the violence of the people. [36] For the multitude of the people

πλῆθος τοῦ λαοῦ [h] κράζον,| ‘Αῖρε αὐτόν.’ [37] Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμ-
βολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ, ‘Εἰ ἔξεστί μοι εἰπεῖν [i] τι| πρός σε;’ ‘Ο δὲ
ἔφη, ‘Ἑλληνιστὶ γινώσκεις; [38] οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν
‘ ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας
‘ τῶν σικαρίων;’ [39] Εἶπε δὲ ὁ Παῦλος, ‘Ἐγὼ ἄνθρωπος μέν εἰμι Ἰουδαῖος Ταρσεὺς,
‘ τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι λαλῆσαι
‘ πρὸς τὸν λαόν.’ [40] Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἑστὼς ἐπὶ τῶν ἀναβαθμῶν
κατέσεισε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς γενομένης, προσεφώνησε τῇ Ἑβραΐδι
διαλέκτῳ λέγων, XXII. ‘ ‘Ἄνδρες, ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς
‘ πρὸς ὑμᾶς [k] νυνὶ| ἀπολογίας.’ [2] Ἀκούσαντες δὲ ὅτι τῇ Ἑβραΐδι διαλέκτῳ προσ-
εφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν. καὶ φησιν, [3] ‘ Ἐγὼ [l] μέν| εἰμι ἀνὴρ Ἰου-

[h] Alex. κράζοντες. [i] Alex. = τι. [k] Rec. νῦν.

WICLIF—1380.

the multitude of puple sued hym: and cried take hym awey/

37 ȝ whanne poul biganne to be led in to the castels: he seide to the tribune/ where it is leful to me to speke ony thing to thee: and he seide? canst thou greek? 38 where thou art not the egipcian, whiche bifor thes dayes mouedist a noyse: and leddist out in to desert foure thousand of men mensleers? 39 ȝ poul seide to hym/ for I am a iew of tharse of cilicie a citeseyn which cite is not vnknowen/ ȝ I preie thee: suffre me to speke to the puple/ 40 and whanne he suffrid poul stode in the grees/ ȝ bekenyd with the hond to the puple/ and whanne a greet silence was made he spake in ebrew tunge and seide/

22. BRITHEREN and fadris: here ȝe what resoun I ȝilde now to ȝou/ 2 and whanne summe herden, that in ebrew tunge he spake to hem: thei ȝauen the more scilence/ and he seide/ 3 I am a man a iew borun at tharse of cilicie nurischid/ ȝ in this citee bisidis the feet of gamaliel tauȝte bi the truthe of fadris lawe a louyer of the lawe: as also ȝe alle ben to day/ 4 and I pursued this wey til to the deeth: byndynge and bitakynge in to holdis men and wymmen/ 5 as the prince of preestis ȝildith witnessynge to me/ and alle the greetist of birthe/ of whom also I took pistlis to britheren: and wente to damask/ to bringe fro thennes men bounden in to ierusalem: that thei schulden be peyned/

6 and it was don while I ȝede ȝ neiȝede to damask: at mydday sudeynli fro heuene a grete plente of liȝt schoon aboute me/ 7 and I fil doun to the erthe and herde a vois fro heuene seiynge to me/ saul saul what pursuest thou me? it is hard to thee to kyke aȝens the pricke/ 8 and I answerid/ who art thou lord? and he seide to me/ I am ihesus of nazareth:

sued, *followed.* louyer, *lover.* grees, *degrees, steps.* ȝede, *went.* ȝilde, *yield.* neiȝede, *drew near.*

TYNDALE—1534.

folowed after cryinge: awaye with him.

37 And as Paul shuld have bene caryed into the castle/ he sayde vnto the hye Captayne: maye I speake vnto the? Which sayde: canst thou speake Greke? 38 Arte not thou that Egypcian which before these dayes made an vproure and ledde out into the wildernes .iiii. thousande men that were mortherers? 39 But Paul sayde: I am a man which am a Iewe of Tharsus a cite in Cicill a Citesyn of no vyle cite/ I beseche the soffre me to speake vnto the people. 40 When he had geven him licence/ Paul stode on the steppes and beckned with the honde vnto the people/ and ther was made a greate silence. And he spake vnto them in the Ebrue tonge sayinge:

22. YE men/ brethren and fathers/ heare myne answere which I make vnto you. 2 When they hearde that he spake in the Ebrue tonge to them/ they kept the moore silence. And he sayde: 3 I am verely aman which am a Iewe/ borne in Tharsus/ a cite in Cicill: neverthelesse yet brought vp in this cite/ at the fete of Gamaliel and informed diligently in the lawe of the fathers/ and was fervent mynded to Godwarde/ as ye all are this same daye/ 4 and I persecuted this waye vnto the deeth byndynge and delyveringe into preson bothe men and wemen/ 5 as the chefe prest doth beare me witnes/ and all the elders: of whom also I receaved letters vnto the brethren/ and went to Damasco to bringe them which were there/ bounde vnto Ierusalem for to be punysshed.

6 And it fortuned/ as I made my iorney and was come nye vnto Damasco aboute none/ that sodenly ther shone from heaven a greate lyght rounde aboute me/ 7 and I fell vnto the erth/ and hearde a voyce sayinge vnto me: Saul/ Saul/ why persecutest thou me? 8 And I answered: what arte thou Lorde? And he sayd vnto

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people folowed after, cryinge: awaye with him.

37 And whan Paul beganne to be caried into the castle, he sayde vnto the hye Captayne: maye I speake vnto the? Which sayde: Canst thou speake Greke? 38 Art not thou that Egypcian, which before these dayes madest an vproure, and leddest out into the wyldernes .iiii. thousande men that were mortherers? 39 But Paul sayde: I am a man which am a Iewe of Tharsus a citie in Cicill, a Citesin of no vyle cytie, I beseche the soffre me to speake vnto the people. 40 And when he had geuen him lycence, Paul stode on the steppes. and beckened with the hande vnto the people: and whan ther was made a great sylence he spake vnto them in the hebrue tonge sayinge.

22. MEN, brethren and fathers, heare ye myne answere which I make now vnto you. 2 When they hearde that he spake in the Ebrue tonge to them, they kept the more sylence. And he sayeth, 3 I am verely a man which am a Iewe borne in Tharsus, a cytie in Cycyll: neverthelesse yet brought vp in this cytie, at the fete of Gamaliel, and informed diligently in the lawe of the fathers, and was feruent mynded to God warde, as ye all are this same daye, and 4 I persecuted this waye vnto the deeth byndynge and delyueryng into preson both men and wemen, 5 as the chefe prest doth beare me wytnes, and all the estate of the elders: of whom also I receaued letters vnto the brethren, and went to Damasco to brynge them (which were there bounde) vnto Ierusalem for to be punysshed.

6 And it fortuned (that as I made my iorney and was come nye vnto Damasco aboute none) sodenly ther shone from heauen a great lyght rounde aboute me, 7 and I fell vnto the erth, and heard a voyce saying vnto me: Saul, Saul, why persecutest thou me? 8 And I answered: what art thou Lorde? And he sayde vnto

‘ δαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει
‘ ταύτῃ παρὰ τοὺς πόδας Γαμαλιὴλ, πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῴου
‘ νόμου, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον· [4] ὃς
‘ ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδοὺς εἰς φυλακὰς
‘ ἄνδρας τε καὶ γυναῖκας, [5] ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ πρεσ-
‘ βυτέριον· παρ᾽ ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς, εἰς Δαμασκὸν
‘ ἐπορευόμην, ἄξων καὶ τοὺς ἐκεῖσε ὄντας, δεδεμένους εἰς Ἰερουσαλὴμ, ἵνα τιμω-
‘ ρηθῶσιν. [6] ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν
‘ ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς ἱκανὸν περὶ ἐμέ· [7 m] ἔπεσόν|τε εἰς
‘ τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι, Σαοὺλ, Σαοὺλ, τί με διώκεις;
‘ [8] Ἐγὼ δὲ ἀπεκρίθην, Τίς εἶ κύριε; Εἶπέ τε πρός με, Ἐγώ εἰμι Ἰησοῦς ὁ

[l] Alex. = μέν. [m] Alex. ἔπεσα.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
people folowed after crying, Away with him. 37 And as Paul shulde haue bene caried into the castle, he sayd vnto the hye Captayne, May I speake vnto thee? Which sayd, Canst thou speake Greke? 38 Art not thou that Egyptian, which before these dayes made an vprore, and led out into the wyldernes foure thousande men that were mortherers? 39 Then Paul sayd, I am a man which am a Iewe, and citisen of Tarsus, a famous citie in Cilicia, and I beseche thee suffre me to speake vnto the people. 40 And when he had geuen him licence, Paul stode on the steppes, and beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrue tongue, saying,	the multitude of the people folovved, crying, Avvay vvith him. 37 And vvhen Paul began to be brought into the castel, he saith to the Tribune, Is it lavvful for me to speake some thing to thee? Vvho said, Canst thou speake Greeke? 38 Art not thou the Ægyptian that before these daies did raise a tumult, and didst lead forth into the desert foure thousand men that vvere murderers? 39 And Paul said to him, I am a man truely a Ievve of Tarsus, a citizen not of an obscure citie of Cilicia. And I desire thee, permit me to speake to the people. 40 And vvhen he had permitted him, Paul standing on the staiers, beckened with his hand to the people. and great silence being made, he spake vnto them in the Hebrevv tongue, saying.	folowed after, crying, Away with him. 37 And as Paul was to be led into the castle, he said vnto the chiefe Captaine, May I speake vnto thee? Who said, Canst thou speake Greeke? 38 Art not thou that Egyptian which before these daies madest an vprore, and leddest out into the wildernesse foure thousand men that were murtherers? 39 But Paul said, I am a man which am a Iew of Tarsus, a city in Cilicia, a citizen of no meane city: and I beseech thee suffer me to speak vnto the people. 40 And when hee had giuen him licence, Paul stood on the staires, and beckened with the hand vnto the people: and when there was made a great silence, he spake vnto them in the Hebrew tongue, saying.
22. YE men, brethren and fathers, heare my defence which I now make vnto you. 2 (When they heard that he spake in the Hebrue tonge to them, they kept the more silence, and he sayd) 3 I am verely a man which am a Iewe, borne in Tarsus, a citie in Cilicia: neuerthelesse, yet broght vp in this citie, at the fete of Gamaliel, and instructed according to the perfect maner of the Lawe of the fathers, and was feruent mynded to Godwarde, as ye all are this same day. 4 And I persecuted this way vnto the death, byndyng and deliueryng into prison bothe men and women. 5 As the chiefe Priest doth beare me wytnes, and all the state of the Elders: of whome also I receaued letters vnto the brethren, and went to Damascus to bryng them which were there bounde vnto Ierusalem, for to be punisshed. 6 And so it was, as I made my iorney and was come nye vnto Damascus about noone, that sodenly ther shone from heauen a great lyght rounde about me, 7 So I fel vnto the earth and heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me? 8 Then I answered, Who art thou Lord?	22. MEN brethren and fathers, heare vvhat account I doe render novv vnto you. 2 (And vvhen they had heard that he spake to them in the Hebrevv tongue, they did the more keepe silence. 3 And he saith,) I am a man a Ievve, borne at Tarsus in Cilicia, but brought vp in this citie, at the feete of Gamaliel instructed according to the veritie of the lavv of the fathers, an emulátour of the Lavv as also al you are this day: 4 vvho persecuted this vvay vnto death, binding and deliuering into custodies men and vvomen, 5 as the high Priest doth giue me testimonie, and al the auncients. of vvhom receiuing letters also to the brethren, I vvent to Damascus, that I might bring them thence bound to Hierusalem, to be punished. 6 And it came to passe as I vvas going, and dravving nigh to Damascus at midday, sodenly from heauen there shone round about me much light: 7 and falling on the ground, I heard a voice saying to me, Saul, Saul, vvhy persecutest thou me? 8 And I answvered, Vvho art thou Lord? And he	22. MEN, brethren, and fathers heare ye my defence which I make now vnto you. 2 (And when they heard that hee spake in the Hebrew tongue to them, they kept the more silence: and he saith,) 3 I am verily a man which am a Iew borne in Tarsus *a citie* in Cilicia, yet brought vp in this citie at the feete of Gamaliel, and taught according to the perfect maner of the law of the fathers, and was zealous towards God, as yee all are this day. 4 And I persecuted this way vnto the death, binding and deliuering into prisons both men and women, 5 As also the high Priest doth beare me witnesse, and all the estate of the elders: from whom also I receiued letters vnto the brethren, and went to Damascus, to bring them which were there, bound vnto Ierusalem, for to be punished. 6 And it came to passe, that as I made my iourney, and was come nigh vnto Damascus about noone, suddenly there shone from heauen a great light round about me. 7 And I fell vnto the ground, and heard a voyce saying vnto mee, Saul, Saul, why persecutest thou me? 8 And I answered, who art thou, Lord? And he said vnto

'Ναζωραῖος ὃν σὺ διώκεις. 9 Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο, [n] καὶ
'ἔμφοβοι ἐγένοντο· | τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. 10 εἶπον δὲ,
'Τί ποιήσω κύριε; Ὁ δὲ Κύριος εἶπε πρός με, Ἀναστὰς πορεύου εἰς Δαμασκόν·
'κἀκεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι. 11 Ὡς δὲ οὐκ
'ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν συνόντων
'μοι, ἦλθον εἰς Δαμασκόν. 12 Ἀνανίας δέ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον,
'μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, 13 ἐλθὼν πρός με καὶ
'ἐπιστὰς εἶπέ μοι, Σαοὺλ ἀδελφὲ, ἀνάβλεψον. Κἀγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα
'εἰς αὐτόν. 14 ὁ δὲ εἶπεν, Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γνῶναι
'τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος
'αὐτοῦ· 15 ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους, ὧν ἑώρακας καὶ ἤκουσας.

[n] Alex. = καὶ ἔμφοβοι ἐγένοντο.

WICLIF—1380.

whom thou pursuest, 9 and thei that werun with me: siȝen but the liȝt, but thei herden not the vois of him that spake with me, 10 and I seide, lord what schal I do? and the lord seide to me, rise thou and go to damask and there it schal be seid to thee of alle thingis, whiche it bihoueth thee to do, 11 and whanne I say not for the clerete of that liȝt I was ledde bi the hond of felowis and I cam to damask,

12 and a man anany that bi the lawe hadde witnessynge of alle iewis dwellynge in damask: 13 cam to me and stood nyȝ and seide to me, saul brother bihold, and in the same oure I biheeld in to hym, 14 and he seide, god of oure fadris hath bifor ordeyned thee: that thou schuldist knowe the wille of hym, and schuldist se the riȝtful man: and here the vois of his mouth, 15 for thou schalt be his witnesse to alle men of tho thingis: that thou hast seyn and herd, 16 and now what dwellist thou? rise up and be baptisid and waische awey thi synnes bi the name of hym clepid to help,

17 and it was don to me as I turned aȝen in to ierusalem and preied in the temple: that I was made in rauyschynge of soule, 8 and I siȝ hym seiynge to me, hiȝ thou and go out fast of ierusalem for thei schuln not resceyue thy witnessynge of me, 19 and I seide, lord thei witen that I was closynge to gidre in to prisoun and betynge bi synagogis hem that bileueden in to thee, 20 and whanne the blood of steuene thi witnesse was schedde out I stood nyȝ & consentid and kepte the clothis of men that slowen hym, 21 and he seide to me, go thou for I schal sende thee fer to naciouns,

22 and thei herden hym til this word and thei reiseden her vois and seiden, take

siȝen, *saw.* say, *saw.* clepid, *called.*
rauyschynge, *ravishing.* hiȝ, *hasten.*
witen, *know.*

TYNDALE—1534.

me: I am Iesus of Nazareth, whom thou persecutest. 9 And they that were with me, sawe verely alyght and were a frayde: but they hearde not the voyce of him that spake with me. 10 And I sayde: what shall I do Lorde? And the Lorde sayde vnto me: Aryse and goo into Damasco and there it shalbe tolde the of all thinges which are apoynted for the to do. 11 And when I sawe nothynge for the brightnes of that light, I was ledde by the honde of them that were with me, and came into Damasco.

12 And one Ananias a perfect man, and as pertayninge to the lawe, havinge good reporte of all the Iewes which there dwelt, 13 came vnto me, and stode and sayd vnto me: Brother Saul, loke vp. And that same houre I receaved my sight and sawe him. 14 And he sayde, the God of oure fathers hath ordeyned the before, that thou shuldest knowe his will, and shuldest se that which is rightfull, and shuldest heare the voyce of his mouth: 15 for thou shalt be his witnes vnto all men of tho thinges which thou hast sene and hearde. 16 And now: why tariest thou? Aryse and be baptised, and wesshe awaye thy synnes, in callinge on the name of the Lorde.

17 And it fortuned, when I was come agayne to Ierusalem and prayde in the temple, that I was in a traunce, 18 and sawe him sayinge vnto me. Make haste, and get the quickly out of Ierusalem: for they will not receave thy witnes that thou bearest of me. 19 And I sayde: Lorde they knowe that I presoned, and bet in every synagoge them that beleved on the. 20 And when the bloud of thy witnes Steven was sheed, I also stode by, and consented vnto his deeth, and kept the rayment of them that slewe him. 21 And he sayde vnto me: departe, for I will sende the a farre hence vnto the Gentyls.

22 They gave him audience vnto this worde, and then lifte vp their voyces and

CRANMER—1539.

me: I am Iesus of Nazareth, whom thou persecutest. 9 And they that were wyth me: sawe verely a lyghte and were afrayde: but they hearde not the voyce of him that spake with me. 10 And I sayde: what shall I do Lorde? And the Lord sayd vnto me: Aryse and go into Damasco, and there it shalbe tolde the of all thinges, which are apoynted for the to do. 11 And when I sawe nothyng for the bryghtnes of that lyght, I was led by the hande of them that were wyth me, and came into Damasco.

12 And one Ananias a perfect man, (and as pertaynynge to the lawe hauynge good reporte of all the Iewes whych there dwelt) 13 cam vnto me, and stode, and sayde vnto me: Brother Saul, receaue thy sight, And the same houre I receaued my syght, and sawe him. 14 And he sayd: the God of oure fathers hath ordeyned the before, that thou shuldest knowe his will, and shuldest heare the voyce of hys mouth: 15 for thou shalt be hys wytnes vnto all men of those thynges, which thou hast sene and heard. 16 And now: why tariest thou? Arise, and be baptised, and wasshe awaye thy synnes in callynge on the name of the Lorde. 17 And it fortuned, that when I was come agayne to Ierusalem and prayde in the temple, I was in a traunce, 18 and sawe him sayinge vnto me: Make haste, and get the quyckly out of Ierusalem: for they wyll not receaue thy wytnes that thou bearest of me.

19 And I sayde: Lord, they knowe, that I presoned and bet in euery synagoge them that beleued on the. 20 And when the bloud of thy wytnes Steuen was shed, I also stode by, and consented vnto his death, and kept the rayment of them that slewe him. 21 And he sayd vnto me departe, for I will sende the afarre hence vnto the Gentyls.

22 They gaue hym audience vnto thys worde, and then lyfte vp their voyces and

'[16] καὶ νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπι-
'καλεσάμενος τὸ ὄνομα [o] αὐτοῦ.| [17] Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἰερου-
'σαλὴμ, καὶ προσευχομένου μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει, [18] καὶ ἰδεῖν
'αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἰερουσαλήμ· διότι οὐ
'παραδέξονταί σου τὴν μαρτυρίαν περὶ ἐμοῦ. [19] Κἀγὼ εἶπον, Κύριε αὐτοὶ
'ἐπίστανται, ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς
'πιστεύοντας ἐπὶ σέ· [20] καὶ ὅτε [p] ἐξεχείτο| τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου,
'καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν [q], καὶ φυλάσσων τὰ ἱμάτια τῶν
'ἀναιρούντων αὐτόν. [21] Καὶ εἶπε πρός με, Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν
'ἐξαποστελῶ σε.'

[22] Ἤκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν

[p] Alex. ἐξεχύνετο. [q] Rec. + τῇ ἀναιρέσει αὐτοῦ.

GENEVA—1557.

And he sayd to me, I am Iesus of Nazaret, whome thou persecutest.

[9] Moreouer they that were with me, sawe verely a light and were afrayde: but they heard not the voyce of him that spake with me. [10] And I sayd, What shal I do Lord? And the Lord sayd vnto me, Aryse, and go into Damascus: and there it shalbe tolde thee of all thinges, which are appointed for thee to do. [11] So when I could not see for the bryghtnes of that lyght, I was led by the hande of them that were with me, and came into Damascus. [12] And one Ananias a godly man as pertayning to the Lawe, hauing good reporte of all the Iewes which dwelt there, [13] Came vnto me, and stode, and sayd vnto me, Brother Saul, receaue thy sight: and that same houre I loked vpon him.

[14] And he sayd, The God of our fathers hath ordeyned thee, that thou shuldest knowe his wil, and shuldest se that Iuste one, and shuldest heare the voyce of his mouth. [15] For thou shalt be hys wytnes vnto all men *of those thinges*, which thou hast sene and heard. [16] Now therfore why tariest thou? Arise and be baptized, and wassh away thy synnes, in callyng on the Name of the Lord. [17] And so when I was come agayne to Ierusalem, and prayed in the temple, I was in a traunce, [18] And sawe him saying vnto me, Make haste, and get thee quyckly out of Ierusalem: for they wyl not receaue thy wytnes that thou bearest of me.

[19] Then I sayd, Lord they know that I prisoned, and bet in euery Synagoge, them that beleued on thee. [20] And when the bloud of thy wytnes Steuen was shed, I also stode by, and consented vnto his death, and kept the clothes of them that slewe him. [21] Then he sayd vnto me, Departe, for I wil send thee a farre hence, vnto the Gentils.

[22] And they gaue hym audience vnto this worde, *but* then they lift vp their

RHEIMS—1582.

said to me, I am IESVS of Nazareth, vvhom thou persecutest. [10] And they that vvere vvith me, savv the light in deede, but the voice they heard not of him that spake vvith me. [11] And I said, Vvhat shal I doe Lord? And our Lord said to me, Arise and goe to Damascus: and there it shal be told thee of al things that thou must doe.

[12] And vvhereas I did not see for the brightnesse of that light, being led of my companions by the hand, I came to Damascus. [13] And one Ananias, a man according to the Lavv hauing testimonie of al the Ievves inhabitants, [14] comming to me, and standing by me, said to me, Brother Saul, looke vp. And I the self same houre looked vp on him. [15] But he said, The God of our fathers hath prëordained thee, that thou shouldest knovv his vvil, and see the Iust one, and heare a voice from his mouth: [16] because thou shalt be his vvitnes to al men, of those things vvhich thou hast seen and heard.

[17] And novv vvhat tariest thou? Rise vp, and be baptized, and vvash avvay thy sinnes inuocating his name. [18] And it befel me returning into Hierusalem, and praying in the temple, that I vvas in a traunce, [19] and savv him saying vnto me, Make hast, and depart quickely out of Hierusalem: because they vvil not receaue thy testimonie of me. [20] And I said, Lord, they knovv that I did cast into prison and beate in euery synagogue them that beleeued in thee. [21] And vvhen the bloud of Steuen thy vvitnes vvas shed, I stoode by and consented, and kept the garments of them that killed him. [22] And he said to me, Goe, for into the Gentiles a farre vvil I send thee.

[23] And they heard him vntil this vvord, and they lifted vp their voice, saying,

AUTHORISED—1611.

me, I am Iesus of Nazareth whom thou persecutest. [9] And they that were with me saw indeede the light, and were afraid; but they heard not the voice of him that spake to me. [10] And I saide, What shall I doe, Lord? And the Lord sayd vnto me, Arise, and goe into Damascus, and there it shall be tolde thee of all things which are appointed for thee to doe. [11] And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

[12] And one Ananias, a deuout man according to the law, hauing a good report of al the Iewes which dwelt *there*, [13] Came vnto me, and stood, and said vnto me, Brother Saul, receiue thy sight. And the same houre I looked vp vpon him. [14] And he sayd, The God of our fathers hath chosen thee, that thou shouldest know his wil, and see that Iust one, and shouldest heare the voyce of his mouth. [15] For thou shalt be his witnes vnto al men, of what thou hast seene and heard. [16] And now, why tariest thou? Arise, and bee baptized, and wash away thy sinnes, calling on the name of the Lord.

[17] And it came to passe, that when I was come againe to Hierusalem, euen while I prayed in the temple, I was in a trance, [18] And saw him saying vnto mee, Make haste, and get thee quickly out of Hierusalem: for they will not receiue thy testimony concerning me. [19] And I said, Lord, they know that I imprisoned, and beat in euery synagogue them that beleeued on thee. [20] And when the blood of thy martyr Steuen was shed, I also was standing by, and consenting vnto his death, and kept the raiment of them that slew him. [21] And he said vnto me, Depart: for I will send thee farre hence, vnto the Gentiles.

[22] And they gaue him audience vnto this word, and then lift vp their voices, and

λέγοντες, ‘Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ [r] καθῆκεν| αὐτὸν ζῆν.’ [23] Κραυγαζόντων δὲ αὐτῶν, καὶ ῥιπτούντων τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων εἰς τὸν ἀέρα, [24] ἐκέλευσεν αὐτὸν ὁ χιλίαρχος [s] εἰσάγεσθαι| εἰς τὴν παρεμβολήν, εἰπὼν μάστιξιν ἀνετάζεσθαι αὐτὸν, ἵνα ἐπιγνῷ δι’ ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ. [25] ὡς δὲ [t] προέτειναν| αὐτὸν τοῖς ἱμᾶσιν, εἶπε πρὸς τὸν ἑστῶτα ἑκατόνταρχον ὁ Παῦλος, ‘Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν;’ [26] Ἀκούσας δὲ ὁ ἑκατόνταρχος, προσελθὼν [u] ἀπήγγειλε τῷ χιλιάρχῳ| λέγων, ‘[v] Τί μέλλεις ‘ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι.’ [27] Προσελθὼν δὲ ὁ χιλίαρχος εἶπεν αὐτῷ. ‘Λέγε μοι, [w] σὺ Ῥωμαῖος εἶ;’ Ὁ δὲ ἔφη, ‘Ναί.’ [28] Ἀπεκρίθη τε ὁ χιλίαρχος, ‘Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην.’ Ὁ δὲ Παῦλος ἔφη, ‘Ἐγὼ δὲ καὶ γεγέννημαι.’ [29] Εὐθέως οὖν ἀπέστησαν ἀπ’ αὐτοῦ οἱ μέλλοντες

[r] Rec. καθῆκον. [s] Rec. ἄγεσθαι. [t] Rec. προέτεινεν. [u] Alex. τῷ χιλιάρχῳ ἀπήγγειλε. [v] Rec. + Ὅρα. [w] Rec. + εἰ.

WICLIF—1380.

awey fro the erthe suche a maner man/ for it is not leful: that he lyue/ [23] ȝ whanne thei crieden and kesten awey her clothis, and threwen dust in to the eir: [24] the tribune comaundid hym to be ledde in to castels/ and to be betun with scourgis, and to be turmentid: that he wist for what cause thei crieden so to hym/ [25] and whanne thei hadden bounden hym with coordis poul seide to a centurien stondynge ny3 to hym/ where it is leful to 3ou to scourge a romayn and vndampned? [26] ȝ whanne this thing was herd: the centurien wente to the tribune and teeld to hym and seide/ what art thou to doynge? for this man is a citeseyn of rome/ [27] and the tribune cam ny3: and seid to hym/ sey thou to me where thou art a romayn? and he seid/ 3he/ [28] and the tribune answerid/ I with myche summe gat this fredom/ ȝ poul seide/ and I was borun a citeseyn of rome/ [29] therfor anoon thei that schulden haue turmentid hym departiden awey fro hym/ and the tribune dredde aftir that he wist that he was a citeseyn of rome/ and for he hadde bounden him/

[30] but in the day suynge he wolde wite more diligentli for what cause he were accusid of the iewis and vnboonde hym/ and comaundid preestis and al the counceil to come to gidre/ and he brou3te forth poul and set him among hem.

23. AND poul biheeld in to the counceil: and seide/ britheren I with alle good conscience haue lyued bifor god til in to this day/ [2] and anany prince of preestis comaundid to men that stoden ny3 to hym that thei schulden smyte his mouth/ [3] thanne poul seide to hym/ thou whitid walle god smyte thee/ thou settist and demest me bi the lawe/ ȝ a3ens the lawe thou comaundist me to be smytun/ [4] and thei that stoden ny3: seiden/ cursist thou the hi3est preest of god? [5] and poul seide/ britheren I wist not that he is

wist, *knew.* suynge, *following.* wite, *know.* demest, *judgest.*

TYNDALE—1534.

sayde: a waye with soche a felowe from the erth: yt is pitie that he shuld live. [23] And as they cryed and cast of their clothes/ and thrue dust into the ayer/ [24] the captayne bade him to be brought into the castle/ and commaunded him to be scourged/ and to be examined/ that he myght knowe wherfore they cryed on him. [25] And as they bounde him with thonges/ Paul sayde vnto the Centurion that stode by: Ys it laufull for you to scourge a man that is a Romain and vncondempned? [26] When the Centurion hearde that/ he went/ and tolde the vpper captayne sayinge: What intendest thou to do? This man is a Romayne.

[27] Then the vpper captayne came/ and sayde to him: tell me/ art thou a Romayne? He sayde: Yee. [28] And the captayne answered: with a greate some obtayned I this fredome. And Paul sayde: I was fre borne. [29] Then strayght waye departed from him/ they which shuld have examyned him. And the hye captayne also was a frayde/ after he knewe that he was a Romayne: because he had bounde him.

[30] On the morowe because he wolde have knowen the certayntie wherfore he was accused of the Iewes/ he lowsed him from his bondes/ and commaunded the hye Prestes and all the counsell to come together/ and brought Paul/ and set him before them.

23. PAUL behelde the counsell and sayde: men and brethren/ I have lived in all good conscience before God vntill this daye. [2] The hye prest Ananias commaunded them that stode by to smyte him on the mouth. [3] Then sayde Paul to him: God smyte the thou payntyd wall. Sittest thou and iudgest me after the lawe: and commaundest me to be smytten contrary to the lawe? [4] And they that stode by/ sayde: revylest thou Goddes hye preste? [5] Then sayd Paul: I wist

CRANMER—1539.

sayd: awaye with soche a felowe from the earth: for it is no reason that he shuld lyue. [23] And as they cryed, and cast of their clothes, and thrue dust into the ayer, [24] the captayne commaunded hym to be brought into the castle, and bad that he shulde be scourged, and to be examined, that he myght know, wherfore they cryed so on hym. [25] And whan they bounde hym with thonges, Paul sayde vnto the Centurion that stode by him: Is it laufull for you to scourge a man that is a Romayn and vncondemned? [26] When the Centurion hearde that, he went and tolde the vpper Captayne saying: What intendest thou to do? For thys man is (*a citezen*) of Rome.

[27] Then the vpper Captayne cam, and sayd vnto him: tell me, art thou a Romayne? He sayd: Yee, [28] And the captayne answered, with a great some obtayned I this fredom: And Paul sayde: I was fre borne. [29] Then strayght waye departed from him they which shulde haue examined hym. And the hye Captayne also was afrayde, after he knewe that he was a Romayne and because he had bounde him.

[30] On the morow (because he wolde haue knowen the certayntie wherfore he was accused of the Iewes) he losed him from hys bondes, and commaunded the hye Prestes and all the counsell to come together and brought Paul forth, and set him before them.

23. PAUL behelde the councell, and sayd: men and brethren I haue lyued in all good conscience before God vntyll this daye. [2] And the hye prest Ananias commaunded them that stode by, to smyte hym on the mouth:

[3] Then sayde Paul vnto hym: God shall smyte the thou paynted wall Sittest thou and iudgest me after the lawe: and commaundest me to be smytten contrary to the lawe? [4] And they that stode by, sayde reuylest thou Goddes hye Preste? [5] Then sayde Paul: I wist not brethren, that he

αὐτὸν ἀνετάζειν. καὶ ὁ χιλίαρχος δὲ ἐφοβήθη, ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι ἦν αὐτὸν δεδεκώς.

30 Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι τὸ ἀσφαλες, τὸ τί κατηγορεῖται [x] παρὰ| τῶν Ἰουδαίων, ἔλυσεν αὐτὸν[y], καὶ ἐκέλευσεν [z] συνελθεῖν| τοὺς ἀρχιερεῖς καὶ [a] πᾶν| τὸ συνέδριον[b]· καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς. XXIII. Ἀτενίσας δὲ[c] ὁ Παῦλος τῷ συνεδρίῳ| εἶπεν, Ἄνδρες ἀδελφοὶ, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας. 2 Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε τοῖς παρεστῶσιν αὐτῷ, τύπτειν αὐτοῦ τὸ στόμα. 3 τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε, Τύπτειν σε μέλλει ὁ Θεὸς, τοῖχε κεκονιαμένε· καὶ σὺ κάθῃ κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; 4 Οἱ δὲ παρεστῶτες εἶπον, Τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς; 5 Ἔφη τε ὁ Παῦλος, Οὐκ ᾔδειν

[x] Alex. ὑπὸ. [y] Rec. + ἀπὸ τῶν δεσμῶν. [z] Rec. ἐλθεῖν. [a] Rec. ὅλον. [b] Rec. + αὐτῶν. [c] Alex. (τῷ συνεδρίῳ) ὁ Παῦλος.

GENEVA—1557.

voyces, and sayd, Away with suche a felowe from the earth, for it is not mete that he shulde lyue. 23 And as they cried and cast of their clothes, and threwe dust into the ayre, 24 The Captaine bade him to be broght into the castle, and commanded him to be scourged, and examined, that he might know wherfore they cried so on hym. 25 And as they bounde hym with thonges, Paul sayd vnto the Centurion that stode by, Is it lauful for you to scourge a man that is a Romain, and not condemned? 26 When the Centurion heard *that*, he went and tolde the vpper Captaine, saying, Take heed what thou doest, for this man is a Romain. 27 Then the vpper Captaine came, and sayd to him, Tel me, art thou a Romaine? And he sayd, Yea.

28 And the Captaine answered, With a great summe obtayned I this fredome. But Paul sayd, I was free borne. 29 Then strayght way they departed from him, which shulde haue examined him: and the hye Captayne also was afrayde, after he knewe that he was a Romayne: and because he had bounde him. 30 On the next day, because he wolde haue knowen the certaintie wherfore he was accused of the Iewes he lowsed him from his bondes, and commanded the hye Priestes and all theyr Counsel to come together: and broght Paul and set him before them.

23. AND Paul behelde the Council, and sayd, Men and brethren, I haue in all good conscience serued God vntyl this day. 2 And the hye Priest Ananias commanded them that stode by, to smyte him on the mouth. 3 Then sayd Paul to him, God wil smite thee thou paynted wall: doest thou sitte to iudge me after the Lawe, and commandest me to be smytten contrary to the Lawe? 4 And they that stode by, sayd, Reuylest thou Goddes hye Prieste? 5 Then sayd Paul, I wist not

RHEIMS—1582.

Avvay vvith such an one from the earth: for it is not meete he should liue. 23 And vvhen they cried out, and threvv of their garments, and cast dust into the aire, 24 the Tribune commaunded him to be caried into the castel, and to be beaten vvith vvhippes, and that he should be tormented: to knovv for vvhat cause they did so crie at him. 25 And vvhen they had bound him very straight vvith thongs, Paul saith to the Centurion standing by him: Is it lavvful for you to vvhippe a man that is a Romane and vncondemned?

26 Vvhich the Centurion hearing, vvent to the Tribune, and told him, saying, Vvhat vvilt thou doe? for this man is a citizen of Rome. 27 And the Tribune comming, said to him, Tel me, art thou a Romane? But he said, Yea. 28 And the Tribune ansvvered, I obtained this citie vvith a great summe. And Paul said, But I vvas also borne to it. 29 Immediatly therfore they departed from him that vvere to torment him. The Tribune also feared after he vnderstoode that he vvas a citizen of Rome, and because he had bound him. 30 But the next day meaning to knovv more diligently for vvhat cause he vvas accused of the Ievves, he loosed him, and commaunded the Priests to come together and al the Councel: and bringing forth Paul, he set him among them.

23. AND Paul looking vpon the Councel, said, Men brethren, I vvith al good conscience haue conuersed before God, vntil this present day. 2 And the high Priest Ananias commaunded them that stoode by him, to smite him on the mouth. 3 Then Paul said to him, God shal strike thee, thou vvhited vvall. And thou sitting iudgest me according to the lavv, and contrarie to lavv doest thou commaund me to be smitten? 4 And they that stoode by, said, Doest thou reuile the high Priest of God? 5 And Paul said, I knevve not,

AUTHORISED—1611.

said, Away with such a fellow from the earth: for it is not fit that hee should liue. 23 And as they cried out, and cast off their clothes, and threw dust into the aire. 24 The chiefe captaine commanded him to be brought into the castle, and bad that hee should bee examined by scourging: that he might know wherfore they cried so against him. 25 And as they bound him with thongs, Paul said vnto the Centurion that stood by, Is it lawfull for you to scourge a man that is a Romane, and vncondemned? 26 When the Centurion heard that, he went and told the chiefe captaine, saying, Take heede what thou doest, for this man is a Romane.

27 Then the chiefe captaine came; and said vnto him, Tell me, art thou a Romane? He said, Yea. 28 And the chiefe captaine answered, With a great summe obteined I this freedome. And Paul said, But I was free borne. 29 Then straightway they departed from him which should haue [a] examined him: and the chiefe captaine also was afraid after he knew that he was a Romane, and because he had bound him. 30 On the morrow, because he would haue knowen the certaintie wherefore he was accused of the Iewes, he loosed him from his bands, and commanded the chiefe Priests, and all their Councill to appeare, and brought Paul downe, and set him before them.

23. AND Paul earnestly beholding the council, said, Men and brethren, I haue liued in all good conscience before God vntill this day. 2 And the high Priest Ananias commanded them that stood by him, to smite him on the mouth. 3 Then saith Paul vnto him, God shall smite thee, thou whited wall: for sittest thou to iudge mee after the Law, and commandest mee to be smitten contrary to the Law? 4 And they that stood by, sayd, Revilest thou Gods high Priest? 5 Then sayd Paul, I wist not,

[a] *Or*, tortured him.

᾿ ἀδελφοὶ, ὅτι ἐστὶν ἀρχιερεύς· γέγραπται γὰρ, "᾿Αρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς "κακῶς."᾽ [6] Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἓν μέρος ἐστι Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ, ᾿ "Ανδρες ἀδελφοὶ, ἐγὼ Φαρισαῖός εἰμι, υἱὸς ᾿ [d] Φαρισαίου· | περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι.᾽ [7] Τοῦτο δὲ αὐτοῦ λαλήσαντος, ἐγένετο στάσις τῶν [e] Φαρισαίων καὶ τῶν Σαδδουκαίων, | καὶ ἐσχίσθη τὸ πλῆθος. [8] Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, [f] μηδὲ | ἄγγελον μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. [9] ἐγένετο δὲ κραυγὴ μεγάλη· καὶ ἀναστάντες [g] οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων | διε-
μάχοντο λέγοντες, ᾿ Οὐδὲν κακὸν εὑρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ᾿ ἐλάλησεν αὐτῷ ἢ ἄγγελος [h]᾽. [10] Πολλῆς δὲ γενομένης στάσεως, [i] εὐλαβηθεὶς | ὁ χιλίαρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ᾽ αὐτῶν, ἐκέλευσε τὸ στράτευμα [k] καταβὰν |

[d] Alex. Φαρισαίων. [e] Alex. Σαδδουκαίων καὶ (τῶν) Φαρισαίων. [f] Alex. μήτε. [g] Alex. s. τινες τῶν Φαρισαίων s. τινες τῶν γραμμ. τοῦ μέρ. τῶν Φ. [h] Rec. + μὴ θεομαχῶμεν.

WICLIF—1380.

prince of preestis/ for it is writun/ thou schalt not curse the prince of thi puple/

6 but poul wist that o part was of saduceis and the other of fariseis, and he cried in the counceil/ britheren I am a farisei the sone of farisies, I am demed of the hope and of aȝenrisynge of deed men/ 7 and whanne he hadde seid this thing: discencioun was made bitwixe the farisies and the saduceis, and the multitude was departid/ 8 for saduceis seien that no risyng aȝen of dede men is: nethir aungel nethir spirit/ but farisies knowlechen euer ether/ 9 ȝ a greet crie was made: ȝ summe of farisees risun up, and fouȝten seiynge/ we fynden no thing of yuel in this man/ what if a spirit ether an aungel spake to hym?

10 and whanne greet discencioun was made/ the tribune dredde lest poul schulde be [to] drawen of hem/ and he comaundid knyȝtis to go doun: and to take hym fro the myddil of hem/ ȝ to lede hym in to castels/ 11 and in the nyȝt suynge: the lord stood nyȝ to hym and seide/ be thou stidfast/ for as thou hast witnessid of me in ierusalem: so it bihoueth thee to witnesse also at rome/

12 and whanne the day was come: summe of the iewis gaderiden hem and maden a vow and seiden/ that thei schulden nether ete ne drynke: til thei slowen poul/ 13 and there werun mo thanne fourti men that maden this swerynge to gidre/ 14 and thei wenten to the princis of preestis and elder men and seiden/ with deuoscioun we han avowid that we schuln not taast ony thing til we sleen poul/ 15 now therfor make ȝe knowun to the tribune with the counceil that he brynge hym forth to ȝou as if ȝe schulden knowe summe thing more certeynli of hym/ and we ben redi to sle hym, bifor that he come/

16 and whanne the sone of poulis sistir

wist, *knew*. o, *one*. demed, *judged*. aȝenrisynge, *resurrection*. departid, *divided*. yuel, *evil*. knyȝtis, *soldiers*. suynge, *following*. deuoscioun, *devotion*.

TYNDALE—1534.

not brethren/ that he was the hye preste. For it is written/ thou shalt not curse the rular of thy people.

6 When Paul perceaved that the one parte were Saduces/ and the other Pharises: he cryed oute in the counsell. Men and brethren/ I am a Pharisaye/ the sonne of a Pharisaye. Of the hope/ and resurreccion from deeth/ I am iudged. 7 And when he had so sayde/ ther arose a debate bitwene the Pharisayes and the Saduces/ and the multitude was devided. 8 For the Saduces saye that ther is no resurreccion/ nether angell/ nor sprete. But the Pharisayes graunt bothe. 9 And ther arose a great crye/ and the Scribes which were of the Pharisayes parte/ arose ȝ strove sayinge: we fynde none evyll in this man. Though a sprete or an angell hath apered to him/ let vs not stryve agaynst God.

10 And when ther arose greate debate/ the captayne fearynge lest Paul shuld have bene pluckt asondre of them/ commaunded the soudiers to goo doune/ and to take him from amonge them/ and to bringe him into the castle. 11 The nyght folowyng/ God stode by him and sayde: Be of good cheare Paul: for as thou hast testified of me in Ierusalem/ so must thou beare witnes at Rome.

12 When daye was come/ certayne of the Iewes gaddered them selves to geder/ and made a vowe/ sayinge that they wolde nether eate nor drinke till they had killed Paul. 13 They were aboute .xl. which had made this conspiracion. 14 And they cam to the chefe prestes and elders/ and sayde: we have bounde oure selves with a vowe/ that we will eate nothinge vntill we have slayne Paul. 15 Now therfore geve ye knowlege to the vpper captayne and to the counsell/ that he bringe him forth vnto vs to morow/ as though we wolde knowe some thinge more perfectly of him. But we (or ever he come neare) are redy in the meane season to kill him.

16 When Pauls sisters sonne hearde of

CRANMER—1539.

was the hye preste. For it is written: thou shalt not curse the ruler of thy people.

6 When Paul perceaued that the one parte were Saduces, and the other Pharises, he cryed out in the councell: Men and brethren, I am a Pharisey, the sonne of a Phariseye. Of the hope and resurrection from deeth, I am Iudged.

7 And when he had so sayde, ther arose a debate betwene the Phariseyes and the Saduces and the multitude was deuyded. 8 For the Saduces saye, that ther is no resurrection, nether angell, nor sprete: But the phariseyes graunt both.

9 And ther arose a great crye: and whan the Scribes which were of the Pharisayes parte arose, they stroue sayinge: we fynde none euyll in this man. Though a sprete or an angell hath apeared to hym, lett vs not stryue agaynst God.

10 And when ther arose greate debate, the captayne (fearyng, lest Paul shuld haue bene pluckt asondre of them) commaunded the soudiers to go downe, and to take him from amonge them, and to brynge hym into the castell.

11 The nyght folowyng, God stode by hym, and sayde: be of good cheare Paul: for as thou hast testified of me in Ierusalem so must thou beare wytnes also at Rome. 12 And whan it was daye, certayne of the Iewes gathered them selues together, and made a vowe, sayinge: that they wolde nether eate nor dryncke, tyll they had kylled Paul. 13 They were moo then fourtye men, which had made thys conspiracion. 14 And they came to the chefe Prestes and elders, and sayde: we haue bounde oure selues with a vowe, that we wyll eate nothinge, vntyll we haue slayne Paul.

15 Now therfore geue ye knoweledge to the vppe captayne and to the councell, that he bring him forth vnto vs to morow, as though we wolde knowe some thynge more perfectly of him. But we (or euer he come neare) are redy to kyll hym.

16 When Pauls systers sonne hearde of

ἁρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.

11 Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύριος εἶπε, 'Θάρσει[l]· ὡς γὰρ διεμαρ-
'τύρω τὰ περὶ ἐμοῦ εἰς Ἰερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.'
12 Γενομένης δὲ ἡμέρας, ποιήσαντες [m]συστροφὴν οἱ Ἰουδαῖοι,| ἀνεθεμάτισαν ἑαυ-
τοὺς, λέγοντες μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀποκτείνωσι τὸν Παῦλον· 13 ἦσαν
δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν [n]πεποιηκότες·| 14 οἵτινες
προσελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις εἶπον, 'Ἀναθέματι ἀνεθεμα-
'τίσαμεν ἑαυτοὺς, μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. 15 νῦν
'οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως [o]ἄυριον| [p]αὐτὸν
'καταγάγῃ| [q]πρὸς| ὑμᾶς, ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ·
'ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσαι αὐτὸν, ἕτοιμοί ἐσμεν τοῦ ἀνελεῖν αὐτόν.' 16 Ἀκούσας

[l] Alex. φοβηθεὶς. [k] Const. καταβῆναι καὶ. [l] Rec. + Παῦλε. [m] Rec. τινες τῶν Ἰουδαίων συστροφὴν. [n] Alex. ποιησάμενοι.
[o] Alex. = ἄυριον. [p] Alex. καταγάγῃ αὐτὸν. [q] Alex. εἰς.

GENEVA—1557.

brethren that he was the hye Priest: for it is written, Thou shalt not curse the Ruler of thy people. 6 When Paul perceaued that the one parte were Sadduces, aud the other Pharises, he cried out in the Counsel, Men and brethrene, I am a Pharise, the sonne of a Pharise, I am accused of the hope and resurrection of the dead.

7 And when he had so sayd, ther arose a debate betwene the Pharises and the Sadduces, and the multitude was deuided. 8 For the Sadduces say that there is no resurrection, nether Angel, nor sprite: but the Pharises graunt bothe. 9 Then ther arose a great crye: and the Scribes which were of the Pharises parte, arose and stroue, saying, We finde none euil in this man: if a sprite or an Angel hath appeared to hym, let vs not stryue agaynst God. 10 And when ther arose great debate, the Captaine, fearing lest Paul should haue bene pulled in pieces of them, commanded the souldiers to go doune, and to take him from among them, and to bring him into the castel. 11 The night folowing, God stode by him and sayd, Be of good chere Paul: for as thou hast testified of me in Ierusalem, so must thou beare wytnes also at Rome. 12 And when the day was come, certaine of the Iewes gathered them selues together and made a solemne othe, saying, That they wolde nether eat nor drincke, tyl they had kylled Paul. 13 They were more then fourtie, which had made this conspiration. 14 And they came to the chiefe Priest and Elders, and sayd, We haue bounde our selues with a solemne othe, that we wil eat nothing, vntil we haue slayne Paul. 15 Now therfore, geue ye and the Council knowlege to the vpper Captain, that he bring him forth vnto you to morow, as thogh ye wolde knowe some thing more perfectly of him: and we, or euer he come neare, are ready to kyl him.

16 When Pauls systers sonne heard of

RHEIMS—1582.

brethren, that he is the high Priest. For it is vvritten: *The prince of thy people thou shalt not misspeake.* 6 And Paul knovving that the one part vvas of Sadducees, and the other of Pharisees, he cried out in the Councel, Men brethren, I am a Pharisee, the sonne of Pharisees: of the hope and resurrection of the dead am I iudged. 7 And vvhen he had said these things, there rose dissension betvvene the Pharisees and Sadducees, and the multitude vvas diuided. 8 For the Sadducees say there is no resurrection, nor Angel, nor spirit: but the Pharisees confesse both. 9 And there vvas made a great crie. And certaine of the Pharisees rising vp, stroue saying, Vve finde no euil in this man. vvhat if a spirit hath spoken to him, or an Angel?

10 And vvhen there vvas risen great dissension, the Tribune fearing lest Paul should be torne in peeces by them, commaunded the souldiars to goe dovvne, and to take him out of the middes of them, and to bring him into the castel. 11 And the night folovving our Lord standing by him, said, Be constant: for as thou hast testified of me in Hierusalem, so must thou testifie at Rome also.

12 And vvhen day vvas come, certaine of the Ievves gathered them selues together, and vovved them selues, saying, that they vvould neither eate nor drinke til they killed Paul. 13 And they vvere more then fourtie men that had made this conspiracie: 14 vvho came to the cheefe priests and the auncients, and said, By execration vve haue vovved our selues, that vve vvil eate nothing, til vve kill Paul. 15 Novv therfore giue you knovvledge to the Tribune vvith the Councel, that he bring him forth to you, as if you meant to knovv some more certaintie touching him. But we, before he come neere, are ready for to kil him. 16 Vvhich vvhen Paules sisters sonne had

AUTHORISED—1611.

brethren, that he was the high Priest: For it is written, Thou shalt not speake euill of the ruler of thy people. 6 But when Paul perceiued that the one part were Sadducees, and the other Pharisees, hee cryed out in the Councill, Men and brethren, I am a Pharisee, the sonne of a Pharisee: of the hope and resurrection of the dead, I am called in question. 7 And when hee had so said, there arose a dissention betweene the Pharisees and the Sadducees: and the multitude was diuided. 8 For the Sadducees say that there is no resurrection, neither Angel, nor spirit: but the Pharisees confesse both. 9 And there arose a great cry: and the Scribes that were of the Pharisees part arose, and stroue, saying, We finde no euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against god.

10 And when there arose a great dissension, the chiefe captaine fearing lest Paul should haue bene pulled in pieces of them, commanded the souldiers to goe downe, and to take him by force from among them, and to bring him into the Castle. 11 And the night following, the Lord stood by him, and saide, Bee of good cheere, Paul: for as thou hast testified of mee in Hierusalem, so must thou beare witnesse also at Rome. 12 And when it was day, certaine of the Iewes banded together, and bound themselues [a] vnder a curse, saying, that they would neither eate nor drinke till they had killed Paul. 13 And they were more then fourty which had made this conspiracie. 14 And they came to the chiefe Priests and Elders, and sayd, Wee haue bound our selues vnder a great curse, that we will eate nothing vntill wee haue slaine Paul. 15 Now therefore ye with the Councel, signifie to the chiefe captaine that he bring him downe vnto you to morrow, as though yee would enquire something more perfectly concerning him: and we, or euer he come neere, are ready to kill him.

16 And when Pauls sisters sonne heard of

[a] *Or*, with an oath of execration.

δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου [r]τὸ ἔνεδρον,| παραγενόμενος καὶ εἰσελθὼν εἰς τὴν
παρεμβολὴν, ἀπήγγειλε τῷ Παύλῳ. [17] προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν
ἑκατοντάρχων, ἔφη, ‘Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλίαρχον· ἔχει γάρ
‘τι ἀπαγγεῖλαι αὐτῷ.’ [18] ‘Ο μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε πρὸς τὸν χιλίαρχον,
καί φησιν, ‘‘Ο δέσμιος Παῦλος προσκαλεσάμενός με ἠρώτησε, τοῦτον τὸν νεανίαν
‘ἀγαγεῖν πρός σε, ἔχοντά τι λαλῆσαί σοι.’ [19] Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ
ὁ χιλίαρχος, καὶ ἀναχωρήσας κατ᾽ ἰδίαν ἐπυνθάνετο, ‘Τί ἐστιν ὃ ἔχεις ἀπαγ-
‘γεῖλαί μοι;’ [20] Εἶπε δὲ, ‘‘Οτι οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε, ὅπως
‘ἄυριον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὡς [s]μέλλοντές| τι ἀκριβέστερον
‘πυνθάνεσθαι περὶ αὐτοῦ. [21] σὺ οὖν μὴ πεισθῇς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν
‘ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε

[r] Rec. τὴν ἔνεδραν. [s] Alex. μέλλων.

WICLIF—1380.

hadde herd the aspies: he cam and entrid in to the castels and teeld to poul, [17] and poul clepid to hym oon of the centuriens and seide, lede this ȝung man to the tribune, for he hath summe thing to schewe to hym, [18] and he took hym and ledde to the tribune: and seid, poul that is bounden preied me, to lede to thee this ȝung man, that hath summe thing to speke to thee, [19] ℣ the tribune took his hond and wente with hym asidis half and axed hym, what thing is it that thou hast to schewe to me? [20] and he seide, the iewis ben acoordid to preie thee, that to morowe thou brynge forth poul in to the counceil: as if thei schulden enquere summe thing more certeynli of hym, [21] but bileue thou not to hem, for mo thanne fourti men of hem aspien hym, whiche han avowid that thei schuln not ete nether drynke til thei sleen hym, and now thei ben redi abidynge thi biheest.

[22] therfor the tribune lefte the ȝonge man: and comaundide that he schulde speke to no man: that he hadde made these thingis knowun to hym, [23] and he clepid to gidre twey centuriens: and he seide to hem, make ȝe redi twei hundrid knyȝtis: that thei go to cesarie, and hors men seuenti and spere men twey hundrid: fro the thridde our of nyȝt, [24] and make ȝe redi a hors for poul to ride on to lede hym saaf to felix the president, for the tribune dredde leest the iewis wolden take hym bi the weye and sle hym and aftirward he myȝte be chalengid as he hadde take money, [25] and wroot to him a pistil, conteynynge these thingis, [26] claudius lisias to the best felix president: helthe, [27] this man that was take of the iewis and bi ganne to be slayn, I cam up on hem with myn oost, and delyuerid hym fro hem whanne I knewe that he was a romayn, [28] and I wold wite the cause whiche thei puttiden aȝens hym:

clepid, *called*. biheest, *promise*. knyȝtis, *soldiers*. wite, *know*.

TYNDALE—1534.

their layinge awayte, he went and entred into the castle, and tolde Paul. [17] And Paul called one of the vnder captaynes vnto him, and sayde: bringe this younge man vnto the hye captayne: for he hath a certayne thinge to shewe him. [18] And he toke him, and sayd: Paul the presoner called me vnto him and prayed me to bringe this younge man vnto the, which hath a certayne matter to shewe the.

[19] The hye captayne toke him by the hond, and went a parte with him out of the waye: and axed him: what hast thou to saye vnto me? [20] And he sayd: the Iewes are determined to desyre the that thou woldest brynge forth Paul to morowe into the counsell, as though they wolde enquyre somwhat of him more parfectly. [21] But folowe not their mindes: for ther lye in wayte for him of them, moo then .xl. men, which have bounde them selves with a vowe, that they will nether eate ner drinke till they have killed him. And now are they redy, and loke for thy promes.

[22] The vpper captayne let the yonge man departe and charged: se thou tell it out to no man that thou hast shewed these thinges to me. [23] And he called vnto him two vnder captaynes, sayinge: make redy two hondred soudiers to goo to Cesarea, and horsmen threscore and ten, and speare men two houndred, at the thyrde houre of the nyght. [24] And delyvre them beastes that they maye put Paul on, and bringe him safe vnto Felix the hye debite, [25] and wrote a letter in this maner.

[26] Claudius Lisias vnto the most mighty rular Felix, sendeth gretinges. [27] This man was taken of the Iewes, and shuld have bene killed of them. Then cam I with soudiers, and rescued him, and perceaved that he was a Romayne. [28] And when I wolde have knowen the cause,

CRANMER—1539.

their layinge a wayte, he went, and entred into the castle, and tolde Paul. [17] And Paul called one of the vnder captaynes vnto him, and sayde, brynge this younge man vnto the hye captayne: for he hath a certayne thing to shewe him. [18] And he toke him and brought him to the hye captayne, and sayde: Paul the presoner called me vnto him, and prayed me to brynge this younge man vnto the, whych hath a certayne matter to shewe the.

[19] The hye captayne toke him by the hand, and went with him out of the waye: and asked him: what is it that thou hast to tell me? [20] And he sayde: the Iewes are determined to desyre the, that thou woldest brynge forth Paul to morow into the councell, as though they wolde enquire somwhat of him more perfectly. [21] But folowe not thou their myndes: for ther lye in wayte for him of them, mo then fourtye men, which haue bounde them selues with a vowe, that they wyll nether eate ner drincke, tyll they haue killed him. And now are they ready, and loke that thou shuldest promes.

[22] The vpper captayne then let the younge man departe, and charged hym sayenge, se thou tell it out to no man, that thou hast shewed these thynges to me. [23] And he called vnto him two vnder Captaynes, sayinge: make ready two hundred soudiers to go to Cesarea, and horsmen threscore and ten, and speare men two hundred, at the thirde houre of the nyght. [24] And delyuer them beastes, that they maye set Paul on, and bringe him safe vnto Felix the hye debyte (*For he dyd feare lest happlye the Iewes shulde take hym awaye and kyll hym, and he hym selfe shulde be afterwarde blamed, as though he wolde take money*) [25] and he wrote a letter after this maner.

[26] Claudius Lysias vnto the most myghty rular Felix, sendeth gretynges. [27] This man was taken of the Iewes, and shuld haue bene kylled of them. Then came I with soudiers, and reskued him, and perseaued that he was a Romayne, [28] And when I wolde haue knowen the cause,

‘ φαγεῖν μήτε πιεῖν ἕως οὗ ἀνέλωσιν αὐτόν· καὶ νῦν ἕτοιμοί εἰσι προσδεχόμενοι
‘ τὴν ἀπὸ σοῦ ἐπαγγελίαν.’ [22] ‘Ο μὲν οὖν χιλίαρχος ἀπέλυσε τὸν [t] νεανίαν,|
παραγγείλας μηδενὶ ἐκλαλῆσαι, ‘ Ὅτι ταῦτα ἐνεφάνισας πρός με.’ [23] Καὶ προσκα-
λεσάμενος δύο τινὰς τῶν ἑκατοντάρχων εἶπεν, ‘ Ἑτοιμάσατε στρατιώτας διακο-
‘ σίους, ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἱππεῖς ἑβδομήκοντα, καὶ δεξιολάβους
‘ διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός· [24] κτήνη τε παραστῆσαι, ἵνα ἐπιβιβά-
‘ σαντες τὸν Παῦλον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα·’ [25] γράψας ἐπιστολὴν
περιέχουσαν τὸν τύπον τοῦτον· [26] ‘ Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι
‘ χαίρειν. [27] Τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα
‘ ἀναιρεῖσθαι ὑπ’ αὐτῶν, ἐπιστὰς σὺν τῷ στρατεύματι ἐξειλόμην [u] αὐτὸν,| μαθὼν
‘ ὅτι Ῥωμαῖός ἐστι. [28] βουλόμενος δὲ γνῶναι τὴν αἰτίαν δι’ ἣν ἐνεκάλουν αὐτῷ,

[t] Alex. *νεανίσκον*. [u] Alex. = *αὐτὸν*.

GENEVA—1557.

their laying awayte, he went and entred into the castle, and tolde Paul. [17] And Paul called one of the vnder Captaines vnto hym, and sayd, Bring this yonge man vnto the hye Captayne: for he hath a certayne thyng to shewe him. [18] And he toke him, and broght him to the hye Captayne, and sayd, Paul the prisonner called me vnto him, and prayed me to bring this yong man vnto thee, which hath a certayne matter to shewe thee.

[19] The hye Captayne toke him by the hand, and went a parte with him out of the way, and asked him, What hast thou to shewe vnto me? [20] And he sayd, The Iewes are determined to desire thee, that thou woldest bring forth Paul to morow into the Council, as thogh they wolde inquire some what of him more perfectly. [21] But folowe not thou their myndes: for ther lye in wayte for him of them, more then fourtie men, which haue bounde them selues with a solemne othe, that they wil nether eat nor drincke, tyl they haue kylled him: and now are they ready, and loke that thou shouldest promes. [22] The vpper Captayne then let the yonge man departe, and charged him, *saying*, Se thou disclose to no man, that thou hast shewed these thinges to me.

[23] And he called vnto him two certeyn vnder Captaynes, saying, Make ready two hundred souldiers to go to Cesarea, and horsmen threscore and ten, and two hundred, with dartes at the thirde houre of the nyght. [24] And let them make ready an horse that Paul being set on, may be broght safe vnto Felix the hye Deputie. [25] And he wrote a letter in this maner. [26] Claudius Lysias vnto the moste myghty Rular Felix, sendeth gretynges. [27] This man was taken of the Iewes, and shulde haue bene kylled of them: but I came with souldiers, and rescued him, perceauing that he was a Romaine. [28] And when I wolde haue knowen the cause, wherfore

RHEIMS—1582.

heard, of their lying in vvaite, he came and entred into the castel and told Paul. [17] And Paul calling to him one of the Centurions, said, Bring this yong man to the Tribune, for he hath some thing to tel him. [18] And he taking him, brought him to the Tribune, and said, The prisoner Paul desired me to bring this yong man vnto thee, hauing some thing to say to thee. [19] And the Tribune taking him by the hand, vvent aside vvith him apart, and asked him, Vvhat is it that thou hast to tel me? [20] And he said, The Ievves haue agreed to desire thee, that to morovv thou vvilt bring forth Paul into the Councel, as though they meant to inquire some more certaintie touching him. [21] But doe not thou credite them, for there lie in vvaite for him more then fourtie men of them, vvhich haue vovved neither to eate nor to drinke, til they kil him: and they are novv ready, expecting thy promisse.

[22] The Tribune therfore dimissed the yong man, commaunding that he should speake to no man that he had notified these things vnto him. [23] And calling tvvo Centurions, he said to them, Make ready tvvo hundred souldiars, to goe as farre as Cæsaréa, and seuentie horsemen, and launces tvvo hundred, from the third houre of the night: [24] and prepare beasts. that setting Paul on, they might bring him safe to Felix the President (For he feared lest perhaps the Ievves might take him avvay, and kil him, and him self aftervvard should sustaine reproche, as though he vvould haue taken money) [25] vvriting a letter conteining this much.

[26] *Claudius Lysias to the most excellent President Felix, greeting.* [27] This man being apprehended of the Ievves, and ready to be killed of them, I comming in vvith the band deliuered him, vnderstanding that he is a Romane: [28] and meaning to knovv the cause that they obiected

AUTHORISED—1611.

their laying in wait, hee went and entred into the castle, and told Paul. [17] Then Paul called one of the Centurions vnto him, and said, Bring this young man vnto the chiefe captaine: for he hath a certaine thing to tell him. [18] So he took him, and brought him to the chiefe captaine, and said, Paul the prisoner called me vnto him, and prayed me to bring this yong man vnto thee, who hath something to say vnto thee. [19] Then the chiefe captaine tooke him by the hand, and went with him aside priuatly, and asked him, What is that thou hast to tell me? [20] And he said, The Iewes haue agreed to desire thee, that thou wouldest bring downe Paul to morrow into the Council, as though they would enquire somewhat of him more perfectly.

[21] But do not thou yeeld vnto them: for there lie in wait for him of them moe then fourtie men, which haue bound themselues with an othe, that they will neither eate nor drinke, till they haue killed him: and now are they ready, looking for a promise from thee.

[22] So the chiefe captaine then let the yong man depart, and charged him, See thou tell no man, that thou hast shewed these things to me. [23] And he called vnto him two Centurions, saying, Make ready two hundred souldiers to goe to Cesarea, and horsemen threescore and ten, and spearemen two hundred, at the third houre of the night. [24] And prouide them beasts, that they may set Paul on, and bring him safe vnto Felix the gouernour. [25] And hee wrote a letter after this manner: [26] Claudius Lysias, vnto the most excellent Gouernour Felix, sendeth greeting. [27] This man was taken of the Iewes and should haue beene killed of them: Then came I with an armie, and rescued him, hauing vnderstood that he was a Romane. [28] And when I would haue knowen the cause

ʿ κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν· [29] ὃν εὗρον ἐγκαλούμενον περὶ ζητη-
ʿ μάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν [v] ἔγκλημα ἔχοντα.|
ʿ [30] μηνυθείσης δέ μοι ἐπιβουλῆς [w] εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰου-
ʿ δαίων, ἐξαυτῆς| ἔπεμψα πρός σε, παραγγείλας καὶ τοῖς κατηγόροις λέγειν τὰ
ʿ πρὸς αὐτὸν ἐπὶ σοῦ. [x] Ἔρρωσο.ʾ| [31] Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγ-
μένον αὐτοῖς, ἀναλαβόντες τὸν Παῦλον, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν Ἀντι-
πατρίδα. [32] τῇ δὲ ἐπαύριον ἐάσαντες τοὺς ἱππεῖς πορεύεσθαι σὺν αὐτῷ,
ὑπέστρεψαν εἰς τὴν παρεμβολήν· [33] οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ
ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ. [34] ἀνα-
γνοὺς δὲ [y], καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας,
ʿ [35] Διακούσομαί σου,ʾ ἔφη, ʿ ὅταν καὶ οἱ κατήγοροί σου παραγένωνται.ʾ [z] Ἐκέλευσέ

[v] Alex. ἔχοντα ἔγκλημα. [w] Alex. s. εἰς τὸν ἄνδρα ἔσεσθαι ἐξ αὐτῶν s. ε. τ. ἄ. ἔ. ἐξαυτῆς. [x] Alex. = Ἐρρῶσο. [y] Rec. + ὁ ἡγεμών. [z] Alex. κελεύσας.

WICLIF—1380.

and I ledde hym to the counceil of hem, [29] and I foonde that he was accusid of questiouns of hir lawe, but he hadde no cryme worthi the deeth ether boondis, [30] and whanne it was teeld me of the aspies that thei araieden for hym: I sente hym to thee, and I warned al so the accusuris that thei seie at thee fare wel,

[31] and so the knyȝtis as thei werun comaundid token poul: and ledden hym bi nyȝt to antipatriden, [32] and in the day suynge, whanne the hors men werun leeft that schuln go with hym: thei turneden aȝen to the castels, [33] and whanne thei cam to cesarie, thei token the pistil to the president, ȝ thei setten also poul bifor hym, [34] and whanne he hadde redde, and axed of what prouynce he was and knewe that he was cilicie, [35] I schal here thee he seide, whanne thin accusers comen, ȝ he comaundid hym to be kept in the moot halle of eroude.

24. AND aftir fyue dayes anany prince of preestis cam doun with summe eldir men, and tertulle a feir speker whiche wenten to the president aȝens poul, [2] and whanne poul was somened: tertulle bigan to accuse hym and seide, whanne in myche pees we don bi thee, and many thingis ben amendid bi thi wisdom euermore and eueri where [3] thou best felixe we han resceyued with al doinge of thankyngis, [4] but leest I tarie the lenger I preie thee, schortli here us for thi mekenesse,

[5] we han founden this wickid man stirynge discencioun to alle iewis in al the world and auctour of discencioun of the sect of nazerenus, [6] and he also enforsid to defoule the temple, whom also we token and wolden deme aftir oure lawe, [7] but lisias the tribune cam with greet

araieden, *prepared*. knyȝtis, *soldiers*. suynge, *following*. deme, *judge*. moot halle, *court hall*.

TYNDALE—1534.

wherfore they accused him, I brought him forth into their counsell. [29] There perceaved I that he was accused of questions of their lawe: but was not giltye of eny thinge worthy of deeth or of bondes. [30] Afterwarde when it was shewed me how that the Iewes layde wayte for the man, I sent him strayght waye to the, and gave commaundment to his accusars, yf they had ought agaynst him, to tell it vnto the: fare well.

[31] Then the soudiers as it was commaunded them, toke Paul, and brought him by nyght to Antipatras. [32] On the morowe they lefte horsmen to goo with him, and returned vnto the castle. [33] Which when they cam to Cesarea, they delivered the epistle to the debite, and presented Paul before him. [34] When the debite had redde the letter, he axed of what countre he was, and when he vnderstode that he was of Cicill, [35] I will heare the (sayde he) when thyne accusars are come also: and commaunded him to be kepte in Herodes pallys.

24. AFTER .v. dayes, Ananias the hye preste descended, with elders and with a certayne Oratour named Tartullus, and enformed the ruelar of Paul. [2] When Paul was called forth, Tartullus beganne to accuse him saying: Seynge that we live in great quyetnes by the meanes of the, and that many good thinges are done vnto this nacion thorow thy providence: [3] that alowe we ever and in all places, most myghty Felix with all thankes. [4] Notwithstondinge, that I be not tedeous vnto the, I praye the, that thou woldest heare vs of thy curtesy a feawe wordes.

[5] We have founde this man a pestilent felowe, and a mover of debate vnto all the Iewes thorowe out the worlde, and a mayntayner of the secte of the Nazarites, [6] and hath also enforsed to pollute the temple. Whom we toke and wolde have iudged acordinge to oure lawe: [7] but the hye captayne Lisias came vpon vs, and

CRANMER—1539.

wherfore they accused him I broughte hym forth into their councell. [29] There perceaued I that he was accused of questions of their lawe: But was not gyltye of eny thynge worthy of deeth or of bondes. [30] And when it was shewed me, how that the Iewes layde wayte for him, I sent him strayghtwaye to the and gaue commaundement to his accusars, that the thinges, which they haue agaynst him they shulde tell before the: fare well. [31] Then the soudiers (as it was commaunded them) toke Paul, and brought him by nyghte to Antipatras. [32] On the morow they lefte the horsmen to go with him, and returned vnto the castle. [33] Whych when they came to Cesarea, (and delyuered the epistle to the debite) presented Paul also before him. [34] When the debite had redde the lettre, he asked of what countre he was. And when he vnderstode that he was of Cilicia [35] I wyll heare the (sayde he) when thyne accusars are come also: and he commaunded him to be kepte in Herodes iudgement hall.

24. AFTER fyue dayes, Ananias the hye Preste descended, with the elders and wyth a certayne Oratour name Tartullus, which enformed the debyte agaynst Paul. [2] And when Paul was called forth, Tartullus beganne to accuse him, saying: Seinge that we lyue in great quietnes by the meanes of the, and that many good thinges are done vnto this nacion thorowe thy prouidence: [3] that alowe we euer and in all places most noble Felix wyth all thankes. [4] Notwithstandinge, that I be not tedeous vnto the, I praye the, that thou woldest heare vs of thy curtesy a feaw wordes.

[5] For we haue founde this man a pestilent felowe, and a mouer of debate vnto all the Iewes in the whole worlde, and a mayntayner (*of sedicion*) of the secte of the Nazarites, [6] which hath also enforsed to pollute the temple. Whom we toke, and wolde haue iudged accordinge to oure lawe: [7] but the hye captaine Lysias came

τε| [a] αὐτὸν| ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι.

XXIV. Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ [b] τῶν πρεσβυτέρων| καὶ ῥήτορος Τερτύλλου τινὸς, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. [2] κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων, [3] ‘Πολλῆς ‘ εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ [c] κατορθωμάτων| γινομένων τῷ ἔθνει τούτῳ ‘ διὰ τῆς σῆς προνοίας, πάντῃ τε καὶ πανταχοῦ, ἀποδεχόμεθα, κράτιστε Φῆλιξ, ‘ μετὰ πάσης εὐχαριστίας. [4] ἵνα δὲ μὴ ἐπὶ πλεῖόν σε ἐγκόπτω, παρακαλῶ ἀκοῦσαι ‘ σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ. [5] εὑρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν, καὶ ‘ κινοῦντα [d] στάσιν| πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην ‘ τε τῆς τῶν Ναζωραίων αἱρέσεως· [6] ὃς καὶ τὸ ἱερὸν ἐπείρασε βεβηλῶσαι, ὃν καὶ ‘ ἐκρατήσαμεν, [e] καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν [f] κρίνειν. | [7] παρελθὼν δὲ

[a] Alex. *αὐτὸν* hab. post. *φυλάσσεσθαι*. [b] Alex. *πρεσβυτέρων τινῶν*. [c] Alex. *διορθωμάτων*. [d] Alex. *στάσεις*. [e] Alex. = *καὶ κατὰ* usque ad *ἐπὶ σέ* [ver. 8]. [f] Alex. *κρῖναι*.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
they accused him, I broght hym forth into their Councel. 29 There I perceaued that he was accused of questions of their Lawe: but was not gylty of any thyng worthy of death or of bondes.	vnto him, I brought him downe into their Councel. 29 Vvhom I found to be accused concerning questions of their lavv: but hauing no crime vvorthie of death or of bandes.	wherefore they accused him, I brought him foorth into their Council. 29 Whom I perceiued to be accused of questions of their lawe, but to haue nothing laide to his charge worthy of death or of bonds.
30 And when it was shewed me, how that the Iewes layd wayt for the man, I sent hym straygh way to thee, and gaue commandement to his accusers, if they had ogh agaynst him, to tel it vnto thee: fare wel.	30 And vvhen it vvas told me of embushments that they had prepared against him, I sent him to thee, signifying also to the accusers, to speake before thee. Fare vvel.	30 And when it was tolde me, how that the Iewes laid waite for the man, I sent straightway to thee, and gaue commandement to his accusers also, to say before thee what they had against him, Farewel.
31 Then the souldiers as it was commanded them, toke Paul, and broght him by nyght to Antipatris.	31 And the souldiars according as it vvas commaunded them, taking Paul, brought him by night to Antipatris.	31 Then the souldiers, as it was commaunded them, tooke Paul, and brought him by night to Antipatris.
32 On the next day, they left the horsmen to go with him, and returned vnto the castel.	32 And the next day sending avvay the horsemen to goe vvith him, they returned to the castel.	32 On the morrow, they left the horsemen to goe with him, and returned to the castle.
33 Which when they came to Cesarea, they deliuered the epistle to the deputie, and presented Paul also before him:	33 Vvho vvhen they vvere come to Cæsaréa, and had deliuered the letter to the President, they did set Paul also before him.	33 Who when they came to Cesarea and deliuered the Epistle to the gouernour, presented Paul also before him.
34 When the deputie had read *the letter*, he asked of what prouince he was, and when he vnderstode that he was of Cilicia,	34 And vvhen he had read, and had asked of vvhat prouince he vvas: and vnderstanding that of Cilicia:	34 And when the gouernour had read *the letter*, he asked of what prouince he was. And when he vnderstood that he was of Cilicia:
35 I wil heare thee sayd he, when thyne accusers are come also, and commanded him to be kept in Herodes iudgement hall.	35 I vvil heare the, said he, vvhen thy accusers are come. And he commaunded him to be kept in Herods palace.	35 I will heare thee, said hee, when thine accusers are also come. And hee commanded him to bee kept in Herods iudgement hall.
24. AFTER fyue dayes, Ananias the hye Priest came doune wyth the Elders and with a certayne oratour named Tertullus which appeared before the Gouuerner against Paul.	24. AND after fiue daies the high priest Ananias descended, vvith certaine auncients and one Tertullus an oratour, vvho vvent to the President against Paul.	24. AND after fiue dayes, Ananias the hie Priest descended with the Elders, and with a certaine Oratour named Tertullus, who enformed the gouernour against Paul.
2 And when Paul was called forth, Tertullus began to accuse him, saying, Seing that we lyue in great quietnes by reason of thee, and that many worthie thinges are done vnto this nation through thy prouidence:	2 And Paul being cited, Tertullus began to accuse, saying. Vvhereas vve liue in much peace by thee, and many things are corrected by thy prouidence:	2 And when he was called foorth, Tertullus began to accuse him, saying, Seeing that by thee we enioy great quietnesse, and that very worthy deeds are done vnto this nation by thy prouidence:
3 That, we acknowllage from our hartes, and in all places, most myghty Felix, with all thanckes.	3 vve doe alvvaies aud in al places receiue it, most excellent Felix, vvith al thanks geuing.	3 We accept it alwayes, and in all places, most noble Felix, with all thankfulnesse.
4 But, that I be not tedious vnto thee, I pray thee, that thou woldest heare vs of thy curtesy a fewe wordes.	4 But lest I hinder thee any longer, I desire thee of thy clemencie breifely to heare vs.	4 Notwithstanding, that I be not farther tedious vnto thee, I pray thee, that thou wouldest heare vs of thy clemencie a few words.
5 Certenly we haue founde this man a pestilent felowe, and a mouer of debate vnto all the Iewes throughout the world and a chief mayntayner of the secte of the Nazarites.	5 Vve haue found this man pestiferous, and raising seditions to al the Ievves in the vvhole vvorld, and authour of the sedition of the secte of the Nazarenes,	5 For we haue found this man a pestilent fellow, and a moouer of sedition among all the Iewes throughout the world, and a ringleader of the sect of the Nazarens.
6 And hath also enforsed to pollute the temple: whome we toke, and woulde haue iudged according to our Lawe.	6 vvho also hath attempted to violat the temple, vvhom also being apprehended vve vvould haue iudged according to our lavv.	6 Who also hath gone about to profane the Temple: whom we tooke and would haue iudged according to our lawe.
7 But the hye Captayne Lysias came vpon vs, and	7 But Lysias the Tribune comming in, vvith great force	7 But the chiefe captaine Lysias came vpon vs,

‘ Λυσίας ὁ χιλίαρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε, [8] κελεύσας
‘ τοὺς κατηγόρους αὐτοῦ ἔρχεσθαι ἐπὶ σέ· παρ᾽ οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ
‘ πάντων τούτων ἐπιγνῶναι ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ.᾽ [9 g] Συνεπέθεντο| δὲ καὶ
οἱ Ἰουδαῖοι, φάσκοντες ταῦτα οὕτως ἔχειν. [10] Ἀπεκρίθη [h] δὲ| ὁ Παῦλος, νεύσαντος
αὐτῷ τοῦ ἡγεμόνος λέγειν, ‘ Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ
‘ ἐπιστάμενος, [i] εὐθυμότερον| τὰ περὶ ἐμαυτοῦ ἀπολογοῦμαι· [11] δυναμένου σου
‘ [k] γνῶναι| ὅτι οὐ πλείους εἰσί μοι ἡμέραι [l] [m] δεκαδύο,| ἀφ᾽ ἧς ἀνέβην προσκυνήσων
‘ [n] ἐν| Ἰερουσαλήμ· [12] καὶ οὔτε ἐν τῷ ἱερῷ εὗρόν με πρός τινα διαλεγόμενον ἢ
‘ [o] ἐπισύστασιν| ποιοῦντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν·
‘ [13] οὔτε παραστῆσαι [p] δύνανται| περὶ ὧν νῦν κατηγοροῦσί μου. [14] ὁμολογῶ δὲ τοῦτό

[g] Rec. Συνέθεντο. [h] Alex. τε. [i] Alex. εὐθύμως. [k] Alex. ἐπιγνῶναι. [l] Rec. + ἡ. [m] Alex. δώδεκα. [n] Alex. εἰς.
[o] Alex. ἐπίστασιν. [p] Alex. δύνανταί σοι.

WICLIF—1380.

strengthe aboue, and delyuerid hym fro oure hondis, [8] and comaundide his accusers: to come to thee, of whom thou demynge maist knowe of alle these thingis of which we accusen hym, [9] and iewis putten to and seiden that these thingis hadden hem so,

[10] and poul answerid: whanne the presidente grauntid hym to seye, of many ȝeeris I knowe thee that thou art domesman to this folk: and I schal do Inouȝ for me with good resoun, [11] for thou maist knowe, for to me ben not more thanne twelue dayes: sithen I cam up to worschip in ierusalem, [12] and nether in the temple thei founden me disputynge with ony man, nether makynge concouris of puple nether in synagogis nether in citee [13] nether thei moun preue to thee of the whiche thingis thei now accusen me,

[14] but I knowleche to thee this thing that aftir the secte, whiche ȝe seyn eresie: so I serue to god the fadir, and I bileue to alle thingis that ben writun in the lawe and profetis, [15] and I haue hope in god, whiche also thei hem silf abiden the aȝenrisynge to comynge of iust men and wickid, [16] in this thing I studie without hirtynge to haue conscience to god and to men euermore,

[17] but aftir many ȝeeris, I cam to do almesdedis to my folk and offrynge and avowis, [18] in which thei founden me purified in the temple not with cumpany nether with noise, and thei cauȝten me and thei crieden and seiden take awey oure enemy, and summe iewis of asie, [19] which it bihofte to be now present at thee and accuse if thei hadden ony thing aȝens me, [20] ether these hem silf seie if thei founden in me ony thing of wickidnesse, sithen I stonde in the counceil, [21] but oonli of this vois, bi whiche I cried stondinge among hem,

demynge, *judging*. domesman, *judge*. Inouȝ, *enough*. sithen, *since*. moun, *can*. aȝenrisynge, *resurrection*.

TYNDALE—1534.

with great violence toke him awaye out of oure hondes, [8] commaundinge his accusars to come vnto the. Of whom thou mayst (yf thou wilt enquyre) knowe the certayne of all these thinges where of we accuse him. [9] The Iewes lyke wyse affermed, sayinge that it was even so.

[10] Then Paul (after that the rular him selfe had beckened vnto him that he shuld speake) answered: I shall with a moare quyet minde answere for my selfe, for as moche as I vnder stonde that thou hast bene of many yeares a iudge vnto this people, [11] because that thou mayst knowe that there are yet .xii. dayes sence I went vp to Ierusalem for to praye, [12] and that they nether founde me in the temple disputinge with eny man, other raysinge vp the people, nether in the Synagoges, nor in the cite. [13] Nether can they prove the thinges wher of they accuse me.

[14] But this I confesse vnto the, that after that waye (which they call heresy) so worshippe I the God of my fathers, belevinge all thinges which are written in the lawe and the Prophetes, [15] and have hope towardes God, that the same resurreccion from deeth (which they them selves loke for also) shalbe, both of iust and vniust. [16] And therfore stody I to have a cleare conscience towarde God, and toward man also.

[17] But after many yeres I came and brought almes to my people and offeringes, in the which they founde me purified in the temple, nether with multitude, nor yet with vnquyetnes. [18] Howbeit there were certayne Iewes out of Asia [19] which ought to be here present before the, and accuse me, yf they had ought agaynst me: [20] or els let these same here saye, if they have founde eny evyll doinge in me, whill I stonde here in the counsell: [21] except it be for this one voyce, that I cryed stondinge amonge them, of the

CRANMER—1539.

vpon vs, and wyth great violence toke him a waye oute of oure handes, [8] commaundinge hys accusars to come vnto the. Of whom thou mayst (yf thou wilt enquire) knowe the certayntye of all these thinges, wherof we accuse him. [9] The Iewes lykewyse affermed, sayinge, that these thinges were euen so.

[10] Then Paul (after that the debite him selfe had beckened vnto him that he shuld speake) answered: With a moare quiet mynde do I answere for my selfe, [11] for as moche as I vnderstande, that thou hast bene of many yeres a iudge vnto this people, because that thou mayst knowe, that there are yet, but xii. dayes sence I went vp to Ierusalem for to worshippe, [12] and they nether founde me in the temple disputynge wyth eny man, ether raysynge vp the people, nether in the Synagoges, nor in the cytye: [13] Nether can they proue the thynges wherof they accuse me.

[14] But this I confesse vnto the, that after the waye (which they call heresy) so worshippe I the God of my fathers, beleuinge all thinges which are written in the lawe and the Prophetes, [15] and haue hope towardes God, that the same resurreccion of the deed (which they them selues loke for also) shalbe, both of iust and vniust. [16] And therfore study I to haue allwaye a cleare conscience towarde God, and toward men.

[17] But after many yeres, I came and brought almes to my people and offeringes (*and vowes*) [18] in the which they founde me purified in the temple, nether with multitude, nor yet with vnquietnes (*and they toke me, and cryed, sayenge, awaye with oure enemye*). Howbeit there were certayne Iewes out of Asia, [19] which ought to be here present before the, and accuse me, yf they had ought agaynst me: [20] or els let these same here saye, yf they haue founde eny euyll doinge in me, whyll I stande here in the councell: [21] except it be for thys one voyce, that

‘ σοι, ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν, οὕτω λατρεύω τῷ πατρῴῳ Θεῷ,
‘ πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ [q] τοῖς| ἐν τοῖς προφήταις γεγραμμένοις,
‘ [15] ἐλπίδα ἔχων εἰς τὸν Θεὸν, ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, [r] ἀνάστασιν μέλλειν
‘ ἔσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων· | [16] ἐν τούτῳ [s] δὲ| αὐτὸς ἀσκῶ, ἀπρόσκοπον
‘ συνείδησιν [t] ἔχειν| πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους διαπαντός. [17] δι’ ἐτῶν δὲ
‘ πλειόνων παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου καὶ προσφοράς·
‘ [18] ἐν [u] αἷς| εὗρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου,
‘ τινὲς [v] δὲ| ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, [19] οὓς [w] ἔδει| ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν
‘ εἴ τι ἔχοιεν πρός με. [20] ἢ αὐτοὶ οὗτοι εἰπάτωσαν, [x] τί εὗρον ἐν ἐμοὶ ἀδίκημα,
‘ στάντος μου ἐπὶ τοῦ συνεδρίου· [21] ἢ περὶ μιᾶς ταύτης φωνῆς, ἧς ἔκραξα [y] ἑστὼς

[q] Rec. & Alex. = τοῖς. [r] Alex. ἀ. μ. ἔ., δικ. τ. κ. ἀδ. [s] Alex. καὶ. [t] ἴχων. [u] Rec. οἷς, Alex. αἷς. [v] Rec. = δέ. [w] Const. δεῖ.
[x] Rec. + εἰ. [y] Alex. ἐν αὐτοῖς ἑστὼς.

GENEVA — 1557.

wyth great violence toke hym away out of our handes. [8] Commanding hys accusers to come to thee: of whome thou mayst, yf thou wylt enquire, knowe the certayntie of all these thinges wherof we accuse hym. [9] And the Iewes lykewyse affirmed, saying that it was euen so.

[10] Then Paul, after that the Ruler hym selfe had beckened vnto him that he shold speake, answered, I do with a more quiet mynd answer for my selfe, for as muche as I knowe that thou hast bene of many yeres a Iudge vnto this people. [11] Seyng that thou mayst knowe, that there are yet but twelue dayes since I went vp to Ierusalem for to worship. [12] And they nether founde me in the temple disputing with any man, ether raysing vp the people, nether in the Synagoges, nor in the citie. [13] Nether can they proue the thynges, wherfore they accuse me.

[14] But this I confesse vnto thee, that after that way (which they call heresie) so worship I the God of my fathers, beleuing all thinges which are written in the Lawe and the Prophetes. [15] And haue hope towardes God, that the same resurrection of the dead which they them selues loke for also, shalbe, both of iust and vniust. [16] And therfore, I endeuour my selfe to haue al way a cleare conscience towarde God, and toward men also. [17] Now after many yeres, I came and broght almes to my people, and offeringes. [18] At what tyme, certeyne Iewes of Asia, founde me purified in the temple. Nether with multitude, nor yet with vnquietnes. [19] Who oght to haue bene here present before thee and accuse me, yf they had oght against me. [20] Or els let these same here say, yf they haue founde any euyl doing in me, while I stode in the Councel. [21] Except it be for thys one voyce, that I cryed

RHEIMS — 1582.

tooke him avvay out of our handes, [8] commaunding his accusers to come to thee, of vvhom thou maiest thy self iudging, vnderstand of al these things, vvhereof vve accuse him. [9] And the Ievves also added, saying that these things vvere so.

[10] But Paul ansvvered, (the President making a signe vnto him for to speake.)

Knovving that of many yeres thou art iudge ouer this nation, I vvil vvith good courage ansvver for my self. [11] For thou maiest vnderstand that it is not aboue tvvelue daies to me, since I vvent vp to adore in Hierusalem. [12] and neither in the temple did they finde me disputing vvith any man, or causing concourse of the multitude, neither in the synagogs, nor in the citie: [13] neither can they proue vnto thee the things vvhereof they novv accuse me.

[14] But this I confesse to thee, that according to the secte, vvhich they call heresie, I doe so serue the father my God, beleeuing al things that are vvritten in the Law and the Prophets: [15] hauing hope in God, the vvhich these also them selues expect, that there shal be a resurrection of iust and vniust. [16] In this my self also doe studie to haue a conscience vvithout offense tovvard God and toward men alvvaies.

[17] And after many yeres I came to bestovv almes vpon my nation, and oblations, and vovves. [18] In the vvhich they found me purified in the temple: not vvith multitude nor vvith tumult. [19] But certaine Ievves of Asia, vvho ought to be present before thee and to accuse, if they had any thing against me: [20] or let these men them selues say, if they haue found in me any iniquitie, forasmuch as I stand in the Councel, [21] but of this one voice only that I cried standing among them, That of the

AUTHORISED — 1611.

and with great violence tooke him away out of our hands: [8] Commanding his accusers to come vnto thee: by examining of whom thy selfe mayest take knowledge of all these things whereof we accuse him. [9] And the Iewes also assented, saying that these things were so.

[10] Then Paul, after that the gouernour had beckoned vnto him to speake, answered, Forasmuch as I know that thou hast been of many yeeres a Iudge vnto this nation, I do the more cheerefully answere for my selfe: [11] Because that thou mayest vnderstand, that there are yet but twelue dayes, since I went vp to Hierusalem for to worship. [12] And they neither found me in the Temple disputing with any man, neither raising vp the people, neither in the Synagogues, nor in the citie. [13] Neither can they proue the things whereof they now accuse me. [14] But this I confesse vnto thee, that after the way which they call heresie, so worship I the God of my fathers, beleeuing all things which are written in the Law and the Prophets,

[15] And haue hope towards God, which they themselues also allow, that there shall be a resurrection of the dead, both of the iust and vniust. [16] And herein doe I exercise my selfe to haue alwayes a conscience void of offence toward God, and toward men. [17] Now after many yeeres, I came to bring almes to my nation, and offrings: [18] Whereupon certaine Iewes from Asia found me purified in the Temple, neither with multitude, nor with tumult:

[19] Who ought to haue beene here before thee, and obiect, if they had ought against me. [20] Or else let these same here say, if they haue found any euill doing in mee, while I stood before the Councill, [21] Except it be for this one voice, that I cried

'ἐν αὐτοῖς,| Ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ' ὑμῶν.'
22 *z* *'Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ,| ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπών,*
'Ὅταν Λυσίας ὁ χιλίαρχος καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς.' 23 *διαταξάμενός*
a *τε| τῷ ἑκατοντάρχῃ τηρεῖσθαι* *b* *αὐτὸν,| ἔχειν τε ἄνεσιν, καὶ μηδένα κωλύειν τῶν*
ἰδίων αὐτοῦ ὑπηρετεῖν *c* *ἢ προσέρχεσθαι| αὐτῷ.*

24 *Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ* *d*
οὔσῃ Ἰουδαίᾳ, μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν
e *Ἰησοῦν| πίστεως.* 25 *διαλεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ*
τοῦ *f* *κρίματος τοῦ μέλλοντος|* *g*, *ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη, 'Τὸ νῦν*
'ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε.' 26 *ἅμα* *h* *καὶ ἐλπίζων, ὅτι*
χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου *i*· *διὸ καὶ πυκνότερον αὐτὸν μεταπεμπό-*

z Rec. Ἀκούσας δὲ ταῦτα ὁ Φῆλιξ ἀνεβάλετο αὐτούς. *a* Alex. = τε. *b* Rec. τὸν Παῦλον. Alex. = ἢ προσέρχεσθαι. *d* Rec. + αὐτοῦ.
e Rec. = Ἰησοῦν. *f* Alex. μέλλοντος κρίματος. *g* Rec. + ἔσεσθαι.

WICLIF — 1380.	TYNDALE — 1534.	CRANMER — 1539.
for of the aȝenrisynge of deed men, I am demed this day of ȝou:	resurreccion from deeth am I iudged of you this daye.	I cryed standyng amonge them: of the resurreccion from deeth am I iudged of you this daye.
22 sothli felix dilaied hem: and knewe moost certeynli of the wey, and seide, whanne lisias the tribune schal come doun I schal here ȝou, 23 and he comaundid to a centurien to kepe hym, and that he hadde rest: nether to forbede ony man to mynystre of his owne thingis to hym, 24 and aftir summe daies, felix cam doun with drussel his wiif that was a iewesse, and clepid poul and herde of hym the feith that is in crist ihesus, 25 and while he disputid of riȝtwisnesse & chastite and of dome to comynge felix was made tremblynge, and answerid, that perteyneth now go: but in tyme couenable I schal clepe thee, 26 also he hopid, that money schulde be ȝouun to hym of poul, for which thing efte he clepid hym: and spake with hym, 27 and whanne twey ȝeer werun fillid: felix took a successour porcius festus, and felix wolde ȝeue grace to iewis & lefte poul bounden.	22 When Felix hearde these thinges he deferde them, for he knewe very well of that waye and sayde: when Lisias the captayne is come, I will know the vtmost of youre matters. 23 And he commaunded an vndercaptayne to kepe Paul, and that he shuld have rest, and that he shuld forbyd none of his aquayntaunce to minister vnto him, or to come vnto him. 24 And after a certayne dayes, cam Felix and his wyfe Drusilla which was a Iewas, and called forth Paul, and hearde him of the fayth which is toward Christ. 25 And as he preached of righteousnes, temperaunce and iudgement to come, Felix trembled and answered: thou hast done ynough at this tyme, departe, when I have a convenient tyme, I will sende for the. 26 He hoped also that money shuld have bene geven him of Paul, that he myght lowse him: wherfore he called him the oftenner and commened with him. 27 But after two yeare, Festus Porcius came into Felix roume. And Felix willinge to shewe the Iewes a pleasure, lefte Paul in preson bounde.	22 When Felix hearde these thinges, he deferede them, for he knew very well of that waye, and sayde: when Lysias the captayne is come downe, I wyll knowe the vtmost yf youre matter. 23 And he commaunded an vndercaptayne to kepe Paul, and to let him haue rest, and that he shuld forbyd none of his acquayntaunce to minister vnto him, or to come vnto him. 24 And after a certayne dayes, whan Felix came with his wyfe Drusilla (which was a Iewesse) he called forth Paul, and hearde him of the fayth, which is toward Christ. 25 And as he preached of ryghteousnes, temperaunce, and iudgement to come, Felix trembled, and answered: Go thy waye for thys tyme: when I haue a conuenient season, I wyll sende for the. 26 He hoped also, that money shulde haue bene geuen hym of Paul, that he myght lose him: wherfore, he called him the oftenner and comened with him. 27 But after two yere, Festus Porcius cam into Felix roume. And Felix willyng to shew the Iewes a pleasure, lefte Paul in preson bounde.
25. THERFOR whanne festus cam in to the prouynce aftir the thridde day: he wente up to ierusalem fro cesary, 2 and the princis of preestis and the worthiest of the iewis wenten to hym aȝens poul, & preieden hym: 3 and axeden grace aȝens hym, that he schulde comaunde hym to be led to ierusalem and thei settiden aspies to sle hym in the weye, 4 but festus answerid: that poul schulde be kept in cesarie, sothli that he hym silf schulde procede more aviseli, 5 therfor he seide, thei that in ȝou ben myȝti: come doun to gidre, and if ony cryme is in the man: accuse thei hym, 6 and he dwellid among hem no more thanne eiȝt ether ten daies: and cam doun	25. VVHEN Festus was come into the province, after thre dayes, he ascended from Cesarea vnto Ierusalem. 2 Then enformed him the hye prestes and the chefe of the Iewes of Paul. And they besought him, 3 and desired faveour agaynst him, that he wold sende for him to Ierusalem: and layde awayte for him in the waye to kill him. 4 Festus answered, that Paul shuld be kept at Cesarea: but that he him selfe wold shortly departe thither. 5 Let them therfore (sayd he) which amonge you are able to do it, come doune with vs and accuse him, if ther be eny faute in the man. 6 When he had taried there moare then ten dayes, he departed vnto Cesarea, and	25. WHEN Festus had receaued the office, after thre dayes, he ascended from Cesarea vnto Ierusalem. 2 Then enformed him the hie Prestes and the chefe of the Iewes, of Paul. And they besought him 3 and desyred fauour agaynst hym, that he wolde sende for him to Ierusalem: and they layde a wayte for him in the waye, to kyll him. 4 Festus answered, that Paul shulde be kept at Cesarea: but that he him selfe wolde shortly departe thyther. 5 Let them therfore (sayde he) whych amonge you are able, come downe with vs, and accuse him, yf ther be eny faute in the man. 6 When he had taryed there among them more then ten dayes, he went downe

aȝenrisynge, *resurrection*. demed, *judged*. sothli, *truly*. clepid, *called*. dome, *judgment*. couenable, *convenient*. ȝouun, *given*. efte, *often*. ȝeue, *give*.

μενος ὡμίλει αὐτῷ. [27] *Διετίας δὲ πληρωθείσης ἔλαβε διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε* [k] *χάριτας| καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ, κατέλιπε τὸν Παῦλον δεδεμένον.*

XXV. *Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας.* [2] *ἐνεφάνισαν δὲ αὐτῷ* [l] *ὁ ἀρχιερεὺς| καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν,* [3] *αἰτούμενοι χάριν κατ᾽ αὐτοῦ, ὅπως μεταπέμψηται αὐτὸν εἰς Ἱερουσαλὴμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν·* [4] *ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον* [m] *ἐν Καισαρείᾳ,| ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι.* [5] *Οἱ οὖν* [n] *δυνατοὶ ἐν ὑμῖν,' φησὶ,| 'συγκαταβάντες, εἴ τι ἐστιν ἐν τῷ ἀνδρὶ* [o] *τούτῳ,| κατηγορείτωσαν αὐτοῦ.'* [6] *Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας* [p] *οὐ πλείους ὀκτὼ ἢ δέκα,| καταβὰς εἰς Καισάρειαν,*

[k] Rec. + δὲ. [l] Rec. + ὅπως λύσῃ αὐτόν. [k] Alex. χάριτα. [l] Alex. οἱ ἀρχιερεῖς. [m] Alex. εἰς Καισάρειαν. [n] Alex. ἐν ὑμῖν φησὶ δυνατοί. [o] Alex. ἄτοπον. [p] Rec. πλείους ἢ δέκα Alex. οὐ πλείους ὀκτὼ ἢ δέκα.

GENEVA—1557.

standyng among them, Of the resurrection of the dead am I accused of you this day.

22 When Felix heard these thinges, he differed them, and sayd, When I shal more perfectly knowe the things which concerne this secte, by the coming of Lysias, the chiefe Capitaine, I wil decise your matter. 23 And he commanded an vnder Captaine to kepe Paul, and that he shuld haue ease, and that he shulde forbyd none of his acquayntance to minister vnto him, or to come vnto him. 24 And after certayne dayes, came Felix and his wyfe Drusilla which was a Iewesse, and called forth Paul, and heard him of the faith which is towarde Christe. 25 And as he preached of righteousnes, temperance, and iudgement to come, Felix trembled and answered, Go thy way for this tyme, when I haue conuenient tyme I wil send for thee.

26 He hoped also that money should haue bene geuen hym of Paul, that he might lowse him: wherfore he called hym the oftener and communed with him. 27 But after two yere, Festus Porcius came into Felix roume: and *Felix* willing to get fauour of the Iewes, left Paul in prison bounde.

25. VVHEN Festus was come into the prouince, after thre dayes, he ascended from Cesarea vnto Ierusalem. 2 Then enformed hym the hye Priestes and the chiefe of the Iewes against Paul: and they besoght him, 3 And desired fauour against him, that he wolde sent for him to Ierusalem: and they layd wayt for him in the way, to kyl him. 4 But Festus answered, That Paul shulde be kept at Cesarea, and that he hym selfe wolde shortly departe thyther. 5 Let them thefore sayd he, which among you are able, come doune with vs and accuse hym, yf ther be any wickednes in the man.

6 When he had taryed there among them no more then ten dayes, he went doune

RHEIMS—1582.

resurrection of the dead am I iudged this day of you.

22 And Felix differred them, knovving most certainely of this vvay, saying, Vvhen Lysias the Tribune is come dovvne, I vvil heare you. 23 And he commaunded the Centurion to keepe him, and that he should haue rest, neither to prohibit any of his to minister vnto him.

24 And after some daies, Felix comming vvith Drusilla his vvife, vvhich vvas a Ievve, called Paul, and heard of him the faith that is in Christ IESVS. 25 And he disputing of iustice and chastitie, and of the iudgement to come, Felix being terrified, ansvvered, For this time, goe thy vvay: but in time conuenient I vvil send for thee. 26 hoping also vvithal, that money vvould be giuen him of Paul, for the vvhich cause also oftentimes sending for him, he spake vvith him. 27 But vvhen tvvo yeres vvere ended, Felix had a successour Portius Festus. And Felix being vvilling to shevv the Ievves a pleasure, left Paul in prison.

25. FESTVS therfore vvhen he vvas come into the prouince, after three daies vvent vp to Hierusalem from Cæsaréa. 2 And the cheefe priests, and principal men of the Ievves vvent vnto him against Paul: and they desired him, 3 requesting fauour against him, that he vvould commaund him to be brought to Hierusalem, laying vvaite for to kil him in the vvay. 4 But Festus ansvvered, that Paul is in Cæsaréa: and that he vvould very shortly goe thither. 5 They therfore, saith he, that are of abilitie among you, going dovvne vvith me, if there be any crime in the man, let them accuse him.

6 And hauing taried among them not aboue eight or ten daies, he vvent dovvne

AUTHORISED—1611.

standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, hauing more perfect knowledge of that way, he deferred them and sayd, When Lysias the chiefe captaine shall come downe, I will know the vttermost of your matter. 23 And he commanded a Centurion to keepe Paul, and to let him haue libertie, and that he should forbid none of his acquaintance to minister, or come vnto him. 24 And after certaine dayes, when Felix came with his wife Drusilla, which was a Iew, he sent for Paul, and heard him concerning the faith in Christ, 25 And as he reasoned of righteousnesse, temperance, and iudgement to come, Felix trembled and answered, Go thy way for this time, when I haue a conuenient season, I will call for thee. 26 He hoped also that mony should haue bene giuen him of Paul, that hee might loose him: wherefore hee sent for him the oftner, and communed with him. 27 But after two yeeres, Portius Festus came into Felix roome: and Felix willing to shew the Iewes a pleasure, left Paul bound.

25. NOWE when Festus was come into the prouince, after three dayes he ascended from Cesarea to Ierusalem. 2 Then the high Priest and the chiefe of the Iewes informed him against Paul, and besought him, 3 And desired fauour against him, that he would send for him to Hierusalem, laying wait in the way to kill him. 4 But Festus answered, that Paul should be kept at Cesarea, and that he himselfe would depart shortly *thither*. 5 Let them therefore, said he, which among you are able, goe downe with *me*, and accuse this man, if there be any wickednesse in him. 6 And when he had taried among them [a] more then ten dayes, hee went downe vnto Cesarea, and the next

[a] *Or*, as some copies reade, no more then eight or ten dayes.

τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν Παῦλον ἀχθῆναι. 7 παραγενομένου δὲ αὐτοῦ, περιέστησαν [q] οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα [r] αἰτιώματα| [s] φέροντες| [t] κατὰ τοῦ Παύλου,| ἃ οὐκ ἴσχυον ἀποδεῖξαι· 8 [u] ἀπολογουμένου αὐτοῦ,| Ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερὸν, οὔτε εἰς Καίσαρά τι ἥμαρτον. 9 Ὁ Φῆστος δὲ [v] τοῖς Ἰουδαίοις θέλων| χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε, Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς, ἐκεῖ περὶ τούτων [w] κρίνεσθαι| ἐπ' ἐμοῦ; 10 Εἶπε δὲ ὁ Παῦλος, Ἐπὶ τοῦ βήματος Καίσαρος ἑστώς εἰμι, οὗ με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν ἠδίκησα, ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις· 11 εἰ μὲν [x] γὰρ| ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδέν ἐστιν ὧν οὗτοι κατηγοροῦσί μου, οὐδείς με δύναται αὐτοῖς χαρίσασθαι. Καίσαρα ἐπικαλοῦμαι. 12 Τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ

[q] Alex. + s. αὐτὸν s. αὐτῷ. [r] Rec. αἰτιάματα. [s] Alex. καταφέροντες. [t] Alex. = κατὰ τοῦ Παύλου. [u] Alex. τοῦ (δὲ) Παύλου ἀπολογουμένου.

WICLIF—1380.

to cesarie/ and the tother day he sat for domesman and comaundid poul to be brouȝt/ 7 ꝛ whanne he was brouȝte forth iewis stoden aboute hym whiche camen doun fro ierusalem/ puttynge aȝens hym many and greuous causis whiche thei myȝten not preue/ 8 for poul ȝildid resoun in alle thingis, that nether aȝens the lawe of iewis nether aȝens the temple nether aȝens the emperrour I synned ony thing/ 9 but festus wolde do grace to the iewis: ꝛ answerid to poul and seide/ wilt thou gon up to ierusalem: and there be demed of thes thingis bifor me/ 10 and poul seide/ at the dom place of the emperour, I stonde: where it bihoueth me to be demed/ I haue not noied the iewis as thou knowist wel/ 11 for if I haue noied, ether don ony thing worthi the deeth I forsake not to die/ but if no thing of tho is that thei accusen me: no man mai ȝeue me to hem: I appele to the emperrour/ 12 thanne festus spake with the counceil: ꝛ answerid/ to the emperrour thou hast appelid: to the emperour thou schalt go/

13 and whanne summe daies werun passid: agrippa kyng and beronyce camen doun to cesarie to wel come festus/ 14 and whanne thei dwelliden there many daies: festus schewid to the king of poul, and seide/ a man is lefte bounden of felix 15 of which whanne I was at ierusalem: princis of prestis and the elder men of iewis camen to me ꝛ axeden dampnacioun aȝens hym/ 16 to whiche I answerid/ that it is not custum to romayns to dampne ony man bifor that he that is accusid haue hise accusers present, and take place of defendynge to put awey the crymes that ben putte aȝens hym/ 17 therfor whanne thei camen to gidre hidir with outen ony delay in the day suynge I satte for domesman/ ꝛ comaundid the man to be brouȝt/ 18 and whanne hise accusers stoden, thei seiden

domesman, *judge*. ȝildid, *yielded*. demed, *judged*. dom, *judgment*. noied, *harmed, annoyed*. ȝeue, *give*. suynge, *following*. aȝens, *against*.

TYNDALE—1534.

the nexte daye sate doune in the iudgement seate/ and commaunded Paul to be brought. 7 When he was come/ the Iewes which were come from Ierusalem/ came aboute him and layde many and greveous complayntes agaynst Paul/ which they coulde not prove 8 as longe as he answered for him selfe/ that he had nether agaynst the lawe of the Iewes/ nether agaynst the temple/ nor yet agaynst Cesar offended eny thinge at all.

9 Festus willinge to do the Iewes a pleasure/ answered Paul and sayde: wilt thou goo to Ierusalem/ and there be iudged of these thinges before me? 10 Then sayd Paul: I stonde at Cesars iudgement seate/ where I ought to be iudged. To the Iewes have I no harme done/ as thou verely well knowest. 11 If I have hurte them/ or committed eny thinge worthy of deeth I refuse not to dye. Yf none of these thinges are/ where of they accuse me/ no man owght to delyver me to them. I appeale vnto Cesar. 12 Then spake Festus with deliberacion/ and answered. Thou hast appealed vnto Cesar: vnto Cesar shalt thou goo.

13 After a certayne dayes/ kinge Agrippa and Bernice came vnto Cesarea to salute Festus. 14 And when they had bene there a good ceason/ Festus rehersed Paules cause vnto the kynge sayinge: ther is a certayne man left in preson of Felix/ 15 about whom when I came to Ierusalem/ the hye prestes and elders of the Iewes enformed me/ and desyred to have iudgement agaynst him. 16 To whom I answered: It is not the maner of the Romayns to delyver eny man/ that he shuld perisshe/ before that he which is accused/ have the accusars before him/ and have licence to answer for him selfe/ conserninge the cryme layde agaynst him: 17 when they were come hidder/ with out delaye on the morowe I sate to geve iudgement/ and commaunded the man to be brought forthe. 18 Agaynst whom when the accusers stode

CRANMER—1539.

vnto Cesarea, and the nexte daye sate downe in the iudgement seate, and commaunded Paul to be brought. Which 7 when he was come, the Iewes which were come from Ierusalem, stode aboute hym, and layde many and greueous complaintes agaynst Paul, whych they coulde not proue, 8 as longe as he answered for him selfe that he had nether agaynst the lawe of the Iewes, nether agaynst the temple, nor yet agaynst Cesar offended eny thynge at all.

9 Festus wyllinge to do the Iewes a pleasure, answered Paul and sayde: wylt thou go vp to Ierusalem, and there be iudged of these thynges before me? 10 Then sayde Panl: I stande at Cesars iudgement seate, where I ought to be iudged. To the Iewes haue I no harme done, as thou very well knowest. 11 If I haue hurte them, or commytted eny thinge worthy of deeth, I refuse not to dye. If none of these thynges are, where of they accuse me, no man maye delyuer me to them. I appeale vnto Cesar. 12 Then spake Festus wyth delyberacion, and answered. Thou hast appealed vnto Cesar: vnto Cesar shalt thou go.

13 And after a certayne dayes, kynge Agrippa and Bernice came vnto Cesarea to salute festus. 14 And when they had bene there a good ceason, Festus rehersed Pauls cause vnto the kinge, saying: ther is a certayne man left in preson of Felix, 15 about whom when I came to Ierusalem the hye Prestes and elders of the Iewes enfourmed me, and desyred to haue iudgement agaynst him. 16 To whom I answered: It is not the maner of the Romayns, for fauoure to delyuer eny man, that he shuld perisshe, before that he which is accused, have the accusars before hym, and haue lycence to answer for him selfe concernynge the cryme layde agaynst him. 17 Therfore, when they were come hyther, with out any delaye, on the morow I sate to geue iudgement, and commaunded the man to be brought forth. 18 Agaynst whom when the accusers

συμβουλίου, ἀπεκρίθη, 'Καίσαρα ἐπικέκλησαι; ἐπὶ Καίσαρα πορεύσῃ.'

[13] Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν, ἀσπασόμενοι τὸν Φῆστον. [14] ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων, 'Ἀνήρ τις ἐστὶ 'καταλελειμμένος ὑπὸ Φήλικος δέσμιος, [15] περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, 'ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ 'ʸδίκην·| [16] πρὸς οὓς ἀπεκρίθην, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαί ᶻτινα| 'ἄνθρωπον ᵃεἰς ἀπώλειαν,| πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς 'κατηγόρους, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. [17] συνελθόντων οὖν 'αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἑξῆς καθίσας ἐπὶ τοῦ βήματος, 'ἐκέλευσα ἀχθῆναι τὸν ἄνδρα· [18] περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν

ʸ Alex. *θέλων τοῖς Ἰουδαίοις.* ᶻ Alex. *κριθῆναι.* ᵃ Alex. *οὖν.* ʸ Alex. *καταδίκην.* ᶻ Alex. *τινι.* ᵃ Alex. = *εἰς ἀπώλειαν.*

GENEVA—1557.

vnto Cesarea, and the next day, sate in the iudgement seat, and commanded Paul to be broght. [7] And when he was come, the Iewes which were come from Ierusalem, stode about him, and layd many and greuous complayntes against Paul, which they could not proue: [8] Forasmuche as he answered, That he had nether offended against the Lawe of the Iewes, nether against the temple, nor yet against Cesar. [9] Festus wylling to get fauour of the Iewes, answered Paul and sayd, Wylt thou go vp to Ierusalem, and there be iudged of these thinges before me?

[10] Then said Paul, I stand at Cesars iudgement seat, where I ought to be iudged: to the Iewes I haue done no harme, as thou very wel knowest. [11] If I haue done wrong, or committed any thing worthy of death, I refuse not to dye: If none *of these thinges* are, whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar. [12] Then spake Festus with the Counsel, and answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou go.

[13] And after certayne dayes, kyng Agrippa and Bernice came vnto Cesarea to salute Festus. [14] And when they had bene there certeyn daies, Festus rehearsed Pauls cause vnto the kyng, saying, There is a certaine man left in prison by Felix. [15] Of whome when I came to Ierusalem, the hye Priestes, and Elders of the Iewes enformed me, and desired to haue iudgement against him. [16] To whom I answered, That it is not the maner of the Romaynes, for fauour to deliuer any man to the death, before that he which is accused, haue the accusers before him, and haue place to answer for him selfe, concerning the crime layed against him. [17] Therfore when they were come hyther, without delay the day following, I sate to geue iudgement, and commanded the man to be broght forth. [18] Against whom, when the accusers stode vp, they broght

RHEIMS—1582.

to Cæsaréa, and the next day he sate in the iudgement seate: and he commaunded Paul to be brought. [7] Vvho being brought, there stoode about him the Ievves that vvere come dovvne from Hierusalem, obiecting many and greuous causes vvhich they could not proue, [8] Paul making ansvver, That neither against the lavv of the Ievves, nor against the temple, nor against Cæsar haue I any thing offended. [9] But Festus vvilling to shevv the Ievves a pleasure, ansvvering Paul, said, Vvilt thou goe vp to Hierusalem, and there be iudged of these things before me? [10] And Paul said, At Cæsars iudgement seate doe I stand, vvhere I ought to be iudged: the Ievves I haue not hurt, as thou very vvel knovvest. [11] For if I haue hurt them, or done any thing vvorthie of death, I refuse not to die. but if none of those things be, vvhereof these accuse me, no man can giue me to them. I appeale to Cæsar. [12] Then Festus hauing conferred vvith the Councel, ansvvered, Hast thou appealed to Cæsar? to Cæsar shalt thou goe.

[13] And vvhen certaine daies vvere passed, king Agrippa and Berníce came dovvne to Cæsaréa to salute Festus. [14] And as they taried there a good many daies, Festus signified to the king, of Paul, saying, A certaine person vvas left prisoner by Felix, [15] concerning vvhom, vvhen I vvas at Hierusalem, the cheefe priests and the auncients of the Ievves came vnto me, desyring condemnation against him. [16] To vvhom I ansvvered, That it is not the Romanes custome to yeld vp any man before that he vvhich is accused haue his accusers present and take place to make his ansvver for to cleere him self of the crimes. [17] Vvhen they therfore vvere assembled hither, vvithout any delaie, the day folovving, sitting in the iudgement seat, I commaunded the man to be brought.

[18] Of vvhom, vvhen the accusers stoode

AUTHORISED—1611.

day sitting in the Iudgment seat, commanded Paul to be brought. [7] And when he was come, the Iewes which came downe from Hierusalem, stood round about, and layd many and grieuous complaints against Paul, which they could not proue, [8] While he answered for himselfe, Neither against the law of the Iewes, neither against the Temple, nor yet against Cesar, haue I offended any thing at all. [9] But Festus willing to doe the Iewes a pleasure, answered Paul, and said, Wilt thou goe vp to Hierusalem, and there be iudged of these things before me? [10] Then said Paul, I stand at Cesars iudgement seat, where I ought to bee iudged; to the Iewes haue I done no wrong, as thou very well knowest. [11] For if I be an offender, or haue committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliuer me vnto them. I appeale vnto Cesar. [12] Then Festus when he had conferred with the Councill, answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou goe.

[13] And after certaine dayes, king Agrippa and Bernice, came vnto Cesarea, to salute Festus. [14] And when they had beene there many dayes, Festus declared Pauls cause vnto the king, saying, There is a certaine man left in bonds by Felix: [15] About whom when I was at Hierusalem, the chiefe Priests and the Elders of the Iewes enformed me, desiring to haue iudgment against him. [16] To whom I answered, It is not the maner of the Romanes to deliuer any man to die, before that he which is accused, haue the accusers face to face, and haue licence to answere for himselfe concerning the crime laid against him. [17] Therefore when they were come hither, without any delay, on the morrow I sate on the iudgement seate, and commanded the man to be brought forth. [18] Against whom when the accusers stood vp, they

' [b]ἐπέφερον| ὧν [c]ὑπενόουν ἐγώ·| [19] ζητήματα δέ τινα περὶ τῆς ἰδίας δεισιδαιμονίας
' εἶχον πρὸς αὐτὸν, καὶ περί τινος Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν.
' [20] ἀπορούμενος δὲ ἐγὼ εἰς τὴν περὶ [d]τούτου| ζήτησιν, ἔλεγον, εἰ βούλοιτο πορεύεσθαι
' εἰς Ἱερουσαλὴμ, κἀκεῖ κρίνεσθαι περὶ τούτων. [21] τοῦ δὲ Παύλου ἐπικαλεσαμένου
' τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν,
' ἕως οὗ [e]πέμψω| αὐτὸν πρὸς Καίσαρα.' [22] Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔφη,
' Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι.' Ὁ δὲ, Ἄὔριον,' φησὶν, *'* ἀκούσῃ
' αὐτοῦ.'

[23] Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον, σύν τε [f]τοῖς| χιλιάρχοις καὶ ἀνδράσι τοῖς κατ' ἐξοχὴν [g]οὖσι| τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου, ἤχθη ὁ Παῦλος.

[b] Alex. ἔφερον. [c] Alex. ὑπενόουν ἐγὼ πονηράν. [d] Alex. τούτων. [e] Alex. ἀναπέμψω. [f] Alex. = τοῖς. [g] Alex. = οὖσι.
[h] Alex. ἅπαν. [i] Alex. αὐτὸν ζῆν. [k] Alex. κατελαβόμην.

WICLIF—1380.

no cause of whiche thingis I hadde suspicoun of yuel, [19] but thei hadden aȝens hym summe questiouns of her veyn worschipynge and of oon ihesus deed whom poul affermed to lyue, [20] and I doutid of suche maner questioun, and seide, wher he wolde go to ierusalem and thereto be demed of thes thingis, [21] but for poul apelid that he schulde be kept to the knowynge of the emperrour, I comaunde him to be kept, til I sende hym to the emperour,

[22] and agrippa seid to festus, I my silf wolde here the man, and he seide, to morwe thou schalt here hym, [23] and on the tother day, whanne agrippa, ⁊ beronyce camen with greet desire and entriden in to the auditorie with tribunes ⁊ the principal men of the citee: whanne festus bad poul was brouȝt, [24] ⁊ festus seide, kyng agrippa and alle men that ben with us: ȝe seen this man of whiche al the multitude of iewis preied me at ierusalem, and axed and cried that he schulde lyue no lenger, [25] but I foond that he hadde doon no thing worthi of deeth, and I deme to sende hym to the emperour, for he appelid this thing, [26] of whiche man: I haue not certeyne what thing I schal write to the lord, for which thing I brouȝt hym to ȝou, and moost to thee thou kyng egrippa that whanne axynge is made, I haue what I schal write, [27] for it is seyn to me without resoun: to sende a bounden man, and not to sygnyfie the cause of hym.

26. AND agrippa seide to poul, it is suffrid to thee to speke for thi silf, than poul helde forth the hond: and bigan to ȝilde resoun, [2] of alle thingis of whiche I am accused of the iewis, thou kyng egrippa, I gesse me blessid at thee, whanne I schal

yuel, *evil.* wher, *whether.* demed, *judged.* deme, *decide.* ȝilde, *yield.*

TYNDALE—1534.

vp, they brought none accusacion of soche thinges as I supposed: [19] but had certayne questions agaynst him of their awne supersticion, and of one Iesus which was ded: whom Paul affirmed to be alyve. [20] And because I douted of soche maner questions, I axed him whyther he wolde goo to Ierusalem, and there be iudged of these matters. [21] Then when Paul had appealed to be kept vnto the knowledge of Cesar, I commaunded him to be kept, tyll I myght sende him to Cesar.

[22] Agrippa sayd vnto Festus: I wolde also heare the man my selfe. To morowe (sayde he) thou shalt heare him. [23] And on the morowe when Agrippa was come and Bernice with greate pompe, and were entred into the counsell housse with the captaynes and chefe men of the cite, at Festus commaundement Paul was brought forth. [24] And Festus sayde: kynge Agrippa, and all men which are heare present with vs: ye se this man about whom all the multitude of the Iewes have bene with me, both at Ierusalem and also here, cryinge that he ought not to lyve eny lenger. [25] Yet founde I nothinge worthy of deeth that he had committed. Neverthelesse seinge that he hath appealed to Cesar, I have determined to sende him. [26] Of whom I have no certayne thinge to wryte vnto my lorde. Wherfore I have brought him vnto you, and specially vnto the, kynge Agrippa, that after examinacion had, I myght have sumwhat to wryte. [27] For me thynketh it vnreasonable, for to sende a presoner, and not to shewe the causes which are layde agaynst him.

26. AGRIPPA sayde vnto Paul: thou arte permitted to speake for thy selfe. Then Paul stretched forth the honde, and answered for him selfe. [2] I thynke my selfe happy kynge Agrippa, because I shall answere this daye before the, of all

CRANMER—1539.

stode vp they brought none accusacion of soche thynges as I supposed: [19] but had certayne questions agaynst him of their awne supersticyon, and of one Iesus which was deed, whom Paul affirmed to be alyue. [20] And because I douted of soch maner of questions, I asked him, whether he wolde go to Ierusalem, and there be iudged of these matters [21] But when Paul had appealed to be kept vnto the knowledge of Cesar, I commaunded him to be kept, tyll I myght send him to Cesar. [22] Agrippa sayd vnto Festus: I wolde also heare the man my selfe. To morow (sayd he) thou shalt heare him. [23] And on the morow when Agrippa was come and Bernyce, with greate pompe, and were entred into the councell house, with the captaynes and chefe men of the citie, at Festus commaundement was Paul brought forth. [24] And festus sayd: kyng Agrippa, and all ye men whych are heare present wyth vs: ye se this man, about whom all the multitude of the Iewes haue intreated me, both at Ierusalem and also here, cryinge, that he ought not to lyue eny lenger. [25] Yet founde I nothynge worthy of deeth, that he had committed. Neuerthelesse, seynge that he hath appealed to Cesar, I haue determined to sende him. [26] Of whom I haue no certayne thynge to write vnto my Lord. Wherfore, I haue brought him vnto you, and specially vnto the: O kynge Agryppa, that after examinacion had, I myght haue sumwhat to wryte. [27] For me thincketh it vnreasonable, for to sende a presoner, and not to shewe the causes which are layde agaynst him.

26. AGRIPPA sayd vnto Paul: thou art permytted to speake for thy selfe. Then Paul stretched forth the hande, and answered for him selfe: [2] I thinke my selfe happy kynge Agrippa, because I shall answere this daye before the, of all

[24] καί φησιν ὁ Φῆστος, ‘Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπαρόντες ἡμῖν ἄνδρες,
‘θεωρεῖτε τοῦτον περὶ οὗ [h]πᾶν| τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε
‘Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν [i]ζῆν αὐτὸν| μηκέτι. [25] ἐγὼ δὲ
‘[k]καταλαβόμενος| μηδὲν ἄξιον [l]θανάτου αὐτὸν| πεπραχέναι, [m]καὶ| αὐτοῦ δὲ τούτου
‘ἐπικαλεσαμένου τὸν Σεβαστὸν, ἔκρινα πέμπειν [n]αὐτόν.| [26] περὶ οὗ ἀσφαλές τι
‘γράψαι τῷ κυρίῳ οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ’ ὑμῶν, καὶ μάλιστα ἐπὶ
‘σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης σχῶ τι [o]γράψαι.| [27] ἄλο-
‘γον γάρ μοι δοκεῖ, πέμποντα δέσμιον, μὴ καὶ τὰς κατ’ αὐτοῦ αἰτίας σημᾶναι.’

XXVI. Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη, ‘Ἐπιτρέπεταί σοι [p]ὑπὲρ σεαυτοῦ
‘λέγειν.’| Τότε ὁ Παῦλος [q]ἀπελογεῖτο, ἐκτείνας τὴν χεῖρα,| [2] ‘Περὶ πάντων ὧν
‘ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγημαι ἐμαυτὸν μακάριον [r]ἐπὶ σοῦ

[l] Alex. αὐτὸν θανάτου. [m] Alex. = καὶ. [n] Alex. = αὐτόν. [o] Alex. γράψω. [p] Alex. περὶ σ. λ.
[q] Alex. ἐκτείνας τὴν χεῖρα ἀπελογεῖτο. [r] Rec. μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον.

GENEVA—1557.

no accusation of suche thinges as I supposed: [19] But had certayne questions against him of their owne superstition, and of one Iesus which was dead, whom Paul affirmed to be alyue. [20] And bycause I doubted of such maner of questions I asked him whether he wold go to Ierusalem, and there be iudged of these *matters*.

[21] But because he appealed to be reserued to the examination of Augustus, I commanded him to be kept, tyll I myght send him to Cesar. [22] Then Agrippa sayed vnto Festus, I would also heare the man my selfe. To morow (sayed he) thou shalt heare him. [23] And on the morow when Agrippa was come and Bernice, with great pompe, and were entred into the Comon hall, with the Captaines and chiefe men of the citie, at Festus commandement Paul was broght forth. [24] And Festus sayed, Kyng Agrippa, and all men which are here present with vs, ye se this man, about whom all the multitude of the Iewes haue called vpon me, both at Ierusalem, and also here, criyng, That he oght not to lyue any lenger.

[25] Yet founde I nothing worthy of death, that he had committed. neuertheles, seyng that he hath appealed to Augustus, I haue determined to send him. [26] Of whom I haue no certayne thyng to write vnto my Lord. wherfore, I haue broght him vnto you, and specially vnto thee, kyng Agrippa, that after examination had, I myght haue some what to write. [27] For me thynketh it vnreasonable, for to send a prysonner, and not to shewe the causes *which are layed* against him.

26. THEN Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. Then Paul stretched forth the hand, and answered, [2] I thinke my selfe happy king Agrippa, bycause I shal answere this day

RHEIMS—1582.

vp, they brought no cause vvhich I thought il of: [19] but certaine questions of their ovvne superstition they had against him, and of one IESVS deceased, vvhom Paul affirmed to liue. [20] Doubting therfore of this kinde of question, I said, vvhether he vvould goe to Hierusalem. and there be iudged of these things. [21] But Paul appealing to be kept vnto the knovvledge of Augustus, I commaunded him to be kept, til I send him to Cæsar. [22] And Agrippa said to Festus, My self also vvould heare the man. To morovv, said he, thou shalt heare him.

[23] And the next day vvhen Agrippa and Berníce vvere come vvith great pompe, and had entred into the hall of audience vvith the Tribunes and principal men of the citie, at Festus commaundement Paul vvas brought. [24] And Festus saith, King Agrippa, and al ye men that are present together vvith vs, you see this man, concerning vvhom al the multitude of the Ievves called vpon me at Hierusalem, requesting and crying out that he ought not to liue any longer. [25] Yet haue I found nothing that he hath committed vvorthie of death. But forasmuch as he him self appealed to Augustus, I haue determined to send him. [26] Of vvhom vvhat to vvrite for certaintie to my lord, I haue not. For the vvhich cause I haue brought him forth to you, and especially to thee, king Agrippa, that examination being made, I may haue vvhat to vvrite. [27] For it seemeth to me vvithout reason, to send a prisoner, and not to signifie his causes.

26. BUT Agrippa said to Paul, Thou art permitted to speake for thy self. Then Paul stretching forth his hand, began to make his ansvver.

[2] Touching al things vvhereof I am accused of the Ievves, king Agrippa, I

AUTHORISED—1611.

brought none accusation of such things as I supposed: [19] But had certaine questions against him of their owne superstition, and of one Iesus, which was dead, whom Paul affirmed to be aliue. [20] And because [α] I doubted of such maner of questions, I asked him whether he would goe to Hierusalem, and there be iudged of these matters. [21] But when Paul had appealed to bee reserued vnto the [β] hearing of Augustus, I commanded him to be kept, till I might send him to Cesar.

[22] Then Agrippa said vnto Festus, I would also heare the man my selfe. To morrow, said he, thou shalt heare him. [23] And on the morrow when Agrippa was come and Bernice, with great pompe, and was entred into the place of hearing, with the chiefe captaines, and principall men of the citie; at Festus commaundement Paul was brought foorth. [24] And Festus said, King Agrippa, and all men which are heere present with vs, ye see this man, about whom all the multitude of the Iewes haue dealt with me, both at Hierusalem, and also heere, crying that he ought not to liue any longer. [25] But when I found that he had committed nothing worthy of death, and that he himselfe hath appealed to Augustus, I haue determined to send him. [26] Of whom I haue no certaine thing to write vnto my Lord: Wherefore I haue brought him foorth before you, and specially before thee, O king Agrippa, that after examination had, I might haue somewhat to write. [27] For it seemeth to me vnreasonable, to send a prisoner, and not withall to signifie the crimes layd against him.

26. THEN Agrippa saide vnto Paul, Thou art permitted to speake for thy selfe. Then Paul stretched foorth the hand, and answered for himselfe, [2] I thinke my selfe happy, king Agrippa, because I shall answere for my selfe this day before thee

[α] *Or*, I was doubtfull how to enquire heereof.
[β] *Or*, iudgement.

‘ μέλλων σήμερον ἀπολογεῖσθαι|· [3] μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ
‘ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων. διὸ δέομαί [s]σου,| μακροθύμως ἀκοῦσαί μου.
‘ [4] τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ᾽ ἀρχῆς γενομένην ἐν τῷ ἔθνει
‘ μου ἐν [t]Ἱεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι, [5] προγινώσκοντές με ἄνωθεν,
‘ ἐὰν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας
‘ ἔζησα Φαρισαῖος· [6] καὶ νῦν ἐπ᾽ ἐλπίδι τῆς [u]πρὸς| τοὺς πατέρας [v]ἡμῶν| ἐπαγγε-
‘ λίας γενομένης ὑπὸ τοῦ Θεοῦ ἕστηκα κρινόμενος, [7] εἰς ἣν τὸ δωδεκάφυλον ἡμῶν
‘ ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῦον ἐλπίζει καταντῆσαι· περὶ ἧς ἐλπίδος
‘ ἐγκαλοῦμαι, βασιλεῦ [w]Ἀγρίππα,| ὑπὸ [x]Ἰουδαίων. [8] τί; ἄπιστον κρίνεται παρ᾽
‘ ὑμῖν, εἰ ὁ Θεὸς νεκροὺς ἐγείρει; [9] ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ ὄνομα
‘ Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι· [10] ὃ καὶ ἐποίησα ἐν Ἰεροσολύ-

[s] Alex. = σου. [t] Alex. + τε. [u] Alex. εἰς. [v] Rec. = ἡμῶν. [w] Alex. = Ἀγρίππα. [x] Rec. + τῶν.

WICLIF—1380.

defende me this day, [3] moost for thou knowist alle thingis that ben among iewis: custums & questiouns, for which thing I biseche here me patientli,

[4] for alle iewis that bifor knewen me fro the bigynnynge knowe my liif fro ȝungthe that fro the bigynnyng was in my folk in ierusalem [5] if thei wolen bere witnessynge: that bi the moste certeyn secte of oure relegioun, I lyued a farise, [6] and now for the hope of repromyssioun that is made to oure fadris of god, I stonde suget in doom, [7] in whiche hope oure twelue lynagis seruynge nyȝt and day hopen to come, of whiche hope, sire king I am accusid of the iewis, [8] what vnbileful thing is demed at ȝou: if god reisith deed men?

[9] and sothli I gessid that I ouȝte do many contrarie thingis aȝens the name of ihesus nazarene, [10] whiche thing also I dide in ierusalem, and I enclosid many of seyntis in prisoun, whanne I hadde take power of the princis of preestis, & whanne thei werun slayn: I brouȝte the sentence, [11] and bi alle synagogis ofte I punyschid hem and constreyned to blasfeme, and more I wax wood aȝens hem, and pursued in to alien citees, [12] in which the while I wente to damaske with power and suffrynge of princis of preestis: [13] at mydday in the wey I say sire kyng that fro heuene liȝt schyned aboute me passynge the schynynge of the sunne, and aboute hem that werun to gidre with me,

[14] and whanne we alle hadden falle doun in to the erthe, I herde a vois seiynge to me in ebrew tunge, Saul, saul what pursuest thou me? it is hard to thee to kike aȝens the pricke, [15] & I seide, who art thou lord, and the lord seide, I am ihesus whom thou pursuest, [16] but rise up and stonde on thi feet, for whi to this thing I apperid

ȝungthe, *youth*. lynagis, *tribes*. suget, *subject*. demed, *judged*. wood, *mad*. doom, *judgment*. sothli, *truly*.

TYNDALE—1534.

the thinges wherof I am accused of the Iewes, [3] namely because thou arte experte in all customes and questions, which are amonge the Iewes. Wherfore I beseche the to heare me paciently.

[4] My lyvynge of a chylde, which was at the fyrst amonge myne awne nacion at Ierusalem knowe all the Iewes [5] which knew me from the beginnynge, yf they wolde testifie it. For after the most straytest secte of oure laye, lyved I a pharisaye. [6] And now I stond and am iudged for the hope of the promes made of God vnto oure fathers: [7] vnto which promes, oure .xii. tribes instantly servynge God daye and nyght, hope to come. For which hopes sake, kynge Agrippa, am I accused of the Iewes. [8] Why shuld it be thought a thinge vncredible vnto you, that god shuld rayse agayne the deed?

[9] I also verely thought in my selfe, that I ought to do many contrary thinges, clene agaynst the name of Iesus of Nazareth: [10] which thinge I also dyd in Ierusalem. Where many of the sainctes I shut vp in preson, and had receaved auctorite of the hye prestes. And when they were put to deeth, I gave the sentence. [11] And I punysshed them ofte in every synagoge, and compelled them to blaspheme: and was yet more mad apon them, and persecuted them, even vnto straunge cities. [12] About the which thinges as I went to Damasco with auctorite and licence of the hye Prestes, [13] even at myddaye (o kynge) I sawe in the waye a lyght from heven, above the brightnes of the sunne, shyne rounde about me and them which iorneyed with me.

[14] When we were all fallen to the erth, I hearde a voyce speakynge vnto me, and sayinge in the Hebrue tonge: Saul, Saul, why persecutest thou me? It is harde for the to kicke agaynste the pricke. [15] And I sayde: Who arte thou lorde? And he sayde I am Iesus whom thou persecutest. [16] But ryse and stond vp on thy fete. For I have apered vnto the for this purpose,

CRANMER—1539.

the thynges wherof I am accused of the Iewes: [3] namely, because thou art experte in all customes and questions, which are amonge the Iewes. Wherfore I beseche the, to heare me paciently.

[4] My lyuinge that I haue led of a chylde (which was at the fyrst amonge myne awne nacion at Ierusalem) knowe all the Iewes, [5] which knewe me from the begynninge, yf they wolde testifie. For after the most straytest secte of oure religion, I lyued a Pharisey. [6] And now I stande and am iudged for the hope of the promes made of God vnto oure fathers: [7] vnto which promes oure .xii. trybes (instantly seruynge God daye and nyght) hope to come. For which hopes sake, kynge Agrippa, I am accused of the Iewes. [8] Why shulde it be thought a thynge incredyble vnto you, that God shuld rayse agayne the deed? [9] I also verely thought in my selfe, that I ought to do many contrary thynges, clene agaynst the name of Iesus of Nazareth: [10] which thynge I also dyd in Ierusalem. And many of the saynctes dyd I shut vp in preson, and had receaued auctorite of the hye Prestes. And when they were put to deeth, I gaue the sentence. [11] And I punisshed them ofte in euery synagoge, and compelled them to blaspheme: and was yet more mad vpon them, and persecuted them, euen vnto straunge cities. [12] About which thinges as I went to Damasco with auctorite and licence of the hye Prestes, [13] euen at myddaye (O kyng) I sawe in the waye a light from heauen aboue the brightnes of the sonne shyne rounde about me, & them which iorneyed with me.

[14] When we were all fallen to the erthe, I heard a voyce speakynge vnto me, and saying in the Hebrue tonge: Saul, Saul, why persecutest thou me? It is harde for the to kicke agaynst the prickes. [15] And I sayd: Who art thou Lorde? And he sayde: I am Iesus whom thou persecutest, [16] but ryse and stand vp on thy fete. For I haue apered vnto the for

‘ μοις, καὶ πολλοὺς [y]τῶν ἁγίων ἐγὼ [z]ἐν| φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν
‘ ἀρχιερέων ἐξουσίαν λαβών· ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον. [11]καὶ κατὰ
‘ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς, ἠνάγκαζον βλασφημεῖν, περισ-
‘ σῶς τε ἐμμαινόμενος αὐτοῖς, ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις. [12]ἐν οἷς [a]καὶ|
‘ πορευόμενος εἰς τὴν Δαμασκὸν μετ᾽ ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν
‘ ἀρχιερέων, [13]ἡμέρας μέσης, κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν
‘ λαμπρότητα τοῦ ἡλίου, περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους.
‘ [14]πάντων [b]δὲ| καταπεσόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα [c]φωνὴν λαλοῦσαν πρός
‘ με καὶ λέγουσαν| τῇ Ἑβραΐδι διαλέκτῳ, Σαοὺλ, Σαοὺλ, τί με διώκεις; σκληρόν
‘ σοι πρὸς κέντρα λακτίζειν. [15]Ἐγὼ δὲ εἶπον, Τίς εἶ κύριε; Ὁ δὲ [d]εἶπεν,
‘ Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις. [16]ἀλλὰ ἀνάστηθι, καὶ στῆθι ἐπὶ τοὺς πόδας

[y] Alex. + τε. [z] Rec. = ἐν. [a] Alex. = καὶ. [b] Alex. τε. [c] Alex. φωνὴν λέγουσαν πρός με. [d] Alex. + κύριος.

GENEVA—1557.

before thee, of all the thinges wherof I am accused of the Iewes. 3 Namely, bycause thou art experte in all customes, and questions which are among the Iewes. wherfore, I besech thee to heare me paciently. As touching the life that I haue led from a childe,

4 And what it was from the begynning among mine owne nation at Ierusalem, know all the Iewes, 5 Which knew me here to fore (if they would testifie) that after the most strayctest sect of our religion I liued a Pharise. 6 And now I stand and am accused, for the hope of the promise made of God vnto our fathers. 7 Vnto which promise, our twelue tribes instantly seruyng *God* day and night, hope to come: for which hopes sake, Kyng Agrippa, am I accused of the Iewes. 8 Why should it be thoght a thing incredible vnto you, that God should rayse agayne the dead? 9 I also verely thoght it my selfe, that I ought to do many contrary thinges, cleane against the Name of Iesus of Nazaret. 10 Which thyng I also did in Ierusalem: for many of the sainctes I shut vp in prison, hauing receaued auctoritie of the hye Priestes: and when they were put to death I gaue the sentence.

11 And I punished them oft in euery Synagoge, and compelled them to blaspheme: and was yet more mad against them, and persecuted them, euen vnto strange cities. 12 At which tyme, as I went to Damascus with autoritie, and commission from the hye Priestes, 13 Euen at midday ò Kyng, I saw in the way a light from heauen, farre passing the brightnes of the sunne, shyne round about me, and them which iorneyed with me.

14 So when we were all fallen to the earth, I heard a voyce speakyng vnto me, and saying in the Hebrue tonge, Saul Saul, why persecutest thou me? It is hard for thee to kicke against pryckes. 15 And I sayd, Who art thou Lord? And he sayd, I am Iesus whom thou persecutest. 16 But ryse and stand vp on thy fete: for I haue

RHEIMS—1582.

account my self happie for that I am to defend my self this day before thee, 3 especially vvhereas thou knovvest al things that are among the Ievves, customes and questions: for the vvhich cause I beseeche thee, heare me patiently. 4 And my life truely from my youth, vvhich vvas from the beginning in my nation in Hierusalem, al the Ievves doe knovv: 5 knovving me before from the beginning (if they vvil giue testimonie) that according to the most sure secte of our religion I liued a Pharisee. 6 And novv for the hope of the promisse that vvas made of God to our fathers, doe I stand subiect to iudgement. 7 the vvhich, our tvvelue tribes seruing night and day, hope to come vnto. Of the vvhich hope, o king, I am accused of the Ievves. 8 Vvhat incredible thing is it iudged vvith you, if God raise the dead? 9 And my self truely had thought that I ought to doe against the name of IESVS of Nazareth many contrarie things. 10 Vvhich also I did at Hierusalem, and many of the saincts did I shut vp in prisons, hauing receiued authoritie of the cheefe priests: and vvhen they vvere put to death, I brought the sentence. 11 And through out al the synagogs often times punishing them, I compelled them to blaspheme: and yet more mad against them, I persecuted them euen vnto foraine cities. 12 Among vvhich things vvhiles I vvent to Damascus vvith authoritie and permission of the cheefe priests, 13 at midday, in the vvay, I savv (o king) from heauen a light to haue shined around about me and them that vvere in companie vvith me, aboue the brightnes of the sunne.

14 And vvhen al vve vvere fallen dovvne on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, vvhy persecutest thou me? It is hard for thee to kicke against the pricke. 15 And I said, Vvho art thou Lord? And our Lord ansvvered, I am IESVS vvhom thou doest persecute. 16 But rise vp and stand vpon thy feete: for to this end haue I appeared

AUTHORISED—1611.

touching all the things whereof I am accused of the Iewes: 3 Especially, because I know thee to be expert in all customes and questions which are among the Iewes: wherefore I beseech thee to heare mee patiently. 4 My maner of life from my youth, which was at the first among mine owne nation at Hierusalem, know all the Iewes, 5 Which knew mee from the beginning, (if they would testifie) that after the most straitest sect of our religion, I liued a Pharisee. 6 And now I stand, and am iudged for the hope of the promise made of God vnto our fathers: 7 Unto which promise our twelue tribes instantly seruing God day and night, hope to come: For which hopes sake, King Agrippa, I am accused of the Iewes. 8 Why should it be thought a thing incredible with you, that God should raise the dead? 9 I verily thought with my selfe, that I ought to doe many things contrary to the Name of Iesus of Nazareth: 10 Which thing I also did in Hierusalem, and many of the Saints did I shut vp in prison, hauing receiued authoritie from the chiefe Priests, and when they were put to death, I gaue my voyce against them. 11 And I punished them oft in euery Synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them euen vnto strange cities.

12 Whereupon, as I went to Damascus, with authoritie and commission from the chiefe Priests: 13 At midday, O king, I saw in the way a light from heauen, aboue the brightnes of the Sunne, shining round about mee, and them which iourneyed with me. 14 And when we were all fallen to the earth, I heard a voice speaking vnto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against the prickes. 15 And I said, who art thou, Lord? And hee said, I am Iesus whom thou persecutest. 16 But rise, and stand vpon thy feete, for I haue appeared vnto thee for

‘ σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα ὧν τε
‘ εἶδες ὧν τε ὀφθήσομαί σοι, [17] ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς
‘ οὓς [e]νῦν| σε ἀποστέλλω, [18] ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκό-
‘ τους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεὸν, τοῦ λαβεῖν αὐτοὺς
‘ ἄφεσιν ἁμαρτιῶν, καὶ κλῆρον ἐν τοῖς ἡγιασμένοις, πίστει τῇ εἰς ἐμέ. [19] Ὅθεν,
‘ βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ, [20] ἀλλὰ τοῖς ἐν
‘ Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ
‘ τοῖς ἔθνεσιν, ἀπήγγελλον μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν Θεὸν, ἄξια τῆς
‘ μετανοίας ἔργα πράσσοντας. [21] ἕνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ
‘ ἱερῷ, ἐπειρῶντο διαχειρίσασθαι. [22] ἐπικουρίας οὖν τυχὼν τῆς [f]παρὰ| τοῦ Θεοῦ,
‘ ἄχρι τῆς ἡμέρας ταύτης ἕστηκα, [g]μαρτυρόμενος| μικρῷ τε καὶ μεγάλῳ, οὐδὲν

[e] Alex. ἐγώ. [f] Alex. ἀπὸ. [g] Alex. μαρτυρόμενος. [h] Alex. + τε. [i] Alex. φησῖν. [k] Alex. + Παῦλος.

WICLIF—1380.

to thee: that I ordeyne thee mynystre/ and witnesse of tho thingis that thou hast seyn, and of tho whiche I schal schewe to thee/ [17] and I schal delyuer thee fro puplis & folkis to which now I sende thee [18] to opun the iȝen of hem that thei ben conuertid fro derknesse to liȝt/ and fro power of sathanas to god: that thei take remyssioun of synnes, and part among seyntis bi feith that is in me/

[19] wherfor sire king agrippa: I was not vnbileful to the heuenli visioun/ [20] but I toold to hem that ben at damask first and at ierusalem and bi al the cuntre of iude and to hethen men: that they schulden do penaunce & be conuertid to god, and do worthi werkis of penaunce/ [21] for this cause iewis tokun me: whanne I was in the temple to sle me/ [22] but I was holpen bi the help of god in to this day, and stonde witnessynge to lesse and to more/ and I seye no thing ellis: thanne whiche thingis the profetis and moises spakun that schuln come/ [23] if crist is to suffre, if he is the first of aȝen risyng of deed men that schal schewe liȝt to the puple and to hethen men/

[24] whanne he spake these thingis and ȝildid resoun: festus seide with greet vois/ poul thou maddist/ many lettris turne thee to woodnesse/ [25] and poul seide/ I madde not thou best festus: but I speke out the wordis of truthe/ and of sobrenesse/ [26] for also the kyng to whom I speke stidfastli: woot of thes thingis/ for I deme that no thing of thes is hid fro hym/ for nether in a corner: was ouȝt of thes thingis don/ [27] bileuest thou kyng egrippa to profetis? I woot that thou bileuest/ [28] and agrippa seide to poul/ in litil thing thou counceilist me to be made a cristen man/ [29] & poul seide/ I desire anentis god bothe in litil and in greet not oonli thee, but also these

iȝen, *eyes*. aȝen risyng, *resurrection*. woodnesse, *madness*. woot, *knoweth*. deme, *judge*. anentis, *toward*.

TYNDALE—1534.

to make the a minister and a witnes/ both of tho thinges which thou hast sene/ and of tho thinges in the which I will appere vnto the/ [17] delyverynge the from the people/ and from the gentyls vnto which nowe I sende the/ [18] to open their eyes that they myght turne from darcknes vnto lyght/ and from the power of Satan vnto God/ that they maye receave forgevenes of synnes and inheritaunce amonge them which are sanctified by fayth in me.

[19] Wherfore kynge Agrippa/ I was not disobedient vnto the hevenly vision: [20] but shewed fyrst vnto them of Damasco/ and at Ierusalem/ and thorow out all the costes of Iewry/ and to the gentyls/ that they shuld repent/ and turne to God/ and do the ryght workes of repentaunce. [21] For this cause the Iewes caught me in the temple/ and went about to kyll me. [22] Neverthelesse I obtayned helpe of God/ and contynew vnto this daye witnessyng bothe to small and to greate saying none other thinges/ then those which the prophetes and Moses dyd saye shuld come/ [23] that Christ shulde suffre/ and that he shuld be the fyrst that shulde ryse from deeth/ and shuld shewe lyght vnto the people/ and the gentyls.

[24] As he thus answered for him selfe: Festus sayde with a lowde voyce: Paul/ thou arte besides thy selfe. Moche learnynge hath made the mad. [25] And Paul sayde: I am not mad most dere Festus: but speake the wordes of trueth and sobernes. [26] The kynge knoweth of these thinges/ before whom I speke frely: nether thynke I that eny of these thinges are hydden from him. For this thinge was not done in a corner. [27] Kynge Agrippa belevest thou the prophetes? I wote well thou belevest. [28] Agrippa sayde vnto Paul: Sumwhat thou bringest me in mynde for to be come a Christen. [29] And Paul sayd: I wolde to God that not only thou: but also all that heare

CRANMER—1539.

thys purpose, to make the a minister and a witnes both of those thynges which thou hast sene, and of those thynges in the which I will appere vnto the, [17] delyueringe the from the people, and from the gentyls, vnto whom now I sende the, [18] to open their eyes, that they maye turne from the darcknes to lyght, and from the power of Satan vnto God, that they maye receaue forgeuenes of synnes, and inheritaunce amonge them which are sanctified by fayth that is toward me.

[19] Wherfore (O kynge Agrippa) I was not disobedient vnto the heauenly vision: [20] but shewed fyrst vnto them of Damasco, and at Ierusalem, and thorow out all the coastes of Iewry, and then to the gentyls, that they shuld repent, and turne to God, and do soch workes as become them that repent [21] For this cause the Iewes caught me in the temple, and went about to kyll me. [22] Seyng therfore that I haue obtained helpe of God: I contynew vnto thys daye, witnessinge bothe to small and to great, saying none other thynges, then those which the prophetes and Moses dyd saye shuld come: [23] that Christ shulde soffer, and that he shulde be the first that shuld ryse from deth, and shuld shew lyght vnto the people, and to the gentyls. [24] As he thus spake for hym selfe: Festus sayde with a lowde voyce: Paul, thou art besyde thy selfe. Moch learninge doth make the mad. [25] And Paul sayde: I am not mad (most deare Festus) but speake the wordes of trueth and sobernes. [26] For the kynge knoweth of these thynges, before whom I speke frely: nether thynke I that eny of these thynges are hydden from hym. For this thynge was not done in a corner. [27] Kynge Agrippa beleuest thou the Prophetes? I wote well that thou beleuest. [28] Agryppa sayde vnto Paul: Sumwhat thou bryngest me in mynde for to be come Chrysten. [29] And Paul sayde: I wolde to God that not onely thou: but also all that heare me to

‘ ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωσῆς. [23] εἰ
‘ παθητὸς ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν
‘ τῷ [h]λαῷ καὶ τοῖς ἔθνεσι.’ [24] Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλῃ
τῇ φωνῇ [i]ἔφη,| ‘ Μαίνῃ Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει.’
[25] ‘Ο δὲ [k], ‘ Οὐ μαίνομαι,’ φησὶ, ‘ κράτιστε Φῆστε, ἀλλ’ ἀληθείας καὶ σωφροσύνης
‘ ῥήματα ἀποφθέγγομαι. [26] ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν καὶ
‘ παῤῥησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν· οὐ
‘ γάρ ἐστιν ἐν γωνίᾳ πεπραγμένον τοῦτο. [27] Πιστεύεις βασιλεῦ Ἀγρίππα τοῖς
‘ προφήταις; οἶδα ὅτι πιστεύεις.’ [28] ‘Ο δὲ Ἀγρίππας πρὸς τὸν Παῦλον [l]ἔφη;| ‘Εν
‘ ὀλίγῳ με πείθεις Χριστιανὸν [m]γενέσθαι.’| [29] ‘Ο δὲ Παῦλος [n]εἶπεν,| ‘ Εὐξαίμην
‘ ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ [o]καὶ ἐν πολλῷ| οὐ μόνον σε, ἀλλὰ καὶ πάντας τοὺς

[l] Alex. = ἔφη. [m] Alex. ποιῆσαι. [n] Alex. = εἶπεν. [o] Alex. s. καὶ ἐν μεγάλῳ s. Rec.

GENEVA—1557.

appeared vnto thee for this purpose, to make thee a minister and a witnes, both of those thinges whych thou hast sene, and of those thinges in the which I wil appeare vnto thee, [17] Deliuering thee from this people, and from the Gentils, vnto whome now I send thee, [18] To open their eyes, that they may tourne from darknesse to lyght, and frome the power of Satan vnto God, that they may receaue forgeuenes of synnes, and inheritance among them, which are sanctified by faith in me.

[19] Wherfore Kyng Agrippa I was not disobedient vnto the heauenly vision. [20] But shewed first vnto them at Damascus, and at Ierusalem, and throughout all the coastes of Iurie, and *then* to the Gentils, that they should repent, and turne to God, and do the ryght workes of repentance. [21] For this cause the Iewes caught me in the temple, and went about to kyl me. [22] Neuertheles, I obteyned helpe of God, and continue vnto thys day, witnessyng both to small and to great, saying none other thinges, then those which the Prophetes and Moses dyd say should come.

[23] *To wit*, that Christ should suffer, and that he should be the fyrst that should ryse from the dead, and should shewe lyght vnto the people, and to the Gentils. [24] As he thus answered for him selfe, Festus sayed with a loude voyce, Paul thou art besides thy selfe: much learnyng doth make thee mad. [25] And Paul sayd, I am not mad most worthie Festus, but speake the wordes of trueth and sobernes. [26] For the Kyng knoweth of these thinges, before whom also I speake freely: neither thinke I that any of these thinges are hyd from him: for this thing was not done in a corner.

[27] King Agrippa, beleuest thou the Prophetes? I wot well thou beleuest. [28] Then Agrippa sayed vnto Paul, Almost thou persuadest me to become a Christian. [29] Then Paul sayd, I would to God that not only thou, but also all that heare me to day,

RHEIMS—1582.

to thee, that I may ordaine thee a minister and vvitnes of those things vvhich thou hast seen, and of those things vvherein I vvil appeare to thee, [17] deliuering thee out of the peoples and nations vnto the vvhich novv I send thee, [18] to open their eies, that they may be conuerted from darkenes to light, and from the povver of Satan to God, that they may receiue remission of sinnes and lot among the saincts by the faith that is in me.

[19] Vvherevpon, king Agrippa, I vvas not incredulous to the heauenly vision: [20] but to them first that are at Damascus, and at Hierusalem, and vnto al the countrie of Ievvrie, and to the Gentiles did I preach that they should doe penance, and turne to God, doing vvorkes vvorthie of penance. [21] For this cause the Ievves, vvhen I vvas in the temple, apprehending me, attempted meaning to kil me. [22] But aided by the help of God, I stand vntil this day, testifying to small and to great, saying nothing beside those things vvhich the Prophets did speake should come to passe, and Moyses, [23] if CHRIST vvere passible, if the first of the resurrection from the dead, he vvere to shevv light to the people and to the Gentiles.

[24] As he spake these things and made his ansvver, Festus vvith a loud voice said, Thou art mad, Paul: much learning turneth thee to madnesse. [25] And Paul said, I am not mad, most excellent Festus: but I speake vvordes of veritie and sobrietie. [26] for the king knovveth of these things, to vvhom also I speake constantly. for I thinke none of these things to be vnknovven to him. For neither vvas any of these things done in a corner. [27] Beleeuest thou the prophets, king Agrippa? I knovv that thou beleeuest. [28] And Agrippa said to Paul: A litle thou persuadest me to become a CHRISTIAN. [29] And Paul said, I vvish of God, both in litle, and in much, not only thee, but also

AUTHORISED—1611.

this purpose to make thee a minister and a witnesse, both of these things which thou hast seene, and of those things in the which I will appeare vnto thee, [17] Deliuering thee from the people, and from the Gentiles, vnto whom now I send thee,

[18] To open their eyes, and to turne them from darknesse to light, and from the power of Satan vnto God, that they may receiue forgiuenesse of sinnes, and inheritance among them which are sanctified by faith that is in me. [19] Whereupon, O king Agrippa, I was not disobedient vnto the heauenly vision: [20] But shewed first vnto them of Damascus, and at Hierusalem, and thorowout all the coasts of Iudea, and then to the Gentiles, that they should repent and turne to God, and do works meete for repentance. [21] For these causes the Iewes caught mee in the Temple, and went about to kill me. [22] Hauing therefore obteined helpe of God, I continue vnto this day witnessing both to small and great, saying none other things then those which the Prophets and Moses did say should come: [23] That Christ should suffer, and that hee should be the first that should rise from the dead, and should shew light vnto the people, and to the Gentiles.

[24] And as hee thus spake for himselfe, Festus said with a lowd voyce, Paul, thou art beside thy selfe, much learning doeth make thee mad. [25] But he said, I am not mad, most noble Festus, but speake foorth the words of trueth and sobernesse. [26] For the King knoweth of these things, before whom also I speake freely: for I am perswaded, that none of these things are hidden from him, for this thing was not done in a corner. [27] King Agrippa, beleeuest thou the Prophets? I know that thou beleeuest. [28] Then Agrippa said vnto Paul, Almost thou perswadest mee to bee a Christian. [29] And Paul said, I would to God, that not onely thou, but also all that

'ἀκούοντάς μου σήμερον, γενέσθαι τοιούτους ὁποῖος κἀγώ εἰμι, παρεκτὸς τῶν 'δεσμῶν τούτων.' [30] [p]'Ανέστη τε| ὁ βασιλεὺς καὶ ὁ ἡγεμὼν, ἥ τε Βερνίκη, καὶ οἱ συγκαθήμενοι αὐτοῖς. [31] καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες, Ὅτι 'οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος.' [32] 'Αγρίππας δὲ τῷ Φήστῳ ἔφη, 'Ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.'

XXVII. *Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τόν τε Παῦλον καί τινας ἑτέρους δεσμώτας ἑκατοντάρχῃ, ὀνόματι Ἰουλίῳ, σπείρης Σε-βαστῆς. [2] ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ, [q]μέλλοντες| πλεῖν [r]τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνος Θεσσαλονικέως. [3] τῇ τε ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα· φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος, ἐπέτρεψε πρὸς [s]τοὺς| φίλους [t]πορευθέντα| ἐπιμελείας τυχεῖν. [4] κἀ-*

[p] Rec. Καὶ ταῦτα εἰπόντος αὐτοῦ, ἀνέστη. [q] Alex. μέλλοντι. [r] Alex. + εἰς. [s] Rec. = τοὺς.

WICLIF—1380.

that heren to day to be made suche as I am outakun these bondis, [30] and the king roos up and the president and beronyce: and thei that saten nyȝ to hem, [31] and whanne thei wenten awey: thei spakun to gidre and seiden, that this man hath not don ony thing worthi deeth, nether boondis, [32] and agrippa seid to festus, this man myȝt be delyuerid if he hadde not appelid to the emperroure.

27. BUT as it was demed hym to schip in to itali: thei bitoken poul with other kepers to a centurien bi name iulius of the cumpany of knyȝtis of the emperour, [2] and we wenten up in to the schippe of adrymetis and bigunnen to seile: and werun borun aboute the placis of asie, while aristark of macedony tessalonysencis dwellid stille with us, [3] and in the day suynge we camen to sidon, and iulius tretid curteisli poul, and suffrid to go to frendis and do his nedis, [4] and whanne we remoueden fro thennes we vndirsaileden to cipre, for that wyndis werun contrarie, [5] and we seileden in the see of silici, and panfili: and camen to listris that is licie,

[6] and there the centurien foond a schip of alisaundre seilynge in to italie and puttid us ouer in to it, [7] and whanne in many daies we seileden slowli, and vnnethe camen aȝens gnydum for the wynde lettid us we seileden to crete, bisidis salomona, [8] and vnnethe we saileden bisidis and camen in to a place that is clepid of good hauene: to whom the citee tessala was nyȝ, [9] and whanne myche tyme was passid, and whanne seilynge thanne was not siker, for that fastynge was passid: poul counfortid hem [10] and seide to hem, men I se that seilynge bigynneth to be with wrong and myche harme, not oonli of charge and of the schip, but also of our lyues, [11] but the centurien bileued more to the gouernour,

demed, *judged*. knyȝtis, *soldiers*. suynge, *following*. vnnethe, *scarcely*. lettid, *hindered*. clepid, *called*. siker, *secure*.

TYNDALE—1534.

me to daye, were, not sumwhat only, but altogeder soche as I am, except these bondes. [30] And when he had thus spoken, the kynge rose vp, and the debite, and Bernice, and they that sate with them. [31] And when they were gone aparte, they talked betwene them selves sayinge: This man doeth nothinge worthy of deeth, nor of bondes. [32] Then sayde Agrippa vnto Festus: This man myght have bene lowsed, yf he had not appealed vnto Cesar.

27. WHEN it was concluded that we shuld sayle into Italy, they delivered Paul and certayne other presoners vnto one named Iulius, an vnder captayne of Cesars soudiars. [2] And we entred into a ship of Adramicium, and lowsed from lond, apoynted to sayle by the costes of Asia, one Aristarcus out of Macedonia, of the contre of Thessalia, beinge with vs. [3] And the nexte daye we came to Sidon. And Iulius courteously entreated Paul, and gave him liberte to goo vnto his frendes, and to refresshe him selfe. [4] And from thence lanched we, and sayled harde by Cypers, because the wyndes were contrarye. [5] Then sayled we over the see of Cilicia, and Pamphylia, and came to Myra a cite in Lycia.

[6] And there the vnder captayne founde a shippe of Alexander redy to sayle into Italy and put vs therin. [7] And when we had sayled slowly many dayes, and scace were come over agaynst Gnydon (because the wynde with stode vs) we sayled harde by the costes of Candy, over agaynste Salmo, [8] and with moche worke sayled beyonde yt, and came vnto a place called good porte. Nye whervnto was a citie called Lasea. [9] When moche tyme was spent and saylinge was now ieoperdeous, because also that we had overlonge fasted, Paul put them in remembraunce, [10] and sayde vnto them Syrs, I perceave that this vyage wilbe with hurte and moche domage, not of the ladynge and ship only: but also of oure lyves. [11] Neverthelather the vndercaptayne beleved the

CRANMER—1539.

daye, were, not somwhat onely, but altogether, soch as I am, except these bondes. [30] And when he had thus spoken, the kynge rose vp, and the debite, and Bernice, and they that sate with them, [31] And when they were gone aperte, they talked betwene them selues, sayinge: This man doeth nothyng worthy of deeth, nor of bondes. [32] Then sayde Agrippa vnto Festus: Thys man myght haue bene let loose, yf he had not appealed vnto Cesar.

27. WHEN it was concluded, that we shuld sayle into Italy, they delyuered both Paul and certayne other presoners, vnto one named Iulius, an vnder captayne of Cesars soudiars. [2] And we entred into a ship of Adramicium, and loosed from land, apoynted to sayle by the coastes of Asia, one Aristarcus out of Macedonia, of the contre of Thessalonia beinge with vs. [3] And the nexte daye we came to Sidon. And Iulius courteously entreated Paul, and gaue him lyberte, to go vnto hys frendes, and to refresshe hym selfe. [4] And whan we had launched from thence, we sayled harde by Cypers, because the wyndes were contrarye. [5] And whan we had sayled ouer the see of Cylicia, and Pamphilia, we cam to Myra which is in Lycia.

[6] And there the vndercaptayne founde a shippe of Alexandria ready, that sayled into Italy, and he put vs therin. [7] And when we had sayled slowly many dayes, and scace were come ouer agaynst Gnydon (because the winde with stode vs) we sayled harde by the coastes of Candy, ouer agaynst Salmo, [8] and with moche worke sayled beyonde it, and cam vnto a place which is called the fayre hauens. Nye wher vnto was the cytie of Lasea. [9] when moche time was spent, and whan sayling was now ieoperdous, because also that they had ouerlonge fasted, Paul put them in remembraunce, [10] and sayde vnto them: Syrs I perceaue, that thys viage wilbe with hurte and moche damage, not of the ladynge and ship onely, but also of youre liues: [11] Neuerthelesse the vnder

κεῖθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον, διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους. [5] τό τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες, κατήλθομεν εἰς Μύρα τῆς Λυκίας. [6] Κἀκεῖ εὑρὼν ὁ ἑκατόνταρχος πλοῖον Ἀλεξανδρῖνον πλέον εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό. [7] ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην· [8] μόλις τε παραλεγόμενοι αὐτὴν, ἤλθομεν εἰς τόπον τινὰ καλούμενον Καλοὺς Λιμένας, ᾧ ἐγγὺς ἦν πόλις Λασαία. [9] Ἱκανοῦ δὲ χρόνου διαγενομένου, καὶ ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοὸς, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι, παρῄνει ὁ Παῦλος [10] λέγων αὐτοῖς, Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ [u] φορτίου| καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν πλοῦν. [11] Ὁ δὲ [w] ἑκατοντάρχης| τῷ κυβερνήτῃ

[t] Alex. πορευθέντι. [u] Rec. φόρτου. [w] Rec. ἑκατόνταρχος.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
were not almost onely, but altogither suche as I am, except these bondes. [30] And when he had thus spoken, the Kyng rose vp, and the Deputie, and Bernice, and they that sate wyth them. [31] And when they were gone aparte, they talked betwene them selues, saying, This man doth nothyng worthy of death, nor of bondes. [32] Then sayd Agrippa vnto Festus, This man myght haue bene lowsed, if he had not appealed vnto Cesar.	al that heare this day, to become such as I am also, except these bandes. [30] And the king rose vp, and the President, and Bernice, and they that sate by them. [31] And going a side, they spake among them selues, saying, That this man hath done nothing vvorthie of death or bandes. [32] And Agrippa said to Festus, This man might be released, if he had not appealed to Cæsar.	heare mee this day, were both almost, and altogether such as I am, except these bonds. [30] And when hee had thus spoken, the king rose vp, and the gouernour, and Bernice, and they that sate with them. [31] And when they were gone aside, they talked betweene themselues, saying, This man doeth nothing worthy of death or of bonds. [32] Then said Agrippa vnto Festus, This man might haue been set at libertie, if he had not appealed vnto Cesar.
27. VVHEN it was concluded, that we should sayle into Italie, they deliuered both Paul, and certayne other prisoners, vnto one named Iulius, as vnder Captaine of the bande of Augustus. [2] And we entred into a shyp of Adramyttium, appoynted to sayle by the costes of Asia, and lowsed from land, one Aristarchus of Macedonia, a Thessalonian, being with vs. [3] And the next day we came to Sidon, and Iulius courteously entreated Paul, and gaue him libertie to go vnto his friendes, that they might refresh him. [4] And from thence we launched, and sayled harde by Cyprus, because the windes were contrary. [5] Then sayled we ouer the sea by Cilicia, and Pamphylia, and came to Myra, *a citie* in Lycia. [6] And there the vnder Captayne founde a shyp of Alexandria, ready to sayle into Italie, and put vs therein. [7] And when we had sayled slowly many dayes, and scace were come ouer against Gnidum, because the wynde withstode vs, we sayled harde by the costes of Candie, nere to Salmon. [8] And with muche worke sayled beyonde it, and came vnto a place called the Fayre hauens, nye where vnto, was a citie called Lasæa. [9] When muche tyme was spent, and sayling was now ieoperdeous, because also the tyme of the Fast was now passed, Paul put them in remembrance, [10] And said vnto them, Syrs I perceaue, that this viage wyl be with hurt and muche domage, not of the ladyng and shyp only, but also of our lyues. [11] Neuerthelater the vnder Captayne beleued the	27. AND after it vvas decreed that he should saile into Italie, and that Paul vvith other prisoners should be deliuered to a Centurion named Iulius, of the band Augusta, [2] vve going vp into a ship of Adrumétum, beginning to saile about the places of Asia, loosed from the land, Aristarchus the Macedonian of Thessalonica continuing vvith vs. [3] And the day folovving vve came to Sidon. And Iulius intreating Paul courteously, permitted him to goe to his frendes, and to take care of him self. [4] And vvhen vve had loosed thence, vve sailed vnder Cypres: because the vvindes vvere contrarie. [5] And sailing the sea of Cilicia and Pamphilia, vve came to Lystra, vvhich is in Lycia: [6] and there the Centurion finding a ship of Alexandria sailing into Italie, remoued vs into it. [7] And vvhereas many daies vve sailed slovvly, and vvere scarse come ouer against Gnidus, the vvinde hindering vs, vve sailed neere Crete by Salmóne: [8] and vvith much a doe sailing by it, vve came into a certaine place that is called Good-hauens, nigh to the vvhich vvas a citie Thalassa. [9] And vvhen much time vvas spent, and vvhereas novv it vvas not safe sailing, because the fast novv vvas past, Paul comforted them, [10] saying to them, Ye men, I see that the sailing beginneth to be vvith hurt and much damage not only of the lading and the ship, but also of our liues. [11] But the Centurion beleeued	27. AND when it was determined, that we should saile into Italy, they deliuered Paul, and certaine other prisoners, vnto one named Iulius, a centurion of Augustus band. [2] And entring into a ship of Adramyttium, wee lanched, meaning to saile by the coasts of Asia, one Aristarchus a Macedonian, of Thessalonica, beeing with vs. [3] And the next day wee touched at Sidon: And Iulius courteously entreated Paul, and gaue him libertie to go vnto his friends to refresh himselfe. [4] And when we had lanched from thence we sailed vnder Cyprus, because the winds were contrary. [5] And when we had sailed ouer the sea of Cilicia and Pamphylia, we came to Myra a citie of Lysia. [6] And there the Centurion found a ship of Alexandria sayling into Italy, and he put vs therein. [7] And when wee had sailed slowly many dayes, and scarse were come ouer against Gnidus, the wind not suffering vs, wee sailed vnder Creete, ouer against Salmone, [8] And hardly passing it, came vnto a place which is called the Faire hauens, nigh whereunto was the citie of Lasea. [9] Now when much time was spent, and when sailing was now dangerous, because the Fast was now already past, Paul admonished them, [10] And said vnto them, Sirs, I perceiue that this voyage will bee with [β] hurt and much damage, not onely of the lading and ship, but also of our liues. [11] Neuerthelesse, the Centurion beleeued

[α] *Or*, Candy. [β] *Or*, iniury.

καὶ τῷ ναυκλήρῳ ἐπείθετο μᾶλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. [12] ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι [x] ἐκεῖθεν,| εἴπως δύναιντο καταντήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χῶρον. [13] ὑποπνεύσαντος δὲ νότου, δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἆσσον παρελέγοντο τὴν Κρήτην. [14] μετ᾽ οὐ πολὺ δὲ ἔβαλε κατ᾽ αὐτῆς ἄνεμος τυφωνικὸς, ὁ καλούμενος Εὐροκλύδων. [15] συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. [16] νησίον δέ τι ὑποδραμόντες καλούμενον Κλαύδην, μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης· [17] ἣν ἄραντες, βοηθείαις ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον· φοβούμενοί τε μὴ εἰς τὴν Σύρτιν ἐκπέσωσι, χαλάσαντες

[x] Rec. κάκειῦθεν. [y] Alex. ἐρίψαν. [z] Alex. τε.

WICLIF—1380.

and to the lord of the schippe thanne to thes thingis that werun seid of poul, [12] and whanne the hauene was not able to dwelle in wynter, ful many ordeyned counceil to seile fro thennes, if on ony maner thei myȝten come to fenyce: to dwelle in wyntir, at the hauene of crete, whiche biholdith to affrik and to chorum: [13] and whanne the south blewe, thei gessiden hem to holde purpos, and whanne thei hadden remoued fro asson: thei seileden to crete, [14] and not aftir myche the wynde tifonyk that is clepid north eest: was aȝens it, [15] and whanne the schip was rauyschid, and myȝt not enforse aȝens the wynde, whanne the schip was ȝouen to the blowynge of the wynde [16] we werun borun with cours in to an ile, that is clepid cauda, and vnnethe we myȝten gete a litil boot, [17] and whanne this was takun up thei vseden helpis: girdynge to gidre the schip and dredden leest they schulden falle in to sondi placis, ℭ whanne the vessel was vndir sette: so thei werun borun, [18] ℭ for we werun throwen with greet tempist in the day suynge thei maden castynge out, [19] and the thridde day: with her hondis thei castiteden awey the instrumentis of the schip, [20] and whanne the sunne nether sterris werun seyn bi many daies: and tempest not a litil nyȝed now al the hope of our helthe was don awey,

[21] and whanne myche fastynge hadde be thanne poul stood in the myddil of hem and seide, A men it bihofte whanne ȝe herden me not to haue takun awey the schippe fro crete and gete this wrong and castynge out, [22] and now I counceil ȝou to be of good counfort, for los of no persone of ȝou schal be outakun of the schippe, [23] for an aungel of god whos I am and to whom I serue stood nyȝ to me in this nyȝt [24] and seide, poul drede thou not, it bihoueth thee to stonde bifor the emperrour, and lo god hath ȝouun to thee alle that ben

ȝouen, *given.* clepid, *called.* vnnethe, *scarcely.* suynge, *following.* nyȝed, *drew near.* outakun, *except.*

TYNDALE—1534.

governer and the master, better then tho thinges which were spoken of Paul. [12] And because the haven was not commodius to wynter in, many toke counsell to departe thence, yf by eny meanes they myght attayne to Phenices and there to wynter, which is an haven of Candy, and servith to the southwest and northwest wynde. [13] When the south wynde blewe, they supposynge to obtayne their purpose, lowsed vnto Asson, and sayled paste all Candy.

[14] But anone after ther arose agaynste their purpose, a flawe of wynde out of the northeeste. [15] And when the ship was caught, and coulde not resist the wynde, we let her goo and drave with the wether. [16] And we came vnto an yle named Clauda, and had moche worke to come by abote, [17] which they toke vp and vsed helpe, vndergerdynge the shippe, fearynge lest we shuld have fallen into Syrtes, and we let doune a vessell and so were caryed. [18] The nexte daye when we were tossed with an exceadynge tempest, they lyghtened the ship, [19] and the thyrde daye we cast out with oure awne hondes, the tacklynge of the shippe. [20] When at the last nether sunne nor starre in many dayes appered, and no small tempest laye apon vs, all hope that we shuld be saved, was then taken awaye.

[21] Then after longe abstinence, Paul stode forth in the myddes of them and sayde: Syrs ye shulde have harkened to me, and not have lowsed from Candy, nether to have brought vnto vs this harme and losse. [22] And nowe I exhorte you to be of good chere. For ther shalbe no losse of eny mans lyfe amonge you, save of the ship only. [23] For ther stode by me this nyght the angell of God, whose I am, and whom I serve, [24] sayinge: feare not Paul, for thou must be brought before Cesar. And lo, God hath geven vnto the all

CRANMER—1539.

captayne beleued the gouerner and the master of the ship more then those thinges which were spoken of Paul. [12] And because the hauen was not commodious to wynterin, many toke counsell to departe thence, yf by eny meanes they myght attayne to Phenices and there to wynter, whych is an hauen of Candy, and lyeth toward the southwest and northwest wynde. [13] When the south wynde blewe, they supposynge to obtaine their purpose, loosed vnto Asson, and sayled past all Candy.

[14] But not long after, ther arose agaynst their purpose, a flawe of wynde out of the northeast. [15] And when the ship was caught and could not resist the wynde, we let her go, and draue with the wether. [16] But we were caried in to an yle which is named Clauda, and had moche worke to come by a bote, [17] which they toke vp, and vsed helpe, and made fast the shippe, fearinge, lest they shuld fall into the Syrtes. And so they let downe a vessell, and were caryed. [18] The nexte daye (when we were tossed with an exceadinge tempest) they lightened the ship,

[19] and the thyrde daye we cast out with oure awne handes the taklynge of the shippe. [20] When at the last, nether the sunne nor starres in many dayes appeared, and no small tempest laye vpon vs, all hope that we shuld escape, was then taken awaye. [21] But after longe abstynence, Paul stode forth in the myddes of them, and sayde: Syrs, ye shulde haue harkened to me, and not haue loosed from Candy, nether to haue brought vnto vs this harme and losse. [22] And now I exhorte you to be of good chere. For ther shalbe no losse of eny mans lyfe amonge you, saue of the ship onely. [23] For ther stode by me this nyght the angell of God, whose I am, and whom I serue, [24] saying: feare not Paul thou must be brought before Cesar. And lo, God hath geuen the all

τὸ σκεῦος, οὕτως ἐφέροντο. [18] Σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ ἐξῆς ἐκβολὴν
ἐποιοῦντο· [19] καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου [y] ἐρρίψαμεν· | [20] μήτε
δὲ ἡλίου, μήτε ἄστρων ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου
ἐπικειμένου, λοιπὸν περιηρεῖτο πᾶσα ἐλπὶς τοῦ σώζεσθαι ἡμᾶς. [21] πολλῆς [z] δὲ |
ἀσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν, Ἔδει μὲν, ὦ
ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαί τε τὴν
ὕβριν ταύτην καὶ τὴν ζημίαν. [22] καὶ τανῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ
ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. [23] παρέστη γάρ μοι [a] ταύτῃ τῇ
νυκτὶ | [b] ἄγγελος | τοῦ Θεοῦ, οὗ [c] εἰμι, ᾧ καὶ | λατρεύω, [24] λέγων, Μὴ φοβοῦ
Παῦλε, Καίσαρί σε δεῖ παραστῆναι· καὶ ἰδοὺ κεχάρισταί σοι ὁ Θεὸς πάντας

[a] Rec. τῇ νυκτὶ ταύτῃ. [b] Alex. ἄγγελος post. λατρ. pon. [c] Alex. εἰμι ἐγὼ, ᾧ καὶ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
gouerner and the patron of the shyp, better then those thinges which were spoken of Paul.	the gouernour and maister of the ship, more then those things vvhich vvere said of Paul.	the master and the owner of the shippe, more then those things which were spoken by Paul.
[12] And because the hauen was not commodious to winter in, many toke counsel to departe thence, yf by any meanes they myght attayne to Phenice, and there to wynter, which is an hauen of Candie, and lyeth towarde the southwest and by west, and northwest and by west.	[12] And vvhereas it vvas not a commodious hauen to vvinter in, very many taking counsel appointed to saile thence, if by any meanes they might comming to Phœníce, vvinter there, a hauen of Crete looking tovvard the Afrike and the Chore.	[12] And because the hauen was not commodious to winter in, the more part aduised to depart thence also, if by any meanes they might attaine to Phenice, and there to winter; which is an hauen of Creete, and lieth toward the Southwest, and Northwest.
[13] When the southern wynde blewe, they supposing to obteyne their purpose, lowsed nearer, and sayled by Candie.	[13] And the southvvinde blovving, they thinking that they had obteined their purpose, vvhen they had parted from Asson, sailed along by Crete.	[13] And when the South wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Creete.
[14] But anone after, there arose agaynst Candie, a stormye wynd out of the northeast.	[14] But not long after, a tempestuous vvinde that is called Euro-aquilo, droue against it.	[14] But not long after, there [a] arose against it a tempestuous winde, called Euroclydon.
[15] And when the shyp was caught, and could not resist the wynde, we let her go, and draue wyth the wether.	[15] And vvhen the shippe vvas caught and could not make vvay against the vvinde, giuing vp the ship to the vvindes, vve vvere driuen.	[15] And when the ship was caught, and could not beare vp into the winde, we let her driue.
[16] And we were caryed beneth a litle yle named Clauda, and had much worke to come by the boat.	[16] And running vpon a certaine iland, that is called Cauda, vve could scarse get the cock-boate.	[16] And running vnder a certaine Iland, which is called Clauda, we had much worke to come by the boate:
[17] Which they recouuered and vsed helpe, vndergirding the shyp, fearing lest they should haue fallen into Syrtes, and they let slip the vessel, and so were caried.	[17] Vvhich being taken vp, they vsed helps, girding the ship, and fearing lest they should fall into the Syrte, letting dovvne the vessel, so vvere they caried.	[17] Which when they had taken vp, they vsed helps, vnder-girding the ship; and fearing lest they should fall into the quicke-sands, strake saile, and so were driuen.
[18] The next day when we were tossed with an exceading tempest, they lightened the shyp.	[18] And vvhen vve vvere mightily tossed vvith the tempest, the next day they cast forth,	[18] And being exceedingly tossed with a tempest the next day, they lightned the ship:
[19] And the thyrd day we cast out, with our owne handes, the takling of the shyp.	[19] And the third day vvith their ovvne handes they threvve forth the tacklinges of the ship.	[19] And the third day we cast out with our owne handes the tackling of the shippe.
[20] When at the last, nether sunne nor starre in many dayes appeared, and no smal tempest lay vpon vs, all hope that we should be saued, was then taken away.	[20] And neither sunne, nor starres appearing for many daies, and no smal storme being tovvard, al hope vvas novv taken avvay of our sauing.	[20] And when neither Sunne nor starres in many dayes appeared, and no small tempest lay on vs; all hope that wee should be saued, was then taken away.
[21] Then after long abstinence, Paul stode forthe in the myddes of them, and sayd, Syrs, ye should haue hearkened to me, and not haue lowsed from Candie. and to haue gayned this iniurie and losse.	[21] And vvhen there had been long fasting, then Paul standing in the middes of them, said, You should in deede, O ye men, haue heard me, and not haue parted from Crete, and haue gained this hurt and losse.	[21] But after long abstinence, Paul stood forth in the middes of them, and said, Sirs, yee should haue hearkened vnto mee, and not haue loosed from Creete, and to haue gained this harme and losse.
[22] But now I exhorte you to be of good chere: for ther shal be no losse of any mans life among you, saue of the shyp onely.	[22] And novv I exhort you to be of good cheere. for there shal be no losse of any soule among you, but of the ship.	[22] And now I exhort you to bee of good cheare: for there shall be no losse of any mans life among you, but of the shippe.
[23] For there stode by me this nyght the Angel of God, whose I am, and whom I serue,	[23] For an Angel of the God vvhose I am, and vvhom I serue, stoode by me this night,	[23] For there stood by mee this night the Angel of God, whose I am, and whom I serue,
[24] Saying, Feare not Paul, for thou must be broght before Cesar: and lo, God hath geuen vnto thee, all that sayle wyth	[24] saying, Feare not Paul, thou must appeare before Cæsar: and behold God hath giuen thee al that saile vvith thee.	[24] Saying, Feare not Paul, thou must be brought before Cesar, and loe, God hath giuen thee all them that

[a] *Or*, beat.

‘ τοὺς πλέοντας μετὰ σοῦ. [25] Διὸ εὐθυμεῖτε ἄνδρες· πιστεύω γὰρ τῷ Θεῷ, ὅτι ‘ οὕτως ἔσται καθ' ὃν τρόπον λελάληταί μοι. [26] εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν.’ [27] Ὡς δὲ τεσσαρεσκαιδεκάτη νὺξ ἐγένετο, διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν· [28] καὶ βολίσαντες εὗρον ὀργυιὰς εἴκοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὗρον ὀργυιὰς δεκαπέντε· [29] φοβούμενοί τε μήπως [d] εἰς| τραχεῖς τόπους [e] ἐκπέσωμεν,| ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας, ηὔχοντο ἡμέραν γενέσθαι. [30] τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ πρώρας μελλόντων ἀγκύρας ἐκτείνειν, [31] εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις, ‘Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς ‘ σωθῆναι οὐ δύνασθε.’ [32] Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης,

[d] Alex. κατὰ. [e] Rec. ἐκπέσωσιν. [f] Rec. προσλαβεῖν. [g] Rec. πεσεῖται.

WICLIF—1380.

in the schip with thee, [25] for which thing ȝe men be ȝe of good counfort, for I bileue to my god, that so it schal be as it is seid to me, [26] and it bihoueth us to come in to summe ile, [27] but aftirward that in the fourtenethe day the nyȝt cam on us seilinge in the stony see: aboute mydnyȝt the schippe men susposiden summe cuntre to apere to hem [28] and thei kesten doun a plomet, and founden twenti pasis of depnes, and aftir a litil thei werun departid fro thennes and founden fiftene pacis, [29] ℣ thei dredden lest we schulden haue fallen in to scharp placis: and fro the last part of the schippe thei senten foure ankers and desireden that the day hadde be come, [30] ℣ whanne the schipmen souȝten to fle fro the schip, whanne thei hadden sent a litil boot in to the see vndir coloure as thei schulden bigynne to strecche forth the ankers fro the former part of the schip: [31] poul seide to the centurien and to the knyȝtis, but these men dwellen in the schip ȝe moun not be made saaf, [32] thanne the knyȝtis kitten awey the coordis of the litil boot, and suffriden it to falle awey,

[33] and whanne the day was come, poul preied alle men to take mete and seide, the fourtenthe day this day ȝe abiden, and dwellen fastynge, and takun no thing, [34] wherfor I preie ȝou to take mete for ȝour helthe for of noon of ȝou the her of the heed schal perische, [35] and whanne he hadde seid thes thingis: poul took breed and dide thankynge to god in the siȝt of alle men, and whanne he hadde brokun he bigun to ete, [36] and alle werun made of better counfort: and thei token mete, [37] and we werun al men in the schippe: two hundrid seuenti and sixe, [38] ℣ thei werun fillid with mete, ℣ dischargiden the schippe and castiden whete in to the see, [39] ℣ whanne the day was come: thei knewen no lond, and thei bihelden an hauene that hadde a watir bank: in to whiche thei thouȝten if thei myȝten to bring up the schippe, [40] ℣ whanne thei

knyȝtis, *soldiers.* moun, *may.*

TYNDALE—1534.

that sayle with the. [25] Wherfore Syrs be of good chere: for I beleve God, that so it shalbe even as it was tolde me. [26] How be it we must be cast into a certayne ylonde.

[27] But when the fourtenthe nyght was come, as we were caryed in Adria about mydnyght, the shipmen demed that ther appered some countre vnto them: [28] and sounded, and founde it .xx. feddoms. And when they had gone a lytell further, they sounded agayne, and founde .xv. feddoms. [29] Then fearinge lest they shuld have fallen on some Rocke, they cast .iiii. ancres out of the sterne, and wysshed for the daye. [30] As the shipmen were about to fle out of the ship, and had let doune the bote into the see, vnder a coloure as though they wolde have cast ancres out of the forshippe: [31] Paul sayd vnto the vnder captayne and the soudiers: excepte these abyde in the ship, ye cannot be safe. [32] Then the soudiers cut of the rope of the bote, and let it fall awaye.

[33] And in the meane tyme betwixt that and daye Paul besought them all to take meate, sayinge: this is the fourtenthe daye that ye have taried and continued fastynge, receavinge nothinge at all. [34] Wherfore I praye you to take meate: for this no dout is for youre helth: for ther shall not an heere fall from the heed of eny of you. [35] And when he had thus spoken, he toke breed and gave thankes to God in presence of them all, and brake it, and beganne to eate. [36] Then were they all of good cheare, and they also toke meate. [37] We were all together in the ship, two hundred thre score and sixtene soules. [38] And when they had eaten ynough, they lightened the ship and cast out the wheate into the see.

[39] When yt was daye, they knew not the lande but they spied a certayne haven with a banke into the which they were mynded (yf yt were possible) to thrust in the ship. [40] And when they had

CRANMER—1539.

them that sayle with the. [25] Wher fore syrs be of good chere: for I beleue God, that it shalbe euen as it was tolde me. [26] How be it we must be cast into a certaine ylonde.

[27] But when the fourtenth nyght was come (as we were sayling in Adria about midnyght) the shypmen demed, that ther appeared some countre vnto them: [28] and sounded, and founde it .xx. feddoms. And when they had gone a lytell further, they sounded agayne, and founde .xv. feddoms. [29] Then fearynge lest they shuld haue fallen on some rocke, they cast .iiii. ancres out of the sterne, and wysshed for the daye. [30] As the shipmen were about to fle out of the shyp (whan they had let downe the bote into the see, vnder a couloure, as though they wolde haue cast ancres out of the forshippe) [31] Paul sayde vnto the vnder captayne and to the soudiers: excepte these abyde in the shyp ye cannot be safe. [32] Then the soudiers cut of the rope of the bote, and let it fall awaye.

[33] And whan the daye beganne to appeare, Paul besought them all to take meate, sayinge: this is the fourtenth daye, that ye haue taryed and continued fastinge, receauynge nothing at all. [34] Wherfore, I praye you to take meate: for this no dout is for youre helth: for ther shall not an heer fall from the heed of eny of you. [35] And when he had thus spoken, he toke breed and gaue thankes to God in presence of them all: and whan he had broken it, he beganne to eate. [36] Then were they all of good cheare, and they also toke meate. [37] We were all together in the shyp, two hundred threscore and sixtene soules. [38] And when they had eaten ynough, they lyghtened the ship, and cast out the wheate in to the see.

[39] When it was daye, they knew not the lande, but they spied a certayne hauen with a bancke, into the which they were mynded (yf it were possible) to thrust in the ship. [40] And when they had taken vp

καὶ εἴασαν αὐτὴν ἐκπεσεῖν. 33 ἄχρι δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων, ‘Τεσσαρεσκαιδεκάτην σήμερον ἡμέραν ‘προσδοκῶντες, ἄσιτοι διατελεῖτε, μηδὲν προσλαβόμενοι. 34 διὸ παρακαλῶ ὑμᾶς ‘[f]μεταλαβεῖν| τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς ‘γὰρ ὑμῶν θρὶξ ἐκ τῆς κεφαλῆς [g]ἀπολεῖται.’| 35 Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας ἤρξατο ἐσθίειν. 36 εὔθυμοι δὲ γενόμενοι πάντες, καὶ αὐτοὶ προσελάβοντο τροφῆς· 37 ἦμεν δὲ [h]ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαὶ,| διακόσιαι ἑβδομήκοντα ἕξ. 38 κορεσθέντες δὲ τροφῆς, ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. 39 Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κόλπον δέ τινα κατενόουν ἔχοντα αἰγιαλὸν, εἰς ὃν [i]ἐβουλεύσαντο,| [k]εἰ δύναιντο,| ἐξῶσαι τὸ πλοῖον. 40 καὶ τὰς ἀγκύρας περιελόντες εἴων εἰς

[h] Alex. (αἱ) πᾶσαι ψυχαὶ (αἱ) ἐν τῷ πλοίῳ. [i] Alex. ἐβουλεύοντο. [k] Alex. εἰ δυνατὸν.

GENEVA—1557.

thee. 26 Wherfore, syrs be of good chere: for I beleue God, that it shal be euen as he tolde me. 26 Howbeit, we must be cast into a certayne ylande. 27 And when the fourtenth nyght was come, as we were caried to and fro in the Adriatical *sea*, about midnight, the shypmen demed that some countrey approched vnto them. 28 And sounded, and founde it twenty passes. and when they had gone a little further they sounded agayne, and founde fyftene passes. 29 Then fearing lest they should haue fallen into some rough places, they cast foure ancres out of the sterne, and wyshed for the day. 30 As the mariners were about to flie out of the shyp, and had let downe the boate in to the sea, vnder a coulour as thogh they would haue cast ancres out of the foreshyp,

31 Paul sayd vnto the vnder Captayne and the souldiers, Except these abyde in the shyp, ye can not be safe. 32 Then the souldiers cut of the ropes of the boat, and let it fal away. 33 When the day began to appeare, Paul exhorted them all to take meat, saying, This is the fourtenth day that ye haue taried and continued fasting, receauing no thing at all. 34 Wherfore, I pray you to take meat: for this is for your sauegarde: for there shal not an heere fall from the head of any of you. 35 And when he had thus spoken, he toke bread and gaue thankes to God, in presence of them all: and brake it, and began to eat. 36 Then were they all of good chere, and they also toke meat. 37 We were all togither in the shyp, two hundred, threscore, and sixtene soules. 38 And when they had eaten inough, they lyghtened the shyp, and cast out the wheat into the sea.

39 When it was day, they knew not the countrey, but they spied a certayne hauen with a banck, into the which they were mynded (if it were possible) to thrust in the shyp. 40 And when they had taken vp

RHEIMS—1582.

25 For the vvhich cause be of good cheere ye men: for I beleeue God, that it shal so be, as it hath been said to me. 26 And vve must come vnto a certaine iland. 27 But after the fourtenth night vvas come on vs, as vve vvere sailing in Adria about midnight, the shipmen deemed that there appeared some countrie to them. 28 Vvho also sounding, found tvventie fadomes: and being parted a litle from thence, they found fiftene fadomes. 29 And fearing lest vve should fall into rough places, casting out of the sterne foure ankers, they vvished that day vvere come. 30 But as the shipmen sought to flee out of the ship, hauing let dovvne the cock-boate into the sea, pretending as if they vvere about to cast out ankers out of the fore part of the ship, 31 Paul said to the Centurion and to the souldiars, Vnles these tarie in the ship, you can not be saued. 32 Then the souldiars cut of the ropes of the cock-boate: and suffered it to fal avvay.

33 And vvhen it began to be light, Paul desired all to take meate, saying, This day is the fourtenth day that you expect and remaine fasting, taking nothing. 34 For the vvhich cause I desire you to take meate for your health sake: for there shal not an heare of the head perish of any of you. 35 And vvhen he had said these things, taking bread, he gaue thankes to God in the sight of them al: and vvhen he had broken it, he began to eate. 36 And being al made of better cheere, they also tooke meate. 37 And vve vvere in al in the ship, soules tvvo hundred seuentie sixe. 38 And being filled vvith meate, they lighted the ship, casting the vvheat into the sea. 39 And vvhen day vvas come, they knevv not the land: but they spied a certaine creeke that had a shore, into the vvhich they minded, if they could, to cast a land the ship.

40 And vvhen they had taken vp the

AUTHORISED—1611.

saile with thee. 25 Wherefore, sirs, be of good cheere: for I beleeue God, that it shall be euen as it was tolde me. 26 Howbeit, we must be cast vpon a certaine Iland. 27 But when the fourteenth night was come, as wee were driuen vp and downe in Adria about midnight, the shipmen deemed that they drew neere to some countrey: 28 And soundeed, and found it twentie fathoms: and when they had gone a little further, they sounded againe, and found it fifteene fathomes. 29 Then fearing lest we should haue fallen vpon rockes, they cast foure ancres out of the sterne, and wished for the day. 30 And as the shipmen were about to flee out of the ship, when they had let downe the boat into the sea, vnder colour as though they would haue cast ancres out of the foreship, 31 Paul said to the Centurion, and to the souldiers, Except these abide in the ship, ye cannot be saued. 32 Then the souldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was comming on, Paul besought them all to take meate, saying, This day is the fourteenth day that ye haue taried, and continued fasting, hauing taken nothing. 34 Wherefore, I pray you to take some meat, for this is for your health: for there shall not an haire fall from the head of any of you. 35 And when hee had thus spoken, hee tooke bread, and gaue thankes to God in presence of them all, and when he had broken it, he began to eate. 36 Then were they all of good cheere, and they also tooke some meate. 37 And we were in all, in the ship, two hundred, threescore and sixteene soules. 38 And when they had eaten enough, they lightned the ship, and cast out the wheat into the sea. 39 And when it was day, they knew not the land: but they discouered a certaine creek, with a shore, into the which they were minded, if it were possible, to thrust in the ship. 40 And when they had [a] taken vp the ankers, they

[a] *Or*, cut the ankers, they left them in the sea, &c.

τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων· καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεούσῃ κατεῖχον εἰς τὸν αἰγιαλόν. [41] *περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν πρώρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων.* [42] *τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μή τις ἐκκολυμβήσας* [l] *διαφύγῃ.* | [43] *ὁ δὲ ἑκατόνταρχος βουλόμενος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν, ἀπορρίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι,* [44] *καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανίσιν, οὓς δὲ ἐπί τινων τῶν ἀπὸ τοῦ πλοίου. καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.*

XXVIII. *Καὶ διασωθέντες, τότε* [m] *ἐπέγνωσαν* | *ὅτι Μελίτη ἡ νῆσος καλεῖται.* [2] *Οἱ* [n] *δὲ* | *βάρβαροι παρεῖχον οὐ τὴν τυχοῦσαν φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ*

[l] Rec. *διαφύγοι.* [m] Alex. *ἐπέγνωμεν.* [n] Alex. *τε.* [o] Alex. + *τι.*

WICLIF—1380.

hadden take up the ankers: thei bitokun hem to the see, and slakiden to gidre, the ioynturis of gouernailis, and with a litil seyil lefte up, bi blowynge of the wynd thei wenten to the banke, [41] and whanne we filden in to a place of grauel gon al aboute with the see, thei hurtliden the schip, and whanne the former part was ficchid it dwellid vnmouable, and the last part was brokun of the strengthe of the see, [42] and counceil of the kny3tis was: to sle men that werun in warde leest ony schuld ascape, whanne he hadde swymmed out, [43] but the centurien wolde kepe poul: and forbede it to be don, and he comaundid hem that my3ten swymme to go in to the see, and ascape, and go out to the lond, [44] and thei baren summe other on bordis summe on tho thingis that werun of the schip, and so it was don that alle men ascapiden to the lond,

28. AND whanne we hadden ascapid: thanne we knewen that the ile was clepid mylitene, [2] and hethen men diden to us not litil curtesie, & whanne a fier was kyndelid: thei refreischiden us alle for the reyn that cam and the coold, [3] but whanne poul hadde gaderid a quantite of kittyngis of vynes and leide on the fier, an edder sche cam forth fro the heete, and took hym bi the hond [4] and whanne the hethen men of the ile si3en the beest hangynge in his hond thei seiden to gidre, for this man is a manqueller, and whanne he ascapid fro the see: goddis veniaunce suffrith hym not to lyue in erthe, [5] but he schook awey the beest in to the fier: and hadde noon harme, [6] and thei gessiden that he schulde be turned in to swellynge and falle doun sudeynli and die, but whanne thei abiden long and si3en that no thing of yuel was don in hym, thei turneden hem to gidre and seiden that he was god, [7] and in tho placis weren maneris of the princis of the ile puplius bi name, which resceyued us bi thre dayes benyngli and foond us, [8] and it bifille that the fadir of

slakiden, *slacked*, or, *loosed*. gouernailis, *rudder*. hurtliden, *ran aground*. ficchid, *fixed*. kny3tis, *soldiers*. clepid, *called*. manqueller, *manslayer*. yuel, *evil*. maneris, *manors*. benyngli, *benignly*.

TYNDALE—1534.

taken vp the ancres, they commytted them selves vnto the see, and lowsed the rudder bondes and hoysed vp the mayne sayle to the wynde and drue to londe. [41] But they chaunsed on a place, which had the see on bothe the sydes, and thrust in the ship. And the foore parte stucke fast and moved not, but the hynder brake with the violence of the waves. [42] The soudears counsell was to kyll the presoners, lest eny of them, when he had swome out, shulde fle awaye. [43] But the vndercaptayne willinge to save Paul, kept them from their purpose, and commaunded that they that could swyme, shulde cast them selves first in to the see, and scape to londe. [44] And the other he commaunded to goo, some on bordes, and some on broken peces of the ship. And so it came to passe, that they came all safe to londe.

28. AND when they were scaped, then they knewe that the yle was called Milete. [2] And the people of the countre shewed vs no lytell kyndnes: for they kyndled a fyre and receaved vs every one, because of the present rayne, and because of colde. [3] And when Paul had gaddered a boundle of stickes, and put them into the fyre, ther came a viper out of the heet and lept on his honde. [4] When the men of the contre sawe the worme hange on his honde, they sayde amonge them selves: this man must nedes be a mortherer. Whome (though he have escaped the see) yet vengeaunce suffreth not to lyve. [5] But he shouke of the vermen into the fyre, and felt no harme. [6] Howbeit they wayted when he shuld have swolne, or fallen doune deed sodenly. But after they had loked a greate whyle, and sawe no harme come to him, they chaunged their myndes, and sayde that he was a God.

[7] In the same quarters, the chefe man of the yle whose name was Publius, had a lordshippe: the same receaved vs, and lodged vs thre dayes courteously. [8] And it fortuned that the father of Publius laye

CRANMER—1539.

the ancres, they committed them selues vnto the see, and lowsed the rudder bondes and hoysed vp the mayne sayle to the wynde, and drue to lande. [41] And whan they chaunced on a place, which had the see on both ỹ sydes, they thrust in the ship. And the foreparte stucke fast and moued not, but the hynder parte brake with the violence of the waues.

[42] The Soudyars councell was to kyll the presoners, lest eny of them, when he had swome out, shulde ronne awaye. [43] But the vnder captayne wyllynge to saue Paul, kept them from their purpose, and commaunded that they which coulde swyme, shulde cast them selues fyrst into the see, and scape to land. [44] And the other he commaunded to go, some on bordes, and some on broken peces of the ship. And so it came to passe, that they escaped all safe to lande.

28. AND when they were scaped, then they knewe, that: the yle was called Milete. [2] And the people of the countre shewed vs no lytell kyndnes: for they kyndled a fyre, and receaued vs euery one, because of the present rayne, and because of the colde. [3] And when Paul had gathered a bondell of styckes, and layde them on the fyre, ther came a vyper out of the heat, and lept on his hande. [4] When the men of the contre sawe the beast hange on hys hande, they sayde amonge them selues: this man must nedes be a mortherer: Whom (though he haue escaped the see) yet vengeaunce suffreth not to lyue. [5] And he shouke of the vyper into the fyre, and felt no harme. [6] Howbeit they wayted when he shulde haue swolne, or fallen downe deed sodenly. But after they had loked a greate whyle, and sawe no harme come to him, they chaunged their myndes, and sayde that he was a God.

[7] In the same quarters were londes of the chefe man of the yle (whose name was Publius) which receaued vs, and lodged vs thre dayes courteously. [8] And it fortuned that the father of Publius laye sycke of a

πυρὰν, προσελάβοντο πάντας ἡμᾶς, διὰ τὸν ὑετὸν τὸν ἐφεστῶτα, καὶ διὰ τὸ ψύχος. [3] Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων [o]πλῆθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα [p]ἐκ| τῆς θέρμης [q]διεξελθοῦσα| [r]καθῆψε| τῆς χειρὸς αὐτοῦ. [4] ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους, ‘Πάντως φονεύς ἐστιν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ‘ζῆν οὐκ εἴασεν.’ [5] Ὁ μὲν οὖν [s]ἀποτιναξάμενος| τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν. [6] οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι ἢ καταπίπτειν ἄφνω νεκρόν· ἐπὶ πολὺ δὲ αὐτῶν προσδοκώντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον θεὸν αὐτὸν εἶναι. [7] Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχε χωρία τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν. [8] ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου

[p] Alex. ἀπὸ. [q] Rec. ἐξελθοῦσα. [r] Const. καθήψατο. [s] Rec. ἀποτινάξας.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
the ancres, they committed *the ship* vnto the sea, and lowsed the rudder bondes, and hoysed vp the mayne sayle to the wynde, and drewe to land. 41 And when they chanced on a place, which had the sea on bothe the sydes, they thrust in the shyp: and the fore part stucke fast and moued not, but the hinder, brake wyth the violence of the waues. 42 The souldiers counsel was to kyl the prisoners, lest any of them, when he had swome out, should flie away. 43 But the vnder Captaine willing to saue Paul, kept them from their purpose, and commanded that they that could swyme, should cast them selues first into the sea, and scape to land: 44 And the other, he commanded to go, some on boordes, and some on *broken peces* of the shyp, and so it came to passe, that they came all safe to lande.	ankers, they committed them selues to the sea, loosing vvithal the rudder bands: and hoising vp the maine saile according as the vvinde blevve, they vvent on tovvard the shore. 41 And vvhen vve vvere fallen into a place betvvene tvvo seas, they graueled the ship: and the fore-part truly sticking fast remained vnmoueable: but the hinder part vvas broken by the violence of the sea. 42 And the counsel of the souldiars vvas, that they should kil the prisoners: lest any svvimming out, might runne avvay. 43 But the Centurion vvilling to saue Paul, forbade it to be done: and he commaunded them that could svvimme, to cast out them selues first, and escape, and goe forth to land: 44 and the rest, some they caried on bordes, and some vpon those things that vvere of the ship. And so it came to passe, that al the soules escaped to land.	committed *themselues* vnto the sea, and loosed the rudder bands, and hoised vp the maine saile to the winde, and made toward shore. 41 And falling into a place where two seas met, they ranne the shippe a ground, and the forepart stucke fast, and remained vnmoueable, but the hinder part was broken with the violence of the waues. 42 And the souldiers counsel was to kil the prisoners, lest any of them should swimme out, and escape. 43 But the Centurion, willing to saue Paul, kept them from their purpose, and commanded that they which could swimme, should cast themselues first into the sea, and get to land: 44 And the rest, some on boords and some on broken pieces of the ship: and so it came to passe that they escaped all safe to land.
28. AND when they were escaped, then they knewe that the yle was called Melita. 2 And the Barbarians shewed vs no lytle kyndenes, for they kyndeled a fyre, and receaued vs euery one, because of the showre which appeared, and because of the colde. 3 And when Paul had gathered a fewe stickes, and put them into the fyre, there came a viper out of the heat, and lept on his hand. 4 When the Barbarians sawe the worme hang on hys hand, they sayd among them selues, This man must nedes be a murtherer, whom, thogh he hath escaped the sea, yet Vengeance hath not suffred to lyue. 5 But he shouke of the vermen into the fyre, and felt no harme.	28. AND vvhen vve had escaped, then vve knevv that the iland vvas called Mitylene. 2 But the Barbarous shevved vs no smal courtesie. For, kindling a fire they refreshed vs al, because of the imminent raine and the colde. 3 And vvhen Paul had gathered together some number of stickes, and had laide them on the fire, a viper issuing out of the heate, inuaded his hand. 4 But as the Barbarous savv the beast hanging on his hand, they said one to an other, Vndoubtedly this man is a murderer, vvho being escaped out of the sea, Vengeance doth not suffer him to liue. 5 And he in deede shaking of the beast into the fire, suffred no harme. 6 But they supposed that he should be turned into a svvelling, and that he vvould sodenly fall and die. But expecting long and seeing that there vvas no harme done on him, being changed they said, that he vvas a God. 7 And in those places vvere lands of the prince of the ile, named Publius, vvho receiuing vs, for three daies intreated vs courteously. 8 And it chaunced that the father of Publius lay	28. AND when they were escaped, then they knew that the Iland was called Melita. 2 And the barbarous people shewed vs no little kindnesse: for they kindled a fire, and receiued vs euery one because of the present raine, and because of the cold. 3 And when Paul had gathered a bundle of stickes, and layde them on the fire, there came a Uiper out of the heat, and fastened on his hand. 4 And when the Barbarians saw the venomous beast hang on his hand, they sayd among themselues, No doubt this man is a murtherer, whom though hee hath escaped the Sea, yet Uengeance suffereth not to liue. 5 And hee shooke off the beast into the fire, and felt no harme. 6 Howbeit, they looked when he should haue swollen, or fallen downe dead suddenly: but after they had looked a great while, and saw no harme come to him, they changed their minds, and said that he was a God.
6 Howbeit, they wayted when he should haue swolne, or fallen downe dead sodenly: but after they had loked a great while, and sawe no inconuenience come to hym, they changed their myndes, and sayd, That he was a God. 7 In the same quarters, the chiefe man of the yle (whose name was Publius) had possessions, the same receaued vs, and lodged vs thre dayes courteously. 8 And so it was, that the		7 In the same quarters were possessions of the chiefe man of the Iland, whose name was Publius, who receiued vs, and lodged vs three dayes courteously. 8 And it came to passe that the father of Publius

πυρετοῖς καὶ δυσεντερίᾳ συνεχόμενον κατακεῖσθαι· πρὸς ὃν ὁ Παῦλος εἰσελθὼν, καὶ προσευξάμενος, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἰάσατο αὐτόν. [9] Τούτου [t]οὖν| γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ, προσήρχοντο καὶ ἐθεραπεύοντο· [10] οἳ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς [u]τὴν χρείαν.|

[11] Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροις· [12] καὶ καταχθέντες εἰς Συρακούσας, ἐπεμείναμεν ἡμέρας τρεῖς· [13] ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου δευτεραῖοι ἤλθομεν εἰς Ποτιόλους· [14] οὗ εὑρόντες ἀδελφοὺς, παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτά· καὶ οὕτως εἰς τὴν Ῥώμην ἤλθομεν. [15] κἀκεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν, ἐξῆλθον εἰς ἀπάντησιν

[t] Alex. δέ. [u] Alex. τὰς χρείας. [v] Alex. = ὁ ἐκ. παρ. τ. δ. τῷ στ. [w] Rec. τὸν Παῦλον.

WICLIF—1380.

puplius lay traueilid with feuers and blodi flux, to whom poul entrid, & whanne he hadde preied, and leide his hondis on hym: he helid hym, [9] & whanne this thing was don, alle that in the ile hadden sikenessis camen and werun helid, [10] whiche also onourid us in many worschipis: and puttiden what thingis werun necesarie to us whanne we schippiden,

[11] and aftir thre monethis we schippiden in a schip of alisaundre that hadde wyntrid in the ile, to whiche was an excellent signe of castorus, [12] and whanne we camen to siracusan: we dwelliden there thre daies, [13] fro thennes we seileden aboute, & camen to regyum, and aftir o day while the south blewe: in the secunde day we camen to puteolos, [14] where whanne we founden britheren: we werun preied to dwelle there anentis hem, seuene daies, and so we camen to rome, [15] and fro thennes whanne britheren hadden herd, thei camen to us to the chepinge of appius, and to the thre tauernes, & whanne poul hadde seen hem: he dide thankyngis to god and took trist, [16] and whanne we camen to rome it was suffrid to poul, to dwelle bi hym silf, with a knyȝt kepynge hym,

[17] and aftir the thridde day he clepid to gidre the worthiest of the iewis, and whanne thei camen, he seide to hem, britheren I dide no thing aȝens the puple, ether custum of fadris: and I was bounden at ierusalem and was bitakun in to the hondis of romayns, [18] and whanne thei hadden axed of me: thei wolden haue delyuerid me, for that no cause of deeth was in me, [19] but for iewis aȝenseiden: I was constreyned to appele to the emperour, not as hauynge ony thing to accuse my puple, [20] therfor for this cause I preied to se ȝou and speke to ȝou, for, for the

o, *one*. anentis, *with*. chepinge, *market*.
trist, *courage*. knyȝt, *soldier*. clepid, *called*.
aȝenseiden, *gainsaid*.

TYNDALE—1534.

sicke of a fiever, and of a bluddy flixe. To whom Paul entred in and prayde, and layde his hondes on him and healed him. [9] When this was done, other also which had diseases in the yle, came and were healed. [10] And they dyd vs gret honoure. And when we departed, they laded vs with thinges necessary.

[11] After thre monethes we departed in a ship of Alexandry, which had wyntred in the yle, whose badge was Castor and Pollux. [12] And when we came to Cyracusa, we taryed there .iii. dayes. [13] And from thence we fet a compasse and came to Regium. And after one daye the south wynde blewe, and we came the next daye to Putiolus: [14] where we founde brethren, and were desyred to tary with them seven dayes, and so came to Rome. [15] And from thence, when the brethren hearde of vs, they came agaynst vs to Apiphorum, and to the thre taverns. When Paul sawe them, he thanked God, and wexed bolde. [16] And when he came to Rome, the vnder captayne delyvered the presoners to the chefe captayne of the host: but Paul was suffered to dwell by him selfe with one soudier that kept him.

[17] And it fortuned after thre dayes, that Paul called the chefe of the Iewes together. And when they were come, he sayde vnto them: Men and brethren, though I have committed nothinge agaynst the people or lawes of oure fathers: yet was I delyvered presoner from Ierusalem in to the hondes of the Romayns. [18] Which when they had examined me, wolde have let me goo, because they founde no cause of deeth in me. [19] But when the Iewes cryed contrary, I was constrayned to appeale vnto Cesar: not because I had ought to accuse my people of. [20] For this cause have I called for you, even to se

CRANMER—1539.

feuer, and of a bloudy flixe. To whom paul entred in and prayde, and layde his handes on him and healeth him. [9] So, when this was done, other also which had dyseases in the yle, cam and were healed: [10] which also dyd vs great honoure. And when we departed, they laded vs wyth soch thynges as were necessary.

[11] After thre monethes we departed in a ship of Alexandry, whych had wyntred in the yle, whose badge was Castor and Pollux. [12] And when we came to Cyracusa, we taried there thre dayes. [13] And from thence we fet a compasse, and came to Regium. And after one daye the south wynde blewe, and we came the nexte daye to Putiolus: [14] where we founde brethren, and were desyred to tary with them seuen dayes, and so came we to Rome. [15] And from thence, when the brethren hearde of vs, they came to mete vs at Apiphorum, and at the thre tauernes. When Paul sawe them, he thancked God, and wexed bolde. [16] And when we came to Rome, the vnder Captayne delyuered the presoners to the chefe captayne of the host: but Paul was suffred to dwell by hym selfe wyth a soudyer that kept him.

[17] And after thre dayes, Paul called the chefe of the Iewes together. And when they were come, he sayde vnto them: Men and brethren, though, I haue committed nothinge agaynst the people or lawes of the Elders yet was I delyuered presoner from Ierusalem into the handes of the Romayns. [18] Which when they had examined me, wolde haue let me go, because ther was no cause of death in me.

[19] But when the Iewes spake contrary, I was constrayned to appeale vnto cesar: not because I had ought to accuse my people of. [20] For thys cause haue I called for you, euen to se you, and to speake

ἡμῖν ἄχρις Ἀππίου Φόρου καὶ Τριῶν Ταβερνῶν· οὓς ἰδὼν ὁ Παῦλος, εὐχαριστήσας
τῷ Θεῷ, ἔλαβε θάρσος. 16 [v]Ὅτε δὲ ἤλθομεν εἰς Ῥώμην, [v]ὁ ἑκατόνταρχος παρέδωκε
τοὺς δεσμίους τῷ στρατοπεδάρχῃ· | τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν,
σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι [w]αὐτὸν | τοὺς ὄντας τῶν Ἰου-
δαίων πρώτους· συνελθόντων δὲ αὐτῶν, ἔλεγε πρὸς αὐτούς, ‘ [x]Ἄνδρες ἀδελφοὶ,
‘ ἐγὼ | οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρῴοις, δέσμιος ἐξ Ἱερο-
‘ σολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων· 18 οἵτινες ἀνακρίναντές με
‘ ἐβούλοντο ἀπολῦσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. 19 ἀντι-
‘ λεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, [y]οὐχ ὡς τοῦ
‘ ἔθνους μου ἔχων τι κατηγορῆσαι. | 20 διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς

[x] Alex. Ἐγὼ, ἄνδρες ἀδελφοὶ. [y] οὐχ ὡς τ. ἔ. μ. ἔ. τ. κατηγορεῖν.

GENEVA—1557.

father of Publius lay sicke of a feuer, and of a blouddy flixe: to whome Paul entred in and prayed, and layd his handes on hym, and healed him. 9 When this was done, other also which had diseases in the yle, came and were healed.

10 Which also dyd vs great honour: and when we departed, they laded vs with thynges necessary. 11 After thre monethes we departed in a shyp of Alexandria, which had wyntred in the yle, whose badge was Castor and Pollux. 12 And when we came to Syracusæ, we taryed *there* thre dayes. 13 And from thence we fet a compasse, and came to Rhegium: and after one day, the south wynde blewe, and we came the next day to Putioli. 14 Where we founde brethren, and were desired to tary wyth them seuen dayes, and so we went to warde Rome. 15 And from thence, when the brethren heard of vs, they came to mete vs at the Market of Appius, and at the Thre tauernes. When Paul sawe them, he thanked God, and waxed bolde.

16 And when we came to Rome, the vnder Captayne deliuered the prisoners to the general Captayne: but Paul was suffred to dwel by hym selfe with a souldier that kept hym. 17 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he sayd vnto them, Men and brethren, thogh I haue committed nothyng agaynst the people, or Lawes of the fathers, yet was I deliuered prisoner from Ierusalem into the handes of the Romaines. 18 Which when they had examined me, would haue let me go, because there was no cause of death in me.

19 But when the Iewes spake contrary, I was constrayned to appeale vnto Cæsar: not because I had oght to accuse my people of. 20 For this cause haue I called for you, euen to se you, and to speake with

RHEIMS—1582.

vexed vvith feuers and the bloudy flixe. Vnto vvhom Paul entred: and vvhen he had praied, and imposed hands on him, he healed him. 9 Vvhich being done, al in the ile also that had infirmities, came, and vvere cured: 10 vvho also honoured vs vvith many honours, and vvhen vve vvere sailing avvay, laded vs, vvith necessaries.

11 And after three moneths, vve sailed in a ship of Alexandria, that had vvintered in the iland, vvhose signe vvas the Castors. 12 And vvhen vve vvere come to Syracûsa, vve taried there three daies.

13 Thence compassing by the shore, vve came to Rhegium: and after one day the Southvvinde blovving, vve came the second day to Putéoli, 14 vvhere finding brethren, vve vvere desired to tarie vvith them seuen daies: and so vve came to Rome. 15 And from thence, vvhen the brethren had heard, they came to meete vs vnto *Apij-forum*, and the Three-tauerns. Vvhom vvhen Paul had seen, giuing thanks to God, he tooke courage.

16 And vvhen vve vvere come to Rome, Paul vvas permitted to remaine to him self vvith a souldiar that kept him. 17 And after the third day he called together the cheefe of the Ievves. And vvhen they vvere assembled, he said to them,

Men brethren, I doing nothing against the people, or the custome of the fathers, vvas deliuered prisoner from Hierusalem into the hands of the Romanes, 18 vvho vvhen they had examined me, vvould haue released me, for that there vvas no cause of death in me. 19 But the Ievves contradicting it, I vvas compelled to appeale vnto Cæsar, not as hauing any thing to accuse my nation. 20 For this cause therfore I desired to see you and

AUTHORISED—1611.

lay sicke of a feuer, and of a bloody flixe, to whom Paul entred in, and prayed, and layed his hands on him, and healed him. 9 So when this was done, others also which had diseases in the Iland, came, and were healed: 10 Who also honoured vs with many honours, and when wee departed, they laded vs with such things as were necessary. 11 And after three moneths wee departed in a ship of Alexandria, which had wintered in the Ile, whose signe was Castor and Pollux. 12 And landing at Syracuse we taried there three dayes.

13 And from thence wee fet a compasse, and came to Rhegium, and after one day the South wind blew, and we came the next day to Puteoli: 14 Where wee found brethren, and were desired to tarie with them seuen dayes: and so we went toward Rome.

15 And from thence when the brethren heard of vs, they came to meet vs as farre as Appii forum, and the three Tauernes: whom when Paul saw, he thanked God, and tooke courage. 16 And when we came to Rome, the Centurion deliuered the prisoners to the Captaine of the guard: but Paul was suffered to dwell by himselfe, with a souldier that kept him. 17 And it came to passe, that after three dayes, Paul called the chiefe of the Iewes together. And when they were come together, he said vnto them, Men and brethren, though I haue committed nothing against the people, or customes of our fathers, yet was I deliuered prisoner from Hierusalem into the hands of the Romanes. 18 Who when they had examined me, would haue let me go, because there was no cause of death in me. 19 But when the Iewes spake against it, I was constrained to appeale vnto Cesar, not that I had ought to accuse my nation of. 20 For this cause therefore haue I called for you, to see you, and to

'ἰδεῖν καὶ προσλαλῆσαι· ἕνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἅλυσιν ταύτην
'περίκειμαι.' [21] Οἱ δὲ πρὸς αὐτὸν εἶπον, 'Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξά-
'μεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ
'ἐλάλησέ τι περὶ σοῦ πονηρόν. [22] ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ
'μὲν γὰρ τῆς αἱρέσεως ταύτης γνωστόν [z]ἐστιν ἡμῖν| ὅτι πανταχοῦ ἀντιλέγεται.'
[23] Ταξάμενοι δὲ αὐτῷ ἡμέραν, [a]ἦκον| ποὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετί-
θετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ
Ἰησοῦ, ἀπό τε τοῦ νόμου Μωσέως καὶ τῶν προφητῶν, ἀπὸ πρωῒ ἕως ἑσπέρας.
[24] καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν. [25] ἀσύμφωνοι δὲ ὄντες
πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἕν, 'Ὅτι καλῶς τὸ Πνεῦμα
'τὸ ἅγιον ἐλάλησε διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν,

[z] Alex. ἡμῖν ἐστιν. [a] Alex. ἦλθον. [b] Rec. εἶπέ.

WICLIF—1380.

hope of israel: I am gird aboute with this chayne,
[21] and thei seiden to hym, nether we han resceyued lettris of thee fro iude, nether ony of britheren comynge schewid ether spake ony yuel thingis of thee [22] but we preien to here of thee what thingis thou felist, for of this sect it is knowun to us that eueri where me aȝenseith it, [23] and whanne thei hadden ordeyned a day to hym, many men camen to hym in to the ynne to whiche he expowned witnessynge the kingdom of god, ⁊ counceilid hem of ihesus, of the lawe of moises and profetis, fro the morwe til to euentid, [24] and summe bileueden to thes thingis that werun seid of poul summe bileueden not,
[25] and whanne thei werun not consentynge to gidre: thei departiden, and poul seid o word, for the holi goost spake wel bi ysaye the profete to oure fadris [26] and seide, go thou to this puple: and seide to hem, with eere ȝe schuln here, and ȝe schuln not vndirstonde, and ȝe seynge schulen se: and ȝe schuln not biholde,
[27] for the herte of this puple is greetli fattid, ond with eeris thei herden heuyli: ⁊ thei closiden to gidre her iȝen leest parauenture thei se with iȝen and with eeris here, ⁊ bi herte vndirstonde ⁊ be conuertid ⁊ I hele hem, [28] therfor be it knowun to ȝou, that this helthe of god is sente to hethen men: ⁊ thei schuln here, [29] ⁊ whan he hadde seid thes thingis: iewis wenten out fro him, ⁊ hadden myche questioun ether musynge among hem silf,
[30] ⁊ he dwellid ful twey ȝeer in his hirid place: ⁊ he resceyued alle that entriden to him [31] and prechid the kingdom of god, and tauȝte tho thingis that ben of the lord ihesus crist: with al trist without forbedinge Amen.

yuel, *evil*. aȝenseith, *gainsaith*. o, *one*. her, *their*. iȝen, *eyes*. trist, *courage*.

TYNDALE—1534.

you and to speake with you: because that for the hope of Israel, I am bounde with this chayne.
[21] And they sayde vnto him: We nether receaved letters out of Iewry pertayninge vnto the, nether came eny of the brethren that shewed or spake eny harme of the. [22] But we will heare of the what thou thynkest. For we have hearde of this secte, that every wheare it is spoken agaynst. [23] And when they had apoynted him a daye, ther came many vnto him into his lodgynge. To whom he expounded and testifyed the kyngdome of God, and preached vnto them of Iesu: both out of the lawe of Moses and also out of the prophetes, even from mornynge to nyght. [24] And some beleved the thinges which were spoken, and some beleved not.
[25] When they agreed not amonge them selves, they departed, after that Paul had spoken one worde. Well spake the holy goost by Esay the prophet vnto oure fathers, [26] sayinge: Goo vnto this people and saye: with youre eares shall ye heare, and shall not vnderstonde: and with youre eyes shall ye se and shall not perceave.
[27] For the hert of this people is wexed grosse, and their eares were thycke of hearynge, and their eyes have they closed: lest they shuld se with their eyes, and heare with their eares, and vnderstonde with their hertes, and shuld be converted, and I shulde heale them. [28] Be it knowen therfore vnto you, that this salvacion of God is sent to the gentyls, and they shall heare it. [29] And when he had sayde that, the Iewes departed, and had grete despicions amonge them selves.
[30] And Paul dwelt two yeares full in his lodgynge, and receaved all that came to him, [31] preachyng the kyngdome of God, and teachynge those thinges which concerned the lorde Iesus, with all confidence, vnforboden.

CRANMER—1539.

wyth you: because that for the hope of Israel I am bounde wyth this cheyne.
[21] And they sayde vnto hym: we nether receaued lettres out of Iewry pertayninge vnto the, nether came eny of the brethren that shewed or spake eny harme of the. [22] But we wyll heare of the what thou thinckest. For as concernyng this secte, we knowe that euery where it is spoken agaynst. [23] And when they had appoynted him a daye, ther came many to hym into hys lodgyng. To whom he expounded and testified the kingdom of God and preached vnto them of Iesus: both out of the lawe of Moses and out of the Prophetes, euen from mornynge to nyght. [24] And some beleued the thynges which were spoken, and some beleued not.
[25] And when they agreed not amonge them selues, they departed, after that Paul had spoken one worde: well spake the holy goost by Esay the Prophet vnto oure fathers, [26] saying: Go vnto this people, and saye: with youre eares shall ye heare, and shall not vnderstande: and with youre eyes shall ye se, and not perceaue.
[27] For the hert of this people is wexed grosse, and with their eares haue they had no lust to heare, and their eyes haue they closed: lest they shulde se with their eyes, and heare with their eares, and vnderstande with their hertes, and shuld be conuerted, and I shuld heale them. [28] Be it knowen therfore vnto you, that thys saluacyon of God is sent to the gentils, and they shall heare it. [29] And when he had sayde these wordes, the Iewes departed from him and had greate despycions amonge them selues.
[30] And Paul dwelt two yares full in his lodgynge, and receaued all that cam in vnto him, [31] preachynge the kyngdome of God, and teachynge those thynges which concerne the Lorde Iesus with all confydence, no man forbydding him.

‘ [26] λέγον,’ “ *Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ* [b] *εἰπὸν,| Ἀκοῇ ἀκούσετε, καὶ*
“ *οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε.* [27] *ἐπαχύνθη γὰρ ἡ*
“ *καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς*
“ *αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ*
“ *τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ* [c] *ἰάσωμαι| αὐτούς.*” [28] *Γνωστὸν οὖν*
‘ *ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ, αὐτοὶ καὶ ἀκού-*
‘ *σονται.*’ [29] [d] *Καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν*
ἑαυτοῖς συζήτησιν.|

[30] *Ἔμεινε δὲ* [e] *διετίαν ὅλην ἐν ἰδίῳ μισθώματι, καὶ ἀπεδέχετο πάντας τοὺς εἰσπο-*
ρευομένους πρὸς αὐτὸν, [31] *κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ, καὶ διδάσκων τὰ περὶ*
τοῦ Κυρίου Ἰησοῦ Χριστοῦ, μετὰ πάσης παῤῥησίας ἀκωλύτως.

[c] Alex. *ἰάσομαι.* [d] Alex. = vs. 29. [e] Rec. + *ὁ Παῦλος.*

GENEVA — 1557.

you: for euen for the hope of Israel, I am bounde wyth thys chayne. [21] And they sayd vnto him, We nether receaued letters out of Iewrie pertayning vnto thee, nether came any of the brethren that shewed or spake any harme of thee. [22] But we wil heare of thee what thou thinkest: for as concerning thys secte we knowe, that euery where it is spoken against.

[23] And when they had appointed hym a day, there came many vnto him into hys lodging, to whome he expounded and testified the kyngdome of God: and preached vnto them of Iesus both out of the Lawe of Moses, and also out of the Prophetes, euen from morning to nyght. [24] And some beleued the thynges which were spoken, and some beleued not. [25] And when they agreed not among them selues, they departed, after that Paul had spoken one word, Wel spake the holy Gost by Esai the Prophet vnto our fathers, [26] Saying, Go vnto this people, and say, Wyth hearing shal ye heare, and shal not vnderstand, and with your eyes shal ye se, and not perceaue.

[27] For the heart of thys people is waxed fat, and their eares were thicke of hearing, and their eyes haue they closed: lest they should se with their eyes, and heare with theyr eares, and vnderstand with their heartes, and should be conuerted, and I should heale them. [28] Be it knowen therfore vnto you, that this saluation of God is sent to the Gentils, and they shal heare it. [29] And when he had sayd that, the Iewes departed, and had great reasonyng among them selues. [30] And Paul remayned two yeres ful in a house hyred for him selfe, and receaued all that came in vnto hym, [31] Preaching the kyngdome of God, and teaching those thinges, which concerne the Lord Iesus, wyth all confidence, vnforbidden.

RHEIMS — 1582.

to speake to you. for, because of the hope of Israël, am I compassed vvith this chaine.

[21] But they said to him, Vve neither receiued letters concerning thee from Ievvrie, neither did any of the brethren that came hither, report or speake any euil of thee. [22] But vve desire of thee to heare vvhat thou thinkest: for concerning this secte, it is knovven to vs that it is gainesaid euery vvhere. [23] And vvhen they had appointed him a day, they came to him vnto his lodging very many: to vvhom he expounded, testifying the kingdom of God, and vsing persuasion to them of Iesvs out of the lavv of Moyses and the Prophets, from morning vntil euening. [24] And certaine beleeued those things that vvere said: but certaine beleeued not. [25] And vvhereas they did not agree among them selues, they departed, Paul saying one vvord: That vvel did the holy Ghost speake by Esaie the prophet to our fathers, [26] saying, *Goe to this people, and say to them, Vvith the eare you shal heare, and shal not vnderstand: and seeing you shal see, and shal not perceiue.* [27] *For the hart of this people is vvaxen grosse, and vvith their eares haue they heauily heard, and their eies they haue shut: lest perhaps they may see vvith their eies, and heare vvith their eares, and vnderstand vvith their hart, and be conuerted, and I heale them.* [28] Be it knovven therfore to you, that this Saluation of God is sent to the Gentiles, and they vvil heare.

[29] And vvhen he had said these things, the Ievves vvent out from him, hauing much questioning among them selues. [30] And he taried ful tvvo yeres in his hired lodging: and he receiued al that came into him, [31] preaching the kingdom of God, and teaching the things that concerne our Lord Iesvs Christ vvith al confidence, vvithout prohibition.

AUTHORISED — 1611.

speake with you: because that for the hope of Israel I am bound with this chaine.

[21] And they said vnto him, We neither receiued letters out of Iudea concerning thee, neither any of the brethren that came, shewed or spake any harme of thee. [22] But wee desire to heare of thee what thou thinkest: for as concerning this sect, we know that euery where it is spoken against. [23] And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdome of God, perswading them concerning Iesus, both out of the law of Moses, and out of the Prophets, from morning till euening. [24] And some beleeued the things which were spoken, and some beleeued not. [25] And when they agreed not among themselues, they departed, after that Paul had spoken one word, Well spake the holy Ghost by Esaias the Prophet, vnto our fathers, [26] Saying, Goe vnto this people, and say, Hearing ye shal heare, and shall not vnderstand, and seeing ye shall see, and not perceiue. [27] For the heart of this people is waxed grosse, and their eares are dull of hearing, and their eyes haue they closed, lest they should see with their eyes, and heare with their eares, and vnderstand with their heart, and should bee conuerted, and I should heale them. [28] Be it knowen therfore vnto you, that the saluation of God is sent vnto the Gentiles, and that they wil heare it.

[29] And when hee had sayd these words, the Iewes departed, and had great reasoning among themselues. [30] And Paul dwelt two whole yeeres in his owne hired house, and receiued all that came in vnto him, [31] Preaching the kingdome of God, and teaching those things which concerne the Lord Iesus Christ, with all confidence, no man forbidding him.

ΕΠΙΣΤΟΛΗ προς ΡΩΜΑΙΟΥΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE ROMANS.

CHAPTER I.

ΠΑΥΛΟΣ δοῦλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, [2] *ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις,* [3] *περὶ τοῦ υἱοῦ αὐτοῦ, (τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα,* [4] *τοῦ ὁρισθέντος υἱοὺ Θεοῦ ἐν δυνάμει, κατὰ Πνεῦμα ἁγιωσύνης, ἐξ ἀναστάσεως νεκρῶν,) Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν,* [5] *δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος αὐτοῦ,* [6] *ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ·* [7] *πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς*

WICLIF—1380.

1. POUL the seruaunt of ihesus crist: clepid an apostle, departid in to the gospel of god: [2] which he hadde bihote to for bi hise profetis, in holi scripturis [3] of his sone, whiche is made to hym of the seed of dauith: bi the fleisch [4] & he was bifor ordeyned the sone of god in uertu: bi the spirit of halowynge of the aȝenrisynge of deed men of ihesus crist oure lord, [5] bi whom we han resceyued grace and the office of apostle to obeie to the feith in alle folkis for his name: [6] among whiche ȝe ben also clepid of ihesus crist, [7] to alle that ben at rome, derlyngis of god and clepid holy: grace to ȝou and pees of god oure fadir, and of the lord ihesus crist.

[8] First I do thankyngis to my god bi ihesus crist for alle ȝou: for ȝoure feith is schewid in alle the world, [9] for god is a witnesse to me to whom I serue in my spirit, in the gospel of his sone, that with out cesynge I make mynde of ȝou euer in my preiers, [10] and biseche if in ony maner sumtyme I haue a spedi wey in the wille of god to come to ȝou, [11] for I desire to se ȝou, to parte summe what of spiritual

clepid, *called*. departid, *separated*. bihote, *promised*. to for, *before*. uertu, *power*. aȝenrisynge, *resurrection*.

TYNDALE—1534.

1. PAUL the seruaunt of Iesus Christ, called to be an Apostle, put a parte to preache the Gospell of God, [2] which he promysed afore by his Prophetes, in the holy scriptures [3] that make mension of his sonne, the which was begotten of the seed of David, as pertayninge to the flesshe: [4] and declared to be the sonne of God with power of the holy goost that sanctifieth, sence the tyme that Iesus Christ oure Lorde rose agayne from deeth, [5] by whom we have receaved grace and apostleshyppe, to bringe all maner hethen people vnto obedience of the fayth, that is in his name: [6] of the which hethen are ye a part also, which are Iesus christes by vocacion.

[7] To all you of Rome beloved of God and saynctes by callinge. Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

[8] Fyrst verely I thanke my God thorow Iesus Christ for you all, because youre fayth is publisshed through out all the worlde. [9] For God is my witnes, whom I serve with my sprete in the gospell of his sonne, that with out ceasinge I make mencion of you alwayes in my prayers, [10] besechinge that at one tyme or another, a prosperous iorney (by the will of god) myght fortune me, to come vnto you. [11] For I longe to see you, that I myght bestowe amonge you some spirituall gyfte,

CRANMER—1539.

1. PAUL the seruaunt of Iesus Christ called to the office of an apostle put a parte for the Gospell of God [2] which he had promysed afore by his Prophetes in the holy scriptures [3] of his sonne, which was borne (*unto him*) of the seed of Dauid after the flesshe: [4] and hath bene declared to be the sonne of God wyth power, after the sprete that sanctyfyeth, sence the tyme that Iesus Christ oure Lorde rose agayne from deeth [5] by whom we haue receaued grace and Apostleshyp, that obedience might be geuen vnto the faith in his name amonge all heithen, [6] of whose nombre you be that are called of Iesu Christ.

[7] To all you that be at Rome, beloued of God and called sayntes. Grace be wyth you and peace from God oure father, and from the Lorde Iesus Christ.

[8] Fyrst verely I thanke my God thorow Iesus Christ for you all, that youre fayth is spoken of in all the worlde. [9] For God is my wytnes (whom I serue With my sprete in the Gospell of hys sonne) that wyth out ceasynge I make mencyon of you allwayes in my prayers, [10] besechynge that by some meane, at the last (one tyme or other) a prosperous iorney (by the wyll of God) might fortune me, to come vnto you. [11] For I longe to se you, that I myght bestowe amonge you some spyrituall gyfte, to strength you

ΕΠΙΣΤΟΛΗ προς ΡΩΜΑΙΟΥΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE ROMANS.

CHAPTER I.

ἁγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
[8] Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ [α]ὑπὲρ| πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ· [9] μάρτυς γάρ μου ἐστὶν ὁ Θεὸς, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι, [10] πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος, εἴπως ἤδη ποτὲ εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ Θεοῦ, ἐλθεῖν πρὸς ὑμᾶς· [11] ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν, εἰς τὸ στηριχθῆναι

[α] Alex. *περὶ*.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
1. PAVL the seruant of IESVS CHRIST, called to be an Apostle, put apart *to preache* the Gospel of God. [2] (Which he promised afore by his Prophetes in the holy Scriptures) [3] Concerning his Sonne Iesus Christ our Lord, which was made of the sede of Dauid as perteynyng to the flesh: [4] And declared mightely to be the Sonne of God, touching the Spirite that sanctifieth, sence that he rose agayne from the dead. [5] By whom we haue receaued grace and Apostleshyp, that obedience might be geuen vnto the fayth in his Name among all the Heathen: [6] Of whose number ye be also, which are Iesus Christes by vocation. [7] To all you that be at Rome beloued of God, and Sainctes by callyng, Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.	1. PAVL the seruant of IESVS CHRIST, called to be an Apostle, separated into the Gospel of God, [2] vvhich before he had promised by his Prophets in the holy Scriptures, [3] of his sonne, (vvho vvas made to him of the seede of Dauid according to the flesh, [4] vvho vvas predestinate the sonne of God in povver, according to the spirit of sanctification, by the resurrection of our Lord IESVS CHRIST from the dead, [5] by vvhom vve haue receiued grace and Apostleship for obedience to the faith in al Nations for the name of him, [6] among vvhom are you also the called of IESVS CHRIST:) [7] to al that are at Rome the beloued of God, called to be saincts. Grace to you and peace from God our father, and our Lord IESVS CHRIST.	1. PAUL a seruant of Iesus Christ called *to bee* an Apostle, separated vnto the Gospel of God, [2] (Which hee had promised afore by his Prophets in the holy Scriptures,) [3] Concerning his Sonne Iesus Christ our Lord, which was made of the seed of Dauid according to the flesh, [4] And [α] declared to be the Sonne of God, with power, according to the Spirit of holinesse, by the resurrection from the dead. [5] By whom we haue receiued grace and Apostleship [β] for obedience to the faith among all nations for his Name, [6] Among whom are ye also the called of Iesus Christ. [7] To all that be in Rome, beloued of God, *called to be* Saints: Grace to you and peace from God our Father, and the Lord Iesus Christ.
[8] Fyrst verely I thanke my God through Iesus Christe for you all: because your faith is publisshed throughout all the worlde. [9] For God is my wytnes, whom I serue in my spirite in the Gospel of his Sonne, that wythout ceasyng I make mencion of you, [10] Alwayes in my prayers, beseching, that by some meanes one tyme or other, a prosperous iourney by the wyl of God myght fortune me, to come vnto you. [11] For I long to se you, that I myght bestowe, amonge you some spirituall gyfte,	[8] First I giue thankes to my God through IESVS CHRIST for al you, because your faith is renoumed in the vvhole vvorld. [9] For God is my vvitnes, vvhom I serue in my spirit in the Gospel of his Sonne, that vvithout intermission I make a memorie of you alvvaies in my praiers, [10] beseeching, if by any meanes I may sometime at the length haue a prosperous iourney by the vvil of God, to come vnto you. [11] For I desire to see you, that I may imparte vnto you some spiritual grace, to confirme you: [12] that is to say, to be	[8] First I thanke my God through Iesus Christ for you all, that your faith is spoken of throughout the whole world. [9] For God is my witnesse, whom I serue [γ] with my spirit in the Gospel of his Sonne, that without ceasing I make mention of you, alwayes in my prayers, [10] Making request, (if by any meanes now at length I might haue a prosperous iourney by the will of God) to come vnto you. [11] For I long to see you, that I may impart vnto you some spirituall gift, to the end you may be

[α] *Gr.* determined. [β] *Or*, to the obedience of faith. [γ] *Or*, in my spirit.

ὑμᾶς, [12] τοῦτο δέ ἐστι, συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ· [13] [b]οὐ θέλω| δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο, ἵνα [c]τινὰ καρπὸν| σχῶ καὶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. [14] Ἕλλησί τε καὶ Βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί· [15] οὕτω τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι. [16] Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον[d], δύναμις γὰρ Θεοῦ ἐστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι. [17] Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, "Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται."

[18] Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν

[b] Alex. οὐκ οἶμαι. [c] Rec. καρπόν τινα. [d] Const. cum rec + τοῦ Χριστοῦ.

WICLIF—1380.

grace that ȝe be confermed, that is: [12] to be counfortid to gidre in ȝou, bi feith that is bothe ȝoure and myn to gidre/

[13] and britheren I nyle that ȝe vnknowen, that ofte I purposid to come to ȝou/ and I am lettid to this tyme that I haue summe fruyt in ȝou as in other folkis/ [14] to grekis and to barbereyns, to wise men and to vnwise men I am dettour: [15] so that that is in me is redy to prech the gospel, also to ȝou that ben at rome/ [16] for I schame not the gospel, for it is the uertu of god in to heelthe to eche man that bileued: to the iewe first and to the greek: [17] for the riȝtwisnesse of god, is schewid in it, of feith in to feith: as it is writun/ for a iust man lyueth of feith/

[18] for the wraththe of god is schewid fro heuene, on alle vnpitee, and wickidnesse of tho men that with holdun the truthe of god in vnriȝtwisnesse/ [19] for that thing of god that is knowun: is schewid to hem/ for god hath schewid to hem/ [20] for the vnuysible thingis of hym that ben vndirstondun ben biholden of the creature of the world, by tho thingis that ben made/ ȝhe and the euerlastynge uertu of him and the godhede: so that thei moun not be excusid/ [21] for whanne thei hadden knowe god: thei glorifieden hym not as god, nether diden thankyngis, but thei vanyschiden in hir thouȝtis and the vnwise herte of hem was derkid/ [22] for thei seiynge that hem silf weren wise: thei weren made folis/ [23] and thei chaungiden the glorie of god vncorruptible: in to the liknesse of an ymage of a deedli man, and of briddis, and of foure fotid beestis and of serpentis/

[24] for whiche thing god bi took hem in to the desiris of her herte, in to vnclennesse: that thei punysche with wrongis her bodies in hem silf/ [25] the whiche chaungiden the truthe of god into lesynge, and herieden

nyle, *not*. uertu, *power*. vnpitee, *impiety*.
moun, *can*, or, *may*. lesynge, *lying*. herieden, *praised*.

TYNDALE—1534.

to strength you with all: [12] that is/ that I myght have consolacion together with you/ through the commen fayth/ which bothe ye and I have.

[13] I wolde that ye shuld knowe brethren/ how that I have often tymes purposed to come vnto you (but have bene let hitherto) to have some frute amonge you/ as I have amonge other of the Gentyls. [14] For I am detter both to the Grekes and to them which are no Grekes/ vnto the learned and also vnto the vnlearned. [15] Lykewyse/ as moche as in me is/ I am redy to preache the Gospell to you of Rome also.

[16] For I am not ashamed of the Gospell of Christ/ because it is the power of God vnto salvacion to all that beleve/ namely to the Iewe/ and also to the gentyle. [17] For by it the rightewesnes which commeth of god/ is opened/ from fayth to fayth. As it is written: The iust shall live by fayth.

[18] For the wrath of God apereth from heven agaynst all vngodlynes and vnrightewesnes of men which withholde the trueth in vnrightewesnes: [19] seynge/ what maye be knowen of God/ that same is manifest amonge them. For God dyd shewe it vnto them. [20] So that his invisible thinges: that is to saye/ his eternall power and godhed are vnderstonde and sene/ by the workes from the creacion of the worlde. So that they are without excuse/ [21] in as moche as when they knewe god/ they glorified him not as God/ nether were thankfull/ but wexed full of vanities in their imaginacions/ and their folisshe hertes were blynded. [22] When they counted them selves wyse/ they became foles [23] and turned the glory of the immortall god/ vnto the similitude of the ymage of mortall man/ and of byrdes/ and foure foted beastes/ and of serpentes.

[24] Wherfore god lykewyse gave them vp vnto their hertes lustes/ vnto vnclennes/ to defyle their awne boddyes bitwene them selves: [25] which tourned his truthe vnto a lye/ and worshipped and served

CRANMER—1539.

withall: [12] that is, that I might haue consolacion together with you, through the commen fayth, which both ye and I haue.

[13] I wolde that ye shuld knowe (brethren) how that I haue often tymes purposed to come vnto you but haue bene let hytherto) to haue some frute also amonge you, as amonge other of the Gentyls. [14] I am detter both to the Grekes and to the vngrekes, to the learned and to the vnlearned: [15] So that (as moch as in me is) I am redy to preach the Gospell to you that are at Rome also. [16] For I am not asshamed of the gospell of Christ, because it is the power of God vnto saluacyon to euery one that beleueth, to the Iew fyrst, and also to the Gentyle.

[17] For by it is the ryghtewesnes of God opened from fayth to fayth. As it is written the iust shall lyue by fayth.

[18] For the wrath of God apeareth from heauen agaynst all vngodlynes and vnryghtewesnes of men, which withholde the trueth in vnrightewesnes: [19] seynge that it which maye be knowen of God, is manifest amonge them. For God hath shewed it vnto them. [20] Yee, hys inuisyble thinges (that is to saye, hys eternall power and godhed) are sene, for as moch as they are vnderstande by the workes from the creacion of the worlde: So that they are wythout excuse [21] because that when they knewe God, they glorified him not as God, nether were thankfull but wexed full of vanities in their imaginacions, and their folish hert was blynded. [22] When they counted them selues wyse, they became fooles [23] and turned the glory of the immortall God, vnto an ymage, made not onely after the similitude of a mortall man, but also of byrdes, and foure foted beastes and of creping beastes. [24] Wherfore, God gaue them vp vnto their hertes lustes, to vnclennes, to defyle their awne bodyes among them selues: [25] which turned hys truthe vnto a lye, and worshypped and serued the thynges that be made,

ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων. [19] διότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· [e] ὁ Θεὸς γὰρ| αὐτοῖς ἐφανέρωσε, [20] (τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, ἥ τε ἀΐδιος αὐτοῦ δύναμις καὶ θειότης,) εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους. [21] διότι γνόντες τὸν Θεὸν οὐχ ὡς Θεὸν ἐδόξασαν ἢ [f] ηὐχαρίστησαν,| ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία· [22] φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, [23] καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν. [24] Διὸ [g] καὶ| παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν [h] ἑαυτοῖς·| [25] οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ

[e] Rec. ὁ γὰρ Θεὸς. [f] Rec. εὐχαρίστησαν. [g] Alex. = καὶ. [h] Alex. αὐτοῖς.

GENEVA — 1557.

to strengthen you with all. [12] That is, that I might receaue exhortation together with you, through the commen faith, which both ye and I haue. [13] Now my brethern I wolde that ye shuld not be ignorant, how that I haue often tymes purposed to come vnto you (but haue bene let hyther to) that I might haue some frute also among you, as *I haue* amonge other of the Gentils. [14] I am detter both to the Grekes, and to them which are no Grekes, vnto the wise-men, and vnto the ignorant. [15] Therfore, as muche as in me is, I am redy to preache the Gospel to you that are at Rome also. [16] For I am not ashamed of the Gospel of Christe, because it is the power of God vnto saluation to all that beleue, to the Iewe fyrst, and also to the Greke. [17] For by it, the ryghtuousnes of God, is opened, from fayth to fayth: as it is written, The iust shal lyue by fayth. [18] For the wrath of God manifestly apeareth from heauen against all vngodlynes and vnrightuousnes of men, because they withholde the truth vniustely:

[19] Seyng that, which may be knowen of God, is manifest with in them: for God hathe shewed it vnto them. [20] For hys inuisible thynges, that is to say, his eternal power and Godhead, are vnderstand and sene, by the things made from the creation of the world to thintent that they shulde be wythout excuse: [21] Because that when they knewe God, they glorified him not as God, nether were thankful, but waxed ful of vanities in their imaginations, and their folishe heartes were blynded. [22] When they counted them selues wise, they became foles: [23] For they turned the glorie of the incorruptible God, to the similitude of the image of mortal man, and of byrdes, and foure foted beastes, and of creeping beastes. [24] Wherfore, God gaue them euen vp vnto their heartes lust, vnto vnclennes, to defyle their owne bodyes betwene them selues: [25] Which turned the trueth of God vnto a lye, and

RHEIMS — 1582.

comforted together in you by that vvhich is common to vs both, your faith and mine. [13] And I vvil not haue you ignorant (brethren) that I haue often purposed to come vnto you (and haue been staied hitherto) that I may haue some fruite in you, as also in the other Gentiles. [14] To the Greekes and the Barbarous, to the vvise and the vnvvise I am detter. [15] so (as much as is in me) I am ready to euangelize to you also that are at Rome.

[16] For I am not ashamed of the Gospel. For it is the povver of God, vnto saluation to euery one that beleeueth, to the Ievve first and to the Greeke. [17] For the iustice of God is reuealed therein by faith into faith: as it is vvritten: *And the iust liueth by faith.*

[18] For the vvrath of God from heauen is reuealed, vpon al impietie and iniustice of those men that deteine the veritie of God in iniustice: [19] because, that of God vvhich is knovven, is manifest in them. For God hath manifested it vnto them. [20] For his inuisible things, from the creation of the vvorld are seen, being vnderstoode by those things that are made: his eternal povver also and Diuinitie: so that they are inexcusable. [21] Because, vvhereas they knevve God, they haue not glorified him as God, or giuen thankes: but are become vaine in their cogitations, and their folish hart hath been darkened. [22] for, saying them selues to be vvise, they became fooles.

[23] And they changed the glorie of the incorruptible God, into a similitude of the image of a corruptible man, and of foules and foure-footed beastes and of them that creepe. [24] (For the vvhich cause God hath deliuered them vp vnto the desires of their hart, into vncleannesse, for to abuse their owne bodies among them selues ignominiously.) [25] vvho haue changed the veritie of God into lying: and haue

AUTHORISED — 1611.

established, [12] That is, that I may bee comforted [α] with you, by the mutuall faith both of you and me.

[13] Now I would not haue you ignorant, brethren, that oftentimes I purposed to come vnto you, (but was let hitherto) that I might haue some fruit [α] among you also, euen as among other Gentiles. [14] I am debter both to the Greeks, and to the Barbarians, both to the wise, and to the vnwise. [15] So, as much as in mee is, I am ready to preach the Gospel to you that are at Rome also. [16] For I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluation, to euery one that beleeueth, to the Iew first, and also to the Greeke. [17] For therein is the righteousnesse of God reueiled from faith to faith: as it is written, The iust shall liue by faith. [18] For the wrath of God is reueiled from heauen against all vngodlinesse, and vnrighteousnesse of men, who hold the trueth in vnrighteousnesse. [19] Because that which may bee knowen of God, is manifest [β] in them, for God hath shewed it vnto them.

[20] For the inuisible things of him from the Creation of the world, are clearely seene, being vnderstood by the things that are made, *euen* his eternall Power and Godhead, [γ] so that they are without excuse: [21] Because that when they knew God, they glorified him not as God, neither were thankefull, but became vaine in their imaginations, and their foolish heart was darkened: [22] Professing themselues to be wise, they became fooles: [23] And changed the glory of the vncorruptible God, into an image made like to corruptible man, and to birdes, and foure footed beasts, and creeping things: [24] Wherefore God also gaue them vp to vncleannesse, through the lusts of their owne hearts, to dishonour their owne bodies betweene themselues: [25] Who changed the trueth of God into a lye, and worshipped and serued the

[α] *Or*, in you. [β] *Or*, to them. [γ] *Or*, that they may be.

ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν. [26] *διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας· αἵ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν·* [27] *Ὁμοίως τε| καὶ οἱ ἄρρενες| ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσι τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.* [28] *Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα,* [29] *πεπληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ,| πονηρίᾳ, πλεονεξίᾳ, κακίᾳ· μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, κακοηθείας·* [30] *ψιθυριστὰς· καταλάλους, θεοστυγεῖς, ὑβριστὰς, ὑπερηφάνους,*

[i] Alex. δὲ. [k] Alex. ἄρσενες.

WICLIF—1380.

and serueden a creature, rather thanne to the creatoure, that is blessid in to worldis of worldis amen. [26] Therfor god bitook hem in to passiouns of schenshipe, for the wymmen of hem chaungeden the kyndli vse in to that use that is aȝens kinde, [27] also men forsoken the kindli vse of womman: and brenneden in her desiris to gidre, and men in to men wrouȝten filtheheed, and resceyueden in to hem silf the mede that bihofte of her errour,

[28] and as thei preueden that thei hadden not god in knowynge: god bi took hem in to a repreuable witte, that thei do tho thingis that ben not couenable, [29] that thei be fulfillid with al wickidnes, malice, fornycacioun, couetise, weywardnesse, ful of enuy, mansleyngis striif, gile, yuel wille, pryuy bacbiters, [30] detractouris, hateful to god, debaters, proude, and hiȝ ouer mesure, fynders of yuel thingis, not obeischynge to fadir and modir, [31] vnwise, vnmanerli with outen loue, with outen bonde of pees, with outen merci, [32] the whiche whanne thei hadden knowe the riȝtwisnesse of god, vndirstoden not, that thei that don suche thingis: ben worthi the deeth, noot oonli thei that don tho thingis, but also thei that consenten to the doers.

2. WHERFOR thou art vnexcusable eche man that demest, for in what thing thou demest another man: thou condempnest thi silf, for thou doist the same thingis: whiche thou demest, [2] ȝe we witen, that the dome of god is aftir truthe aȝens hem: that don suche thingis, [3] but gessist thou man, that demest hem that don suche thingis, and thou doist these thingis: that thou schalt ascape the dome of god? [4] where dispisist thou the richessis of his goodnesse, and the paciens and the long abidinge? knowist thou not that the benygnnyte of god: ledith thee to forthinkynge,

schenshipe, *shame, or reproach.* mede, *reward.* couenable, *suitable.* yuel, *evil.* hiȝ, *high.* demest, *judgest.* witen, *know.* dome, *judgment.* where, *whether.* forthinkynge, *repenting.*

TYNDALE—1534.

the creatures more then the maker, which is blessed for ever. Amen. [26] For this cause god gave them vp vnto shamfull lustes. For even their wemen did chaunge the naturall vse vnto the vnnaturall. [27] And lyke wyse also the men lefte the naturall vse of the woman, and brent in their lustes one on another. And man with man wrought filthynes, and receaved in them selves the rewarde of their erroure, as it was accordinge.

[28] And as it semed not good vnto them to be aknowen of God, even so God delivered them vp vnto a leawde mynd, that they shuld do tho thinges which were not comly, [29] beinge full of all vnrighteous doinge, of fornicacion, wickednes, coveteousnes, maliciousnes, full of envie, morther, debate, disseyte, evill condicioned, whisperers, [30] backbyters, haters of God, doers of wronge, proude, bosters, bringers vp of evyll thinges, disobedient to father and mother, [31] with out vnderstondinge, covenaunte breakers, vnlovinge, trucebreakers and merciles. [32] Which men though they knew the rightewesnes of God, how that they which soche thinges commyt, are worthy of deeth, yet not only do the same, but also have pleasure in them that do them.

2. THERFORE arte thou inexcusable o man, whosoever thou be that iudgest. For in the same wherin thou iudgest another, thou condemnest thy selfe. For thou that iudgest, doest even the same selfe thinges. [2] But we are sure that the iudgement of God is accordinge to trueth, agaynst them which commit soche thinges. [3] Thinkest thou this O thou man that iudgest them which do soche thinges and yet doest even the very same, that thou shalt escape the iudgement of God? [4] Ether despisest thou the riches of his goodnes, pacience and longe sufferaunce? and remembrest not how that the kyndnes of God ledith the to repentaunce?

CRANMER—1539.

more then him that made them, which is blessed for euer. Amen. [26] Wherfore, God gaue them vp vnto shamfull lustes: For euen their wemen dyd chaunge the naturall vse in to that which is agaynst nature: [27] And lyke wyse also the men, lefte the natural vse of the woman, and brent in their lustes one with another, men with men wrought filthynes, and receaued to them selues the rewarde of theyr erroure, as it was accordynge.

[28] And as they regarded not to knowe God euen so God delyuered them vp vnto a lewde mynd, that they shulde do those thinges which were not comly, [29] beinge ful of all vnrighteousnesse, fornicacion, wickednes, coueteousnes, maliciousnes, full of enuye morther, debate, disseyte, euyll condicyoned, whysperers, [30] backbyters, haters of God, doers of wronge, proude, boasters, bringers vp of euyll thynges, disobedyent to father and mother, [31] without vnderstandynge, couenaunte breakers, vnlouynge, trucebreakers, vnmercifull. [32] Which men, though they knew the ryghteswesnes of God, (*considred not*) how that they whych commyt soche thynges, are worthy of deeth, not only (*they that*) do the same but also (*they whych*) haue pleasure in them that do them.

2. THERFORE art thou inexcusable: O man, whosoeuer thou be that iudgest. For in that same wherin thou iudgest another thou condemnest thy selfe. For thou that iudgest, doest euen the same selfe thinges. [2] But we are sure, that the iudgement of God is accordynge to trueth, agaynst them whych commyt soch thynges. [3] Thynkest thou thys, O thou man that iudgest them which do soche thynges, and doest euen the very same thy selfe, that thou shalt escape the iudgement of God? [4] Ether despysest thou the ryches of his goodnes, and pacyence and longe sufferaunce, not knowyng that the kyndnes of God leadeth the to repentaunce?

ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς, [31] ἀσυνέτους, ἀσυνθέτους, ἀστόργους, [m] ἀσπόνδους,| ἀνελεήμονας· [32] οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι.

II. Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. [2] οἴδαμεν δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστι κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας· [3] λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτὰ, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ Θεοῦ; [4] ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς

[l] Alex. = πορνείᾳ. [m] Alex. = ἀσπόνδους.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
worshypped and serued the creatures, neglecting the Creator, which is blessed for euer. Amen. [26] For this cause God gaue them vp vnto shamful lustes: for euen their women dyd change the natural vse into that which is agaynst nature. [27] And lykewyse also the men left the natural vse of the woman, and burned in their lustes one with another, and man with man wroght filthines, and receaued in them selues, the recompence of their errour, as was accordyng.	vvorshipped and serued the creature rather then the creator, vvho is blessed for euer. Amen. [26] Therfore God hath deliuered them into passions of ignominie. For their vvomen haue changed the natural vse, into that vse that is contrarie to nature. [27] And in like maner the men also, leauing the natural vse of the vvoman, haue burned in their desires one tovvard an other, men vpon men vvorking turpitude, and the revvard of their errour (vvhich they should) receauing in them selues.	creature more then the Creatour, who is blessed for euer. Amen. [26] For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vse into that which is against nature: [27] And likewise also the men, leauing the naturall vse of the woman, burned in their lust one towards another, men with men working that which is vnseemely, and receiuing in themselues that recompense of their errour which was meete.
[28] And as they regarded not to knowe God, *euen so* God deliuered them vp vnto a lewde mynde, that they should do those thinges which are not comly, [29] Being ful of all vnrightuousnes, fornication, wickednes, coueteousnes, maliciousnes, full of enuie, murther, debate, disceyte, takyng all things in the euyl parte, whysperers, [30] Backbyters, haters of God, doers of wronge, proude, bosters, inuenters of euyl thynges, disobedient to father and mother, [31] without vnderstanding, couenant breakers, without natural affection, promes breakers, merciles. [32] Which men, thogh they knew the Lawe *ordeyned* by God, how that they which commit suche thinges, are worthy of death: yet not only do the same, but also favour them that do them.	[28] And as they liked not to haue God in knovvledge: God deliuered them vp into a reprobate sense: to doe those things that are not conuenient: [29] replenished vvith al iniquitie, malice, fornication, auarice, vvickednes, ful of enuie, murder, contention, guile, malignitie, vvhisperers, [30] detractours, odible to God, contumelious, proude, hautie, inuentours of euil things, disobedient to parents, [31] folish, dissolute, vvithout affection, vvithout fidelitie, vvithout mercie. [32] Who vvhereas they knevv the iustice of God, did not vnderstand that they vvhich doe such things, are vvorthie of death: not only they that doe them, but they also that consent to the doers.	[28] And euen as they did not like to [α] retaine God in *their* knowledge, God gaue them ouer to [β] a reprobate minde, to doe those things which are not conuenient: [29] Being filled with all vnrighteousnes, fornication, wickednesse, couetousnesse, maliciousnesse, full of enuie, murther, debate, deceit, malignitie, whisperers, [30] Backbiters, haters of God, despitefull, proud, boasters, inuenters of euill things, disobedient to parents; [31] Without vnderstanding, couenant breakers, [γ] without naturall affection, implacable, vnmercifull; [32] Who knowing the iudgment of God, (that they which commit such things, are worthy of death) not onely do the same, but [δ] haue pleasure in them that doe them.
2. THERFORE thou art inexcusable ò man, whosoeuer thou art that iudgest. for in that same wherin thou iudgest another, thou condemnest thy selfe: for thou that iudgest, doest euen the same selfe thinges. [2] But we are sure that the iudgement of God is according to trueth, against them which commit such thinges. [3] Thinkest thou this, ò thou man that iudgest them which do suche thynges, and yet doest euen the very same, that thou shalt escape the iudgement of God? [4] Ether despicest thou the riches of his goodnes, and pacience, and longe sufferance? and remembrest not how that the kyndnes of God leadeth thee to repentance?	2. FOR the vvhich cause thou art inexcusable ô man vvhosoeuer thou be that iudgest. For vvherein thou iudgest an other, thou condemnest thy self. for thou doest the same things vvhich thou iudgest. [2] For vve knovv that the iudgement of God is according to veritie vpon them that doe such things. [3] And doest thou suppose this ô man that iudgest them which doe such things, and doest the same, that thou shalt escape the iudgement of God? [4] Or doest thou contemne the riches of his goodnes, and patience, and longanimity, not knovving that the benignity of God bringeth thee to	2. THEREFORE, thou art inexcusable, O man, whosoeuer thou art that iudgest: for wherein thou iudgest another, thou condemnest thy selfe, for thou that iudgest doest the same things. [2] But wee are sure that the iudgement of God is according to trueth, against them which commit such things. [3] And thinkest thou this, O man, that iudgest them which doe such things, and doest the same, that thou shalt escape the iudgment of God? [4] Or despisest thou the riches of his goodnesse, and forbearance, and long suffering, not knowing that the goodnes of God leadeth

[α] *Or*, to acknowledge. [β] *Or*, a minde voide of iudgement. [γ] *Or*, vnsociable. [δ] *Or*, consent with them.

μετάνοιάν σε ἄγει; [5] κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ, [6] ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ· [7] τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ, δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι, ζωὴν αἰώνιον· [8] τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι [n] μὲν| τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, [o] θυμὸς καὶ ὀργὴ,| [9] θλῖψις καὶ στενοχωρία, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακὸν, Ἰουδαίου τε πρῶτον καὶ Ἕλληνος· [10] δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθὸν, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι· [11] οὐ γάρ ἐστι προσωποληψία παρὰ τῷ Θεῷ. [12] ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται, ([13] οὐ γὰρ οἱ ἀκροαταὶ [p] τοῦ| νόμου δίκαιοι παρὰ τῷ Θεῷ,

[n] Alex. = μὲν. [o] Alex. ὀργὴ καὶ θυμὸς. [p] Alex. = τοῦ.

WICLIF — 1380.

[5] but aftir thin hardnesse ȝ vnrepentaunte herte: thou tresourist to thee wraththe in the dai of wraththe, and of schewynge of the riȝtful dome of god, [6] that schal ȝilde to eche man aftir hise werkis, sothli to hem that ben bi paciens of gode werke, [7] glorie and honour and vncorrupcioun, to hem that seken euerlastynge liif, [8] but to hem that ben of striif, and that assenten not to truthe but bileuen to wickidnesse: wraththe ȝ indignacioun, [9] tribulacioun and angwische, in to eche soule of man that worchith yuel, to the iewe first and to the greek, [10] but glorie and honour, and pees to eche man that worchith good thing, to the iew first and to the greek, [11] for accepcioun of persones: is not anentis god. for who euer hath synned with out the lawe, schuln perische with oute the lawe,

[12] and who euer han synned in the lawe: thei schuln be demed bi the lawe, [13] for the herers of lawe: be not iust anentis god but the doers of the lawe schuln be made iust, [14] for whanne hethen men that han not lawe, don kyndli tho thingis that ben of the lawe: thei hauynge not suche maner lawe ben lawe to hem silf, [15] that schewen the werk of the lawe writun in her hertis, for the consciens of hem ȝildith to hem a witnessynge betwixte hem silf of thouȝtis, that ben accusynge or defendynge, [16] in the dai whanne god schal deme the pryuy thingis of men, aftir my gospel bi iesus crist,

[17] but if thou art named a iew, and restist in the lawe, and hast glorie in god: [18] and hast knowe his wille, ȝ thou lerned bi the lawe: [19] preuest the more profitable thingis, and tristist thi silf to be a leder of blynde men, the liȝt of hem that ben in derknessis, [20] a techer of vnwise men, a maister of ȝong children: that hast the forme of kunnynge and of truthe in the lawe, [21] what thanne techist thou another:

dome, *judgment*. ȝilde, *yield*. sothli, *truly*. yuel, *evil*. anentis, *with*. demed, *judged*. tristist, *trustest*.

TYNDALE — 1534.

[5] But thou after thyne harde herte that cannot repent, heapest the togedder the treasure of wrath agaynste the daye of vengeaunce, when shalbe opened the rightewes iudgement of god, [6] which will rewarde every man accordinge to his dedes: [7] that is to saye, prayse, honoure and immortalite, to them which continue in good doynge, and seke eternall lyfe. [8] But vnto them that are rebellious and disobey the trueth, yet folowe iniquytie, shall come indignacion and wrath, [9] tribulacion and anguysshe, vpon the soule of every man that doth evyll: of the Iewe fyrst, and also of the gentyll. [10] To every man that doth good, shall come prayse, honoure and peace, to the Iewe fyrst, and also to the gentyll. [11] For ther is no parcialyte with god. [12] But whosoever hath synned with out lawe, shall perisshe with out lawe. And as many as haue synned vnder the lawe, shalbe iudged by the lawe. [13] For before god they are not ryghteous which heare the lawe: but the doers of the lawe shalbe iustified. [14] For if the gentyls which have no lawe, do of nature the thynges contayned in the lawe: then they havynge no lawe, are a lawe vnto them selves, [15] which shewe the dede of the lawe wrytten in their hertes: whyll their conscience beareth witnes vnto them, and also their thoughtes, accusynge one another or excusynge, [16] at the daye when god shall iudge the secretes of men by Iesus Christ, accordinge to my Gospell.

[17] Beholde, thou arte called a Iewe, and trustest in the lawe, and reioysist in God, [18] and knowest his will, and hast experience of good and bad, in that thou arte informed by the lawe: [19] and belevest that thou thy silfe arte a gyde vnto the blynde, a lyght to them which are in darcknes, [20] an informer of them which lacke discrecion, a teacher of vnlearned, which hast the ensample of that which ought to beknowen, and of the truth, in the lawe. [21] But thou which teachest another teachest

CRANMER — 1539.

[5] But thou after thy stubburnesse, and herte that cannot repent, heapest vnto thy selfe wrath agaynst the daye of vengeaunce, when shalbe opened the ryghtewes iudgement of God, [6] which will reward euery man accordynge to hys dedes: [7] that is to saye, prayse, honoure and immortalite, to them whych contynue in good doyng, and seke immortalite. [8] But vnto them that are rebelles, and that do not obey the trueth, but folowe vnrighteousnes, shall come indignacyon and wrath, [9] tribulacion and anguysshe vpon the soule of euery man that doth euyll: of the Iew fyrst, and also of the Gentyl. [10] To euery man that doth good, shall come prayse, and honoure, and peace, to the Iewe fyrst and also to the Gentyll. [11] For ther is no respecte of parsonnes, with God. [12] For whosoeuer hath synned without lawe, shall also perysshe without lawe. And as many as haue synned in the lawe, shalbe iudged by the lawe. [13] For in the syght of God, they are not righteous whych heare the lawe: but the doers of the lawe shalbe iustifyed. [14] For whan the Gentyls whych haue not the lawe, do of nature the thynges contayned in the lawe: then they hauynge not the lawe, are a lawe vnto them selues, [15] whych shew the dede of the lawe wrytten in their hertes: whill their conscience beareth witnes vnto them, and also their thoughtes, accusynge one another or excusynge, [16] at the daye when the Lord shall iudge the secretes of men by Iesus Christ, accordynge to my Gospell.

[17] Beholde, thou art called a Iew, and trustest in the lawe, and makest thy boast of God, [18] and knowest his will, and alowest the thynges that be excellent, and art infourmed by the lawe: [19] and beleuest that thou thy selfe art a gyde of the blynde, a lyght of them which are in darcknes, [20] an infourmer of them whych lacke discrecyon, a teacher of the vnlearned, whych hast the ensample of knowlege, and of the truth by the lawe. [21] Thou therfore whych teachest another,

ἀλλ᾽ οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται. [14] ᵠΟταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ᵠποιῇ,| οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι νόμος· [15] οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων·) [16] ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ. [17] ʳΕἰ δὲ| σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ ˢτῷ| νόμῳ, καὶ καυχᾶσαι ἐν Θεῷ, [18] καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ νόμου· [19] πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, [20] παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ· [21] ὁ οὖν διδάσκων ἕτερον,

ᵠ Alex. s. ποιῶσιν s. ποιοῦσιν. ʳ Alex. Ἴδε s. Ἰδὲ et sic Rec. ˢ Alex. = τῳ.

GENEVA—1557.

[5] But thou, after thy stubbernesse and heart that can not repent, heapest vnto thy selfe wrath agaynst the day of vengeance, when shalbe opened the rightuous iudgement of God, [6] Which wil rewarde euery man according to his dedes. [7] *That is to say,* to them which by continuance in wel doing seke prayse, honour, and immortalitie: eternal lyfe. [8] But vnto them that are contentious and disobey the trueth, and folowe iniquitie, *shal be rendered* indignation and wrath: [9] Tribulation and anguyshe vpon the soule of euery man that doth euyl: of the Iewe fyrst, and also of the Greke. [10] But to euery man that doth good, *shal be rendered* prayse, honour, and peace, to the Iewe fyrst, and also to the Greke. [11] For ther is no respect of persons with God. [12] For whosoeuer hath synned without Lawe, shal perish also without Lawe: and as many as haue synned in the Lawe, shalbe iudged by the Lawe. [13] For before God they are not ryghteous which heare the Lawe: but the doers of the Lawe shalbe iustified.

[14] For when the Gentils which haue no Lawe, do of Nature the thynges contayned in the Lawe: then they hauyng no Lawe, are a Lawe vnto them selues. [15] Which shewe the effect of the Lawe written in their heartes: while their conscience beareth witnes vnto them, and also their thoughtes accusing one another, or excusing, [16] At the day when God shal iudge the secretes of men by Iesus Christ, according to my gospel. [17] Beholde, thou art called a Iewe, and trustest in the Lawe, and gloriest in God. [18] And knowest his wil, and alowest the thinges that are excellent, in that thou art informed by the Lawe: [19] And beleuest that thou thy selfe art a gyde of the blynde, a light of them which are in darcknes: [20] An informer of them which lacke discretion, a teacher of vnlearned, which hast the information of knowledge, and of the trueth in the Lawe. [21] Thou therfore, which teachest another,

RHEIMS—1582.

penance? [5] But according to thy hardnes and impenitent hart, thou heapest to thy self vvrath, in the day of vvrath and of the reuelation of the iust iudgement of God, [6] vvho vvil render to euery man according to his vvorkes. [7] to them truely that according to patience in good vvorke, seeke glorie and honour and incorruption, life eternal. [8] but to them that are of contention, and that obey not the truth, but giue credite to iniquitie, vvrath and indignation. [9] Tribulation and anguish vpon euery soul of man that vvorketh euil, of the Ievve first and of the Greeke: [10] but glorie and honour and peace to euery one that vvorketh good, to the Ievv first and to the Greeke. [11] for there is no acception of persons vvith God.

[12] For vvhosoeuer haue sinned vvithout the Lavv, vvhithout the Lavv shal perish: and vvhosoeuer haue sinned in the Lavv, by the Lavv shall be iudged. [13] For not the hearers of the Lavv are iust vvith God: but the doers of the Lavv shal be iustified. [14] For vvhen the Gentiles vvhich haue not the Lavv, naturally doe those things that are of the Lavv: the same not hauing the Lavv, them selues are a lavv to them selues: [15] vvho shevv the vvorke of the Lavv vvritten in their hartes, their conscience giuing testimonie to them, and among them selues mutually their thoughtes accusing, or also defending, [16] in the day vvhen God shal iudge the secretes of men, according to my Gospel, by IESVS CHRIST.

[17] But if thou be surnamed a Ievv, and restest in the Lavv, and doest glorie in God, [18] and knovvest his vvil, and approuest the more profitable things, instructed by the Lavv, [19] presumest that thy self art a leader of the blinde, a light of them that are in darknes, [20] a teacher of the folish, a maister of infants, hauing the forme of science and of veritie in the Lavv. [21] Thou therfore that teachest an

AUTHORISED—1611.

thee to repentance? [5] But after thy hardnesse, and impenitent heart, treasurest vp vnto thy selfe wrath, against the day of wrath, and reuelation of the righteous iudgement of God: [6] Who will render to euery man according to his deeds: [7] To them, who by patient continuance in well doing, seeke for glory, and honour, and immortalitie, eternall life: [8] But vnto them that are contentious, and doe not obey the trueth, but obey vnrighteousnes, indignation, and wrath, [9] Tribulation, and anguish vpon euery soule of man that doeth euill, of the Iew first, and also of the [α] Gentile. [10] But glory, honour, and peace, to euery man that worketh good, to the Iew first, and also to the [α] Gentile. [11] For there is no respect of persons with God.

[12] For as many as haue sinned without Law, shall also perish without Law: and as many as haue sinned in the Law, shalbe iudged by the Law. [13] (For not the hearers of the Law are iust before God, but the doers of the Law shalbe iustified; [14] For when the Gentiles which haue not the Law, doe by nature the things contained in the Law: these hauing not the law, are a Law vnto themselues, [15] Which shew the worke of the Law written in their hearts, their [β] conscience also bearing witnesse, and their thoughts [γ] the meane while accusing, or else excusing one another: [16] In the day when God shal iudge the secrets of men by Iesus Christ, according to my Gospel. [17] Behold, thou art called a Iew, and restest in the Law, and makest thy boast of God: [18] And knowest *his* wil, and [δ] approuest the things that are more excellent, being instructed out of the Law, [19] And art confident that thou thy selfe art a guide of the blinde, a light of them *which are* in darkenesse: [20] An instructour of the foolish, a teacher of babes: which hast the forme of knowledge and of the trueth in the Law: [21] Thou therefore which teachest another, teachest

[α] *Gr.* Greeke. [β] *Or,* the conscience witnessing with them. [γ] *Or,* between themselues. [δ] *Or,* triest the things that differ.

σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις; [22] ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ βδελυσσόμενος τὰ εἴδωλα, ἱεροσυλεῖς; [23] ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις; [24] "Τὸ γὰρ ὄνομα τοῦ Θεοῦ "δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι," καθὼς γέγραπται. [25] Περιτομὴ μὲν γὰρ ὠφελεῖ, ἐὰν νόμον πράσσῃς· ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομή σου ἀκροβυστία γέγονεν. [26] ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσῃ, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται; [27] καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου; [28] οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή· [29] ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι, οὐ γράμματι·

[1] Alex. μεν.

WICLIF—1380.

and techist not thy silf? thou that prechist that me schal not stele, stelist, [22] thou that techist that me schal do no leccherie: doist leccherie, thou that wlatist mawmetis: doist sacrilegie, [23] thou that hast glorie in the lawe: vnworschipist god bi brekynge of the lawe, [24] for the name of god: is blasfemed bi ȝou among hethen men, as it is writun,

[25] for circumcisioun profetith if thou kepe the lawe, but if thou be a trespassour aȝen the lawe, thi circumcisioun is made prepucie, [26] therfor if prepucie kepe the riȝtwisnessis of the lawe: whether his prepucie schal not be arettid in to circumcisioun? [27] and the prepucie of kynde that fulfillith the lawe: schal deme thee, that bi lettre and circumcisioun art trespassour aȝen the lawe, [28] for he that is in opene is not a iew, nether it is circumcisioun that is openli in the fleisch, [29] but he that is a iewe in hid, and circumcisioun of herte, in spirit, not bi the lettre, whos preisynge is not of men but of god.

3. WHAT thanne is more to a iew: or what profit of circumcisioun, [2] myche bi alle wise, first for the spekyngis of god, werun bitakun to hem, [3] and what if summe of hem bileueden not? whether the vnbileue of hem, hath avoidid the feith of god? [4] god forbede, for god is sothfast: but eche man a lier, as it is writun, that thou be iustified in thi wordis: ⁊ ouercome whanne thou art demed,

[5] but if oure wickidnesse comende the riȝtwisnesse of god, what thanne schuln we seie? whether god is wickid, that bryngith in wraththe? aftir man I seie, [6] god forbede, ellis hou schal god deme this world, [7] for if the truthe of god, hath abounded in my lesynge in to glorie of hym, what ȝit am I demed as a synner? [8] and not as we ben blasfemed, and as

wlatist, *abhorrest.* mawmetis, *idols.* prepucie, *uncircumcision.* arettid, *imputed.* sothfast, *true.* demed, *judged.* lesynge, *lying.*

TYNDALE—1534.

not thy selfe. Thou preachest, a man shuld not steale: and yet thou stealest. [22] Thou sayst, a man shuld not commit advoutry: and thou breakest wedlocke. Thou abhorrest ymages, and robbest God of his honoure. [23] Thou reioysest in the lawe, and thorow breakinge the lawe dishonourest God. [24] For the name of god is evyll spoken of amonge the Gentyls thorowe you, as it is written.

[25] Circumcision verely avayleth, if thou kepe the lawe. But if thou breake the lawe, thy circumcision is made vncircumcision. [26] Therfore if the vncircumcised kepe the ryght thinges contayned in the lawe: shall not his vncircumcision be counted for circumcision? [27] And shall not vncircumcision which is by nature (yf it kepe the lawe) iudge the, which beynge vnder the letter and circumcision, dost transgresse the lawe? [28] For he is not a Iewe, which is a Iewe out warde. Nether is that thynge circumcision, which is outwarde in the flesshe. [29] But he is a Iewe which is hid wythin and the circumcision of the herte is the true circumcision, which is in the sprete, and not in the letter whose prayse is not of men, but of god.

3. WHAT preferment then hath the Iewe? other what a vauntageth circumcision? [2] Surely very moche. Fyrst vnto them was committed the worde of God [3] What then though some of them did not beleve? shall their vnbeleve make the promes of god with out effecte? [4] God forbid. Let god be true, and all men lyars, as it is written: That thou myghtest be iustifyed in thy sayinge and shuldest overcome when thou arte iudged.

[5] Yf oure vnrightewesnes make the righte wesnes of God more excellent: what shall we saye? Is God vnrighteous which taketh vengeaunce? I speake after the maner of men. [6] God forbid. For how then shall God iudge the worlde? [7] Yf the veritie of God appere moare excellent thorow my lye, vnto his prayse, why am I hence forth iudged as a synner? [8] and

CRANMER—1539.

teachest not thy selfe Thou preachest, a man shulde not steale: yet thou stealest. [22] Thou that sayst, a man shuld not commyt aduoutry, breakest wedlocke. Thou abhorrest ymages, and yet robbest God of his honoure. [23] Thou that makest thy boast of the lawe, thorow breakynge the lawe dishonourest God. [24] For the name of God is euyll spoken of amonge the Gentyls, thorow you as it is wrytten.

[25] For circumcisyon verely auayleth, yf thou kepe the lawe. But yf thou be a breaker of the lawe, thy circumcisyon is turned to vncircumcisyon, [26] Therfore, yf the vncircumcised kepe the ryght thynges contayned in the lawe, shall not his vncircumcisyon be counted for circumcisyon? [27] And shall not vncircumcisyon whych is by nature (yf it kepe the lawe) iudge the, whych beynge vnder the letter and circumcisyon, dost transgresse the lawe? [28] He is not a Iew, whych is a Iewe outwarde. Nether is it circumcisyon, whych is outwarde in the flesshe. [29] But he is a Iew whych is hyd wythin, and the circumcisyon of the herte is the true circumcisyon, whych consisteth in the sprete and not in the letter: whose prayse is not of men, but of God.

3. WHAT preferment then hath the Iew? or what aduauntageth circumcisyon? [2] Surely very moch. Fyrst because that vnto them were commytted the wordes of God. [3] What then though some of them dyd not beleue? shall their vnbeleue make the promes of God wythout effecte? [4] God forbyd Let God be true, and euery man a lyar, as it is wrytten: that thou myghtest be iustyfyed in thy sayinges, and ouercome, when thou art iudged.

[5] Yf oure vnryghtwesnes make the righteewesnes of God more excellent: what shall we saye? Is God vnrighteous, whych taketh vengeaunce? I speake after the maner of men: [6] God forbid. For how then shall God iudge the worlde? [7] For if the trueth of God appeare more excellent thorow my lye, vnto his prayse, why am I hence forth iudged as a synner? [8] and not rather (as men speake euyll of

οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ.

III. Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς; [2] πολὺ, κατὰ πάντα τρόπον. πρῶτον [t]μὲν γὰρ| ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ. [3] τί γὰρ, εἰ ἠπίστησάν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσει; [4] μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθὴς, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται, "Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί "σε." [5] Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; (κατὰ ἄνθρωπον λέγω·) [6] μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; [7] εἰ [u]γὰρ| ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι; [8] καὶ μὴ

[u] Alex. δὲ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
teachest thou not thy self? thou that preachest, A man sholde not steale, doest thou steale? [22] Thou that sayst, A man should not commit aduoutry, breakest thou wedlocke? thou that abhorrest images, robbest thou God of his honour? [23] Thou that makest boast of the Lawe, through breakyng the Lawe dishonourest thou God? [24] For the Name of God is euyl spoken of among the Gentiles through you, as it is written. [25] For Circumsision verely auayleth, yf thou kepest the Law: but yf thou breakest the Lawe, thy Circumcision is made vncircumcision. [26] Therfore yf the vncircumcised kepe the right thinges contayned in the Law, shal not his vncircumcision be counted for Circumcision? [27] And shal not vncircumcision which is by nature (yf it kepe the Lawe) iudge thee, which beyng vnder the letter, and Circumcision, doest transgresse the Lawe? [28] For he is not a Iewe, which *is a Iewe onely* outwarde: nether *is* that Circumcision, which *is onely* outward in the fleshe: [29] But he is a Iewe which is hyd wyth in, and the Circumcision, of the heart, is the true Circumcision, which consisteth in the sprite, and not in the letter, the which Iewes prayse, is not of men but of God.	other, teachest not thy self: that preachest, men ought not to steale, thou stealest: [22] that saiest men should not commit aduoutrie, thou committest aduoutrie: that abhorrest idols, thou doest sacrilege: [23] that doest glorie in the Lavv, thou by preuarication of the Lavv doest dishonour God. ([24] *For the name of God through you is blasphemed among the Gentiles*, as it is vvritten.) [25] Circumcision in deede profiteth, if thou obserue the Lavv: but if thou be a preuaricátour of the Lavv, thy circumcision is become prepuce. [26] If then the prepuce keepe the iustices of the Lavv: shal not his prepuce be reputed for circumcision? [27] and shal not that vvhich of nature is prepuce, fulfilling the Lavv, iudge thee, that by the letter and circumcision art a preuaricátour of the Lavv? [28] For not he that is in open shevv, is a Ievv, nor that vvhich is in open shevv, in the flesh, is circumcision: [29] but he that is in secrete, is a Ievv: and the circumcision of the hart, in spirit, not in the letter: vvhose praise is not of men, but of God.	thou not thy selfe? thou that preachest a man should not steale, doest thou steale? [22] Thou that sayest a man should not commit adultery, doest thou commit adultery? thou that abhorrest idols, doest thou commit sacriledge? [23] Thou that makest thy boast of the Law, through breaking the Law dishonourest thou God? [24] For the Name of God is blasphemed among the Gentiles, through you, as it is written: [25] For Circumcision verely profiteth if thou keepe the Law: but if thou be a breaker of the Law, thy Circumcision is made vncircumcision. [26] Therefore, if the vncircumcision keepe the righteousnesse of the Lawe, shall not his vncircumcision be counted for Circumcision? [27] And shall not vncircumcision which is by nature, if it fulfill the Law, iudge thee, who by the letter, and Circumcision, doest transgresse the Law? [28] For he is not a Iew, which is one outwardly, neither is that Circumcision, which is outward in the flesh: [29] But he is a Iew which is one inwardly, and Circumcision is, that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.
3. VVHAT preferment then hath the Iewe? other what auantageth Circumcision? [2] Surely very much: for chiefely vnto them was committed the oracles of God. [3] But what then, thogh some of them dyd not beleue? shal their vnbeliefe make the promes of God without effect? [4] God forbyd: yea let God be true, and all men lyars, as it is written, That thou myghtest be iustified in thy sayings, and ouercome, when thou are iudged. [5] Yf our vnryghtuousnes commendeth the righteousnes of God, what shal we say? Is God vnrighteous which taketh vengeance? (I speake after the maner of men.) [6] God forbid: for how then shal God iudge the world? [7] For if the veritie of God hath more abunded through my lye, vnto his glorie, why am I hence forthe condemned as a	3. WHAT preeminence then hath the Ievv, or what is the profit of circumcision? [2] Much by al meanes. First surely because the vvordes of God vvere committed to them. [3] for vvhat if certaine of them haue not beleeued? Hath their incredulitie made the faith of God frustrate? [4] God forbid. but God is true: and euery man a lyer, as it is vvritten: *That thou maiest be iustified in thy vvordes, and ouercome vvhen thou art iudged.* [5] But if our iniquitie commend the iustice of God, vvhat shal vve say? Is God vniust that executeth vvrath? (I speake according to man) [6] God forbid. othervvise hovv shal God iudge this vvorld? [7] For if the veritie of God hath abounded in my lie, vnto his glorie, vvhy am I also yet iudged as a sinner, [8] and not (as vve	3. WHAT aduantage then hath the Iew? or what profit is there of Circumcision? [2] Much euery way: chiefly, because that vnto them were committed the Oracles of God. [3] For what if some did not beleeue? shall their vnbeliefe make the faith of God without effect? [4] God forbid: yea, let God be true, but euery man a lier, as it is written, That thou mightest be iustified in thy sayings, and mightest ouercome when thou art iudged. [5] But if our vnrighteousnesse commend the righteousnesse of God, what shall we say? is God vnrighteous who taketh vengeance? (I speake as a man) [6] God forbid: for then how shall God iudge the world? [7] For if the trueth of God hath more abounded through my lie vnto his glory; why yet am I also iudged as a sinner? [8] And

(καθὼς βλασφημούμεθα, καὶ καθώς φασί τινες ἡμᾶς λέγειν,) "Ὅτι ποιήσωμεν τὰ
" κακὰ ἵνα ἔλθῃ τὰ ἀγαθά;" ὧν τὸ κρίμα ἔνδικόν ἐστι. [9] Τί οὖν; προεχόμεθα;
οὐ πάντως· [v]προητιασάμεθα| γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν
εἶναι, [10] καθὼς γέγραπται, "Ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἷς· [11] οὐκ ἔστιν [w]ὁ| συνιὼν,
" οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν. [12] πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν· οὐκ ἔστι
" ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός. [13] τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν,
" ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν· ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν· [14] ὧν τὸ
" στόμα ἀρᾶς καὶ πικρίας γέμει. [15] ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα· [16] σύντριμμα
" καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν· [17] καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. [18] οὐκ
" ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν." [19] Οἴδαμεν δὲ ὅτι ὅσα ὁ νόμος

[v] Alex. *ὑτιασάμεθα.* [w] Alex. = ὁ.

WICLIF—1380.

summe men seien, that we seien, do we yuel thingis, that good thingis comen, whos dampnacioun is iust/

[9] what thanne passen we hem/ nai/ for we han schewid bi skile, that alle bothe iewis and grekis, ben vndir synne: [10] as it is writun/ for there is no man iust: [11] there is no man vndirstondynge nether sekynge god/ [12] alle boweden aweye to gidre, thei ben made vnprofitable, there is noon that doith good thing, there is noon til to oon/ [13] the throte of hem is an opene sepulcre/ with her tungis thei diden gilefulli, the venym of snakis is vndir her lippis/ [14] the mouth of whiche is ful of cursynge & bittirnesse: [15] the feet of hem ben swifte to schede blood/ [16] sorwe and cursidnesse ben in the weies of hem: [17] and thei knewen not the weie of pees: [18] the drede of god is not bifor her iȝen/

[19] and we witen that what euer thingis/ the lawe spekith, it spekith to hem that ben in the lawe/ that eche mouth be stoppid, and eche world be made suget to god [20] for of the werkis of the lawe, eche fleisch schal not be iustified bifor hym/ For bi the lawe there is knowynge of synne/ [21] but now withouten the lawe, the riȝtwisnesse of god is schewid, that is witnessid of the lawe and the profetis/ [22] and the riȝtwisnesse of god is bi the feith of ihesus crist in to alle men and on alle men that beleuen in hym/

[23] for there is no departynge for alle men synneden, and han nede to the glorie of god, [24] and ben iustified freli bi his grace: bi the aȝenbiynge that is in crist ihesus/ [25] whom god ordeyned forȝeuer bi feith in his blood: to the schewynge of his riȝtwisnesse for remyssioun of bifor goynge synnes/ in the berynge vp of god, [26] to the

yuel, *evil.* iȝen, *eyes.* witen, *know.* suget, *subject.* departynge, *separating.* aȝenbiynge, *redeeming.* forȝeuer, *forgiver.*

TYNDALE—1534.

saye not rather (as men evyll speake of vs/ and as some affirme that we saye) let vs do evyll/ that good maye come therof. Whose damnacion is iuste.

[9] What saye we then? Are we better then they? No in no wyse. For we have all ready proved how that both Iewes and Gentils are all vnder synne/ [10] as it is written: There is none righteous/ no not one: [11] there is none that vnderstondith/ there is none that seketh after God/ [12] they are all gone out of the waye/ they are all made vnprofytable/ ther is none that doeth good/ no not one. [13] Their throte is an open sepulchre/ with their tounges they have disceaved: the poyson of Aspes is vnder their lippes. [14] Whose mouthes are full of coursynge and bitternes. [15] Their fete are swyfte to sheed bloud. [16] Destruccion and wretchednes are in their wayes. [17] And the waye of peace they have not knowen. [18] There is no feare of God before their eyes.

[19] Ye and we knowe that whatsoever the lawe sayth/ he sayth it to them which are vnder the lawe. That all mouthes maye be stopped and all the worlde be subdued to god/ because that by the dedes of the lawe/ shall no flesshe be iustified in the sight of God. [20] For by the lawe commeth the knowledge of synne.

[21] Now verely is the rigtewesnes that commeth of God declared without the fulfillinge of the lawe/ havinge witnes yet of the lawe and of the Prophetes. [22] The rightewesnes no dout which is good before God/ commeth by the fayth of Iesus Christ/ vnto all and vpon all that beleve. Ther is no difference: [23] for all have synned/ and lacke the prayse that is of valoure before God: [24] but are iustified frely by his grace/ through the redemcion that is in Christ Iesu/ [25] whom God hath made a seate of mercy thorow faith in his bloud/ to shewe the rightewesnes which before him is of valoure/ in that he forgeveth the synnes that are passed/ which God dyd suffre [26] to shewe at this tyme/ the

CRANMER—1539.

vs, and as some affyrme that we saye) let vs do euyll, that good maye come therof. Whose damnacyon is iuste.

[9] What then? Are we better then they? No, in no wyse. For we haue all ready proued, how that both Iewes and Gentyls are all vnder synne, [10] as it is wrytten. there is none ryghteous, no not one: [11] there is none that vnderstandeth, there is none that seketh after God: [12] they are all gone out of the waye, they are all vnprofytable, ther is none that doeth good, no not one. [13] Their throte is an open sepulcre, with their tounges they haue disceaued: the poyson of aspes is vnder their lyppes. [14] Whose mouth is full of curssynge and bytternes. [15] Their fete are swyfte to shedd bloud. [16] Destruccyon and wretchednes are in their wayes, [17] and the waye of peace haue they not knowen. [18] There is no feare of God before their eyes.

[19] We knowe that what thynges soeuer the lawe sayth, it sayth it to them whych are vnder the lawe. That all mouthes maye be stopped, and that all the worlde maye be subdued to God, [20] because that by the dedes of the lawe ther shall no flesshe be iustyfyed in his syght, For by the lawe commeth the knowledg of synne.

[21] But now is the ryghtewesnes of God declared without the lawe, for asmoch as it is alowed by the testimonye of the lawe and of the Prophetes. [22] The ryghtewesnes of God, commeth by the fayth of Iesus Christ, vnto all and vpon all them that beleue. (*on hym*)

Ther is no dyfference: [23] for all haue synned, and are destitute of the glorye of God: [24] but are iustified frely by his grace, through the redempcyon that is in Chryst Iesu, [25] whom God hath set forth to be the obtayner of mercy thorow fayth, by the meanes of hys bloude, to declare hys ryghteousnes, in that he forgeueth the synnes that are passed, whych God dyd suffre, [26] to shewe at thys tyme hys

λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ. [20] διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

[21] Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν· [22] δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας [x]καὶ ἐπὶ πάντας| τοὺς πιστεύοντας· οὐ γάρ ἐστι διαστολή· [23] πάντες γὰρ ἥμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, [24] δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ, [25] ὃν προέθετο ὁ Θεὸς ἱλαστήριον [y]διὰ τῆς πίστεως| ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων [26] ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, πρὸς

[x] Alex. = καὶ ἐπὶ πάντας. [y] Alex. διὰ πίστεως.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
synner? [8] And (as men speake euyl of vs, and as some affirme that we say) why do we not euil, that good may come therof? whose damnation is iust. [9] What then? Are we better then they? No, in no wyse. For we haue already prouen, how that bothe Iewes and Gentiles are all vnder synne. [10] As it is written, There is none righteous, no not one. [11] There is none that vnderstandeth, there is none that seketh after God. [12] They haue all gone out of the way, they haue also bene made vnproffitable, there is none that dothe good, no not one. [13] Theyr throte is an open sepulchre, they haue vsed theyr tonges to deceyt: the poyson of aspes is vnder their lippes. [14] Whose mouthes are ful of cursing and bytternes. [15] Theyr fete are swyft to sheade bloud. [16] Destruction and calamitie are in their wayes. [17] And the way of peace they haue not knowen.	are blasphemed, and as some report vs to say) let vs doe euil, that there may come good? vvhose damnation is iust.	not *rather* as wee bee slanderously reported, and as some affirme that we say, Let vs doe euill, that good may come: whose damnation is iust. [9] What then? are wee better *then they?* No in no wise: for we haue before [α]prooued both Iewes, and Gentiles, that they are all vnder sinne, [10] As it is written, There is none righteous, no not one: [11] There is none that vnderstandeth, there is none that seeketh after God. [12] They are all gone out of the way, they are together become vnprofitable, there is none that doeth good, no not one. [13] Their throat is an open sepulchre, with their tongues they haue vsed deceit, the poyson of Aspes is vnder their lippes: [14] Whose mouth is full of cursing and bitternesse: [15] Their feet are swift to shed blood. [16] Destruction and miserie are in their wayes: [17] And the way of peace haue they not knowen. [18] There is no feare of God before their eyes. [19] Now we know that what things soeuer the Law saith, it sayth to them who are vnder the Lawe: that euery mouth may bee stopped, and all the world may become [β] guilty before God. [20] Therefore by the deedes of the Law, there shall no flesh be iustified in his sight: for by the Law *is* the knowledge of sinne.
[18] There is no feare of God before theyr eyes. [19] And we know that whatsoeuer the Lawe sayeth, it sayeth it to them which are vnder the Lawe: that euery mouthe may be stopped, and all the worlde be culpable before God. [20] Therfore by the dedes of the Lawe, shal no fleshe be iustified in his sight. for by the Lawe commeth the knowledge of sinne. [21] But now is the ryghtuousnes of God declared wythout the Lawe, hauyng witnes of the Lawe and of the Prophetes. [22] To wit, the rightuousnes of God by the fayth of Iesus Christe, vnto all, and vpon all that beleue.	[9] Vvhat then? do vve excel them? No, not so. For vve haue argued the Ievves and the Greekes, al to be vnder sinne: [10] as it is vvritten: *That there is not any man iust,* [11] *there is not that vnderstandeth, there is not that seeketh after God.* [12] *Al haue declined, they are become vnprofitable together: there is not that doeth good, there is not so much as one.* [13] *Their throte is an open sepulchre, vvith their tonges they dealt deceitfully. The venim of aspes vnder their lippes.* [14] *Vvhose mouth is ful of malediction and bitternes:* [15] *Their feete svvift to shede bloud.* [16] *Destruction and infelicitie in their vvaies:* [17] *and the vvay of peace they haue not knovven.* [18] *There is no feare of God before their eies.* [19] And vve knovv that vvhatsoeuer the Lavv speaketh, to them it speaketh that are in the Lavv: that euery mouth may be stopped, and al the vvorld may be made subiect to God: [20] because by the vvorkes of the Lavv no flesh shal be iustified before him. For by the Lavv is the knovvledge of sinne.	
[21] But now the righteousnesse of God without the Law is manifested, being witnessed by the Law and the Prophets. [22] Euen the righteousnesse of God, which is by faith of Iesus Christ vnto all, and vpon all them that beleeue: for there is no difference: [23] For all haue sinned, and come short of the glorie of God, [24] Being iustified freely by his grace, through the redemption that is in Iesus Christ: [25] Whom God hath [γ] set forth to bee a propitiation, through faith in his blood, to declare his righteousnesse for the [δ] remission of sinnes, that are past, through the forbearance of God. [26] To declare, I say, at this time his	[21] But novv vvithout the Lavv the iustice of God is manifested: testified by the lavv and the Prophets. [22] And the iustice of God by faith of IESVS CHRIST, vnto al and vpon al that beleeue in him. For there is no distinction. [23] For al haue sinned: and doe neede the glorie of God. [24] Iustified gratis by his grace, by the redemption that is in CHRIST IESVS, [25] vvhom God hath proposed a propitiation, by faith in his bloud, to the shevving of his iustice, for the remission of former sinnes, [26] in the toleration of God,	[23] For there is no difference: for all haue synned, and are destitute of the glorie of God. [24] And are iustified frely by hys grace, through the redemption that is in Christ Iesus. [25] Whom God hath set forthe *to be* a pacification through faith in his bloude, to declare his ryghtuousnes, in that he forgeueth the synnes that are passed: [26] Which God dyd suffer, to shewe at this

[α] *Gr.* charged. [β] *Or,* subiect to the iudgement of God. [γ] *Or,* foreordeined. [δ] *Or,* passing ouer.

[z]ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ. [27] Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ ποίου νόμου; τῶν ἔργων; οὐχὶ, ἀλλὰ διὰ νόμου πίστεως. [28] λογιζόμεθα [a]γὰρ,| [b]δικαιοῦσθαι πίστει ἄνθρωπον,| χωρὶς ἔργων νόμου. [29] ἢ Ἰουδαίων ὁ Θεὸς μόνον; οὐχὶ [c]καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν· [30] [d]ἐπείπερ| εἷς ὁ Θεὸς, ὃς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως. [31] νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον [e]ἱστῶμεν.|

IV. *Τί οὖν ἐροῦμεν [f]Ἀβραὰμ τὸν πατέρα ἡμῶν εὑρηκέναι| κατὰ σάρκα; [2] εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς τὸν Θεόν. [3] Τί γὰρ ἡ γραφὴ λέγει; "Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιο-*

[z] Alex. + *τὴν*. [a] Rec. *οὖν*. [b] Rec. *πίστει δικαιοῦσθαι ἄνθρωπον*. [c] Rec. + *δὲ*. [d] Alex. *εἴπερ*.

WICLIF—1380.

schewyng of his riȝtfulnesse in this tyme that he be iust and iustifiynge him that is of the feith of ihesus crist, [27] where thanne is thi gloriynge? it is excludid, by what lawe? of dedis doynge? nay, but bi the lawe of feith,

[28] for we demen a man to be iustified bi the feith with outen werkis of the lawe, [29] whether of iewis is god oonli? whether he is not also of hethen men, ȝhis, and of hethen men, [30] for oon god is, that iustifieth circumcisioun bi feith and prepucie bi feith, [31] distrien we therfor the lawe bi the feith? god forbede, but we stablischen the lawe.

4. WHAT thanne schuln we seie: that abraham oure fadir aftir the fleisch foonde: [2] for if abraham be iustified of werkis of lawe: he hath glorie, but not anentis god, [3] for what seith the scripture: abraham bileued to god: and it was arettid to hym to riȝtwisnesse, [4] and to hym that worchith, mede is not arettid bi grace, but bi dette,

[5] sothli to him that worchith not, but bileueth in to hym that iustifieth a wickid man, his feith is arettid to riȝtwisnesse aftir the purpos of goddis grace, [6] as dauith seith the blessidnesse of a man whom god acceptith, he ȝeueth to hym riȝtfulnes with outen werkis of the lawe. [7] Blessid ben thei whos wickidnessis ben forȝouun and whos synnes ben hid, [8] Blessid is that man: to whom god arettid not synne,

[9] thanne whether dwellith this blisfulnesse oonli in circumcisioun or also in prepucie: for we seien that the feith was arettid to abraham to riȝtwisnesse, [10] hou thanne was it arettid? in circumcisioun or in prepucie: not in circumcisioun: but in prepucie, [11] and he took a signe of circumcisioun, a tokenynge of riȝtwisnesse of the feith whiche is in prepucie: that he

demen, *judge*. prepucie, *uncircumcision*. anentis, *with*. arettid, *imputed*. mede, *reward*. sothli, *truly*. ȝeueth, *giveth*

TYNDALE—1534.

rightewesnes that is alowed of him, that he myght be counted iuste, and a iustifiar of him which belevith on Iesus.

[27] Where is then thy reioysinge? It is excluded. By what lawe? by the lawe of workes? Naye: but by the lawe of fayth.

[28] For we suppose that a man is iustified by fayth without the dedes of the lawe. [29] Is he the God of the Iewes only? Is he not also the God of the Gentyls? Yes, even of the Gentyles also. [30] For it is God only which iustifieth circumcision which is of fayth, and vncircumcision thorow faith. [31] Do we then destroye the lawe thorow fayth? God forbid. But we rather mayntayne the lawe.

4. WHAT shall we saye then, that Abraham oure father as pertayninge to the flesshe, dyd finde? [2] If Abraham were iustified by dedes, then hath he wherin to reioyce: but not with god. [3] For what sayth the scripture? Abraham beleved god, and it was counted vnto him for rightewesnes. [4] To him that worketh, is the rewarde not reckened of favour: but of duty. [5] To him that worketh not, but beleveth on him that iustifieth the vngodly, is his fayth counted for rightewesnes. [6] Even as David describeth the blessedfulnes of the man vnto whom god ascribeth rightewesnes without dedes. [7] Blessed are they, whose vnrightewesnes are forgeven, and whose synnes are covered. [8] Blessed is that man to whom the Lorde imputeth not synne.

[9] Came this blessednes then vpon the circumcised or vpon the vncircumcised? We saye verely how that fayth was rekened to Abraham for rightewesnes. [10] How was it rekened? in the tyme of circumcision? or in the tyme before he was circumcised? Not in tyme of circumcision: but when he was yet vncircumcised. [11] And he receaved the signe of circumcision, as a seale of the rightewesnes which is by fayth, which fayth he had yet beynge vncircumcised: that he shuld be the father of all them that beleve,

CRANMER—1539.

ryghtewesnes, that he myght be counted iust, and the iustyfyar of hym whych beleueth on Iesus. [27] Where is then thy reioysynge? It is excluded. By what lawe? of workes? Naye: but by the lawe of fayth.

[28] Therfore we holde, that a man is iustyfyed by fayth wythout the dedes of the lawe. [29] Is he the God of the Iewes onely? Is he not also the God of the Gentyls? Yes, euen of the Gentyls also. [30] For it is God only whych iustyfyeth the circumcysyon that is of fayth, and vncircumcisyon thorow fayth. [31] Do we then destroye the lawe thorow fayth? God forbyd. But we rather mayntayne the lawe.

4. WHAT shalwe saye then, that Abraham oure father (as pertanynge to the flesshe) dyd fynde? [2] If Abraham were iustyfyed by dedes, then hath he wherin to reioyce: but not with God. [3] For what sayth the scripture? Abraham beleued God, and it was counted vnto hym for ryghtewesnes. [4] To hym that worketh, is the rewarde not reckned of fauoure, but of dutye. [5] To hym that worketh not, but beleueth on him that iustifyeth the vngodly, is his fayth counted for ryghtewesnes. (*accordyng to the purpose of the grace of God*) [6] Euen as Dauid descrybeth the blessedfulnes of that man, vnto whom God imputeth ryghtewesnes wythout dedes. [7] Blessed are they, whose vnryghtewesnesses are forgeuen, and whose synnes are couered. [8] Blessed is that man, to whom the Lorde will not impute synne:

[9] Came this blessednes then vpon the vncircumcisyon, or vpon the circumcisyon also? For we saye, that fayth was rekened to Abraham for rightwesnes. [10] How was it then rekened? whan he was in the circumcisyon, or whan he was in the vncircumcisyon? Not in the tyme of circumcisyon: but when he was yet vncircumcysed. [11] And he receaued the sygne of circumcisyon, as a seale of the ryghtewesnes of fayth, whych he had yet beynge vncircumcysed: that he shulde be the father of all

" σύνην." [4] Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ [g]ὀφείλημα· [5] τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. [6] καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων, [7] " Μακάριοι " ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. [8] μακάριος ἀνὴρ " ᾧ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν." [9] Ὁ μακαρισμὸς οὖν οὗτος, ἐπὶ τὴν περιτομὴν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην. [10] πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ· [11] καὶ σημεῖον ἔλαβε [h]περιτομῆς,| σφραγῖδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων

[e] Alex. ἱστάνομεν. [f] Alex. εὑρηκέναι Ἀβραὰμ τὸν πατέρα (al. προπάτορα) ἡμῶν. [g] Rec. + τὸ. [h] Alex. περιτομήν.

GENEVA—1557.

tyme his ryghtuousnesse, that he myght be counted iuste, and a iustifier of him which beleueth on Iesus. [27] Where is then the reioysyng? It is excluded. By what Law? of workes? Nay: but by the Lawe of fayeth. [28] Therfore, we gather that a man is iustified by fayth, wythout the deades of the Lawe. [29] *God*, is he the God of the Iewes onely, and not of the Gentiles also? Yes euen of the Gentiles also. [30] For it is one God which shal iustifie Circumcision which is of fayth, and vncircumcision through fayeth. [31] Do we then make the Lawe vnprofitable through fayeth? God forbyd, yea rather we establishe the Lawe.

4. WHAT shal we say then, that Abraham our father gate, as pertayning to the fleshe. [2] For if Abraham were iustified by deades, then hath he wherin to reioyce, but not with God. [3] For what sayeth the Scripture? Abraham beleued God, and it was counted to him for ryghtuosnesse. [4] To hym that worketh, the rewarde is not reckened of fauour, but of duety. [5] But to hym that worketh not, but beleueth on hym that iustifieth the vngodly, his fayth is counted for ryghtuousnes. [6] Euen as Dauid describeth the blessedfulnes of the man, vnto whome God ascribeth ryghtuousnes wythout dedes, *saying*, [7] Blessed are they, whose vnryghtuousnesses are forgeuen, and whose synnes are couered. [8] Blessed is that man, to whom the Lord imputeth not synne. [9] *Came* this blessednes then vpon the Circumcised *onely*, or vpon the vncircumcised also? For we say, how that faith was reckened vnto Abraham for rightuousnes. [10] How was it then reckened? in the tyme of Circumcision? or in the tyme before he was circumcised? not in the tyme of Circumcision: but when he was yet vncircumcised.

[11] And he receaued the sygne of Circumcision, as a seale of the rightuousnes of faith which fayth he had, yet being vncircumcised: that he should be the father

RHEIMS—1582.

to the shevving of his iustice in this time: that he may be iust, and iustifying him that is of the faith of IESVS CHRIST.

[27] Vvhere is then thy boasting? it is excluded. by vvhat lavv? of deedes? No, but by the lavv of faith. [28] For vve account a man to be iustified by faith vvithout the vvorkes of the Lavv. [29] Is he God of the Ievves only? is he not also of the Gentiles? Yes of the Gentiles also. [30] For it is one God, that iustifieth circumcision by faith, and prepuce by faith. [31] Do vve then destroy the Lavv by faith? God forbid. but vve do establish the Lavv.

4. VVHAT shal vve say then that Abraham did finde, our father according to the flesh? [2] For if Abraham vvere iustified by vvorkes: he hath glorie, but not vvith God. [3] For vvhat saieth the Scripture? *Abraham beleeued God, and it vvas reputed him to iustice.* [4] But to him that vvorketh, the revvard is not imputed according to grace, but according to dette. [5] But to him that vvorketh not, yet beleeueth in him that iustifieth the impious, his faith is reputed to iustice according to the purpose of the grace of God. [6] As Dauid also termeth the blessednes of a man, to vvhom God reputeth iustice vvithout vvorkes, [7] *Blessed are they, vvhose iniquities be forgiuen, and vvhose sinnes be couered.* [8] *Blessed is the man to vvhom our Lord hath not imputed sinne.*

[9] This blessednes then doth it abide in the circumcision, or in the prepuce also? For vve say that vnto Abraham faith vvas reputed to iustice. [10] Hovv vvas it reputed? in circumcision, or in prepuce? Not in circumcision, but in prepuce.

[11] And he received the signe of circumcision, a seale of the iustice of faith that is in prepuce: that he might be the father

AUTHORISED—1611.

righteousnesse: that hee might bee iust, and the iustifier of him which beleeueth in Iesus.

[27] Where is boasting then? It is excluded. By what Law? Of workes? Nay: but by the Law of faith. [28] Therefore wee conclude, that a man is iustified by faith, without the deeds of the Law. [29] Is he the God of the Iewes onely? Is he not also of the Gentiles? Yes, of the Gentiles also: [30] Seeing it is one God which shall iustifie the circumcision by faith, and vncircumcision through faith. [31] Doe we then make void the Law through faith? God forbid: yea, we establish the Law.

4. WHAT shal we say then, that Abraham our father, as perteining to the flesh, hath found? [2] For if Abraham were iustified by workes, hee hath *whereof* to glory, but not before God. [3] For what saith the Scripture? Abraham beleeued God, and it was counted vnto him for righteousnes.

[4] Now to him that worketh, is the reward not reckoned of grace, but of debt. [5] But to him that worketh not, but beleeueth on him that iustifieth the vngodly; his faith is counted for righteousnesse. [6] Euen as Dauid also describeth the blessednesse of the man, vnto whom God imputeth righteousnesse without workes: [7] *Saying*, Blessed are they whose iniquities are forgiuen, and whose sinnes are couered. [8] Blessed is the man to whom the Lord will not impute sinne. [9] *Commeth* this blessednes then vpon the Circumcision *onely*, or vpon the vncircumcision also? for wee say that faith was reckoned to Abraham for righteousnesse. [10] How was it then reckoned? when he was in Circumcision, or in vncircumcision? not in Circumcision, but in vncircumcision. [11] And hee receiued the signe of Circumcision, a seale of the righteousnesse of the faith, which *hee had yet* being vncircumcised: that he might be the father of all them

τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην· [12] καὶ πατέρα περιτομῆς, τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἴχνεσι [i]τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ| τοῦ πατρὸς ἡμῶν Ἀβραάμ. [13] Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι [k]κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. [14] εἰ γὰρ οἱ ἐκ νόμου, κληρονόμοι, κεκένωται ἡ πίστις, καὶ κατήργηται ἡ ἐπαγγελία· [15] ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὗ [l]γὰρ| οὐκ ἔστι νόμος, οὐδὲ παράβασις. [16] διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραὰμ, ὅς ἐστι πατὴρ πάντων ἡμῶν, [17] (καθὼς γέγραπται, "Ὅτι

[i] Const. τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ. Alex. τῆς ἐν ἀκροβυστίᾳ πίστεως. Rec. τῆς ἐν τῇ ἀκροβ. πίστ. [k] Rec. + τοῦ.

WICLIF—1380.

be fadir of alle men bileuynge bi prepucie, that it be arettid also to hem to riȝtwisnesse: [12] and that he be fadir of circumcisioun, not oonli to hem that ben of circumcisioun, but also to hem that suen the steppis of the feith, whiche feith is in prepucie of oure fadir abraham,

[13] for not bi the lawe is biheest to Abraham or to his seed, that he schulde be eire of the world, but bi the riȝtwisnesse of feith, [14] for if thei that ben of the lawe, ben eiris: feith is distried, biheest is don awei, [15] for the lawe worchith wraththe, for where is no lawe there is no trespas, *nether is trespassynge* [16] therfor riȝtfulnesse is of the feith, that bi grace biheest be stable to eche seed, not to that seed oonli that is of the lawe, but to that that is of the feith of abraham, whiche is fadir of vs alle, [17] as it is writun, for I haue sette thee fadir of many folkis bifor god to whom thou hast bileued, whiche god quykeneth deed men, and clepid tho thingis that ben not as tho that ben,

[18] whiche abraham aȝens hope bileued in to hope, that he schulde be made fadir of many folkis, as it was seid to hym, thus schal thi seed be, as the sterris of heuene, and as the graueil that is in the brynge of the see, [19] and he was not made vnstidfast in the bileue, nether he biheeld his bodi thanne nyȝ deed, whanne he was almoost of an hundrid ȝeer, ne the wombe of sare nyȝ deed, [20] also in the biheest of god he doutid not with vntrist: but he was counfortide in bileue, ȝeuynge glorie to god,

[21] witynge moost fulli, that what euer thingis god hath bihiȝt: he is myȝti also to do, [22] therfor it was arettid to him to riȝtfulnes, [23] and it is not writun oonli for hym, that it was arettid to hym to riȝtfulnes, [24] but also for us to whiche it schal

arettid, *accounted*. suen, *follow*. prepucie, *uncircumcision*. biheest, *promise*. clepid, *called*. ȝeuynge, *giving*. witynge, *knowing*. bihiȝt, *promised*.

TYNDALE — 1534.

though they be not circumcised, that rightewesnes myght be imputed to them also: [12] and that he myght be the father of the circumcised, not because they are circumcised only: but because they walke also in the steppes of that fayth that was in oure father Abraham before the tyme of circumcision.

[13] For the promes that he shuld be the heyre of the worlde, was not geven to Abraham or to his seed thorow the lawe: but thorow the rightewesnes which cometh of fayth. [14] For yf they which are of the lawe, be heyres, then is fayth but vayne, and the promes of none effecte. [15] Because the lawe causeth wrathe. For where no lawe is, there is no transgression.

[16] Therfore by fayth is the inheritaunce geven, that it myght come of faveour: and the promes myght be sure to all the seed. Not to them only which are of the lawe: but also to them which are of the fayth of Abraham, which is the father of vs all. [17] As it is wrytten: I have made the a father to many nacions, even before god whom thou hast beleved, which quyckeneth the deed, and called those thinges which be not, as though they were.

[18] Which Abraham, contrary to hope, beleved in hope, that he shuld be the father of many nacions, accordynge to that which was spoken: So shall thy seed be. [19] And he faynted not in the fayth, nor yet consydered hys awne body which was now deed, even when he was almost an hondred yeare olde: nether yet that Sara was past chyldeberinge. [20] He stackered not at the promes of God thorow vnbelefe: but was made stronge in the fayth, and gave honour to God, [21] full certifyed, that what he had promised that he was able to make good. [22] And therfore was it reckened to him for rightewesnes.

[23] It is not written for him only, that it was reckened to him for rightewesnes: [24] but also for vs, to whom it shalbe

CRANMER — 1539.

them that beleue, though they be not circumcysed, that ryghtewesnes myght be imputed to them also: [12] and that he myght be father of circumcisyon, not vnto them onely which came of the circumcised, but vnto them also that walke in the steppes of the fayth that was in oure father Abraham, before the tyme of circumcisyon.

[13] For the promes (that he shuld be the heyre of the worlde) happened not to Abraham or to his seed thorow the lawe: but thorow the ryghtewesnes of fayth. [14] For yf they whych are of the lawe, be heyres, then is fayth but vayne, and the promes of none effecte. [15] Because the lawe causeth wrath. For where no lawe is, there is no transgressyon. [16] Therfore by fayth is the inheritaunce geuen, that it might come of fauoure: that the promes might be sure to all the seed. Not to them onely whych are of the lawe: but to them also which are of the fayth of Abraham, which is the father of vs all. [17] (As it is wrytten: I haue made the a father of many nacyons) euen before God, whom he beleued, whych restored the deed vnto lyfe: and calleth those thinges which be not, as though they were.

[18] Whych Abraham, contrary to hope, beleued in hope, that he shulde be the father of many nacyons, accordynge to that whych was spoken: euen so shall thy seed be, (*as the starres of heauen, and the sonde of the see*) [19] And he faynted not in the fayth, nor yet consydered his awne body whych was now deed, euen when he was almost an hondred yeare olde: nether yet that Sara was past chyldeberinge. [20] He stackered not at the promes of God thorow vnbelefe: but became stronge in fayth, and gaue God the prayse: [21] beynge full certified, that he which had promised, was able also to make it good. [22] And therfore was it reckened to hym for ryghtewesnes.

[23] Neuertheles it is not wrytten for hym onely, that it was reckened to him for ryghtewesnes: [24] but also for vs, to whom

" πατέρα πολλῶν ἐθνῶν τέθεικά σε,") κατέναντι οὗ [m]ἐπίστευσε| Θεοῦ, τοῦ ζωοποιοῦντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα. [18] Ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον, " Οὕτως ἔσται τὸ σπέρμα σου·" [19] καὶ μὴ ἀσθενήσας [n]τῇ πίστει, [o]οὐ| κατενόησε τὸ ἑαυτοῦ σῶμα [p]ἤδη| νενεκρωμένον, ἑκατονταέτης πού ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας· [20] εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' ἐνεδυναμώθη τῇ πίστει, δοὺς δόξαν τῷ Θεῷ, [21] [q]καὶ| πληροφορηθεὶς ὅτι ὃ ἐπήγγελται, δυνατός ἐστι καὶ ποιῆσαι. [22] διὸ [r]καὶ| ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. [23] Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ· [24] ἀλλὰ καὶ δι' ἡμᾶς, οἷς

[l] Alex. δὲ. [m] Alex. ἐπίστευσας. [n] Alex. + ἐν. [o] Alex. = οὐ. [p] Alex. = ἤδη. [q] Alex. = καὶ. [r] Alex. = καὶ.

GENEVA—1557.

of all them that beleue, thogh they be not circumcised, that ryghtuousnes myght be imputed to them also. 12 And that he myght be the father of Circumcision, not vnto them only which are of the circumcised, but vnto them also that walke in the steppes of the faith that was in our father Abraham, before the tyme of Circumcision. 13 For the promes that he should be the heyre of the worlde, was not *geuen* to Abraham, or to his seed, through the Lawe: but through the rightuousnes of fayth. 14 For yf they which are of the Lawe, be heyres, then is faith but vayne, and the promes of none effect.

15 For the Lawe causeth wrath. for where no Lawe is, there *is* no transgression. 16 Therfore by faith *is the inheritaunce geuen*, that it myght come of fauour, and the promes might be sure to all the sede. *that is*, not to them only which *are* of the Lawe: but also to them which *are* of the fayth of Abraham, which is the father of vs all. 17 (As it is written I haue made thee a father of many nacions) euen before God whom he beleued, which quickeneth the dead, and calleth those thinges which be not, as thogh they were.

18 Which *Abraham* contrary to hope, beleued in hope, that he should be the father of many nacions: according to that which was spoken *to him*, So shal thy seed be.

19 And he not weke in the faith, considered not his owne body, which was now dead, since he was almost an hondred yere olde: nether yet that the matrix of Sara was dead. 20 He disputed not against the promes of God through vnbeliefe: but was made stronge in the faith, and gaue honour to God. 21 Beyng ful certified that he which had promised, was also able to make it good. 22 And therfore it was reckened to him for rightuousnes: 23 It is not written for him only, that it was reckened to him for rightuousnes. 24 But also for vs, to whom it shalbe counted *for*

RHEIMS—1582.

of al that beleeue by the prepuce, that vnto them also it may be reputed to iustice: 12 and might be father of circumcision, not to them only that are of the circumcision, but to them also that folovv the steppes of the faith that is in the prepuce of our father Abraham. 13 For not by the Lavv vvas the promisse to Abraham, or to his seede, that he should be heire of the vvorld: but by the iustice of faith.

14 For if they that are of the Lavv, be heires: faith is made voide, the promisse is abolished. 15 For the Lavv vvorketh vvrath. For vvhere is no lavv, neither is there preuarication. 16 Therfore of faith: that according to grace the promisse may be firme to al the seede, not to that only vvhich is of the Lavv, but to that also vvhich is of the faith of Abraham, vvho is the father of vs al, (as it is vvritten: 17 *For, a father of many nations haue I appointed thee*) before God, vvhom thou didst beleeue, vvho quickeneth the dead: and calleth those things that are not, as those things that are.

18 Vvho contrarie to hope beleeued in hope: that he might be made the father of many nations, according to that vvhich vvas said to him: *so shal thy seede be*, as the starres of heauen, and the sand of the sea. 19 And he vvas not vveakened in faith: neither did he consider his ovvne body novv quite dead, vvhereas he vvas almost an hundred yeres old, and the dead matrice of Sara. 20 In the promisse also of God he staggered not by distrust: but vvas strengthened in faith, giuing glorie to God: 21 most fully knovving that vvhatsoeuer he promised, he is able also to doe. 22 Therfore vvas it also reputed him to iustice.

23 And it is not vvritten only for him, that it vvas reputed him to iustice: 24 but also for vs, to vvhom it shal be reputed

AUTHORISED—1611.

that beleeue, though they be not Circumcised; that righteousnesse might be imputed vnto them also: 12 And the father of Circumcision, to them who are not of the Circumcision onely, but also walke in the steppes of that faith of our father Abraham, *which he had* being yet vncircumcised.

13 For the promise that he should be the heire of the world, *was* not to Abraham, or to his seed through the Law, but through the righteousnes of faith. 14 For if they which are of the Law be heires, faith is made voyd, and the promise made of none effect. 15 Because the law worketh wrath: for where no Law is, *there* is no transgression. 16 Therefore *it is* of faith, that it might be by grace; to the ende the promise might be sure to all the seed, not to that onely which is of the Law, but to that also which is of the faith of Abraham, who is the father of vs all, 17 (As it is written, I haue made thee a father of many nations) [a] before him whom he beleeued, *euen* God who quickeneth the dead, and calleth those things which bee not, as though they were, 18 Who against hope, beleeued in hope, that hee might become the father of many nations: according to that which was spoken, So shall thy seed be. 19 And being not weake in faith, he considered not his owne body now dead, when hee was about an hundred yeere old, neither yet the deadnesse of Saraes wombe. 20 He staggered not at the promise of God through vnbeleefe: but was strong in faith, giuing glory to God:

21 And being fully perswaded, that what he had promised, he was able also to performe. 22 And therefore it was imputed to him for righteousnesse. 23 Now it was not written for his sake alone, that it was imputed to him: 24 But for vs also, to whom it shall be imputed, if we

[a] *Or*, like vnto him.

μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν, [25] *ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.*

V. *Δικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην* [s] *ἔχωμεν| πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,* [2] *δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν* [t] *τῇ πίστει| εἰς τὴν χάριν ταύτην ἐν ᾗ ἑστήκαμεν· καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ.* [3] *οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλῖψις ὑπομονὴν κατεργάζεται,* [4] *ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα,* [5] *ἡ δὲ ἐλπὶς οὐ καταισχύνει· ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.* [6] *Ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν* [u]*, κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε.* [7] *μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ*

[s] Rec. ἔχομεν. [t] Alex. = τῇ πίστει. [u] Alex. + ἔτι. [v] Alex. ὁ Θεὸς εἰς ἡμᾶς.

WICLIF—1380.

be arettid, that bileuen in hym that reisid oure lord ihesus crist fro deeth, [25] whiche was bitakun for oure synnes and roos aȝen for oure iustifiynge.

5. THERFOR we iustified of feith: haue we pees at god bi oure lord ihesus crist, [2] bi whom we han nyȝ goynge to bi feith in to this grace in whiche we stonden, and han glorie in the hope of the glorie of goddis children, [3] and not this oonli: but also we glorien in tribulaciouns, witynge that tribulacioun worchith paciens, [4] and paciens prouynge, and prouynge hope, [5] and hope confoundith not, for the charite of god is spred abrood in oure hertis bi the holi goost that is ȝouun to us,

[6] And while that we weren sike aftir the tyme: what died crist for wickid men, [7] For vnnethis dieth ony man for the iust man, and ȝit for a good man: perauenture summe man dare die. [8] But god comendith his charite in us, for if whanne we weren ȝit synners: aftir the tyme crist was deed for us, [9] thanne myche more now we iustified in his blood schuln be saaf fro wraththe bi hym,

[10] for if whanne we weren enemyes: we ben recounceilid to god bi the deeth of his sone, myche more we recounceilid: schulen be saaf in the liif of him, [11] and not oonli this: but also we glorien in god, bi oure lord ihesus crist: bi whom we han resceyued now recounceilynge, [12] therfor as bi o man, synne entrid in to this world, and bi synne deeth, and so deeth passid forth in to alle men: in whiche man alle men synneden, [13] For til to the lawe: synne was in the world, but synne was not rettid: whanne lawe was not. [14] But deeth regned from Adam til to moises, also in to hem that synneden not, in the

arettid, *accounted.* witynge, *knowing.* ȝouun, *given.* vnnethis, *scarcely.* o, *one.* rettid, *counted.*

TYNDALE—1534.

counted for rightewesnes, so we beleve on him that raysed vp Iesus oure Lorde from deeth. [25] Which was delivered for oure synnes, and rose agayne forto iustifie vs.

5. BECAUSE therfore that we are iustified by fayth, we are at peace with god thorow oure Lorde Iesus Christ: [2] by whom we have awaye in thorow fayth, vnto this grace wherin we stonde and reioyce in hope of the prayse that shalbe geven of God. [3] Nether do we so only: but also we reioyce in tribulacion. For we know that tribulacion bringeth pacience, [4] pacience bringeth experience, experience bringeth hope. [5] And hope maketh not ashamed, for the love of God is sheed abrod in oure hertes, by the holy goost, which is geven vnto vs.

[6] For when we were yet weake, accordynge to the tyme: Christ dyed for vs which were vngodly. [7] Yet scace will eny man dye for a rightewes man. Paraventure for a good man durst a man dye. [8] But God setteth out his love that he hath to vs, seinge that whyll we were yet synners, Christ dyed for vs. [9] Moche more then now (seynge we are iustifyed in his bloud) shall we be saved from wrath, thorow him.

[10] For yf when we were enemyes, we were reconciled to God by the deeth of his sonne: moche more, seinge we are reconciled, we shal be preservid by his lyfe. [11] Not only so, but we also ioye in God by the meanes of oure Lorde Iesus Christ, by whom we have receavyd the attonment.

[12] Wherfore as by one man synne entred into the worlde, and deeth by the meanes of synne. And so deeth went over all men, in somoche that all men synned. [13] For even vnto the tyme of the lawe was synne in the worlde: but synne was not regarded, as longe as ther was no lawe: [14] neverthelesse deeth rayned from Adam to Moses, even over them also that

CRANMER—1539.

it shalbe counted for ryghtewesnes, so that we beleue on hym, that raysed vp Iesus oure Lorde from deeth: [25] Whych was delyuered for oure synnes, and rose agayne for to iustifye vs.

5. BECAUSE therfore that we are iustifyed by fayth, we are at peace wyth God, thorow oure Lorde Iesus Chryst: [2] by whom also it chaunsed vnto vs to be brought in thorow fayth, vnto this grace, wherin we stande, and reioyce in hope of the glory (*of the chyldren*) of God. [3] Not that onely: but also we reioyce in tribulacyons: knowyng that tribulacyon bryngeth pacience, [4] pacience bryngeth experience, experience bryngeth hope. [5] And hope maketh not ashamed: for the loue of God is sheed abrod in oure hertes, by the holy goost whych is geuen vnto vs.

[6] For when we were yet weake, accordyng to the tyme, Christ dyed for vs whych were vngodly. [7] Yet scace wyll eny man dye for a ryghtewes man. Parauenture for a good man durst a man dye. [8] But God setteth out his loue toward vs, seynge that whyll we were yet synners (*accordynge to the tyme*) Chryst dyed for vs. [9] Moch more then now (seynge we are iustifyed by hys bloud) shall we be saued from wrath thorow hym.

[10] For yf when we were enemyes, we were reconcyled to God by the deeth of hys sonne: moch more, seynge we are reconcyled, we shalbe preserued by his lyfe. [11] Not onely this, but we also ioye in God by the meanes of oure Lord Iesus Chryst, by whom we haue now optayned the attonment.

[12] Wherfore, as by one man, synne entred into the worlde, and deeth by the meanes of synne. Euen so deeth also went ouer all men, in so moch as all men synned. [13] For euen vnto the lawe was synne in the worlde, but synne is not imputed, whan ther is no lawe: [14] neuerthelesse deeth raygned from Adam to Moses, euen ouer them also that had not

ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν· [8] συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην [v] εἰς ἡμᾶς ὁ Θεὸς, ὅτι, ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμων ἀπέθανε. [9] πολλῷ [w] οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. [10] εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ. [11] οὐ μόνον δὲ [x], ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

[12] Διὰ τοῦτο ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους [y] ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον. [13] ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ ἐλλογεῖται, μὴ ὄντος νόμου· [14] ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι [z] Μωσέως

[w] Alex. = οὖν. [x] Alex. + τοῦτο. [y] Alex. = ὁ θάνατος. [z] Alex. Μωϋσέως.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
rightuousnes, so we beleue on hym that raysed vp Iesus our Lord from the dead. [25] Which was deliuered *to death* for our synnes, and rose agayne for our iustification.	beleeuing in him, that raised vp IESVS CHRIST our Lord from the dead, [25] vvho vvas deliuered vp for our sinnes, and rose againe for our iustification.	beleeue on him that raised vp Iesus our Lord from the dead, [25] Who was deliuered for our offences, and was raised againe for our iustification.
5. THEN being iustified by faith, we haue peace with God through our Lord Iesus Christe. [2] By whom also we haue accesse through faith, vnto this grace, wherin we stand, and reioyce in hope of the glorie of God. [3] Nether *do we so* only, but also we reioyce in tribulations, knowing that tribulation bryngeth patience. [4] And patience bringeth experience, and experience bringeth hope, [5] And hope maketh not ashamed, for the loue of God is shed abrode in our heartes by the holy Gost, which is geuen vnto vs. [6] For Christe, when we were yet of no-strength, at his tyme dyed for vs, which were vngodly. [7] Douteles one wyl scarce dye for a ryghtuous man: but for a good man paraduenture durst a man dye. [8] But God setteth out his loue that he hath to vs, seing that while we were yet synners Christ dyed for vs.	5. BEING iustified therfore by faith, let vs haue peace tovvard God by our Lord IESVS CHRIST: [2] by vvhom also vve haue accesse through faith into this grace vvherein vve stand, and glorie, in the hope of the glorie of the sonnes of God. [3] And not only this: but also vve glorie in tribulations, knovving that tribulation vvorketh patience: [4] and patience, probation: and probation, hope. [5] and hope confoundeth not: because the charitie of God is povvred forth in our hartes, by the holy Ghost vvhich is giuen vs. [6] For vvhy did Christ, vvhen vve as yet vvere vveake, according to the time die for the impious? [7] For, scarse for a iust man doth any die: for perhaps for a good man durst some man die. [8] But God commendeth his charitie in vs: because, vvhen as yet vve vvere sinners, Christ died for vs.	5. THEREFORE being iustified by faith, we haue peace with God, through our Lord Iesus Christ. [2] By whom also we haue accesse by faith, into this grace wherein we stand, and reioyce in hope of the glory of God. [3] And not onely *so*, but we glory in tribulations also, knowing that tribulation worketh patience: [4] And patience, experience: and experience, hope: [5] And hope maketh not ashamed, because the loue of God is shed abroad in our hearts, by the holy Ghost, which is giuen vnto vs. [6] For when we were yet without strength, [a] in due time, Christ died for the vngodly. [7] For scarcely for a righteous man will one die: yet peraduenture for a good man, some would euen dare to die. [8] But God commendeth his loue towards vs, in that, while we were yet sinners, Christ died for vs.
[9] Seing therfore that we are iustified in his bloud, we shal be now muche more saued from wrath through him. [10] For if, when we were enemies, we were reconciled to God by the death of his Sonne, muche more seing we are reconciled, we shalbe preserued by his life. [11] And not only *so*, but we also reioyse in God by the meanes of our Lord Iesus Christe, by whom we haue now receaued the atonement.	[9] Much more therfore now being iustified in his bloud, shal vve be saued from vvrath by him. [10] For if, vvhen vve vvere enemies, vve vvere reconciled to God by the death of his Sonne: much more being reconciled, shal vve be saued in the life of him. [11] And not only this: but also vve glorie in God through our Lord IESVS Christ, by vvhom novv vve haue receiued reconciliation.	[9] Much more then being now iustified by his blood, we shalbe saued from wrath through him. [10] For if when we were enemies, we were reconciled to God, by the death of his Sonne: much more being reconciled, we shalbe saued by his life. [11] And not onely so, but we also ioy in God, through our Lord Iesus Christ, by whom we haue now receiued the atonement.
[12] Wherfore, as by one man sinne entred into the world, and death by the meanes of synne: and so death went ouer all men, in so much as all men haue sinned. [13] For euen vnto the tyme of the Lawe, was synne in the worlde, but synne is not imputed, as long as there is no law. [14] Neuertheles death raigned from Adam to Moses, euen ouer them also that sinned	[12] Therfore, as by one man sinne entred into this vvorld, and by sinne death: and so vnto al men death did passe, in vvhich al sinned. [13] For euen vnto the Lavv sinne vvas in the world: but sinne was not imputed, when the law was not. [14] But death reigned from Adam vnto Moyses, euen on them also that sinned	[12] Wherefore, as by one man sinne entred into the world, and death by sinne: and so death passed vpon all men, [β] for that all haue sinned. [13] For vntill the Law sinne was in the world: but sinne is not imputed when there is no Law. [14] Neuerthelesse, death reigned from Adam to Moses, euen ouer them that had not

[a] *Or*, according to the time. [β] *Or*, in whom.

καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ, ὅς ἐστι τύπος τοῦ μέλλοντος. 15 Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα. εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσε. 16 καὶ οὐχ ὡς δι' ἑνὸς [a]ἁμαρτήσαντος,| τὸ δώρημα· τὸ μὲν [b]γὰρ| κρίμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. 17 εἰ γὰρ [c]τῷ τοῦ ἑνὸς| παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἑνὸς, πολλῷ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ. 18 Ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος, εἰς πάντας ἀνθρώπους, εἰς κατάκριμα· οὕτω καὶ δι' ἑνὸς δικαιώματος, εἰς πάντας ἀνθρώπους, εἰς δικαίωσιν ζωῆς. 19 ὥσπερ γὰρ διὰ τῆς

[a] Alex. ἁμαρτήματος. [b] Alex. = γὰρ. [c] Alex. ἐν ἑνί.

WICLIF—1380.

lickenes of the trespassynge of Adam: the whiche is liknes of crist to comynge/

15 but not as gilte so the ȝifte, For if thoruȝ the gilte of oon: many ben deed: myche more the grace of god and the ȝifte in the grace of o man ihesus crist hath aboundid in to many men/ 16 and not as bi o synne: so by the ȝifte/ for the dome of oon in to condempnacioun, but grace of many giltis in to iustificacioun/ 17 for if in the gilt of oon, deeth regned thoruȝ oon: myche more men that takynge plente of grace and of ȝeuynge ꝛ of riȝtfulnesse schulen regne in liif bi oon ihesus crist/

18 therfor as bi the gilte of oon in to alle men in to condempnacioun so bi the riȝtfulnes of oon in to alle men in to iustifiynge of liif. 19 For as bi inobedience of o man many ben made synners: so bi the obedience of oon many schuln be iust/

20 and the lawe entrid: that gilte schulde be plenteuous/ but where gilt was plenteuous: grace was more plenteuous, 21 that as synne regned in to deeth: so grace regned bi riȝtfulnes in to euerlastynge liif bi ihesus crist oure lord.

6. THERFOR what schulen we seie? schuln we dwelle in synne? that grace be plenteuous? 2 god forbede/ for hou schuln we that ben deed to synne: lyue ȝit therynne? 3 whether britheren ȝe knowen not, that whiche euer we ben baptisid in crist ihesus: we ben baptisid in his deeth/ 4 for we ben to gidre biried with hym by baptym in to deeth/ that as crist aroos fro deeth bi the glorie of the fadir: so walke we in anewenesse of liif/ 5 for if we plauntid togidre ben made to the liknesse

o, *one*. dome, *judyment*. ȝeuynge, *giving*.

TYNDALE—1534.

synned not/ with lyke transgression as dyd Adam: which is the similitude of him that is to come.

15 But the gyfte is not lyke as the synne. For yf thorow the synne of one/ many be deed: moche more plenteous vpon many was the grace of God and gyfte by grace: which grace was geven by one man Iesus Christ.

16 And the gifte is not over one synne/ as deeth cam thorow one synne of one that synned. For damnacion cam of one synne vnto condemnacion: but the gyft cam to iustify from many synnes. 17 For yf by the synne of one/ deeth raigned by the meanes of one/ moche more shall they which receave aboundance of grace and of the gyfte of rightewesnes raygne in lyfe by the meanes of one (that is to saye) Iesus Christ.

18 Lykewyse then as by the synne of one/ condemnacion cam on all men: even so by the iustifyinge of one commeth the rightewesnes that bringeth lyfe/ vpon all men. 19 For as by one mannes disobedience many be cam synners: so by the obedience of one shall many be made righteous.

20 But the lawe in the meane tyme entred in/ that synne shuld encreace. Neverthelater where aboundaunce of synne was/ there was more plenteousnes of grace. 21 That as synne had raigned vnto deeth/ even so might grace raygne thorow rightewesnes vnto eternall lyfe/ by the helpe of Iesu Christ.

6. WHAT shall we saye then? Shall we continue in synne/ that there maye be aboundaunce of grace? 2 God forbyd. How shall we that are deed as touchynge synne/ live eny lenger therin? 3 Remember ye not that all we which are baptysed in the name of Iesu Christ/ are baptysed to dye with him? 4 We are buryed with him by baptim/ for to dye/ that lykewyse as Christ was raysed vp from deeth by the glorye of the father: even so we also shuld walke in a newe lyfe. 5 For yf we be graft in deeth lyke vnto him: even

CRANMER—1539.

synned wyth lyke transgressyon as dyd Adam: which beareth the similitude of him that was to come.

15 But the gyfte is not lyke as the synne. For yf thorow the synne of one, many be deed: moche more plenteous vpon many was the grace of God and gyfte by grace: whych was geuen by one man Iesus Christ.

16 And the gyfte is not ouer one synne: as deeth cam thorow one synne of one that synned. For damnacyon came of one synne vnto condemnacyon: but the gyft came to iustify from many synnes. 17 For yf by the synne of one, deeth raygned by the meanes of one: moch more they (whych receaue aboundance of grace and of the gyfte of ryghtewesnes) shall raynge in lyfe by the meanes of one (that is to saye) Iesus Christ.

18 Lykewyse then as by the synne of one there sprang vp euell on all men to condemnacyon: euen so by the ryghteousnes of one, spryngeth good vpon all men to the righteousnes of lyfe. 19 For as by one mannes disobedience many became synners: so by the obedyence of one, shall many be made ryghteous. 20 But the lawe in the meane tyme entred in, that synne shuld encreace. Neuerthelater where aboundance of synne was, there was more plenteousnes of grace. 21 That as synne had raygned vnto deeth, euen so myght grace raygne thorow ryghtewesnes, vnto eternall lyfe, by the helpe of Iesu Christ.

6. WHAT shall we saye then? Shall we contynue in synne, that there maye be aboundance of grace? 2 God forbid. How shall we that are deed as touching synne, lyue eny lenger therin? 3 Knowe ye not that all we whych are baptysed into Iesu Chryst, are baptysed to dye wyth him? 4 We are buryed then wyth him by baptyme, for to dye: that lykewyse as Christ was raysed vp from deeth by the glorye of the father, euen so we also shulde walke in a newe lyfe. 5 For yf we be graft in deeth lyke vnto hym:

παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοὶ, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί. [20] Νόμος δὲ παρεισῆλθεν, ἵνα πλεονάσῃ τὸ παράπτωμα. οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις· [21] ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

VI. Τί οὖν ἐροῦμεν; [d]ἐπιμενοῦμεν| τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ; [2] μὴ γένοιτο. οἵτινες [e]ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ; [3] ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν [f]Ἰησοῦν,| εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; [4] συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον· ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσαμεν. [5] Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ,

[d] Alex. ἐπιμένωμεν. [e] Alex. + γὰρ. [f] Alex. = Ἰησοῦν.

GENEVA — 1557.

not with like transgression as did Adam: which is the similitude of him that was to come. [15] But the gyft is not lyke as the offence. for if through the sinne of him alone, many be dead: much more plenteous vpon many was the grace of God and gift by grace: which grace *was geuen* by one man Iesus Christ. [16] Nether is the gyft so, as *that which entred in* by one that synned: for the giltieship *came* of one *offence* vnto condemnation: but the gyft *is geuen* to iustifie from many synnes.

[17] For if by the offence of one, death raygned by the meanes of one: muche more shal they which receaue that abundant grace and gyft of ryghtuousnes raygne in life by the meanes of one, *that is to say*, Iesus Christ. [18] Lykewyse then as by the offence of one, *giltiship came* on all men to condemnation: euen so by the iustifiing of one, *the benefit abunded* vpon all men to the iustification of life. [19] For as by one mans disobedience many became synners: so by the obedience of one shal many be made ryghtuous. [20] And moreouer the Lawe entred in, that the offence should encrease. neuerthelater, where abundance of synne was, *there* was more plenteousnes of grace. [21] That as synne had raygned vnto death, euen so might grace raigne through rightuousnes, vnto eternal life, by the helpe of Iesus Christe our Lord.

4. WHAT shal we say then? Shal we continue stil in synne, that grace may more abound? [2] God forbid: How shal we, that are dead to synne, liue any lenger therin? [3] Remember ye not, that all we which haue bene baptized vnto Iesus Christe, haue bene baptized vnto his death? [4] We are buried then with him by baptisme, vnto his death: that lykewise as Christe was raysed vp from death vnto the glorie of the Father: euen so we also should walke in a newe life. [5] For yf we be graft with him to the similitude of his death: euen

RHEIMS — 1582.

not after the similitude of the preuarication of Adam, vvho is a figure of him to come. [15] But not as the offence, so also the gift. for if by the offence of one, many died: much more the grace of God and the gift, in the grace of one man IESVS Christ, hath abounded vpon many. [16] And not as by one sinne, so also the gift. for iudgement in deede is of one, to condemnation: but grace is of many offences, to iustification.

[17] For if in the offence of one, death reigned by one: much more they that receiue the aboundance of grace and of donation and of iustice, shal reigne in life by one, IESVS Christ. [18] Therfore as by the offence of one, vnto al men to condemnation: so also by the iustice of one, vnto al men to iustification of life. [19] For as by the disobedience of one man, many vvere made sinners: so also by the obedience of one, many shal be made iust.

[20] But the Lavv entred in, that sinne might abound. And vvhere sinne abounded, grace did more abound. [21] that as sinne reigned to death: so also grace may reigne by iustice to life euerlasting, through IESVS Christ our Lord.

6. WHAT shal vve say then? Shal vve continue in sinne that grace may abound? [2] God forbid. For vve that are dead to sinne, hovv shal vve yet liue therein? [3] Are you ignorant that al vve vvhich are baptized in Christ IESVS, in his death vve are baptized? [4] For vve are buried together vvith him by Baptisme into death: that as Christ is risen from the dead by the glorie of the father, so vve also may vvalke in nevvnesse of life. [5] For if vve be become complanted to the similitude of his death, vve shal be

AUTHORISED — 1611.

sinned after the similitude of Adams transgression, who is the figure of him that was to come: [15] But not as the offence, so also is the free gift: for if through the offence of one, many be dead: much more the grace of God, and the gift by grace, *which is* by one man Iesus Christ, hath abounded vnto many. [16] And not as *it was* by one that sinned, *so is* the gift: for the iudgement was by one to condemnation: but the free gift is of many offences vnto iustification. [17] For if [α] by one mans offence, death raigned by one, much more they which receiue abundance of grace and of the gift of righteousnes, shall reigne in life by one, Iesus Christ. [18] Therefore as [α] by the offence of one, *iudgment* came vpon all men to condemnation: euen so by the [β] righteousnes of one, *the free gift* came vpon all men vnto iustification of life. [19] For as by one mans disobedience many were made sinners: so by the obedience of one, shall many be made righteous.

[20] Moreouer, the Law entred, that the offence might abound: but where sinne abounded, grace did much more abound. [21] That as sinne hath reigned vnto death; euen so might grace reigne thorow righteousnes vnto eternall life, by Iesus Christ our Lord.

6. WHAT shal we say then? shal wee continue in sinne: that grace may abound? [2] God forbid: how shal wee that are dead to sinne, liue any longer therein? [3] Know ye not, that so many of vs as [γ] were baptized into Iesus Christ, were baptized into his death? [4] Therefore wee are buried with him by baptisme into death, that like as Christ was raised vp from the dead by the glory of the Father: euen so wee also should walke in newnesse of life. [5] For if we haue been planted together in the likenesse of his death: we shall be

[α] *Or*, by one offence. [β] *Or*, by one righteousnesse. [γ] *Or*, are.

ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα· [6] τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. [7] ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. [8] Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν [g] αὐτῷ, | [9] εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν, οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει. [10] ὃ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ Θεῷ, [11] οὕτω καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μεν [h] τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ, ἐν Χριστῷ Ἰησου [i]. [12] Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῇ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν [k] αὐτῇ· | [13] μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ [l] ὡς | ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα

[g] Alex. τῷ Χριστῷ. [h] Rec. + εἶναι. [i] Rec. + τῷ Κυρίῳ ἡμῶν.

WICLIF—1380.

of his deeth: also we schuln be of the liknesse of his risynge aȝen, [6] witynge this thing, that oure oold man is crucified to gidre, that the bodi of synne be distried that we serue no more to synne, [7] for he that is deed to synne: is iustified fro synne,

[8] and if we ben deed with crist: we bileuen that also we schulen lyue to gidre with hym, [9] witynge for crist risynge aȝen fro deeth: now dieth not, deeth schal no more haue lordschip on hym, [10] for that he was deed to synne: he was deed oonys, but that he lyueth: he lyueth to god, [11] so ȝe deme ȝou silf to be deed to synne: but lyuynge to god in ihesus crist oure lord, [12] therfor regne not synne in ȝoure deedli bodi: that ȝe obeische to his coueitingis, [13] nether ȝeue ȝe ȝoure membris armers of wickidnesse to synne, but ȝeue ȝe ȝou silf to god, as thei that lyuen of deed men, and ȝoure membris armuris of riȝtwisnesse to god, [14] for synne schal not haue lordschip on ȝou, For ȝe ben not vndir the lawe: but vndir grace,

[15] what therfor? schuln we do synne for we ben not vndir the lawe: but vndir grace? god forbede, [16] witen ȝe not that to whom ȝe ȝeuen ȝou seruauntis to obeie to: ȝe ben seruauntis of that thing to whiche ȝe han obeisched? ether of synne to deeth: ether of obedience to riȝtwisnesse, [17] but I thanke god that ȝe weren seruauntis of synne: but ȝe han obeischid of herte, in to that forme of techynge in whiche ȝe ben bitakun, [18] and ȝe delyuerid fro synne: ben made seruauntis of riȝtwisnesse.

[19] I seie that thing that is of man for the vnstabilnesse of ȝoure fleisch, but as ȝe han ȝouun ȝoure membris to serue to vnclennes and to wickidnesse in to wickidnesse: so now ȝeue ȝe ȝoure membris to serue to riȝtwisnesse in to holynesse, [20] for whanne ȝe weren seruauntis of synne: ȝe

witynge, *knowing*. deme, *judge*. obeische, *obey*. ȝeue, *give*. armers, *or*, armuris, *weapons*. witen, *know*. ȝouun, *given*.

TYNDALE—1534.

so must we be in the resurreccion. [6] This we must remember, that oure olde man is crucified with him also, that the body of synne myght vtterly be destroyed, that hence forth we shuld not be servauntes of synne. [7] For he that is deed, ys iustified from synne.

[8] Wherfore yf we be deed with Christ, we beleve that we shall live with him: [9] remembringe that Christ once raysed from deeth, dyeth no more. Deeth hath no moare power over him. [10] For as touchynge that he dyed, he dyed concernynge synne, once. And as touchinge that he liveth, he liveth vnto God. [11] Lykewyse ymagen ye also, that ye are deed concernynge synne: but are alive vnto God thorow Iesus Christ oure Lorde. [12] Let not synne raygne therfore in youre mortall bodyes, that ye shuld thervnto obey in the lustes of it. [13] Nether geve ye youre members as instrumentes of vnrightewesnes vnto synne: but geve youre selves vnto God, as they that are alive from deeth. And geve youre membres as instrumentes of rightewesnes vnto God. [14] Let not synne have power over you. For ye are not vnder the lawe, but vnder grace.

[15] What then? Shall we synne, because we are not vnder the lawe: but vnder grace? God forbyd. [16] Remember ye not how that to whom soever ye commit youre selves as servauntes to obey, his servauntes ye are to whom ye obey: whether it be of synne vnto deeth, or of obedience vnto rightewesnes? [17] God be thanked, that though ye were once the servauntes of synne, ye have yet obeyed with herte vnto the forme of doctryne wher vnto ye were delyvered. [18] Ye are then made fre from synne, and are be come the servauntes of rightewesnes.

[19] I will speake grossly because of the infirmitie of youre flesshe. As ye have geven youre membres servauntes to vnclennes and to iniquitie, from iniquitie vnto iniquitie: even so nowe geve youre membres servantes vnto rightewesnes, that ye maye be sanctified. [20] For when ye were

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euen so shall we be partakers of the resurreccyon: [6] knowyng this, that oure olde man is crucyfyed with him also, that the body of synne myght vtterly be destroyed, that hence forth we shuld not be seruauntes vnto synne. [7] For he that is deed, is iustified from synne.

[8] Wherfore yf we be deed wyth Christ, we beleue, that we shall also lyue wyth him: [9] knowyng, that Christ beyng raysed from deeth, dyeth nomore. Deeth hath nomore power ouer him. [10] For as touchynge that he dyed, he dyed concernynge synne, once. And as touchynge that he lyueth, he lyueth vnto God. [11] Lykewyse consydre ye also, that ye are deed as touchyng synne, but are alyue vnto God thorow Iesus Christ oure Lorde [12] Let not synne raygne therfore in youre mortal bodye, that ye shulde ther vnto obey by the lustes of it. [13] Nether geue ye youre membres as instrumentes of vnryghtewesnes vnto synne: but geue ouer your selues vnto God as they that of deed, are alyue. And geue ouer youre members as instrumentes of ryghtewesnes vnto God. [14] Let not synne haue power ouer you. For ye are not vnder the lawe, but vnder grace.

[15] What then? Shall we synne, because we are not vnder the lawe: but vnder grace? God forbyd. [16] Knowe ye not, how that to whom soeuer ye commit youre selues as seruauntes to obey, hys seruauntes ye are to whom ye obey: whether it be of sinne vnto deeth, or of obedience vnto ryghtewesnes? [17] God be thanked, that though ye were the seruauntes of synne, ye haue yet obeyed with herte vnto the rule of the doctryne, that ye be brought vnto. [18] Ye are then made fre from synne, and are be come the seruauntes of ryghtewesnes. [19] I speake grosly, because of the infirmitie of youre fleshe. As ye haue geuen youre members seruauntes to vnclennes and to iniquitye, (from one iniquitye to another) euen so now geue ouer youre members seruauntes vnto ryghtewesnes, that ye maye be sanctifyed. [20] For when ye were

δικαιοσύνης τῷ Θεῷ. [14] ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλ᾽ ὑπὸ χάριν.

[15] Τί οὖν; [m]ἁμαρτήσομεν,| ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλ᾽ ὑπὸ χάριν; μὴ γένοιτο. [16] οὐκ οἴδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοὴν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην; [17] χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς. [18] ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ. [19] Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. [20] ὅτε γὰρ δοῦλοι

[k] Rec. αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ. [l] Alex. ὡσεὶ. [m] Alex. ἁμαρτήσωμεν.

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so shal we be *to the similitude* of his resurrection. [6] Knowing this, that our olde man is crucified with hym also, that the body of synne myght vtterly be destroyed, that henceforth we should not be seruantes vnto synne. [7] For he that is dead, is freed from synne. [8] Wherfore, yf we be dead with Christe, we beleue that we shal lyue also with him.	also of his resurrection. [6] Knovving this, that our old man is crucified vvith him, that the body of sinne may be destroied, to the end that vve may serue sinne no longer. [7] For he that is dead, is iustified from sinne. [8] And if vve be dead vvith Christ, vve beleeue that vve shal liue also together vvith Christ. [9] knovving that Christ rising againe from the dead, novv dieth no more, death shal no more haue dominion ouer him. [10] For that he died, to sinne he died once: but that he liueth, he liueth to God. [11] So thinke you also, that you are dead to sinne, but aliue to God in Christ IESVS our Lord.	also in the likenesse of his resurrection: [6] Knowing this, that our old man is crucified with him, that the body of sinne might bee destroyed, that henceforth we should not serue sinne. [7] For he that is dead, is [a] freed from sinne. [8] Now if we be dead with Christ, we beleeue that we shal also liue with him: [9] Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion ouer him. [10] For in that hee died, he died vnto sinne once: but in that hee liueth, he liueth vnto God. [11] Likewise reckon yee also your selues to be dead indeed vnto sinne: but aliue vnto God, through Iesus Christ our Lord.
[9] Knowing that Christe beyng raysed from death, dyeth no more: death hath no more power ouer him. [10] For as touching that he dyed, he dyed to synne once: but as touching that he liueth, he liueth to God. [11] Lykewyse consider ye also, that ye are dead to synne, but are aliue to God through Iesus Christe our Lord. [12] Let not synne raygne therfore in your mortal body, that ye should obey synne in the lustes of the body. [13] Nether geue ye your members as weapons of vnrighteousnes vnto synne: but geue your selues vnto God, as they that are alyue from death, and *geue* your members *as* weapons of ryghtuousnes vnto God.	[12] Let not sinne therfore reigne in your mortal body, that you obey the concupiscences thereof. [13] But neither doe ye exhibite your members instruments of iniquitie vnto sinne: but exhibite your selues to God as of dead men, aliue: and your members instruments of iustice to God. [14] For sinne shal not haue dominion ouer you. for you are not vnder the Lavv, but vnder grace.	[12] Let not sinne reigne therefore in your mortall body, that ye should obey it in the lusts thereof. [13] Neither yeeld yee your members as [β] instruments of vnrighteousnes vnto sinne: but yeelde your selues vnto God, as those that are aliue from the dead, and your members as instruments of righteousnesse vnto God. [14] For sinne shall not haue dominion ouer you, for yee are not vnder the Law, but vnder Grace.
[14] Let not sinne haue power ouer you. For ye are not vnder the Lawe, but vnder Grace. [15] What then? shal we synne, because we are not vnder the Lawe, but vnder Grace? God forbyd. [16] Knowe ye not, that to whomsoeuer ye commit your selues as seruantes to obey: his servantes ye are to whom ye obey: whether it be of synne vnto death, or of obedience vnto rightuousnes? [17] But God be thanked, that thogh ye were once the seruantes of synne, ye haue yet obeyed from the heart vnto the forme of the doctrine, whervnto ye were deliuered. [18] And being made fre from synne, ye are become the seruantes of rightuousnes. [19] I speake as men commonly vse, because of the infirmitie of your fleshe. That as ye haue geuen your members, seruantes to vnclennes and to iniquitie, to *commit* iniquitie: euen so now geue your members seruantes vnto rightuousnes, in holines. [20] For when ye	[15] Vvhat then? shal vve sinne, because vve are not vnder the Lavv, but vnder grace? God forbid. [16] Knovv you not that to vvhom you exhibite your selues seruants to obey, you are the seruants of him vvhom you obey, vvhether it be of sinne, to death, or of obedience, to iustice. [17] But thankes be to God, that you vvere the seruants of sinne, but haue obeied from the hart, vnto that forme of doctrine, into the vvhich you haue been deliuered. [18] And being made free from sinne, you vvere made seruants to iustice. [19] I speake an humane thing, because of the infirmitie of your flesh for as you haue exhibited your members to serue vncleannesse and iniquitie, vnto iniquitie: so now exhibite your members to serue iustice, vnto sanctification. [20] For when you vvere	[15] What then? shal we sinne, because we are not vnder the Law, but vnder Grace? God forbid. [16] Know ye not, that to whom yee yeeld your selues seruants to obey, his seruants ye are to whom ye obey: whether of sinne vnto death, or of obedience vnto righteousnesse? [17] But God be thanked, that yee were the seruants of sinne: but ye haue obeyed from the heart that fourme of doctrine, [γ] which was deliuered you. [18] Being then made free from sinne, yee became the seruants of righteousnesse. [19] I speake after the manner of men because of the infirmitie of your flesh: for as yee haue yeelded your members seruants to vncleannesse and to iniquitie, vnto iniquitie: euen so now yeelde your members seruants to righteousnesse, vnto holinesse. [20] For when yee were the

[a] *Gr.* iustified. [β] *Gr.* armes, *or*, weapons. [γ] *Gr.* wherto ye were deliuered.

ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. [21] τίνα οὖν καρπὸν εἴχετε τότε, ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων, θάνατος. [22] νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν· τὸ δὲ τέλος, ζωὴν αἰώνιον. [23] Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας, θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ, ζωὴ αἰώνιος, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

VII. Ἢ ἀγνοεῖτε, ἀδελφοὶ, (γινώσκουσι γὰρ νόμον λαλῶ·) ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ; [2] Ἡ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. [3] ἄρα οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίσει, ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ[n], ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, γενομένην

[n] Alex. + αὐτῆς.

WICLIF—1380.

weren fre of riȝtfulnesse, [21] therfor what fruyt hadden ȝe thanne in tho thingis, in whiche ȝe schamen now, for the ende of hem is deeth, [22] but now ȝe delyuered fro synne: and made seruauntis to god: han ȝoure fruyt in to holynesse, and the ende euerlastynge liif, [23] for the wagis of synne, is deeth, the grace of god: is euerlastynge liif in ihesus crist oure lord.

7. BRITHEREN where ȝe knowun not, for I speke to men that knowith the lawe, for the lawe hath lordschip in man: as long tyme as it lyueth, [2] for that womman that is vndir an housbonde: is bounden to the lawe while the housbonde lyueth, but if her housbonde is deed: sche is delyuerid fro the lawe of the housbonde, [3] therfor sche schal be clepid auoutresse: if sche be with another man while the housbonde lyueth, but if hir housbonde is deed: sche is delyuerid fro lawe of the housbonde, that sche be not auoutresse, if sche be with another man,

[4] and so my britheren: ȝe ben made deed to the lawe bi the bodi of crist that ȝe ben of another, that roos aȝen fro deeth, that ȝe bere fruyt to god. [5] For whanne we weren in fleisch passiouns of synnes that weren bi the lawe, wrouȝten in oure membris, to bere fruyt to deeth, [6] but now we ben vnbounden fro the lawe of deeth: in which we weren holden, so that we serue in newnesse of spirit: and not in eldenesse of lettre,

[7] what therfor schuln we seie? the lawe is synne? god forbede, but I knewe not synne: but bi lawe, For I wist not that couettynge was synne: but for the lawe seide, thou shalt not coueite, [8] and thoruȝ occasioun takun: synne by the maundement hath wrouȝte in me al coueitise, for with outen the lawe: synne was deed, [9] and I lyued with outen the lawe sumtyme,

where, *whether*. clepid. *called*. wist, *knew*.

TYNDALE—1534.

the servauntes of synne, ye were not vnder rightewesnes. [21] What frute had ye then in tho thinges, wher of ye are now ashamed. For the ende of tho thynges is deeth. [22] But now are ye delivered from synne, and made the servauntes of God, and have youre frute that ye shuld be sanctifyed, and the ende everlastinge lyfe. [23] For the rewarde of synne is deeth: but eternall lyfe is the gyfte of God, thorow Iesus Christ oure Lorde.

7. REMEMBER ye not brethren (I speake to them that know the lawe) how that the lawe hath power over a man as longe as it endureth? [2] For the woman which is in subieccion to a man, is bounde by the lawe to the man, as longe as he liveth. Yf the man be deed, she is lowsed from the lawe of the man. [3] So then yf whill the man liveth she couple her selfe with another man, she shalbe counted a wedlocke breaker. But yf the man be deed, she is fre from the lawe: so that she is no wedlocke breaker, though she couple her selfe with another man.

[4] Even so ye my brethren, are deed concerninge the lawe by the body of Christ, that ye shuld be coupled to another (I meane to him that is rysen agayne from deeth) that we shuld bringe forth frute vnto God. [5] For when we were in the flesshe, the lustes of synne which were stered vppe by the lawe, raygned in oure membres, to bringe forth frute vnto deeth. [6] But now are we delivered from the lawe and deed, from that whervnto we were in bondage, that we shuld serve in a newe conversacion of the sprete, and not in the olde conversacion of the letter.

[7] What shall we saye then? is the lawe synne? God forbid: but I knewe not what synne meant but by the lawe. For I had not knowne what lust had meant, excepte the lawe had sayde, thou shalt not lust. [8] But synne toke an occasion by the meanes of the commaundement, and wrought in me all manner of concupiscence. For with out the lawe, synne was deed. [9] I once lived with out lawe. But when the

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the seruauntes of synne, ye were not vnder ryghtewesnes. [21] What frute had ye then in those thinges, wherof ye are now asshamed. For the ende of those thinges, is deeth. [22] But now are ye deliuered from synne, and made the seruauntes of God, and haue youre frute to be sanctifyed, and the ende euerlastinge lyfe. [23] For the rewarde of synne is deeth. but eternall life is the gyfte of God, thorow Iesus Christ oure Lorde.

7. KNOWE ye not brethren (I speake to them that knowe the lawe) how that the lawe hath power ouer a man, as longe as it endureth. [2] For the woman which is in subiectyon to a man, is bounde by the lawe to the man, as longe as he lyueth. But yf the man be deed, she is loosed from the lawe of the man. [3] So then yf while the man lyueth she couple her selfe wyth another man, she shalbe counted a wedlocke breaker. But yf the man be deed, she is fre from the lawe of the husband, so that she is no wedlocke breaker, though she couple her selfe with another man.

[4] Euen so ye also (my brethren) are deed concernynge the lawe by the body of Christ, that ye shulde be coupled to another (I meane to him that is rysen agayne from deeth) that we shuld bringe forth frute vnto God. [5] For when we were in the flesshe, the lustes of synne whych were stered vp by the lawe, raygned in oure members, to brynge forth frute vnto deeth. [6] But now are we delyuered from the lawe, and deed vnto it wher vnto we were in bondage, that we shuld serue in a new conuersacyon of the sprete, and not in the olde conuersacyon of the letter.

[7] What shall we saye then? is the lawe synne? God forbyd: neuertheles I knew not synne, but by the lawe. For I had not knowne what lust had meant, excepte the lawe had sayd, thou shalt not lust. [8] But synne toke an occasyon by the meanes of the commaunment and wrought in me all manner of concupiscence. For verely without the lawe, synne was deed. [9] I once lyued wythout lawe. But when the

ἀνδρὶ ἑτέρῳ. [4] ὥστε ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος
τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρπο-
φορήσωμεν τῷ Θεῷ. [5] ὅτε γὰρ ἦμεν ἐν τῇ σαρκὶ, τὰ παθήματα τῶν ἁμαρτιῶν τὰ
διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ·
[6] νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, [o]ἀποθανόντες| ἐν ᾧ κατειχόμεθα, ὥστε
δουλεύειν [p]ἡμᾶς| ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος.

[7] Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων,
εἰ μὴ διὰ νόμου· τήν τε γὰρ ἐπιθυμίαν οὐκ ἤδειν, εἰ μὴ ὁ νόμος ἔλεγεν, "Οὐκ
"ἐπιθυμήσεις." [8] ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο
ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. χωρὶς γὰρ νόμου ἁμαρτία νεκρά· [9] ἐγὼ δὲ ἔζων χωρὶς

[o] Rec. ἀποθάνοντος. [p] Alex. = ἡμᾶς.

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were the seruauntes of synne, ye were freed frome rightuousnes. 21 What frute had ye then in those thinges, wherof ye are now ashamed? For the ende of those thinges *is* death. 22 But now being freed from synne, and made the seruantes of God, ye haue your frute in holines: and the ende, euerlasting life. 23 For the wages of synne is death: but the gyfte of God, *is* eternal life through Iesus Christe our Lord.	seruants of sinne, you were free to iustice. 21 What fruite therfore had you then in those things, for vvhich novv you are ashamed? for the end of them is death. 22 But novv being made free from sinne, and become seruants to God, you haue your fruite vnto sanctification, but the end, life euerlasting. 23 For the stipends of sinne, death. but the grace of God, life euerlasting in Christ IESVS our Lord.	seruants of sinne ye were free [a] from righteousnesse. 21 What fruit had you then in those things, whereof ye are now ashamed? for the end of those things is death. 22 But now being made free from sinne, and become seruants to God, yee haue your fruit vnto holinesse, and the end euerlasting life. 23 For the wages of sinne is death: but the gift of God is eternall life, through Iesus Christ our Lord.
7. KNOWE ye not brethren (for I speake to them that are skilful in the Lawe) how that the Lawe hath power ouer a man as long as he lyueth. 2 For the woman which is in subiection to a man, is bounde by the Lawe to the man, as long as he lyueth: if the man be dead, she is lowsed from the Lawe of the man. 3 So then, if while the man lyueth she couple her selfe with another man, she shalbe called an adulterer: but yf the man be dead, she is fre from that Lawe: so that she is not an adulterer, thogh she couple her selfe with another man. 4 Euen so ye my brethren, are dead also to the Lawe, in the body of Christe, that ye shulde be coupled to another, *I meane* to him that is rysen agayne from death, that we shulde bringe forth frute vnto God. 5 For when we were in the fleshe, the motions of synnes *which were stered vp* by the Lawe, bare rule in our members, to bring forth frute vnto death. 6 But now we are deliuered from the Lawe, being dead *vnto yt*, wherin we were in bondage, that we should serue in a newe conuersation of the Sprite, and not in the olde conuersation of the letter.	7. ARE you ignorant brethren (for I speake to them that knovv the Lavv) that the Lavv hath dominion ouer a man as long time as he liueth? 2 for the vvoman that is vnder a husband: her husband liuing is bound to the lavv. but if her husband be dead, she is loosed from the lavv of her husband. 3 Therfore her husband liuing, she shal be called an aduouteresse if she be vvith an other man: but if her husband be dead, she is deliuered from the lavv of her husband: so that she is not an aduouteresse if she be vvith an other man. 4 Therfore my brethren you also are made dead to the Lavv by the body of Christ: that you may be an other mans vvho is risen againe from the dead, that vve may fructifie to God. 5 For vvhen vve vvere in the flesh, the passions of sinnes, that vvere by the Lavv, did vvorke in our members, to fructifie vnto death. 6 but novv vve are loosed from the lavv of death, vvherein vve vvere deteined: in so much vve serue in nevvnesse of spirit, and not in the oldnes of the letter.	7. KNOW ye not, brethren (for I speake to them that knowe the Lawe) how that the Lawe hath dominion ouer a man, as long as hee liueth? 2 For the woman which hath an husband, is bound by the law to her husband, so long as he liueth: but if the husband be dead, she is loosed from the law of the husband. 3 So then if while her husband liueth, shee be married to another man, shee shal be called an adulteresse: but if her husband be dead, shee is free from that law, so that she is no adulteresse, though she be married to another man. 4 Wherefore my brethren, yee also are become dead to the law by the body of Christ, that ye should be married to another, euen to him who is raised from the dead, that wee should bring forth fruit vnto God, 5 For when wee were in the flesh, the [β] motions of sinnes which were by the Law, did worke in our members, to bring forth fruit vnto death. 6 But now wee are deliuered from the law, [γ] that being dead wherein we were held, that we should serue in newnesse of spirit, and not in the oldnesse of the letter.
7 What shal we say then? *is* the Law synne? God forbyd. Nay, rather I knewe not what sinne meant, but by the Lawe. For I had not knowen what lust had meant, except the Lawe had sayd, Thou shalt not lust. 8 But synne toke an occasion by the meanes of the commandement, and wroght in me all maner of concupiscence. for verely without the Lawe, sinne is dead. 9 For I once was a lyue, without the Lawe:	7 Vvhat shal vve say then? is the Lavve sinne? God forbid. But sinne I did not knovv, but by the Lavv. for concupiscence I knevv not, vnlesse the lavv did say: *Thou shalt not couet*. 8 But occasion being taken, sinne by the commaundement vvrought in me al concupiscence. For vvithout the Lavv sinne vvas dead. 9 And I liued vvithout the	7 What shall wee say then? is the law sinne? God forbid. Nay, I had not knowen sinne, but by the Law: for I had not knowen [δ] lust, except the Lawe had sayd, Thou shalt not couet. 8 But sinne taking occasion by the commandement, wrought in mee all maner of concupiscence. For without the Law sinne *was* dead. 9 For I was aliue without the Law once, but when

[a] *Gr.* to righteousnesse. [β] *Gr.* passions. [γ] *Or*, being dead to that. [δ] *Or*, concupiscence.

νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον· [10] καὶ εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν, αὕτη εἰς θάνατον. [11] ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν. [12] ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή. [13] Τὸ οὖν ἀγαθὸν ἐμοὶ [q]γέγονε| θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. [14] Οἴδαμεν [r]γὰρ| ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ [s]σάρκινός| εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. [15] ὃ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὃ θέλω, [t]τοῦτο| πράσσω· ἀλλ' ὃ μισῶ, τοῦτο ποιῶ. [16] εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός. [17] νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. [18] Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοὶ, τοῦτ' ἔστιν ἐν τῇ σαρκί

[q] Alex. ἐγένετο. [r] Alex. δὲ. [s] Rec. σαρκικός. [t] Alex. = τοῦτο. [u] Alex. + τὸ. [v] Alex. οὐ.

WICLIF — 1380.

but whanne the comaundement was comen: synne lyued aȝen, but I was deed, [10] ȝ this comaundement that was to liif: was founden to me to be deeth, [11] for synne thoruȝ occasioun takun bi the comaundement disceyued me: and bi that it slouwe me, [12] therfor the lawe is holi, and the comaundement is holy ȝ iust and good,

[13] is thanne that thing that is good: made deeth to me? god forbede, but synne that it seme synne, thoruȝ good thing wrouȝte deeth to me, that me synne ouer maner thoruȝ the comaundement, [14] and we witen that the lawe is spiritual, but I am fleischli seelid vndir synne, [15] for I vndirstonde not that that I worche, for I do not the good thing that I wole: but I do the ilke yuel thing that I hate, [16] ȝ if I do that thing that I wole not: I consente to the lawe, that it is good, [17] but now I worche not it now: but the synne that dwellith in me, [18] but and I woot: that in me, that is in my fleisch dwellith no good, for wille lith to me: but I fynde not to performe good thing. [19] For I do not the ilke good thing that I wole: but I do the ilke yuel thing that I wole not, [20] and if I do that yuel thing that I wole not, I worche not it, but the synne that dwellith in me, [21] therfor I fynde the lawe to me willinge to do good thing: for yuel thing lieth to me.

[22] For I delite togidre to the lawe of god aftir the ynner man, [23] but I se another lawe in my membris, aȝen fiȝtinge the lawe of my soule, and makynge me caitif in the lawe of synne that is in my membris, [24] I am an vnsemeli man: who schal delyuer fro the bodi of this synne, [25] the grace of god: bi ihesus crist oure lord, therfor I my silf by the soule serue to the lawe of god, but bi fleisch to the lawe of synne.

witen, *know*. seelid, *sold*. the ilke, *that*. yuel, *evil*. woot, *know*. caitif, *captive*. vnsemeli, *unhappy*.

TYNDALE — 1534.

commaundement came, synne revyved, and I was deed. [10] And the very same commaundement which was ordeyned vnto lyfe, was founde to be vnto me an occasion of deeth. [11] For synne toke occasion by the meanes of the commaundement and so disceaved me, and by the selfe commaundement slewe me. [12] Wherfore the lawe is holy, and the commaundement holy, iust and good.

[13] Was that then which is good, made deeth vnto me? God forbyd. Naye, synne was deeth vnto me, that it myght appere, how that synne by the meanes of that which is good, had wrought deeth in me: that synne which is vnder the commandement, myght be out of measure synfull. [14] For we knowe that the lawe is spirituall: but I am carnall, solde vnder synne, [15] because I wote not what I doo. For what I wold, that do I not: but what I hate, that do I. [16] Yf I do now that which I wolde not, I graunte to the lawe that it is good. [17] So then nowe, it is not I that do it, but synne that dwelleth in me. [18] For I knowe that in me (that is to saye in my flesshe) dwelleth no good thinge. To will is present with me: but I fynde no meanes to performe that which is good. [19] For I doo not that good thinge which I wold: but that evill do I, which I wolde not. [20] Finally, yf I do that I wolde not, then is it not I that doo it, but synne that dwelleth in me, doeth it. [21] I fynde then by the lawe that when I wolde do good, evyll is present with me. [22] I delite in the lawe of God, concerninge the inner man. [23] But I se another lawe in my membres rebellinge agaynst the lawe of my mynde, and subduynge me vnto the lawe of synne, which is in my membres. [24] O wretched man that I am: who shall delyver me from this body of deeth? [25] I thanke God thorow Iesus Christ oure Lorde. So then I my silfe in my mynde serve the lawe of God, and in my flesshe the lawe of synne.

CRANMER — 1539.

commaundement came, synne reuiued, and I was deed. [10] And the very same commaundement whych was ordeyned vnto lyfe, was founde to be vnto me an occasyon of deeth. [11] For synne toke occasyon by the meanes of the commaundement, and so disceaued me, and by the same slewe me. [12] Wherfore the lawe is holy, and the commaundement holy, and iust and good:

[13] Was that then whych was good, made deeth vnto me? God forbyd. Naye it was synne: that sinne might appeare (by it which was good) to worke deeth in me: that synne by the commaundement myght be out of measure synfull. [14] For we knowe, that the lawe is spirituall: but I am carnall solde vnder synne, [15] because I alowe not that whych I do. For what I wold, that do I not: but what I hate, that do I. [16] If I do now that whych I wolde not, I consente vnto the lawe that it is good: [17] So then now, it is not I that do it, but synne that dwelleth in me.

[18] For I knowe, that in me (that is to saye in my flesshe) dwelleth no good thynge. For to will is present with me: but I fynde no meanes to performe that whych is good. [19] For the good that I wolde, do I not: but the euyll whych I wolde not that do I. [20] Yf I do that I wolde not, then is it not I that do it, but synne that dwelleth in me. [21] I fynde then by the lawe, that when I wolde do good, euyll is present wyth me. [22] For I delite in the lawe of God, after the inward man. [23] But I se another lawe in my membres, rebellynge agaynst the lawe of my mynde, and subduynge me vnto the lawe of synne, whych is in my members. [24] O wretched man that I am: who shall delyuer me from thys body subdued vnto deeth? [25] I thanke God thorow Iesus Chryst oure Lorde. So then, with the mynde I serue the lawe of God, but wyth the flesshe the lawe of synne.

μου, [u] ἀγαθόν· τὸ γὰρ θέλειν παράκειταί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν [v] οὐχ εὑρίσκω.| [19] οὐ γὰρ ὃ θέλω, ποιῶ ἀγαθόν· ἀλλ᾽ ὃ οὐ θέλω κακὸν, τοῦτο πράσσω. [20] εἰ δὲ ὃ οὐ θέλω [w] ἐγὼ,| τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ᾽ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. [21] Εὑρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν, ὅτι ἐμοὶ τὸ κακὸν παράκειται. [22] συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον· [23] βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου ἀντιστρατευόμενον [x] τῷ νόμῳ τοῦ νοός μου, καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας| τῷ ὄντι ἐν τοῖς μέλεσί μου. [24] ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; [25] [y] εὐχαριστῶ τῷ Θεῷ| διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοὶ δουλεύω νόμῳ Θεοῦ· τῇ δὲ σαρκὶ, νόμῳ ἁμαρτίας.

[w] Alex. = ἐγώ. [x] Alex. τ. ν. τ. ν. μ. κ. α. μ. ἐν τ. ν. τ. ἁ. [y] Alex. s. χάρις τῷ Θεῷ s. χάρις δὲ τῷ Θεῷ.

GENEVA—1557.

but when the commandement came, sinne reuiued. [10] But I was dead: and the very same commandement which *was ordeyned* vnto life, was founde *to be* vnto me, vnto death.

[11] For synne toke occasion by the meanes of the commandement, and so disceaued me, and by the selfe commandement slew me. [12] Wherfore the Lawe is holy, and the commandement holy, iust, and good. [13] Was that then which *is* good, made death vnto me? God forbyd, Nay synne *is made death vnto me*, when it begate death vnto me by the meanes of that which is good, that synne might be knowen: *that is*, that sinne by the meanes of the commandement, might be out of measure synful. [14] For we knowe, that the Lawe is spiritual: but I am carnal, solde vnder synne. [15] For I alowe not that which I do. for what I wolde, that do I not: but what I hate, that do I. [16] If I do then that which I wold not, I grante to the Lawe, that *it is* good.

[17] So then now, it is not I that do it, but synne that dwelleth in me. [18] For I knowe, that in me, that is to say, in my fleshe, dwelleth no good thinge. for to wil, is present with me: but I fynde no meanes to performe that which is good. [19] For I do not that good thinge, which I wolde, but that euil do I, which I wolde not. [20] Finally, if I do that I wolde not, then is it not I that do it, but synne that dwelleth in me. [21] I fynde then by the Lawe, that when I wolde do good, euyl lieth in me. [22] For I delite in the Lawe of God, concerning the inner man. [23] But I se another lawe in my membres, rebelling against the lawe of my minde, and subduyng me vnto the lawe of sinne, which is in my members. [24] O wretched man that I am, who shal deliuer me from this body of death? [25] I thank God through Iesus Christ our Lord. So then I my selfe in my mynde, serue the Lawe of God, and in my fleshe the lawe of synne.

RHEIMS—1582.

Lavv sometime. But vvhen the commaundement vvas come, sinne reuiued. [10] And I vvas dead: and the commaundement, that vvas vnto life, the same to me vvas found to be vnto death. [11] For sinne taking occasion by the commaundement, seduced me, and by it killed me. [12] Therfore the Lavv in deede is holy, and the commaundement holy, and iust, and good.

[13] That then vvhich is good, to me vvas it made death? God forbid. but sinne, that it may appeare sinne, by the good thing vvrought me death: that sinne might become sinning aboue measure by the commaundement. [14] For vve knovv that the Law is spiritual, but I am carnal, sold vnder sinne. [15] For that which I vvorke, I vnderstand not. for not that vvhich I vvil, the same do I: but vvhich I hate, that I doe. [16] And if that vvhich I vvil not, the same I doe: I consent to the Lavv, that it is good.

[17] But novv, not I vvorke it any more, but the sinne that dvvelleth in me. [18] For I know that there dvvelleth not in me, that is to say, in my flesh, good. For to vvil, is present vvith me, but to accomplish that vvhich is good, I finde not. [19] For not the good vvhich I vvil, that doe I: but the euil vvhich I vvil not, that I doe. [20] And if that vvhich I vvil not, the same I doe: novv not I vvorke it, but the sinne that dvvelleth in me. [21] I finde therfore, the Lavv, to me hauing a vvil to doe good, that euil is present vvith me. [22] For I am delighted vvith the lavv of God according to the invvard man: [23] but I see an other lavv in my members, repugning to the lavv of my minde, and captiuing me in the lavv of sinne that is in my members. [24] Vnhappie man that I am, vvho shal deliuer me from the body of this death? [25] The grace of God by IESVS Christ our Lord. Therfore I my self vvith the minde serue the lavv of God, but vvith the flesh, the lavv of sinne.

AUTHORISED—1611.

the commaundement came, sinne reuiued, and I died. [10] And the commaundement which was *ordeined* to life, I found to be vnto death. [11] For sinne taking occasion by the commandement, deceiued me, and by it slew me. [12] Wherefore the Law is holy, and the Commandement holy, and iust, and good. [13] Was that then which is good, made death vnto me? God forbid. But sinne, that it might appeare sinne, working death in mee by that which is good: that sinne by the Commaundement might become exceeding sinfull.

[14] For wee know that the Law is spirituall: but I am carnall, sold vnder sinne. [15] For that which I doe, I [α] allow not: for what I would, that do I not; but what I hate, that doe I. [16] If then I doe that which I would not, I consent vnto the Lawe, that it is good.

[17] Now then, it is no more I that doe it: but sinne that dwelleth in me. [18] For I know, that in me (that is, in my flesh) dwelleth no good thing. For to will is present with me: but *how* to performe that which is good, I find not. [19] For the good that I would, I do not: but the euill which I would not, that I doe. [20] Now if I do that I would not, it is no more I that do it, but sinne that dwelleth in me. [21] I find then a Law, that when I would do good, euil is present with me. [22] For I delight in the Lawe of God, after the inward man. [23] But I see another Lawe in my members, warring against the Lawe of my minde, and bringing me into captiuitie to the Law of sinne, which is in my members. [24] O wretched man that I am: who shall deliuer me from [β] the body of this death? [25] I thanke God through Iesus Christ our Lord. So then, with the mind I my self serue the Law of God: but with the flesh, the law of sinne.

[α] *Gr.* know. [β] *Or,* this body of death.

VIII. *Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ*[z]. [2] *ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.* [3] *Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκὸς, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκὶ,* [4] *ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ Πνεῦμα.* [5] *Οἱ γὰρ κατὰ σάρκα ὄντες, τὰ τῆς σαρκὸς φρονοῦσιν· οἱ δὲ κατὰ Πνεῦμα, τὰ τοῦ Πνεύματος.* [6] *τὸ γὰρ φρόνημα τῆς σαρκὸς, θάνατος· τὸ δὲ φρόνημα τοῦ Πνεύματος, ζωὴ καὶ εἰρήνη.* [7] *Διότι τὸ φρόνημα τῆς σαρκὸς, ἔχθρα εἰς Θεόν· τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·* [8] *οἱ δὲ ἐν σαρκὶ ὄντες, Θεῷ ἀρέσαι οὐ δύνανται.* [9] *Ὑμεῖς δὲ οὐκ*

[z] Rec. + *μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα.* [a] Alex. *ζῇ.* [b] Alex. X. *Ἰησοῦν.*

WICLIF—1380.

8. THERFOR now no thing of dampnacioun is to hem that ben in crist ihesus: whiche wandren not aftir the fleisch, [2] For the lawe of the spirit of liif in crist ihesus hath delyuerid me fro the lawe of synne and of deeth, [3] for that that was vnpossible to the lawe: in what thing it was sike bi fleisch, god sente his sone, in to the liknesse of fleische of synne, and of synne dampned synne in fleisch, [4] that the iustifiynge of the lawe were fulfillid in us that gon not aftir the fleisch but aftir the spirit,

[5] for thei that ben aftir the fleisch: saueren tho thingis that ben of the fleisch, but thei that ben aftir the spirit felen tho thingis that ben of the spirit, [6] for the prudence of fleisch: is deeth, but the prudence of spirit: is liif and pees, [7] for the wisdom of fleische is enemye to god, for it is not suget to the lawe of god: for nether it may, [8] and thei that ben in fleisch: moun not plese to god, [9] but ȝe ben not in fleisch but in spirit: if netheles the spirit of god dwellith in ȝou, but if ony hath not the spirit of crist, this is not his, [10] for if crist is in ȝou: the bodi is deed fro synne, but the spirit lyueth for iustifiynge, [11] ¶ if the spirit of him that reisid ihesus crist fro deeth dwellith in ȝou: he that reisid ihesus crist fro deeth, schal quykene also ȝoure deedli bodies for the spirit of hym that dwellith in ȝou.

[12] therfor britheren we ben dettouris, not to the fleisch that we lyue aftir the fleisch, [13] For if ȝe lyue aftir the fleisch: ȝe schuln die, but if ȝe bi spirit sleen the dedis of ȝoure fleisch: ȝe schuln lyue, [14] for who euer ben ledde bi the spirit of god: these ben the sones of god, [15] for ȝe han not take eftsone the spirit of seruage in drede, but ȝe han take the spirit of adopcioun of sones in whiche we crien abba fadir, [16] and the ilke spirit, ȝildith a witnessynge to

wandren, *walk.* moun, *can.* eftsone, *again.* seruage, *service.* the ilke, *that.*

TYNDALE—1534.

8. THER is then no damnacion to them which are in Christ Iesu, which walke not after the flesshe: but after the sprete. [2] For the lawe of the sprete that bringeth life thorowe Iesus Christ, hath delivered me from the lawe of synne and deeth. [3] For what the lawe coulde not doo in as moche it was weake because of the flesshe: that performed God, and sent his sonne in the similitude of synfull flesshe, and by synne damned synne in the flesshe: [4] that the rightewesnes requyred of the lawe myght be fulfilled in vs, which walke not after the flesshe, but after the sprete.

[5] For they that are carnall, are carnally mynded. But they that are spirituall, are gostly mynded. [6] To be carnally mynded, is deeth. But to be spiritually mynded is lyfe and peace. [7] Because that the flesshly mynde is emnyte agaynst God: for it is not obedient to the lawe of God, nether can be. [8] So then they that are geven to the flesshe, cannot please God.

[9] But ye are not geven to the flesshe, but to the sprete: yf so be that the sprite of God dwell in you. If ther be eny man that hath not the sprite of Christ, the same is none of his. [10] Yf Christ be in you, the body is deed because of synne: but the sprite is lyfe for rightewesnes sake. [11] Wherfore if the sprite of him that raysed vppe Iesus from deeth, dwell in you: even he that raysed vp Christ from deeth, shall quycken youre mortall bodyes, because that this sprite dwelleth in you.

[12] Therfore brethren we are nowe detters, not to the flesshe, to live after the flesshe. [13] For if ye live after the flesshe, ye must dye. But yf ye mortifie the dedes of the body, by the helpe of the sprite, ye shall lyve. [14] For as many as are led by the sprete of God: they are the sonnes of god. [15] For ye have no receaved the sprete of bondage to feare eny moare, but ye have receaved the sprite of adopcion wherby we crye Abba father. [16] The same sprete certifieth oure sprete that we

CRANMER—1539.

8. Ther is then no damnacyon to them whych are in Christ Iesu, whych walke not after the flesshe, but after the sprete. [2] For the lawe of the sprete of lyfe thorow Iesus Chryst, hath made me fre from the lawe of synne, and deeth. [3] For what the lawe coulde not do (in as moch as it was weake because of the flesshe) that performed God, and sent his sonne in the symilytude of synfull flesshe, and by synne dampned synne in the flesshe: [4] that the ryghtewesnes of the lawe, myght be fulfylled in vs, whych walke not after the flesshe, but after the sprete.

[5] For they that are carnall, are carnally mynded. But they that are spirituall, are gostly minded. [6] To be carnally minded, is deeth. But to be spiritually mynded is life and peace. [7] Because that the flesshly mynde is enemyte agaynst God: for it is not obedyent to the lawe of God, nether can be. [8] So then they that are in the flesshe, cannot please God.

[9] But ye are not in the flesshe, but in the sprete: yf so be that the spryte of God dwell in you. If eny man haue not the spryte of Christ, the same is none of his. [10] If Chryst be in you, the body is deed because of synne: but the spryte is lyfe for rightewesnes sake. [11] Wherfore, yf the sprete of him that raysed vp Iesus from deeth, dwell in you: euen he that raysed vp Chryst from deeth, shall quycken youre mortall bodyes, because of hys sprete that dwelleth in you.

[12] Therfore brethren, we are detters, not to the fleshe, to lyue after the flesshe. [13] For yf ye lyue after the flesshe, ye shall dye. But yf ye (thorow the sprete) do mortyfye the dedes of the body, ye shall lyue. [14] For as many as are led by the sprete of God, they are the sonnes of God. [15] For ye haue not receaued the sprete of bondage to feare eny moare, but ye haue receaued the sprete of adopcyon, wherby we crye: Abba father [16] The same sprete certyfyeth oure sprete that

ἐστὲ ἐν σαρκὶ, ἀλλ' ἐν Πνεύματι, εἴπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. [10] εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ πνεῦμα [a]ζωὴ| διὰ δικαιοσύνην. [11] εἰ δὲ τὸ Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν [b]Χριστὸν| ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν, [c]διὰ τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα| ἐν ὑμῖν.

[12] Ἄρα οὖν, ἀδελφοὶ, ὀφειλέται ἐσμὲν οὐ τῇ σαρκὶ, τοῦ κατὰ σάρκα ζῆν. [13] εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ Πνεύματι τὰς πράξεις [d]τοῦ σώματος| θανατοῦτε, ζήσεσθε. [14] Ὅσοι γὰρ Πνεύματι Θεοῦ ἄγονται, οὗτοί [e]εἰσιν υἱοὶ Θεοῦ.| [15] οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε Πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν, 'Ἀββᾶ ὁ πατήρ.' [16] Αὐτὸ τὸ Πνεῦμα συμμαρτυρεῖ τῷ

[c] Rec. διὰ τοῦ ἐνοικοῦντος αὐτοῦ Πνεύματος. [d] Alex. τῆς σαρκὸς. [e] Alex. s. υἱοὶ Θεοῦ εἰσιν s. υἱοί εἰσι Θεοῦ.

GENEVA—1557.

8. THER *is* then now no condemnation to them which *are* in Christ Iesus, which walke not after the fleshe: but after the Sprite. 2 For the Lawe of the Sprite of lyfe *which is* in Christe Iesus, hath deliuered me from the lawe of synne, and death. 3 For what the Lawe coulde not do, in as muche as it was weake, because of the fleshe: God sending his owne Sonne in the similitude of synful fleshe, and that for synne, condemned synne in the fleshe: 4 That the rightuousnes of the Lawe, myght be fulfilled in vs, which walke not after the flesh, but after the Sprite. 5 For they that are carnal, are carnally wise: but they that are spiritual are *affectionned* to spiritual thinges. 6 For the wisedome of the fleshe, is death: but the wisdome of the Spirit, is lyfe and peace: 7 Because that the fleshly wisdome *is* enimitie agaynst God: for it is not obedient to the Lawe of God: nether in deed, can be.

8 So then, they that are in the fleshe, can not please God. 9 But ye are not in the flesh, but in the Spirite: because the Sprite of God dwelleth in you. If any man hath not the Sprite of Christ, the same is none of his. 10 If Christ be in you, the body is dead because of synne: but the Spirite *is* lyfe for rightuousnes sake. 11 But yf the Sprite of him that raysed vp Iesus from death, dwel in you: euen he that raysed vp Christ from death, shal quicken your mortal bodyes, because that his Sprite dwelleth in you.

12 Therfore brethren, we are detters not to the fleshe, to liue after the fleshe, *but to the Spirit*. 13 For yf ye lyue after the flesh, y^ shal dye: but yf ye mortifie the dedes of the body, by the Sprite, ye shal lyue. 14 For as many as are led by the Sprite of God: they are the sonnes of God. 15 For ye haue not receaued the Sprite of bondage to feare any more: but ye haue receaued the Sprite of adoption, wherby we crye Abba, *that is say*, Father. 16 The which selfe same Sprite beareth witenes

RHEIMS—1582.

8. THERE is novv therfore no damnation to them that are in Christ IESVS: that walke not according to the flesh. 2 For the lavv of the spirit of life in Christ IESVS, hath deliuered me from the lavv of sinne and of death. 3 For that vvhich vvas impossible to the Lavv, in that it vvas vveakened by the flesh: God sending his sonne in the similitude of the flesh of sinne, euen of sinne damned sinne in the flesh, 4 that the iustification of the lavv might be fulfilled in vs, vvho vvalke not according to the flesh, but according to the spirit. 5 For they that are according to the flesh, are affected to the things that are of the flesh, but they that are according to the spirit: are affected to the things that are of the spirit.

6 For the vvisedom of the flesh, is death: but the vvisedom of the spirit, life and peace. 7 Because the vvisedom of the flesh, is an enemie to God: for to the law of God it is not subiect, neither can it be. 8 And they that are in the flesh, can not please God. 9 But you are not in the flesh, but in the spirit, yet if the Spirit of God dvvel in you. But if any man haue not the Spirit of Christ, the same is not his. 10 But if Christ be in you: the body in deede is dead because of sinne, but the spirit liueth because of iustification. 11 And if the Spirit of him that raised vp IESVS from the dead, dvvel in you: he that raised vp IESVS CHRIST from the dead, shal quicken also your mortal bodies, because of his Spirit dvvelling in you.

12 Therfore brethren, vve are detters: not to the flesh, to liue according to the flesh. 13 For if you liue according to the flesh, you shal die. but if by the spirit, you mortifie the deedes of the flesh you shal liue. 14 For vvhosoeuer are ledde by the spirit of God, they are the sonnes of God. 15 For you haue not receiued the spirit of seruitude againe in feare: but you haue receiued the spirit of adoption of sonnes, vvherein vve crie: Abba, (father). 16 For the Spirit him self,

AUTHORISED—1611.

8. THERE is therefore now no condemnation to them which are in Christ Iesus, who walke not after the flesh, but after the spirit. 2 For the law of the spirit of life, in Christ Iesus, hath made me free from the law of sinne and death. 3 For what the Law could not doe, in that it was weake through the flesh, God sending his owne Sonne, in the likenesse of sinfull flesh, and [a] for sinne condemned sinne in the flesh: 4 That the righteousnesse of the law might be fulfilled in vs, who walke not after the flesh, but after the spirit. 5 For they that are after the flesh, doe minde the things of the flesh: but they that are after the spirit, the things of the spirit. 6 For [β] to be carnally minded, is death: but [γ] to be spiritually minded, is life and peace: 7 Because [δ] the carnal minde is enmitie against God: for it is not subiect to the Law of God, neither indeed can be.

8 So then they that are in the flesh, cannot please God. 9 But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man haue not the spirit of Christ, he is none of his. 10 And if Christ be in you, the body is dead because of sinne: but the spirit is life, because of righteousnesse. 11 But if the spirit of him that raised vp Iesus from the dead, dwell in you: he that raised vp Christ from the dead, shall also quicken your mortall bodies, [ε] by his spirit that dwelleth in you. 12 Therfore brethren we are detters, not to the flesh, to liue after the flesh. 13 For if ye liue after the flesh, ye shall die: but if ye through the spirit doe mortifie the deedes of the body, ye shall liue. 14 For as many as are led by the spirit of God, they are the sonnes of God.

15 For ye haue not receiued the spirit of bondage againe to feare: but ye haue receiued the spirit of adoption, whereby we crie, Abba, father. 16 The spirit it selfe

[a] *Or*, by a sacrifice for sin. [β] *Gr.* the minding of the flesh. [γ] *Gr.* the minding of the spirit. [δ] *Gr.* the minding of the flesh. [ε] *Or*, because of his spirit.

πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα Θεοῦ. [17] εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χριστοῦ· εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν. [18] Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. [19] Ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται. [20] τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, (οὐχ ἑκοῦσα, ἀλλὰ διὰ τὸν ὑποτάξαντα,) [21] ἐπ' ἐλπίδι, [f] ὅτι| καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. [22] οἴδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ [g] συνωδίνει| ἄχρι τοῦ νῦν· [23] οὐ μόνον δὲ, ἀλλὰ καὶ [h] αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεῦματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ| ἐν ἑαυτοῖς στενάζομεν, [i] υἱοθεσίαν| ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν

[f] Alex. διότι. [g] Alex. ὠδίνει. [h] Alex. s. αὐτοὶ τ. ἀ. τ. Π. ἔ. ἡμεῖς, κ. αὐτοὶ s. ἡμεῖς a. τ. ἀ. τ. Π. ἔ., αὐτοὶ.

WICLIF—1380.

oure spirit: that we ben the sones of god/ [17] if sones ȝe eiris/ and eiris of god and eiris to gidre with crist/ if netheles we suffren to gidre that also we ben glorified to gidre.

[18] And I deme that the passiouns of this tyme ben not worthi to the glori to comynge that schal be schewid in us [19] for the abidinge of creature: abidith the schewynge of the sones of god/ [20] but the creature is suget to vanyte, not willynge, but for hym that made it suget in hope/ [21] For the ilke creature schal be delyuerid fro seruage of corrupcioun, in to liberte of the glorie of the sones of god/ [22] and we witen that eche creature sorwith and trauilith with peyne til ȝit/

[23] and not oonli it: but also we us silf/ that han the first fruytis of the spirit/ and we us silf sorwen with ynne us for the adopcioun of goddis sones, abidinge the aȝenbiynge of oure bodi/ [24] but bi hope we ben made saaf/ for hope that is seen, is not hope/ for who hopith that thing that he seeth? [25] and if we hopen that thing that we seen not: we abiden by pacience/ [26] and also the spirit helpith oure in firmyte/ for what we schuln preie as it bihoueth we witen not but the ilke spirit axeth for us with sorwynge, that moun not be telde out/ [27] for he that sekith the hertis: woot what the spirit desirith for bi god he axeth for holi men. [28] And we witen that to men that louen god, alle thingis worchen to gidre in to good/ to hem that aftir purpos ben clepid seyntis/ [29] for thilke that he knewe bifor, he bifor ordeyned bi grace to be made like to the ymage of his sone, that he be the first bigetun among many britheren/ [30] and thilke that he bifor ordeyned to blisse hem he clepid/ and whiche he clepid:

deme, *judge*. witen, *know*. woot, *knoweth* passiouns, *sufferings*. aȝenbiynge, *redempcion*. clepid, *called*. the ilke, *that*. moun, *may*.

TYNDALE—1534.

are the sonnes of God. [17] Yf we be sonnes/ we are also heyres/ the heyres I meane of God/ and heyres anexed with Christ: if so be that we suffer togedder/ that we maye be glorified to gedder.

[18] For I suppose that the affliccions of this lyfe/ are not worthy of the glory which shalbe shewed vpon vs. [19] Also the fervent desyre of the creatures abideth lokynge when the sonnes of God shall appere/ [20] because the creatures are subdued to vanyte agaynst their will: but for his will which subdueth them in hope. [21] For the very creatures shalbe delivered from the bondage of corrupcion/ into the glorious lybertie of the sonnes of God. [22] For we knowe that every creature groneth with vs also/ and travayleth in payne even vnto this tyme.

[23] Not they only/ but even we also which have the fyrst frutes of the sprite/ morne in oure selves and wayte for the (adopcion) and loke for the delivraunce of oure bodyes. [24] For we are savyd by hope. But hope that is sene is no hope. For how can a man hope for that which he seyth? [25] But and yf we hope for that we se not/ then do we with pacience abyde for it.

[26] Lyke wyse the sprite also helpeth oure infirmities. For we knowe not what to desyre as we ought: but the sprete maketh intercession mightely for vs with gronynges which cannot be expressid with tonge. [27] And he that searcheth the hertes/ knoweth what is the meaninge of the sprite: for he maketh intercession for the sayntes accordinge to the pleasure of god. [28] For we knowe that all thinges worke for the best vnto them that love God/ which also are called of purpose. [29] For those which he knewe before/ he also ordeyned before/ that they shuld be lyke fassioned vnto the shape of his sonne/ that he myght be the fyrst begotten sonne amonge many brethren. [30] Morover which he apoynted before/ them he also called. And which he called/ them also he

CRANMER—1539.

we are the sonnes of God. [17] If we be sonnes, then are we also heyres, the heyres I meane of God, and heyres anexed wyth Chryst: yf so be that we suffer wyth hym, that we maye be also gloryfyed together wyth hym.

[18] For I suppose that the affliccyons of thys lyfe, are not worthy of the glory, which shalbe shewed vpon vs. [19] For the feruent desyre of the creature abydeth, lokynge, when the sonnes of God shall appere, [20] because the creature is subdued to vanyte, agaynst the will therof, but for his will whych hath subdued the same in hope. [21] For the same creature shalbe delyuered from the bondage of corrupcyon, into the gloryous lybertye of the sonnes of God. [22] For we knowe, that euery creature groneth with vs also, and trauayleth in payne, euen vnto thys tyme.

[23] Not onely it, but we also which haue the fyrst frutes of the spryte, morne in oure selues also, and wayte for the adopcyon (*of the chyldren God*) euen the delyueraunce of oure body. [24] For we are sauyd by hope. But hope that is sene, is no hope. For how can a man hope for that, which he seyth? [25] But and yf we hope for that we se not, then do we wyth pacyence abyde for it.

[26] Lykewyse, the sprete also helpeth oure infirmities. For we knowe not what to desyre as we ought: but the sprete maketh intercessyon for vs, with gronynges whych cannot be expressed. [27] And he that searcheth the hertes knoweth, what is the meanynge of the spryte: for he maketh intercessyon for the saynctes accordynge to the pleasure of God.

[28] We knowe that all thynges worke for the best vnto them that loue God, whych also are called of purpose. [29] For those whych he knewe before, he also ordeyned before, that they shulde be lyke fassyoned vnto the shape of hys sonne, that he myght be the fyrst begotten sonne amonge many brethren. [30] Moreouer, whom he appoynted before, them also he called. And whom he hath called, them also he

τοῦ σώματος ἡμῶν. [24] τῇ γὰρ ἐλπίδι ἐσώθημεν. ἐλπὶς δὲ βλεπομένη, οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τις, [k]τί καὶ| ἐλπίζει; [25] εἰ δὲ ὃ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. [26] Ὡσαύτως δὲ καὶ τὸ Πνεῦμα συναντιλαμβάνεται [l]ταῖς ἀσθενείαις| ἡμῶν· τὸ γὰρ τί [m]προσευξώμεθα| καθὸ δεῖ, οὐκ οἴδαμεν, ἀλλ' αὐτὸ τὸ Πνεῦμα ὑπερεντυγχάνει [n]ὑπὲρ ἡμῶν| στεναγμοῖς ἀλαλήτοις· [27] ὁ δὲ ἐρευνῶν τὰς καρδίας, οἶδε τί τὸ φρόνημα τοῦ Πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων. [28] Οἴδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθὸν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. [29] ὅτι οὓς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς· [30] οὓς δὲ προώρισε, τούτους καὶ ἐκάλεσε· καὶ οὓς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὓς δὲ

[i] Alex. = *νιοθεσίαν*. [k] Alex. *τί*. [l] Alex. *τῇ ἀσθενείᾳ*. [m] Const. *προσευξόμεθα*. [n] Alex. = *ὑπὲρ ἡμῶν*.

GENEVA — 1557.

together with our Sprite, that we are the sonnes of God. [17] If *we be* sonnes: *we are* also heyres, the heyres I meane of God, and heyres anexed with Christ: yf so be that we suffer together *with him*, that we may also be glorified together *with him*. [18] For I confirme, that the afflictions of this lyfe *are* not worthy of the glorie which shal be shewed vnto vs. [19] For the feruent desire of the creature abydeth, lokyng when the sonnes of God shal appere, [20] Because the creature is subiect to vanitie, not of it owne wil: but by reason of him which hath subdued it in hope.

[21] Because the same creature also, shal be delyuered from the bondage of corruption, into the glorious libertie of the sonnes of God. [22] For we knowe that euery creature groneth with vs also, and trauayleth in payne euen vnto this *tyme*. [23] Not only *the creature*, but euen we also which haue the fyrst frutes of the Sprite, do sighe in our selues, and waite for the adoption, *euen* the deliuerance of our body. [24] For we are saued by hope: but hope that is sene, is no hope. for how can a man hope for that which he seeth? [25] But and yf we hope for that we se not, *then* do we with pacience abyde for it.

[26] Lykewyse the Sprite also helpeth our infirmities: for we knowe not what to praye as we oght: but the Sprite asketh for vs with gronynges, which can not be expressed with tonge. [27] And he that searcheth the heartes, knoweth what is the meaning of the Sprite: for he maketh intercession for the Sainctes, accordyng to the pleasure of God. [28] Also we knowe that all thinges worcke for the best vnto them that loue God, which also are called of *his* purpose. [29] For those which he knewe before, he also ordeyned before, that they should be made lyke fashioned vnto the image of his Sonne: that he myght be the fyrst begotten among many brethren. [30] Moreouer, which he appoynted before, them also he called, and whome

RHEIMS — 1582.

giueth testimonie to our spirit, that we are the sonnes of God. [17] And if sonnes, heires also: heires truly of God, and coheires of Christ: yet if vve suffer vvith him, that vve may be also glorified vvith him.

[18] For I thinke that the passions of this time are not condigne to the glorie to come that shall be reuealed in vs. [19] For the expectation of the creature, expecteth the reuelation of the sonnes of God. [20] For the creature is made subiect to vanitie, not vvilling, but for him that made it subiect in hope: [21] because the creature also it self shal be deliuered from the seruitude of corruption, into the libertie of the glorie of the children of God. [22] For vve knovv that euery creature groneth, and trauaileth euen til novv. [23] And not only it, but vve also our selues hauing the first fruites of the spirit, vve also grone vvithin our selues, expecting the adoption of the sonnes of God, the redemption of our body. [24] For by hope vve are saued. But hope that is seen, is not hope, for that vvhich a man seeth, vvherfore doth he hope it? [25] But if vve hope for that vvhich vve see not: vve expect by patience.

[26] And in like maner also the Spirit helpeth our infirmitie. For, vvhat vve should pray as vve ought, vve knovv not: but the Spirit him self requesteth for vs vvith gronings vnspeakeable. [27] And he that searcheth the hartes, knovveth vvhat the Spirit desireth: because according to God he requesteth for the sainctes. [28] And vve knovv that to them that loue God, al thinges cooperate vnto good, to such as according to purpose are called to be sainctes. [29] For vvhom he hath for knowen, he hath also predestinated to be made conformable to the image of his sonne: that he might be the first-borne in many brethren. [30] And vvhom he hath predestinated: them also he hath called. and vvhom he hath called: them also he hath

AUTHORISED — 1611.

beareth witnes with our spirit, that we are the children of God. [17] And if children, then heires, heires of God, and ioynt heires with Christ: if so be that we suffer with *him*, that wee may be also glorified together. [18] For I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shal be reuealed in vs. [19] For the earnest expectation of the creature, waiteth for the manifestation of the sonnes of God. [20] For the creature was made subiect to vanitie, not willingly, but by reason of him who hath subiected the same in hope: [21] Because the creature it selfe also shall bee deliuered from the bondage of corruption, into the glorious libertie of the children of God. [22] For wee know that [α] the whole creation groaneth, and trauaileth in paine together vntill now. [23] And not onely *they*, but our selues also which haue the first fruits of the spirit, euen we our selues groane within our selues, waiting for the adoption, *to wit*, the redemption of our body. [24] For we are saued by hope: but hope that is seene, is not hope: for what a man seeth, why doeth he yet hope for? [25] But if wee hope for that wee see not, then doe wee with patience waite for it.

[26] Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as wee ought: but the spirit it selfe maketh intercession for vs with groanings, which cannot bee vttered. [27] And he that searcheth the hearts, knoweth what is the mind of the spirit, [β] because he maketh intercession for the Saints according to *the will of* God. [28] And wee knowe that all things worke together for good, to them that loue God, to them who are the called according to *his* purpose. [29] For whom he did foreknow, hee also did predestinate to be conformed to the image of his Sonne, that he might bee the first borne amongst many brethren. [30] Moreouer, whom he did predestinate, them he also called: and whom he called, them he also iustified:

[α] *Or*, euery creature. [β] *Or*, that.

ἐδικαίωσε, τούτους καὶ ἐδόξασε. [31] Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; [32] [o]ὅς γε τοῦ ἰδίου υἱοῦ οὐκ| ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτὸν, πῶς οὐχὶ καὶ σὺν αὐτῷ [p]τὰ| πάντα ἡμῖν χαρίσεται; [33] τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαιῶν· [34] τίς ὁ κατακρίνων; [q]Χριστὸς| ὁ ἀποθανὼν, μᾶλλον δὲ [r]καὶ| ἐγερθεὶς[s], ὃς [t]καὶ| ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν· [35] τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλῖψις, ἢ στενοχωρία, ἢ διωγμὸς, ἢ λιμὸς, ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχαιρα; [36] (καθὼς γέγραπται, "[u]Ὅτι "ἕνεκεν| σοῦ θανατούμεθα ὅλην τὴν ἡμέραν· ἐλογίσθημεν ὡς "πρόβατα σφαγῆς.") [37] Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν [v]διὰ τοῦ ἀγαπήσαντος| ἡμᾶς. [38] πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ, οὔτε [w]ἄγγελοι | οὔτε

[o] Alex. ὃς οὐδὲ υἱοῦ ἰδίου. [p] Alex. = τὰ. [q] Alex. Χριστὸς Ἰησοῦς. [r] Alex. = καὶ. [s] Alex. + ἐκ νεκρῶν. [t] Alex. = καὶ. [u] Rec. ἕνεκα. [v] Alex. διὰ τὸν ἀγαπήσαντα. [w] Alex. ἄγγελος.

WICLIF—1380.

hem he iustified, and whiche he iustified: and hem he glorified,

31 what thanne schulen we seie to these thingis? if god for us: who is aȝens us: 32 the whiche also sparid not his owne sone: but for us alle bitook hym, hou also ȝaf he not to us, alle thingis with him? 33 who schal accuse aȝens the chosun men of god? it is god that iustifieth,

34 who is it that condempneth? it is ihesus crist that was deed: ȝhe the whiche roos aȝen, the whiche is on the riȝthalf of god: and the whiche preieth for us, 35 who thanne schal departe us fro the charite of crist? tribulacioun or angwisch, or hungre or nakidnesse, or persecucioun or peril: or swerd? 36 as it is writun, for we ben slayn al dai for thee we ben gessid as schepe of slautre, 37 but in alle these thingis we ouercomen: for hym that loued us, 38 but I am certeyn that nether deeth nether liif, nether aungels nether principatis, nether vertues, nether presente thingis, nether thingis to comynge, 39 nether strengthe, nether hiȝthe, nether depnesse, nether noon other creature, mai departe us fro the charite of god that is in crist ihesus oure lord.

9. I SEYE truthe in crist ihesus, I lie not, for my conscience berith witnessynge to me in the holi goost, 2 for greet heuynesse is to me, and contynuel sorwe to myn herte, 3 for I my silf desirid to be departid fro crist for my britheren, that ben my cosyns aftir the fleisch, 4 that ben men of israel, whos is adopcioun of sones and glorie and testamente and ȝeuynge of the lawe and seruyce ⁊ biheestis, 5 whos ben the fadris, and of whiche is crist aftir the fleisch, that is god aboue al thingis blessid in to worldis amen.

riȝthalf, *right side*. vertues, *powers*. biheestes, *promises*.

TYNDALE—1534.

iustified, which he iustified, them he also glorified.

31 What shall we then saye vnto these thinges? yf god be on oure syde: who can be agaynst vs? 32 which spared not his awne sonne, but gave him for vs all: how shall he not with him geve vs all thinges also? 33 Who shall laye eny thinge to the charge of goddes chosen? it is god that iustifieth: 34 who then shall condempne? it is Christ which is deed, ye rather which is rysen agayne, which is also on the ryght honde of God, and maketh intercession for vs. 35 Who shall separate vs from the love of god? shall tribulacion? or anguysshe? or persecucion? other honger? other nakednesse? other parell? other swearde? 36 As it is written: For thy sake are we kylled all daye longe, and are counted as shepe apoynted to be slayne. 37 Neverthelesse in all these thinges we overcome strongly thorow his helpe that loved vs. 38 Ye and I am sure that nether deeth, nether lyfe, nether angels, nor rule, nether power, nether thinges present, nether thinges to come, 39 nether heyth, nether loweth, nether eny other creature shalbe able to departe vs from the love of God, shewed in Christ Iesu oure lorde.

9. I SAYE the trueth in Christ and lye not, in that wherof my conscience beareth me witnes in the holy gost, 2 that I have gret hevynes and continuall sorowe in my hert. 3 For I have wysshed my selfe to be cursed from Christ, for my brethren and my kynsmen as pertayninge to the flesshe, 4 which are the Israelites. To whom pertayneth the adopcion, and the glorie, and the covenauntes, and the law that was geven, and the service of God, and the promyses: 5 whose also are the fathers, and they of whome (as concernynge the flesshe) Christ came, which is God over all thinges blessed for ever Amen.

CRANMER—1539.

iustyfyed: and whom he iustyfyed, them he also gloryfyed.

31 What shall we then saye to these thynges? yf God be on oure syde, who can be agaynst vs? 32 which spared not hys awne sonne, but gaue hym for vs all: how can it be, that wyth him he shulde not geue vs all thynges also? 33 Who shall laye eny thynge to the charge of Goddes chosen? it is God that iustyfyeth: 34 who is he that can condempne? it is Christ whych dyed, yee rather whych is rysen agayne, whych is also on the ryght hande of God, and maketh intercessyon for vs.
35 Who shall seperate vs from the loue of God? shall tribulacyon? or anguysshe? or persecucyon? other honger? ether nakednesse? ether parell? ether swearde? 36 As it is wrytten: for thy sake are we kylled all daye longe, and are counted as shepe apoynted to be slayne: 37 Neuertheless, in all these thynges we ouercome thorow hym that loued vs. 38 For I am sure, that nether deeth, nether lyfe, nether Angels, nor rule, nether power, nether thynges present, nether thynges to come, 39 nether heyght, nether loweth, nether eny other creature shalbe able to departe vs from the loue of God, whych is in Christ Iesu oure Lorde.

9. I SAYE the trueth in Christ, and lye not, (my conscyence also bearing me witnes by the holy goost) 2 that I haue gret heuynes, and contynuall sorowe in my hert. 3 For I haue wysshed my selfe to be cursed from Christ, for my brethren (my kynsmen as pertaynynge to the flesshe) 4 whych are the Israelites. To whom pertayneth the adopcyon, (*of the chyldren*) and the glorye, and the couenauntes and the lawe that was geuen, and the seruyce of God, and the promyses: 5 whose also are the fathers, and they of whom (as concernynge the flesshe) Christ came, whych is God in all thynges to be praysed for euer Amen.

ἀρχαὶ, [x] οὔτε ἐνεστῶτα οὔτε μέλλοντα, οὔτε δυνάμεις,| [39] οὔτε ὕψωμα οὔτε βάθος, οὔτε [y] τις| κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

IX. Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν Πνεύματι ἁγίῳ, [2] ὅτι λύπη μοι ἐστὶ μεγάλη, καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου ([3] ηὐχόμην γὰρ [z] αὐτὸς ἐγὼ ἀνάθεμα εἶναι| ἀπὸ τοῦ Χριστοῦ,) ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν [a] μου| κατὰ σάρκα· [4] οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἱοθεσία καὶ ἡ δόξα, [b] καὶ αἱ διαθῆκαι καὶ ἡ νομοθεσία,| καὶ ἡ λατρεία καὶ [c] αἱ ἐπαγγελίαι,| [5] ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.

[x] Rec. οὔτε δυνάμεις, οὔτε ἐνεστῶτα οὔτε μέλλοντα. [y] Alex. = τις. [z] Alex. ἀνάθεμα εἶναι αὐτὸς ἐγώ. [a] Alex. s. μοῦ τῶν s. τῶν.
[b] Alex. καὶ ἡ διαθήκη καὶ ἡ ν. [c] Alex. (ἡ) ἐπαγγελία.

GENEVA—1557.

he called, them also he iustified, and whome he iustified, them he also glorified.

31 What shal we then say to these thinges? If God be on our syde, who can be agaynst vs? 32 Which spared not his owne Sonne, but gaue him for vs all *to death*: how shal he not with him geue vs all thinges also? 33 Who shal laye any thing to the charge of Goddes chosen? *it is* God that iustifieth: 34 Who then shal condemne? *it is* Christ which is dead, yea rather which is risen agayne: which is also at the ryght hand of God, and maketh intercession for vs.

35 Who shal separate vs from the loue of Christe? shal tribulation, or anguishe, or persecution, ether honger, ether nakednes, ether peril, ether sworde? 36 As it is wrytten, For thy sake are we kylled all day longe, and are counted as shepe appointed to be slayne. 37 Neuerthelesse, in all these thynges we are more then conquerers through him that loued vs. 38 For I am persuaded that nether death, nether lyfe, nether Angels, nor principalities, nether powers, nether thinges present, nether thinges to come, 39 Nether height, nether depth, nether any other creature shalbe able to departe vs from the loue of God, which is in Christ Iesus our Lord.

9. I say the trueth in Christe, and lye not, my conscience bearing me wytnes in the holy Gost, 2 That I haue great heuynes and continuall sorowe in my heart. 3 For I wolde wysshe my selfe to be separat from Christ, for my brethren *which are* my kinsmen, as pertayning to the fleshe, 4 Which are the Israelites: to whom *pertayneth* the adoption, and the glorie, and the Couenantes, and the geuing of the Lawe, and the seruice of God, and the promises. 5 Whose *are* the fathers, and they of whome, as concerning the fleshe, Christ *came*, which is God ouer all blessed for euer. Amen.

RHEIMS—1582.

iustified. and vvhom he hath iustified: them also hath he glorified. 31 What shal vve then say to these things? If God be for vs, vvho is against vs?

32 He that spared not also his ovvne sonne, but for vs al deliuered him: hovv hath he not also vvith him giuen vs al things? 33 Who shal accuse against the elect of God; God that iustifieth. 34 Who is he that shal condemne? Christ IESVS that died, yea that is risen also againe, vvho is on the right hand of God, vvho also maketh intercession for vs. 35 Who then shal separate vs from the charitie of Christ? tribulation? or distresse? or famine? or nakednes? or danger? or persecution? or the svvord? (36 as it is vvritten, *For vve are killed for thy sake al the day: vve are esteemed as sheepe of slaughter.*) 37 But in al these things we ouercome because of him that hath loued vs. 38 For I am sure that neither death, nor life, nor Angels, nor Principalities, nor Povvers, neither things present, nor things to come, neither might, 39 nor height, nor depth, nor other creature, shal be able to separate vs from the charitie of God vvhich is in Christ IESVS our Lord.

9. I SPEAKE the verity in Christ, I lie not, my conscience bearing me vvitnes in the holy Ghost, 2 that I haue great sadnesse and continual sorovv in my hart. 3 For I vvished, my self to be anáthema from Christ for my brethren, vvho are my kinsmen according to the flesh, 4 vvho are Israëlites, vvhose is the adoption of sonnes, and the glorie, and the testament, and the lavv giuing, and the seruice, and the promisses: 5 vvhose are the fathers, and of vvhom Christ is according to the flesh, vvho is aboue al things God blessed for euer. Amen.

AUTHORISED—1611.

and whom he iustified, them he also glorified. 31 What shall wee then say to these things? If God be for vs, who can bee against vs: 32 He that spared not his own Son, but deliuered him vp for vs all: how shall hee not with him also freely giue vs all things?

33 Who shall lay any thing to the charge of Gods elect? It is God that iustifieth: 34 Who is he that condemneth? It is Christ that died, yea, rather that is risen againe, who is euen at the right hand of God, who also maketh intercession for vs. 35 Who shall separate vs from the loue of Christ? *shall* tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword? 36 (As it is written, For thy sake we are killed all the day long, wee are accounted as sheepe for the slaughter.) 37 Nay, in all these things wee are more then conquerours, through him that loued vs. 38 For I am perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shalbe able to separate vs from the loue of God, which is in Christ Iesus our Lord.

9. I SAY the trueth in Christ, I lie not, my conscience also bearing mee witnesse in the holy Ghost, 2 That I haue great heauinesse, and continuall sorrow in my heart. 3 For I could wish that my selfe were [α] accursed from Christ, for my brethren my kinsemen according to the flesh: 4 Who are Israelites: to whome pertaineth the adoption, and the glory, and the [β] couenants, and the giuing of the Law, and the seruice *of God*, and the promises: 5 Whose are the fathers, and of whom as concerning the flesh Christ *came*, who is ouer all, God blessed for euer, Amen.

[α] *Or*, separated. [β] *Or*, testaments.

[6] Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι [d]Ἰσραήλ· | [7] οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραάμ, πάντες τέκνα, ἀλλ' "ἐν Ἰσαὰκ "κληθήσεταί σοι σπέρμα." [8] Τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς, ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα. [9] ἐπαγγελίας γὰρ ὁ λόγος οὗτος, "Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρᾳ υἱός." [10] Οὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν· [11] μήπω γὰρ γεννηθέντων, [e]μηδὲ | πραξάντων τι ἀγαθὸν ἢ [f]κακὸν, | (ἵνα ἡ κατ' ἐκλογὴν [g]πρόθεσις τοῦ Θεοῦ | μένῃ, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος,) [12] ἐῤῥήθη αὐτῇ, "Ὅτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι·" [13] καθὼς γέγραπται, "Τὸν Ἰακὼβ "ἠγάπησα, τὸν δὲ Ἡσαῦ ἐμίσησα."

[d] Alex. Ἰσραηλῖται. [e] Alex. ἢ. [f] Alex. φαῦλον. [g] Rec. τοῦ Θεοῦ πρόθεσις.

WICLIF—1380.

[6] but not that the word of god hath falle doun, for not alle that ben of israel: these ben israelitis, [7] nether thei that ben seed of abraham, alle ben sones: but in Isaac the seed schal be clepid to thee, [8] that is to seie not thei that ben sones of the fleisch ben sones of god, but thei that ben sones of biheest ben demed in the seed, [9] for whi this is the word, of biheest? aftir this tyme I schal come: and asone schal be to sare,

[10] and not oonli sche, but also rebecca hadde tweye sones, of o liggynge bi of Isaac our fadir, [11] and whanne thei werun not ȝit borun, nether hadde doon ony thing of gode ether of yuel: that the purpos of god schulde dwelle bi eleccioun, not of werkis, but of god cleping [12] it was seid to hym, that the more schulde serue the lesse [13] as it is writun, I loued Iacob: but I hatid esau,

[14] what therfor schuln we seie? whether wickidnesse be anentis god: god forbede? [15] for he seith to Moises, I schal haue merci on whom I haue merci, and I schal ȝeue merci on whom I schal haue merci, [16] therfor it is not nether of man willinge nether rennynge: but of god hauynge merci, [17] And the scripture seith to farao, for to this thing I haue stirid thee: that I schewe in the my vertu, and that my name be teeld in al the erthe. [18] therfor of whom god wole he hath merci and whom he wole he endurith,

[19] thanne seist thou to me, what is souȝt ȝit? for who withstondith his wille? [20] O man who art thou: that answerist to god? where a made thing seith to hym that made it: what hast thou made me so? [21] whether apottere of cleye hath not power to make of the same gobet o vessel in to honoure, another in to dispite? [22] that if god willinge to schewe his wraththe, and

clepid, *called*. biheest, *promise*. demed, *judged* o, *one*. liggynge, *laying*. yuel, *evil*. cleping, *calling*. anentis, *with*. ȝeue, *give*. vertu, *power*. gobet, *lump*.

TYNDALE—1534.

[6] I speake not these thinges as though the wordes of god had take none effecte. For they are not all Israelites which came of Israel: [7] nether are they all chyldren strayght waye, because they are the seed of Abraham. But in Isaac shall thy seede be called: [8] that is to saye, they which are the chyldren of the flesshe, are not the chyldren of god. But the chyldren of promes are counted the seede. [9] For this is a worde of promes, aboute this tyme will I come, and Sara shall have a sonne.

[10] Nether was it so with her only: but also when Rebecca was with chylde by one, I meane by oure father Isaac, [11] yeer the chyldren were borne, when they had nether done good nether bad: that the purpose of God which is by election, myght stonde, it was sayde vnto her, not by the reason of workes, but by grace of the caller: [12] the elder shall serve the yonger. [13] As it is written: Iacob he loved, but Esau he hated.

[14] What shall we saye then? is there eny vnrightewesses with God? God forbyd. [15] For he sayth to Moses: I will shewe mercye to whom I shewe mercy: and will have compassion on whom I have compassion. [16] So lieth it not then in a mans will or cunnynge, but in the mercye of god. [17] For the scripture sayth vnto Pharao: Even for this same purpose have I stered the vp, to shewe my power on the, and that my name myght be declared thorow out all the worlde. [18] So hath he mercye on whom he will, and whom he will, he maketh hearde herted.

[19] Thou wilt saye then vnto me: why then blameth he vs yet? For who can resist his will? [20] But o man, what arte thou which disputest with God? Shall the worke saye to the workeman: why hast thou made me on this fassion? [21] Hath not the potter power over the claye, even of the same lompe to make one vessell vnto honoure, and a nother vnto dishonoure? [22] Even so, God willynge to shewe his wrath, and to make his power knowen,

CRANMER—1539.

[6] I speake not these thynges, as though the wordes of God had take none effecte. For they are not all Israelites, whych are of Israel: [7] nether are they all chyldren strayght waye, that are the seed of Abraham. But in Isaac shall thy seede be called: [8] that is to saye: they whych are the chyldren of the flesshe, are not the chyldren of God. But they whych be the chyldren of promes, are counted the seede. [9] For this is a word of promes, about thys tyme wyll I come, and Sara shall haue a sonne.

[10] Not onely thys, but also Rebecca was with chylde by one, euen by oure father Isaac. [11] For yer the chyldren were borne, when they had nether done good nether bad (that the purpose of God by eleccyon, myght stande) [12] it was sayde vnto her, not by the reason of workes, but by the caller: the elder shall serue the younger. [13] As it is wrytten: Iacob haue I loued, but Esau haue I hated. [14] What shal we saye then? is there eny vnrightewesnes with God? God forbyd. [15] For he sayth to Moses: I wyll shewe mercy to whomsoeuer I shewe mercy: and wyll haue compassyon, on whomsoeuer I haue compassyon. [16] So lyeth it not then in a mans wyll or runnynge, but in the mercye of God. [17] For the scrypture sayth vnto Pharao: euen for thys same purpose haue I stered the vp, to shewe my power on the, and that my name myght be declared thorow out all the worlde. [18] So hath he mercye on whom he will, and whom he wyll, he maketh hard herted.

[19] Thou wylt saye then vnto me: why then blameth he vs yet? For who hath bene able to resist his wyll? [20] But O man, what art thou, whych disputest with God? Shall the worcke saye to the worke man: why hast thou made me on this fassyon? [21] Hath not the potter power ouer the claye, euen of the same lompe to make one vessell vnto honoure, and another vnto dishonoure? [22] Euen so, God willynge to shewe hys wrath, and to

[14] Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; μὴ γένοιτο. [15] τῷ γὰρ [h] Μωϋσῇ| λέγει, "Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω." [16] Ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ [i] ἐλεοῦντος| Θεοῦ. [17] λέγει γὰρ ἡ γραφὴ τῷ Φαραώ, "Ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν " μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ." [18] Ἄρα οὖν, ὃν θέλει, ἐλεεῖ· ὃν δὲ θέλει, σκληρύνει. [19] Ἐρεῖς οὖν μοι, 'Τί [k] ἔτι μέμφεται; τῷ [l] γὰρ| βου- ' λήματι αὐτοῦ τίς ἀνθέστηκε;' [20] [m] Μενοῦνγε,| ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρι- νόμενος τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, 'Τί με ἐποίησας οὕτως;' [21] Ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν; [22] εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν,

[h] Rec. Μωσῆ. [i] Alex. ἐλεῶντος. [k] Alex. + οὖν. [l] Rec. = γὰρ. [m] Alex. = Μενοῦνγε.

GENEVA—1557.

[6] Nothwithstanding it can not be that the wordes of God shulde take none effect: for they are not all Israelites which *came* of *the father* Israel: [7] Nether *are they* all chyldren, because *they are* the seed of Abraham: but in Isaac shal thy seed be called. [8] That is to say, they which are the children of the fleshe, are not the chyldren of God: but the children of promes, are counted the seede. [9] For this is a worde of promes, In thys same tyme wyl I come, and Sara shal haue a sonne.

[10] Nether *he* only *proued these thinges:* but also Rebecca when she had conceaued by one, *I meane* by our father Isaac, [11] For yer *the children* were borne, when they had nether done good nether bad, that the purpose of God which *is* by *his* election, *that is,* not by workes, but by him that calleth, myght stande *sure,* [12] It was sayd vnto her, The elder shal serue the yonger. [13] As it is written, I haue loued Iacob, and haue hated Esau. [14] What shal we say then? Is there any vnrightuousnes wyth God? God forbyd. [15] For he sayth to Moses, I wil haue mercie on him, to whom I wil shewe mercie: and wil haue compassion on him, on whom I wil haue compassion. [16] So lieth *election* then not in him that willeth, or runneth, but in God that pitieth. [17] For the Scripture saith to Pharao, Euen for this same purpose haue I stered thee vp, to shew my power in thee, and that my Name myght be declared through out al the worlde. [18] Therfore he hath mercie on whom he wil, and whom he wil, he maketh hard hearted.

[19] Thou wylt say then vnto me, Why then blameth he vs yet? for who hath resisted his wil? [20] But ò man, who art thou which playdest against God? shal the worke say to the worke man, Why hast thou made me on this fasshon? [21] Hath not the potter power ouer the claye: euen of the same lompe to make one vessel vnto honour, and another vnto dishonour. [22] *VVhat* and if God wolde, to shewe his

RHEIMS—1582.

[6] But not that the vvord of God is frustrate. For, not al that are of Israël, they be Israëlites: [7] nor they that are the seede of Abraham, al be children: *but in Isaac shal the seede be called vnto thee:* [8] that is to say, not they that are the children of the flesh, they are the children of God: but they that are the children of the promisse, are esteemed for the seede. [9] For the vvord of the promisse is this, *According to this time vvil I come: and Sara shal haue a sonne.*

[10] And not only she, But Rebecca also conceiuing of one copulation, of Isaac our father. [11] For vvhen they vvere not yet borne, nor had done any good or euil (that the purpose of God according to election might stand) [12] not of vvorkes, but of the caller it vvas said to her: *That the elder shal serue the yonger,* [13] as it is vvritten: *Iacob I loued, but Esau I hated.*

[14] Vvhat shal vve say then? Is there iniquitie vvith God? God forbid. [15] For to Moyses he saith, *I vvil haue mercie on vvhom I haue mercie: and I vvil shevv mercie to vvhom I vvil shevv mercie.* [16] Therefore it is not of the vviller, nor the runner, but of God that shevveth mercie. [17] For the Scripture saith to Pharao: *That to this very purpose haue I raised thee, that in thee I may shevv my povver: and that my name may be renovvned in the vvhole earth.* [18] Therfore on vvhom he vvil, he hath mercie: and vvhom he vvil, he doth indurate.

[19] Thou saiest therfore vnto me: Vvhy doth he yet complaine? for vvho resisteth his vvil? [20] O man, vvho art thou that doest ansvver God? Doth the vvorke say to him that vvrought it: Vvhy hast thou made me thus? [21] Or hath not the potter of clay, povver, of the same masse to make one vessel vnto honour, and an other vnto contumelie? [22] And if God vvilling to shevv vvrath, and to make his

AUTHORISED—1611.

[6] Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel: [7] Neither because they are the seed of Abraham are *they* all children: but in Isaac shall thy seed be called. [8] That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. [9] For this is the word of promise, At this time will I come, and Sara shall haue a sonne. [10] And not onely *this,* but when Rebecca also had conceiued by one, *euen* by our father Isaac, [11] (For the *children* being not yet borne, neither hauing done any good or euill, that the purpose of God according to election might stand, not of workes, but of him that calleth.) [12] It was said vnto her, The [α] elder shall serue the [β] yonger. [13] As it is written, Iacob haue I loued, but Esau haue I hated. [14] What shal we say then? Is there vnrighteousnes with God? God forbid. [15] For hee sayth to Moyses, I will haue mercie on whom I wil haue mercie, and I will haue compassion on whom I will haue compassion.

[16] So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercie. [17] For the Scripture sayth vnto Pharaoh, Euen for this same purpose haue I raised thee vp, that I might shew my power in thee, and that my Name might bee declared throughout all the earth. [18] Therefore hath hee mercie on whom hee wil haue mercie, and whom he will, he hardeneth. [19] Thou wilt say then vnto mee; Why doeth hee yet find fault? For who hath resisted his will? [20] Nay, but O man, who art thou that [γ] repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? [21] Hath not the potter power ouer the clay, of the same lumpe, to make one vessell vnto honour, and another vnto dishonour? [22] What if God, willing to shew his wrath, and to make

[α] *Or,* greater. [β] *Or,* lesser. [γ] *Or,* answerest againe, or, disputest with God?

καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρ-
τισμένα εἰς ἀπώλειαν· [23] καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη
ἐλέους, ἃ προητοίμασεν εἰς δόξαν; [24] οὓς καὶ ἐκάλεσεν ἡμᾶς (οὐ μόνον ἐξ Ἰουδαίων,
ἀλλὰ καὶ ἐξ ἐθνῶν·) [25] ὡς καὶ ἐν τῷ Ὡσηὲ λέγει, "Καλέσω τὸν οὐ λαόν μου, λαόν
" μου· καὶ τὴν οὐκ ἠγαπημένην, ἠγαπημένην. [26] Καὶ ἔσται, ἐν τῷ τόπῳ οὗ ἐῤῥήθη
" αὐτοῖς, Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος." [27] Ἡσαΐας
δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ, "Ἐὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος
" τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται· [28] λόγον γὰρ συντελῶν καὶ συν-
" τέμνων [n] ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον| ποιήσει Κύριος ἐπὶ τῆς
" γῆς." [29] Καὶ καθὼς προείρηκεν Ἡσαΐας, "Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν

[n] Alex. = *ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον.* [o] Alex. = *εἰς νόμον.* [p] Alex. = *νόμου.* [q] Alex. = *γὰρ.*

WICLIF—1380.

to make his power knowen: hath suffrid in greet pacience vessels of wraththe able in to deeth, [23] to schewe the richessis of his glori in to vessels of mercy: whiche he made redi in to glorie, [24] whiche also he clepid not oonli of iewis but also of hethen men: [25] as he seith in osee, I schal clepe, not my puple: my puple: and not my loued my loued, and not getynge merci: getynge merci, [26] ꝛ it schal be in the place wher it is seide to hem, not ȝe my puple: there thei schuln be clepid the sones of god lyuynge,

[27] but Isaie crieth for israel, if the noumbre of israel schal be as grauel of the see: the relefis schuln be made saaf, [28] forsothe a word makynge an ende and abreggynge in equite: for the lord schal make a word briggid on alle the erthe, [29] And as Isaie bifor seide, but god of oostis had lefte to us seed, we hadde be made as sodom, and we hadden be liik as gommor,

[30] therfor what schulen we seie? that hethen men that sueden not riȝtfulnes: han gete riȝtwisnesse, ȝhe the riȝtwisnesse that is of feith, [31] but israel suynge the lawe of riȝtwisnesse, cam not perfiȝtli in to the lawe of riȝtwisnesse, [32] whi? for not of feith, but as of werkis, and thei spurneden aȝens the stoon of offencioun: [33] as it is writun, lo I putte a stoon of offencioun in sion, and a stoon of sclaundre, and eche that schal bileue in it: schal not be confoundid.

10. BRITHEREN the wille of myn herte, ꝛ my bisechynge is made to god: for hem in to helthe, [2] but I bere witnessynge to hem, that thei han loue of god, but not aftir kunnynge, [3] For thei vnknowynge goddis riȝtwisnesse, and sekynge

clepid, *called.* relefis, *relicks.* forsothe, *truly.* abreggynge, *abridging.* briggid, *abridged.* sueden, *followed.* kunnynge, *knowledge.*

TYNDALE—1534.

suffered with longe pacience the vessels of wrath, ordeyned to damnacion, [23] that he myght declare the ryches of his glory on the vessels of mercye, which he had prepayred vnto glorie: [24] that is to saye, vs which he called, not of the Iewes only, but also of the gentyls. [25] As he sayth in Osee: I will call them my people which were not my people: and her beloved which was not beloved. [26] And it shall come to passe in the place where it was sayd vnto them, ye are not my people: that there shalbe called the chyldren of the lyvynge God.

[27] But Esaias cryeth concernynge Israel, though the nomber of the chyldren of Israel be as the sonde of the see, yet shall a remnaunt be saved. [28] He finyssheth the worde verely and maketh it short in ryghtwesses. For a short worde will god make on erth. [29] And as Esaias sayd before: Except the Lorde of sabaoth had lefte vs seede, we had bene made as Zodoma, and had bene lykened to Gomorra.
[30] What shall we saye then? We saye that the gentyls which folowed not righte-wesnes have overtaken rightewesnes: I meane the rightewesnes which cometh of fayth. [31] But Israel which folowed the lawe of rightewesnes, coulde not attayne vnto the lawe of rightewesnes. [32] And wherfore? Because they sought it not by fath: but as it were by the workes of the lawe. For they have stombled at the stomblynge stone. [33] As it is written: Beholde I put in Syon a stomblynge stone, and a rocke which shall make men faule. And none that beleve on him, shalbe a shamed.

10. BRETHREN, my hertes desyre and prayer to God for Israel is that they might be saved. [2] For I beare them recorde that they have a fervent mynde to God warde, but not accordinge to knowledge. [3] For they are ignoraunt of the rightewesnes which is alowed before God,

CRANMER—1539.

make his power knowen suffered wyth longe pacyence the vessels of wrath, ordeyned to damnacyon, [23] and to declare the ryches of his glory on the vessels of mercye, whych he had prepared vnto glorye: [24] whom also he called, not of the Iewes onely, but also of the gentyls. [25] As he sayth also to Osee: I wyll call them my people whych were not my people: and her beloued, whych was not beloued. (and her to haue optayned mercy, that had not optayned mercy) [26] And it shall come to passe, that in the place where it was sayde vnto them: ye are not my people: there shall they be called the chyldren of the lyuynge God.
[27] But Esay cryeth concerning Israel: though the nombre of the chyldren of Israel be as the sonde of the see, yet the remnaunt shall be saued. [28] For he fynysseth the worde verely, and maketh it short in ryghtewesnes. For a short worde wil God make on erth. [29] And as Esay sayd before: except the Lorde of Saboth had left vs seede, we had bene made as zodoma, and had bene lykened to Gomorra.
[30] What shall we saye then? We saye, that the gentyls whych folowed not ryghtewesnes, haue ouertaken ryghtewesnes: euen the ryghtewesnes whych cometh of fayth. Contrary wise, [31] Israel which folowed the lawe of rightwesnes could not attaine to the lawe of righteousnes. [32] Wherfore? Euen because they sought it not by fayth: but as it were by the workes of the lawe. For they haue stombled at the stomblynge stone. [33] As it is wrytten: Behold, I put in Syon a stomblynge stone, and a rocke that men shallbe offended at. And whosoeuer beleueth on hym, shall not be confounded.

10. BRETHREN, my hertes desyre and prayer to God for Israel is, that they myght be saued. [2] For I beare them recorde, that they haue a feruent mynde to God warde, but not accordynge to knowledge. [3] For they beyng ignoraunt of Goddes ryghtewesnes, and goynge aboute

" ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὡμοιώθημεν."
[30] Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην, κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως· [31] Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης, [o]εἰς νόμον| δικαιοσύνης οὐκ ἔφθασε; [32] διατί; ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων [p]νόμου·| προσέκοψαν [q]γὰρ| τῷ λίθῳ τοῦ προσκόμματος, [33] καθὼς γέγραπται, "Ἰδοὺ τίθημι " ἐν Σιὼν λίθον προσκόμματος, καὶ πέτραν σκανδάλου· καὶ [r]πᾶς| ὁ πιστεύων ἐπ' " αὐτῷ οὐ καταισχυνθήσεται."

X. Ἀδελφοὶ, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ δέησις [s]ἡ| πρὸς τὸν Θεὸν ὑπὲρ [t]αὐτῶν| [u]εἰς σωτηρίαν. [2] μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν. [3] ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν

[r] Alex. = πᾶς. [s] Alex. = ἡ. [t] Rec. τοῦ Ἰσραήλ. [u] Rec. + ἐστιν.

GENEVA—1557.

wrathe, and make his power knowen, suffered with longe pacience the vessels of wrath, made ready to damnation. [23] And that he might declare the riches of his glorie on the vessels of mercie, which he hath prepared vnto glorie. [24] *That is to say*, vs, whome he hath also called, not of the Iewes only, but also of the Gentils, [25] As he sayth also in Osee, I wyl call them my people, which *were* not my people: and her beloued, which *was* not beloued. [26] And it shal come to passe in the place where it was sayd vnto them, Ye *are* not my people: that there they shalbe called, The children of the lyuyng God.

[27] Also Esai crieth concerning Israel, *All* thogh the nombre of the chyldren of Israel were as the sande of the sea, *yet* shal *but* a remnant be saued. [28] For he wil make his account, and gather it into a short some with rightuousnes. because God wil make a short count in the earth. [29] And as Esai sayd before, Except the Lord of Sabaoth had left vs seed, we had bene made as Sodoma, and had bene lykened to Gomorrha. [30] What shal we say then? That the Gentils which folowed not rightuousnes, haue ouertaken rightuousnes? *I meane* the rightuousnes which *cometh* of faith: [31] But Israel which followed the Lawe of rightuousnes, could not attayne vnto the Lawe of rightuousnes. [32] Wherfore? Because *thei soght it* not by faith: but as it were, by the workes of the Lawe: for they haue stombled at the stomblynge stone. [33] As it is written, Beholde I put in Sion a stomblyng stone, and a rocke which shal make men fall: and all that beleue on him, shal not be ashamed.

10. BRETHREN, my heartes desire and prayer to God for Israel is, that they myght be saued. [2] For I beare them recorde, that they haue a feruent mynde to Godwarde, but not according to knowledge. [3] For they, being ignorant of the rightuousnes of God, and goyng about to

RHEIMS—1582.

might knovven, susteined in much patience the vessels of vvrath apte to destruction, [23] that he might shevv the riches of his glorie vpon the vessels of mercie vvhich he prepared vnto glorie. [24] Vvhom also he hath called, vs, not only of the Ievves, but also of the Gentiles, [25] as in Osee he saith, *I vvil call that vvhich is not my people, my people: and her that vvas not beloued, beloued: and her that hath not obteined mercie, hauing obteined mercie.* [26] *And it shal be, in the place vvhere it vvas said to them, you are not my people: there they shal be called the sonnes of the liuing God.*

[27] And Esaie crieth for Israel, *If the number of the children of Israel be as the sand of the sea, the remaines shal be saued.* [28] *For consummating a vvord, and abbridging it in equitie: because a vvord abbridged shal our Lord make vpon the earth.* [29] And as Esay foretold, *Vnles the Lord of Saboath had left vs seede: vve had been made like Sodom, and vve had been like as Gomorrha.*

[30] What shal vve say then? That the Gentiles vvhich pursued not after iustice, haue apprehended iustice, but the iustice that is of faith. [31] But Israel in pursuing the lavv of iustice, is not come vnto the lavv of iustice. [32] Vvhy so? Because not of faith, but as it vvere of vvorkes. for they haue stombled at the stone of stombling, [33] as it is vvritten, *Behold I put in Sion a stone of stombling, and a rocke of scandal: and vvhosoeuer beleeueth in him, shal not be confounded.*

10. BRETHREN, the vvil of my hart surely and praier to God, is for them vnto saluation. [2] For I giue them testimonie that they haue zeale of God, but not according to knovvledge. [3] For, not knovving the iustice of God, and seeking to

AUTHORISED—1611.

his power knowen, indured with much long suffering the vessels of wrath [α] fitted to destruction: [23] And that he might make knowen the riches of his glory on the vessels of mercy, which hee had afore prepared vnto glory? [24] Euen vs whom hee hath called, not of the Iewes onely, but also of the Gentiles.

[25] As he saith also in Osee, I will call them my people, which were not my people: and her, beloued, which was not beloued. [26] And it shall come to passe, that in the place where it was sayd vnto them, Ye are not my people, there shal they be called the children of the liuing God.

[27] Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shalbe saued. [28] For he will finish the [β] worke, and cut it short in righteousnesse: because a short worke wil the Lord make vpon the earth. [29] And as Esaias said before, Except the Lord of Sabboth had left vs a seed, we had bene as Sodoma, and been made like vnto Gomorrha. [30] What shall wee say then? That the Gentiles which followed not after righteousnesse, haue attained to righteousnesse, euen the righteousnesse which is of faith: [31] But Israel which followed after the Law of righteousnesse, hath not attained to the Law of righteousnes. [32] Wherefore? because *they sought it*, not by faith, but as it were by the workes of the Law: for they stumbled at that stumbling stone. [33] As it is written, Behold, I lay in Sion a stumbling stone, and rocke of offence: and whosoeuer beleeueth on him, shall not be [γ] ashamed.

10. BRETHREN, my hearts desire and prayer to God for Israel is, that they might be saued. [2] For I beare them record, that they haue a zeale of God, but not according to knowledge. [3] For they being ignorant of Gods righteousnes, and going

[α] *Or*, made vp. [β] *Or*, the account. [γ] *Or*, confounded.

*[v]δικαιοσύνην| ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν. [4] τέλος
γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. [5] [w]Μωϋσῆς| γὰρ γράφει
τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, "[x]Ὅτι ὁ ποιήσας αὐτὰ| ἄνθρωπος, ζήσεται ἐν
"[y]αὐτοῖς.|" [6] Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει, "Μὴ εἴπῃς ἐν τῇ καρδίᾳ
"σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν;" τοῦτ' ἔστι Χριστὸν καταγαγεῖν· [7] "[z]Ἢ,
"Τίς καταβήσεται εἰς τὴν ἄβυσσον;" τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.
[8] ἀλλὰ τί λέγει[a]; "Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρ-
"δίᾳ σου·" τοῦτ' ἔστι τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν· [9] ὅτι ἐὰν ὁμολογήσῃς
ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς
αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ· [10] καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στό-*

[v] Alex. = *δικαιοσύνην.* [w] Rec. Μωσῆς. [x] Alex. = *αὐτά.* [y] Alex. *αὐτῇ.* [z] Alex. + *ἡ γραφή.* [a] Alex. *ἐπικαλέσωνται.* [b] Alex. *πιστεύσωσιν.*

WICLIF — 1380.

to make stidfast her owne riȝtwisnesse, ben not suget to the riȝtwisnesse of god, [4] for the ende of the lawe is crist: to riȝtwisnesse to eche man that bileueth,

[5] For moises wroot, for the man that schal do riȝtwisnesse that is of the lawe, schal lyue in it, [6] but the riȝtwisnesse that is of bileue seith thus, seie thou not in thin herte, who schal stie in to heuene, that is to seie to lede doun crist, [7] or who schal go doun in to helle? that is to aȝenclepe crist fro deeth, [8] but what seith the scripture? the word is nyȝ in thi mouth: and in thi herte,

this is the word of bileue whiche we prechen, [9] that if thou knowlechist in thi mouthe, the lord iesus crist and bileuest in thin herte, that god reisid hym fro deeth, thou schalt be saaf, [10] For bi herte me bileueth to riȝtwisnesse: but bi mouth knowlechinge is made to helthe, [11] for whi scripture seith, eche that bileueth in hym schal not be confoundid,

[12] And there is no distinccioun of iewe and of greek, for the same lord of alle: is riche in to alle that inwardli clepen hym, [13] for ech man who euer schal clepe ynwardli the name of the lord: schal be saaf, [14] hou thanne schal thei ynwardli clepe hym: in to whom thei han not bileued, or hou schuln thei bileue to hym: whom thei han not herde? hou schulen thei here with outen a prechour? [15] and hou schulen thei preche: but thei be sente? as it is writun, hou faire ben the feet of hem that prechen pees of hem that prechen good thingis, [16] but not alle men obeien to the gospel, For Isaye seith lord who bileued to oure herynge, [17] therfor feith is of herynge but herynge bi the word of crist, [18] but I seye, whether thei herden not? ȝhis sothli, the sowne of hem

stie, *ascend.* aȝenclepe, *call again.* clepen, *call.* sothli, *truly.*

TYNDALE — 1534.

and goo about to stablisshe their awne rightewesnes and therfore are not obedient vnto the rightewesnes which is of valew before God. [4] For Christ is the ende of the lawe, to iustifie all that beleve.

[5] Moses describeth the rightewesnes which cometh of the lawe, howe that the man which doth the thinges of the lawe, shall lyve therin. [6] But the rightewesnes which cometh of fayth, speaketh on this wyse. Saye not in thyne hert who shall ascende into heven? (that is nothinge els then to fetch Christ doune) [7] Other who shall descende into the depe? (that is nothinge els but to fetch vp Christ from deeth) [8] But what sayth the scripture? The worde is nye the, even in thy mouth and in thyn herte.

This worde is the worde of fayth which we preache. [9] For yf thou shalt knowledge with thy mouth that Iesus is the lorde, and shalt beleve with thyn hert that God raysed him vp from deeth, thou shalt be safe. [10] For the belefe of the hert iustifieth: and to knowledge with the mouth maketh a man safe. [11] For the scripture sayth: whosoever beleveth on him, shall not be ashamed.

[12] Ther is no difference bitwene the Iewe and the gentyll. For one is Lorde of all, which is ryche vnto all that call on him. [13] For whosoever shall call on the name of the lorde, shalbe safe. [14] But how shall they call on him, on whom they beleved not? how shall they beleve on him of whom they have not herde? how shall they heare with out a preacher? [15] And how shall they preach except they be sent? As it is written: how beautifull are the fete of them which bringe glad tydynges of peace, and bringe glad tydynges of good thinges. [16] But they have not all obeyed to the gospell. For Esaias sayth: Lorde who shall beleve oure sayinges? [17] So then fayth cometh by hearynge, and hearynge cometh by the worde of God. [18] But I axe: have they not herde? No dout, their sounde went out

CRANMER — 1539.

to stablysshe their awne ryghtewesnes, haue not bene obedient vnto the ryghtewesnes of God. [4] For Christ is the fulfyllynge of the lawe, to iustyfye all that beleue.

[5] For Moses wryteth of the ryghtewesnes whych cometh of the lawe, how that the man whych doth the thynges of the lawe, shall lyue therby. [6] But the ryghtewesnes whych cometh of fayth, speaketh on thys wyse: Saye not thou in thyne hert, who shall ascende into heauen (that is euen to fetch Chryst downe from aboue) [7] Other who shall descende into the depe? (that is euen to fetch vp Christ agayne from deeth) [8] But what sayth he? The worde is nye the, euen in thy mouth and in thyne herte.

This same is the worde of fayth, whych we preache. [9] For yf thou knowledge wyth thy mouth that Iesus is the Lorde, and beleue in thyne hert, that God raysed hym vp from deeth, thou shalt be safe. [10] For to beleue with the hert, iustyfyeth: and to knowledge wyth the mouth, maketh a man safe. [11] For the scrypture sayth: whosoeuer beleueth on hym, shall not be confounded.

[12] There is no difference bitwene the Iewe and the Gentyll. For one is Lord of all, whych is ryche vnto all that call vpon him. [13] For whosoeuer doth call on the name of the Lorde, shalbe safe. [14] How then shall they call on him, on whom they haue not beleued? how shall they beleue on hym, of whom they haue not heard? how shal they heare, without a preacher? [15] And how shall they preache except they be sent? As it is wrytten: how beautyfull are the fete of them whych brynge tydynges of peace, and brynge tydynges of good thynges. [16] But they haue not all obeyed to the Gospell. For Esay sayth: Lorde, who hath beleued oure sayinges? [17] So then fayth cometh by hearyng, and hearynge cometh by the worde of God. [18] But I aske: haue they not herde? No dout, their sounde went

ματι δὲ ὁμολογεῖται εἰς σωτηρίαν. [11] Λέγει γὰρ ἡ γραφή, "Πᾶς ὁ πιστεύων ἐπ' "αὐτῷ οὐ καταισχυνθήσεται." [12] Οὐ γάρ ἐστι διαστολὴ Ἰουδαίου τε καὶ Ἕλληνος. ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. [13] "Πᾶς γὰρ ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου, σωθήσεται." [14] Πῶς οὖν [a]ἐπικαλέσονται| εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ [b]πιστεύσουσιν| οὗ οὐκ ἤκουσαν; πῶς δὲ [c]ἀκούσουσι| χωρὶς κηρύσσοντος; [15] πῶς δὲ [d]κηρύξουσιν,| ἐὰν μὴ ἀποσταλῶσι; καθὼς γέγραπται, "Ὡς ὡραῖοι οἱ πόδες τῶν [e]εὐαγγελιζομένων εἰρηνην, τῶν| εὐαγ- "γελιζομένων [f]τὰ| ἀγαθά." [16] Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἡσαΐας γὰρ λέγει, "Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;" [17] Ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος [g]Θεοῦ.| [18] ἀλλὰ λέγω, Μὴ οὐκ ἤκουσαν; μενοῦνγε "εἰς πᾶσαν

[c] Alex. s. ἀκούσονται s. ἀκούσωσι. [d] Alex. s. κηρύξωσιν s. κηρύσσουσιν. [e] Alex. = εὐαγγελιζομένων εἰρήνην, τῶν. [f] Alex. = τὰ.
[g] Alex. s. = Θεοῦ s. hab. Χριστοῦ.

GENEVA—1557.

stablishe their owne rightuousnes, haue not bene obedient vnto the ryghtuousnes of God. [4] For Christ is the ende of the Lawe, to iustifie all that beleue. [5] For Moses describeth the ryghtuousnes which cometh of the Lawe, *in these wordes*, That the man which doth these thinges shal lyue therby.

[6] But the ryghtuousnes which cometh of faith speaketh on this wyse, Say not in thine hearte, Who shal ascende into heauen: that is euen to fetche Christ downe from aboue. [7] Or who shal descende into the depe? that is euen to bring Christe agayne from death. [8] But what saith it? The worde is nye thee, euen in thy mouth, and in thyne heart. This, is that worde of faith which we preache. [9] For yf thou shalt confesse with thy mouth the Lord Iesus, and shalt beleue in thyne heart, that God raysed hym vp from death, thou shalt be saued. [10] For the beliefe of the heart iustifieth, and to confesse with the mouth, saueth a man. [11] For the Scripture sayth, Whosoeuer beleueth on him, shal not be ashamed. [12] For there is no difference betwene the Iewe and the Gentil: for one is Lord ouer all, which is ryche vnto all, that call on hym. [13] For whosoeuer shal call vpon the Name of the Lord, shalbe saued.

[14] But how shal they call on him, on whom they haue not beleued? How shal they beleue *on him*, of whom they haue not heard? How shal they heare, without a preacher? [15] And how shal they preache, except they be sent? as it is wrytten, O how beautiful are the fete of them which brynge glad tydinges of peace, and bryng glad tydinges of good thinges. [16] But they haue not all obeyed to the Gospel: for Esai saith, Lord who hath beleued our sayinges? [17] So then fayth commeth by hearing, and hearing, commeth by the worde of God.

[18] But I aske, haue they not heard? No doubt their sounde went out through all

RHEIMS—1582.

establish their ovvne, they haue not been subiect to the iustice of God. [4] For, the end of the Law is Christ: vnto iustice to euery one that beleeueth. [5] for Moyses vvrote, that, the iustice vvhich is of the Lavv, *the man that hath done it, shal liue in it.*

[6] But the iustice vvhich is of faith, saith thus, *Say not in thy hart, Vvho shal ascend into heauen?* that is to bring Christ dovvne. [7] *Or vvho descendeth into the depth?* that is to call Christ againe from the dead. [8] But vvhat saith the Scripture? *The vvord is nigh, in thy mouth, and in thy hart.* this is the vvord of faith vvhich vve preach. [9] For if thou confesse vvith thy mouth our Lord IESVS, and in thy hart beleeue that God hath raised him vp from the dead, thou shalt be saued. [10] For vvith the hart vve beleeue vnto iustice: but vvith the mouth confession is made to saluation. [11] For the Scripture saith: *Vvhosoeuer beleeueth in him, shal not be confounded.*

[12] For there is no distinction of the Iew and the Greeke: for one is Lord of al, riche tovvard al that inuocate him. [13] *For euery one vvhosoeuer shal inuocate the name of our Lord, shal be saued.* [14] Hovv then shal they inuocate in vvhom they haue not beleeued? Or hovv shal they beleeue him vvhom they haue not heard? And hovv shal they heare without a preacher? [15] But hovv shal they preach vnles they be sent? as it is vvritten: *Hovv beautiful are the feete of them that euangelize peace, of them that euangelize good things?* [16] But al do not obey the Gospel. For Esay saith, *Lord, vvho hath beleeued the hearing of vs?* [17] Faith then, is by hearing: and hearing is by the vvord of Christ. [18] But I say, haue they not heard? And certes *into al the earth*

AUTHORISED—1611.

about to establish their owne righteousnesse, haue not submitted themselues vnto the righteousnesse of God. [4] For Christ is the end of the Law for righteousnesse to euery one that beleeueth. [5] For Moses describeth the righteousnesse which is of the Law, that the man which doeth those things shall liue by them. [6] But the righteousnesse which is of faith, speaketh on this wise: Say not in thine heart, Who shall ascend into heauen? That is to bring Christ down from aboue. [7] Or, who shall descend into the deepe? That is to bring vp Christ againe from the dead. [8] But what saith it? The word is nigh thee, *euen* in thy mouth, and in thy heart, that is the word of faith which we preach, [9] That if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeue in thine heart, that God hath raised him from the dead, thou shalt bee saued. [10] For with the heart man beleeueth vnto righteousnesse, and with the mouth confesion is made vnto saluation. [11] For the Scripture saith, Whosoeuer beleeueth on him, shall not bee ashamed.

[12] For there is no difference betweene the Iew and the Greeke: for the same Lord ouer all, is rich vnto all, that call vpon him. [13] For whosoeuer shall call vpon the Name of the Lord, shall be saued. [14] How then shall they call on him in whom they haue not beleeued? and how shall they beleeue in him, of whom they haue not heard? and how shall they heare without a Preacher? [15] And how shall they preach, except they be sent? as it is written: How beautifull are the feete of them that preach the Gospel of peace, and bring glad tidings of good things! [16] But they haue not all obeyed the Gospel. For Esaias saith, Lord, who hath beleeued our [α β] report? [17] So then, faith *commeth* by hearing, and hearing by the word of God. [18] But I say, haue they not heard? yes verily, their sound went into all the earth,

[α] *Or*, preaching. [β] *Gr.* the hearing of vs.

" τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα
" αὐτῶν." [19] Ἀλλὰ λέγω, Μὴ [h] Ἰσραὴλ οὐκ ἔγνω;| πρῶτος [i] Μωϋσῆς| λέγει, "Ἐγὼ
" παραζηλώσω ὑμᾶς ἐπ᾽ οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς." [20] Ἡσαΐας
δὲ [k] ἀποτολμᾷ καὶ| λέγει, "Εὑρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς
" ἐμὲ μὴ ἐπερωτῶσι." [21] πρὸς δὲ τὸν Ἰσραὴλ λέγει, "Ὅλην τὴν ἡμέραν ἐξεπέτασα
" τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα."

XI. Λέγω οὖν, Μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ[l]; μὴ γένοιτο· καὶ γὰρ
ἐγὼ Ἰσραηλίτης εἰμὶ, ἐκ σπέρματος Ἀβραὰμ, φυλῆς Βενϊαμίν. [2] οὐκ ἀπώσατο ὁ
Θεὸς τὸν λαὸν αὐτοῦ, ὃν προέγνω. ἢ οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή; ὡς
ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ[m]; [3] " Κύριε, τοὺς προφήτας σοῦ ἀπέκτειναν,

[h] Rec. οὐκ ἔγνω Ἰσραήλ. [i] Rec. Μωσῆς. [k] Alex.= ἀποτολμᾷ καὶ. [l] Alex. + ὃν προέγνω. [m] Rec. + λίγων.

WICLIF—1380.

wente out into alle the erthe, and her wordis in to the endis of the world/

[19] but I seie/ whether israel knewe not/ first moises seith I schal lede ȝou to enuye, that ȝe be not folk, that ȝe be an vn wise folk I schal sende ȝou in to wraththe/ [20] and Isaie is boold and seith/ I am founden of men that seken me not/ opunli I apperid to hem that axeden not me/ [21] but to israel he seith/ al dai I streiȝte out myn hondis to a puple that bileued not but aȝenseide me.

11. THERFOR I seie/ whethere god hath putte awey his puple? god forbede/ for I am an israelite of the seed of abraham of the lynage of beniamyn/ [2] god hath not putte awei his puple, whiche he bifor knewe/ where ȝe witen not what the scripture seith in eli? hou he preieth god aȝens israel/ [3] lord thei han slayn thi profetis, thei han vndirdoluen thin auters: and I am lefte alone, and thei seken my liif/ [4] but what seith goddis answere to him/ I haue lefte to me seuene thousandis of men that han not bowid her knees bifor baal/ [5] so therfor also in this tyme, the relifis ben made saaf, bi the chesynge of the grace of god/ [6] and if it be bi the grace of god: it is not now of werkis/ ellis grace is not now grace/

[7] what thanne? israel hath not getun this that he souȝte/ but eleccioun hath getun/ and the other ben blindid/ [8] as it is writun/ god ȝaf to hem a spirit of conpunccioun/ iȝen that thei seen not, and eeris that thei here not: in to this dai/ [9] and dauith seith/ be the boorde of hem made in to a snare bifor hem, and in to cacchynge and in to sclaundre and in to ȝildynge to hem/ [10] be the iȝen of hem made derk that thei se not: and bowe

aȝenseide, *gainsaid.* witen, *know.* vndirdoluen, *undermined.* relifis, *relicks.* iȝen, *eyes.*

TYNDALE—1534.

into all londes: and their wordes in to the endes of the worlde.

[19] But I demaunde whether Israel dyd knowe or not? Fyrst Moses sayth: I will provoke you for to envy/ by them that are no people/ and by a folisshe nacion I will anger you. [20] Esaias after that/ is bolde and sayth. I am founde of them that sought me not/ and have appered to them that axed not after me. [21] And agaynst Israel he sayth: All daye longe have I stretched forth my hondes vnto a people that beleveth not/ but speaketh agaynst me.

11. I SAYE then: hath god cast awaye his people? God forbyd. For even I verely am an Israelite/ of the seed of Abraham/ and of the tribe of Beniamin/ [2] god hath not cast awaye his people which he knew before. Ether wote ye not what the scripture sayth by the mouth of Helias/ how he maketh intercession to god agaynst Israel/ sayinge: [3] Lorde they have kylled thy prophetes and dygged doune thyn alters: and I am lefte only/ and they seke my lyfe. [4] But what sayth the answer of god to him agayne? I have reserved vnto me seven thousande men which have not bowed the knee to Baal. [5] Even so at this tyme ys ther a remnaunt lefte thorow the eleccion of grace. [6] Yf it be of grace/ then is it not of workes. For then were grace no moare grace. Yf it be of workes/ then is it no moare grace. For then were deservyng no lenger deservynge.

[7] What then? Israel hath not obtayned that/ that he sought. No but yet the election hath obtayned it. The remnaunt are blynded/ [8] accordynge as it is written: God hath geven them the sprete of vnquyetnes: eyes that they shuld not se/ and eares that they shuld not heare even vnto this daye. [9] And David sayth: Let their table be made a snare to take them with all/ and an occasion to faule/ and a rewarde vnto them. [10] Let their eyes be blynded that they se not: and ever bowe

CRANMER—1539.

out into all landes: and their wordes into the endes of the worlde.

[19] But I demaunde, whether Israel dyd knowe or not? Fyrst Moses sayth: I will prouoke you to enuy, by them that are no people: by a folisshe nacion I wil anger you. [20] Esay after that, is bolde and sayeth: I am founde of them, that sought me not: I am manyfest vnto them, that asked not after me. [21] But agaynst Israel he sayth: all daye longe haue I stretched forth my handes vnto a people that beleueth not, but speaketh agaynst me.

11. I SAYE then: hath God cast awaye his people? God forbyd. For euen I also am an Israelite, of the seed of Abraham, of the trybe of Beniamin, [2] God hath not cast awaye hys people, which he knewe before. Wote ye not, what the scripture sayth of Helias, how he maketh intercessyon to God agaynst Israel, sayinge: [3] Lord, they haue kylled thy Prophetes, and dygged downe thyne alters: and I am lefte alone, and they seke my lyfe. [4] But what sayth the answer of God vnto him? I haue reserued vnto my selfe seuen thousande men, whych haue not bowed the knee to the ymage of Baal. [5] Euen so also at thys tyme is ther a remanaunt lefte accordynge to the eleccyon of grace. [6] If it be of grace, then is it not now of workes. For then grace is no more grace. But If it be of workes, then is it now no grace. For then were deseruynge nomore deseruynge. [7] What then? Israel hath not obtayned that whych he seketh: but the eleccyon hath obtayned it. The remnaunt are blinded [8] accordyng as it is written. God hath geuen them the sprete of vnquyetnes: eyes that they shuld not se, and eares that they shuld not heare, euen vnto thys daye. [9] And Dauid sayth: Let their table be made a snare to take them with all, and an occasyon to fall, and a reward vnto them. [10] Let their eyes be blynded that they se not: and bowe thou

" [n]καὶ| τὰ θυσιαστήριά σου κατέσκαψαν· κἀγὼ ὑπελείφθην μόνος, καὶ ζητοῦσι
" τὴν ψυχήν μου." [4]Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; "Κατέλιπον ἐμαυτῷ
" ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ." [5]Οὕτως οὖν καὶ
ἐν τῷ νῦν καιρῷ λεῖμμα κατ' ἐκλογὴν χάριτος γέγονεν. [6]εἰ δὲ χάριτι, οὐκέτι ἐξ
ἔργων· ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις[o]. [7]Τί οὖν; ὃ ἐπιζητεῖ Ἰσραὴλ, [p]τοῦτο|
οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν, ([8]καθὼς γέγρα-
πται, "Ἔδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ
" ὦτα τοῦ μὴ ἀκούειν·") ἕως τῆς σήμερον ἡμέρας. [9]καὶ Δαβὶδ λέγει, "Γενηθήτω
" ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν, καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπό-
" δομα αὐτοῖς· [10]σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν

[n] Alex. = καί. [o] Rec. + εἰ δὲ ἐξ ἔργων, οὐκέτι ἐστὶ χάρις· ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον. [p] Rec. τούτου.

GENEVA—1557.

the worlde, and their wordes into the endes of the world. [19] But I demande, dyd not Israel knowe *God?* Fyrst Moses sayeth, I wyl prouoke you to enuie, by them that are no people, and by a folyshe nacion I wyl anger you. [20] And Esai is bolde, and sayeth, I am founde of them that soght me not, and haue appeared to them that asked not after me. [21] And against Israel he sayeth, All day longe haue I stretched forthe my handes vnto a disobedient, and gaynesaying people.

11. I SAY then, hath God cast away his people? God forbyd: for euen I also am an Israelite, of the seed of Abraham, of the tribe of Beniamin, [2] God hath not cast away his people which he knewe before. Ether wot ye not what the Scripture saith of Elias? how he talketh with God against Israel, saying, [3] Lord they haue kylled thy Prophetes, and dygged doune thyne alters: and I am left alone, and they seke my lyfe. [4] But what sayth the answer of God to hym? I haue reserued vnto my selfe seuen thousand men which haue not bowed the knee to *the image of* Baal. [5] Euen so at this tyme, is ther a remnant left through the election of grace.

[6] If it be of grace, then is it not of workes: or els were grace no more grace. But if it be of workes, then is it no more grace: or els were worke, no lenger worke. [7] What then? Israel hath not obtayned that he soght, but the elect haue obtayned it, and the rest haue bene blynded:

[8] According as it is written, God hath geuen them the sprite of heauy slepe: eyes that they should not se, and eares that they should not heare, euen vnto this day: [9] And Dauid sayth, Let their table be made in stede of a snare, and a net, and an occasion to fall: and a recompence vnto them. [10] Let their eyes be blynded that they se not: and bowe downe their

RHEIMS—1582.

hath the sound of them gone forth: and vnto the endes of the vvhole vvorld the vvordes of them.

[19] But I say, hath not Israel knovven? Moyses first saith, *I vvil bring you to emulation in that vvhich is not a nation: in a folish nation, I vvil driue you into anger.* [20] But Esay is bold, and saith, *I vvas found of them that did not seeke me: openly I appeared to them that asked not of me.* [21] But to Israel he saith, *Al the day haue I spred my handes to a people that beleeueth not, and contradicteth me.*

11. I SAY then: Hath God reiected his people? God forbid. for I also am an Israëlite, of the seede of Abraham, of the tribe of Ben-iamin. [2] God hath not reiected his people vvhich he foreknevve. Or knovv you not in Elias vvhat the Scripture saith: hovv he requesteth God against Israël? [3] *Lord, they haue slaine thy Prophets, they have digged dovvne thine altares: and I am left alone, and they seeke my life.* [4] But vvhat saith the diuine ansvver vnto him? *I haue left me seuen thousand men, that haue not bovved their knees to Baal?* [5] So therfore at this time also, there are remaines saued according to the election of grace. [6] And if by grace: not novv of vvorkes. othervvise grace novv is not grace.

[7] Vvhat then? that vvhich Israel sought, the same he hath not obtained: but the election hath obtained: and the rest vvere blinded. [8] as it is vvritten: *God hath giuen them the spirit of compunction: eies, that they may not see: and eares, that they may not heare: vntil this present day,* [9] And Dauid saith: *Be their table made for a snare and for a trappe and for a scandal and for a retribution vnto them.* [10] *Be their eies darkened, that they may not see: and their backe make thou*

AUTHORISED—1611.

and their wordes vnto the ends of the world, [19] But I say, Did not Israel know? First Moses saith, I will prouoke you to iealousie by them that are no people, and by a foolish nation will I anger you. [20] But Esaias is very bold, and saith, I was found of them that sought mee not: I was made manifest vnto them, that asked not after me. [21] But to Israel he sayth, All day long haue I stretched foorth my hands vnto a disobedient and gainesaying people.

11. I SAY then, Hath God cast away his people? God forbidde. For I also am an Israelite of the seede of Abraham, of the tribe of Beniamin. [2] God hath not cast away his people which hee foreknew. Wote yee not what the Scripture saieth of Elias? how he maketh intercession to God against Israel, saying, [3] Lord, they haue killed thy Prophets, and digged downe thine Altars, and I am left alone, and they seeke my life. [4] But what saith the answere of God vnto him? I haue reserued to my selfe seuen thousand men, who haue not bowed the knee to *the image of* Baal. [5] Euen so then at this present time also there is a remnant according to the election of grace. [6] And if by grace, then it is no more of workes: otherwise grace is no more grace. But if it be of workes, then is it no more grace, otherwise worke is no more worke.

[7] What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were [α] blinded, [8] According as it is written, God hath giuen them the spirit of [β] slumber: eyes that they should not see, and eares that they should not heare vnto this day. [9] And Dauid saith, Let their table be made a snare, and a trap, and a stumbling blocke, and a recompense vnto them. [10] Let their eyes be darkened, that they may not see,

[α] *Or*, hardened. [β] *Or*, remorse.

" νῶτον αὐτῶν διαπαντὸς σύγκαμψον."

[11] Λέγω οὖν, μὴ ἔπταισαν, ἵνα πέσωσι; μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλῶσαι αὐτούς. [12] εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου, καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν; [13] Ὑμῖν [q]γὰρ| λέγω τοῖς ἔθνεσιν· ἐφ' ὅσον [r]μέν| εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω, [14] εἴ πως παραζηλώσω μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν. [15] εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; [16] εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ [s]εἰ| ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. [17] εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πιότητος τῆς

[q] Alex. δὲ. [r] Alex. s. = μέν s. μέν οὖν. [s] Alex. = εἰ. [t] Rec. + οἱ. [u] Alex. = μή πως.

WICLIF—1380.

thou doun algatis the bak of hem, [11] therfor I seie, whether thei offendiden so: that thei schulden falle doun, god forbede, but bi the gilte of hem helthe is made in to hethen men that thei sue hem, [12] that if the gilte of hem ben richessis of the world, and the makynge lesse of hem ben richessis of hethen men: hou mych more the plente of hem, [13] but I seie to ȝou hethen men, for as long as I am apostle of hethen men, I schal honoure my mynystre, [14] if in ony maner I stire my fleisch for to folowe: and that I make summe of hem saaf, [15] for if the losse of hem is the recounceilynge of the world: what is the takynge vp: but liif of deed men, [16] for if a litil part of that that is taastid be holi, the hool gobet is holi, and if the roote is holi, also the braunchis, [17] what if ony of the braunchis ben brokun, whanne thou were awilde olyue tree, art graffid among hem, and art made felowe of the roote, and of the fatnes of the olyue tree: [18] nyle thou haue glorie aȝens the braunchis, for if thou gloriest, thou berist not the root, but the root thee, [19] therfor thou seist, the braunchis ben brokun that I be graffid ynne, wel, [20] for vnbileue the braunchis ben brokun: but thou stondist bi feith, nyle thou sauere hiȝ thing: but drede thou, [21] for if god sparid not the kyndli braunchis: leest parauenture he spare not thee,

[22] therfor se the goodnesse, & the fersnesse of god, ȝhe the fersnesse: in to hem that felden doun, but the godenesse of god in to thee, if thou dwellist in godenesse, ellis also thou schalt be kitte doun [23] ȝhe and thei schuln be set ynne if thei dwellen not in vnbileue, for god is myȝti, to sette hem in eftsone, [24] for if thou art kitte doun of the kyndely wilde olyue tre: and aȝens kynde art sette in to a gode olyue tre, hou myche more, thei that ben bi kynde schuln be sette in her olyue tree?

algatis, *always*. sue, *follow*. gobet, *lump*. nyle, *not*. eftsone, *again*. kyndeli, *naturally*.

TYNDALE—1534.

doune their backes. [11] I saye then: Have they therfore stombled that they shulde but faule only? God forbyd: but thorowe their faule is salvacion happened vnto the gentyls, for to provoke them with all. [12] Wherfore yf the faule of them, be the ryches of the worlde: and the mynysshynge of them the ryches of the gentyls: How moche more shuld it be so, yf they all beleved. [13] I speake to you gentyls, in as moche as I am the Apostle of the gentyls I will magnify myn office, [14] that I myght provoke them which are my flesshe, and myght save some of them. [15] For yf the castynge awaye of them, be the reconcylynge of the worlde: what shall the receavynge of them be, but lyfe agayne from deeth? [16] For yf one pece be holy, the whole heepe is holy. And yf the rote be holy, the braunches are holy also.

[17] Though some of the braunches be broken of, and thou beynge a wylde olyue tree, arte graft in amonge them, and made parttaker of the rote and fatnes of the olyve tree, [18] bost not thy selfe agaynst the braunches. For yf thou bost thy selfe, remember that thou bearest not the rote, but the rote the. [19] Thou wilt saye then: the braunches are broken of, that I myght be grafte in. [20] Thou sayest well: because of vnbeleve they are broken of, and thou stondest stedfast in fayth. Be not hye mynded, but feare [21] seynge that God spared not the naturall braunches, lest haply he also spare not the.

[22] Beholde the kyndnes and rigorousnes of God: on them which fell, rigorousnes: but towardes the, kyndnes, yf thou continue in his kyndnes. Or els thou shalt be hewen of, [23] and they yf they byde not still in vnbelefe, shalbe graffed in agayne. For God is of power to graffe them in agayne. [24] For yf thou wast cut out of a naturall wilde olyve tree, and wast graffed contrary to nature in a true olyve tree: how moche more shall the naturall braunches be graffed in their awne olyve tree agayne.

CRANMER—1539.

downe their backe allwaye. [11] I saye then: haue they therfore stombled, that they shuld vtterly fall a waye together. God forbyd: but thorowe their fall is saluacyon happened vnto the Gentyls, for to prouoke them withall. [12] Wherfore yf the fall of them be the ryches of the worlde, and the mynysshynge of them the ryches of the gentyls: How moch more their perfectnesse? [13] I speake to you gentyls, in as moch as I am the Apostle of the gentyls, I will magnify myne office, [14] yf by any meane I maye prouoke them whych are my flesshe, and myght saue some of them. [15] For yf the castynge awaye of them, be the reconcylynge of the worlde: what shall the receauynge of them be, but lyfe agayne from deeth? [16] For yf one pece be holy, the whole heepe is holy. And yf the rote be holy, the braunches shalbe holy also.

[17] Though some of the braunches be broken of, and thou beynge a wylde olyue tree, wast graft in amonge them, and made partaker of the rote and fatnes of the olyue tree, [18] boast not thy selfe agaynst the braunches. For yf thou boast thy selfe, thou bearest not the rote, but the rote the. [19] Thou wilt saye then: the braunches are broken of, that I myght be graft in. [20] Thou sayest well: because of vnbeleue they were broken of, and thou stodest stedfast in fayth. Be not hye mynded, but feare: [21] for seynge that God spared not the naturall braunches, take hede, lest it come to passe that he spare not the also.

[22] Beholde therfore the kyndnes and rigorousnes of God: on them whych fell, rigorousnes: but towardes the, kyndnes: yf thou contynue in hys kyndnes. Or els thou shalt be hewen of, [23] and they agayne yf they byde not styll in vnbelefe, shalbe graffed in agayne. For God is of power to graffe them in agayne. [24] For yf thou wast cut out of a naturall wilde olyue tree, and wast graffed contrary to nature in a true olyue tree: how moch more shall the naturall braunches be graffed in their awne olyue tree agayne.

ἐλαίας ἐγένου, [18] μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις, ἀλλ' ἡ ῥίζα σέ. [19] Ἐρεῖς οὖν, 'Ἐξεκλάσθησαν [t] κλάδοι, ἵνα ἐγὼ ἐγκεν-
'τρισθῶ.' [20] Καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας. μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ· [21] εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, [u] μή πως| οὐδέ σου [v] φείσεται·| [22] Ἰδὲ οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοὺς πεσόντας, [w] ἀποτομίαν·| ἐπὶ δέ σε, [x] χρηστότητα,| ἐὰν ἐπιμείνῃς τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ. [23] [y] κἀκεῖνοι| δὲ, ἐὰν μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτούς. [24] εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου, καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν, ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ;

[v] Rec. φείσηται. [w] Alex. ἀποτομία. [x] Alex. χρηστότης Θεοῦ. [y] Rec. καὶ ἐκεῖνοι.

GENEVA—1557.

backe alwayes. [11] I say then, Haue they therfore stombled, that they should fall? God forbyd: but through their fall, saluation *commeth* vnto the Gentils, to prouoke them to folow them. [12] Wherfore if the fall of them, be the ryches of the worlde: and the diminishing of them the ryches of the Gentils: how muche more shal their fulnes be? [13] For in that I speake to you Gentils, in as muche as I am the Apostle of the Gentils, I magnifie myne office. [14] *That I might trie* if by any meanes, I might prouoke them which are my fleshe to enuie, and myght saue some of them. [15] For if the castyng away of them, be the reconciling of the world: what *shal* the receauing of them *be*, but lyfe from the dead? [16] For if the first fruites be holy, the whole lompe *is holie*: and if the rote be holy, the branches lykewyse *shalbe holy*.

[17] Thogh some of the branches be broken of, and thou beyng a wylde oliue tree, wast grafte in for them, and made partaker of the rote, and fatnesse of the oliue tree: [18] Boast not thy selfe against the branches. and if thou boast thy selfe, thou bearest not the rote, but the rote thee. [19] Thou wylt say then, The branches are broken of, that I myght be grafte in. [20] Thou sayest wel: because of vnbelefe they are broken of, and thou standest stedfast by faith: be not hye mynded, but feare. [21] For seing that God spared not the natural branches, *take hede*, lest he also spare not thee. [22] Behold therfore the kindnes, and rigorousnes of God: towarde them which fel, rigorousnes: but towarde thee, kindnes, yf thou continue in his kyndnes: or els thou shalt be hewen of. [23] And they also, if they byde not styl in vnbelefe, shalbe graffed in: for God is of power to graffe them in agayne. [24] For yf thou wast cut out of a natural wilde oliue tree, and wast graffed contrary to nature in a true oliue tree: how muche more shal the natural branches be graffed in their owne oliue tree agayne?

RHEIMS—1582.

alvvaies crooked. [11] I say then, haue they so stombled, that they should fall? God forbid. but by their offence, saluation is to the Gentils, that they may emulate them. [12] And if the offence of them be the riches of the vvorld, and the diminution of them the riches of the Gentils: hovv much more the fulnesse of them?

[13] For to you Gentils I say, as long verely as I am the Apostle of the Gentils, I vvil honour my ministerie, [14] if by any meanes I may prouoke my flesh to emulation, and may saue some of them. [15] For if the losse of them be the reconciliation of the vvorld: vvhat shal the receiuing be, but life from the dead? [16] And if the first fruite be holy, the masse also: and if the roote be holy, the boughes also. [17] And if some of the boughes be broken, and thou vvhereas thou vvast a vvilde oliue, art graffed in them, and art made partaker of the roote and of the fatnesse of the oliue, [18] glorie not against the boughes. And if thou glorie: not thou bearest the roote, but the roote thee. [19] Thou saiest then: the boughes vvere broken, that I might be graffed in. [20] Vvel: because of incredulitie they vvere broken, but thou by faith doest stand: be not to highly vvise, but feare.

[21] For if God hath not spared the natural boughes: lest perhaps he vvil not spare thee neither. [22] See then the goodnes and the seueritie of God: vpon them surely that are fallen, the seueritie: but vpon thee the goodnes of God, if thou abide in his goodnesse, othervvise thou also shalt be cut of. [23] But they also, if they do not abide in incredulitie, shal be graffed in. for God is able to graffe them in againe. [24] For if thou vvast cut out of the natural vvild oliue, and contrarie to nature vvast graffed into the good oliue: hovv much more they that are according to nature, shal be graffed into their ovvne oliue?

AUTHORISED—1611.

and bow downe their backe alway. [11] I say then; Haue they stumbled that they should fall? God forbid. But *rather* through their fall, saluation *is come* vnto the Gentiles, for to prouoke them to ielousie. [12] Now if the fall of them be the riches of the world, and the [α] diminishing of them, the riches of the Gentiles: how much more their fulnesse?

[13] For I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office: [14] If by any meanes I may prouoke to emulation them which are my flesh, and might saue some of them. [15] For if the casting away of them be the reconciling of the world: what shall the receiuing *of them* be, but life from the dead? [16] For if the first fruit bee holy, the lumpe is also *holy*: and if the root be holy, so *are* the branches. [17] And if some of the branches bee broken off, and thou being a wild oliue-tree wert graffed in [β] amongst them, and with them partakest of the roote and fatnesse of the Oliue tree: [18] Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee.

[19] Thou wilt say then, The branches were broken off, that I might be graffed in. [20] Well: because of vnbeliefe they were broken off, and thou standest by faith. Be not high minded, but feare. [21] For if God spared not the naturall branches, *take heed* lest hee also spare not thee. [22] Beholde therefore the goodnesse and seueritie of God: on them which fell, seueritie; but toward thee, goodnesse, if thou continue in his goodnesse: otherwise thou also shalt be cut off. [23] And they also, if they bide not still in vnbeliefe, shall be graffed in: for God is able to graffe them in againe. [24] For if thou wert cut out of the Oliue tree which is wilde by nature, and wert graffed contrary to nature into a good Oliue tree: how much more shall these which be the naturall *branches*, bee graffed into their owne Oliue tree?

[α] *Or*, decay, *or*, losse. [β] *Or*, for them.

[25] Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, τὸ μυστήριον τοῦτο, ἵνα μὴ ἦτε [z]παρ' ἑαυτοῖς φρόνιμοι, ὅτι πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ· [26] καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται, "Ἥξει ἐκ Σιὼν ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ· [27] καὶ αὕτη "αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν." [28] Κατὰ μὲν τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς· κατὰ δὲ τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας. [29] ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ. [30] Ὥσπερ γὰρ [a]καὶ ὑμεῖς ποτὲ ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ· [31] οὕτω καὶ [b]οὗτοι νῦν ἠπείθησαν τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ ἐλεηθῶσι. [32] συνέκλεισε γὰρ ὁ Θεὸς [c]τοὺς πάντας εἰς ἀπείθειαν, ἵνα τοὺς πάντας ἐλεήσῃ. [33] Ὦ βάθος πλούτου

[z] Alex. s. = παρ' s. ἐν. [a] Alex. = καὶ. [b] Alex. αὐτοὶ.

WICLIF—1380.

[25] but britheren I wole not that ȝe vnknowen this mysterie, that ȝe be not wise to ȝou silf, for blindenesse hath fillid aparti in israel, til that the plente of hethen men entrid, [26] and so al israel schulde be made saaf, as it is writun, he schal come of sion that schal delyuer, and turne aweye the wickidnesse of Iacob, [27] and this testamente to hem of me: whanne I schal do awey her synnes, [28] aftir the gospel thei ben enemyes for ȝou. but thei ben moost dereworthe bi the electioun for the fadris,

[29] and the ȝiftis, and the clepynge of god: ben with outen forthenkyng. [30] And as sumtyme also ȝe bileueden not to god: but now ȝe han gete merci for the vnbileue of hem, [31] so and these now bileueden not: in to ȝoure merci, that also thei geten merci. [32] For god closid to gidre alle thingis in vnbileue: that he haue merci on alle.

[33] A the hiȝnes of the richessis of the wisdom & of the kunnynge of god, hou inconprehensible ben hise domes: and hise weies ben vnserchable, [34] for whi who knewe the witte of the lord: or who was his counceilour? [35] or who former ȝaf to hym: and it schal be quyt to hym? [36] for of hym and bi hym & in hym, ben alle thingis to hym be honour & glorie in to worldis Amen.

12. THERFOR britheren I biseche ȝou bi the merci of god: that ȝe ȝeue ȝoure bodies, a lyuynge sacrifice, holi plesynge to god and ȝoure seruyse resonable, [2] and nyle ȝe be conformed to this world, but be ȝe reformed in newnesse of ȝoure wit: that ȝe preue whiche is the wille of god, good & wel plesynge and perfiȝt, [3] for I sey bi the grace that is ȝouun to me to alle that ben among ȝou, that ȝe sauere not more thanne it bihoueth to sauer, but for to

clepynge, *calling*. forthenkyng, *repenting*. kunnynge, *knowledge*. domes, *judgments*. ȝeue, *give*. nyle, *neither*. ȝouun, *given*.

TYNDALE—1534.

[25] I wolde not that this secrete shuld be hyd from you my brethren (lest ye shuld be wyse in youre awne consaytes) that partly blyndnes is happened in Israel, vntyll the fulnes of the gentyls be come in: [26] and so all Israel shalbe saved. As it is written: There shall come oute of Sion he that doth delyver, and shall turne awaye the vngodlynes of Iacob. [27] And this is my covenaunt vnto them, when I shall take awaye their synnes. [28] As concernynge the gospell, they are enemies for youre sakes: but as touchinge the election, they are loved for the fathers sakes. [29] For verely the gyftes and callynge of god are soche, that it cannot repent him of them: [30] for loke, as ye in tyme passed have not beleved God, yet have now obtayned mercy thorow their vnbelefe: [31] even so now have they not beleved the mercy which is happened vnto you, that they also maye obtayne mercy. [32] God hath wrapped all nacions in vnbeleve, that he myght have mercie on all.

[33] O the depnes of the aboundaunt wysdome and knowledge of God: how vnserchable are his iudgementes, and his wayes past findyng out. [34] For who hath knowen the mynde of the lorde? or who was his counseller? [35] other who hath geven vnto him fyrst, that he myght be recompensed agayne? [36] For of him, and thorow him, and for him, are all thinges To him be glorye for ever Amen.

12. I BESECHE you therfore brethren, by the mercyfulnes of God, that ye make youre bodyes aquicke sacrifise holy and acceptable vnto God which is youre resonable seruynge of god. [2] And fassion not youre selves lyke vnto this worlde: But be ye chaunged in youre shape, by the renuynge of youre wittes that ye maye fele what thynge that good, that acceptable, and perfaycte will of god is. [3] For I saye (thorowe the grace that vnto me geven is) to every man amonge you that noman esteme of him selfe moare then it becometh him to esteme: but that he discretely iudge of him selfe, accordynge

CRANMER—1539.

[25] I wolde not that this secrete shulde be hyd from you my brethren (lest ye shuld be wyse in youre awne consaytes) that partly blyndnes is happened in Israel, vntyll the fulnes of the gentyls be come in: [26] & so all Israel shalbe saued. As it is wrytten: There shall come out of Syon he that doth delyuer, & shall turne awaye vngodlynes from Iacob. [27] And thys is my couenaunt vnto them, when I shall take awaye their synnes. [28] As concernyng the gospell they are enemyes for youre sakes: but as touchynge the eleccyon, they are loued for the fathers sakes. [29] For verely, the gyftes and callynge of God are soch, that it cannot repent hym of them: [30] for loke, as ye in tyme passed haue not beleued God, yet haue now obtained mercy thorow their vnbelefe: [31] euen so now haue they not beleued the mercy whych is happened vnto you: that they also maye obtayne mercy: For God had wrapped all nacyons in vnbeleue, that he myght haue mercy on all.

[33] O the depnes of the ryches both of the wysdome and knowledge of God: how vnsercheable are his iudgementes, and his wayes past fyndynge out: [34] For who hath knowen the mynde of the Lorde? Or who hath bene hys counseller? [35] other who hath geuen vnto hym fyrst, and he shalbe recompensed agayne? [36] For of hym, and thorow hym, and for hym are all thynges: To hym be glorye for euer. Amen.

12. I BESECHE you therfore brethren, by the mercyfulnes of God, that ye make youre bodyes a quycke sacryfyce, holy and acceptable vnto God: whych is youre resonable seruynge of God: [2] and fassyon not youre selues lyke vnto thys worlde: but be ye chaunged in youre shape, by the renuyng of youre mynde, that ye maye proue what thynge that good, and acceptable, and perfaycte wyll of God is. [3] For I saye (thorowe the grace that vnto me geuen is) to euery man amonge you, that noman stonde hye in hys owne conceate, more then it be commeth hym to esteme of hym selfe: but so iudge of hym selfe, that he be

καὶ σοφίας καὶ γνώσεως Θεοῦ. ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. [34] *τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;* [35] *ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ;* [36] *ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.*

XII. *Παρακαλῶ οὖν ὑμᾶς, ἀδελφοὶ, διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ, παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν·* [2] *καὶ μὴ* [d] *συσχηματίζεσθε| τῷ αἰῶνι τούτῳ, ἀλλὰ* [d] *μεταμορφοῦσθε| τῇ ἀνακαινώσει τοῦ νοὸς* [e] *ὑμῶν,| εἰς τὸ δοκιμάζειν ὑμᾶς, τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.* [3] *Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ*

[c] Alex. s. *τὰ πάντα* s. *πάντα.* [d] Alex. *συσχηματίζεσθαι* et *μεταμορφοῦσθαι.* [e] Alex. = *ὑμῶν.*

GENEVA — 1557.

[25] For I wolde not brethren, that this secret should be hyd from you (lest ye should be arrogant in your selues) that partly blyndnes is come to Israel, vntil the fulnes of the Gentils be come in.

[26] And so all Israel shalbe saued, as it is written, There shal come out of Sion the deliuerer, and shal turne away the vngodlynes from Iacob. [27] And this is my couenant to them, When I shal take away their synnes. [28] As concerning the Gospel *they are* enemies for your sakes: but as touching the election, they are loued for the fathers sakes. [29] For the gyftes and calling of GOD are suche, that it can not repent him of them. [30] For as ye in tyme passed, haue not beleued God, yet haue now obteyned mercie through their rebellion: [31] Euen so now haue they not obeyed, that by your mercie, they also may obtaine mercie. [32] For God hath wrapped all nations in disobedience, that he might haue mercie on al. [33] O the depnes of the ryches, bothe of the wysdome, and knowledge of God: how vnsercheable are his iudgementes, and his wayes past finding out? [34] For who hath knowen the mynde of the Lord? or who was his counseller? [35] Other who hath geuen vnto him fyrst, and he shalbe recompensed agayne? [36] For of him, and through hym, and for hym are all thinges, to hym be glorie for euer, Amen.

12. I BESECHE you therfore brethren, by the mercifulnes of God, that ye offre your bodies a quicke sacrifice, holy, acceptable vnto God, *which is* your resonable seruing of God, [2] And facion not your selues lyke vnto this world, but be ye changed in your shape, by the renuyng of your mynde, that ye may proue what is the wyl of God, which is good, acceptable, and perfect. [3] For I say through the grace that is geuen vnto me, to euery man among you, that no man esteme of hym selfe, more then it becometh him to esteme, but that he discretly iudge of him

RHEIMS — 1582.

[25] For I vvil not haue you ignorant, brethren, of this mysterie (that you be not vvise in your selues) that blindnes in part hath chaunced in Israël, vntil the fulnes of the Gentiles might enter: [26] and so al Israël might be saued, as it is vvritten: *There shal come out of Sion, he that shal deliuer, and shal auert impietie from Iacob.* [27] *And this to them the testament from me*: vvhen I shal haue taken avvay their sinnes. [28] According to the Gospel in deede enemies for you: but according to the election, most deere for the fathers. [29] for vvithout repentance are the giftes and the vocation of God.

[30] for as you also sometime did not beleeue God, but novv haue obteined mercie because of their incredulitie: [31] so these also novv haue not beleeued, for your mercie, that they also may obteine mercie.

[32] For God hath concluded al into incredulitie, that he may haue mercie on al. [33] O depth of the riches of the vvisedom and of the knowledge of God: hovv incomprehensible are his iudgements, and his vvaies vnsearcheable? [34] for vvho hath knovven the minde of our Lord? or vvho hath been his counseler? [35] Or vvho hath first giuen to him, and retribution shal be made him? [36] For of him, and by him, and in him are al things: to him be glorie for euer. Amen.

12. I BESECH you therfore brethren by the mercie of God, that you exhibite your bodies a liuing host, holy, pleasing God, your reasonable seruice. [2] And be not conformed to this vvorld: but be reformed in the newnes of your minde, that you may proue vvhat the good, and acceptable, and perfect vvil of God is. [3] for I say by the grace that is giuen me, to al that are among you, not to be more vvise then behoueth to be vvise, but to be vvise

AUTHORISED — 1611.

[25] For I would not, brethren, that ye should be ignorant of this mysterie (lest yee should bee wise in your owne conceits) that [α] blindnes in part is happened to Israel, vntill the fulnesse of the Gentiles be come in. [26] And so all Israel shall be saued, as it is written, There shall come out of Sion the Deliuerer, and shall turne away vngodlinesse from Iacob. [27] For this is my Couenant vnto them, when I shall take away their sinnes. [28] As concerning the Gospel, they are enemies for your sake: but as touching the election, they are beloued for the fathers *sakes*. [29] For the gifts and calling of God, are without repentance.

[30] For as yee in times past haue not [β] beleeued God, yet haue now obtained mercy through their vnbeliefe: [31] Euen so haue these also now not [β] beleeued, that through your mercy they also may obtaine mercy. [32] For God hath [γ] concluded them all in vnbeliefe, that hee might haue mercy vpon all. [33] O the depth of the riches both of the wisedome and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out! [34] For who hath knowen the mind of the Lord, or who hath been his counseller? [35] Or who hath first giuen to him, and it shall bee recompensed vnto him againe? [36] For of him, and through him, and to him are all things: to whom be glory for euer. Amen.

12. I BESEECH you therefore brethren, by the mercies of God, that yee present your bodies a liuing sacrifice, holy, acceptable vnto God, *which is* your reasonable seruice. [2] And bee not conformed to this world: but be ye transformed by the renuing of your minde, that ye may proue what is that good, that acceptable and perfect will of God. [3] For I say, through the grace giuen vnto mee, to euery man that is among you, not to thinke of himselfe more highly then hee ought to thinke, but to thinke [δ] soberly,

[α] *Or*, hardnesse. [β] *Or*, obeyed. [γ] *Or*, shut them all vp together. [δ] *Gr.* to sobrietie.

σωφρονεῖν, ἑκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως. [4] [f]Καθάπερ| γὰρ ἐν ἑνὶ σώματι μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν· [5] οὕτως οἱ πολλοὶ ἓν σῶμά ἐσμεν ἐν Χριστῷ, [g]ὁ| δὲ καθ' εἷς ἀλλήλων μέλη, [6] ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα· εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως· [7] εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ· [8] [h]εἴτε| ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδιδοὺς, ἐν ἁπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἱλαρότητι. [9] Ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ· [10] τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι· τῇ τιμῇ ἀλλήλους προηγούμενοι· [11] τῇ σπουδῇ μὴ ὀκνηροὶ, τῷ πνεύματι ζέοντες, τῷ [i]Κυρίῳ| δουλεύοντες·

[f] Alex. Ὥσπερ. [g] Alex. τὸ. [h] Alex. = εἴτε. [i] Alex. καιρῷ.

WICLIF — 1380.

sauere to sobirnesse/ and to eche man as god hath departid the mesure of feith/

4 For as in o abodi we han many membris/ but alle the membris han not the same dede, 5 so we many ben o bodi in crist/ and eche ben membris: oon of another. 6 therfor we that han ȝiftis dyuersynge aftir the grace that is ȝouun to us/ ether profecie aftir the resoun of feith,

7 ether seruyse in mynystrynge/ ether he that techith in techynge, 8 he that stirith softli in monestynge/ he that ȝeueth in symplenes, he that is souereyn in bisynesse, he that hath merci in gladnesse/

9 loue with outen feynynge/ hatynge yuel, drawynge to good/ 10 louynge to gidre bi the charite of britherede/ eche come bifor to worschipen other/ 11 not slowe in bisynesse/ feruent in spirit/ seruynge to the lord/ 12 ioiynge in hope/ paciente in tribulacioun/ bisie in preier/ 13 ȝeuynge good to the nedis of seyntis/ kepynge hospitalite/

14 blesse ȝe men that pursuen ȝou: blesse ȝe and nyle ȝe curse/ 15 for to ioie with men that ioien, for to wepe with men that wepen/ 16 fele ȝe the same thing to gidre/ not saueringe hiȝ thingis but consentinge to meke thingis. Nile ȝe be prudent anentis ȝou silf: 17 to no man ȝildynge yuel for yuel/ but puruey ȝe good thingis not oonli bifor god: but also bifor alle men/ 18 if it mai be don, that is of ȝou: haue ȝe pees with alle men/ 19 ȝe moost dere britheren not defendynge ȝou silf: but ȝeue ȝe place to wraththe/ for it is writun/ the lord seith to me veniaunce and I schal ȝilde/

20 but if thin enemye hungrith/ fede thou hym/ if he thirstith, ȝeue thou drynke to

o, *one.* ȝouun, *given.* souereyn in bisynesse, *governing in diligence.* yuel, *evil.* nile, *not.* anentis, *with.* ȝeue, *give.*

TYNDALE — 1534.

as God hath dealte to every man the measure of fayth.

4 As we have many members in one body/ and all members have not one office: 5 so we beynge many are one body in Christ and every man (amonge oure selves) one anothers members. 6 Seynge that we have dyvers gyftes accordynge to the grace that is geven vnto vs: yf eny man have the gyft of prophesye/ let him have it that it be agreynge vnto the fayth. 7 Let him that hath an office/ wayte on his office. Let him that teacheth/ take hede to his doctrine. 8 Let him that exhorteth/ geve attendaunce to his exhortacion. Yf eny man geve/ let him do it with singlenes. Let him that ruleth/ do it with diligence. Yf eny man shewe mercy/ let him do it with cherfulnes.

9 Let love be with out dissimulacion. Hate that which is evyll/ and cleave vnto that which is good. 10 Be kynde one to another with brotherly love. In gevynge honoure/ goo one before another. 11 Let not the busynes which ye have in honde/ be tedious to you. Be fervent in the sprete. Applye youre selves to the tyme. 12 Reioyce in hope. Be pacient in tribulacion. Continue in prayer. 13 Distribute vnto the necessite of the saynctes and diligently to harboure. 14 Blesse them which persecute you: blesse but course not.

15 Be mery with them that are mery. Wepe with them that wepe. 16 Be of lyke affeccion one towardes another. Be not hye minded: but make youreselves equall to them of the lower sorte. Be not wyse in youre awne opinions. 17 Recompence to no man evyll fore evyll. Provyde afore honde thinges honest in the syght of all men. 18 Yf it be possible/ howbe it of youre parte/ have peace with all men. 19 Derly beloued avenge not youre selves/ but geve roume vnto the wrath of God. For it is written: vengeaunce is myne/ and I will rewarde saith the lorde.

20 Therfore yf thyn enemy honger/ fede him: yf he thurst/ geve him drinke. For

CRANMER — 1539.

gentle and sober, accordynge, as God hath dealte to euery man the measure of fayth.

4 For as we haue many members in one body, and all members haue not one office: 5 so we beyng many, are one body in Christ, and euery man amonge oure selues, one anothers members. 6 Seynge that we haue diuers giftes accordynge to the grace that is geuen vnto vs: yf eny man haue the gyft of prophesye, let hym haue it that it be agreynge vnto the fayth. 7 Let him that hath an offyce wayte on hys office. Let him that teacheth, take hede to his doctryne. 8 Let hym that exhorteth, geue attendaunce to hys exhortacyon. If eny man geue, let hym do it with synglenes. Let hym that ruleth, do it with diligence. If eny man shewe mercy, let hym do it wyth cherfulnes. 9 Let loue be without dissymulacyon. Hate that whych is euyll, and cleaue vnto that whych is good.

10 Be kynde one to another with brotherly loue. In geuynge honoure, go one before another. 11 Be not slouthfull in the busynes whych ye haue in hande. Be feruent in the sprete. Applye youre selues to the tyme. 12 Reioyce in hope. Be pacient in tribulacyon. Contynue in prayer. 13 Distribute vnto the necessyte of the saynctes: be readie to harboure. 14 Blesse them whych persecute you: blesse (I saye) and course not. 15 Be mery with them that are mery. Wepe also with them that wepe. 16 Be of lyke affeccyon one towardes another. Be not hye mynded: but make youre selues equall to them of the lower sorte. Be not wyse in youre awne opinyons. 17 Recompence to no man euyll for euyll. Prouyde afore hande thynges honest (*not onely before God, but also*) in the syght of all men. 18 If it be possyble, (as moch as is in you) lyue peaceably wyth all men. 19 Dearly beloued, auenge not youre selues, but rather geue place vnto wrath. For it is wrytten: vengeaunce is myne, I wyll rewarde, sayth the Lorde.

20 Therfore, yf thyne enemy honger, fede him: yf he thyrst, geue hym dryncke.

12 τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες· 13 ταῖς [k]χρείαις| τῶν ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες· 14 εὐλογεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε. 15 Χαίρειν μετὰ χαιρόντων, [l]καὶ| κλαίειν μετὰ κλαιόντων. 16 τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες· μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς. 17 μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες· προνοούμενοι καλὰ ἐνώπιον [m]πάντων| ἀνθρώπων· 18 εἰ δυνατὸν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. 19 μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοὶ, ἀλλὰ δότε τόπον τῇ ὀργῇ· γέγραπται γὰρ, "Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος." 20 [n]Ἐὰν οὖν| πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο

[k] Alex. μνείαις. [l] Alex. = καὶ. [m] Alex. s. = πάντων s. τῶν. [n] Alex. Ἀλλὰ ἐὰν s. ἐὰν.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
selfe, according as God hath dealt to euery man the measure of fayth. 4 For as we haue many members in one body, and all members haue not one office: 5 So we beyng many, are one body in Christe, and euery man among our selues, one anothers members.	vnto sobrietie, to euery one as God hath deuided the measure of faith. 4 For as in one body vve haue many members, but al the members haue not one action: 5 so vve being many, are one body in Christ, and eche one an others members.	according as God hath dealt to euery man the measure of faith. 4 For as we haue many members in one body, and all members haue not the same office: 5 So we being many are one bodie in Christ, and euery one members one of another.
6 Seyng then that we haue diuers giftes according to the grace that is geuen vnto vs: whether we haue prophecie, *let vs prophecie* according to the proportion of faith. 7 Or if we haue an office, *let vs waite* on our office. So he that teacheth, *let him be occupied* in teaching. 8 Also he that exhorteth *let him be diligent* in exhortation. he that distributeth, *the almes*, let *him do it* with singlenes: he that ruleth, with diligence: he that sheweth mercie, *let him do it* with cherfulnes. 9 Let loue *be* without dissimulation. Abhorre that which is euyl, and cleaue vnto that which is good.	6 And hauing giftes, according to the grace that is giuen vs, different, either prophecie according to the rule of faith, 7 or ministerie in ministring, or he that teacheth in doctrine, 8 he that exhorteth in exhorting, he that giueth in simplicitie, he that ruleth in carefulnes, he that shevveth mercie in cheerefulnes. 9 Loue vvithout simulation. Hating euil. cleauing to good.	6 Hauing then gifts, differing according to the grace that is giuen to vs, whether prophesie, let vs prophesie according to the proportion of faith. 7 Or ministery, *let vs wait* on our ministering: or hee that teacheth, on teaching: 8 Or he that exhorteth, on exhortation: he that [α] giueth, *let him doe it* [β] with simplicitie: hee that ruleth with diligence: hee that sheweth mercie with cheerefulnesse. 9 Let loue be without dissimulation: abhorre that which is euill, cleaue to that which is good.
10 Be affectioned to loue one another with brotherly loue. In geuing honour, go one before another. 11 Not slothful to do seruice. feruent in sprite. seruing the Lord. 12 Reioycing in hope, patient in tribulation, continuing in prayer. 13 Distributing vnto the necessitie of the Saincttes. geuing your selues to hospitalitie. 14 Blesse them which persecute you: blesse *I say*, but curse not. 15 Be mery with them that are mery, and wepe with them that wepe.	10 Louing the charitie of the brotherhod one toward an other. Vvith honour preuenting one an other. 11 In carefulnes not slouthful. In spirit feruent. Seruing our Lord. 12 Reioycing in hope. Patient in tribulation. Instant in praier. 13 Communicating to the necessities of the sainctes. Pursuing hospitalitie. 14 Blesse them that persecute you: blesse, and curse not.	10 Be kindly affectioned one to another [γ] with brotherly loue, in honour preferring one another. 11 Not slothfull in busines: feruent in spirit, seruing the Lord. 12 Reioycing in hope, patient in tribulation, continuing instant in prayer. 13 Distributing to the necessity of Saints; giuen to hospitality. 14 Blesse them which persecute you, blesse, and curse not.
16 Be of lyke affection one towards another. Be not hie minded: but make your selues equal to them of the lower sorte. Be not wise in your owne opinions. 17 Recompence to no man euyl for euyl Procure thinges honest in the syght of all men. 18 If it be possible, as muche as in you lyeth, haue peace with all men. 19 Dearly beloued, auenge not your selues, but geue roume vnto wrath: for it is wrytten, Vengeance is myne: I wil repaye, sayth the Lord.	15 To reioyce vvith them that reioyce, to vveepe vvith them that vveepe. 16 Being of one minde one tovvard an other. Not minding high things, but consenting to the humble. Be not vvise in your ovvne conceite. 17 To no man rendring euil for euil. Prouiding good things not only before God, but also before al men.	15 Reioyce with them that doe reioyce, and weepe with them that weepe. 16 Be of the same mind one towards another. Minde not high things, but [δ] condescend to men of lowe estate. Bee not wise in your owne conceits.
20 Therfore, yf thyne enemy honger, fede him: if he thurste, geue him drinke:	18 If it may be, as much as is in you, hauing peace vvith al men. 19 Not reuenging your selues my deerest, but giue place vnto vvrath, for it is vvritten: *Reuenge to me: I vvil revvard,* saith our Lord. 20 but *if thine enemie hunger geue him meate: if he thirst, giue him drinke. for,*	17 Recompense to no man euill for euill. Prouide things honest in the sight of all men. 18 If it be possible, as much as lyeth in you, liue peaceably with all men. 19 Dearely beloued, auenge not your selues, but rather giue place vnto wrath: for it is written, Uengeance is mine, I will repay, saith the Lord. 20 Therefore if thine enemie hunger, feede him: if hee thirst giue him drinke. For in so doing

[α] *Or*, imparteth. [β] *Or*, liberally. [γ] *Or*, in the loue of the brethren. [δ] *Or*, be contented with mean things.

γὰρ ποιῶν, ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. [21] μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

XIII. [o] Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω.| οὐ γάρ ἐστιν ἐξουσία εἰ μὴ [p] ἀπὸ| Θεοῦ· αἱ δὲ οὖσαι [q], ὑπὸ [r] Θεοῦ τεταγμέναι εἰσίν. [2] ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες, ἑαυτοῖς κρίμα λήψονται. [3] οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος [s] τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν.| θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς· [4] Θεοῦ γὰρ διάκονός ἐστί σοι εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν, ἔκδικος [t] εἰς ὀργὴν| τῷ τὸ κακὸν πράσσοντι. [5] διὸ [u] ἀνάγκη ὑποτάσσεσθαι,| οὐ

[o] Alex. Πάσαις ἐξουσίαις ὑπερεχούσαις ὑποτάσσεσθε. [p] Alex. ὑπὸ. [q] Rec. + ἐξουσίαι. [r] Rec. + τοῦ.
[s] Alex. τῷ ἀγαθῷ ἔργῳ, ἀλλὰ τῷ κακῷ. [t] Alex. = εἰς ὀργήν.

WICLIF—1380.

hym, for thou doynge this thing· schal gadre to gidre kolis on his heed, [21] nyle thou be ouercomen of yuel: but ouercome thou yuel bi good.

13. EUERI soule be suget to hiȝer powers, for ther is no power but of god, and tho thingis that ben of god: ben ordeyned, [2] therfor he that aȝenstondith power: aȝenstondith the ordenaunce of god, and thei that aȝenstonden: geten to hem silf dampnacioun, [3] for princis ben not to the drede of good werke: but of yuel, but wilte thou that thou drede not power, do thou gode thing: and thou schalt haue preisynge of it, [4] For he is the mynystre of god: to thee in to gode, but if thou doist yuel: drede thou, for not with oute cause he berith the swerd, for he is the mynystre of god: venger in to wraththe, to hym that doith yuel, [5] and therfor bi nede be ȝe suget: not oonli for wraththe: but also for conscience, [6] for therfor ȝe ȝeuen tributis, thei ben the mynystris of god: and seruen for this same thing,

[7] therfor ȝilde ȝe to alle men dettis, to whom tribut: tribut, to whom tol: tol, to whom drede: drede, to whom onour, onour. [8] to no man owe ȝe ony thing: but that ȝe loue to gidre, for he that loueth his neiȝbore: hath fulfillid the lawe, [9] for thou schalt do no leccherie, thou schalt not sle, thou schalt not stele, thou schalt not seie fals witnessynge, thou schalt not coueite the thing of thi neiȝbore, and if ther be ony other maundement: it is in storid in this word thou schalt loue thi neiȝbore as thi silf, [10] the loue of neiȝbore worchith not yuel, therfor loue is the fulfillynge of the lawe.

[11] And we knowen this tyme that the oure is now that we rise fro sleep, for now

nyle, *not*. yuel, *evil*. suget, *subject*. aȝenstondith, *withstandeth*. ȝeuen, *give*. in storid, *included*.

TYNDALE—1534.

in so doynge thou shalt heape coles of fyre on his heed: [21] Be not overcome of evyll; But overcome evyll with goodnes.

13. LET every soule submit him selfe vnto the auctorite of the hyer powers. For there is no power but of God. The powers that be, are ordeyned of God. [2] Whosoever therfore resysteth power, resisteth the ordinaunce of God. And they that resist, shall receave to them selfe damnacion. [3] For rulars are not to be feared for good workes, but for evyll. Wilt thou be with out feare of the power? Do well then: and so shalt thou be praysed of the same. [4] For he is the minister of God, for thy welth. But and yf thou do evyll, then feare: for he beareth not a swearde for nought: but is the minister of God, to take vengeaunce on them that do evyll. [5] Wherfore ye must nedes obeye, not for feare of vengeaunce only: but also because of conscience. [6] And even for this cause paye ye tribute. For they are goddes ministers, servynge for the same purpose.

[7] Geve to every man therfore his duetie: Tribute to whom tribute belongeth: Custome to whom custome is due: feare to whom feare belongeth: Honoure to whom honoure pertayneth. [8] Owe nothinge to eny man: but to love one another. For he that loveth another, fulfylleth the lawe. For these commaundementes: [9] Thou shalt not commit advoutry: Thou shalt not kyll: Thou shalt not steale: Thou shalt not beare false witnes: Thou shalt not desyre and so forth (yf there be eny other commaundement) they are all comprehended in this sayinge: Love thyne neghbour as thy selfe. [10] Love hurteth not his neghbour. Therfore is love the fulfillynge of the lawe.

[11] This also we knowe, I mean the season, howe that it is tyme that we shuld now awake oute of slepe. For now is oure

CRANMER—1539.

For in so doyng thou shalt heape coles of fyre on hys head. [21] Be not ouercome of euyll, but ouercome euyll, with goodnes.

13. LET euery soule submit him selfe vnto the auctoryte of the hyer powers. For there is no power but of God. The powers that be, are ordeyned of God. [2] Whosoeuer therfore resysteth power, resysteth the ordinaunce of God. But they that resist, shall receaue to them selfe damnacion. [3] For rulers are not fearfull to them that do good, but to them that do euyll. Wilt thou be without feare of the power? Do well then: and so shalt thou be praysed of the same. [4] For he is the minister of God, for thy welth. But and yf thou do that whych is euyll, then feare: for he beareth not the sweard for nought: for he is the minyster of God, to take vengeaunce on hym that doth euyll. [5] Wherfore, ye must nedes obeye, not onely for feare of vengeaunce: but also because of conscience. [6] And euen for this cause paye ye tribute. For they are Goddes mynysters, seruynge for the same purpose:

[7] Geue to euery man therfore hys duetye: tribute to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honoure, to whom honoure pertayneth. [8] Owe nothynge to eny man: but thys, that ye loue one another. For he that loueth another hath fulfylled the lawe. For these commaundementes. [9] Thou shalt not commyt aduoutry: thou shalt not kyll: thou shalt not steale: thou shalt not beare false wytnes: thou shalt not lust, and so forth (yf there be eny other commaundement) it is all comprehended in thys sayinge, Namely: Loue thyne neyghbour as thy selfe. [10] Loue hurteth not his neyghbour. Therfore is loue the fulfyllynge of the lawe.

[11] This also, we knowe the season howe that it is tyme that we shulde now awake out of slepe. For now is oure saluacyon

μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν. [6] *διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε. λειτουργοὶ γὰρ Θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.* [7] *ἀπόδοτε* [v]*οὖν| πᾶσι τὰς ὀφειλάς· τῷ τὸν φόρον, τὸν φόρον· τῷ τὸ τέλος, τὸ τέλος· τῷ τὸν φόβον· τὸν φόβον· τῷ τὴν τιμὴν, τὴν τιμήν.* [8] *Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ* [w]*ἀλλήλους ἀγαπᾶν·| ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκε.* [9] *τὸ γὰρ, "Οὐ "μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις*[x]*, οὐκ ἐπιθυμήσεις," καὶ εἴ τις ἑτέρα ἐντολὴ, ἐν* [y]*τούτῳ τῷ λόγῳ| ἀνακεφαλαιοῦται, ἐν τῷ, "Ἀγαπήσεις τὸν πλησίον "σου ὡς* [z]*ἑαυτόν."|* [10] *Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα* [a]*οὖν| νόμου ἡ ἀγάπη.*

[11] *Καὶ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα* [b]*ἡμᾶς ἤδη| ἐξ ὕπνου ἐγερθῆναι· νῦν*

[u] Alex. *ὑποτάσσεσθε.* Rec. *ἀ. προτάσσεσθαι.* [v] Alex. = *οὖν.* [w] Rec. *ἀγαπᾶν ἀλλήλους.* [x] Rec. + *οὐ ψευδομαρτυρήσεις.* [y] Alex. *τῷ λόγῳ τούτῳ.* [z] Alex. *σεαυτόν.* [a] Alex. *δὲ.* [b] Alex. *ἤδη ἡμᾶς.*

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
for in so doing, thou shalt heape coles of fyre on hys head. [21] Be not ouer come of that which is euyl, but ouercome euyl wyth goodnes.	*doing this, thou shalt heape coales of fire vpon his head.* [21] Be not ouercome of euil, but ouercome in good the euil.	thou shalt heape coales of fire on his head. [21] Be not ouercome of euill, but ouercome euill with good.
13. LET euery soule submitte him selfe vnto the hygher Powers. for there is no Power but of God: and the Powers that be, are ordeyned of God. [2] Whosoeuer therfore resisteth Power, resisteth the ordinance of God: and they that resist, shal receaue to them selues damnation. [3] For Rulers are not to be feared *for* good workes, but for euyl. Wylt thou then be wythout feare of the Power? do wel then: and so shalt thou be praised of the same.	13. LET euery soul be subiect to higher powers, for there is no povver but of God. And those that are, of God are ordeined. [2] Therfore he that resisteth the povver, resisteth the ordinance of God. And they that resist, purchase to them selues damnation. [3] for princes are no feare to the good worke, but to the euil. But wilt thou not feare the povver? Doe good: and thou shalt haue praise of the same. [4] for he is gods minister vnto thee for good. But if thou doe euil, feare. for he beareth not the svvord without cause. For he is Gods minister: a reuenger vnto vvrath, to him that doeth euil. [5] Therfore be subiect of necessitie, not only for vvrath, but also for conscience sake. [6] For therfore you giue tributes also. for they are the ministers of God, seruing vnto this purpose.	13. LET euery soule bee subiect vnto the higher powers: For there is no power but of God. The powers that be, are [a] ordeined of God. [2] Whosoeuer therefore resisteth the power, resisteth the ordinance of God: and they that resist, shal receiue to themselues damnation. [3] For rulers are not a terrour to good works, but to the euill. Wilt thou then not bee afraid of the power? doe that which is good, and thou shalt haue praise of the same. [4] For he is the minister of God to thee for good: but if thou do that which is euill be afraid: for he beareth not the sword in vaine: for he is the minister of God, a reuenger *to execute* wrath vpon him that doeth euill. [5] Wherfore ye must needs be subiect, not onely for wrath, but also for conscience sake. [6] For, for this cause pay you tribute also: for they are Gods ministers, attending continually vpon this very thing. [7] Render therfore to all their dues, tribute to whome tribute *is due*, custome to whome custome, feare to whome feare, honour to whome honour.
[4] For he is the minister of God for thy wealth. but if thou do euyl, feare: for he beareth not a sworde for noght: for he is the minister of God to take vengeance on them that do euil. [5] Wherfore ye must nedes obey, not for feare of vengeance onely: but also because of conscience.	[7] Render therfore to al men their devv: to vvhom tribute, tribute: to vvhom custom, custom: to whom feare, feare: to vvhom honour, honour. [8] Ovve no man any thing: but, that you loue one an other. For he that loueth his neighbour, hath fulfilled the lavv. [9] For, *Thou shalt not commit aduoutrie, Thou shalt not kil, Thou shalt not steale, Thou shalt not beare false vvitnes, Thou shalt not couet,* and if there be any other commaundement: it is comprised in this vword, *Thou shalt loue thy neighbour as thy self.* [10] The loue of thy neighbour, vvorketh no euil. Loue therfore is the fulnesse of the lavv.	[8] Owe no man any thing, but to loue one another: for he that loueth another hath fulfilled the Law. [9] For this, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not couet: and if there bee any other commaundement, it is briefly comprehended in this saying, namely, Thou shalt loue thy neighbour as thy selfe. [10] Loue worketh no ill to his neighbour, therefore loue is the fulfilling of the Law.
[6] And euen for this cause ye paye also tribute: for they are Gods ministers, seruing for the same purpose. [7] Geue to euery man therfore his dutie, tribute, to whom *ye owe* tribute: custome, to whom custome: feare, to whom feare: honour to whom *ye owe* honour. [8] Owe nothyng to any man: but to loue one another: for he that loueth another, hath fulfilled the Lawe. [9] For this, Thou shalt not commit aduoutry: Thou shalt not kyl: Thou shalt not steale: Thou shalt not beare false wytnes: Thou shalt not desire: and if there be any other commandement, it is briefely comprehended in this saying, to wit, Thou shalt loue thy neighbour as thy selfe. [10] Loue hurteth not his neyghbour: therfore is loue the fulfillyng of the Lawe.		
[11] And that, considering the season, how that it is tyme that we shoulde now awake out of slepe. for now is our saluation	[11] And that knovving the season, that it is novv the houre for vs to rise from sleepe. For novv our saluation is neerer	out of sleepe: for now is our saluation

[a] *Or*, ordered

γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅτε ἐπιστεύσαμεν. [12] ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, [c]καὶ ἐνδυσώμεθα| τὰ [d]ὅπλα| τοῦ φωτός. [13] ὡς ἐν ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ· [14] ἀλλ' ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστὸν, [e]καὶ| τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε [f]εἰς ἐπιθυμίας.|

XIV. Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεῖς διαλογισμῶν. [2] [h]Ος μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα [g]ἐσθίει.| [3] ὁ ἐσθίων, τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω· [h]καὶ ὁ| μὴ ἐσθίων, τὸν ἐσθίοντα μὴ κρινέτω· ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. [4] σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει· σταθήσεται δέ· [i]δυνατὸς γάρ ἐστιν| [k]ὁ Θεὸς|

[c] Alex. ἐνδυσώμεθα δὲ. [d] Alex. ἔργα. [e] Alex. = καὶ. [f] s. ἐν ἐπιθυμίαις s. εἰς ἐπιθυμίαν. [g] Alex. ἐσθιέτω. [h] Alex. ὁ δὲ. [i] Alex. s. δυνατεῖ γὰρ s. δύναται γὰρ. [k] Alex. ὁ Κύριος. [l] Alex. + γὰρ.

WICLIF—1380.

oure helthe is neer thanne whanne we bileueden, [12] the nyȝt wente bifor but the dai hath nyȝed, therfor cast we awey the werkis of derknessis, and be we clothid with the armurs of liȝt: [13] as in dai wandre we onestli, not in superflue feestis & drunkenessis, not in beddis & vnchastitees, not in striif & in enuy. [14] but be ȝe clothid in the lord ihesus crist, And do ȝe not the bisynesse of the fleische in desiris.

14. BUT take ȝe a sike man in bileue, not in demengis of thouȝtis, [2] for another man lyueth that he mai ete alle thingis, but he that is sike: ete wortis, [3] he that eteth, dispise not hym that etith not, and he that etith not deme not hym that etith, for god hath take hym to hym, [4] who art thou that demest a notheris seruaunte? to his lord he stondith or fallith fro hym, but he schal stonde, for the lord is myȝti to make hym perfiȝt, [5] for whi oon demeth a dai bitwixe a dai: another demeth eche dai, eche man encrese in his witte, [6] he that vndirstondith the day vndirstondith to the lord, & he that etith. etith to the lord, For he doith thankyngis to god, and he that etith not etith not to the lord, and doth thankyngis to god, [7] for no man of us lyueth to hym silf: and no man dieth to hym silf, [8] for where we lyuen we lyuen to the lord, and whether we dien. we dien to the lord, therfor wher we lyuen or dien we ben of the lord, [9] for whi for this thing crist was deed, and roos aȝen, that he be lord bothe of quyke and of deed men,

[10] But what demest thou thi brother? or whi dispisist thou thi brother, for alle we schuln stonde bifor the trone of crist, [11] for it is writun, I lyue seith the lord, for to me

nyȝed, *drawn near*. demengis, *judgings*. lyueth, *believeth*. wortis, *herbs*. demest, *judgest*.

TYNDALE—1534.

salvacion nearer then when we beleved. [12] The nyght is passed and the daye is come nye. Let vs therfore cast awaye the dedes of darcknes, and let vs put on the (Armoure) of lyght. [13] Let vs walke honestly as it were in the daye lyght: not in eatynge and drinkynge: nether in chamburynge and wantannes: nether in stryfe and envyinge: [14] but put ye on the Lorde Iesus Christ. And make not provision for the flesshe, to fulfyll the lustes of it.

14. HIM that is weake in the fayth, receave vnto you, not in disputynge and troublynge his conscience. [2] One beleveth that he maye eate all thinge. Another which is weake, eateth earbes. [3] Let not him that eateth, despise him that eateth not. And let not him whiche eateth not, iudge him that eateth. For God hath receaved him. [4] What arte thou that iudgest another mannes servaunt? Whether he stonde or faule, that pertayneth vnto his master: ye, he shall stonde. For God is able to make him stonde.

[5] This man putteth difference bitwene daye and daye. Another man counteth all dayes alyke. Se that no man waver in his awne meanynge. [6] He that observeth one daye more then another, doth it for the lordes pleasure. And he that observeth not one daye moare then another, doeth it to please the lorde also. He that eateth, doth it to please the lorde, for he geveth god thankes. And he that eateth not, eateth not to please the lorde with all, and geveth god thankes. [7] For none of vs lyveth his awne servaunt: nether doeth anye of vs dye his awne servaunt. [8] Yf we lyve, we lyve to be at the lordes will. And yf we dye, we dye at the lordes will. Whether we lyve therfore or dye, we are the lordes. [9] For Christ therfore dyed and rose agayne, and revived, that he myght be lorde both of deed and quicke.

[10] But why doest thou then iudge thy brother? Other why doest thou despyse thy brother? We shall all be brought before the iudgement seate of Christ. [11] For it is written: as truely as I lyve sayth the

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nearer, then when we beleued. [12] The nyght is passed, the daye is come nye. Let vs therfore cast awaye the dedes of darcknes, and let vs put on the Armoure of lyght. [13] Let vs walke honestly as it were in the daye lyght: not in eatynge and drynckynge, nether in chamburynge and wantannes, nether in stryfe and enuyinge: [14] but put ye on the Lorde Iesus Christ. And make not prouysyon for the fleshe, to fulfyll the lustes of it.

14. HIM that is weake in the fayth, receaue vnto you, not in disputynge and troublynge hys conscyence. [2] One beleueth that he maye eate all thynge. Another which is weake, eateth earbes. [3] Let not hym that eateth, despise him that eateth not. And let not him which eateth not, iudge him that eateth. For God hath receaued him. [4] What art thou, that iudgest another mannes seruaunt whether he stande or fall? that pertayneth vnto his master; ye, he shall be holden vp, that he maye stande. For God is able to make him stande.

[5] This man putteth difference bitwene daye and daye. Another man counteth all dayes alyke. Let euery mans mynde satisfye him selfe. [6] He that obserueth the daye, doeth it vnto the Lorde. And he that doth not obserue the daye, doeth it for the Lorde also. He that eateth, doth it to please the Lorde, for he geueth God thankes. And he that eateth not, eateth not, to please the Lorde withall, and geueth God thankes. [7] For none of vs lyueth for him selfe, and no man dyeth for him selfe. [8] For yf we lyue, we lyue vnto the Lorde. And yf we dye, we dye vnto the Lord. Whether we lyue therfore, or dye, we are the Lordes: [9] For Christ therfore dyed, and rose agayne, and reuyued, that he myght be Lorde of deed and quicke.

[10] But why doest thou then iudge thy brother? Other, why doest thou despise thy brother? We shalbe all brought before the iudgement seate of Christ. [11] For it is written: as truely as I lyue sayth the

στῆσαι αὐτόν. [5] ὃς μὲν [l]κρίνει ἡμέραν παρ᾽ ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν. ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφορείσθω. [6] ὁ φρονῶν τὴν ἡμέραν, Κυρίῳ φρονεῖ· [m]καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ.| [n]καὶ| ὁ ἐσθίων, Κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων, Κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ. [7] οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει. [8] ἐάν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν· ἐάν τε [o]ἀποθνήσκωμεν,| τῷ Κυρίῳ ἀποθνήσκομεν. ἐάν τε οὖν ζῶμεν, ἐάν τε [p]ἀποθνήσκωμεν,| τοῦ Κυρίου ἐσμέν. [9] εἰς τοῦτο γὰρ Χριστὸς [q]καὶ| ἀπέθανε[r] [s]καὶ ἔζησεν,| ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. [10] Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου[t]; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ [u]Χριστοῦ.| [11] γέγραπται γὰρ, "Ζῶ ἐγὼ, λέγει Κύριος· ὅτι ἐμοὶ κάμψει

[m] Alex. = καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ. [n] Rec. = καὶ. [o] Alex. ἀποθνήσκομεν. [p] Alex. ἀποθνήσκομεν. [q] Alex. = καὶ. [r] Rec. + καὶ ἀνέστη. [s] Rec. καὶ ἀνέζησεν. [t] Alex. + ἐν τῷ μὴ ἐσθίειν. [u] Alex. Θεοῦ.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
nearer, then when we beleued it. [12] The nyght is passed, and the day hath come vnto vs. let vs therfore cast away the dedes of darkenes, and let vs put on the armour of light. [13] So that we walke honestly, as it were in the day light: not in glotonie, and dronkonnes, nether in chambering and wantonnes, nether in stryfe and enuing: [14] But put ye on the Lord IESVS CHRISTE, and take no thoght for the flesh, to *fulfil* the lustes of it.	then vvhen vve beleeued. [12] The night is passed, and the day is at hand. Let vs therfore cast of the vvorkes of darknesse, and doe on the armour of light. [13] As in the day let vs vvalke honestly: not in banketings and drunkennes, not in chamberings and impudicities, not in contention and emulation: [14] but doe ye on our Lord IESVS Christ, and make not prouision for the flesh in concupiscences.	neerer then when we beleeued. [12] The night is farre spent, the day is at hand: let vs therefore cast off the workes of darkenesse, and let vs put on the armour of light. [13] Let vs walke [α] honestly as in the day, not in rioting and drunkennesse, not in chambring and wantonnesse, not in strife and enuying. [14] But put yee on the Lord Iesus Christ, and make not prouision for the flesh, to *fulfill* the lusts *thereof*.
14. HIM that is weake in the fayth, take vnto you, *but* not *to enter* into doutful disputations of controuersies. [2] One beleueth that he may eate all thing: another, which is weake *in knowlage*, eateth herbes. [3] Let not him that eateth, despice hym that eateth not: and let not hym which eateth not, iudge hym that eateth. for God hath receaued hym. [4] What art thou that condemnest an other mans seruant? he standeth or falleth, to his owne master: yea, he shal stand: for God is able to make him stande. [5] Thys man estemeth one day before another day, and another man counteth all dayes a lyke. let euery man be fully persuaded in hys mynde.	14. AND him that is vveake in faith, take vnto you: not in disputations of cogitations. [2] For one beleeueth that he may eate al things: but he that is vveake, let him eate herbes. [3] Let not him that eateth, despise him that eateth not: and he that eateth not: let him not iudge him that eateth, for God hath taken him to him. [4] Vvho art thou that iudgest an other mans seruant? To his ovvne Lord he standeth or falleth. and he shal stand: for God is able to make him stand. [5] For one iudgeth betvveene day and day: and an other iudgeth euery day, let euery one abound in his ovvne sense. [6] He that respecteth the day, respecteth to our Lord. And he that eateth, eateth to our Lord: for he giueth thankes to God. And he that eateth not, to our Lord he eateth not, and giueth thankes to God. [7] For none of vs liueth to him self: and no man dieth to him self.	14. HIM that is weake in the faith receiue you, but not to [β] doubtful disputations. [2] For one beleeueth that he may eat al things: another who is weake, eateth herbes. [3] Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth. For God hath receiued him.
[6] He that obserueth one day, *more than another*, obserueth it to the Lord: and he that obserueth not one day *more then another*, doth not obserue it to the Lord. He that eateth, eateth to the Lord: for he geueth God thankes: and he that eateth not, eateth not to the Lord, and geueth God thankes. [7] For none of vs liueth to hym selfe: nether dothe any of vs dye to him selfe. [8] For whether we lyue, we lyue vnto the Lord: or whether we dye, we dye vnto the Lord. whether we lyue therfore, or dye, we are the Lordes. [9] For Christ therfore dyed and rose agayne, and reuiued, that he myght be Lord both of the dead and the quicke. [10] But why doest thou iudge thy brother? other why doest thou despice thy brother? for we shal be all brought before the iudgement seate of Christ.	[8] For whether vve liue, we liue to our Lord: or vvhether we die, we die to our Lord. Therfore vvhether vve liue, or vvhether vve die, vve are our Lords. [9] For to this end Christ died and rose againe: that he may haue dominion both of the dead and of the liuing. [10] But thou, vvhy iudgest thou thy brother? or thou, vvhy doest thou despise thy brother? For vve shal al stand before the iudgement seate of Christ.	[4] Who art thou that iudgest another mans seruant? to his owne master he standeth or falleth; Yea, he shall bee holden vp: for God is able to make him stand. [5] One man esteemeth one day aboue another: another esteemeth euery day *alike*. Let euery man bee [γ] fully perswaded in his owne minde. [6] He that [δ] regardeth a day, regardeth it vnto the Lord; and hee that regardeth not the day, to the Lord hee doeth not regard it. He that eateth, eateth to the Lord, for hee giueth God thankes: and hee that eateth not, to the Lord hee eateth not, aud giueth God thankes. [7] For none of vs liueth to himselfe, and no man dieth to himselfe. [8] For whether we liue, we liue vnto the Lord: and whether we die, we die vnto the Lord: whether wee liue therefore or die, we are the Lords. [9] For to this end Christ both died, and rose, and reuiued, that he might be Lord both of the dead and liuing. [10] But why doest thou iudge thy brother? or why doest thou set at nought thy brother? wee shall all stand before the Iudgement seat of Christ.
[11] For it is written, I lyue sayth the Lord,		[11] For it is written, As I liue, saith

[α] *Or*, decently. [β] *Or*, not to iudge *his* doubtful thoughts. [γ] *Or*, fully assured. [δ] *Or*, obserueth.

" πᾶν γόνυ, καὶ [v]πᾶσα γλῶσσα ἐξομολογήσεται| τῷ Θεῷ." [12] Ἄρα [w]οὖν| ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον [x]δώσει| [y]τῷ Θεῷ.| [13] Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον. [14] οἶδα καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' [z]αὐτοῦ·| εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν· [15] εἰ [a]δὲ| διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώματί σου ἐκεῖνον ἀπόλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανε. [16] Μὴ βλασφημείσθω οὖν [b]ὑμῶν| τὸ ἀγαθόν. [17] οὐ γάρ ἐστιν ἡ βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν Πνεύματι ἁγίῳ· [18] ὁ γὰρ ἐν [c]τούτοις| δουλεύων τῷ Χριστῷ, εὐάρεστος τῷ Θεῷ, καὶ δόκιμος τοῖς ἀνθρώποις. [19] ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν, καὶ τὰ τῆς

[v] Alex. ἐξομολογ. π. γλῶσσα. [w] Alex. = οὖν. [x] Alex. ἀποδώσει. [y] Alex. = τῷ Θιῷ. [z] Rec. ἑαυτοῦ. [a] Alex. γὰρ. [b] Alex. ἡμῶν. [c] Alex. τούτῳ.

WICLIF—1380.

eche kne schal be bowid: and eche tunge schal knowleche to god, [12] therfor eche of us, schal ȝilde resoun to god for hymsilf, [13] therfor no more deme we eche other, but more deme ȝe this thing: that ȝe putte not hirtynge or sclaundre to a brother.

[14] I woot ꝛ triste in the lord ihesus: that no thing is vnclene bi him, no but to hym that demeth ony thing to be vnclene to hym it is vnclene, [15] ꝛ if thi brother be made sori in consciens for mete: now thou walkist not aftir charite, nyle thou thoruȝ thi mete lese hym: for whom crist died, [16] therfor be not oure good thing blasfemed, [17] for whi the rewme of god is not mete and drynke, but riȝtwisnesse and pees ꝛ ioie in the holi goost, [18] ꝛ he that in this thing serueth crist plesid god, and is proued to men,

[19] therfor sue we tho thingis that ben of pees: and kepe we to gidre tho thingis that ben of edificacioun, [20] nyle thou for mete distrie the werk of god, for alle thingis ben clene, but it is yuel to the man that etith bi offendynge, [21] it is good to not ete fleisch, and to not drynke wyne nether in what thing thi brother offendith, or is sclaundrid, or is made sike, [22] thou hast feith anentis thi silf. haue thou bifor god, blessid is he that demeth not hym silf in that thing that he preueth, [23] for he that demeth is dampned, if he etith: for it is not of feith, and al thing that is not of feith is synne.

15. BUT we sadder men owen to susteyne the feblenesse of sike men: ꝛ not plese to us silf, [2] eche of us plese to his neiȝbore in good: to edificacioun, [3] for crist plesid not to him silf: as it is writun, the repreues of men dispisinge thee, felden on me. [4] For what euer thingis ben writun,

deme, *judge*. woot, *know*. triste, *trust*. nyle, *not*. lese, *destroy*. rewme, *realm*. sue, *pursue*. yuel, *evil*. anentis, *with*. sadder, *stronger*.

TYNDALE—1534.

lorde, all knees shall bowe to me, and all tonges shall geve a knowledge to God. [12] So shall every one of vs geve accomptes of him selfe to God. [13] Let vs not therfore iudge one another eny more.

But iudge this rather, that no man put a stomblynge blocke or an occasion to faule in his brothers waye. [14] For I knowe and am full certified in the Lorde Iesus, that ther is nothinge comen of it selfe: but vnto him that iudgeth it to be comen: to him it is comen. [15] If thy brother be greved with thy meate, now walkest thou not charitablye. Destroye not him with thy meate, for whom Christ dyed. [16] Cause not youre treasure to be evyll spoken of. [17] For the kyngdome of God is not meate and drinke: but rightewesnes, peace and ioye in the holy goost. [18] For whosoever in these thinges serveth Christ, pleaseth well God, and is commended of men.

[19] Let vs folowe tho thinges which make for peace, and thinges wherwith one maye edyfie another. [20] Destroye not the worke of god for a lytell meates sake. All thinges are pure: but it is evyll for that man, which eateth with hurte of his conscience. [21] It is good nether to eate flesshe, nether to drincke wyne, nether eny thinge, wherby thy brother stombleth, ether falleth, or is made weake. [22] Hast thou fayth? have it with thy selfe before god. Happy is he that condempneth not him selfe in that thinge which he aloweth. [23] For he that maketh conscience, is dampned yf he eate: because he doth it not of fayth. For whatsoever is not of fayth, that same is synne.

15. VVE which are stronge, ought to beare the fraylnes of them which are weake, and not to stonde in oure awne consaytes. [2] Let every man please his neghbour vnto his welth and edyfyinge. [3] For Christ pleased not him selfe: but as it is written. The rebukes of them which rebuked the, fell one me. [4] Whatsoever thinges are written afore tyme, are

CRANMER—1539.

Lorde: all knees shall bowe to me, and all tonges shall geue aknowledge to God. [12] So shall euery one of vs geue accomptes of hym selfe to God. [13] Let vs not therfore iudge one another eny more.

But iudge thys rather, that no man put a stomblynge blocke, or an occasyon to fall in hys brothers waye. [14] For I knowe, and am full certifyed by the Lorde Iesus, that ther is nothynge comen of it selfe: but vnto hym that iudgeth it to be comen: to hym is it comen. [15] If thy brother be greued wyth thy meate, now walkest thou not charitablye. Destroye not hym wyth thy meate, for whom Christ dyed. [16] Cause not youre treasure to be euyll spoken of. [17] For the kyngdome of God is not meate and drynke: but ryghtwesnes, and peace and ioye in the holy goost. [18] For he that in these thynges serueth Christ, pleaseth God, and is commended of men.

[19] Let vs therfore folowe those thinges which make for peace, and thynges wherwith one maye edifye another. [20] Destroye not the worke of God for a lytell meates sake. All thynges are pure: but it is euyll for that man, whych eateth wyth hurte of conscyence. [21] It is good nether to eate flesshe, nether to drinke wyne, nether eny thinge, wherby thy brother stombleth, ether falleth, or is made weake. [22] Hast thou fayth? haue it wyth thy selfe before God. Happy is he, that condempneth not hym selfe, in the thynge whych he aloweth. [23] For he that maketh conscyence, is dampned yf he eate: because he eateth it not of fayth. For whatsoeuer is not of fayth, that same is synne.

15. WE whych are stronge ought to beare the fraylnes of them, which are weake, and not to stonde in oure awne consaytes. [2] Let euery man please hys neyghbour vnto hys welth and edifyinge. [3] For Christ pleased not hym selfe: but as it is wrytten. The rebukes of them which rebuked the, fell on me. [4] Whatsoeuer thynges are wrytten afore tyme,

οἰκοδομῆς τῆς εἰς ἀλλήλους[d]. 20 Μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι. 21 καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει [e]ἢ σκανδαλίζεται ἢ ἀσθενεῖ.| 22 Σὺ πίστιν [f]ἔχεις; κατὰ σαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ· μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει. 23 ὁ δὲ διακρινόμενος, ἐὰν φάγῃ, κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν.

XV. Ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν· 2 ἕκαστος [g]ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. 3 καὶ γὰρ ὁ Χριστὸς οὐκ ἑαυτῷ ἤρεσεν, ἀλλὰ, καθὼς γέγραπται, "Οἱ "ὀνειδισμοὶ τῶν ὀνειδιζόντων σε, [h]ἐπέπεσον| ἐπ' ἐμέ." 4 Ὅσα γὰρ [i]προεγράφη,|

[d] Alex. + φυλάξωμεν. [e] Alex. = ἢ σκανδαλίζεται ἢ ἀσθενεῖ. [f] Alex. + ἦν. [g] Rec. + γὰρ. [h] Alex. ἐπέπεσαν. [i] Alex. s. προσεγράφη s. ἐγράφη πάντα.

GENEVA — 1557.

and euery knee shal bowe to me, and all tongues shal confesse vnto God. 12 So shal euery one of vs geue accomptes of him selfe to God. 13 Let vs not therfore iudge one another any more: but vse your iudgement rather in this, that no man putte a stombling blocke, or an occasion to fall, in his brothers way. 14 I knowe, and am ful certified through the Lord Iesus, that ther is nothing vnclene of it selfe: but vnto him that iudgeth it to be vnclene, to him *it is* vnclene. 15 But if thy brother be greued with thy meat, now walkest thou not charitably. destroy not him with thy meat, for whom Christ dyed.

16 Cause not your commoditie to be euil spoken of. 17 For the kyngdome of God is not meat and drinke: but rightuousnes, peace, and ioye in the holy Gost. 18 For whosoeuer in these thinges serueth Christ, pleaseth God wel, and is commended of men. 19 Let vs then folow those thinges which make for peace, and wherwyth one may edifie another. 20 Destroy not the worke of God for meates sake. all thinges in deed are pure: but *it is* euyl for that man which eateth wyth offence. 21 *It is* good nether to eate fleshe, nether to drinke wyne, nether *any thing*, wherby thy brother stombleth, ether is offended, or made weake. 22 Thou hast faith: haue it with thy selfe before God. Happy is he that condemneth not him selfe in *that thyng* which he aloweth. 23 For he that maketh conscience, is damned if he eate: because *he doth it* not of faith. and whatsoeuer is not of fayeth, is sinne.

15. VVE which *are* stronge, ought to beare the frailnes of the weake, and not to loke onely to our selues. 2 *Therfore* let euery man loke vnto his neyghbour vnto his welth, *that is* to edifie *him*. 3 For Christe had not respect to him selfe, but, as it is written, The rebukes of them which rebuke thee, fel on me. 4 For whatsoeuer thinges are written afore time, are

RHEIMS — 1582.

shal bovve to me: and euery tongue shal confesse to God. 12 Therfore euery one of vs for him self shal render account to God.

13 Let vs therfore no more iudge one an other. but this iudge ye rather, that you put not a stumbling blocke or a scandal to your brother. 14 I knovv and am persuaded in our Lord IESVS Christ, that nothing is common of it self, but to him that supposeth, any thing to be common, to him it is common. 15 For if because of meate thy brother be greeued: novv thou vvalkest not according to charitie. Do not vvith thy meate destroy him for vvhom Christ died. 16 Let not then our good be blasphemed. 17 For the kingdom of God is not meate and drinke: but iustice, and peace, and ioy in the holy Ghost. 18 for he that in this serueth Christ, pleaseth God, and is acceptable to men.

19 Therfore the things that are of peace let vs pursue: and the things that are of edifying one tovvard an other let vs keepe. 20 Destroy not the vvorke of God for meate. Al things in deede are cleane: but it is il for the man that eateth by giuing offence. 21 It is good not to eate flesh, and not to drinke vvine, nor that vvherein thy brother is offended, or scandalized, or vveakened. 22 Hast thou faith? haue it vvith thy self before God. Blessed is he that iudgeth not him self in that vvhich he approueth. 23 But he that discerneth, if he eate, is damned: because not of faith. for al that is not of faith, is sinne.

15. AND vve that are the stronger, must susteine the infirmities of the vveake, and not please our selues. 2 Let euery one of you please his neighbour vnto good, to edification. 3 For, Christ did not please him self, but as it is vvritten, *The reproches of them that reproched thee, fel vpon me.* 4 For vvhat things soeuer haue been vvritten, to our learning they are

AUTHORISED — 1611.

the Lord, euery knee shall bow to mee, and euery tongue shall confesse to God. 12 So then euery one of vs shall giue account of himselfe to God. 13 Let vs not therfore iudge one another any more: but iudge this rather, that no man put a stumbling blocke, or an occasion to fall in his brothers way. 14 I knowe, and am perswaded by the Lord Iesus, that there is nothing [α] vncleane of it selfe: but to him that esteemeth any thing to be [α] vncleane, to him it is vncleane. 15 But if thy brother be grieued with *thy* meate: now walkest thou not [β] charitably. Destroy not him with thy meat, for whom Christ died. 16 Let not then your good be euill spoken of. 17 For the kingdome of God is not meat and drinke; but righteousnes, and peace, and ioy in the holy Ghost. 18 For hee that in these things serueth Christ, is acceptable to God, and approued of men.

19 Let vs therefore follow after the things which make for peace, and things wherewith one may edifie another. 20 For meat, destroy not the worke of God: all things indeed are pure; but it is euill for that man who eateth with offence. 21 It is good neither to eate flesh, nor to drinke wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weake. 22 Hast thou faith? haue it to thyselfe before God. Happie is he that condemneth not himselfe in that *thing which* he alloweth. 23 And he that [γ] doubteth, is damned if hee eate, because *hee eateth* not of faith: For whatsoeuer is not of faith, is sinne.

15. WEE then that are strong, ought to beare the infirmities of the weake, and not to please our selues. 2 Let euery one of vs please his neighbour for *his* good to edification. 3 For euen Christ pleased not himselfe, but as it is written, The reproches of them that reproched thee, fell on mee. 4 For whatsoeuer things were written aforetime, were written for our

[α] *Gr.* common. [β] *Gr.* according to charitie.
[γ] *Or,* discerneth, and putteth a difference betweene meats.

εἰς τὴν ἡμετέραν διδασκαλίαν [k]προεγράφη· | ἵνα διὰ τῆς ὑπομονῆς καὶ [l]διὰ | τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. [5] ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δῴη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν· [6] ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι δοξάζητε τὸν Θεὸν καὶ πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. [7] Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο [m]ὑμᾶς | εἰς δόξαν [n]Θεοῦ. [8] λέγω [o]δὲ, | [p]Ἰησοῦν | Χριστὸν διάκονον [q]γεγενῆσθαι | περιτομῆς ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων· [9] τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεὸν, καθὼς γέγραπται, "Διὰ τοῦτο ἐξομο-
"λογήσομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ." [10] Καὶ πάλιν λέγει,
"Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ." [11] Καὶ πάλιν [r]," Αἰνεῖτε [s]τὸν Κύριον
"πάντα τὰ ἔθνη, | καὶ ἐπαινέσατε αὐτὸν πάντες οἱ λαοί." [12] Καὶ πάλιν Ἡσαΐας

[k] Alex. ἐγράφη. [l] Rec. = διὰ. Alex. + διὰ. [m] Rec. ἡμᾶς. [n] Alex. + τοῦ. [o] Alex. γὰρ. [p] Alex. = Ἰησοῦν. [q] Alex. γενέσθαι.
[r] Alex. + λέγει. [s] Alex. πάντα τὰ ἔθνη τὸν Κύριον.

WICLIF—1380.

tho ben writun to oure techinge that bi pacience ȝ counfort of scripturis we haue hope/

[5] but god of paciens and of solace ȝeue to ȝou to vndirstonde the same thing eche in to other aftir ihesus crist: [6] that ȝe of o wille with o mouth worschip god, ȝ the fadir of oure lord ihesus crist. [7] For whiche thing take ȝe to gidre: as also crist took ȝou in to the honour of god/

[8] for I seie/ that ihesus crist was a mynystre of circumcisioun for the truthe of god: to conferme the biheestis of fadris/ [9] and hethen men owen to onour god for merci, as it is writun/ therfor lord I schal knowleche to thee among hethen men: and I schal synge to thi name/ [10] and efte he seith/ ȝe hethen men be ȝe glad with his puple/ [11] and efte/ alle hethen men herie ȝe the lord, and alle puplis magnyfie ȝe hym/ [12] and efte Isaie seith/ there schal be a roote of iesse, that schal rise up to gouerne hethen men: and hethen men schuln hope in hym/ [13] and god of hope/ fulfille ȝou in al ioie and pees in bileuynge: that ȝe encrese in hope and vertu of the holi goost.

[14] And britheren I my silf am certeyn of ȝou: that also ȝe ben ful of loue/ and ȝe ben fillid with al kunnynge so that ȝe moun moneste ech other/ [15] and britheren more booldli I wroot to ȝou aparti: as bringynge ȝou in to mynde/ for the grace that is ȝouun to me of god: [16] that I be the mynystre of ihesus crist among hethen men/ and I halowe the gospel of god that the offrynge of hethen men be acceptid and halowid in the holi goost/ [17] therfor I haue glorie in crist ihesus to god/ [18] for I dare

ȝeue, *give*. o, *one*. biheestis, *promises*. efte, *again*. herie, *praise*. moun, *may*. moneste, *admonish*.

TYNDALE—1534.

written for oure learnynge/ that we thorow pacience and comforte of the scripture/ myght have hope.

[5] The God of pacience and consolacion/ geve vnto every one of you/ that ye be lyke mynded one towardes another after the insample of Christ: [6] that ye all agreynge together/ maye with one mouth prayse God the father of oure Lorde Iesus. [7] Wherfore receave ye one another as Christ receaved vs/ to the prayse of God.

[8] And I saye that Iesus Christ was a minister of the circumcision for the trueth of god/ to conferme the promyses made vnto the fathers. [9] And let the gentyls prayse god for his mercy/ as it is written: For this cause I will prayse the amonge the gentyls/ and synge in thy name. [10] And agayne he sayth: reioyse ye gentyles with his people. [11] And agayne/ prayse the Lorde all ye gentyls/ and laude him all nacions. [12] And in another place Esaias sayth: ther shalbe the rote of Iesse/ and he that shall ryse to raygne over the gentyls: in him shall the gentyls trust. [13] The God of hope fyll you with all ioye and peace in belevynge: that ye maye be ryche in hope thorowe the power of the holy goost.

[14] I my selfe am full certified of you my brethren/ that ye youre selves are full of goodnes and filled with all knowledge/ and are able to exhorte one another. [15] Neverthelesse brethren I have some what boldly written vnto you/ as one that putteth you in remembraunce/ thorow the grace that is geven me of God/ [16] that I shuld be the minister of Iesu Christ amonge the gentyls/ and shuld minister the gladde tydynges of God/ that the gentyls myght be an acceptable offerynge/ sanctyfied by the holy goost. [17] I have therfore wherof I maye reioyse in Christ Iesu/ in tho thinges which pertayne to God. [18] For I

CRANMER—1539.

they are written for oure learnynge, that we thorow pacyence and comforte of the scryptures, myght haue hope:

[5] The God of pacyence and consolacyon, graunt you, to be lyke mynded one towardes another, after the ensample of Chryst Iesu: [6] that ye all agreynge together maye with one mouth prayse God the father of oure Lorde Iesus. [7] Wherfore, receaue ye one another, as Christ receaued vs, to the prayse of God. [8] And I saye, that Iesus Christ was a mynyster of the circumcisyon for the trueth of God, to conferme the promyses made vnto the fathers: [9] that the gentyls might prayse God for his mercy, as it is wrytten. For this cause I will prayse the amonge the gentyls, and synge vnto thy name. [10] And agayne he sayth: reioyse ye gentyles with his people. [11] And agayne, prayse the Lorde all ye gentyls, and laude hym all ye nacyons together. [12] And agayne Esay sayth: ther shalbe the rote of Iesse, and he that shall ryse to raygne ouer the gentyls: in him shall the gentyls trust. [13] The God of hope fyll you with all ioye and peace in beleuynge: that ye maye be ryche in hope, thorow the power of the holy goost:

[14] I my selfe am full certifyed of you (my brethren) that ye also are full of goodnes, and fylled wyth all knowledge, and are able to exhorte one another. [15] Neuerthelesse (brethren) I haue some what more boldly wrytten vnto you, partely to put you in remembraunce, thorow the grace that is geuen me of God, [16] that I shuld be the minister of Iesu Christ amonge the Gentyls, and shuld mynyster the Gospell of God, that the offeryng of the gentyls myght be acceptable, and sanctyfyed by the holy goost. [17] I haue therfore wherof I maye reioyse thorow Christ Iesu, in those thinges which pertayne to God. [18] For I dare not speake

λέγει, "Ἔσται ἡ ῥίζα τοῦ Ἰεσσαὶ, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη "ἐλπιοῦσιν." [13] Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης [t]ἐν τῷ πιστεύειν,| εἰς τὸ περισσεύειν ὑμᾶς [u]ἐν| τῇ ἐλπίδι, ἐν δυνάμει Πνεύματος ἁγίου.

[14] Πέπεισμαι δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι [v]καὶ αὐτοὶ| μεστοί ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ [w]ἀλλήλους| νουθετεῖν. [15] τολμηρότερον δὲ ἔγραψα ὑμῖν, [x]ἀδελφοὶ,| ἀπὸ μέρους, ὡς ἐπαναμιμνήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ, [16] εἰς τὸ εἶναί με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν Πνεύματι ἁγίῳ. [17] ἔχω οὖν [y]καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς [z]τὸν| Θεόν· [18] οὐ γὰρ τολμήσω

[t] Alex. = ἐν τῷ πιστεύειν. [u] Alex. = ἐν. [v] Alex. = καὶ αὐτοὶ. [w] Alex. s. ἀλλήλους (δυνάμενοι) s. (δ. κ.) ἀλλήλ. Const. ἄλλους.
[x] Alex. = ἀδελφοὶ. [y] Alex. + τὴν. [z] Rec. = τὸν.

GENEVA—1557.

written for our learning, that we through pacience, and comforte of the Scriptures, myght haue hope. [5] Now, the God of pacience and consolation, geue you that ye be lyke mynded one towardes another, after the ensample of Christ Iesus.

[6] That ye all agreyng together, may with one mouth prayse God and the Father of our Lord Iesus Christe. [7] Wherfore receaue ye one another, as Christ receaued vs, to the glorie of God. [8] And I meane *thus*, that Iesus Christe was a minister of the Circumcision, for the trueth of God, to confirme the promises *made* vnto the fathers. [9] And let the Gentiles prayse God for his mercie, as it is written, For thys cause I wyl praise thee among the Gentils, and singe vnto thy Name. [10] And agayne he sayeth, Reioyse ye Gentiles with his people. [11] And agayne, Prayse the Lord all ye Gentils, and laude ye him all nacions together. [12] And agayne Esai sayth, There shalbe the rote of Iesse, and he that shal ryse to raygne ouer the Gentils, in him shal the Gentils trust. [13] Now the God of hope fyl you with all ioye and peace in beleuing: that ye may be ryche in hope through the power of the holy Gost.

[14] And I my selfe am ful persuaded of you (my brethren) that ye your selues are ful of goodnes, and fylled wyth all knowledge, and are able to exhorte one another. [15] Neuer thelesse brethren, I haue somwhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is geuen me of God.

[16] That I should be the minister of Iesus Christe among the Gentils, ministring the glad tydinges of God, that the Gentils might be an acceptable offering, sanctified by the holy Gost. [17] I haue therfore wherof I may reioyse in Christ Iesus in those thinges which *pertayne* to God. [18] For I ame not able to speake of any

RHEIMS—1582.

vvritten: that by the patience and consolation of the Scriptures, vve may haue hope. [5] And the God of patience and of comfort giue you to be of one minde one tovvard an other according to IESVS Christ: [6] that of one minde, vvith one mouth you may glorifie God and the Father of our Lord IESVS Christ.

[7] For the vvhich cause receiue one an other: as Christ also hath receiued you vnto the honour of God. [8] For I say Christ IESVS to haue been minister of the circumcision for the veritie of God to confirme the promisses of the fathers. [9] But the Gentils to honour God for his mercie, as it is vvritten: *Therfore vvil I confesse to thee in the Gentils ó Lord, and vvil sing to thy name.* [10] And againe he saith, *Reioyce ye Gentils vvith his people.* [11] And againe, *Praise al ye Gentils our Lord: and magnifie him al ye peoples.* [12] And againe Esaie saith, *There shal be the roote of Iesse: and he that shal rise vp to rule the Gentils, in him the Gentils shal hope.*

[13] And the God of hope replenish you vvith al ioy and peace in beleeuing: that you may abound in hope, and in the vertue of the holy Ghost.

[14] And I my self also, my brethren, am assured of you, that you also are ful of loue, replenished vvith al knowledge, so that you are able to admonish one an other. [15] But I haue vvritten to you (brethren) more boldly in part, as it were putting you in remembrance: for the grace vvhich is giuen me of God, [16] to be the minister of Christ IESVS in the Gentils: sanctifying the Gospel of God, that the oblation of the Gentils may be made acceptable and sanctified in the holy Ghost. [17] I haue therfore glorie in Christ IESVS tovvard God. [18] For I dare not speake

AUTHORISED—1611.

learning, that we through patience and comfort of the Scriptures might haue hope.

[5] Now the God of patience and consolation graunt you to bee like minded one towards another, [α] according to Christ Iesus: [6] That ye may with one mind and one mouth glorifie God, euen the Father of our Lord Iesus Christ. [7] Wherfore receiue ye one another, as Christ also receiued vs, to the glory of God. [8] Now I say, that Iesus Christ was a Minister of the Circumcision for the trueth of God, to confirme the promises *made* vnto the fathers: [9] And that the Gentiles might glorifie God for his mercie, as it is written, For this cause I will confesse to thee among the Gentiles, and sing vnto thy Name. [10] And againe he saith, Reioyce ye Gentiles with his people. [11] And againe, Praise the Lord all ye Gentiles, and laud him all ye people.

[12] And againe Esaias saith, There shalbe a root of Iesse, and he that shall rise to raigne ouer the Gentiles, in him shall the Gentiles trust. [13] Now the God of hope fill you with all ioy and peace in beleeuing, that yee may abound in hope through the power of the holy Ghost. [14] And I my selfe also am perswaded of you, my brethren, that ye also are full of goodnesse, filled with all knowledge, able also to admonish one another. [15] Neuerthelesse, brethren, I haue written the more boldly vnto you, in some sort, as putting you in minde, because of the grace that is giuen to mee of God, [16] That I should be the minister of Iesus Christ to the Gentiles, ministring the Gospel of God, that the [β] offering vp of the Gentiles might be acceptable, being sanctified by the holy Ghost.

[17] I haue therefore whereof I may glory through Iesus Christ, in those things which pertaine to God. [18] For I will not

[α] *Or*, after the example of. [β] *Or*, sacrificing.

[a]λαλεῖν τι| ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ, εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ, [19] ἐν δυνάμει [b]σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος [c]ἁγίου· | [d]ὥστε με ἀπὸ Ἰερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον| τοῦ Χριστοῦ· [20] οὕτω δὲ [e]φιλοτιμούμενον| εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστὸς, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ· [21] ἀλλὰ, καθὼς γέγραπται, "Οἷς "οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται· καὶ οἳ οὐκ ἀκηκόασι, συνήσουσι." [22] Διὸ καὶ ἐνεκοπτόμην [f]τὰ πολλὰ| τοῦ ἐλθεῖν πρὸς ὑμᾶς. [23] νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν, [24] [g]ὡς ἐὰν| [h]πορεύωμαι| εἰς τὴν Σπανίαν, [i]ἐλπίζω [k]διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ [l]ὑφ'| ὑμῶν προπεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.

[a] Alex. s. τι λαλεῖν s. τι εἰπεῖν. καὶ κύκλῳ τὸ εὐαγγ. [b] Alex. + αὐτοῦ. [c] Rec. Θεοῦ. Alex. ἁγίου. [d] Alex. ὥστε πεπληρῶσθαι ἀπὸ Ἰερουσ. μέχρι τοῦ Ἰλλυρ. [e] Alex. φιλοτιμοῦμαι. [f] Alex. πολλάκις. [g] Alex. s. ὡς ἂν οὖν s. ὡς ἂν. [h] Alex. πορεύομαι.

WICLIF—1380.

not speke ony thing of tho thingis, whiche crist doith not bi me in to obedience of hethen men: in word and dedis [19] in vertu of tokenes and greet wondris, in vertu of the holi goost, so that fro ierusalem bi cumpas to the illerik see, I haue fillid the gospel of crist,

[20] and so I haue prechid this gospel, not where crist was named. leest I bilde [vpon] anotheris grounde, [21] but as it is writun, for to whom it is not teeld of hym: thei schuln se, and thei that herden not schuln vndirstonde, [22] for whiche thing I was lettid, ful myche, to come to 3ou: ȝ I am lettid to this tyme, [23] and now I haue not ferther place in these cuntreis but I haue desire to come to 3ou, of many 3eeris that ben passid, [24] whanne I bigynne to passe in to spayne, I hopid that in my goynge I schal se 3ou, and of 3ou I schal be ledde thidir, if I vse 3ou first in parti.

[25] therfor now I schal passe forth to ierusalem: to mynystre to seyntis, [26] for macedony ȝ acaie han asaied to make sum 3ifte, to pore men of seyntis that ben in ierusalem, [27] For it plesid to hem, ȝ thei ben dettouris of hem for hethen men ben made parteneris of her goostli thingis: thei owen also in fleischli thingis to mynystre to hem, [28] therfor whanne I haue endid this thing: and haue signed to hem this fruyt: I schal passe bi 3ou in to spayne, [29] and I woot that I comynge to 3ou, schal come in to the abundaunce of the blessinge of crist.

[30] therfor britheren I biseche 3ou bi oure lord ihesus crist, and bi charite of the holi goost, that 3e helpe me in 3oure preiers to the lord [31] that I be delyuerid fro the vnfeithful men that ben in iudee, and that the offrynge of my seruyce be acceptid in

vertu, *power*. lettid, *hindered*. woot, *know*.

TYNDALE—1534.

dare not speake of eny of tho thinges which Christ hath not wrought by me, to make the gentyls obedient, with worde and dede, [19] in myghty signes and wonders, by the power of the sprete of God: so that from Ierusalem and the costes rounde aboute vnto Illyricum, I have fylled all countres with the gladde tydynges of Christ.

[20] So have I enforsed my selfe to preache the gospell, not where Christ was named, lest I shuld have bylt on another mannes foundacion: [21] but as it is written: To whom he was not spoken of, they shall se: and they that hearde not, shall vnderstonde. [22] For this cause I have bene ofte let to come vnto you: [23] but now seynge I have no moare to do in these countres, and also have bene desyrous many yeares to come vnto you, [24] when I shall take my iorney into spayne, I will come to you. I trust to se you in my iorney, and to be brought on my waye thither warde by you after that I have somwhat enioyed you.

[25] Now go I vnto Ierusalem, and minister vnto the saynctes. [26] For it hath pleased them of Macedonia and Achaia to make a certayne distribucion vpon the poore saynctes which are at Ierusalem. [27] It hath pleased them verely, and their detters are they. For yf the gentils be made partetakers of their spirituall thinges, their dutie is to minister vnto them in carnall thinges. [28] When I have performed this, and have brought them this frute sealed, I will come backe agayne by you into Spayne. [29] And I am sure when I come, that I shall come with aboundaunce of the blessinge of the gospell of Christ.

[30] I beseche you brethren for oure Lorde Iesus Christes sake, and for the love of the sprete, that ye helpe me in my busynes, with youre prayers to God for me, [31] that I maye be delyvered from them which beleve not in Iewry, and that this my service, which I have to Ierusalem,

CRANMER—1539.

of eny of those thynges, which Christ hath not wrought by me, to make the Gentyls obedient, with worde and dede, [19] in myghty sygnes and wonders, by the power of the sprete of God: so that from Ierusalem and the coastes rounde aboute vnto Illyrycum, I haue fylled all countres with the Gospell of Christ.

[20] So haue I enforsed my selfe to preache the Gospell, not where Christ was named, lest I shulde haue bylt on another mannes foundacyon: [21] but as it is written: To whom he was not spoken of, they shall se: and they that hearde not, shall vnderstande. [22] For this cause I haue bene ofte let (*and am let as yet*) that I could not come vnto you: but now, seynge [23] I haue nomore to do in these countrees, and also haue bene desyrous many yeares to come vnto you, [24] whensoeuer I take my iorney in to spayne, I will come to you. For I trust to se you in my iorney, and to be brought on my waye thytherwarde by you, after that I haue som what enioyed your acquayntaunce.

[25] Now go I vnto Ierusalem, and minyster vnto the saynctes. [26] For it hath pleased them of Macedonia and Achaia to make a certayne distribucyon vpon the poore saynctes, which are at Ierusalem. [27] It hath pleased them verely, and their detters are they. For yf the Gentyls be made partetakers of their spirituall thynges, their dutie is to minyster vnto them in bodyly thynges. [28] When I haue performed this, and haue brought them this frute sealed, I wyll come backe agayne by you into Spayne. [29] I am sure that when I come vnto you I shall come with aboundaunce of the blessynge of the Gospell of Chryst. [30] I beseche you brethren for oure Lorde Iesus Christes sake, and for the loue of the sprete, that ye helpe me in my busynes wyth youre prayers to God for me, [31] that I maye be delyuered from them which beleue not in Iewry: and that this my seruyce, which I haue

[25] *Νυνὶ δὲ πορεύομαι εἰς Ἰερουσαλὴμ, διακονῶν τοῖς ἁγιοῖς.* [26] *εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἰερουσαλήμ·* [27] [m] *εὐδόκησαν γὰρ, καὶ| ὀφειλέται* [n] *αὐτῶν εἰσιν.| εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.* [28] *τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς* [o] *τὴν| Σπανίαν.* [29] *οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς, ἐν* [p] *πληρώματι| εὐλογίας* [q] *Χριστοῦ ἐλεύσομαι.* [30] *Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ Πνεύματος, συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς* [r] *ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν·* [31] *ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ* [s] *ἵνα| ἡ* [t] *διακονία| μου ἡ εἰς Ἰερουσαλὴμ*

[i] Rec. + ἐλεύσομαι πρὸς ὑμᾶς. [k] Rec. + γὰρ. [l] Alex. ἀφ'. [m] Alex. = εὐδόκησαν γὰρ, καὶ. [n] Alex. εἰσιν αὐτῶν. [o] Alex. = τὴν. [p] Alex. πληροφορίᾳ. [q] Rec. + τοῦ εὐαγγελίου τοῦ. [r] Alex. + ὑμῶν. [s] Alex. = ἵνα. [t] Alex. διωροφορία.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
thing, which Christ hath not wroght by me, *to make* the Gentils obedient with worde and dede. [19] In myghty signes and wonders, by the power of the Sprite of God: so that from Ierusalem and the *costes* rounde about vnto Illyricum, I haue fulfylled *myne office of preaching* the Gospel of Christe.	any of those things vvhich Christ vvorketh not by me for the obedience of the Gentils, by vvord and deedes, [19] in the vertue of signes and vvonders, in the vertue of the holy Ghost: so that from Hierusalem round about vnto Illyricum I haue replenished the Gospel of Christ.	dare to speake of any of those things, which Christ hath not wrought by mee, to make the Gentiles obedient, by word and deed, [19] Through mightie signes and wonders, by the power of the Spirit of God, so that from Hierusalem and round about vnto Illyricum, I haue fully preached the Gospel of Christ. [20] Yea, so haue I striued to preach the Gospel, not where Christ was named, lest I should build vpon another mans foundation: [21] But as it is written, To whom hee was not spoken of, they shall see: and they that haue not heard, shall vnderstand. [22] For which cause also I haue bene [α] much hindered from comming to you. [23] But now hauing no more place in these parts, and hauing a great desire these many yeeres to come vnto you: [24] Whensoeuer I take my iourney into Spaine, I will come to you: for I trust to see you in my iourney, and to be brought on my way thitherward by you, if first I be somewhat filled [β] with your *company*.
[20] Yea so I enforsed my selfe to preache the Gospel, not where Christ was named, lest I sholde haue buylt on another mans foundation: [21] But as it is written, To whom he was not spoken of, they shal se: and they that heard not, shal vnderstand. [22] For thys cause I haue bene oft let to come vnto you. [23] But now seyng I haue no more to do in these countres, and also haue bene desirous many yeres agone to come vnto you: [24] When I shal take my iorney into Spayne, I wyl come to you: for I trust to se you in my iorney, and to be broght on my way thytherwarde by you, after that I haue bene somewhat filled with your compagnie. [25] Now go I vnto Ierusalem, to minister vnto the Sainctes.	[20] And I haue so preached this Gospel, not vvhere Christ vvas named, lest I should build vpon an other mans foundation: [21] but as it is vvritten, *They to vvhom it hath not been preached of him, shal see: and they that haue not heard, shal vnderstand.* [22] For the vvhich cause also I vvas hindred very much from comming vnto you. [23] But novv hauing no longer place in these countries, and hauing a desire to come vnto you these many yeres novv passed: [24] vvhen I shal begin to take my iourney into Spaine, I hope that as I passe, I shal see you, and be brought thither of you, if first in part I shal haue enioyed you. [25] Novv therfore I vvil goe vnto Hierusalem to minister to the saincts.	[25] But now I goe vnto Hierusalem, to minister vnto the Saints. [26] For it hath pleased them of Macedonia and Achaia, to make a certaine contribution for the poore Saints which are at Hierusalem. [27] It hath pleased them *verely*, and their detters they are. For if the Gentiles haue bene made partakers of their spirituall things, their duetie is also to minister vnto them in carnall things. [28] When therefore I haue performed this, and haue sealed to them this fruit, I will come by you into Spaine. [29] And I am sure that when I come vnto you, I shall come in the fulnesse of the blessing of the Gospel of Christ.
[26] For it hath pleased them of Macedonia and Achaia, to make a certayne distribution vnto the poore Sainctes which are at Ierusalem. [27] It hath pleased them *I say*, and their detters are they. For if the Gentils be made partakers of their spiritual thinges, their dutie is to minister vnto them in carnal thinges. [28] When I haue performed this, and haue broght them this frute sealed: I wil passe by you into Spayne. [29] And I am sure when I come, that I shal come to you with abondance of the blessing of the Gospel of Christ. [30] Also brethren I beseche you for our Lord Iesus Christes sake, and for the loue of the Sprite, that ye wolde striue with me in your prayers to God for me.	Macedonia and Achaia haue liked vvel to make some contribution vpon the poore saincts that are in Hierusalem. [27] For it hath pleased them: and they are their detters. For if the Gentiles be made partakers of their spiritual things: they ought also in carnal things to minister vnto them. [28] This therfore vvhen I shal haue accomplished, and signed them this fruite, I vvil goe by you into Spaine. [29] And I knovv that comming to you, I shal come in aboundance of the blessing of Christ. [30] I beseeche you therfore brethren by our Lord IESVS Christ, and by the charitie of the holy Ghost, that you helpe me in your praiers for me to God,	[30] Now I beseech you, brethren, for the Lord Iesus Christs sake, and for the loue of the Spirit, that ye striue together with mee, in your prayers to God for me, [31] That I may bee deliuered from them that [γ] doe not beleeue in Iudea, and that my seruice which I haue for Hierusalem,
[31] That I may be deliuered from them which are disobedient in Iewrie, and that this my seruice which I haue to do at	[31] that I may be deliuered from the infidels that are in Ievvrie, and the oblation of my seruice	

[α] *Or*, many wayes, *or*, oftentimes. [β] *Gr.* with you. [γ] *Or*, are disobedient.

εὐπρόσδεκτος [u]γένηται τοῖς ἁγίοις·| [32] ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος [v]Θεοῦ,| καὶ συναναπαύσωμαι ὑμῖν. [33] ὁ δὲ Θεὸς τῆς εἰρήνης [w]μετὰ πάντων ὑμῶν. ἀμήν.

XVI. Συνίστημι [x]δὲ| ὑμῖν Φοίβην τὴν ἀδελφὴν [y]ἡμῶν,| οὖσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς· [2] ἵνα [z]αὐτὴν προσδέξησθε| ἐν Κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστῆτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρῄζῃ πράγματι· καὶ γὰρ αὕτη προστάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ. [3] Ἀσπάσασθε [a]Πρίσκαν| καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ[b]· [4] (οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν·) [5] καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς [c]Ἀσίας| [d]εἰς Χριστόν.| [6] ἀσπάσασθε Μαριάμ, ἥτις πολλὰ ἐκοπίασεν [e]εἰς ἡμᾶς.| [7] ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγ-

[u] Alex. τοῖς ἁγίοις γένηται. [v] Alex. Χριστοῦ Ἰησοῦ. [w] Alex. + ἤτω. [x] Alex. = δέ. [y] Alex. ὑμῶν. [z] Alex. προσδέξησθε αὐτήν.
[a] Rec. Πρίσκιλλαν. [b] Alex. verba ex vs. s. huc transp. καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν.

WICLIF—1380.

ierusalem to seyntis/ [32] that I come to ȝou in ioie bi the wille of god: ¶ that I be refreischid with you/ [33] and god of pees be with ȝou alle Amen.

16. AND I comende to ȝou feben oure sistir/ whiche is in the seruyse of the chirche, that is at cencris, [2] that ȝe resceyue hir in the lord/ worthili to seyntis/ and that ȝe helpe hir: in what euere cause sche schal nede of ȝou/ for sche helpid many men, and my silf/ [3] grete prisca and aquyla myn helpers in crist ihesus: [4] whiche vndirputtiden her neckis for my lyf/ to whiche not I aloone do thankyngis, but also bi the chirchis of hethen men/ [5] and grete ȝe wel her meneal chirch/ grete ȝe wel her effenete loued to me: that is the first of asye in crist ihesus/ [6] grete wel marie: the whiche hath traueilid myche in vs/ [7] grete wel andronyk and iulian my cosyns and myn euene prisoners, whiche ben noble among the apostlis, and whiche weren bifor me in crist. [8] grete wel ampliate, moost dereworthe to me in the lord/ [9] grete wel vrban oure helper in crist ihesus: ¶ stacchen my derlinge/ [10] grete wel appellem the noble in crist, grete wel hem that ben of aristoblis hous/ [11] grete wel erodion my cosyn/ grete wel hem that ben of narcisies hous that ben in the lord/ [12] grete wel trifenam and trifosam: whiche wymmen traueilen in the lord/ grete wel persida moost dereworthe womman: that hath traueilid myche in the lord/ [13] grete wel rufus chosen in the lord. and his modir and myn/ [14] grete wel ancicrete/ flegoncia hermen, patroban/ herman and britheren that ben with hem/ [15] grete wel filologus and iuliain and nereum and his sistir/ and olympiades: and alle the seyntis that ben with hem/ [16] grete ȝe wel to gidre in holi cosse, alle the chirchis of crist, greten ȝou wel.

meneal, *family*. cosse, *kiss*.

TYNDALE—1534.

maye be accepted of the saynctes/ [32] that I maye come vnto you with ioye/ by the will of God/ and maye with you be refresshed. [33] The God of peace be with you. Amen.

16. I COMMENDE vnto you Phebe oure sister (which is a minister of the congregacion of Chenchrea) [2] that ye receave her in the Lorde as it becommeth saynctes/ and that ye assist her in whatsoever busynes she neadeth of youre ayde. For she hath suckered many/ and myne awne selfe also. [3] Grete Prisca and Aquila my helpers in Christ Iesu/ [4] which have for my lyfe layde doune their awne neckes. Vnto which not I only geve thankes but also the congregacion of the gentyls. [5] Lyke wyse grete all the company that is in thy housse. Salute my welbeloved Epenetos/ which is the fyrst frute amonge them of Achaia. [6] Grete Mary which bestowed moche labour on vs. [7] Salute Andronicus and Iunia my cosyns/ which were presoners with me also/ which are wele taken amonge the Apostles/ and were in Christ before me. [8] Grete Amplias my beloved in the Lorde. [9] Salute Vrban oure helper in Christ/ and Stachys my beloved. [10] Salute Appelles approved in Christ. Salute them which are of Aristobolus housholde. [11] Salute Herodion my kynsman. Grete them of the housholde of Narcissus which are in the Lorde. [12] Salute Triphena and Triphosa/ which wemen dyd labour in the Lorde. Salute the beloved Persis/ which laboured in the Lorde. [13] Salute Rufus chosen in the Lorde/ and his mother and myne. [14] Grete Asincritus/ Phlegon/ Herman/ Patrobas/ Hermen/ and the brethren which are with them. [15] Salute Philologus and Iulia/ Nereus and his sister/ and Olimpha/ and all the saynctes which are with them. [16] Salute one another with an holy kysse. The congregacions of Christ salute you.

CRANMER—1539.

to do at Ierusalem, maye be accepted of the saynctes, [32] that I maye come vnto you with ioye, by the wyll of God, and maye with you be refresshed. [33] The God of peace be with you. Amen.

16. I COMMENDE vnto you Phebe, oure syster (which is a minyster of the congregacyon of Cenchrea) [2] that ye receaue her in the Lord, as it becommeth saynctes, and that ye assyst her in whatsoeuer busynes she neadeth of youre ayde. For she hath suckered many, and myne awne selfe. [3] Grete Prisca and Aquila my helpers in Christ Iesu, [4] whych haue for my lyfe layde downe their awne neckes. Unto whom not I onely geue thankes, but also all the congregacyons of the Gentyls. [5] Lykewyse, grete the congregacion that is in their house. Salute my welbeloued Epenetes, which is the fyrst frute of Achaia in Chryst. [6] Grete Mary whych bestowed moch labour on vs. [7] Salute Andronycus and Iunia my cosyns, and presoners with me also, whych are well taken amonge the Apostles, and were in Christ before me. [8] Grete Amplias my beloued in the Lorde. [9] Salute Urban oure helper in Christ, and Stachys my beloued. [10] Salute Appelles approued in Christ. Salute them, whych are of Aristobolus housholde. [11] Salute Herodion my kynsman. Grete them that be of the housholde of Narcissus, whych are in the Lorde. [12] Salute Triphena and Triphosa, whych wemen labour in the Lorde. Salute the beloued Persis, whych laboured moch in the Lorde. [13] Salute Rufus chosen in the Lorde, and his mother and myne. [14] Grete Asyncritus, Phlegon, Herman, Patrobas, Mercurius, and the brethren whych are with them. [15] Salute Philologus and Iulia, Nereus and his syster, and Olympha, and all the saynctes whych are with them. [16] Salute one another wyth an holy kysse. The congregacyons of Christ salute you.

γενεῖς μου καὶ συναιχμαλώτους μου· οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, [f] οἳ καὶ πρὸ ἐμοῦ γεγόνασιν| ἐν Χριστῷ [g]. [8] ἀσπάσασθε [h] Ἀμπλίαν| τὸν ἀγαπητόν μου ἐν Κυρίῳ. [9] ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν [i] ἐν Χριστῷ,| καὶ Στάχυν τὸν ἀγαπητόν μου. [10] ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου. [11] ἀσπάσασθε Ἡρωδίωνα τὸν συγγενῆ μου. ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν Κυρίῳ. [12] ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν Κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἥτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ. [13] ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. [14] ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, [k] Ἑρμᾶν, Πατρόβαν Ἑρμῆν,| καὶ τοὺς σὺν αὐτοῖς ἀδελφούς. [15] ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους. [16] ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. [l] ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.|

[c] Rec. Ἀχαΐας. [d] Alex. ἐν Χριστῷ, [e] Alex. s. εἰς ὑμᾶς s, ἐν ὑμῖν. [f] Alex. τοῖς πρὸ ἐμοῦ. [g] Alex. + Ἰησοῦ. [h] Alex. Ἀμπλιάτον. [i] Alex. ἐν Κυρίῳ. [k] Alex. Ἑρμῆν, Πατρόβαν, Ἑρμᾶν. [l] Rec. s. ἀ. ὑ. αἱ ἐκκλ. τοῦ Χριστοῦ Alex. s. = s. hab. ἀ. ὑ. αἱ ἐ. πᾶσαι τ. Χ.

GENEVA—1557.

Ierusalem, may be accepted of the Saincte: [32] That I may come vnto you with ioye, by the wil of God, and may with you be refreshed. [33] Thus the God of peace *be with* you all. Amen.

16. I COMMENDE vnto you Phebe our syster which is a seruant of the Churche of Cenchrea. [2] That ye receaue her in the Lord, as it becommeth Sainctes, and that ye assist her in whatsoeuer busynes she neadeth of your ayde. for she hath gyuen hospitalitie vnto many, and to me also. [3] Grete Priscilla and Aquila my helpers in Christ Iesus. [4] Which haue for my lyfe layde downe their owne neckes. Vnto whome not I only geue thankes, but also all the Churches of the Gentils. [5] Lykewyse grete the Churche that is in their house. Salute my welbeloued Epenetus, which is the fyrst fruts among them of Achaia in Christe.

[6] Grete Marie which bestowed muche labour on vs. [7] Salute Andronicus and Iunia my cosyns and fellow prisoners with me, which are wel taken among the Apostles, and were in Christe before me. [8] Grete Amplias my beloued in the Lord. [9] Salute Vrbanus our helper in Christe, and Stachys my beloued. [10] Salute Appelles approued in Christ. Salute them which are of Aristobul *friendes*. [11] Salute Herodion my kynsman. Grete them *which are* of the *friendes* of Narcissus, *I meane* them *which are* in the Lord. [12] Salute Triphena and Triphosa, which women labour in the Lord. Salute the beloued Persis, which woman hath laboured muche in the Lord. [13] Salute Rufus chosen in the Lord, and his mother and myne.

[14] Grete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them. [15] Salute Philologus and Iulias, Nereas, and his syster, and Olympas, and all the Sainctes which are with them. [16] Salute one another with an holy kisse. The Churches of Christe salute

RHEIMS—1582.

may become acceptable in Hierusalem to the saincts, [32] that I may come to you in ioy by the vvil of God, that I may be refreshed vvith you. [33] And the God of peace be vvith you all. Amen.

16. AND I commend to you Phœbè our sister, vvho is in the ministerie of the Church that is in Cenchris: [2] that you receiue her in our Lord as it is vvorthie for saincts: and that you assist her in whatsoeuer busines she shal neede you. for she also hath assisted many and my self.

[3] Salute Prisca and Aquila my helpers in Christ Iesvs, ([4] vvho for my life haue laid dovvne their neckes: to vvhom not I only giue thankes, but also al the Churches of the Gentiles) [5] and their domestical Church. Salute Epænetus my beloued: vvho is the first fruite of Asia in Christ. [6] Salute Marie vvho hath laboured much about vs. [7] Salute Andrónicus and Iulia my cosins and fellovv captiues: vvho are noble among the Apostles, vvho also before me vvere in Christ. [8] Salute Ampliátus my best beloued in our Lord. [9] Salute Vrbánus our helper in Christ Iesvs, and Stachys my beloued. [10] Salute Apelles approued in Christ. Salute them that are of Aristóbolus house. [11] Salute Herodion my kinsman. Salute them that are of Narcissus house, that are in our Lord. [12] Salute Tryphæna and Tryphósa: vvho labour in our Lord. Salute Persis the beloued, vvho hath much laboured in our Lord. [13] Salute Rufus the elect in our Lord and his mother and mine. [14] Salute Asyncritus, Phlegon, Hermas, Pátrobas, Hermes: and the brethren that are vvith them. [15] Salute Philólogus and Iulia, Nereus, and his sister and Olympias: and al the saincts that are vvith them. [16] Salute one an other in a holy kisse. Al the churches of Christ salute you.

AUTHORISED—1611.

may bee accepted of the Saints: [32] That I may come vnto you with ioy by the will of God, and may with you be refreshed. [33] Now the God of peace bee with you all. Amen.

16. I COMMEND vnto you Phebe our sister, which is a seruant of the Church which is at Cenchrea: [2] That ye receiue her in the Lord as becommeth Saints, and that ye assist her in whatsoeuer businesse she hath need of you: for she hath bene a succourer of many, and of my selfe also. [3] Greete Priscilla and Aquila, my helpers in Christ Iesus: [4] (Who haue for my life laid downe their owne neckes: vnto whom not onely I giue thankes, but also all the Churches of the Gentiles.) [5] Likewise *greet* the Church that is in their house. Salute my welbeloued Epenetus, who is the first fruits of Achaia vnto Christ. [6] Greete Mary, who bestowed much labour on vs. [7] Salute Andronicus and Iunia my kinsmen, and my fellow prisoners, who are of note among the Apostles, who also were in Christ before me.

[8] Greet Amplias my beloued in the Lord. [9] Salute Urbane our helper in Christ, and Stachys my beloued. [10] Salute Appelles approoued in Christ. Salute them which are of Aristobulus [a] houshold. [11] Salute Herodion my kinseman. Greet them that be of the [a] houshold of Narcissus, which are in the Lord. [12] Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloued Persis, which laboured much in the Lord. [13] Salute Rufus chosen in the Lord, and his mother and mine. [14] Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. [15] Salute Philologus and Iulia, Nereus, and his sister, and Olympas, and all the Saints which are with them.

[16] Salute one another with an holy kisse. The Churches of Christ salute you.

[a] *Or*, friends.

17 *Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, [m]σκοπεῖν| τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε, [n]ποιοῦντας· καὶ ἐκκλίνατε ἀπ' αὐτῶν.* 18 *οἱ γὰρ τοιοῦτοι τῷ [o]Κυρίῳ ἡμῶν Χριστῷ| οὐ δουλεύουσιν, ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ· καὶ διὰ τῆς χρηστολογίας [p]καὶ εὐλογίας| ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων.* 19 *ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· χαίρω οὖν [q]τὸ| ἐφ' ὑμῖν· [r]θέλω δὲ| ὑμᾶς σοφοὺς [s]μὲν| εἶναι εἰς τὸ ἀγαθὸν, ἀκεραίους δὲ εἰς τὸ κακόν.* 20 *ὁ δὲ Θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. [t]ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.|* [u]

21 [v]*Ἀσπάζονται| ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ*

[m] Alex. *ἀσφαλῶς σκοπεῖτε.* [n] Alex. + *λέγοντας ἢ.* [o] Rec. *Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ.* [p] Alex. = *καὶ εὐλογίας.* [q] Alex. = *τὸ.* [r] Alex. *καὶ θέλω.* [s] Alex. = *μὲν.* [t] Alex. = *ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.* [u] Rec. + *ἀμήν.*

WICLIF—1380.

17 But britheren I preie 3ou, that 3e aspie hem that maken discenciouns and hirtyngis bisidis the doctryne that 3e han lerned: and bowe 3e awei fro hem, 18 for suche men seruen not to the lord crist: but to her wombe, and bi swete wordis & blessyngis disceyuen the hertis of ynnocent men, 19 but 3oure obedience is pupplischid in to eueri place, therfor I haue ioie in 3ou: but I wole that 3e be wise in good thing, and symple in yuel, 20 and god of pees trede satanas vndir 3oure feet swiftli, the grace of oure lord ihesus crist be with 3ou.

21 Tymothe myn helper gretith 3ou wel, and also lucyus and Iason, and sosipater, my cosyns, 22 I tercius grete 3ou wel: that wrote this epistle in the lord, 23 Gayus myn oost, greetith 3ou wel: and alle the chirch, erastus tresorer of the citee gretith 3ou wel: and quartus brother, 24 the grace of oure lord ihesus crist: be with 3ou alle amen,

25 and onoure and glori be to hym that is my3te to conferme 3ou bi my gospel and prechynge of ihesus crist bi the reuelacioun of mysterie holden stille in tymes euerlastynge, 26 whiche mysterie is now made open bi scripturis of profetis, bi the comaundement of god withouten bigynnynge & endynge: to the obedience of feith in alle hethen men, the mysterie knowun bi ihesus crist to god aloone wys 27 to whom be onour and glorie into worldis of worldis Amen.

han, *have.* her, *their.* yuel, *evil.*

TYNDALE—1534.

17 I beseche you brethren, marke them which cause division and geve occasions of evyll, contrary to the doctrine which ye have learned: and avoyde them. 18 For they that are suche serve not the Lorde Iesus Christ: but their awne bellyes, and with swete preachinges and flatteringe wordes deceave the hertes of the innocentes. 19 For youre obedience extendeth to all men. I am glad no dout of you. But yet I wolde have you wyse vnto that which is good, and to be innocentes concerninge evyll. 20 The God of peace treade Satan vnder youre fete shortly. The grace of oure Lorde Iesu Christ be with you.

21 Thimotheus my worke felow, and Lucius and Iason and Sopater my kynsmen, salute you. 22 I Tertius salute you, which wrote this epistle in the Lorde. 23 Gaius myne hoste and the hoste of all the congregacions, saluteth you. Erastus the chamberlayne of the cite saluteth you. And Quartus a brother saluteth you. 24 The grace of oure Lorde Iesu Christ be with you all. Amen.

25 To him that is of power to stablisshe you accordinge to my gospell and preachinge of Iesus Christ, in vtteringe of the mistery which was kept secret sence the worlde beganne, 26 but now is opened by the scriptures of prophesie, at the commaundement of the everlastinge god, to stere vp obedience to the faith publisshed amonge all nacions: 27 To the same God, which alone is wyse, be prayse thorowe Iesus Christ for ever. Amen.

CRANMER—1539.

17 I beseche you brethren, marke them which cause diuisyon and geue occasions of euyll, contrary to the doctrine, which ye haue learned: and auoyde them. 18 For they that are suche, serue not the Lorde Iesus Christ, but their awne bellyes, and with swete and flatterynge wordes, deceaue the hertes of the innocentes. 19 For your obedience is gone abroade vnto all men. I am glad therfore no dout, of you. But yet I wolde haue you wyse vnto that whych is good, and to be innocente as concernynge euyll. 20 The God of peace shall treade Satan vnder youre fete shortly. The grace of oure Lorde Iesu Christ be with you.

21 Tymotheus my worcke felow, and Lucius, and Iason, and Sosipater my kynsmen, salute you, 22 I Tertius salute you, whych wrote this epistle in the Lorde. 23 Gayus myne hoste and the hoste of all the congregacyon, saluteth you. Erastus the chamberlayne of the cytye, saluteth you. And Quartus a brother saluteth you. 24 The grace of oure Lorde Iesu Christ be with you all. Amen.

25 To him that is of power to stablisshe you, according to my Gospell, and preaching of Iesus Christ in vtterynge of the mystery whych was kept secret sence the worlde beganne, 26 but now is opened by the scriptures of the prophetes at the commaundement of the euerlastynge God, to stere vp obedience to the fayth, publisshed amonge all nacyons: 27 To the same God, whych alone is wyse, be (*honoure and*) prayse thorow Iesus Christ for euer. Amen.

Σωσίπατρος οἱ συγγενεῖς μου[w]. [22] *ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν Κυρίῳ.* [23] *ἀσπάζεται ὑμᾶς Γάϊος ὁ ξένος μου καὶ* [x]*τῆς ἐκκλησίας ὅλης.*| *ἀσπάζεται ὑμᾶς Ἔραστος ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός.* [24] *Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.* [25 y] *Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγελιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου,* [26] *φανερωθέντος δὲ νῦν, διά* [z]*τε*| *γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος·* [27] *μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.*

[w] Alex. Ἀσπάζεται. [w] Alex. + *καὶ αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.* in fine cap. XIV. habet. Alex. et. Rec. ad calcem capitis XVI. rejiciunt. [x] Alex. ὅλης τῆς ἐκκλησίας. [y] Const. vers. 25. 26. 27. capitis XVI. [z] Alex. = *τε.*

GENEVA—1557.

you. [17] I beseche you brethren, watche diligently them which cause diuision and offences, contrary to the doctrine which ye haue learned, and auoyde them. [18] For they that *are* suche, serue not the Lord Iesus Christ, but their owne bellyes, and with fayre speache and flattering, deceaue the heartes of the simple.

[19] For your obedience is knowen of all men. I am glad therfore *as touching* you: but yet I wolde haue you wyse, vnto that which is good: and to be innocent, as concerning euyl. [20] The God of peace shal treade Satan vnder your fete shortly. The grace of our Lord Iesus Christ be with you.

[21] Timotheus my compagnion, and Lucius and Iason, and Sosipater my kynsmen, salute you. [22] I Tertius, which wrote out this epistle salute you in the Lord. [23] Gaius myne hoste, and the hoste of the whole Churche saluteth you. Erastus the chamberlaine of the citie saluteth you. and Quartus a brother *saluteth you*. [24] The grace of our Lord Iesus Christe *be* with you all. Amen. [25] To hym that is of power to stablyshe you according to my Gospel, and preaching of Iesus Christe, in vtteryng of the mysterie, which was kept secrete sence the worlde began: [26] (But now is opened, and published among all nations by the Scriptures of the Prophetes, at the commandement of the euerlasting God, to stere vp obedience to the fayth) [27] To God *I say*, which alone is wyse, be prayse through IESVS CHRIST for euer. Amen.

RHEIMS—1582.

[17] And I desire you brethren, to marke them that make dissensions and scandals contrarie to the doctrine vvhich you haue learned, and auoid them. [18] For such doe not serue Christ our Lord, but their ovvne belly: and by svveete speaches and benedictions seduce the hartes of innocents.

[19] For your obedience is published into euery place. I reioyce therfore in you. But I vvould haue you to be vvise in good, and simple in euil. [20] And the God of peace crush Satan vnder your feete quickely. The grace of our Lord IESVS Christ be vvith you.

[21] Timothee my coadiutor saluteth you, and Lucius, and Iason, and Sosípater, my kinsmen. [22] I Tertius salute you, that vvrote the epistle, in our Lord. [23] Caius mine host, and the whole Churches, saluteth you. Erastus the Cofferer of the citie saluteth you, and Quartus, a brother. [24] The grace of our Lord IESVS Christ be vvith al you, Amen.

[25] And to him that is able to confirme you according to my Gospel and preaching of IESVS Christ, according to the reuelation of the mysterie from eternal times kept secrete, [26] vvhich novv is opened by the Scriptures of the prophets according to the precept of the eternal God, to the obedience of faith knovven in al Gentiles, [27] to God the only vvise through IESVS Christ, to vvhom be honour and glorie for euer and euer. Amen.

AUTHORISED—1611.

[17] Now I beseech you, brethren, marke them which cause diuisions and offences, contrary to the doctrine which ye haue learned, and auoyd them. [18] For they that are such, serue not our Lord Iesus Christ, but their owne belly, and by good wordes and faire speeches deceiue the hearts of the simple. [19] For your obedience is come abroad vnto all men. I am glad therefore on your behalfe: but yet I would haue you wise vnto that which is good, and [α] simple concerning euill. [20] And the God of peace shall [β] bruise Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you. Amen.

[21] Timotheus my worke-fellow, and Lucius, and Iason, and Sosipater my kinsemen salute you. [22] I Tertius who wrote this Epistle, salute you in the Lord. [23] Gaius mine hoste, and of the whole Church, saluteth you. Erastus the Chamberlaine of the citie saluteth you, and Quartus a brother. [24] The grace of our Lord Iesus Christ be with you all. Amen.

[25] Now to him that is of power to stablish you according to my Gospel, and the preaching of Iesus Christ, according to the reuelation of the mysterie, which was kept secret since the world began: [26] But now is made manifest, and by the Scriptures of the Prophets according to the commandement of the euerlasting God, made knowen to all nations for the obedience of faith, [27] To God, onely wise, bee glory through Iesus Christ, for euer. Amen.

[α] *Or*, harmelesse. [β] *Or*, tread.

ΠΡΩΤΗ

ΕΠΙΣΤΟΛΗ προς ΚΟΡΙΝΘΙΟΥΣ.

Κεφάλαιον Α.

THE FIRST

EPISTLE TO THE CORINTHIANS.

CHAPTER I.

ΠΑΥΛΟΣ [a]*κλητὸς| ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος Θεοῦ, καὶ Σωσθένης ὁ ἀδελφὸς,* [2]*τῇ ἐκκλησίᾳ τοῦ Θεοῦ* [b]*τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ,| κλητοῖς ἁγίοις, σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν τε καὶ ἡμῶν·* [3]*χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.*

[4]*Εὐχαριστῶ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ·* [5]*ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ*

[a] Alex. = κλητὸς.

WICLIF—1380.

1. POUL clepid apostle of ihesus crist, bi the wille of god, and sostenes brothir
[2] to the chirche of god that is at corynthe to hem that ben halowid in crist ihesus and clepide seyntis, with alle that ynwardli clepen the name of oure lord ihesus crist: in ech place of hem and of oure,

[3] grace to 3ou and pees of god oure fadir, and of the lord ihesus crist.
[4] I do thankyngis to my god euer more for 3ou in the grace of god that is 3ouun to 3ou in crist ihesus, [5] for in alle thingis 3e ben made riche in hym, in eche word and in eche kunnynge, [6] as the witnessynge of crist is confermed in 3ou, [7] so that to no thing faile to 3ou in ony grace, that abiden the schewynge of our lord ihesus crist, [8] whiche also schal conferme 3ou in to the ende with outen cryme in the dai of the comynge of oure lord ihesus crist, [9] a trewe god, bi whom 3e ben clepid in to the felowschip of his sone ihesus crist oure lord,

[10] but britheren, I biseche 3ou bi the name of oure lord ihesus crist: that 3e alle seie the same thing, and that discenciouns be not among 3ou, but be 3e parfi3t in the same

clepid, *called*. 3ouun, *given*. kunnynge, *knowledge*.

TYNDALE—1534.

1. PAUL by vocacion an Apostle of Iesus Christ thorow the will of God, and brother Sostenes.
[2] Vnto the congregacion of God which is at Corinthum. To them that are sanctified in Christ Iesu, sainctes by callynge, with all that call on the name of oure lorde Iesus Christ in every place, both of theirs and of oures.
[3] Grace be with you and peace from God oure father, and from the lorde Iesus Christ.
[4] I thanke my God all wayes on youre behalfe for the grace of God which is geuen you by Iesus Christ, [5] that in all thinges ye are made riche by him in all lerninge and in all knowledge [6] even as the testimony of Iesus Christ was confermed in you) [7] so that ye are behynde in no gyft, and wayte for the apperynge of oure lorde Iesus Christ [8] which shall strenght you vnto the ende, that ye may be blamelesse in the daye of oure lorde Iesus Christ. [9] For god is faythfull, by whom ye are called vnto the fellishyppe of his sonne Iesus Christe oure lorde.

[10] I beseche you brethren in the name of oure lorde Iesus Christ, that ye all speake one thynge and that there be no dissencion amonge you: but be ye knyt together

CRANMER—1539.

1. PAUL called an Apostle of Iesus Christ, thorow the wyll of God, and brother Sostenes.
[2] Unto the congregacyon of God whych is at Corynthum. To them that are sanctyfyed by Christ Iesu, called saynctes, with all that call on the name of oure Lorde Iesus Christ in euery place, ether of theirs or of oures.
[3] Grace be vnto you and peace from God oure father, and from the Lorde Iesus Christ.
[4] I thanke my God allwayes on youre be halfe, for the grace of God, which is geuen you by Iesus Christ, [5] that in all thynges ye are made ryche by hym, in all vtteraunce and in all knowledge, [6] by the which thynges the testimony of Iesus Christ was confermed in you, [7] so that ye are behynde in no gyft, waytinge for the apperyng of oure Lorde Iesus Christ, [8] which shall also strength you vnto the ende, that ye maye be blamelesse in the daye (*of the commyng*) of oure Lord Iesus Christ. [9] God is faythfull, by whom ye are called vnto the fellyshyppe of his sonne Iesus Chryst oure Lorde. [10] I besech you brethren by the name of oure Lorde Iesus Christ, that ye all speake one thynge, and that there be no dissencyon amonge you: but that ye maye be a whole body: of

ΠΡΩΤΗ

ΕΠΙΣΤΟΛΗ προς ΚΟΡΙΝΘΙΟΥΣ.

Κεφάλαιον Α.

THE FIRST

EPISTLE TO THE CORINTHIANS.

CHAPTER I.

πάσῃ γνώσει, [6] *καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν·* [7] *ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·* [8] *ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ* [c]*ἡμέρᾳ| τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.* [9] *πιστὸς ὁ Θεὸς, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.*

[10] *Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ κατηρτισμένοι*

[b] Alex. *ἠγ. ἐν Χ. Ἰ. τῇ οὔσῃ ἐν Κορίνθῳ.* [c] Alex. *παρουσίᾳ.*

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
1. PAVL by vocation an Apostle of IESVS CHRIST, through the wyl of God, and *our* brother Sostenes: [2] Vnto the Churche of God which is at Corinthus, to them that are sanctified in Christe Iesus, Saintes by calling, wyth all that call on the Name of our Lord Iesus Christe in euery place, both their *Lord I say*, and ours. [3] Grace be to you, and peace from God our Father, and from the Lord IESVS CHRISTE.	1. PAVL called to be an Apostle of IESVS Christ, by the vvil of God, and Sósthenes a brother, [2] to the Church of God that is at Corinth, to the sanctified in Christ IESVS, called to be saincts, vvith al that inuocate the name of our Lord IESVS Christ in euery place of theirs and ours. [3] Grace to you and peace from God our father and our Lord IESVS Christ.	1. PAUL called *to be* an Apostle of Iesus Christ, through the will of God, and Sosthenes *our* brother. [2] Unto the Church of God which is at Corinth, to them that are sanctified in Christ Iesus, called *to be* Saints, with all that in euery place call vpon the Name of Iesus Christ our Lord, both theirs and ours. [3] Grace be vnto you, and peace from God our Father, and *from* the Lord Iesus Christ.
[4] I thanke my God alwayes on your behalfe, for the grace of God, which is geuen you in Iesus Christe. [5] That in all thinges ye are made riche in hym, in all kynde of speache, and knowledge. [6] Euen as the testimonie of Iesus Christe hath bene confirmed in you. [7] So that ye are behynde in no gyft: wayting for the appearing of our Lord Iesus Christ.	[4] I giue thankes to my God alvvaies for you for the grace of God that is giuen you in Christ IESVS, [5] that in al things you be made riche in him, in al vtterance, and in al knovvledge, ([6] as the testimonie of Christ is confirmed in you,) [7] so that nothing is vvanting to you in any grace, expecting the reuelation of our Lord IESVS Christ, [8] vvho also vvil confirme you vnto the end vvithout crime, in the day of the comming of our Lord IESVS Christ. [9] God is faithful: by vvhom you are called into the societie of his sonne IESVS Christ our Lord.	[4] I thanke my God alwayes on your behalfe, for the grace of God which is giuen you by Iesus Christ, [5] That in euery thing yee are enriched by him, in all vtterance, and in all knowledge: [6] Euen as the Testimony of Christ was confirmed in you. [7] So that yee come behinde in no gift; waiting for the [α] comming of our Lord Iesus Christ, [8] Who shall also confirme you vnto the end, that yee may bee blamelesse in the day of our Lord Iesus Christ.
[8] Which *God*, shal also strengthen you vnto the ende, that he may be blamelesse in the day of our Lord Iesus Christe. [9] God is faythful, by whom ye are called vnto the felowship of his Sonne Iesus Christe our Lord. [10] Now I besech you brethren, in the Name of our Lord Iesus Christe, that ye all speake one thynge, and that there be no dissentions among you: but be ye knyt togither in one	[10] And I beseeche you brethren by the name of our Lord IESVS Christ, that you al say one thing, and that there be no schismes among you: but that you be	[9] God is faithful by whom ye were called vnto the felowship of his Sonne Iesus Christ our Lord. [10] Now I beseech you brethren by the Name of our Lord Iesus Christ, that yee all speake the same thing, and that there be no [β] diuisions among you: but that ye be perfectly ioyned

[α] *Gr.* Reuelation. [β] *Gr.* schismes.

ἐν τῷ αὐτῷ νοῒ καὶ ἐν τῇ αὐτῇ γνώμῃ. 11 ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσι· 12 λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει, 'Ἐγὼ μέν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ.' 13 Μεμέρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; 14 εὐχαριστῶ [d]τῷ Θεῷ| ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον· 15 ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα [e]ἐβάπτισα.| 16 ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα.

17 Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ. 18 ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶ, τοῖς δὲ σωζομένοις ἡμῖν δύναμις Θεοῦ ἐστί. 19 Γέ-

[d] Alex. s. = τῷ Θεῷ s. τῷ Θεῷ μου. [e] Alex. ἐβαπτίσθητε. [f] Alex. = τούτου.

WICLIF—1380.

witte: and in the same kunnynge, 11 for my britheren it is teld to me of hem that ben at cloes, that stryues ben among 3ou, 12 and I seie that that eche of 3ou seith, for I am of poul, and I am of apollo, and I am of cefas: but I am of crist, 13 whether crist is departid whether poul was crucified for 3ou, ether 3e ben baptisid in the name of poul?

14 I do thankyngis to my god: that I baptiside noon of 3ou, but crispis and gayus: 15 leest ony man seie that 3e ben baptisid in my name, 16 and I baptisid also the hous of stephan, but I woot not that I baptisid ony other, 17 for crist sente me not to baptise. but to preche the gospel, not in wisdom of word: that the cros of crist be not voidid awei, 18 for the word of the cros is foli to hem that perischen, but to hem that ben made saaf, that is to seie to us, it is the vertu of god,

19 for it is writun, I schal distrie the wisdom of wise men, and I schal repreue the prudence of prudent men, 20 where is the wise man, where is the wise lawier, where is the purchasour of this world? whether god hath not made the wisdom of this world fonned,

21 for the world in wisdom of god, knewe not god bi wisdom: it plesid to god bi foli of prechynge to make hem saaf that bileueden, 22 for iewis seken signes: and grekis seken wisdom, 23 but we prechen crist crucified to iewis sclaundre, and to hethen men foli, 24 but to tho iewis and grekis that ben clepid: we prechen crist the vertu of god, and the wisdom of god, 25 for that that is foli thing of god, is wiser thanne men, and that that is the feble thing of god is strenger than men,

26 but britheren se 3e 3oure clepinge, for

kunnynge, *knowledge.* woot, *know.* fonned, *foolish.* clepid, *called.* vertu, *power.*

TYNDALE—1534.

in one mynde and in one meanynge. 11 It is shewed vnto me (my brethren) of you by them that are of the housse of Cloe, that ther is stryfe amonge you. 12 And this is it that I meane: how that comenlie amonge you, one sayeth: I holde of Paul: another I holde of Apollo: the thyrde I holde of Cephas: the four that I holde of Christ. 13 Ys Christ devided? was Paul crucified for you? ether were ye baptised in the name of Paul? 14 I thanke God that I christened none of you, but Crispus and Gayus, 15 lest eny shulde saye that I had baptised in myne awne name. 16 I baptised also the housse of Stephana. Forthermore knowe I not whether I baptised eny man or no.

17 For Christ sent me not to baptyse, but to preache the gospell, not with wysdome of wordes, lest the crosse of Christ shuld have bene made of none effecte. 18 For the preachinge of the crosse is to them that perisshe folishnes: but vnto vs which are saved, it is the power of God. 19 For it is written: I will destroye the wysdome of the wyse, and will cast awaye the vnderstondinge of the prudent. 20 Where is the wyse? Where is the scrybe? Where is the searcher of this worde? Hath not God made the wysdome of this worlde folisshnes?

21 For when the worlde thorow wysdome knew not God, in the wysdome of God: it pleased God thorow folisshnes of preachinge to save them that beleve. 22 For the Iewes requyre a signe, and the Grekes seke after wysdome. 23 But we preache Christ crucified, vnto the Iewes an occasion of fallinge, and vnto the Grekes folisshnes: 24 but vnto them which are called both of Iewes and Grekes, we preache Christ the power of God, and the wysdome of God. 25 For the folishnes of God is wyser then men: and the weakenes of God is stronger then men.

26 Brethren loke on youre callinge, how

CRANMER—1539.

one mynde and of one meanynge. 11 For it is shewed vnto me (my brethren) of you, by them whych are of the house of Cloe, that ther is stryfe amonge you. 12 I speake of the same that euery one of you sayeth: I holde of Paul: I holde of Apollo: I holde of Cephas: I holde of Christ. 13 Is Christ deuyded? Was Paul crucyfyed for you? ether were ye baptised in the name of Paul? 14 I thanke God, that I baptysed none of you, but Crispus and Gaius: 15 lest eny shuld saye, that I had baptised in myne awne name. 16 I baptised also the house of Stephana. Forthermore knowe I not, whether I baptysed eny man (*of you*) or no.

17 For Christ sent me not to baptyse, but to preache the Gospell, not with wysdome of wordes, lest the crosse of Christ shulde haue bene made of none effecte. 18 For the preachyng of the crosse, is to them that perysshe, foolishnes: but vnto vs which are saued it is the power of God. 19 For it is wrytten: I wyll destroye the wysdome of the wyse, and wyll cast awaye the vnderstandynge of the prudent. 20 Where is the wyse? Where is the scribe? Where is the disputer of this worlde? Hath not God made the wysdome of this worlde foolishnes?

21 For after that the worlde thorow wysdome knewe not God, in the wysdome of God, it pleased God thorow foolishnes of preachynge, to saue them that beleue. 22 For the Iewes requyre a sygne, and the Grekes seke after wysdome. 23 But we preache Christ crucifyed, vnto the Iewes an occasyon of fallynge, and vnto the Grekes foolysshnes: 24 but vnto them whych are called both of the Iewes and Grekes, we preache Christ the power of God and the wysdome of God. 25 For the foolishnes of God, is wyser then men: and the weakenes of God is stronger then men. 26 Brethren, ye se youre callinge, how

γραπται γὰρ, "Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν "ἀθετήσω." [20] Ποῦ σοφός; ποῦ γραμματεύς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου [f]τούτου;| [21] Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεὸν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας· [22] ἐπειδὴ καὶ Ἰουδαῖοι [g]σημεῖα| αἰτοῦσι, καὶ Ἕλληνες σοφίαν ζητοῦσιν· [23] ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, [h]ἔθνεσι| δὲ μωρίαν· [24] αὐτοῖς δὲ τοῖς κλητοῖς Ἰουδαίοις τε καὶ Ἕλλησι Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν. [25] ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστί· καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστί. [26] Βλέπετε [i]γὰρ| τὴν κλήσιν ὑμῶν, ἀδελφοὶ, ὅτι

[f] Rec. σημεῖον. [g] Rec. Ἕλλησι. [i] Alex. οὖν.

GENEVA—1557.

minde, and in one iudgement. [11] For it hath bene declared vnto me my brethren, of you, by them that are of the house of Cloe, that ther is strife among you. [12] And this is it that I meane, that euerie one of you sayeth, I holde of Paul, I holde of Apollos, I holde of Cephas, I holde of Christe.

[13] Is Christe deuided? was Paul crucified for you? ether were ye baptized in the Name of Paul? [14] I thanke God, that I baptized none of you, but Crispus, and Gaius. [15] Lest any should say, that I had baptized in myne owne name. [16] I baptized also the householde of Stephanas: furthermore knowe I not, whether I baptized any other. [17] For Christ sent me not to baptize, but to preache the Gospel, not wyth wysdome of talke, lest the crosse of Christ shold haue bene made of none effect. [18] For the preaching of the crosse, is to them that perishe, folishnes: but vnto vs which are saued, it is the power of God. [19] For it is written, I wil destroye the wysdome of the wyse, and wyl cast away the vnderstanding of the prudent. [20] Where is the wyse? where is the Scribe? where is the disputer of this world? hath not God made the wisdome of this world folishnes?

[21] For when the world by wysdome, knew not God, in the wysdome of God: it pleased God by folish preaching, to saue them that beleue. [22] Seing also that the Iewes require a sygne, and the Grekes seke after wysdome. [23] But we preache Christe crucified: vnto the Iewes, an occasion of fallyng: and vnto the Grekes, folyshnes: [24] But vnto them which are called, both of the Iewes and Grekes, *we preache* Christe, the power of GOD, and the wysdome of God. [25] For the folyshenes of God, is wyser then men: and the weakenes of God, is stronger then men. [26] Brethren you se your callyng, how that

RHEIMS—1582.

perfect in one sense, and in one knovvledge. [11] For it is signified vnto me (my brethren) of you, by them that are of Chloè, that there be contentions among you. [12] And I meane this, for that euery one of you saith, I certes am Paules, and I Apollos, but I Cephas, and I Christs.

[13] Is Christ deuided? Vvhy, vvas Paul crucified for you? or in the name of Paul vvere you baptized? [14] I giue God thankes, that I baptized none of you, but Crispus and Caius: [15] lest any man say that in my name you vvere baptized. [16] And I baptized also the house of Stéphanas. But I know not if I haue baptized any other.

[17] For Christ sent me not to baptize, but to euangelize: not in vvisedom of speache, that the crosse of Christ be not made void. [18] For the vvord of the crosse, to them in deede that perish, is folishnes: but to them that are saued, that is, to vs, it is the povver of God. [19] For it is vvritten, *I vvil destroy the vvisedom of the vvise: and the prudence of the prudent I vvil reiecte.* [20] *Vvhere is the vvise? vvhere is the Scribe? vvhere is the disputer of this vvorld?* Hath not God made the vvisedom of this vvorld folish? [21] For because in the vvisedom of God the vvorld did not by vvisedom knovv God: it pleased God by the folishnes of the preaching to saue them that beleeue. [22] For both the Ievves aske signes, and the Greekes seeke vvisedom:

[23] but vve preach Christ crucified, to the Ievves certes a scandal, and to the Gentiles, folishnes: [24] but to the called Ievves and Greekes, Christ the povver of God and the vvisedom of God. [25] For that vvhich is the folish of God, is vviser then men: and that vvhich is the infirme of God, is stronger then men. [26] For see your vocation brethren, that not many

AUTHORISED—1611.

together in the same minde, and in the same iudgement. [11] For it hath been declared vnto me of you, my brethren, by them which are of the house of Cloe, that there are contentions among you. [12] Now this I say, that euery one of you saith, I am of Paul, and I of Apollo, and I of Cephas, and I of Christ. [13] Is Christ diuided? was Paul crucified for you? or were yee baptized in the name of Paul? [14] I thanke God that I baptized none of you, but Crispus and Gaius: [15] Lest any should say, that I had baptized in mine owne name.

[16] And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. [17] For Christ sent me not to baptize, but to preach the Gospel: not with wisedome of [a] words, lest the Crosse of Christ should be made of none effect. [18] For the preaching of the Crosse is to them that perish, foolishnesse: but vnto vs which are saued, it is the power of God. [19] For it is written, I will destroy the wisedome of the wise, and wil bring to nothing the vnderstanding of the prudent. [20] Where is the wise? where is the Scribe? where is the disputer of this world? Hath not God made foolish the wisedome of this world?

[21] For after that, in the wisedom of God, the world by wisedome knew not God, it pleased God by the foolishnesse of preaching, to saue them that beleeue. [22] For the Iewes require a signe, and the Greekes seeke after wisedome. [23] But wee preach Christ crucified, vnto the Iewes a stumbling block, and vnto the Greekes, foolishnesse: [24] But vnto them which are called, both Iewes and Greekes, Christ, the power of God, and the wisedome of God.

[25] Because the foolishnesse of God is wiser then men: and the weakenesse of God is stronger then men. [26] For ye see your calling, brethren, how that not

[a] *Or*, speach.

οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς· [27] ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ Θεὸς, ἵνα [k]τοὺς σοφοὺς καταισχύνῃ· | καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ Θεὸς, ἵνα καταισχύνῃ τὰ ἰσχυρά· [28] καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεὸς, [l]τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ· [29] ὅπως μὴ καυχήσηται πᾶσα σὰρξ ἐνώπιον [m]τοῦ Θεοῦ. | [30] ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη [n]ἡμῖν σοφία | ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις· [31] ἵνα, καθὼς γέγραπται, "Ὁ καυχώμενος, ἐν Κυρίῳ καυχάσθω."

II. Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοὶ, ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ [o]μαρτύριον | τοῦ Θεοῦ. [2] οὐ γὰρ ἔκρινά [p] [q]τι εἰδέναι | ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον. [3] [r]καὶ ἐγὼ | ἐν ἀσθενείᾳ καὶ [s]ἐν |

[k] Alex. καταισχύνῃ τοὺς σοφούς. [l] Rec. + καὶ. [m] Rec. αὐτοῦ. [n] Alex. σοφία ἡμῖν. [o] Alex. μυστήριον. [p] Rec. + τοῦ.

WICLIF—1380.

not many wise men aftir the fleisch, not many myȝti, not many noble, [27] but god chees tho thingis that ben fonned of the world to confounde wise men, & god chees the feble thingis of the world to confounde the strong thingis, [28] and god chees the vnnoble thingis and dispysable thingis of the world, and tho thingis that ben not: to distrie tho thingis that ben, [29] that eche man haue not glorie in his siȝt, [30] but of hym ȝe ben in crist ihesus: whiche is made of god to us wisdom and riȝtwisnesse, and holynesse, and aȝenbiynge, [31] that as it is writun, he that glorieth: haue glorie in the lord.

2. AND I britheren whanne I cam to ȝou cam not in the hiȝnesse of word ether of wisdom, tellinge to ȝou the witnessynge of crist, [2] for I demed not me to kunne ony thing among ȝou: but crist ihesus and him crucified, [3] & I in sikenesse and drede and myche tremblynge was among ȝou, [4] & my word and my prechynge was not in sutil stiringe wordis of mannes wisdom: but in schewynge of spirit & of vertu, [5] that ȝoure feith be not in the wisdom of men: but in the vertu of god,

[6] for we speken wisdom among parfiȝt men, but not wisdom of this world: nether of princis of this world, that ben distried, [7] but we speken the wisdom of god in mysteri, whiche wisdom is hidde, whiche wisdom god bifore ordeyned bifor worldis in to oure glorie, [8] which noon of the princis of this world knewe, for if thei hadden knowe, thei schulden neuer haue crucified the lord of glorie, [9] but as it is writun, that I saie not, ne eere herd, nether it stied in to herte of man, what thingis god araied: to hem that louen hym.

[10] but god schewid to us bi his spirit, for

fonned, *foolish*. aȝenbiynge, *redemption*. demed, *judged*. kunne, *know*. vertu, *power*. I, *eye*. stied, *ascende*. araied, *prepared*, or, *set in order*.

TYNDALE—1534.

that not many wyse men after the flesshe, not many myghty, not many of hye degre are called: [27] but God hath chosen the folysshe thinges of the worlde, to confounde the wyse. And God hath chosyn the weake thinges of the worlde, to confounde thinges which are mighty. [28] And vile thinges of the worlde, and thinges which are despysed, hath God chosen, yee and thinges of no reputacion, for to brynge to nought thinges of reputacion, [29] that no flesshe shulde reioyce in his presence. [30] And vnto him partayne ye, in Christ Iesu, which of God is made vnto vs wysdome, and also rightewesnes, and saunctifyinge and redempcion. [31] That accordinge as it is written: he which reioyseth, shulde reioyce in the Lorde.

2. AND I brethren when I came to you, came not in gloriousnes of wordes or of wysdome, shewynge vnto you the testimony of God. [2] Nether shewed I my selfe that I knewe eny thinge amonge you save Iesus Christ, even the same that was crucified. [3] And I was amonge you in weaknes, and in feare, and in moche tremblinge. [4] And my wordes and my preachinge were not with entysynge wordes of mannes wysdome: but in shewinge of the sprete and of power, [5] that youre fayth shuld not stonde in the wysdome of men, but in the power of God.

[6] That we speake of, is wysdome amonge them that are perfecte: not the wysdome of this worlde nether of the rulars of this worlde (which go to nought) [7] but we speake the wysdome of God, which is in secrete and lieth hyd, which God ordeyned before the worlde vnto oure glory: [8] which wysdome none of the rulars of the worlde knewe. For had they knowen it, they wolde not have crucified the Lorde of glory. [9] But as it is written: The eye hath not sene, and the eare hath not hearde, nether have entred into the herte of man, the thinges which God hath prepared for them that love him.

[10] But God hath opened them vnto vs

CRANMER—1539.

that not many wyse men after the flesshe, not many myghty, not many of hye degre, are called: [27] But God hath chosen the folisshe thynges of the worlde, to confounde the wyse. And God hath chosyn the weake thynges, of the worlde, to confounde thynges whych are myghty. [28] And vyle thynges of the worlde, and thinges which are despised, hath God chosen, yee and thinges of no reputacyon, for to brynge to nought thynges of reputacyon, [29] that no flesshe shulde reioyce in his presence. [30] And of hym are ye, in Chryst Iesu, whych of God is made vnto vs, wysdome, and rightwesnes, and sanctifyinge, and redempcyon. [31] That accordynge as it is wrytten: he which reioyseth, shulde reioyce in the Lorde.

2. AND I brethren (when I came to you) came not in gloriousnes of wordes, or of wysdome, shewynge vnto you the testimony of God. [2] Nether shewed I my selfe that I knewe eny thynge amonge you, saue Iesus Chryst, euen the same that was crucified. [3] And I was among you in weaknes, and in feare, and in moche tremblynge. [4] And my wordes and my preachynge was not with entysynge wordes of mannes wysdome: but in shewynge of the sprete and of power, [5] that your fayth shuld not stande in the wysdome of men, but in the power of God.

[6] We speake of wysdome amonge them that are perfecte: not the wysdom of thys world, nether of the rulars of thys worlde (whych go to nought) [7] but we speake the wysdome of God, whych is in secrete and lyeth hyd, which God ordeyned before the worlde, vnto oure glory: [8] whych wysdom none of the rulars of thys worlde knewe. For had they had knowlege, they wold not haue crucifyed the Lord of glory. [9] But as it is wrytten. The eye hath not sene, and the eare hath not heard, nether haue entred into the hert of man, the thynges which God hath prepared for them that loue hym.

[10] But God hath opened them vnto vs

φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς· 4 καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς [t]σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει Πνεύματος καὶ δυνάμεως· 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ. 6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου, τῶν καταργουμένων· 7 ἀλλὰ λαλοῦμεν [u]Θεοῦ σοφίαν| ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν, 8 ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρωσαν· 9 ἀλλὰ καθὼς γέγραπται, "[q]Ἃ ὀφθαλμὸς οὐκ εἶδε, "καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς "τοῖς ἀγαπῶσιν αὐτόν." 10 ἡμῖν δὲ [v]ἀπεκάλυψεν ὁ Θεὸς| διὰ τοῦ Πνεύματος

[q] Rec. εἰδέναι τι. [r] Alex. καγὼ. [s] Alex. = ἐν. [t] Rec. + ἀνθρωπίνης. [u] Rec. σοφίαν Θεοῦ. [v] Rec. ὁ Θεὸς ἀπεκάλυψε.

GENEVA—1557.

not many wyse men after the fleshe, not many myghty, not many of hye degre, *are called*. 27 But God hath chosen the folyshe thinges of the worlde, to confounde the wyse: and God hath chosen the weake thinges of the world, to confound thinges which are myghty. 28 And vyle thinges of the worlde, and thinges which are despiced, hath God chosen, yea, and thinges which are not, for to bring to noght thinges that are. 29 That no fleshe shulde reioyce in his presence. 30 But ye are of hym in Christ Iesus, who of God is made vnto vs wisdome, and rightuousnes, and sanctification, and redemption. 31 That according as it is written, He which reioyseth, shulde reioyce in the Lord.

2. AND I brethren when I came to you, came not in gloriousnes of wordes, or of wysdome, shewyng vnto you the testimonie of God. 2 For I dyd not vendicat to my selfe to knowe any thyng among you, saue Iesus Christe, and him crucified. 3 And I was among you in weaknes, and in feare, and in muche tremblyng. 4 Nether *stode* my wordes, and my preaching in the entysyng speache of mannes wysdome: but in playne euidence of spiritual power. 5 That your faith shold not stande in the wysdome of men: but in the power of God.

6 And we speake wysdome among them that are perfecte: not the wysdome of this world, nether of the chiefest of this world which come to noght. 7 But we speake the wysdome of God, *which is hid* in a mysterie, *to wit*, that secret *wisdome*, which God ordeyned before the world, vnto our glorie. 8 Which wysdome none of the heades of this world knewe: for had they knowen it, they wolde not haue crucified the Lord of glorie. 9 But *we preache* as it is written, Things which eye hath not sene, and eare hath not heard, nether haue entred into mans mynde, which thinges God hath prepared for them that loue hym. 10 But God hath opened *them* vnto vs by his Sprite. for

RHEIMS—1582.

vvise according to the flesh, not many mightie, not many noble: 27 but the folish things of the vvorld hath God chosen, that he may confound the vvise: and the vveake things of the vvorld hath God chosen, that he may confound the strong:

28 and the base things of the vvorld and the contemptible hath God chosen, and those things vvhich are not, that he might destroy those things vvhich are: 29 that no flesh may glorie in his sight. 30 And of him you are in Christ IESVS, vvho is made vnto vs vvisedom from God, and iustice, and sanctification, and redemption: 31 that as it is vvritten, *He that doth glorie, may glorie in our Lord.*

2. AND I (brethren) vvhen I came to you, I came not in loftinesse of speache or of vvisedom, preaching to you the testimonie of Christ. 2 For I iudged not my self to knovv any thing among you but IESVS Christ, and him crucified. 3 And I vvas vvith you in infirmitie, and feare and much trembling: 4 and my speache and my preaching vvas not in the persuasible vvordes of humane vvisedom, but in shevving of spirit and povver: 5 that your faith might not be in the vvisedom of men, but in the povver of God.

6 But vve speake vvisedom among the perfect. but the vvisedom not of this vvorld, neither of the princes of this vvorld, that come to naught: 7 but vve speake the vvisedom of God in a mysterie, which is hid, vvhich God did predestinate before the worlds, vnto our glorie: 8 which none of the princes of this vvorld did knovv: for if they had knovven, they vvould neuer haue crucified the Lord of glorie. 9 But as it is vvritten, *That vvhich eie hath not seen, nor eare hath heard, neither hath it ascended into the hart of man, vvhat things God hath prepared for them that loue him.* 10 but to vs God hath reuealed by

AUTHORISED—1611.

many wise men after the flesh, not many mighty, not many noble *are called*. 27 But God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weake things of the world, to confound the things which are mighty: 28 And base things of the world, and things which are despised, hath God chosen, *yea* and things which are not, to bring to nought things that are, 29 That no flesh should glory in his presence. 30 But of him are yee in Christ Iesus, who of God is made vnto vs wisedome, and righteousnesse, and sanctification, and redemption: 31 That according as it is written, He that glorieth, let him glory in the Lord.

2. AND I, brethren, when I came to you, came not with excellencie of speach, or of wisedome, declaring vnto you the testimony of God. 2 For I determined not to knowe any thing among you, saue Iesus Christ, and him crucified. 3 And I was with you in weakenesse, and in feare, and in much trembling. 4 And my speach, and my preaching was not with [α] entising wordes of mans wisedome, but in demonstration of the Spirit, and of power: 5 That your faith should not [β] stand in the wisdom of men, but in the power of God.

6 Howbeit wee speake wisedome among them that are perfect: yet not the wisedome of this worlde, nor of the Princes of this worlde, that come to nought: 7 But we speake the wisedome of God in a mystery, *euen* the hidden *wisedome* which God ordained before the world, vnto our glory. 8 Which none of the princes of this worlde knew: for had they knowen it, they would not haue crucified the Lord of glory. 9 But as it is written, Eye hath not seene, nor eare heard, neither haue entred into the heart of man, the things which God hath prepared for them that loue him. 10 But God hath reuealed *them* vnto vs by his Spirit:

[α] *Or*, perswasible. [β] *Gr.* be.

[w]αὐτοῦ· | τὸ γὰρ Πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ. [11] τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς [x]οἶδεν, | εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ. [12] ἡμεῖς δὲ οὐ τὸ Πνεῦμα τοῦ κόσμου [y]ἐλάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν· [13] ἃ καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς Πνεύματος[z], πνευματικοῖς πνευματικὰ συγκρίνοντες. [14] Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ· μωρία γὰρ αὐτῷ ἐστι, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται. [15] ὁ δὲ πνευματικὸς ἀνακρίνει [a]μὲν | [b]πάντα, | αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. [16] τίς γὰρ ἔγνω νοῦν Κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν [c]Χριστοῦ | ἔχομεν. III. *[d]Κἀγώ, |*

[w] Alex. = αὐτοῦ. [x] Alex. ἔγνωκεν. [y] Alex. + τούτου. [z] Rec. + ἁγίου. [a] Alex. = μέν. [b] Alex. τὰ πάντα. [c] Alex. Κυρίου. [d] Rec. Καὶ ἐγώ. [e] Const. ὑμῖν λαλῆσαι. [f] Alex. σαρκινοῖς. [g] Rec. + καί.

WICLIF—1380.

whi the spirit serchith alle thingis, ȝe the depe thingis of god, [11] and who of men woot: what thingis ben of man: but the spirit of man that is in hym? so what thingis ben of god, no man knowith but the spirit of god, [12] and we han not reseyued the spirit of this world, but the spirit that is of god: that we witen what thingis ben ȝouun to us of god, [13] whiche thingis we speken also not in wise wordis of mannes wisdom but in the doctryne of spirit, and maken a liknesse of spiritual thingis to goostli men, [14] for a besteli man perceyued not tho thingis: that ben of the spirit of god, for it is foli to hym, and he mai not vndirstonde, for it is examyned goostli, [15] but a spiritual man demeth alle thingis: and he is demed of no man as it is writun, [16] and who knewe the witte of the lord? or who tauȝte hym, and we han wit of crist.

3. AND I britheren myȝte not speke to ȝou as to spiritual men, but as to fleischli men, as to litil children in crist: [2] I ȝaf to ȝou mylk drynke, not mete, for ȝe myȝten not ȝit, nether ȝe moun now [3] for ȝit ȝe ben fleischli, for while striif is among ȝou, wher ȝe ben not fleischly, and ȝe gon aftir man? [4] for whanne summe seith, I am of Poul, another but I am of apollo: where ȝe ben not men? what therfor is apollo: [5] and what Poul? thei ben mynystris of hym to whom ȝe han bileued, ¶ to eche man as god hath ȝouun, [6] I plauntid, apollo moistide: but god ȝaf encresynge [7] therfor nether he that plauntith is ony thing, nether he that moistith: but god that ȝeueth the encresynge,

[8] ¶ he that plauntith and he that moistith: ben oon, and eche schal take his owne mede aftir his traueil, [9] for we ben the helpers of god ȝe ben the ertheti-liynge of god, ȝe ben the bildynge of god,

woot, *know.* demeth, *judgeth.* witen, *know.* moun, *may.* ȝouun, *given.* mede, *reward.*

TYNDALE—1534.

by his sprete. For the sprete searcheth all thinges, ye the bottome of Goddes secretes. [11] For what man knoweth the thinges of a man: save the sprete of a man which is with in him? Even so the thinges of God knoweth no man, but the sprete of god. [12] And we have not receaved the sprete of the worlde: but the sprete which commeth of god, for to knowe the thinges that are geven to vs of god, [13] which thinges also we speake, not in the connynge wordes of mannes wysdome, but with the connynge wordes of the holy goost, makynge spretuall comparesons of spretuall thinges. [14] For the naturall man perceaveth not the thinges of the sprete of god. For they are but folysshnes vnto him. Nether can he perceave them, because he is spretually examined. [15] But he that is spretuall, discusseth all thinges: yet he him selfe is iudged of no man. [16] For who knoweth the mynde of the Lorde, other who shall informe him? But we vnderstonde the mynde of Christ.

3. AND I coulde not speake vnto you brethren as vnto spretuall: but as vnto carnall, even as it were vnto babes in Christ. [2] I gave you mylke to drinke and not meate. For ye then were not stronge, no nether yet are. [3] For ye are yet carnall. As longe verely as ther is amonge you envyinge, stryfe, and dissencion: are ye not carnall, and walke after the manner of men? [4] As longe as one sayth, I holde of Paul, and another, I am of Apollo, are ye not carnall? [5] What is Paul? What thinge is Apollo? Only ministers are they by whom ye beleved, even as the Lorde gave every man grace. [6] I have planted: Apollo watred: but god gave increace. [7] So then, nether is he that planteth eny thinge, nether he that watreth: but god which gave the increace.

[8] He that planteth and he that watreth, are nether better then the other. Every man yet shall receave his rewarde accordynge to his laboure. [9] We are goddis labourers, ye are goddis husbandrye, ye

CRANMER—1539.

by hys sprete. For the sprete searcheth all thynges, ye the botome of Goddes secretes. [11] For what man knoweth the thinges of a man: saue the sprete of man which is within him? Euen so the thynges of God knoweth no man, but the sprete of God. [12] And we haue not receaued the sprete of the worlde: but the sprete which commeth of God, for to knowe the thynges that are geuen to vs of God: [13] whych thynges also we speake (not wyth wordes that mannes wysdome teacheth, but wyth wordes whych the holy goost doth teach) makyng spirituall comparisons of spretuall thynges. [14] The naturall man perceaueth not the thinges that belonge to the sprete of God. For they are but folyshnes vnto him. Nether can he perceaue them, because they are spretually examined. [15] But he that is spretual, discusseth all thynges: yet he him selfe is iudged of no man. [16] For who hath knowen the mynde of the Lord, other who shall informe hym? But we vnderstande the mynde of Christ.

3. AND I could not speake (vnto you brethren) as vnto spretuall: but as vnto carnall, euen as vnto babes in Christ. [2] I gaue you mylke to drynke, and not meate. For ye then were not stronge, nether are ye as yet. [3] For ye are yet carnall. As longe verely as ther is amonge you enuyinge, and stryfe and sectes: are ye not carnall, and walke after the maner of men? [4] For whyle one sayth: I holde of Paul, and another: I am of Apollo, are ye not carnall? [5] What is Paul? What thynge is Apollo? Onely mynysters are they by whom ye beleued, euen as the Lord gaue euery man grace. [6] I haue planted, Apollo watred: but God gaue the encreace. [7] So then, nether is he that planteth eny thyng, nether he that watreth, but God that geueth the encreace. [8] He that planteth and he that watreth, are one. Euery man yet shall receaue hys rewarde, accordynge to his laboure. [9] For we are Goddes labourers, ye are Goddes husbandrye, ye are Goddes buyldyng.

ἀδελφοὶ, οὐκ ἠδυνήθην [e]λαλῆσαι ὑμῖν| ὡς πνευματικοῖς, ἀλλ' ὡς [f]σαρκικοῖς,| ὡς νηπίοις ἐν Χριστῷ. [2] γάλα ὑμᾶς ἐπότισα, [g]οὐ βρῶμα· οὔπω γὰρ [h]ἐδύνασθε,| ἀλλ' [i]οὐδὲ| ἔτι νῦν δύνασθε· [3] ἔτι γὰρ [k]σαρκικοί| ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις [l]καὶ διχοστασίαι,| οὐχὶ σαρκικοί ἐστε, καὶ κατὰ ἄνθρωπον περιπατεῖτε; [4] ὅταν γὰρ [m]λέγῃ τις,| 'Ἐγὼ μέν εἰμι Παύλου·' ἕτερος δὲ, 'Ἐγὼ Ἀπολλώ·' [n]οὐχὶ| [o]σαρκικοί| ἐστε; [5] [p]Τίς| οὖν ἐστι [q]Παῦλος,| τίς δὲ [r] [s]Ἀπολλὼς;| [t]Διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἑκάστῳ ὡς ὁ Κύριος ἔδωκεν· [6] ἐγὼ ἐφύτευσα, Ἀπολλὼς ἐπότισεν, ἀλλ' ὁ Θεὸς ηὔξανεν· [7] ὥστε οὔτε ὁ φυτεύων ἐστί τι, οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων Θεός. [8] ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἕν εἰσιν· ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον. [9] Θεοῦ γάρ ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστε.

[h] Rec. ἠδύνασθε. [i] Rec. οὔτε. [k] Alex. σάρκινοι. [l] Alex. = καὶ διχοστασίαι. [m] Alex. τις λέγῃ. [n] Alex. οὐκ. [o] Alex. ἄνθρωποι. [p] Alex. Τί. [q] Alex. Ἀπολλώς. [r] Alex. + ἐστι. [s] Alex. Παῦλος. [t] Rec. + ἀλλ' ἢ.

GENEVA—1557.

the Spirite searcheth all thinges, yea, the botome of Goddes secretes.

11 For what man knoweth the thinges of a man: saue the sprite of a man which is with in him? euen so the thinges of God knoeth no man, but the Sprite of God. 12 And we haue not receaued the sprite of the world, but the Sprite which *commeth* of God: for to knowe the thynges that are geuen to vs of God: 13 Which thinges also we speake, not in the wordes which mans wysdome teacheth, but which the holy Gost teacheth: ioyning spiritual things with spiritual thinges. 14 But the natural man is not able to perceaue the thinges of the Sprite of God, for they are but folyshnes vnto him, nether can he knowe *them:* because they are spiritually discerned.

15 But he that is spiritual, discusseth all thinges: yet he him selfe is iudged of no man. 16 For who hath knowen the mynde of the Lord, that he myght informe him? But we haue the mynd of Christe.

3. AND I could not speake vnto you brethren as vnto spiritual, but as vnto carnal, *euen* as vnto babes in Christe. 2 I gaue you mylke to drinke, and not meat: for ye then were not able *to beare it*, nether are ye in deed as yet. 3 For ye are yet carnal: for as long verely as *ther is* among you enuying, stryfe, and sectes, are ye not carnal, and walke after the maner of men? 4 For as long as one sayth, I holde of Paul: and another, I am of Apollos: are ye not carnal?

5 Who is Paul then? and who is Apollos? but the ministers by whom ye beleued, and as the Lord gaue to euery man. 6 I haue planted, Apollos watred: but God gaue the encreace. 7 So then, nether is he that planteth any thing, nether he that watreth, but God that geueth the encreace. 8 He that planteth, and he that watreth are one: and euery man shal receaue his reward, according to his labour. 9 For we are Goddes labourers, ye are Goddes housbandry, ye are Goddes

RHEIMS—1582.

his Spirit. For the Spirit searcheth al things, yea the profoundities of God. 11 For vvhat man knovveth the things of a man, but the spirit of a man that is in him? so the things also that are of God no man knovveth, but the spirit of God.

12 And vve haue receiued not the spirit of this vvorld, but the spirit that is of God: that vve may knovv the things that of God are giuen to vs. 13 vvhich also vve speake not in learned vvordes of humane vvisedom: but in the doctrine of the Spirit, comparing spiritual things to the spiritual. 14 But the sensual man perceiueth not those things that are of the spirit of God. for it is folishnes to him, and he can not vnderstand: because he is spiritually examined. 15 But the spiritual man iudgeth al things: and him self is iudged of no man. 16 For vvho hath knovven the sense of our Lord that may instructe him? But vve haue the sense of Christ.

3. AND I, brethren, could not speake to you as to spiritual, but as to carnal. As it vvere to litle ones in Christ, 2 I gaue you milke to drinke, not meate: for you could not as yet. but neither can you novv verely, for yet you are carnal. 3 For vvhereas there is among you emulation and contention, are you not carnal, and vvalke according to man? 4 For vvhen one saith, I certes am Paules, and an other, I Apollos: are you not men? Vvhat is Apollo then? and vvhat is Paul? 5 The ministers of him vvhom you haue beleeued, and to euery one as our Lord hath giuen. 6 I planted, Apollo vvatered: but God gaue the increase. 7 Therfore neither he that planteth is any thing, nor he that vvatereth: but he that giueth the increase, God. 8 And he that planteth and he that vvatereth are one. And euery one shal receiue his owne reward according to his ovvne labour. 9 For vve are Gods coadiutors: you are Gods husbandrie, you are

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for the Spirit searcheth all things, yea, the deepe things of God. 11 For what man knoweth the things of a man, saue the spirit of man which is in him? Euen so the things of God knoweth no man, but the Spirit of God.

12 Now we haue receiued, not the spirit of the world, but the Spirit which is of God, that wee might knowe the things that are freely giuen to vs of God. 13 Which things also we speake, not in the wordes which mans wisedome teacheth, but which the holy Ghost teacheth, comparing spiritual things with spirituall. 14 But the naturall man receiueth not the things of the Spirit of God, for they are foolishnesse vnto him: neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual, [α] iudgeth all things, yet he himselfe is [α] iudged of no man. 16 For who hath knowen the mind of the Lord that he [β] may instruct him? But we haue the minde of Christ.

3. AND I, brethren, could not speake vnto you as vnto spirituall, but as vnto carnall, *euen* as vnto babes in Christ. 2 I haue fed you with milke, and not with meate: for hitherto yee were not able *to beare it*, neither yet now are ye able. 3 For yee are yet carnall: for whereas there is among you enuying, and strife, and [γ] diuisions, are ye not carnall, and walke [δ] as men? 4 For while one saith, I am of Paul, and another, *I am* of Apollo, are ye not carnall? 5 Who then is Paul? and who is Apollo? but ministers by whom ye beleeued, euen as the Lord gaue to euery man. 6 I haue planted, Apollo watered: but God gaue the encrease. 7 So then, neither is hee that planteth any thing, neither hee that watereth: but God that giueth the increase. 8 Now hee that planteth, and hee that watereth, are one: and euery man shall receiue his owne reward according to his owne labour. 9 For wee are labourers together with God, ye are Gods [ε] husbandry, ye are Gods building.

[α] *Or*, discerneth. [α] *Or* discerned. [β] *Gr.* shall. [γ] *Or*, factions. [δ] *Gr.* according to man. [ε] *Or*, tillage.

10 Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα, ἄλλος δὲ ἐποικοδομεῖ· ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ. 11 θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς [u]Χριστός[v]. 12 εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον [w]τοῦτον,| χρυσὸν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην, 13 ἑκάστου τὸ ἔργον φανερὸν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἑκάστου τὸ ἔργον ὁποῖόν ἐστι, τὸ πῦρ [x]δοκιμάσει. 14 εἴ τινος τὸ ἔργον [y]μενεῖ,| ὃ ἐποικοδόμησε, μισθὸν λήψεται· 15 εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, [z]οὕτω| δὲ ὡς διὰ πυρός. 16 Οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστε, καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; 17 εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ [a]τοῦτον| ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ

[u] Rec. + ὁ. [v] Alex. Ἰησοῦς post Χριστὸς. [w] Alex. = τοῦτον. [x] Alex. + αὐτὸ. [y] Rec. μένει. [z] Rec. οὕτως.

WICLIF—1380.

10 aftir the grace of god that is ȝouun to me: as a wise maister carpenter I settid the foundemente, and another bildith aboue, but eche man se hou he bildith aboue, 11 for no man mai sette another foundement outakun that that is sette: whiche is crist ihesus, 12 for if ony bildith ouer this foundemente: gold siluer precious stonys stickis, heye or stobil, 13 eueri mannes werk schal be opene, for the dai of the lord schal declare: for it schal be schewid in fier, the fier schal preue the werk of ech man what maner werk it is, 14 if the werk of ony man dwelle stille, whiche he bildith aboue: he schal resceyue mede, 15 if ony mannes werk brenne: he schal suffre harme, but he schal be saaf: so netheles as bi fier.

16 Witen ȝe not that ȝe ben the temple of god: and the spirit of god dwellith in ȝou? 17 and if ony defoulith the temple of god: god schal lese hym, for the temple of god is holi: whiche ȝe ben, 18 no man disceyue hym silf, if ony man among ȝou is seien to be wise in this world: be he made a fool that he be wise, 19 for the wisdom of this world is foli anentis god, for it is writun, I schal cache wise men in her fel wisdom, 20 ȝ efte the lord knowith the thouȝtis of wise men for tho ben veyn, 21 therfor no man haue glorie in men, for alle thingis ben ȝoure, 22 ethir Poul, ethere apollo, ether cefas ether the world, ether liif ether deeth ether thingis present ether thingis to comynge, for alle thingis ben ȝoure, 23 and ȝe ben of crist: and crist is of god.

4. SO a man gesse us: as mynystris of crist and dispenders of the mysteries of god, 2 now it is souȝte here among the dispenders: that a man be founden trewe, 3 And to me it is for the leest thing that

ȝouun, *given*. outakun, *except*. mede, *reward*.
witen, *know*. lese, *destroy*. anentis, *with*.
fel wisdom, *cunning*. efte, *again*.

TYNDALE—1534.

are goddis byldynge. 10 Accordynge to the grace of god geven vnto me, as a wyse bylder have I layde the foundacion. And another bylt theron. But let every man take hede how he bildeth apon. 11 For other foundacion can no man laye, then that which is layde, which is Iesus Christ. 12 Yf eny man bilde on this foundacion, golde, silver, precious stones tymber, haye or stoble: 13 every mannes worke shall appere. For the daye shall declare it, and it shalbe shewed in fyre. And the fyre shall trye euery mannes worke, what it is. 14 Yf eny mannes worke that he hath bylt apon, byde, he shall receave a rewarde. 15 If eny mannes worke burne he shall suffre losse: but he shalbe safe him selfe: neverthelesse yet as it were thorow fyre.

16 Are ye not ware that ye are the temple of god, and how that the sprete of god dwelleth in you? 17 Yf eny man defyle the temple of god him shall god destroye. For the temple of god is holy, which temple ye are. 18 Let no man deceave him silfe. Yf eny man seme wyse amonge you, let him be a fole in this worlde, that he maye be wyse. 19 For the wisdome of this worlde is folysshnes with god. For it is written: he compaseth the wyse in their craftynes. 20 And agayne, God knoweth the thoughtes of the wyse that they be vayne. 21 Therfore let no man reioyce in men. For all thinges are youres, 22 whether it be Paul, other Apollo, other Cephas: whether it be the worlde, other lyfe, other deeth, whether they be present thinges or thinges to come: all are youres, 23 and ye are Christes, and Christ is goddis.

4. LET men this wyse esteme vs, even as the ministers of Christ, and disposers of the secretes of God. 2 Furthermore it is requyred of the disposers that they be founde faithfull. 3 With me is it but a very smal thinge, that I shuld be iudged

CRANMER—1539.

10 Accordynge to the grace of God geuen vnto me, as a wyse buylder haue I layde the foundacyon. And another bylt theron. But let euery man take hede, how he byldeth vpon. 11 For another foundacyon can no man laye, then it that is layde, which is Iesus Christ. 12 If eny man buylde on thys foundacyon, golde, syluer, precyous stones: tymber, haye or stoble: 13 euery mannes worcke shall appeare. For the daye shall declare, whych shalbe shewed in fyre. And the fyre shall trye euery mannes worcke, what it is. 14 If eny mannes worcke that he hath bylt vpon, byde, he shall receaue a rewarde. 15 If eny mannes worcke burne, he shall suffre losse, but he shalbe safe him selfe: neuertheles, yet as it were thorow fyre.

16 Knowe ye not, that ye are the temple of God, and how that the sprete of God dwelleth in you? 17 If eny man defyle the temple of God, hym shall God destroye. For the temple of God is holy, which temple ye are. 18 Let no man deceaue hym selfe. If eny man seme wyse amonge you, let hym become a fole in thys worlde, that he maye be wyse. 19 For the wysdom of thys worlde is folyshnes wyth God. For it is wrytten: he compaseth the wyse in their craftynes. 20 And agayne: God knoweth the thoughtes of the wyse, that they be vayne. 21 Therfore, let no man reioyce in men. For all thynges are youres, 22 whether it be Paul, ether Apollo, ether Cephas: whether it be the worlde, ether lyfe, ether deeth, whether they be present thynges, or thynges to come: all are youres: 23 and ye are Chrystes, and Christ is Goddes.

4. LET a man thys wyse esteme vs, euen as the minysters of Christ, and stewardes of the secretes of God. 2 Furthermore, it is requyred of the stewardes, that a man be founde faythfull. 3 Wyth me it is but a very small thynge, that I

ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς. 18 Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι
ἐν ὑμῖν, ἐν τῷ αἰῶνι τούτῳ μωρὸς γενέσθω, ἵνα γένηται σοφός. 19 ἡ γὰρ σοφία τοῦ
κόσμου τούτου μωρία παρὰ [b]τῷ| Θεῷ ἐστι. γέγραπται γάρ, "[c]Ὁ δρασσόμενος τοὺς
"σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν." 20 καὶ πάλιν, "Κύριος γινώσκει τοὺς διαλο-
"γισμοὺς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι." 21 Ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις·
πάντα γὰρ ὑμῶν ἐστιν, 22 εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε κόσμος,
εἴτε ζωὴ εἴτε θάνατος, εἴτε ἐνεστῶτα εἴτε μέλλοντα· πάντα ὑμῶν [c]ἐστιν·| 23 ὑμεῖς
δὲ Χριστοῦ· Χριστὸς δὲ, Θεοῦ. IV. Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς
ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων Θεοῦ. 2 [d]ὧδε δὲ| λοιπὸν, [e]ζητεῖται| ἐν
τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ. 3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ'

[a] Alex. αὐτὸν. [b] Alex. = τῳ̃. [c] Alex. = ἐστιν. [d] Alex. ὧδε. [e] Alex. ζητεῖτε.

GENEVA — 1557.

building. 10 According to the grace of God geuen to me, as a skilful master builder I haue layd the foundation: and another buyldeth theron. but let euery man take hede how he buildeth vpon. 11 For other foundation can no man lay, then that which is layd, which is, Iesus Christe.

12 If any man build on this foundation, golde, syluer, precious stones, tymber, haye, or stoble: 13 Euery mans worcke shal appeare. for the day shal declare it, and it shalbe reueled by the fyre: and the fyre shal trye euery mans worcke what it is. 14 If any mans worcke, that he hath buylt vpon, abyde, he shal receaue a rewarde. 15 If any mans worcke burne, he shall lose, but he shalbe safe hym selfe: neuerthelesse, yet as it were by the fyre. 16 Knowe ye not that ye are the temple of God, and that the Sprite of God dwelleth in you?

17 If any man defyle the temple of God, him shal God destroy: for the temple of God is holy, which temple ye are. 18 Let no man deceaue him selfe. If any man seme *to him selfe* wyse among you in this world, let him be a fole, that he may be wyse. 19 For the wisdome of this worlde *is* folishnes with God. for it is written, He catcheth the wyse with their *owne* craftines. 20 And agayne, The Lord knoweth that the thoghtes of the wyse be vayne: 21 Therfore let no man reioyce in men: for all thinges are yours. 22 Whether it be Paul, ether Apollos, ether Cephas, or the world, or els lyfe, or death, whether they be thynges present, or thinges to come: all *I say* are yours: 23 And ye are Christes, and Christ is Goddes.

4. LET a man so thinke of vs, as of the ministers of Christe, and disposers of the secretes of God. 2 Furthermore, it is required of the disposers, that they be founde faithful. 3 As touching me I passe very litle, to be iudged of you, or of mans

RHEIMS — 1582.

Gods building. 10 According to the grace that is giuen me, as a vvise vvorkemaster haue I laid the foundation: and an other buildeth therevpon. but let euery one looke hovv he buildeth thereon. 11 For other foundation no man can lay, beside that vvhich is laid: vvhich is Christ IESVS.

12 And if any man build vpon this foundation, gold, siluer, pretious stones, vvood, hay, stubble, 13 the vvorke of euery one shal be manifest: for the day of our Lord vvil declare, because it shal be reuealed in fire: and the vvorke of euery one of vvhat kinde it is, the fire shal trie. 14 If any mans vvorke abide, vvhich he built therevpon: he shal receiue revvard. 15 If any mans vvorke burne, he shal suffer detriment: but him self shal be saued: yet so as by fire. 16 Knovv you not that you are the temple of God: and the Spirit of God dvvelleth in you? 17 But if any violate the temple of God, God vvil destroy him. For the temple of God is holy: vvhich you are. 18 Let no man seduce him self: if any man seeme to be vvise among you in this world, let him become a foole that he may be vvise. 19 For the vvisedom of this vvorld is folishnes vvith God. For it is vvritten, *I vvil compasse the vvise in their subteltie*. 20 And againe, *Our Lord knovveth the cogitations of the vvise that they be vaine*. 21 Let no man therfore glorie in men. For al things are yours:

22 vvhether it be Paul, or Apollo, or Cephas, or the vvorld, or life, or death, or things present, or things to come, for al are yours: 23 and you are Christs, and Christ is Gods.

4. SO let a man esteeme vs as the ministers of Christ, and the dispensers of the mysteries of God. 2 Here novv is required among the dispensers that a man be found faithful. 3 But to me it is a thing of lest account, to be iudged of you, or

AUTHORISED — 1611.

10 According to the grace of God which is giuen vnto mee, as a wise master builder I haue laid the foundation, and another buildeth thereon. But let euery man take heed how hee buildeth thereupon.

11 For other foundation can no man lay, then that is layde, which is Iesus Christ. 12 Now if any man build vpon this foundation, gold, siluer, precious stones, wood, hay, stubble: 13 Euery mans worke shall be made manifest. For the day shall declare it, because it [α] shall bee reuealed by fire, and the fire shall try euery mans worke of what sort it is. 14 If any mans worke abide which hee hath built thereupon, hee shall receiue a reward. 15 If any mans worke shalbe burnt, he shall suffer losse: but he himselfe shall be saued: yet so, as by fire. 16 Know yee not that yee are the Temple of God, and that the Spirit of God dwelleth in you? 17 If any man [β] defile the Temple of God, him shall God destroy: for the Temple of God is holy, which *Temple* ye are. 18 Let no man deceiue himselfe: If any man among you seemeth to bee wise in this world, let him become a foole, that he may be wise.

19 For the wisedome of this world is foolishnesse with God: for it is written, He taketh the wise in their owne craftinesse. 20 And againe, The Lord knoweth the thoughts of the wise, that they are vaine. 21 Therefore let no man glory in men, for all things are yours. 22 Whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours. 23 And ye are Christs, and Christ *is* Gods.

4. LET a man so account of vs, as of the ministers of Christ, and stewards of the mysteries of God. 2 Moreouer, it is required in stewards, that a man bee found faithfull. 3 But with mee it is a very small thing that I should bee iudged

[α] *Gr.* is reuealed. [β] *Or*, destroy.

ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ᾽ οὐδὲ ἐμαυτὸν ἀνακρίνω. [4] οὐδὲν γὰρ ἐμαυτῷ σύνοιδα, ἀλλ᾽ οὐκ ἐν τούτῳ δεδικαίωμαι· ὁ δὲ ἀνακρίνων με, Κύριός ἐστιν. [5] ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος, [f]ὃς| καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ Θεοῦ.

[6] Ταῦτα δὲ, ἀδελφοὶ, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλὼ δι᾽ ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ [g]ὃ| γέγραπται [h]φρονεῖν,| ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου. [7] τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών; [8] Ἤδη κεκορεσμένοι ἐστὲ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν

[f] Alex. = ὅς. [g] Alex. ἃ. [h] Alex. = φρονεῖν.

WICLIF—1380.

I be demed of ȝou or of mannes daie: but nether I deme my silf, [4] for I am no thing ouertrowynge to my silf: but not in this thing I am iustified, for he that demeth me: is the lord, [5] therfor nyle ȝe deme bifor the tyme, til that the lord come, whiche schal liȝtne the hidde thing of derknessis, and schal schewe the counceilis of hertis, and thanne preisynge schal be to eche man of god.

[6] And britheren I haue transfigurid these thingis in to me, and in to apollo for ȝou: that in us ȝe lerne leest ouer that it is writun, oon aȝens another be blowun with pride, for anothir, [7] who demeth thee? and what hast thou that thou hast not resceyuede? and if thou hast resceyued: what gloriest thou as thou haddist not resceyued, now ȝe ben fillid: [8] now ȝe ben made riche, ȝe regnen with outen us, and I wold that ȝe regne that also we regnen with ȝou,

[9] and I gesse that god schewid us the last of apostlis: as thilke that ben sente to the deeth, for we ben made a spectacle to the world and to aungels and to men, [10] we foolis for crist: but ȝe prudente in crist, we sike, but ȝe strong ȝe noble: but we vnnoble, [11] til in to this oure we hungren and thristen and ben made nakid, and ben smytun with buffetis: and we ben vnstable, [12] and we traueilen worchinge with oure hondis, we ben cursid: and we blessen, we suffren persecucioun: and we abiden long, [13] we ben blasfemed: and we bisechen, as clensynge of this world: we ben made the out castynge of alle thingis til ȝit,

[14] I write not these thingis, that I confounde ȝou: but I warne as my moost dereworthe sones, [15] For whi if ȝe han ten thousand of vndirmaistris in crist: but not many fadris, for in crist ihesus I haue

demed, *judged*. ouertrowynge, *over trusting*. nyle, *not*. thilke, *that*.

TYNDALE—1534.

of you, ether of (mans daye) No I iudge not myn awne selfe. [4] I knowe nought by my selfe: yet am I not therby iustified. It is the Lorde that iudgeth me. [5] Therfore iudge no thinge before the tyme, vntill the Lorde come, which will lighten thinges that are hyd in darcknes and open the counsels of the hertes. And then shall every man have prayse of God.

[6] These thinges brethren I have described in myn awne person and Apollos, for youre sakes, that ye myght learne by vs, that no man counte of him selfe beyonde that which is above written: that one swell not agaynst another for eny mans cause. [7] For who preferreth the? What hast thou, that thou hast not receaved? Yf thou have receaved it, why reioysest thou as though thou haddest not receaved it? [8] Now ye are full: now ye are made rych: ye raygne as kinges with out vs: and I wold to god ye dyd raygne, that we might raygne with you.

[9] Me thinketh that God hath set forth vs which are Apostles, for the lowest of all, as it were men appoynted to deeth. For we are a gasyngestocke vnto the worlde, and to the angels, and to men. [10] We are foles for Christes sake, and ye are wyse thorow Christ. We are weake, and ye are stronge. Ye are honorable and we are despised. [11] Even vnto this daye we honger and thyrst, and are naked, and are boffetted with fistes, and have no certayne dwellinge place, [12] and laboure workinge with oure awne hondes. We are revyled, and yet we blesse. We are persecuted, and suffer it. [13] We are evyll spoken of, and we praye. We are made as it were the filthynes of the worlde, the of scowringe of all thinges, even vnto this tyme.

[14] I write not these thinges to shame you: but as my beloved sonnes I warne you. [15] For though ye have ten thousande instructours in Christ: yet have ye not many fathers. In Christ Iesu, I have

CRANMER—1539.

shuld be iudged of you, ether of mans iudgement. No I iudge not myne awne selfe. [4] For I knowe nought by my selfe: yet am I not therby iustified. It is the Lorde that iudgeth me. [5] Therfore iudge nothynge before the tyme, vntyll the Lord come, whych wyll lyghten thynges that are hyd in darcknes, and open the counsels of the hertes. And then shall euery man haue prayse of God.

[6] These thynges (brethren) I haue for an ensample described in myne awne person, and in Apollos, for youre sakes, that ye myght learne by vs, that noman counte of him selfe beyonde that which is aboue wrytten: that one swell not against another for eny mans cause. [7] For who preferreth the? What hast thou, that thou hast nor receaued? If thou haue receaued it, why reioysest thou, as though thou haddest not receaued it? [8] Now ye are full: now ye are made rych: ye raygne as kynges without vs: and I wolde to God ye dyd raygne, that we myght raygne with you.

[9] For me thynketh, that God hath set forth vs (whych are Apostles) for the lowest of all as it were men apoynted to deeth. For we are a gasynge stocke vnto the worlde, and to the Angels, and to men. [10] We are foles for Christes sake, but ye are wyse thorow Chryst: We are weake, but ye are stronge. Ye are honorable, but we are despysed. [11] Euen vnto this tyme we honger and thirst, and are naked, and are boffetted with fystes, and haue no certayne dwellynge place, [12] and laboure, worckynge wyth oure awne handes. We are reuyled, and yet we blesse. We are persecuted, and suffer it. [13] We are euyll spoken of, and we praye. We are made as it were the fylthynes of the worlde, the ofscowrynge of all thynges, euen vnto this daye.

[14] I wryte not these thynges, to shame you: but as my beloued sonnes I warne you. [15] For though ye haue ten thousande instructours in Chryst: yet haue ye not many fathers. In Chryst Iesu I haue

συμβασιλεύσωμεν. [9] *δοκῶ γὰρ* [i]*ὅτι*| *ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.* [10] *ἡμεῖς μωροὶ διὰ Χριστὸν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι.* [11] *ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν, καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν,* [12] *καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσί· λοιδορούμενοι, εὐλογοῦμεν· διωκόμενοι, ἀνεχόμεθα·* [13] [k]*βλασφημούμενοι,*| *παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι.* [14] *Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ* [l]*νουθετῶ.*| [15] *ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς*

[i] Alex. = ὅτι. [k] Alex. *δυσφημούμενοι.* [l] Alex. *νουθετῶν.*

GENEVA—1557.

iudgement. no, I iudge not myne owne selfe. [4] For I knowe noght by my selfe: yet am I not therby iustified: but the Lord is he that iudgeth me. [5] Therfore iudge nothing before the tyme, vntyl the Lord come, which wyl lighten thinges that are hyd in darcknes, and open the counsels of the heartes: and then shal euery man haue prayse of God. [6] These thinges brethren I haue figuratiuely described in myne owne person and Apollos, for your sakes: that ye myght learne by vs, that no man counte of hym selfe beyonde that which is aboue written: that one swel not against another for any mans cause. [7] For who preferreth thee? and what hast thou, that thou hast not receaued? If thou hast receaued it, why reioyseth thou, as thogh thou haddest not receaued it? [8] Now ye are ful, now ye are made riche, ye raygne as kynges without vs: and I wolde to God ye dyd raygne, that we also might raygne with you.

[9] For I thynke that God hath appoynted vs the laste Apostles, as it were men destinate to death. for we are a gasyng stocke vnto the worlde, and to the Angels, and to men. [10] We are foles for Christes sake, and ye are wyse through Christ. we are weake, and ye are stronge: ye are honorable, and we are despiced. [11] Euen vnto this daie we honger, and thirst, and are naked, and are buffetted, and haue no certayne dwelling place. [12] And labour, workyng with our owne handes. we are reuyled, and yet we blesse: we are persecuted, and suffer it. [13] We are euil spoken of, and we pray: we are made as it were the fylthe of the world, the ofscowring of all thinges, euen vnto this tyme.

[14] I write not these thinges to shame you, but as my beloued sonnes I warne you. [15] For thogh ye haue ten thousand instructours in Christ: yet *haue ye* not many fathers: for in Christ Iesus, I haue

RHEIMS—1582.

of mans day: but I iudge not my self neither. [4] For I am not guilty in conscience of any thing: but I am not iustified herein: but he that iudgeth me, is our Lord. [5] Therfore iudge not before the time: vntil our Lord do come, vvho also wil lighten the hidden things of darkenes, and vvil manifest the counsels of the hartes: and then the praise shal be to euery man of God.

[6] But these things, brethren, I haue transfigured into my self and Apollo, for you: that in vs you may learne, one not to be puffed vp against an other, aboue that is vvritten. [7] For vvho discerneth thee? Or vvhat hast thou that thou hast not receiued? And if thou hast receiued, what doest thou glorie as though thou hast not receiued? [8] Now you are filled, now are you become riche: without vs you reigne: and I would to God you did reigne, that vve also might reigne vvith you.

[9] For I thinke that God hath shevved vs Apostles the last, as it vvere deputed to death: because vve are made a spectacle to the vvorld, and to Angels and men. [10] Vve are fooles for Christ: but you vvise in Christ. vve vveake: but you strong. you noble, but vve base. [11] Vntil this houre we doe both hunger, and thirst, and are naked, and are beaten vvith buffets, and are vvanderers, [12] and labour vvorking vvith our ovvne handes. vve are cursed: and do blesse. vve are persecuted: and susteine it. [13] vve are blasphemed: and vve beseeche. vve are made the refuse of this vvorld, the drosse of al euen vntil novv.

[14] Not to confound you, do I vvrite these things: but as my deerest children I admonish you. [15] For if you haue ten thousand pædagoges in Christ: yet not many fathers. For in Christ IESVS by the

AUTORISED—1611.

of you, or of mans [α] iudgement: yea, I iudge not mine owne selfe. [4] For I know nothing by my selfe, yet am I not hereby iustified: but hee that iudgeth me is the Lord.

[5] Therefore iudge nothing before the time, vntill the Lord come, who both will bring to light the hidden things of darkenesse, and will make manifest the counsels of the hearts: and then shall euery man haue praise of God. [6] And these things, brethren, I haue in a figure transferred to my selfe, and to Apollo, for your sakes: that yee might learne in vs not to thinke *of men*, aboue that which is written, that no one of you be puffed vp for one against another. [7] For who [β] maketh thee to differ *from another?* And what hast thou that thou didst not receiue? Now if thou didst receiue it, why doest thou glory as if thou hadst not receiued it? [8] Now ye are full, now ye are rich, ye haue reigned as Kings without vs, and I would to God ye did reigne, that we also might reigne with you.

[9] For I thinke that God hath set forth vs the Apostles last, as it were approued to death. For wee are made a [γ] spectacle vnto the world, and to Angels, and to men. [10] We *are* fooles for Christs sake, but ye *are* wise in Christ. Wee *are* weake, but yee *are* strong: yee are honourable, but we are despised. [11] Euen vnto this present houre wee both hunger and thirst, and are naked, and are buffeted, and haue no certaine dwelling place, [12] And labour, working with our owne hands: being reuiled, wee blesse: being persecuted, we suffer it: [13] Being defamed, we intreate: we are made as the filth of the world, and *are* the off-scouring of all things vnto this day. [14] I write not these things to shame you, but as my beloued sonnes I warne you. [15] For though you haue ten thousand instructours in Christ, yet *haue yee* not many fathers: For in Christ Iesus I haue begotten you through the

[α] *Gr.* day. [β] *Gr.* distinguisheth thee? [γ] *Gr.* theater.

ἐγέννησα. [16] παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε· [17] Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστι [m] τέκνον μου| ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδούς μου τὰς ἐν [n] Χριστῷ,| καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. [18] Ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες· [19] ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ Κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν. [20] οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει. [21] τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραότητος;

V. Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία, ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν[o], ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν· [2] καὶ ὑμεῖς πεφυσιωμένοι ἐστὲ; καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα [p] ἀρθῇ| ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο [q] ποιήσας;| [3] ἐγὼ

[m] Alex. μου τέκνον. [n] Alex. s. Κυρίῳ s. Κυρίῳ Ἰησοῦ. [o] Rec. + ὀνομάζεται. [p] Rec. ἐξαρθῇ. [q] Alex. πράξας. [r] Alex. = ὡς. [s] Alex. = Χριστοῦ.

WICLIF—1380.

gendrid 3ou bi the gospel, [16] therfor britheren, I preie 3ou be 3e folowers of me: as I of crist, [17] therfor I sente to 3ou Tymothe: which is my moost dereworth sone, & feithful in the lord, whiche schal teche 3ou my weies that ben in crist ihesus, as I teche euery where in eche chirche, [18] as thou3 I schulde not come to 3ou: so summe ben blowen with pride, [19] but I schal come to 3ou soone if god wole, & I schal not knowe the word of hem that ben blowen with pride, but the vertu, [20] for tho rewme of god is not in word but in vertu, [21] what wole 3e, schal I come to 3ou in a 3erde: or in charite & in spirit of myldenesse?

5. IN al maner fornycacioun is herd among 3ou, & such fornycacioun, whiche is not among hethen men: so that summan haue the wiif of his fadir, [2] and 3e ben *bolunn* with pride, and not more hadden weilinge, that he that dide this werk be takun awei fro the myddil of 3ou, [3] and I absent in bodi, but present in spirit: now haue demed as presente hym that hath thus wrou3t, [4] whanne 3e ben gaderid to gidre in the name of oure lord ihesus crist, and my spirit with the vertu of the lord ihesus [5] to take suche a man to sathanas in to the perischynge of fleisch, that the spirit be saaf in the dai of oure lord ihesus crist.

[6] 3oure gloriynge is not good, witen 3e not that a litil sourdou3 apeirith al the gobet? [7] Clense 3e out the oold sourdou3, that 3e be newe springynge togidre as 3e ben therf, for crist offrid: is oure pask, [8] therfor ete we, not in oold sourdou3, nether in sourdou3 of malice and of weywardnes but in therf thingis of clerenesse and of truthe,

[9] I wrote to 3ou in a pistil: that 3e be not medlid with leccherous, [10] not with lecchours of this world, ne coueitous men

vertu, *power*. rewme, *realm*. 3erde, *rod*, or, *stick*. bolunn, *blown*, or, *puffed*. demed, *judged*. witen, *know*. sourdou3, *leaven*. apeirith, *corrupteth*. gobet, *lump*. therf, *unleavened*. medlid, *mingled*.

TYNDALE—1534.

begotten you thorowe the gospell. [16] Wherfore I desyre you to folowe me. [17] For this cause have I sent vnto you Timotheus, which is my deare sonne, and faithfull in the Lorde, which shall put you in remembraunce of my wayes which I have in Christ, even as I teache every where in all congregacions. [18] Some swell as though I wolde come no more at you. [19] But I will come to you shortely, yf God will: and will knowe, not the wordes of them which swell, but the power: [20] for the kyngdome of God is not in wordes, but in power. [21] What will ye? Shall I come vnto you with a rodde, or els in love and in the sprete of mekenes?

5. THERE goeth a commen sayinge that ther is fornicacion amonge you, and soche fornicacion as is not once named amonge the gentyls: that one shuld have his fathers wyfe. [2] And ye swell and have not rather sorowed, that he which hath done this dede, myght be put from amonge you. [3] For I verely as absent in body, even so present in sprete, have determyned all redy (as though I were present) of him that hath done this dede, [4] in the name of oure Lorde Iesu Christ, when ye are gaddered togedder, and my sprete, with the power of the Lorde Iesus Christ, [5] to deliver him vnto Satan, for the destruccion of the flesshe, that the sprete maye be saved in the daye of the Lorde Iesus.

[6] Youre reioysinge is not good: knowe ye not that a lytle leven sowreth the whole lompe of dowe. [7] Pourge therfore the olde leven, that ye maye be newe dowe, as ye are swete breed. For Christ oure eferlambe is offered vp for vs. [8] Therfore let vs kepe holy daye, not with olde leven, nether with the leven of maliciousnes and wickednes: but with the swete breed of purenes and truth.

[9] I wrote vnto you in a pistle that ye shuld not company with fornicatours. [10] And I meant not at all of the fornicatours

CRANMER—1539.

begotten you thorow the Gospell. [16] Wherfore, I desyre you to folowe me. (*as I folowe Christ*) [17] For thys cause haue I sent vnto you Tymotheus, whych is my deare sonne, and faythfull in the Lorde, whych shall put you in remembraunce of my wayes, that I haue in Chryst, euen as I teach euery where in all congregacyons [18] Some swell, as though I wold come no more at you. [19] But I wyll come to you shortely yf God wyll: and will know, not the wordes of them which swell, but the power: [20] for the Kyngdome of God is not in wordes, but in power. [21] What wyll ye? Shall I come vnto you with a rodde, or els in loue and in the sprete of softnesse?

5. THERE goeth a commen sayinge that ther is fornycacyon amonge you, and soch fornicacion, as is not named amonge the gentyls: that one shuld haue his fathers wyfe. [2] And ye swell, and haue not rather sorowed, that he which hath done this dede, myght be put from amonge you. [3] For I verely as absent in body, but present in sprete, haue determyned allready (as though I were present) concernynge hym that hath done this dede, [4] in the name of oure Lorde Iesu Christ, when ye are gathered together, and my sprete wyth you, wyth the power of the Lorde Iesus Chryst [5] to delyuer hym vnto Satan, for the destruccyon of the flesshe, that the sprete maye be saued in the daye of the Lorde Iesus.

[6] Youre reioysynge is not good: knowe ye not, that a lytle leuen sowreth the whole lompe of dowe? [7] Pourge therfore the olde leuen that ye maye be new dowe, as ye are swete breed. For Christ oure passeouer is offered vp for vs. [8] Therfore, let vs kepe holy daye, not with olde leuen, nether with the leuen of maliciousnes and wickednes: but wyth the swete breed of purenes and trueth.

[9] I wrote vnto you in a pistle, that ye shuld not company with fornicatours. [10] And I meant not at all of the fornicatours

μὲν γὰρ [r]ὡς| ἀπὼν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν, τὸν
οὕτω τοῦτο κατεργασάμενον, [4]ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ [s]Χριστοῦ,|
συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν Ἰη-
σοῦ [t]Χριστοῦ,| [5]παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκὸς, ἵνα τὸ
πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου [u] [v]Ἰησοῦ.| [6]Οὐ καλὸν τὸ καύχημα ὑμῶν.
οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ; [7]ἐκκαθάρατε [w]τὴν παλαιὰν
ζύμην, ἵνα ἦτε νέον φύραμα, καθώς ἐστε ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν [x]ὑπὲρ
ἡμῶν| [y]ἐτύθη| Χριστός. [8]ὥστε ἑορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κα-
κιας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας. [9]Ἔγραψα ὑμῖν ἐν τῇ
ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις· [10][z]καὶ| οὐ πάντως τοῖς πόρνοις τοῦ κόσμου

[t] Alex. = Χριστοῦ. [u] Alex. + ἡμῶν. [v] Alex. Ἰησοῦ Χριστοῦ. [w] Rec. + οὖν. [x] Alex. = ὑπὲρ ἡμῶν. [y] Rec. ἐθύθη.
[z] Alex. = καὶ.

GENEVA—1557.

begotten you through the Gospel. [16] Wherfore, I pray you folowe me. [17] For this cause haue I sent vnto you Timotheus, which is my deare sonne, and faithful in the Lord, which shal put you in remembrance of my wayes in Christe, euen as I teache euery where in all Congregations. [18] So me swel as thogh I wold not come to you. [19] But I wil come to you shortely, yf God wyl, and wyl knowe, not the speache of them which swel, but the *spiritual* power. [20] For the kyngdome of God *is not* in wordes, but in the power *of the Spirit*. [21] What wyl ye? shal I come vnto you with a rod, or els in loue and in the sprit of mekenes?

5. IT is heard for a trueth *that there is* fornication among you, and suche fornication among you, and suche fornication as is not once named among the Gentils: that one should interteyne hys fathers wife. [2] And ye swel, and haue not rather sorowed, that he which hath done thys dede, myght be put from among you. [3] For I verely as absent in body, but present in spirit, haue determined already as thogh I were present, that he that hath in thys sort done thys dede, [4] When ye are gathered together, and my spirite, in the Name of our Lord Iesus Christ, *that* such one I *say*, by the power of our Lord Iesus Christ, [5] Be deliuered vnto Satan, for the destruction of the fleshe, that the spirite may be saued in the day of the Lord Iesus.

[6] Your reioysing is not good: knowe ye not that a little leuen, sowreth the whole lumpe of dowe? [7] Purge therfore the olde leuen, that ye may be a newe lumpe of dowe, as ye are swete bread. for Christ our Easter *lambe*, is offered vp for vs. [8] Therfore let vs kepe holy day, not in olde leuen, nether in the leuen of maliciousnes and wyckednes: but with the swete bread of puritie and trueth. [9] I wrote vnto you in an epistle, that ye should not company with fornicatours.

[10] And *I meant* not at all with the

RHEIMS—1582.

Gospel I begat you. [16] I beseeche you therfore be folovvers of me. [17] Therfore haue I sent to you Timothee, vvho is my deerest sonne and faithful in our Lord: vvho vvil put you in minde of my vvaies that are in Christ IESVS, as euery vvhere in euery Church I teach. [18] As though I vvould not come to you, so certaine are puffed vp. [19] But I vvil come to you quickly, if our Lord vvil: and vvil knovv not the vvordes of them that be puffed vp, but the povver. [20] For the kingdom of God is not in vvordes, but in povver. [21] Vvhat vvil you? in rodde that I come to you: or in charitie, and the spirit of mildnes?

5. THERE is plainely heard fornication among you, and such fornication, as the like is not among the heathen, so that one hath his fathers vvife. [2] And you are puffed vp: and haue not mourned rather, that he might be taken avvay from among you, that hath done this deede.

[3] I in deede absent in body, but present in spirit, haue already iudged, as present, him that hath so done, [4] in the name of our Lord IESVS Christ, you being gathered together and my spirit, vvith the vertue of our Lord IESVS [5] to deliuer such an one to Satan for the destruction of the flesh, that the spirit may be saued in the day of our Lord IESVS Christ. [6] Your glorying is not good. Knovv you not that a litle leauen corrupteth the vvhole paste?

[7] Purge the old leauen, that you may be a nevv paste, as you are azymes. For our Pasche, Christ, is immolated, [8] Therfore let vs feast, not in the old leauen, nor in the leauen of malice and vvickednes, but in the azymes of sinceritie and veritie.

[9] I vvrote to you in an epistle, Not to keepe companie vvith fornicatours. [10] I meane not the fornicatours of this vvorld, or the

AUTHORISED—1611.

Gospel. [16] Wherefore I beseech you, be yee followers of me. [17] For this cause haue I sent vnto you Timotheus, who is my beloued sonne, and faithfull in the Lord, who shall bring you into remembrance of my wayes which bee in Christ, as I teach euery where in euery Church. [18] Now some are puffed vp as though I would not come to you. [19] But I wil come to you shortly, if the Lord will, and will know, not the speach of them which are puffed vp, but the power. [20] For the kingdome of God is not in word, but in power. [21] What wil yee? Shall I come vnto you with a rod, or in loue, and in the spirit of meekenesse?

5. IT is reported commonly, *that there is* fornication among you, and such fornication, as is not so much as named amongst the Gentiles, that one should haue his fathers wife. [2] And yee are puffed vp, and haue not rather mourned, that he that hath done this deed, might bee taken away from among you. [3] For I verily as absent in body, but present in spirit, haue [α] iudged alreadie, as though I were present, concerning him that hath so done this deed, [4] In the Name of our Lord Iesus Christ, when yee are gathered together, and my spirit, with the power of our Lord Iesus Christ, [5] To deliuer such *a one* vnto Satan for the destruction of the flesh, that the spirit may bee saued in the day of the Lord Iesus. [6] Your glorying is not good: know ye not that a little leauen leaueneth the whole lumpe? [7] Purge out therefore the old leauen, that ye may be a new lumpe, as yee are vnleauened. For *euen* Christ our Passeouer [β] is sacrificed for vs. [8] Therefore let vs keepe [γ] the Feast, not with old leauen, neither with the leauen of malice and wickednesse: but with the vnleauened bread of sinceritie and trueth.

[9] I wrote vnto you in an Epistle, not to company with fornicators. [10] Yet not altogether with the fornicatours of this

[α] *Or*, determined. [β] *Or*, is slaine. [γ] *Or*, holiday.

τούτου, ἢ τοῖς πλεονέκταις, [a]ἢ| ἅρπαξιν, ἢ εἰδωλολάτραις· ἐπεὶ [b]ὀφείλετε| ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. [11]νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι, ἐάν τις ἀδελφὸς ὀνομαζόμενος [c]ᾖ| πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοίδορος, ἢ μέθυσος, ἢ ἅρπαξ· τῷ τοιούτῳ μηδὲ συνεσθίειν. [12]τί γάρ μοι [d]καὶ| τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; [13]τοὺς δὲ ἔξω ὁ Θεὸς [e]κρινεῖ.| [f g]ἐξαρεῖτε| τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

VI. Τολμᾷ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον, κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων; [2h]ἢ| οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσι; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων; [3]οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν; μήτι γε βιωτικά; [4]βιωτικὰ μὲν οὖν κριτήρια ἐὰν ἔχητε,

[a] Alex. καὶ. [b] Alex. ὠφείλετε. [c] Rec. ἢ. [Elz. ἤ.] [d] Alex. = καὶ. [e] Rec. κρίνει. [f] Rec. + καὶ. [g] Alex. ἐξάρατε.

WICLIF—1380.

ne rauenours, ne with men seruynge to mawmetis: ellis ȝe schulden haue go out of this world, [11] but now I wroot to ȝou, that ȝe be not meinde, but if he that is named a brother among ȝou, and is a lecchour, or coueitous or seruynge to idols or a curser, or ful of drunknesse, or raueynour: to take no mete with suche.

[12] for what is it to me, to deme of hem that ben with outen forth? whether ȝe demen not of thingis that ben withynne forth? [13] for god schal deme hem that ben without forth, do ȝe aweye yuel fro ȝou silf.

6. DARE ony of ȝou that hath a cause aȝens another be demed at wickid men and not at holi men? [2] where ȝe witen not: that seyntis schuln deme of this world? and if the world schal be demed bi ȝou: be ȝe vnworthi to deme of the leest thingis? [3] witen ȝe not that we schulen deme aungels: hou myche more worldli thingis? [4] therfor if ȝe han worldli domes: ordeyne ȝe tho contemptible men that ben in the chirche to deme, [5] I seie to make ȝou aschamed, so ther is not ony wise man: that mai deme bitwixe a brother and his brother, [6] but a brother with a brother stryueth in doom, and that among vnfeithful men,

[7] and now trespas is algatis in ȝou, for ȝe han domes among ȝou, whi rather take ȝe no wrong? whi rather suffre ȝe not disceite? [8] but also ȝe don wrong, and don fraude, and that to britheren, [9] where ȝe witen not, that wickid men schuln not wilde the kyngdom of god? nyle ȝe erre, nether lecchouris nether men that seruen mawmetis, nether auouters nether lechouris aȝens kynde, nethir thei that don leccherie with men, [10] nether theues, nether auerous men, nether ful of drunkenesse, nether cursers, nether rauynouris schuln wilde the kyngdom of god, [11] and ȝe weren sumtyme these thingis, but ȝe

mawmetis, *idols*. meinde, *mingled*. deme, *judge*. yuel, *evil*. witen, *know*. domes, *judgments*. algatis, *always*. wilde, *possess*. nyle, *not*. aȝens, *against*. auerous, *covetous*.

TYNDALE—1534.

of this worlde, ether of the coveteous, or of extorsioners, ether of the ydolaters: for then must ye nedes have gone out of the worlde. [11] But now I write vnto you, that ye company not togedder, yf eny that is called a brother, be a fornicator, or coveteous, or a worshipper of ymages, ether a raylar, ether a dronkard, or an extorcionar: with him that is soche se that ye eate not. [12] For what have I to do, to iudge them which are with out? Do ye not iudge them that are with in? [13] Them that are with out, God shall iudge. Put awaye from amonge you, that evyll parson.

6. HOW dare one of you havinge busines with another, goo to lawe vnder the wicked, and not rather vnder the sainctes? [2] Do ye not know that the sainctes shall iudge the worlde? If the worlde shalbe iudged by you: are ye not good ynough to iudge smale trifles: [3] knowe ye not how that we shall iudge the angels? How moche more maye we iudge thinges that partayne to the lyfe? [4] If ye have iudgementes of worldely matters, take them which are despised in the congregacion, and make them iudges. [5] This I saye to youre shame. Is ther vtterly no wyse man amonge you? What not one at all, that can iudge bitwene brother and brother, [6] but one brother goeth to lawe with another: and that vnder the vnbelevers?

[7] Now therfore ther is vtterly a faute amonge you, because ye goo to lawe one with another. Why rather suffer ye not wronge? why rather suffre ye not youre selves to be robbed? [8] Naye ye youre selves do wronge, and robbe: and that the brethren. [9] Do ye not remember how that the vnrighteous shall not inheret the kyngdome of God? Be not deceaved. For nether fornicators, nether worshyppers of ymages, nether whormongers, nether weaklinges, nether abusars of them selves with the mankynde, [10] nether theves, nether the coveteous, nether dronkardes, nether cursed speakers, nether pillers, shall inheret the kyngdome of God. [11] And soche ware ye verely: but

CRANMER—1539.

of this world, ether of the coueteous, or extorsioners, ether the ydolaters: For then must ye nedes haue gone out of the world. [11] But now I dyd wryte vnto you, that ye company not together, yf eny that is called a brother, be a fornicator, or coueteous, or a worshypper of ymages, ether a raylar, ether a dronckard, or an extorcionar: wyth hym that is soche, se that ye eate not. [12] For what haue I to do, to iudge them that are without: Do ye not iudge them that are within? [13] Them that are without, God shall iudge, Put awaye the euell from amonge you.

6. DARRE one of you hauinge busynes wyth another, go to lawe vnder the wycked, and not rather vnder the saynctes?

[2] Do ye not know, that the saynctes shall iudge the worlde? If the worlde shalbe iudged by you: are ye not good ynough to iudge small trifles? [3] knowe ye not, how that we shall iudge the angels? How moch more, maye we iudge thinges that pertayne to the lyfe? [4] If ye haue iudgementes of worldely matters, take them whych are despysed in the congregacyon, and make them iudges. [5] This I saye to youre shame. Is ther vtterly no wyse man amonge you? What not one at all, that can iudge betwene brother and brother, [6] but one brother goeth to lawe with another: and that vnder the vnbeleuers?

[7] Now therfore, there is vtterly a faute amonge you, because ye go to lawe one wyth another. Why rather suffer ye not wronge? why rather suffre ye not your selues to haue harme? [8] naye, ye youre selues do wronge, and robbe: and that the brethren. [9] Do ye not knowe, how that the vnryghteous shall not inheret the kyngdom of God? Be not deceaued. For nether fornicatours, nether worshyppers of ymages, nether aduoutrers, nether weaklynges, nether abusers of them selues wyth mankynde, [10] nether theues, nether couetouse, nether dronkardes, nether cursed speakers, nether pyllers, shall inheret the kyngdom of God. [11] And soch were

τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε. [5] πρὸς ἐντροπὴν ὑμῖν λέγω. οὕτως οὐκ [i] ἔνι| ἐν ὑμῖν σοφὸς [k] οὐδὲ εἷς,| ὃς δυνήσεται διακρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ; [6] ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων; [7] Ἤδη μὲν οὖν ὅλως ἥττημα [l] ὑμῖν ἐστιν, ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. διατί οὐχὶ μᾶλλον ἀδικεῖσθε; διατί οὐχὶ μᾶλλον ἀποστερεῖσθε; [8] ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ [m] ταῦτα| ἀδελφούς. [9] ἢ οὐκ οἴδατε ὅτι ἄδικοι [n] Θεοῦ βασιλείαν| οὐ κληρονομήσουσι; Μὴ πλανᾶσθε· οὔτε πόρνοι, οὔτε εἰδωλολάτραι, οὔτε μοιχοὶ, οὔτε μαλακοὶ, οὔτε ἀρσενοκοῖται, [10] οὔτε κλέπται, οὔτε πλεονέκται, οὔτε μέθυσοι, οὐ λοίδοροι, οὐχ ἅρπαγες, βασιλείαν Θεοῦ [o] οὐ| κληρονομήσουσι. [11] καὶ ταῦτά τινες

[k] Rec. = ἢ. [l] Rec. ἔστιν. [k] Alex. s. = οὐδὲ εἷς s. οὐδεὶς (σοφὸς). [l] Rec. + ἐν. [m] Alex. τοῦτο. [n] Rec. βασιλείαν Θεοῦ. [o] Alex. = οὐ.

GENEVA—1557.

fornicatours of thys world, ether with the couetous, or with extorcioners, ether with idolaters: for then doutles ye muste go out of the world. [11] But now I haue writen vnto you, that ye company not together: yf any that is called a brother, be a fornicator, or couetous, or an idolater, ether a raylar, ether a dronckard, or an extorcioner: with suche one *I say*, se that ye eat not. [12] For what haue I to do, to iudge them which are without? do ye not iudge them that are with in? [13] God iudgeth them that are without. Put away therfore from among you that wicked man.

6. DARE any of you, hauing busines with another, go to lawe vnder the vniuste, and not rather vnder the Sainctes? [2] Do ye not knowe, that the Sainctes shal iudge the world? If the world shalbe iudged by you, are ye vnworthy to iudge smal matters? [3] Knowe ye not that we shal iudge the Angels? how muche more *may we iudge* thynges that pertayne to this lyfe? [4] If then ye haue iudgementes of wordely matters, them which are least estemed in the Churche, them *I say*, set in iudgement. [5] *This* I say to your shame. Is ther vtterly no wyse man among you? what not one at all, that can iudge betwene brother and brother?

[6] But one brother, goeth to lawe wyth another, and that vnder the vnbeleuers? [7] Now therfore there is vtterly impatiencie among you, because ye go to lawe one with another: why rather suffer ye not wrong? why rather susteine ye not harme? [8] Nay, ye your selues do wrong, and harme, and that to your brethren. [9] Knowe ye not that the vnryghteous shal not inherite the kyngdome of God? Be not deceaued: nether fornicatours, nether idolatrers, nether aduouterers, nether wantons, nether abusers of them selues with the mankynde,

[10] Nether theues, nether couetous, nether dronckards, nether euil speakers, nether extorcioners shal enherite the kyngdome of God. [11] And such were some of you,

RHEIMS—1582.

couetous, or the extorsioners, or seruers of Idols: othervvise you should haue gone out of this vvorld. [11] But novv I vvrote to you, not to keepe companie, if he that is named a brother, be a fornicatour, or a couetous person, or a seruer of Idols, or a railer, or a drunkarde, or an extorsioner: vvith such an one not so much as to take meate. [12] For vvhat is it to me to iudge of them that are vvithout? Do not you iudge of them that are vvithin? [13] for them that are vvithout, God vvil iudge. Take away the euil one from among your selues.

6. DARE any of you hauing a matter against an other, to be iudged before the vniust, and not before the saincts? [2] Or knovv you not that the saincts shal iudge of the vvorld? And if the vvorld shal be iudged by you: are you vnvvorthie to iudge of the lest things? [3] Knovv you not that vve shal iudge Angels? hovv much more secular things? [4] If therfore you haue secular iudgements: the contemptible that are in the Church, set them to iudge.

[5] I speake to your shame. So is there not among you any vvise man, that can iudge betvvene his brother? [6] but brother vvith brother contendeth in iudgement: and that before infidels? [7] Novv certes there is plainely a fault in you, that you haue iudgements among you. Vvhy do you not rather take vvrong? vvhy do you not rather suffer fraude? [8] But your selues doe vvrong and defraude: and that to the brethren. [9] Knovv you not that the vniust shal not possesse the kingdom of God? Do not erre, Neither fornicatours, nor seruers of Idols, nor aduouterers, nor the effeminat, nor the liers vvith mankinde, [10] nor theeues, nor the couetous, nor drunkards, nor railers, nor extorsioners shal possesse the kingdom of God.

[11] And these things certes you vvere: but

AUTHORISED—1611.

world, or with the couetous, or extortioners, or with idolaters; for then must yee needs goe out of the world. [11] But now I haue written vnto you, not to keepe company, if any man that is called a brother bee a fornicator, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such a one, no, not to eate. [12] For what haue I to doe to iudge them also that are without? doe not ye iudge them that are within? [13] But them that are without, God iudgeth. Therefore put away from among your selues that wicked person.

6. DARE any of you, hauing a matter against another, goe to law before the vniust, and not before the Saints? [2] Do ye not know that the Saints shall iudge the world? And if the world shalbe iudged by you, are ye vnworthy to iudge the smallest matters? [3] Know ye not that we shall iudge Angels? How much more things that pertaine to this life? [4] If then yee haue iudgements of things pertaining to this life, set them to iudge who are least esteemed in the Church. [5] I speake to your shame. Is it so, that there is not a wise man amongst you? no not one that shall bee able to iudge betweene his brethren? [6] But brother goeth to law with brother, and that before the vnbeleeuers? [7] Now therefore, there is vtterly a fault among you, because ye goe to law one with another: Why doe ye not rather take wrong? Why doe yee not rather suffer your selues to be defrauded?

[8] Nay, you do wrong and defraud, and that your brethren. [9] Know yee not that the vnrighteous shall not inherite the kingdome of God? Be not deceiued: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselues with mankinde, [10] Nor theeues, nor couetous, nor drunkards, nor reuilers, nor extortioners, shall inherit the kingdom of God. [11] And such were some of

ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλ' ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, καὶ ἐν τῷ Πνεύματι τοῦ Θεοῦ ἡμῶν.

[12] Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος. [13] Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι· [14] ὁ δὲ Θεὸς καὶ τὸν Κύριον ἤγειρε, καὶ [p] ἡμᾶς| ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. [15] Οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστιν; ἆρας οὖν τὰ μέλη τοῦ Χριστοῦ, ποιήσω πόρνης μέλη; μὴ γένοιτο. [16] [q] ἢ| οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ, ἓν σῶμά ἐστιν; "Ἔσονται γάρ," φησὶν, "οἱ δύο "εἰς σάρκα μίαν·" [17] ὁ δὲ κολλώμενος τῷ Κυρίῳ ἓν πνεῦμά ἐστι. [18] Φεύγετε τὴν

[p] Rec. ὑμᾶς. [q] Alex. = ἢ. [r] Const. τὰ σώματα.

WICLIF—1380.

ben waischun, but ȝe ben halowid, but ȝe ben iustified, in the name of oure lord ihesus crist, ⁊ in the spirit of oure god. Alle thingis ben nedeful to me, but not alle thingis ben spedeful,

[12] alle thingis ben leful to me: but I schal not be brouȝte doun vndir ony mannes power, [13] mete to the wombe, and the wombe to metis, and god schal distrie bothe this ⁊ that, and the bodi not to fornycacioun, but to the lord, and the lord to the body, [14] for god reisid the lord, and schal reise us bi his vertu. [15] witen ȝe not that ȝoure bodies ben membris of crist? schal I thanne take the membris of crist: and schal I make the membris of an hoore? god forbede, [16] where ȝe witen not that he that cleueth to an hoore is made o bodi? for he seith, there schuln be tweyne in o fleisch, [17] and he that cleueth to the lord: is o spirit,

[18] fle ȝe fornycacioun, al synne what euer synne a man doith: is with out the bodi, but he that doith fornycacioun: synneth aȝens his bodi, [19] where ȝe witen not that ȝoure membris ben the temple of the holi goost that is in ȝou? whom ȝe han of god: and ȝe ben not ȝoure owne, [20] for ȝe ben bouȝt with greet priis, glorie ȝe and bere ȝe god in ȝoure bodi.

7. BUT of thilke thingis that ȝe han writen to me, it is gode to a man to touche not a womman, [2] but for fornycacioun, eche man haue his owne wiif, and eche womman haue hir owne housbonde, [3] the housbonde ȝilde dette to the wiif, and also the wiif to the housbonde, [4] the womman hath not power of her bodi, but the housbonde, and the housbonde hath not power of his bodi: but the womman, nyle ȝe [5] defraute eche to othir, but parauenture of consente to a tyme: that ȝe ȝeue tente to preier, and efte turne ȝe aȝen to the

vertu, *power*. witen, *know*. o, *one*. aȝens, *against*. thilke, *that*. nyle, *not*. ȝeue, *give*. tente, *heed*. efte, *again*.

TYNDALE—1534.

ye are wesshed: ye are sanctified: ye are iustified by the name of the Lorde Iesus, and by the sprete of oure God.

[12] All thinges are lawfull vnto me: but all thinges are not proffitable. I maye do all thinges: but I will be brought vnder nomans power. [13] Meates are ordeyned for the belly, and the belly for meates: but God shall destroy bothe it and them. Let not the body be applied vnto fornicacion, but vnto the Lorde, and the Lorde vnto the body. [14] God hath raysed vp the Lorde, and shall rayse vs vp by his power. [15] Ether remember ye not, that youre bodyes are the members of Christ? Shall I now take the members of Christ, and make them the members of an harlot? God forbyd. [16] Do ye not vnderstonde that he which coupleth him selfe with an harlot, is be come one body? For two (saith he) shalbe one flesshe. [17] But he that is ioyned vnto the Lorde, is one sprete.

[18] Fle fornicacion. All synnes that a man dothe, are with out the body. But he that is a fornicator, synneth agaynst his awne body. [19] Ether knowe ye not how that youre bodyes are the temple of the holy goost, which is in you, whom ye have of God, and how that ye are not youre awne? [20] For ye are dearly bought. Therfore glorifie ye God in youre bodyes and in youre spretes, for they are goddes.

7. AS concerning the thinges wherof ye wrote vnto me: it is good for a man, not to touche a woman. [2] Neverthelesse to avoyde fornicacion, let every man have his wyfe: and let every woman have her husbande. [3] Let the man geve vnto the wyfe due benevolence. Lykwyse also the wyfe vnto the man. [4] The wyfe hath not power over her awne body: but the husbande. And lykewyse the man hath not power over his awne body: but the wyfe. [5] Withdrawe not youre selves one from another, excepte it be with consent for a tyme, for to geve youre selves to fastynge and prayer. And afterwarde come agayne

CRANMER—1539.

some of you, but ye are wasshed: but ye are sanctifyed: but ye are iustyfyed by the name of the Lorde Iesus, and by the sprete of oure God.

[12] I maye do all thynges, but all thynges are not profytable. I maye do all thynges: but I will be brought vnder nomans power. [13] Meates are ordeyned for the belly, and the belly for meates: but God shal destroye both it and them. Let not the body be applyed vnto fornicacyon, but vnto the Lorde, and the Lorde vnto the body. [14] God hath raysed vp the Lorde, and shall rayse vs vp by his power.

[15] Ether knowe ye not, that youre bodyes are the members of Christ? shall I now take the members of Christ, and make them the members of an harlot? God forbyd. [16] Do ye not knowe, that he which coupleth hym selfe with an harlot, is become one body. For two (sayth he) shalbe one flesshe. [17] But he that is ioyned vnto the Lord is one sprete.

[18] Fle fornicacion. Euery synne that a man doth, is without the body. But he that is a fornicator, synneth against his awne body. [19] Ether knowe ye not, how that youre bodyes are the temple of the holy goost, which dwelleth in you, whom ye haue of God, and how that ye are not youre awne? [20] For ye are dearly bought. Therfore glorifye God in youre bodyes, and in youre spretes, whych are Goddes.

7. AS concernynge the thynges wherof ye wrote vnto me: it is good for a man, not to touch a woman. [2] Neuerthelesse, to avoyde whordome let euery man haue hys a wyfe: and let euery woman haue her husbande. [3] Let the husbande geue vnto the wyfe due beneuolence. Lykewyse also the wyfe vnto the husbande. [4] The wyfe hath not power of her awne body: but the husbande. And lykewyse the husbande hath not power of his awne body: but the wyfe. [5] Wyth drawe not youre selues one from another, except it be with consent for a tyme, for to geue youre selues to fastynge and prayer. And afterwarde come together agayne,

πορνείαν. πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων, εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. 19 ἢ οὐκ οἴδατε ὅτι [r]τὸ σῶμα| ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου Πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ Θεοῦ, καὶ οὐκ ἐστὲ ἑαυτῶν; 20 ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν[s].

VII. Περὶ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι· 2 διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω. 3 Τῇ γυναικὶ ὁ ἀνὴρ τὴν [t]ὀφειλὴν| ἀποδιδότω. ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. 4 ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνήρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή. 5 μὴ ἀποστερεῖτε ἀλλήλους, εἰ μήτι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα [u]σχολάσητε| [v]τῇ προσευχῇ, καὶ πάλιν

[r] Rec. + καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστι τοῦ Θεοῦ. [t] Rec. ὀφειλομένην εὔνοιαν. [u] Rec. σχολάζητε. [v] Rec. + τῇ νηστείᾳ καί.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
but ye are washed, but ye are sanctified, but ye are iustified in the Name of the Lord Iesus, and by the Sprite of our God. 12 All thinges are lawful vnto me: but all thynges are not profitable: I may do all thynges, but I wil be broght vnder no things power. 13 Meates *are ordeyned* for the belly, and the belly for meates: but God shal destroy both it, and them. Let not the body be applied vnto fornication, but vnto the Lord, and the Lord vnto the body. 14 God hath raysed vp the Lord, and shal rayse vs vp by his power.	you are vvashed, but you are sanctified, but you are iustified in the name of our Lord IESVS Christ, and in the Spirit of our God. 12 Al things are lavvful for me, but al things are not expedient. Al things are lavvful for me, but I vvil be brought vnder the povver of none. 13 The meate to the belly, and the belly to the meates: but God vvil destroy both it and them: and the body not to fornication, but to our Lord, and our Lord to the body. 14 But God both hath raised vp our Lord, and vvil raise vp vs also by his povver.	you: but ye are washed, but ye are sanctified, but ye are iustified in the Name of the Lord Iesus, and by the Spirit of our God. 12 All things are lawfull vnto mee, but all things are not [a]expedient: all things are lawfull for mee, but I will not bee brought vnder the power of any. 13 Meats for the belly, and the belly for meates: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord: and the Lord for the body. 14 And God hath both raised vp the Lord, and will also raise vp vs by his owne power.
15 Knowe ye not, that your bodyes are the members of Christ? shal I then take the members of Christ, and make them the members of an harlot? God forbid. 16 Do ye not vnderstand, that he whych coupleth him selfe wyth an harlot, is become one body? for two (sayth he) shalbe one fleshe. 17 But he that is ioyned vnto the Lord, is one spirite. 18 Flie fornication. euery synne that a man doth, is without the body: but he that is a fornicator, synneth agaynst his owne body. 19 Ether knowe ye not, how that your body is the temple of the holy Gost, *which is* in you, whom ye haue of God? nether are ye your owne: 20 For ye are boght for a price: therfore glorifie God in your body, and in your sprite, for they are Gods.	15 Knovv you not that your bodies are the members of Christ? Taking therfore the members of Christ, shal I make them the members of an harlot? God forbid. 16 Or knovv you not, that he which cleaueth to an harlot, is made one body? *For they shal be,* saith he, *tvvo in one flesh.* 17 But he that cleaueth to our Lord, is one spirit. 18 Flee fornication. Euery sinne vvhatsoeuer a man doeth, is vvithout the body: but he that doth fornicate, sinneth against his ovvne body. 19 Or knovv you not that your members are the temple of the holy Ghost vvhich is in you, vvhom you haue of God, and you are not your ovvne? 20 For you are bought vvith a great price. Glorifie and beare God in your body.	15 Know yee not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. 16 What, know ye not that he which is ioyned to an harlot, is one body? for two (saith he) shalbe one flesh. 17 But hee that is ioyned vnto the Lord, is one spirit. 18 Flee fornication: Euery sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his owne body. 19 What, know ye not that your bodie is the Temple of the holy Ghost *which is* in you, which yee haue of God, and ye are not your owne? 20 For yee are bought with a price: therefore glorifie God in your body, and in your spirit, which are Gods.
7. AS concerning the thynges wherof ye wrote vnto me: It *were* good for a man not to touche a woman. 2 Neuertheles, to auoyde fornication, let euery man haue his wife, and let euery woman haue her owne housband. 3 Let the man geue vnto the wyfe due beneuolence: lykewyse also the wyfe vnto the man. 4 The wyfe hath not power ouer her owne body, but the housband: and lykewyse also the housband hath not power ouer his owne body, but the wyfe. 5 Defraude not one another, except *it be* with consent for a time, that ye may geue your selues to fastyng and prayer: and afterwarde	7. AND concerning the things vvhereof you vvrote to me: It is good for a man not to touch a vvoman. 2 But because of fornication let euery man haue his ovvne vvife, and let euery vvoman haue her ovvne husband. 3 Let the husband render his dette to the vvife: and the vvife also in like maner to her husband. 4 The vvoman hath not povver of her ovvne body: but her husband. And in like maner the man also hath not povver of his ovvne body: but the vvoman. 5 Defraude not one an other, except perhaps by consent for a time, that you may giue your self to praier: and returne againe together,	7. NOW concerning the things whereof ye wrote vnto me, It is good for a man not to touch a woman. 2 Neuerthelesse, *to auoyd* fornication, let euery man haue his owne wife, and let euery woman haue her owne husband. 3 Let the husband render vnto the wife due beneuolence: and likewise also the wife vnto the husband. 4 The wife hath not power of her owne body, but the husband: and likewise also the husband hath not power of his owne body, but the wife. 5 Defraud you not one the other, except *it be* with consent for a time, that ye may giue your selues to fasting and prayer, and come together againe, that Satan

[a] *Or*, profitable.

ἐπὶ τὸ αὐτὸ [w]ἦτε,| ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν. [6]Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ᾽ ἐπιταγήν. [7]θέλω [x]γὰρ| πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν· ἀλλ᾽ ἕκαστος ἴδιον [y]ἔχει χάρισμα| ἐκ Θεοῦ, [z]ὃς μὲν οὕτως, ὃς| δὲ οὕτως. [8]Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς [a]ἐὰν μείνωσιν ὡς κἀγώ. [9]εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν· κρεῖσσον γάρ ἐστι [b]γαμῆσαι| ἢ πυροῦσθαι. [10]Τοῖς δὲ γεγαμηκόσι παραγγέλλω, οὐκ ἐγὼ, ἀλλ᾽ ὁ Κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ [c]χωρισθῆναι·| [11](ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω·) καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι. [12]Τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ Κύριος, εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὐτὴ συνευδοκεῖ οἰκεῖν μετ᾽ αὐτοῦ, μὴ ἀφιέτω αὐτήν· [13]καὶ γυνὴ ἥτις ἔχει ἄνδρα ἄπιστον, καὶ [d]αὐτὸς| συνευ-

[w] Rec. συνέρχεσθε. [x] Alex. δέ. [y] Rec. χάρισμα ἔχει. [z] Alex. ὁ .. ὁ. [a] Rec. + ἐστιν. [b] Alex. γαμεῖν. [c] Alex. χωρίζεσθαι. [d] Alex. οὗτος.

WICLIF—1380.

same thing, leest satanas tempte ȝou for ȝoure vncontynence,

[6] but I seie this thing as ȝeuynge leeue, not bi comaundement, [7] for I wole, that alle men be as my silf, but eche man hath his propre ȝifte of god, oon thus: and a nother thus, [8] but I seie to hem that ben not weddid and to widewis, it is good to hem if thei dwellen so as I, [9] and if thei conteynen not hem silf be thei wedded, for it is better to be weddid: thanne to be brent,

[10] but to hem that ben ioynede in matrymonye I comaunde, not I but the lord: that the wiif departe not fro the housbonde, [11] and that if sche departith that sche dwelle vnweddid, or be recounceilid to hir housbonde, and the housbonde forsake not the wiif,

[12] but to other I seie: not the lord, if ony brother haue an vnfeithful wiif, and sche consentith to dwelle with hym leue he hir not, [13] and if ony womman hath an vnfeithful housbonde, ⁊ this consentith to dwelle with hir, leue sche not the husbonde, [14] for the vnfeithful housbonde is halowid, bi the feithful womman: and the vnfeithful womman is halowid bi the feithful housbonde, ellis ȝoure children weren vnclene, but now thei ben holi, [15] that if the vnfeithful departith, departe he, for whi the brothir or sister is not suget to seruage in suche, for god hath clepid us in pees, [16] and where of woost thou woman, if thou schalt make the man saaf? or where of woost thou man if thou schalt make the womman saaf? [17] but as the lord hath departid to ech, and as god hath clepid eche man so go he, as I teche in alle chirchis,

[18] a man circumcidid is clepid, brynge he not to the prepucie, a man is clepid in prepucie: be he not circumcidid, [19] circumcisioun is nouȝt and prepucie is nouȝt, but the kypynge of the comaundementis of god. [20] Eche man in what clepynge he is clepid, in that dwelle he,

clepid, *called*. woost, *knowest* prepucie, *uncircumcision*. clepynge, *calling*.

TYNDALE—1534.

to the same thynge, lest Satan tempt you for youre incontinencye.

[6] This I saye of faveour, not of commaundement. [7] For I wolde that all men were as I my selfe am: but every man hath his proper gyfte of God, one after this manner, another after that. [8] I saye vnto the vnmaried men and widdowes: it is good for them yf they abyde even as I do. [9] But and yf they cannot abstayne, let them mary. For it is better to mary then to burne.

[10] Unto the maryed commaunde not I, but the Lorde: that the wyfe separate not her selfe from the man. [11] Yf she separate her selfe, let her remayne vnmaryed, or be reconciled vnto her husbande agayne. And let not the husbande put awaye his wyfe from him.

[12] To the remnaunt speake I, and not the lorde. Yf eny brother have a wyfe that beleveth not, yf she be content to dwell with him, let him not put her awaye. [13] And the woman which hath to her husbande an infidell, yf he consent to dwell with her, let her not put him awaye. [14] For the vnbelevynge husbande is sanctified by the wyfe: and the vnbelevynge wyfe is sanctified by the husbande. Or els were youre chyldren vnclene: but now are they pure. [15] But and yf the vnbelevynge departe, let him departe. A brother or a sister is not in subiection to soche. God hath called vs in peace. [16] For how knowest thou o woman, whether thou shalt save that man or no? Other how knowest thou o man, whether thou shalt save that woman or no? [17] but even as God hath distributed to every man.

As the lorde hath called every person, so let him walke: and so orden I in all congregacions. [18] Yf eny man be called beynge circumcised, let him adde nothinge therto. Yf eny be called vncircumcised: let him not be circumcised. [19] Circumcision is nothinge, vncircumcision is nothinge: but the kepyng of the commaundmentes of god is altogether. [20] Let every man abyde in the same state wherin he

CRANMER—1539.

lest Satan tempte you for youre incontinencie.

[6] Thys I saye of fauoure, and not of commaundement. [7] For I wolde that all men were as I my selfe am: but euery man hath his proper gyfte of God, one after this manner, another after that. [8] I saye vnto them that be vnmaryed and wyddowes: it is good for them, yf they abyde euen as I do. [9] But and yf they cannot abstayne, let them mary. For it is better to mary, then to burne.

[10] Unto the maryed commaunde, not I, but the Lord: Let not the wyfe be separated from the husband. [11] If she separate her selfe, let her remayne vnmaryed, or be reconcyled vnto her husbande agayne. And let not the husbande put awaye his wyfe from him.

[12] To the remnaunt speake I, not the Lord: If eny brother haue a wyfe that beleueth not, yf she be content to dwell with him, let hym not put her awaye. [13] And the woman whych hath to her husbande an infidell, and consent to dwell wyth her, let her not put hym awaye. [14] For the vnbeleuynge husbande is sanctifyed by the wyfe, and the vnbeleuynge wyfe is sanctifyed by the husbande. Or els were your chyldren vncleane: but now are they holye. [15] But and yf the vnbeleuynge departe, let him departe. A brother or a syster is not in subieccyon to soch. But God hath called vs in peace. [16] For how knowest thou (o woman) whether thou shalt saue thy husbande or no? Other how knowest thou (o man) whether thou shalt saue thy wyfe or no? [17] but euen as God hath distributed to euery man.

As the Lorde hath called euery man, so let hym walke: and so orden I in all congregacyons. [18] If eny man be called beynge circumcised, let him not adde vncircumcisyon. If eny be called vncircumcised, let hym not be circumcised. [19] Circumcisyon is nothynge, and vncircumcisyon is nothynge: but the kepyng of the commaundementes of God.

[20] Let euery man abyde in the same callinge, wherin he was called.

δοκεῖ οἰκεῖν μετ᾽ αὐτῆς, μὴ ἀφιέτω [e]αὐτόν.| [14] ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικὶ [f], καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ [g]ἀνδρί·| ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι, νῦν δὲ ἅγιά ἐστιν. [15] Εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω. οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός. [16] τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις; [17] εἰ μὴ ἑκάστῳ ὡς ἐμέρισεν ὁ [h]Κύριος,| ἕκαστον ὡς κέκληκεν ὁ [i]Θεὸς,| οὕτω περιπατείτω· [k] καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.| [18] Περιτετμημένος τις ἐκλήθη; μὴ ἐπισπάσθω. ἐν ἀκροβυστίᾳ τις ἐκλήθη; μὴ περιτεμνέσθω· [19] ἡ περιτομὴ οὐδέν ἐστι, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ. [20] ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω.

[e] Alex. τὸν ἄνδρα. [f] Alex. + τῇ πιστῇ. [g] Alex. ἀδελφῷ. [h] Rec. Θεὸς. [i] Rec. Κύριος. [k] Alex. καὶ οὕτως ἐν ταῖς ἐκκλ. πάσαις διδάσκω.

GENEVA—1557.

come together agayne, lest Satan tempt you for your incontinencie. 6 This I say of fauour, and not of commandement. 7 For I wolde wishe that all men were as I my selfe *am:* but euery man hath his proper gyft of God, one after this maner, another after that.

8 I say vnto the vnmaried, and widowes, it is good for them yf they abyde euen as I do. 9 But and yf they can not abstayne, let them mary: for it is better to mary then to burne. 10 And vnto the maryed commande not I, but the Lord: let not the wyfe depart from her housband. 11 If she depart, let her remayne vnmarried, or be reconciled vnto her housband againe. and let not the housband put away his wife *from him.*

12 To the remnant speake I, and not the Lord. If any brother haue a wyfe, that beleueth not, yf she be content to dwell with him, let him not put her away. 13 And the woman which hath to her housband an infidel, yf he consent to dwel with her, let her not put him away. 14 For the vnbeleuing housband is sanctified by the wyfe: and the vnbeleuyng wyfe is sanctified by the housband. or els were your children vnclene: but now are they holy. 15 But and yf the vnbeleuyng depart, let him depart. a brother or a sister is not in subiection in suche *things.* but God hath called vs in peace. 16 For what knowest thou ò wyfe, whether thou shalt saue thy housband or no? Other what, knowest thou ò man, whether thou shalt saue thy wyfe or no? 17 Euen as God hath distribute to euery man, as the Lord hath called euery person, so let him walke: and so ordayne I in all Churches.

18 Is any man called beyng circumcised? let him not gather *his vncircumcision.* is any called vncircumcised? let him not be circumcised. 19 Circumcision is nothing, and vncircumcision is nothing, but the kepyng of the commandementes of God. 20 Let euery man abyde in the same state

RHEIMS—1582.

lest Satan tempt you for your incontinencie. 6 But I say this by indulgence, not by commaundement. 7 For I vvould al men to be as my self: but euery one hath a proper gift of God: one so, and an other so.

8 But I say to the vnmaried and to vvidovves: it is good for them if they so abide euen as I also. 9 But if they doe not conteine them selues, let them marie: For it is better to marie then to be burnt.

10 But to them that be ioyned in matrimonie, not I giue commaundement, but our Lord, that the vvife depart not from her husband: 11 and if she depart, to remaine vnmaried, or to be reconciled to her husband. And let not the husband put avvay his vvife.

12 For to the rest, I say, not our Lord. If any brother haue a vvife an infidel, and she consent to dvvel with him: let him not put her avvay. 13 And if any vvoman haue a husband an infidel, and he consent to dvvel vvith her: let her not put avvay her husband. 14 For the man an infidel is sanctified by the faithful vvoman: and the vvoman an infidel is sanctified by the faithful husband: otherwise your children should be vncleane: but novv they are holy. 15 But if the infidel depart, let him depart. for the brother or sister is not subiect to seruitude in such. but in peace hath God called vs. 16 For how knowest thou woman, if thou shalt saue thy husband? or how knowest thou man, if thou shalt saue the vvoman? 17 But to euery one as our Lord hath deuided, as God hath called euery one, so let him vvalke, and as in al Churches I teach. 18 Is any man called being circumcised? let him not procure prepuce. Is any man called in prepuce? let him not be circumcised.

19 Circumcision is nothing, and prepuce is nothing: but the obseruation of the commaundements of God. 20 Euery one in the vocation that he vvas called, in it

AUTHORISED—1611.

tempt you not for your incontinencie. 6 But I speake this by permission, and not of commandement. 7 For I would that all men were euen as I my selfe: but euery man hath his proper gift of God, one after this maner, and another after that. 8 I say therefore to the vnmaried and widowes, It is good for them if they abide euen as I. 9 But if they cannot conteine, let them marrie: for it is better to marrie then to burne. 10 And vnto the married, I command, *yet* not I, but the Lord, Let not the wife depart from her husband: 11 But and if she depart, let her remaine vnmaried, or be reconciled to her husband: and let not the husband put away his wife. 12 But to the rest speake I, not the Lord, If any brother hath a wife that beleeueth not, and shee bee pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that beleeueth not, and if hee be pleased to dwell with her, let her not leaue him. 14 For the vnbeleeuing husband is sanctified by the wife, and the vnbeleeuing wife is sanctified by the husband; else were your children vncleane, but now are they holy. 15 But if the vnbeleeuing depart, let him depart. A brother or a sister is not vnder bondage in such *cases:* but God hath called vs [a] to peace. 16 For what knowest thou, O wife, whether thou shalt saue thy husband? or how knowest thou, O man, whether thou shalt saue thy wife? 17 But as God hath distributed to euery man, as the Lord hath called euery one, so let him walke, and so ordeine I in all Churches. 18 Is any man called being circumcised? let him not become vncircumcised: Is any called in vncircumcision? let him not be circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the Commandements of God. 20 Let euery man abide in the same calling wherein he

[a] *Gr.* in peace.

[21] Δοῦλος ἐκλήθης; μή σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι. [22] ὁ γὰρ ἐν Κυρίῳ κληθεὶς δοῦλος, ἀπελεύθερος Κυρίου ἐστίν· ὁμοίως [l] καὶ| ὁ ἐλεύθερος κληθεὶς, δοῦλός ἐστι Χριστοῦ. [23] τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. [24] ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοὶ, ἐν τούτῳ μενέτω παρὰ [m] Θεῷ. [25] Περὶ δὲ τῶν παρθένων ἐπιταγὴν Κυρίου οὐκ ἔχω· γνώμην δὲ δίδωμι ὡς ἠλεημένος ὑπὸ Κυρίου πιστὸς εἶναι. [26] νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. [27] δέδεσαι γυναικί; μὴ ζήτει λύσιν. λέλυσαι ἀπὸ γυναικός; μὴ ζήτει γυναῖκα. [28] ἐὰν δὲ καὶ [n] γήμῃς,| οὐχ ἥμαρτες· καὶ ἐὰν γήμῃ ἡ παρθένος, οὐχ ἥμαρτε· θλίψιν δὲ τῇ σαρκὶ ἕξουσιν οἱ

[l] Alex. = καὶ. [m] Rec. + τῷ. [n] Alex. s. γαμήσῃς s. λάβῃς γυναῖκα. [o] Rec. + ὅτι. [p] Rec. τὸ λοιπόν ἐστιν; Alex. s. ἐστι τὸ λοιπὸν s. ἐστι· τὸ λοιπὸν. [q] Alex. s. τὸν κόσμον s. τὸν κ. τοῦτον. [r] Alex. ἀρέσῃ.

WICLIF—1380.

[21] thou seruaunte art clepid: be it no charge to thee, but if thou maist be fre: the rather vse thou, [22] he that is a seruaunt, and is clepid in the lord: is a fre man of the lord, also he that is a fre man and is clepid, is the seruaunt of crist. [23] with priis ȝe ben bouȝte, nyle ȝe be made seruauntis of men,

[24] therfor eche man in what thing he is clepid a brother: dwelle ȝe in this anentis god, [25] but of vyrgyns I haue no comaundement of god, but I ȝeue counceil, as he that hath merci of the lord: that I be trewe, [26] therfor I gesse that this thing is good, for the present nede, for it is good to a man to be so, [27] thou art bounden to a wiif, nyle thou seke vnbyndinge, thou art vnbounden fro a wiif, nyle thou seke a wiif, [28] but if thou hast takun a wiif, thou hast not synnede, and if a maiden is weddid: sche synned not netheles suche schuln haue tribulacioun of fleisch, but I spare ȝou,

[29] therfor, britheren I seie this thing: the tyme is schorte, another is this, that thei that han wyues: ben as thouȝ thei hadden noon, [30] & thei that wepten as thei that wepten not, and thei that ioien as thei ioien not, and thei that bien, as thei hadden not, [31] and thei that vsen this world as thei that vsen not, for whi the figure of this world passith,

[32] but I wole that ȝe be without bisynesse, for he that is with out wiif: is bisie what thingis ben of the lord, hou he schal plese god, [33] but he that is with a wiif is bisie what thingis ben of the world hou he schal plese the wiif, [34] and he is departid, and a womman vnweddid & maiden, thenkith what thingis ben of the lord: that sche be holi in bodi and spirit, but sche that is weddid thenkith what thingis ben of the world: hou sche schal plese the housbonde. [35] And I seie these thingis to

clepid, *called*. nyle, *not*. anentis, *with*. ȝeue, *give*.

TYNDALE—1534.

was called. [21] Arte thou called a servaunt? care not for it. Neverthelesse yf thou mayst be fre, vse it rather. [22] For he that is called in the lorde beynge a servaunt, is the lordes freman. Lykwyse he that is called beynge fre, is Christes servaunt. [23] Ye are dearly bought, be not mennes seruauntes. [24] Brethren let everye man wherin he is called, therin abyde with God.

[25] As concernynge virgins, I have no commaundment of the lorde: yet geve I counsell, as one that hath obtayned mercye of the lorde to be faythfull. [26] I suppose that it is good for the present necessite. For it is good for a man so to be. [27] Arte thou bounde vnto a wyfe? seke not to be lowsed. Arte thou lowsed from a wyfe? seke not a wyfe. [28] But and yf thou take a wyfe thou synnest not. Lykwyse if a virgin mary, she synneth not. Nevertheless soche shall have trouble in their flesshe: but I faver you.

[29] This saye I brethren the tyme is shorte. It remayneth that they which have wives, be as though they had none, [30] and they that wepe be as though thy wept not: and they that reioyce, be as though they reioysed not: and they that bye be as though they possessed not: [31] and they that vse this worlde, be as though they vsed it not. For the fassion of this worlde goeth awaye.

[32] I wolde have you without care: the single man careth for the thinges of the lorde, how he maye please the lorde. [33] But he that hath maried, careth for the thinges of the worlde howe he maye please his wyfe. [34] There is difference bitwene a virgin and a wyfe. The single woman careth for the thinges of the lorde, that she maye be pure both in body and also in sprete. But she that is maryed, careth for the thinges of the worlde, how she maye please her husband. [35] This speake I for youre proffit, not to tangle you in a

CRANMER—1539.

[21] Art thou called a seruaunt? care not for it. Neuerthelesse yf thou mayst be fre, vse it rather. [22] For he that is called in the Lorde, beynge a seruaunt, is the Lordes freman. Lykewyse he that is called beynge fre, is Christes seruaunt. [23] Ye are dearly bought, be not ye the seruauntes of men. [24] Brethren, let euery man wherin he is called, therin abyde wyth God. [25] As concernynge virgins, I haue no commaundement of the Lorde: yet geue I counsell, as one that hath obtayned mercye of the Lord, to be faythfull. [26] I suppose therfore that it is good for the present necessite. For it is good for a man so to be. [27] Art thou bounde vnto a wyfe? seke not to be losed. Art thou loosed from a wyfe? seke not a wyfe. [28] But and yf thou marye a wyfe, thou hast not synned. Lykewyse, yf a virgin mary, she hath not synned. Neuerthelesse soch shall haue trouble in their flesshe: but I fauoure you.

[29] This saye I brethren, the tyme is shorte. It remayneth, that they whych haue wyues, be as though they had none: [30] and they that wepe, be as though they wept not: and they that reioyce, be as though they reioysed not: and they that bye, be as though they possessed not: [31] and they that vse this worlde, be as though they vsed it not. For the fassyon of thys world goeth awaye. [32] I wolde haue you without care. He that is vnmaryed, careth for the thynges that belong to the Lord, how he maye please the Lord. [33] But he that hath maryed a wyfe careth for the thinges that are of the worlde, how he maye please his wyfe.

[34] There is difference betwene a virgin and a wyfe. The single woman careth for the thinges that are of the Lorde, that she maye be holy both in bodye and also in sprete. Agayne: she that is maryed, careth for the thynges that pertayne to the worlde, how she maye please her husband. [35] Thys speake I for youre profit, not to tangle

τοιοῦτοι· ἐγὼ δὲ ὑμῶν φείδομαι. [29] Τοῦτο δέ φημι, ἀδελφοὶ, [o] ὁ καιρὸς συνεσταλμένος [p] ἐστίν· τὸ λοιπόν| ἵνα καὶ οἱ ἔχοντες γυναῖκας, ὡς μὴ ἔχοντες ὦσι· [30] καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες· [31] καὶ οἱ χρώμενοι [q] τούτῳ τῷ κόσμῳ, | ὡς μὴ καταχρώμενοι. παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου. [32] Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, πῶς [r] ἀρέσει| τῷ Κυρίῳ· [33] ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει [s] τῇ γυναικὶ, [34] μεμέρισται. Καὶ ἡ γυνὴ καὶ ἡ παρθένος· ἡ ἄγαμος μεριμνᾷ| τὰ τοῦ Κυρίου, ἵνα ᾖ ἁγία καὶ σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῷ ἀνδρί. [35] τοῦτο δὲ πρὸς τὸ ὑμῶν

[r] Rec. τῇ γυναικί. Μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος. ἡ ἄγαμος μεριμνᾷ. Const. τῇ γυναικὶ, μεμέρισται. Καὶ ἡ γυνὴ καὶ η παρθένος· ἡ ἄγαμος μεριμνᾷ. Alex. s. τῇ γυναικί. Καὶ μεμέρισται καὶ ἡ γυνὴ καὶ ἡ παρθένος ἡ ἄγαμος μεριμνᾷ s. τῇ γυναικί. Μεμέρισται καὶ ἡ γυνὴ καὶ ἡ π. ἡ ἄγ.μερ.

GENEVA — 1557.

wherin he was called. [21] Art thou called *to be* a seruant? care not for it: but if yet thou maist be fre, vse *it* rather. [22] For he that is called in the Lord being a seruant, is the Lordes freman: lykewyse he that is called being fre, is Christes seruant. [23] Ye are boght with a price, be not mens seruantes.

[24] Brethren let euery man, wherin he was called, therin abyde with God. [25] As concerning virgins, I haue no commandement of the Lord: but I gyue *vnto you* myne aduise, as one that hath obtayned mercie of the Lord to be beleued. [26] I suppose then this to be good for the present necessitie. *I meane that it is* good for a man so to be. [27] Art thou bonde vnto a wyfe? seke not to be lowsed. art thou lowsed from a wyfe? seke not a wyfe. [28] But and yf thou takest a wyfe, thou synnest not: lykewyse yf a virgin mary, she synneth not: neuerthelesse, suche shal haue trouble in their fleshe: but I fauer you. [29] And this I say brethren, because the tyme is short hereafter, that bothe they which haue wiues, be as thogh they had none: [30] And they that wepe, as thogh they wept not: and they that reioyce, as thogh they reioyced not: and they that bye, as thogh they possessed not: [31] And they that vse this worlde, as thogh they vsed it not. for the fashion of this world goeth away.

[32] And I wolde haue you without care. The syngle man careth for the thynges of the Lord, how he may please the Lord. [33] But he that hath maried, careth for the thinges of the world, how he may please his wyfe. [34] There is difference betwene a virgin and a wyfe. the single woman careth for the thinges of the Lord, that she may be holy, both in body and also in sprite: but she that is maried, careth for the thinges of the world, how she may please her housband. [35] And this I speake, to declare what is profitable for

RHEIMS — 1582.

let him abide. [21] Vvast thou called being a bondman? care not for it: but and if thou canst be made free, vse it rather. [22] For he that in our Lord is called, being a bondman, is the franchised of our Lord. likevvise he that is called, being free, is the bondman of Christ. [23] You vvere bought vvith price, be not made the bondmen of men. [24] Euery brother vvherein he vvas called, in that let him abide before God.

[25] And as concerning virgins, a commaundement of our Lord I haue not: but counsel I giue, as hauing obteined mercie of our Lord to be faithful. [26] I thinke therfore that this is good for the present necessitie, because it is good for a man sc to be. [27] Art thou tied to a vvife? seeke not to be loosed. Art thou loose from a vvife? seeke not a vvife. [28] But if thou take a vvife, thou hast not sinned. And if a virgin marie, she hath not sinned. neuerthelesse tribulation of the flesh shal such haue. but I spare you. [29] This therfore I say brethren, the time is short, it remaineth, that they also which haue vviues, be as though they had not: [30] and they that vveepe, as though they vvept not: and they that reioyce, as though they reioyced not: and they that bye, as though they possessed not: [31] and they that vse this vvorld, as though they vsed it not. for the figure of this vvorld passeth avvay. [32] But I vvould haue you to be vvithout carefulnes. He that is without a vvife, is careful for the things that pertaine to our Lord, how he may please God. [33] But he that is vvith a vvife, is careful for the things that pertaine to the vvorld, hovv he may please his vvife: and he is deuided. [34] And the vvoman vnmaried and the virgin, thinketh on the things that pertaine to our Lord: that she may be holy both in body and in spirit. But she that is maried, thinketh on the things that pertaine to the vvorld, hovv she may please her husband. [35] And this I speake to your profit: not to cast a snare vpon

AUTHORISED — 1611.

was called. [21] Art thou called *being* a seruant? care not for it: but if thou mayest beemade free, vse it rather. [22] For he that is called in the Lord, *being* a seruant, is the Lords [α] free man: likewise also he that is called *being* free, is Christes seruant. [23] Ye are bought with a price, be not ye the seruants of men. [24] Brethren, let euery man wherein he is called, therein abide with God. [25] Now concerning virgins, I haue no commandement of the Lord: yet I giue my iudgement as one that hath obtained mercie of the Lord to be faithfull.

[26] I suppose therefore that this is good for the present [β] distresse, *I say*, that it is good for a man so to be. [27] Art thou bound vnto a wife? seeke not to be loosed. Art thou loosed from a wife? seeke not a wife. [28] But and if thou marry, thou hast not sinned, and if a virgine marry, shee hath not sinned: neuerthelesse, such shall haue trouble in the flesh: but I spare you. [29] But this I say, brethren, the time is short. It remaineth, that both they that haue wiues, be as though they had none: [30] And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not: [31] And they that vse this world, as not abusing it: for the fashion of this world passeth away. [32] But I would haue you without carefulnesse. He that is vnmarried, careth for the things that belongeth to the Lord, how he may please the Lord: [33] But he that is married, careth for the things that are of the world, how he may please his wife.

[34] There is difference also betweene a wife and a virgin: the vnmaried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how shee may please her husband. [35] And this I speake for your owne profite, not that I may

[α] *Gr.* made free. [β] *Or*, necessitie.

αὐτῶν [t] συμφέρον| λέγω· οὐκ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὔσχημον καὶ [u] εὐπάρεδρον| τῷ Κυρίῳ ἀπερισπάστως. [36] Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ᾖ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιείτω, οὐχ ἁμαρτάνει· γαμείτωσαν. [37] ὃς δὲ ἕστηκεν [v] ἑδραῖος ἐν τῇ καρδίᾳ,| μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ καρδίᾳ αὐτοῦ, [w] τοῦ| τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς [x] ποιεῖ.| [38] ὥστε καὶ ὁ [y] ἐκγαμίζων| [z] καλῶς ποιεῖ· [a] καὶ ὁ| μὴ [b] γαμίζων,| κρεῖσσον [c] ποιεῖ. [39] Γυνὴ δέδεται [d] ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ [e] κοιμηθῇ ὁ ἀνὴρ [f] αὐτῆς,| ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν Κυρίῳ. [40] μακαριωτέρα δέ ἐστιν ἐὰν οὕτω μείνῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ [g] δὲ| κἀγὼ Πνεῦμα Θεοῦ ἔχειν.

[t] Alex. *συμφόρον.* [u] Rec. *εὐπρόσεδρον.* [v] Alex. (*ἐν τῇ καρδίᾳ αὐτοῦ*) *ἑδραῖος.* [w] Alex. = *τοῦ.* [x] Alex. *ποιήσει.* [y] Alex. *γαμίζων.* [z] Alex. + s. *τὴν ἑαυτοῦ παρθένον* s. *τὴν παρθένον ἑαυτοῦ.* [a] Rec. *ὁ δὲ.* [b] Rec. *ἐκγαμίζων.* [c] Alex. *ποιήσει.* [d] Rec. + *νόμῳ.*

WICLIF—1380.

ȝoure profiȝt, not that I cast to ȝou a snare but to that that is honest, and that ȝeueth esynesse with out lettinge to make preiers to the lord,

[36] and if ony man gessith hym silf to be seen foule on his virgyn, that sche be ful woxun, and so it bihoueth to be doon, do sche that that sche wole, sche synneth not: if sche be weddid, [37] for he that ordeyned stabli in his herte, not hauynge nede, but hauynge power of his wille, ȣ hath demed in his herte this thing to kepe his virgyn doith wel, [38] therfor he that ioyneth his virgyn in matrymonye doith wel, and he that ioyneth not doith bettre, [39] the womman is bounden to the lawe: as long tyme as hir housbonde lyueth, and if hir housbonde is deed: sche is delyuered fro the lawe of the housbonde, be sche weddid to whom sche wole, oonli in the lord, [40] but sche schal be more blessid, if sche dwellith thus aftir my counceil, and I wene that I haue the spirit of god.

8. BUT of these thingis that ben sacrified to idolis we witen for alle we han kunnynge, but kunnynge blowith, charite edifieth, [2] but if ony man gessith that he kan ony thing, he hath not ȝit knowe hou it bihoueth hym to kunne, [3] and if ony man loueth god: this is knowun of him,

[4] but of metis that ben offrid to idols, we witen that an idol is no thing in the world, and that there is noon god but [5] oon, for thouȝ ther ben summe that ben seide goddis, ether in heuene ether in erthe, as there ben many goddis and many lordis, [6] netheles to us is o god, the fadir of whom ben alle thingis: and we in hym, and o lord ihesus crist bi whom ben alle thingis and we bi him.

[7] but not in alle men is kunnynge, for summen with conscience of idol, til now eten as thing offrid to idols, and her concience is defoulid: [8] for it is sike, mete

lettinge, *hindrance.* woxun, *waxen.* demed, *judged.* wene, *think.* witen, *know.* kunnynge, *knowledge.* blowith, *puffeth up.* kan, *or*, kunne, *know.* o, *one.*

TYNDALE—1534.

snare: but for that which is honest and comly vnto you, and that ye maye quyetly cleave vnto the lorde with out separacion.

[36] If eny man thinke that it is vncomly for his virgin if she passe the tyme of mariage, and if so nede requyre, let him do what he listeth, he synneth not: let them be coupled in mariage. [37] Neverthelesse, he that purposeth surely in his herte, havynge none nede: but hath power over his awne will: and hath so decreed in his herte that he will kepe his virgin, doth well. [38] So then he that ioyneth his virgin in maryage doth well. But he that ioyneth not his virgin in mariage doth better. [39] The wyfe is bounde to the lawe as longe as her husband liveth If her husbande slepe, she is at liberte to mary with whom she wyll, only in the lorde. [40] But she is happiar yf she so abyde, in my iudgment And I thinke verely that I have the sprete of God.

8. TO speake of thinges dedicate vnto ydols, we are sure that we all have knowledge. knowledge maketh a man swell: but love edifieth. [2] If eny man thinke that he knoweth eny thinge, he knoweth nothynge yet as he ought to knowe. [3] But yf eny man love god, the same is knowen of him.

[4] To speake of meate dedicat vnto ydols, we are sure that ther is none ydoll in the worlde and that ther is none other god but one. [5] And though ther be that are called goddes, whether in heven other in erth (as ther be goddes many and lordes many) [6] yet vnto vs is there but one god, which is the father of whom are all thinges, and we in him: and one lorde Iesus Christ by whom are all thinges, and we by him.

[7] But every man hath not knowledge. For some suppose that ther is an ydoll, vntyll this houre, and eate as of a thinge offered vnto the ydole, and so their consciences beynge yet weake, are defyled. [8] Meate maketh vs not acceptable to god.

CRANMER—1539.

you in a snare: but that ye maye folowe it which is honest and comly, and that ye maye cleaue vnto the Lorde without separacyon.

[36] If eny man thynke that it is vncomly for his virgin, yf she passe the tyme of maryage, and yf so nede requyre, let hym do what he lysteth, he synneth not: let them be coupled in mariage. [37] Neuerthelesse, he that purposeth surely in hys herte, hauynge no nede: but hath power ouer his awne will: and hath so decreed in his hert, that he will kepe his virgin, doth well. [38] So then, he that ioyneth his virgin in mariage doth well. But he that ioyneth not his virgin in mariage, doth better. [39] The wyfe is bounde to the mariage, as longe as her husband lyueth. If her husband dye, she is at liberte to mary wyth whom she wyll, onely in the Lorde. [40] But she is happier, yf she so abyde, after my iudgement. And I thinke verely, that I haue the sprete of God.

8. AS touchyng thinges offred vnto ymages, we are sure that we all haue knowledge. Knowledge maketh a man swell: but loue edifyeth. [2] If eny man thynke that he knoweth eny thing, he knoweth nothyng yet as he ought to know. [3] But yf eny man loue God, the same is knowen of hym.

[4] As concernyng the eatyng of those thynges that are offred vnto ydols, we are sure, that the ymage is nothing in the worlde and that ther is none other God, but one. [5] And though ther be that are called Goddes, whether in heauen other in erth (as ther be Goddes many, and Lordes many) [6] yet vnto vs is there but one God, which is the father, of whom are all thinges, and we for him. and one Lord Iesus Christ, by whom are all thinges, and we by hym. [7] But euery man hath not knowledge. Some hauing conscience because of the ymage, vntill this houre, eate as a thinge offered vnto ymages: and so their conscience beinge weake is defiled. [8] But meate maketh vs not

VIII. *Περὶ δὲ τῶν εἰδωλοθύτων, οἴδαμεν, (ὅτι πάντες γνῶσιν ἔχομεν. ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ. 2 εἰ [h]δέ| τις δοκεῖ [i]εἰδέναι| τι, [k]οὐδέπω| [l]οὐδὲν| [m]ἔγνωκε| καθὼς δεῖ γνῶναι· 3 εἰ δέ τις ἀγαπᾷ τὸν Θεὸν, οὗτος ἔγνωσται ὑπ' αὐτοῦ.) 4 περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, οἴδαμεν ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς [n]ἕτερος| εἰ μὴ εἷς. 5 καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοὶ, εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ [o]γῆς· ὥσπερ εἰσὶ θεοὶ πολλοὶ, καὶ κύριοι πολλοί· 6 ἀλλ' ἡμῖν εἷς Θεὸς ὁ πατὴρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ. 7 Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις· τινὲς δὲ τῇ [p]συνειδήσει| [q]τοῦ εἰδώλου ἕως ἄρτι| ὡς εἰδωλόθυτον ἐσθίουσι, καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς οὖσα μολύνεται. 8 Βρῶμα δὲ ἡμᾶς οὐ [r]παρίστησι| τῷ*

[f] Alex. + καὶ. [g] Alex. = αὐτῆς. [h] Alex. γὰρ. [i] Alex. = δέ. [k] Alex. εἰγνωκέναι. [l] Alex. οὔπω. [m] Alex. = οὐδὲν. [n] Alex. ἔγνω.
[o] Alex. = ἕτερος. [p] Rec. + τῆς. [q] Alex. συνηθείᾳ. [r] Alex. ἕως ἄρτι τοῦ εἰδώλου. [s] Alex. παραστήσει.

GENEVA—1557.

you. not to tangle you in a snare: but that *ye follow that,* which is honest and comly, and that ye may quyetly cleaue vnto the Lord without separation.

36 If any man thinke that it is vncomly for his virgin yf she passe the flowre of her age, and if so nede requireth, let hym do what he lysteth, he synneth not: let them be coupled in mariage. 37 Neuerthelesse he that purposeth surely in his heart, hauing no nede, but hathe power ouer his owne wyl: and hath so decreed in his heart, that he wil kepe his virgin, doth wel. 38 So then he that ioyneth his virgin in mariage, doth wel: but he that ioyneth not his virgin in mariage, doth better. 39 The wyfe is bounde by the lawe, as longe as her housband lyueth: but if her housband slepe, she is at libertie to mary wyth whom she wyl, only in the Lord. 40 But she is happier yf she so abide, in my iudgement. and I thinke also that I haue the Sprite of God.

8. AS touching thinges sacrificed vnto idols, we knowe that we all haue knowledge. knowledge maketh a man swel, but loue edifieth. 2 If any man seme to him selfe that he knoweth any thing, he knoweth nothyng yet as he oght to know. 3 But yf any man loue God, the same is taught of him. 4 To speake therfore of meat sacrificed vnto idols, we knowe that an idol *is* nothing in the world, and that ther *is* none other God but one. 5 And thogh ther be that are called goddes, whether in heauen, other in earth, (as ther be many goddes, and many Lordes) 6 Yet vnto vs there *is* but one God, which is the Father, of whom are all thynges, and we in him: and one Lord Iesus Christ by whom are all thinges, and we by him.

7 But euery man *hath* not that knowledge. for some hauing conscience because of the idol vntil this houre, eat as a thing offered vnto the idoles, and so their conscience beynge yet weake, is defyled. 8 But meat maketh vs not acceptable to

RHEIMS—1582.

you, but to that vvhich is honest, and that may giue you povver vvithout impediment to attend vpon our Lord.

36 But if any man thinke that he seemeth dishonoured vpon his virgin, for that she is past age, and if it must so be, let him doe that he vvil. He sinneth not if she marie. 37 For he that hath determined in his hart being settled, not hauing necessitie, but hauing povver of his ovvne vvil, and hath iudged this in his hart, to keepe his virgin, doeth vvel. 38 Therfore both he that ioyneth his virgin in matrimonie, doeth vvel: and he that ioyneth not, doeth better.

39 A vvoman is bound to the lavv so long time as her husband liueth: but if her husband sleepe, she is at libertie: let her marie to vvhom she vvil: only in our Lord. 40 But more blessed shal she be, if she so remaine, according to my counsel. and I thinke that I also haue the Spirit of God.

8. AND concerning those things that are sacrificed to Idols, vve knovv that vve al haue knovvledge. Knovvledge puffeth vp: but charitie edifieth. 2 And if any man thinke that he knoweth something, he hath not yet knovven, as he ought to knovv. 3 But if any man loue God, the same is knovven of him. 4 But as for the meates that are immolated to Idols, vve knovv that an Idol is nothing in the vvorld, and that there is no God, but one. 5 For although there be that are called gods, either in heauen, or in earth (for there are many gods, and many lordes) 6 yet to vs there is one God, the Father, of vvhom al things, and vve vnto him: and one Lord, IESVS Christ, by vvhom al things, and vve by him.

7 But there is not knovvledge in al. For some vntil this present vvith a conscience of the Idol, eate as a thing sacrificed to Idols: and their conscience being vveake, is polluted. 8 But meate doth not

AUTHORISED—1611.

cast a snare vpon you, but for that which is comely, and that you may attend vpon the Lord without distraction. 36 But if any man thinke that he behaueth himselfe vncomely toward his virgin, if she passe the floure of *her* age, and neede so require, let him doe what hee will, hee sinneth not: let them marrie.

37 Neuerthelesse, hee that standeth stedfast in his heart, hauing no necessitie, but hath power ouer his owne wil, and hath so decreed in his heart that he will keepe his virgin, doeth well. 38 So then he that giueth her in mariage doeth wel: but he that giueth her not in mariage, doth better. 39 The wife is bound by the Lawe as long as her husband liueth: but if her husband bee dead, shee is at libertie to bee married to whom shee wil, onely in the Lord. 40 But shee is happier if shee so abide, after my iudgement: and I thinke also that I haue the Spirit of God.

8. NOW as touching things offered vnto idoles, wee know that wee all haue knowledge. Knowledge puffeth vp: but Charitie edifieth. 2 And if any man thinke that hee knoweth any thing, hee knoweth nothing yet as he ought to know. 3 But if any man loue God, the same is knowen of him. 4 As concerning therefore the eating of those things that are offered in sacrifice vnto idoles, wee know that an idole is nothing in the world, and that there is none other God but one.

5 For though there bee that are called gods, whether in heauen or in earth (as there be gods many, and lords many:) 6 But to vs there is but one God, the Father, of whom are all things, and we [a]in him, and one Lord Iesus Christ, by whom are all things, and we by him. 7 Howbeit there is not in euery man that knowledge: for some with conscience of the idole vnto this houre, eate it as a thing offered vnto an idole, and their conscience being weake, is defiled. 8 But meate commendeth vs not to God: for

[a] *Or.* for him.

Θεῷ· οὔτε [s] *γὰρ| ἐὰν φάγωμεν, περισσεύομεν· οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα*
[9] *Βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς* [t] *ἀσθενοῦσιν.|*
[10] *ἐὰν γάρ τις ἴδῃ* [u] *σε,| τὸν ἔχοντα γνῶσιν, ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ*
συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν,
[11] [v] *καὶ ἀπολεῖται| ὁ ἀσθενῶν* [w] *ἀδελφὸς| ἐπὶ* [x] *| τῇ σῇ γνώσει, δι' ὃν Χριστὸς ἀπέ-*
θανεν; [12] *οὕτω δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφοὺς, καὶ τύπτοντες αὐτῶν τὴν συνεί-*
δησιν ἀσθενοῦσαν, εἰς Χριστὸν ἁμαρτάνετε. [13] *διόπερ εἰ βρῶμα σκανδαλίζει τὸν*
ἀδελφόν [y] *μου,| οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου*
σκανδαλίσω.

IX. [z] *Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος;| οὐχὶ Ἰησοῦν Χριστὸν τὸν Κύ-*
ριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν Κυρίῳ; [2] *εἰ ἄλλοις οὐκ εἰμὶ*

[s] Alex. = γὰρ. [t] Alex. ἀσθενέσιν. [u] Alex. = σε. [v] Alex. καὶ ἀπόλλυται. [w] Alex. (ὁ) ἀδελφὸς post. γνώσει. [x] Alex. ἐν.
[y] Alex. = μου. [z] Rec. Οὐκ εἰμὶ ἀπόστολος; οὐκ εἰμὶ ἐλεύθερος. [a] Alex. μὴ ἐργάζεσθαι. [b] Alex. τὸν καρπὸν.

WICLIF—1380.

comendith us not to god/ For nether we schuln faile, if we eten not/ nether if we eten: we schuln haue plente/

[9] but se ȝe leest parauenture, this ȝoure leeue: be made hurtynge to sike men/ [10] for if ony man schal se hym that hath kunnynge etynge in a place where idols ben worschipid: where his conscience sithen it is sike schal not be edified to ete thingis offrid to idols? [11] and the sike brother for whom crist died/ schal perische in thi kunnynge/ [12] for thus ȝe synnynge aȝens britheren, ȶ smytynge her sike conscience, synnen aȝens crist/ [13] wherfor if mete sclaundrith my brother I schal neuer ete fleisch, leest I sclaundre my brother.

9. WHERE I am not free, am I not apostle? where I sai not crist ihesus oure lord? where ȝe ben not my werke in the lord/ [2] and thouȝ to other I am not apostle: but netheles to ȝou I am/ for ȝe ben the litil signe of myn apostil heed in the lord/ [3] my defence to hem that axen me: that is [4] where we han not power to ete and drinke? [5] where we han not power to lede aboute a womman a sister: as also other apostlis and britheren of the lord, and cefas? [6] or I aloone, and barnabas han not power to worche thes thingis? [7] who traueilid ony tyme with his owne wagis/ who plauntith a vineȝerde: and etith not of his fruyt/ who kepith a flok, and etith not of the mylke of the flok?

[8] whether aftir man I seie these thingis/ whether also the lawe seith not these thingis? [9] for it is writun in the lawe of moises/ thou schalt not bynde the mouth of the oxe that threschith whether of oxun is charge to god? [10] whether for us he seith these thingis? for whi tho ben writun for us/ for he that eerith owith to ere in hope, and he that threischith: threischith in hope to take fruyt. [11] if we

kunnynge, *knowledge*. sithen, *since*. where, *whether*. eerith, *plougheth*. ere, *plough*.

TYNDALE—1534.

Nether yf we eate/ are we the better. Nether yf we eate not/ are we the worsse.

[9] But take hede that youre libertie cause not the weake to faule. [10] For yf some man se the which hast knowledge/ sit at meate in the ydoles temple/ shall not the conscience of hym which is weake/ be boldened to eate those thinges which are offered vnto the ydole? [11] And so thorow thy knowledge shall the weake brother perisshe for whom christ dyed. [12] When ye synne so agaynst the brethren and wounde their weake consciences ye synne agaynst Christ. [13] Wherfore yf meate hurt my brother/ I will eate no flesshe whill the worlde stondeth/ because I will not hurte my brother.

9. AM I not an Apostle? am I not fre? have I not sene Iesus Christ oure lorde? Are not ye my worke in the lorde. [2] Yf I be not an Apostle vnto other/ yet am I vnto you. For the seale of myne Apostleshippe are ye in the lorde. [3] Myne answer to them that axe me/ is this. [4] Have we not power to eate and to drynke? [5] Ether have we not power to leade about a sister to wyfe as wel as other Apostles/ and as the brethren of the lorde/ and Cephas? [6] Ether only I and Barnabas have not power this to do? [7] who goeth a warfare eny tyme at his awne cost? who planteth a vynearde and eateth not of the frute? Who fedeth a flocke and eateth not of the mylke?

[8] Saye I these thinges after the manner of men? Or sayth not the lawe the same also? [9] For it ys written in the lawe of Moses. Thou shall not mosell the mouth of the oxe that treadeth out the corne. Doth God take thought for oxen? [10] Ether sayth he it not all to gedder for oure sakes? For oure sakes no doute this is written: that he which eareth/ shuld eare in hope: and that he which throssheth in hope/ shuld be parttaker of his hope. [11] Yf we

CRANMER—1539.

acceptable to God. Nether yf we eate, are we the better. Nether yf we eate not, are we the worsse.

[9] But take hede, lest by any meanes thys libertye of yours be an occasyon of falling to them that are weake. [10] For yf some man se the which hast knowledge, syt and eate of meate offred vnto ymages, shall not the conscience of hym which is weake, be boldened to eate those thynges, which are offered to ymages. [11] And so thorow thy knowledge shall the weake brother perysshe, for whom Christ dyed. [12] When ye synne so agaynst the brethren, and wounde their weake conscience, ye synne agaynst Christ. [13] Wherfore yf meate hurt my brother, I wyll neuer eate flesshe, lest I shulde offende my brother.

9. AM I not an Apostle? am I not fre? haue I not sene Iesus Christ oure Lorde? Are ye not my worke in the Lorde? [2] If I be not an Apostle vnto other, yet am I vnto you. For the seale of myne Apostleshyppe are ye in the Lord. [3] Myne answer to them that aske me, is this. [4] Haue we not power to eate and to dryncke? [5] Haue we not power to leade about a sister to wyfe, as well as other Apostles, and as the brethren of the Lorde, and Cephas? [6] Ether onely I and Barnabas haue not power this to do? [7] Who goeth a warfare eny tyme at his awne cost? who planteth a vyneyarde, and eateth not of the frute therof? Or who fedeth a flocke and eateth not of the mylcke of the flocke?

[8] Saye I these thynges after the maner of men? Sayth not the lawe the same also? [9] For it is wrytten in the lawe of Moses. Thou shalt not mossell the mouth of the oxe that treadeth oute the corne. Doth God take thought for oxen? [10] Sayth he it not alltogether for oure sakes? For oure sakes no doute this is written: that he which eareth, shuld eare in hope, and that he whych throssheth in hope, shulde be partaker of hys hope. [11] If we sowe

ἀπόστολος, ἀλλά γε ὑμῖν εἰμι· ἡ γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ. [3] Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστί· [4] Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν; [5] μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς; [6] ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν [a] τοῦ μὴ ἐργάζεσθαι;| [7] Τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα, καὶ [b] ἐκ τοῦ καρποῦ| αὐτοῦ οὐκ ἐσθίει [c]; [d] ἢ| τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; [8] μὴ κατὰ ἄνθρωπον ταῦτα [e] λαλῶ;| [f] ἢ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει;| [9] [g] ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται,| "Οὐ [h] φιμώσεις| βοῦν ἀλοῶντα." μὴ [i] τῶν βοῶν μέλει τῷ Θεῷ; [10] ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, [k] ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν,| καὶ ὁ ἀλοῶν [l] ἐπ' ἐλπίδι τοῦ μετέχειν|[m]. [11] Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ

[c] Alex. + καὶ πίνει. [d] Alex. = ἢ. [e] Alex. λέγω. [f] Alex. ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει; [g] Alex. γέγραπται γάρ. [h] Alex. κημώσεις. [i] Alex. + περὶ. [k] Alex. ὅτι ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν. [l] Rec. τῆς ἐλπίδος αὐτοῦ μετέχειν. [m] Rec. + ἐπ' ἐλπίδι.

GENEVA—1557.

God: for nether yf we eat, are we the richer: nether yf we eat not are we the poorer. [9] But take hede lest by any meanes this libertie of yours, be an occasion of falling to them that are weake.

[10] For yf any man se thee which hast knowledge, syt at meat in the idols temple, shal not the conscience of him which is weake he boldened to eat those thinges which are offered to idoles? [11] And through thy knowledge, shal the weake brother perishe, for whom Christe died. [12] When ye synne so against the brethren, and wound their weake conscience, ye synne against Christe.

[13] Wherfore, yf meat offend my brother, I wil eat no fleshe while the world standeth, because I wyl not offend my brother.

9. AM I not an Apostle? am I not fre? haue I not sene Iesus Christ our Lord? are ye not my worke in the Lord? [2] If I be not an Apostle vnto other, yet douteles I am vnto you: for ye are the seale of myne Apostleship in the Lord. [3] Myne answer to them that examine me, is this. [4] Haue we not power to eat and to drinke? [5] Ether haue we not power to lead about a wife being a sister, as wel as other Apostles, and as the brethren of the Lord, and Cephas? [6] Ether only I and Barnabas, haue not we power not to worke? [7] Who goeth a warfare any tyme at his owne cost? who planteth a vyneyard, and eateth not of the fruite therof? Or who fedeth a flocke, and eateth not of the mylcke of the flocke? [8] Say I these thinges after the maner of man? sayth not the Lawe the same also? [9] For it is wrytten in the Lawe of Moses, Thou shalt not mossel the mouth of the oxe that treadeth out the corne. doth God take care for oxen? [10] Ether sayth he *it* not all together for our sakes? For our sakes no doute this is wrytten, that he which eareth, should eare in hope: and that he which thresheth in hope, should be partaker of his hope. [11] If we haue sowen vnto you spiritual

RHEIMS—1582.

commend vs to God. For neither if vve eate, shal vve abound: nor if vve eate not, shal vve lacke. [9] But take heede lest perhaps this your libertie be an offense to the vveake. [10] For if a man see him that hath knovvledge, sit at table in the Idols temple: shal not his conscience, being vveake, be edified, to eate things sacrificed to Idols? [11] And through thy knovvledge shal the vveake brother perish, for whom Christ hath died? [12] But sinning thus against the brethren, and striking their vveake conscience: you sinne against Christ. [13] Vvherfore if meate scandalize my brother: I vvil neuer eate flesh, lest I scandalize my brother.

9. AM I not free? Am I not an Apostle? Haue I not seen Christ IESVS our Lord? Are not you my vvorke in our Lord? [2] And if to others I be not an Apostle, but yet to you I am. for you are the seale of my Apostleship in our Lord. [3] my defense to them that examine me is this: [4] Haue not vve povver to eate and drinke? [5] Haue vve not povver to lead about a vvoman a sister, as also the rest of the Apostles, and our Lordes brethren, and Cephas? [6] Or I only and Barnabas haue not vve povver to doe this? [7] Vvho euer plaieth the souldiar at his ovvne charges? Vvho planteth a vine, and eateth not of the fruite thereof? Vvho feedeth a flocke, and eateth not of the milke of the flocke? [8] Speake I these things according to man? Or doth not the Lavv also say these things?

[9] For it is vvritten in the Lavv of Moyses, *Thou shalt not moosel the mouth of the oxe that treadeth out the corne.* Vvhy, hath God care of oxen? [10] Or for vs certes doth he say it? For they are vvritten for vs. because he that eareth, ought to eare in hope: and he that treadeth, in hope to receiue fruite. [11] If vve haue

AUTHORISED—1611.

neither if we eate, [α] are we the better: neither if wee eate not, [β] are we the worse. [9] But take heed, lest by any meanes this [γ] liberty of yours become a stumbling blocke to them that are weake.

[10] For if any man see thee which hast knowledge, sit at meat in the idols temple: shall not the conscience of him which is weake, be [δ] imboldened to eat those things which are offered to idols? [11] And through thy knowledge shall the weake brother perish, for whome Christ died? [12] But when ye sinne so against the brethren, and wound their weake conscience, ye sinne against Christ. [13] Wherefore if meate make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

9. AM I not an Apostle? am I not free? haue I not seene Iesus Christ our Lord? Are not you my worke in the Lord? [2] If I bee not an Apostle vnto others, yet doubtlesse I am to you: for the seale of mine Apostleship are yee in the Lord. [3] Mine answere to them that doe examine me, is this: [4] Haue wee not power to eate and to drinke? [5] Haue we not power to lead about a sister a [ε] wife as wel as other Apostles, and as the brethren of the Lord, and Cephas? [6] Or I onely and Barnabas, haue not we power to forbeare working? [7] Who goeth a warfare any time at his owne charges? who planteth a vineyard, and eateth not of the fruite thereof? or who feedeth a flocke, and eateth not of the milke of the flocke? [8] Say I these things as a man? or saith not the Law the same also? [9] For it is written in the Law of Moyses, Thou shalt not muzzel the mouth of the oxe that treadeth out the corne: doth God take care for oxen? [10] Or saith he it altogether for our sakes? for our sakes, no doubt, *this* is written: that hee that ploweth, should plow in hope: and that hee that thresheth in hope, should be partaker of his hope. [11] If we haue sowen

[α] *Or*, haue we the more. [β] *Or*, haue we the lesse. [γ] *Or*, power. [δ] *Gr.* edified. [ε] *Or*, woman.

ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ [n]θερίσομεν;| [12] εἰ ἄλλοι τῆς [o]ὑμῶν ἐξουσίας| μετέχουσιν, οὐ μᾶλλον ἡμεῖς; Ἀλλ᾽ οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπήν τινα δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. [13] Οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι [p]ἐκ τοῦ ἱεροῦ ἐσθίουσιν· οἱ τῷ θυσιαστηρίῳ [q]προσεδρεύοντες,| τῷ θυσιαστηρίῳ συμμερίζονται; [14] οὕτω καὶ ὁ Κύριος διέταξε τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ εὐαγγελίου ζῆν. [15] Ἐγὼ δὲ [r]οὐ κέχρημαι οὐδενὶ| τούτων· οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτω γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ. [16] ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστι μοι [s]καύχημα·| ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ [t]γάρ| μοι ἐστὶν, ἐὰν μὴ

[n] Alex. θερίσωμεν. [o] Rec. ἐξουσίας ὑμῶν. [p] Alex. + τὰ. [q] Alex. παρεδρεύοντες. [r] Rec. οὐδενὶ ἐχρησάμην. [s] Alex. χάρις. [t] Rec. δέ.

WICLIF—1380.

sowen spiritual thingis to ȝou, is it greet if we repen ȝoure fleischli thingis? [12] if other ben parteners of ȝoure power: whi not rather we,

but we vsen not this power, but we suffren alle thingis: that we ȝeue no lettynge to the euangeli of crist, [13] witen ȝe not that thei that worchen in the temple: eten tho thingis that ben of the temple, and thei that seruen to the autir: ben parteners of the autir, [14] so the lord ordeyned to hem that tellen the gospel: to lyue of the gospel, [15] but I vsid noon of thes thingis,

and I wroot not these thingis, that tho ben don so in me, for it is good to me rather to die: thanne that ony man avoide my glorie, [16] for if I preche the gospel: glorie is not to me, for nedelich I moot don it, for wo to me, if I preche not the gospel, [17] but if I do this thing wilfuli: I haue mede, but if aȝens my wille dispendinge is bitakun to me, [18] what thanne is my mede, that I prechyng the gospel, putte the gospel with out others coost, that I vse not my power in the gospel,

[19] for whi whanne I was fre of alle men: I made me seruaunt of alle men to wynne the mo men, [20] and to iewis I am made as a iew to wynne the iewis, to hem that ben vndir the lawe as I were vndir the lawe, whanne I was not vndir the lawe, [21] to wynne hem that ben vndir the lawe, to hem that weren with out the lawe, as I were with out the lawe, whanne I was not with oute the lawe of god, but I was in the lawe of crist to wynne hem that weren with out the lawe, [22] I am made sike to sike men: to wynne sike men, to alle men I am made alle thinges to make alle men

ȝeuen, *given.* lettynge, *hindrance.* nedelich, *necessarily.* moot, *must.* mede, *reward.*

TYNDALE—1534.

sowe vnto you spirituall thynges: is it a greate thynge yf we reepe youre carnall thynges [12] Yf other be parttakers of this power over you? wherfore are not we rather.

Neverthelesse we have not vsed this power: but suffre all thinges lest we shuld hynder the gospell of Christ. [13] Do ye not vnderstonder how that they which minister in the temple, have their fyndynge of the temple? And they which wayte at the aulter, are partakers with the aultre? [14] Even so also dyd the lorde ordayne, that they which preache the gospell, shuld live of the gospell. [15] But I have vsed none of these thinges.

Nether wrote I these thinges that it shuld be so done vnto me. For it were better for me to dye, then that eny man shuld take this reioysinge from me. [16] In that I preache the gospell, I have nothinge to reioyce of. For necessite is put vnto me. Wo is it vnto me yf I preache not the gospell. [17] If I do it with a good will, I have a rewarde. But yf I do it agaynst my will, an office is committed vnto me.

[18] What is my rewarde then? Verely that when I preache the gospell, I make the gospell of Christ fre, that I misvse not myne auctorite in the gospel

[19] For though I be fre from all men, yet have I made my silfe servaunt vnto all men, that I myght wynne the moo. [20] Vnto the Iewes, I be came as a Iewe, to winne the Iewes. To them that were vnder the lawe, was I made as though I had bene vnder the lawe, to wynne them that were vnder the lawe. [21] To them that were with out lawe, be cam I as though I had bene with out lawe (when I was not with out lawe as perteyninge to god, but vnder a lawe as concerninge Christ) to wynne them that were with out lawe. [22] To the weake became I as weake, to wynne the weake. In all thinge I fassioned my silfe to all men, to save at the lest waye some.

CRANMER—1539.

vnto you spirituall thynges, is it a great thynge yf we reape youre bodely thynges? [12] If other be partakers of thys power ouer you, wherfore are not we rather?

Neuerthelesse we haue not vsed this power: but suffre all thinges, lest we shuld hinder the Gospell of Christ. [13] Do ye not knowe, how that they whych minister aboute holy thynges lyue of the sacrifice? They whych wayte of the temple, are partakers of the temple. [14] Euen so also dyd the Lord ordayne: that they whych preach the Gospell, shulde lyue of the Gospell. [15] But I haue vsed none of these thynges.

Neuertheles I wrote not these thinges, that it shuld be so done vnto me. For it were better for me to dye, then that eny man shuld take this reioysinge from me. [16] For yf I preach the gospell, I haue nothynge to reioyce of. For necessyte is put vnto me. But wo is it vnto me, yf I preach not the Gospell. [17] If I do it with a good will, I haue a reward. But yf I do it against my wyll, an office is commytted vnto me. [18] What is my reward then? Uerely that when I preach the Gospell, I make the Gospell of Christ fre, that I misuse not myne auctorite in the Gospell.

[19] For though I be fre from all men, yet haue I made my selfe seruaunt vnto all men, that I myght wynne the moo. [20] Unto the Iewes, I became as a Iewe, to wynne the Iewes. To them that were vnder the lawe, was I made as though I had bene vnder the lawe, (*whan I was not vnder the lawe*) to wynne them that were vnder the lawe. [21] To them that were without lawe, became I as though I had bene without lawe (when I was not without lawe as perteyning to God, but vnder the lawe Christ) to wynne them that were without lawe. [22] To the weake became I as weake, to wynne the weake. In all thinges I fasshyoned my selfe to all men, to saue at the least waye some.

εὐαγγελίζωμαι. 17 εἰ γὰρ ἑκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι. 18 τίς οὖν μοι ἐστὶν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον [u] τοῦ Χριστοῦ,| εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ. 19 Ἐλεύθερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω· 20 καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, ([v] μὴ ὢν αὐτὸς ὑπὸ νόμον,|) ἵνα τοὺς ὑπὸ νόμον κερδήσω· 21 τοῖς ἀνόμοις ὡς ἄνομος, (μὴ ὢν ἄνομος [w] Θεῷ,| ἀλλ' ἔννομος [x] Χριστῷ,|) ἵνα [y] κερδήσω| ἀνόμους· 22 ἐγενόμην τοῖς ἀσθενέσιν ὡς ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω. τοῖς πᾶσι γέγονα [z] τὰ| πάντα, ἵνα [a] πάντως τινὰς| σώσω.

[u] Alex. = τοῦ Χριστοῦ. [v] Rec. = μὴ ὢν αὐτὸς ὑπὸ νομον. [w] Alex. Θεοῦ. [x] Alex. Χριστοῦ. [y] Alex. s. κερδανῶ s. κερδανῶ τοὺς.
[z] Alex. = τὰ. [a] Alex. πάντας.

GENEVA—1557.

thynges: is it a great thing yf we repe your carnal thinges? 12 If others with you be partakers of *this* right, *wherfor* are not we rather? neuerthelesse, we haue not vsed this right: but suffre all thynges, lest we should hynder the Gospel of Christe. 13 Do ye not vnderstand, how that they which minister about the sacrifice eat of things of the temple? and they which wayt at the aulter, are partakers with the aulter? 14 Euen so also hath the Lord ordayned, that they which preache the Gospel should lyue of the Gospel.

15 But I haue vsed none of these thinges. nether wrote I these thynges, that it should be so done vnto me: for it were better for me to dye, then that any man should take my reioysing from me. 16 For yf I preache the Gospel, I haue no thyng to reioyce of: for necessitie is layd vpon me. and wo is it vnto me, yf I preache not the Gospel. 17 For if I do it with a good wyl, I haue a reward: but yf I do it against my wil, not withstanding the dispensation is committed vnto me. 18 What is my rewarde then? verely that when I preache the Gospel, I make the Gospel of Christ fre, that I misuse not myne auctoritie in the Gospel.

19 For thogh I be fre from all men, yet haue I made my selfe seruant vnto all men, that I myght wynne the mo.

20 And vnto the Iewes, I become as a Iewe, to wynne the Iewes: to them that are vnder the Lawe, as *thogh I were* vnder the Lawe, to wynne them that are vnder the Lawe: 21 To them that are without lawe, as thogh I were without lawe (when I am not with out lawe as perteyning to God, but *am* in the Lawe through Christ) to wynne them that are with out lawe.

22 To the weake, I become as weake, to wynne the weake. I am made all things to all men, to saue at the least some.

RHEIMS—1582.

sovven vnto you spiritual things, is it a great matter if vve reape your carnal things? 12 If other be partakers of your povver: vvhy not vve rather? Hovvbeit vve haue not vsed, this povver: but vve beare al things, lest vve should giue any offence to the Gospel of Christ. 13 Knovv you not that they which vvorke in the holy place, eate the things that are of the holy place: and they that serue the altar, participat with the altar? 14 So also our Lord ordained for them that preach the Gospel, to liue of the Gospel.

15 But I haue vsed none of these. Neither haue I vvritten these things, that they should be so done in me: for it is good for me to die rather, then that any man should make my glorie void. 16 For and if I euangelize, it is no glorie to me: for necessitie lieth vpon me: for vvoe is to me if I euangelize not. 17 For if I doe this vvillingly, I haue revvard: but if against my vvil, a charge is committed to me.

18 Vvhat is my revvard then? That preaching the Gospel, I yeld the Gospel vvithout cost, that I abuse not my povver in the Gospel. 19 For vvhereas I vvas free of al, I made my self the seruant of al: that I might gaine the moe.

20 And I became to the Ievves as a Ievv, that I might gaine the Ievves. 21 to them that are vnder the Lavv, as though I vvere vnder the Lavv (vvhereas my self vvas not vnder the Lavv) that I might gaine them that vvere vnder the Lavv. to them that vvere vvithout the Lavv, as though I vvere vvithout the Lavv (vvhereas I vvas not vvithout the lavv of God, but vvas in the lavv of Christ) that I might gaine them that vvere vvithout the Lavv. 22 To the vveake I became weake, that I might gaine the weake. To al men I became al things, that I might saue al.

AUTHORISED—1611.

vnto you spirituall things, is it a great thing if wee shall reape your carnall things? 12 If others bee partakers of this power ouer you, *are* not we rather? Neuerthelesse, we haue not vsed this power: but suffer all things, lest we should hinder the Gospel of Christ. 13 Do ye not know that they which minister about holy things, [a] liue of the things of the Temple? and they which wait at the altar, are partakers with the altar? 14 Euen so hath the Lord ordeined, that they which preach the Gospel, should liue of the Gospel.

15 But I haue vsed none of these things. Neither haue I written these things, that it should bee so done vnto me: for it were better for me to die, then that any man should make my glorying voyd.

16 For though I preach the Gospel, I haue nothing to glory of: for necessitie is laid vpon mee, yea, woe is vnto me, if I preach not the Gospel. 17 For if I doe this thing willingly, I haue a reward: but if against my will, a dispensation *of the Gospel* is committed vnto me. 18 What is my reward then? verely that when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel. 19 For though I bee free from all men, yet haue I made my selfe seruant vnto all, that I might gaine the more.

20 And vnto the Iewes, I became as a Iew, that I might gaine the Iewes: to them that are vnder the Law, as vnder the Law, that I might gaine them that are vnder the Law: 21 To them that are without Law, as without Law (being not without Law to God, but vnder the Law to Christ,) that I might gaine them that are without Law. 22 To the weake became I as weake, that I might gaine the weake: I am made all things to all men, that I might by all meanes saue some.

[a] *Or*, feede.

23 [b]τοῦτο| δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι. 24 Οὐκ οἴδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; οὕτω τρέχετε, ἵνα καταλάβητε. 25 πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρατεύεται· ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον. 26 Ἐγὼ τοίνυν οὕτω τρέχω, ὡς οὐκ ἀδήλως· οὕτω πυκτεύω, ὡς οὐκ ἀέρα δέρων· 27 ἀλλ' [c]ὑπωπιάζω| μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.

X. Οὐ θέλω [d]γὰρ| ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διῆλθον, 2 καὶ πάντες εἰς τὸν [e]Μωϋσῆν| [f]ἐβαπτίσαντο| ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, 3 καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον, 4 καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον· ἔπινον

[b] Alex. πάντα. [c] Alex. ὑποπιάζω. [d] Rec. δέ. [e] Rec. Μωσῆν. [f] Alex. ἰβαπτίσθησαν. [g] Alex. ἐξεπόρνευσαν. [h] Alex. ἔπεσαν. [i] Alex. Κύριον.

WICLIF—1380.

saaf, 23 but I do alle thingis for the gospel, that I be made partener of it.

24 Witen ȝe not that thei that rennen in a furlong, alle rennen but oon takith the priis, so renne ȝe: that ȝe cacche, 25 that eche man stryueth in fiȝt, absteyneth hym fro alle thingis, and thei, that thei take a corruptible crowne but we an vncorupt, 26 therfor I renne so, not as in to vncerteyn thing, thus I fiȝt not as betynge the eir, 27 but I chastise my bodi and bringe it in to seruage, leest parauenture whanne I preche to other, I my silf to be made reprouable.

10. BRITHEREN I nyle that ȝe vnknowe that alle our fadris weren vndir cloude, and alle passiden the see, 2 and alle weren baptisid in moises, in the cloude and in the see, 3 and alle eten the same spiritual mete: 4 ȝ alle drunken the same spiritual drynke, thei drunken of the spiritual stoon: folowynge hem, and the stoon was crist, 5 but not in ful many of hem it was wel plesynge to god, for whi thei weren cast doun in desert,

6 but these thingis ben don in figure of us: that we be not coueiters of yuel thingis, as thei coueiteden, 7 nether be ȝe made idolatreris, as summe of hem: as it is writun: the puple satte to ete and drynke: and thei risun up to pleye, 8 nether do we fornycacioun, as summe of hem diden fornycacioun: and thre and twenti thousandis weren deed in o dai, 9 nether tempte we crist as summe of hem temptiden: and perischiden of serpentis, 10 nether grucche ȝe as summe of hem grucchiden: and thei perischiden of a distrier.

11 and alle these thingis felen to hem in figure, but thei ben writun to ȝoure amendynge in to which the endis of the worldis

witen, *know*. nyle, *not*. yuel, *evil*. o, *one*.

TYNDALE—1534.

23 And this I do for the gospels sake, that I might have my parte therof.

24 Perceave ye not how that they which runne in a course, runne all, yet but one receaveth the rewarde. So runne that ye maye obtayne. 25 Euery man that proveth masteryes, abstaineth from all thinges. And they do it to obtayne a corruptible croune: but we to obtayne an vncorruptible croune: 26 I therfore so runne, not as at an vncertayne thinge. So fyght I, not as one that beateth the ayer: 27 but I tame my body and bringe it into subieccion, lest after that I have preached to other, I my silfe shuld be a castawaye.

10. BRETHREN I wolde not that ye shuld be ignoraunt of this, how that oure fathers were all vnder a cloude, and all passed thorow the see, 2 and were all baptised vnder Moses, in the cloude, and in the see: 3 and dyd all eate of one spirituall meate, 4 and did all drincke of one maner of spirituall drincke. And they dranke of that spretuall rocke that folowed them, which rocke was Christ. 5 But in many of them had god no delite. For they were overthrowen in the wildernes.

6 These are ensamples to vs that we shuld not lust after evyll thinges, as they lusted. 7 Nether be ye worshippers of Images as were some of them accordynge as it is written: The people sate doune to eate and drynke, and rose vp agayne to playe. 8 Nether let vs commit fornicacion as some of them committed fornicacion, and were destroyed in one daye .xxiii. thousande. 9 Nether let vs tempte Christ, as some of them tempted, and were destroyed of serpentes. 10 Nether murmure ye as some of them murmured, and were destroyed of the destroyer.

11 All these thinges happened vnto them for ensamples, and were written to put vs in remembraunce, whom the endes of the

CRANMER—1539.

23 And this I do for the Gospels sake, that I myght haue my parte therof.

24 Perceaue ye not, how that they whych runne in a course, runne all, but one receaueth the rewarde? So runne, that ye maye obtayne. 25 Euery man that proueth masteries, abstayneth from all thynges. And they do it to obtayne a crowne that shall perysshe: but we to obtayne an euerlasting crowne. 26 I therfore so runne, not as at an vncertayne thyng. So fyght I, not as one that beateth the ayer: 27 but I tame my body, and brynge it into subieccyon, lest by anye meanes it come to passe, that whan I haue preached to other, I my selfe shulde be a cast awaye.

10. BRETHREN, I wolde not that ye shuld be ignoraunt, how that oure fathers were all vnder the cloude, and all passed thorow the see, 2 and were all baptysed vnder Moses in the cloud and in the see: 3 and dyd all eate of one spirituall meate, 4 and dyd all dryncke of one maner of spirituall drincke. And they drancke of that spirytuall rocke that folowed them, which rocke was Christ. 5 But in many of them had God no delyte: For they were ouerthrowen in the wyldernes.

6 These are ensamples to vs that we shuld not lust after euyll thynges, as they lusted. 7 And that ye shuld not be worshyppers of ymages, as were some of them, accordynge as it is wrytten: The people sate downe to eate and dryncke, and rose vp to playe. 8 Nether let vs be defyled with fornicacion, as some of them were defyled with fornicacyon, and fell in one daye xxiii. thousand. 9 Nether let vs tempte Christ, as some of them tempted, and were destroyed of serpentes. 10 Nether murmure ye, as some of them murmured, and were destroyed of the destroyer.

11 All these thynges happened vnto them for ensamples, but are wrytten to put vs in remembraunce, whom the endes of the worlde are come vpon.

γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας· ἡ δὲ πέτρα ἦν ὁ Χριστός. [5] ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ Θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ. [6] Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κἀκεῖνοι ἐπεθύμησαν. [7] μηδὲ εἰδωλολάτραι γίνεσθε, καθώς τινες αὐτῶν· ὡς γέγραπται, "Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν." [8] μηδὲ πορνεύωμεν, καθώς τινες αὐτῶν [g] ἐπόρνευσαν,| καὶ [h] ἔπεσον| ἐν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς χιλιάδες. [9] μηδὲ ἐκπειράζωμεν τὸν [i] Χριστὸν,| καθὼς [k] καί| τινες αὐτῶν [l] ἐπείρασαν,| καὶ ὑπὸ τῶν ὄφεων ἀπώλοντο. [10] μηδὲ [m] γογγύζετε,| καθὼς [n] καί| τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. [11] ταῦτα δὲ [o] πάντα| [p] τύποι| [q] συνέβαινον| ἐκείνοις· ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν.

[k] Alex. = καί. [l] Alex. ἐξεπείρασαν. [m] Alex. γογγύζωμεν. [n] Alex. = καί. [o] Alex. s. = πάντα s. πάντα δὲ ταῦτα. [p] Alex. τυπικῶς. [q] Alex. συνέβαινεν.

GENEVA—1557.

[23] And this I do for the Gospels sake, that I might haue my parte therof. [24] Perceaue ye not, how that they which runne in a course, runne all, yet but one receaueth the reward? so runne, that ye may obtayne. [25] Euery man that proueth masteries, abstayneth from all thinges. and they do it to obtayne a corruptible crowne: but we, to obtayne an vncorruptible. [26] I therfore so runne, not as at an vncertaine thing. so fyght I, not as one that beateth the ayre. [27] But I beat my body, and bring it into subiection, lest by any meanes after that I haue preached to other, I my selfe sholde be reproued.

10. MOREOUER brethren, I would not that ye should be ignorant, that our fathers were all vnder the cloude, and all passed through the sea. [2] And were all baptized in Moses, in the cloude, and in the sea: [3] And dyd all eat the same spiritual meat, [4] And dyd all drincke the same spiritual drincke: (for they drancke of the spiritual Rocke that folowed them: and that Rocke was Christ.) [5] But in many of them had God no delyght: for they were ouerthrowen in the wyldernes. [6] These are ensamples to vs, to thintent that we should not lust after euel thinges as they lusted.

[7] Nether be ye worshyppers of images as were some of them, according as it is wrytten, The people sate downe to eat, and dryncke, and rose vp agayne to playe. [8] Nether let vs commit fornication, as some of them committed fornication, and were destroyed in one daye twenty and thre thousand. [9] Nether let vs tempt Christe, as some of them tempted, and were destroyed of serpentes. [10] Nether murmure ye as some of them murmured, and were destroyed of the destroyer.

[11] And all these thinges happened vnto them for ensamples: and were wrytten to put vs in remembrance, whom the endes of the worlde are come vpon.

RHEIMS—1582.

[23] And I doe al things for the Gospel, that I may be made partaker thereof.

[24] Knovv you not that they that runne in the race, al runne in deede, but one receiueth the price? So runne that you may obteine. [25] And euery one that striueth for the maistrie, refraineth him self from al things: and they certes, that they may receiue a corruptible crovvne: but vve an incorruptible. [26] I therfore so runne, not as it vvere at an vncertaine thing: so I fight, not as it vvere beating the aire: [27] but I chastise my body, and bring it into seruitude, lest perhaps vvhen I haue preached to others, my self become reprobate.

10. FOR I vvil not haue you ignorant brethren, that our fathers vvere al vnder the cloude, and al passed through the sea, [2] and al in Moyses vvere baptized in the cloude and in the sea: [3] and al did eate the same spiritual foode, [4] and al drunke the same spiritual drinke (and they drunke of the spiritual rocke that folovved them, and the rocke vvas Christ,) [5] but in the more part of them God vvas not vvel pleased. for they vvere ouerthrovven in the desert. [6] And these things vvere done in a figure of vs, that vve be not coueting euil things, as they also coueted. [7] Neither become ye Idolaters, as certaine of them: as it is vvritten: *The people sate dovvne to eate and drinke, and rose vp to play.* [8] Neither let vs fornicate, as certaine of them did fornicate, and there fel in one day three and tvventie thousand.

[9] Neither let vs tempt Christ: as certaine of them tempted, and perished by the serpents. [10] Neither doe you murmure: as certaine of them murmured, and perished by the destroyer. [11] And al these things chaunced to them in figure: but they are vvritten to our correption, vpon vvhom the endes of the vvorld are come.

AUTHORISED—1611.

[23] And this I doe for the Gospels sake, that I might be partaker thereof with *you*.

[24] Know yee not that they which runne in a race, runne all, but one receiueth the prize? So runne that yee may obtaine. [25] And euery man that striueth for the mastery is temperate in all things: Now they *doe it* to obtaine a corruptible crowne, but we an incorruptible. [26] I therefore so runne, not as vncertainely: so fight I, not as one that beateth the ayre: [27] But I keepe vnder my body, and bring it into subiection: lest that by any meanes when I haue preached to others, I my selfe should be a castaway.

10. MOREOUER brethren, I would not that ye should be ignorant, how that all our fathers were vnder the cloud, and all passed thorow the Sea: [2] And were all baptized vnto Moyses in the cloud, and in the sea: [3] And did all eate the same spiritual meate: [4] And did all drinke the same spirituall drinke: (for they dranke of that spirituall Rocke that [α] followed them: and that Rocke was Christ) [5] But with many of them God was not well pleased: for they were ouerthrowen in the wildernesse. [6] Now these things were [β] our examples, to the intent wee should not lust after euil things, as they also lusted. [7] Neither be ye idolaters, as *were* some of them, as it is written, The people sate downe to eate and drinke, and rose vp to play. [8] Neither let vs commit fornication, as some of them committed, and fell in one day three and twenty thousand.

[9] Neither let vs tempt Christ, as some of them also tempted, and were destroyed of serpents. [10] Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer. [11] Now all these things happened vnto them for [γ] ensamples: and they are written for our admonition, vpon whom the ends of

[α] *Or*, went with them. [β] *Or*. our figures. [γ] *Or*, types.

12 ὥστε ὁ δοκῶν ἑστάναι, βλεπέτω μὴ πέσῃ. 13 Πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ
ἀνθρώπινος· πιστὸς δὲ ὁ Θεὸς, ὃς οὐκ [r]ἐάσει| ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε,
ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι [s]ὑπενεγκεῖν.
14 Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρείας. 15 ὡς φρονίμοις λέγω,
κρίνατε ὑμεῖς ὅ φημι. 16 τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ
αἵματος τοῦ Χριστοῦ ἐστι; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος [t]τοῦ
Χριστοῦ| ἐστιν; 17 ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ
ἑνὸς ἄρτου [u]μετέχομεν. 18 βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθίοντες τὰς
θυσίας, κοινωνοὶ τοῦ θυσιαστηρίου εἰσί; 19 τί οὖν φημι; [v]ὅτι εἴδωλον τί ἐστιν; ἢ

[r] Alex. ἀφήσει. [s] Rec. + ὑμᾶς. [t] Alex. τοῦ κυρίου. [u] + καὶ τοῦ ποτηρίου. [v] Alex. ὅτι εἰδωλόθυτον τί ἐστιν; ἢ (al. οὐχ) ὅτι εἴδωλον τί ἐστιν.

WICLIF—1380.

ben comen, 12 therfor he that gessith hym that he stondith, se he that he falle not, 13 temptacioun take not 3ou, but mannes temptacioun, for god is trewe whiche schal not suffre 3ou to be temptid aboue that that 3e moun, but he schal make with temptacioun also puruyaunce that 3e moun suffre. 14 Wherfor 3e moost dereworthe to me, fle 3e fro worschipynge of mawmetis,

15 as to prudent men I speke, deme 3e 3ou silf that thing that I seie, 16 [whethir] the cuppe of blessynge whiche we blessen: is not the comynynge of cristis blood, and where the breed whiche we breken is not the takyng of the bodi of the lord? 17 for we many ben o breed and o bodi, alle we that takun part of o breed and of o cuppe, 18 se 3e israel aftir the fleisch, where thei that eten sacrificis ben not parteneris of the autir?

19 what therfor seie I that a thing that is offrid to idols is ony thing, or that the idol is ony thing? 20 but tho thingis that hethen men offren, thei offren to deuelis and not to god, but I nyle that 3e be made felowis of fendis, 21 for 3e moun not drinke the cuppe of the lord: and the cuppe of fendis, 3e moun not be parteners of the borde of the lord, and of the borde of fendis, 22 where we han enuy to the lord, whether we ben strenger thanne he? 23 alle thingis ben leful to me, but not alle thingis ben spedeful. alle thingis ben leful to me, but not alle thingis edifien, 24 no man seke that thing that is his owne: but that thing that is of another,

25 Al thing that is seeld in the bocheri ete 3e: axynge no thing for consciens, 26 the erthe and the plente of it: is the lordis, 27 if ony of hethen men clepith 3ou to soper, and 3e wolen go: al thing that is set to 3ou ete 3e, axynge no thing for

moun, *may*, or, *be able*. puruyaunce, *provision*.
mawmetis, *idols*. deme, *judge*. o, *one*.
where, *whether*. nyle, *not*. clepith, *calleth*.

TYNDALE—1534.

worlde are come apon. 12 Wherfore let hym that thynketh hestondeth, take hede least he fall. 13 There hath none other temptacion taken you, but soche as foloweth the nature of man. But God is faythfull, which shall not suffer you to be tempted above youre strenght: but shall in the myddes of the temptacion make awaye to escape out. 14 Wherfore my deare beloued, fle from worshippynge of ydols.

15 I speake as vnto them which have discrecion, Iudge ye what I saye. 16 Ys not the cuppe of blessinge which we blesse, partakynge of the bloude of Christ? ys not the breed which we breake, partetakynge of the body of Christ? 17 because that we (though we be many) yet are one breed, and one bodye in as moch as we all are partetakers of one breed. 18 Beholde Israhell which walketh carnally. Are not they which eate of the sacrifyse, partetakers of the aultre?

19 What saye I then? that the ymage is eny thinge? or that it which is offered to ymages is eny thinge? 20 Nay, but I saye, that those thinges which the gentyls offer, they offer to devyls, and not to god. And I wolde not that ye shuld have fellishippe with the devils. 21 Ye cannot drincke of the cup of the lorde, and of the cup of the deuyls. Ye cannot be partetakers of the lordes table, and of the table of deuelles. 22 Ether shall we provoke the lorde? Or are we stronger then he? 23 All thynges are laufull vnto me, but all thynges are not expedient. All thynges are lawfull to me, but all thinges edifye not. 24 Let noman seke his awne proffet: but let every man seke anothers welthe.

25 What soever is solde in the market, that eate, and axe no questions for conscience sake. 26 For the erth is the lordis, and all that therein is. 27 Yf eny of them which beleve not, bid you to a feest, and yf ye be disposed to goo, what soever is seet before you: eate, axinge no question

CRANMER—1539.

12 Wherfore, let him that thynketh he stondeth, take hede, lest he fall. 13 Ther hath none other temptacyon taken you, but soch as foloweth the nature of man. But God is faythfull whych shall not suffer you to be tempted aboue youre strength: but shall in the myddes of the temptacion make a waye, that ye maye be able to beare it. 14 Wherfore my deare beloued, fly from worshyppynge of ymages.

15 I speake as vnto them which haue discrecyon, iudge ye what I saye. 16 Is not the cupp of blessyng which we blesse, partakinge of the bloude of Christ? is not the breed whych we breake, partetakynge of the body of Chryst? because that we 17 (though we be many) yet are one breed and one bodie, in as moch as we all are partakers of one bred. (*and of one cupp*) 18 Behold Israel after the flessh. Are not they which eate of the sacrifyce, partakers of the temple?

19 What saye I then? that the ymage is eny thynge? or that it whych is offered to ymages, is eny thynge? 20 Nay, but this I saye: that the thynges whych the gentyls offer, they offer to deuyls, and not to God.
I wolde not that ye shulde haue felloshyppe wyth the deuyls. 21 Ye can not dryncke of the cup of the Lorde, and of the cup of deuyls. Ye cannot be the parttakers of the Lordes table, and of the table of deuelles. 22 Ether do we prouoke the Lorde? Are we stronger then he? 23 I maye do all thynges, but all thynges are not expedient. I maye do all thynges, but all thynges edifye not. 24 Let no man seke that whych is hys awne: but let euery man seke that whych belongeth to another.
25 Whatsoeuer is solde in the flesshe market, that eate, and aske no questyon for conscyence sake. 26 For the erth is the Lordes, and all that therin is. 27 If eny of them whych beleue not, byd you to a feast, and ye be dysposed to go, whatsoeuer is sett before you, eate, askynge no questyon for conscience sake.

ὅτι εἰδωλόθυτον τί ἐστιν;| [20] ἀλλ' ὅτι ἃ [w] θύει| [x] τὰ ἔθνη,| δαιμονίοις θύει, καὶ οὐ Θεῷ· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. [21] οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνασθε τραπέζης Κυρίου μετέχειν καὶ τραπέζης δαιμονίων. [22] ἢ παραζηλοῦμεν τὸν Κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν; [23] Πάντα [y] ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα [y] ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. [24] μηδεὶς τὸ ἑαυτοῦ ζητείτω, ἀλλὰ τὸ τοῦ ἑτέρου [z]. [25] Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν· [26] τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. [27] εἰ δέ τις καλεῖ ὑμᾶς τῶν ἀπίστων [a], καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν

[w] Alex. θύουσιν. [x] Alex. = τὰ ἔθνη. [y] Rec. + μοι. [bis.] [z] Rec. + ἕκαστος. [a] Alex. + εἰς δεῖπνον.

GENEVA — 1557.

[12] Wherfore, let him that thynketh he standeth, take hede lest he fall. [13] There hath none other tentation taken you, but such as appartayneth to man: but God is faithful, which shal not suffer you to be tempted aboue your strengthe: but shal in the middes of the tentation make away, that ye may be able to beare it. [14] Wherfore my deare beloued, flie from idolatrie.

[15] I speake as vnto them which haue discretion, iudge ye what I say. [16] Is not the cuppe of blessing which we blesse, the communion of the bloud of Christ? Is not the bread which we breake, the communion of the body of Christe? [17] Because that we which are many, are one bread and one body, in as muche as we all are partakers of one bread. [18] Beholde Israel *which is* after the fleshe: Are not they which eat of the sacrifice, partakers of the aulter?

[19] What say I then? that the image is any thyng, or that it, which is offered to images, is any thynge? [20] Nay, but *I say*, that these thinges which the Gentils offer, they offer to deuils, and not vnto God: and I would not that ye should haue felowshyppe with the deuils. [21] Ye can not dryncke of the cup of the Lord, and of the cup of the deuils. Ye can not be partakers of the Lordes table and of the table of deuils. [22] Do we prouoke the Lord? or are we stronger then he? [23] All thynges are laweful for me, but all thyngs are not expedient: all things are lawful for me, but all thinges edifie not.

[24] Let no man seke his owne profit, but *let* euery man *seke* anothers wealth. [25] Whatsoeuer is solde in the fleshe market, that eat ye, and aske no questions for conscience sake. [26] For the earth is the Lordes, and all that there in is. [27] If any of them which beleue not, byd you to a feast, and if ye be disposed to go, whatsoeuer is set before you, eat, askyng no question, for conscience sake.

RHEIMS — 1582.

[12] Therfore he that thinketh him self to stand, let him take heede lest he fall. [13] Let not tentation apprehend you, but humane. and God is faithful, vvho vvil not suffer you to be tempted aboue that vvhich you are able: but vvil make also vvith tentation issue, that you may be able to susteine.

[14] For the vvhich cause, my deerest, flee from the seruing of Idols. [15] I speake as to vvise men: your selues iudge vvhat I say. [16] The chalice of benediction vvhich vve do blesse: is it not the communication of the bloud of Christ? and the bread vvhich vve breake, is it not the participation of the body of our Lord? [17] For being many, vve are one bread, one body, al that participate of one bread.

[18] Behold Israël according to the flesh: they that eate the hostes, are they not partakers of the altar? [19] Vvhat then? do I say that that vvhich is immolated to Idols, is any thing? or that the Idol is any thing? [20] But the things that the heathen do immolate, to deuils they do immolate, and not to God. And I vvil not haue you become fellovves of deuils.

[21] You can not drinke the chalice of our Lord, and the chalice of deuils: you can not be partakers of the table of our Lord, and of the table of deuils. [22] Or do vve emulate our Lord? Vvhy, are we stronger then he?

[23] Al things are lavvful for me, but al things are not expedient. Al things are lavvful for me, but al things do not edifie. [24] Let no man seeke his ovvne, but an other mans. [25] Al that is sold in the shambles, eate: asking no question for conscience. [26] *The earth is our Lordes, and the fulnes thereof.* [27] If any inuite you of the infidels, and you vvil goe: eate of al that is set before you, asking

AUTHORISED — 1611.

the world are come. [12] Wherefore, let him that thinketh he standeth, take heed lest he fall. [13] There hath no temptation taken you, but such as is [a] common to man: but God is faithfull, who wil not suffer you to bee tempted aboue that you are able: but wil with the temptation also make a way to escape, that ye may bee able to beare it. [14] Wherefore my dearely beloued, flee from idolatrie. [15] I speake as to wise men: iudge ye what I say.

[16] The cup of blessing which wee blesse, is it not the communion of the blood of Christ? The bread which wee breake, is it not the communion of the body of Christ? [17] For we being many are one bread, and one body: for we are all partakers of that one bread. [18] Behold Israel after the flesh: are not they which eat of the sacrifices, partakers of the Altar? [19] What say I then? that the idole is any thing? or that which is offered in sacrifice to idoles is any thing? [20] But *I say* that the things which the Gentiles sacrifice, they sacrifice to deuils, and not to God: and I would not that yee should haue fellowship with deuils. [21] Yee cannot drinke the cup of the Lord, and the cup of deuils: yee cannot be partakers of the Lords Table, and of the table of deuils.

[22] Doe we prouoke the Lord to iealousie? are we stronger then he? [23] All things are lawfull for me, but all things are not expedient: All things are lawfull for mee, but all things edifie not. [24] Let no man seeke his owne: but euery man anothers wealth. [25] Whatsoeuer is solde in the shambles, that eate, asking no question for conscience sake. [26] For the earth is the Lords, and the fulnesse thereof. [27] If any of them that beleeue not, bid you *to a feast*, and yee be disposed to goe, whatsoeuer is set before you, eate, asking no question for conscience

[a] *Or*, moderate.

συνείδησιν. [28] *ἐὰν δέ τις ὑμῖν εἴπῃ, 'Τοῦτο* [b] *εἰδωλόθυτόν ἐστι·' μὴ ἐσθίετε, δι' ἐκεῖνον τὸν μηνύσαντα καὶ τὴν συνείδησιν*[c]. [29] *συνείδησιν δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου. ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;* [30] *εἰ* [d] *ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;* [31] *Εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε.* [32] *ἀπρόσκοποι* [e] *γίνεσθε καὶ Ἰουδαίοις καὶ Ἕλλησι καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ·* [33] *καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἐμαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσι.*

XI. *μιμηταί μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ.*

[2] *Ἐπαινῶ δὲ ὑμᾶς,* [f] *ἀδελφοί, ὅτι πάντα μου μέμνησθε, καὶ καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις* [g] *κατέχετε.* [3] *θέλω δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ*

[b] Alex. *ἱερόθυτον.* [c] Rec. + *τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.* [d] Rec. + *δέ.* [e] Alex. *καὶ Ἰουδαίοις γίνεσθε.* [f] Alex. = *ἀδελφοί.*

WICLIF — 1380.

conscience, [28] but if ony man seith, this thing is offrid to idols nyle ȝe ete for hym that schewid and for conscience. [29] And I seie not thi conscience: but of another, but wherto is my fredom demed of another mannes conscience? [30] therfor if I take parte with grace what am I blasfemed: for that that I do thankyngis?

[31] therfor whether ȝe eten or drinken or don ony other thing: do ȝe alle thingis in to the glorie of god, [32] be ȝe with outen sclaundre to iewis and to hethen men and to the chirche of god: [33] as I bi alle thingis plese to alle men, not sekynge that that is profitable to me, but that that is profitable to many men, that thei be made saaf.

11. BE ȝe my folowers as I am of crist, [2] and britheren I preise ȝou that bi alle thingis ȝe ben myndeful of me, and as I bitook to ȝou my comaundementis ȝe holden, [3] but I wole that ȝe wite that crist is heed of eche man, but the heed of the womman is the man, and the heed of crist: is god, [4] eche man preiynge or profeciynge whanne his heed is hilid: defoulith his heed: [5] but ech womman preiynge or profeciynge, whanne hir heed is not hilid: defoulith hir heed, for it is oon: as if sche were pollid, [6] and if a womman be not keuerid be sche pollid, and if it is foule thing to a womman to be pollid, *or to be made ballid,* hile sche hir heed,

[7] but a man schal not hile his heed for he is the ymage and the glorie of god, but the womman is the glorie of man, [8] for a man is not of the womman: but the womman of the man, [9] and the man is not made for the womman: but the womman for the man, [10] therfor the womman schal haue an hiling on hir heed, also for aungels, [11] netheles nether the man is with out

nyle, *not.* demed, *judged.* wite, *know.*
hilid, *covered.* pollid, *polled.* hiling, *covering.*

TYNDALE — 1534.

for conscience sake. [28] But and yf eny man saye vnto you: this is dedicate vnto ydols, eate not of it for his sake that shewed it, and for hurtynge of conscience. The erth is the lordes and all that there in is. [29] Conscience I saye, not thyne: but the conscience of that other. For why shuld my liberte be iudged of another mannes conscience: [30] For yf I take my parte with thankes: why am I evell spoken of for that thynge wherfore I geve thankes.

[31] Whether therfore ye eate or dryncke, or what soever ye do, do all to the prayse of God. [32] Se that ye geve occasion of evell, nether to the Iewes, nor yet to the gentyls, nether to the congregacion of god: [33] euen as I please all men in all thinges, not sekynge myne awne proffet, but the proffet of many, that they myght be saved. Folowe me as I do Christ.

11. I COMMENDE you brethren that ye remember me in all thinges, [2] and kepe the ordinaunces even as I delyvered them to you. [3] I wolde ye knew that Christ is the heed of every man. And the man is the womans heed. And God is Christes heed. [4] Every man prayinge or prophesyinge havynge eny thynge on his heed, shameth his heed. [5] Every woman that prayeth or prophisieth bare hedded, dishonesteth hyr heed. For it is even all one, and the very same thinge, even as though she were shaven. [6] If the woman be not covered, lett her also be shoren. If it be shame for a woman to be shorne or shaven, let her cover her heed.

[7] A man ought not to cover his heed, for as moche as he is the image and glory of God. The woman is the glory of the man. [8] For the man is not of the woman, but the woman of the man. [9] Nether was the man created for the womans sake: but the woman for the mannes sake. [10] For this cause ought the woman to have power on her heed, for the angels sakes. [11] Neverthelesse, nether is the man with oute the

CRANMER — 1539.

[28] But and yf eny man saye vnto you: thys is offred vnto ymages, eate not of it for hys sake that shewed it, and for conscience sake The erth is the Lordes and all that therin is. [29] Conscience I saye, not thyne, but of the other. For why is my liberte, iudged of another mannes conscience? [30] For yf I take my parte with thankes, why am I euyll spoken of, for that thynge wherfore I geue thankes?

[31] Whether therfore ye eate or dryncke, or whatsoeuer ye do, do all to the prayse of God [32] Se that ye geue none occasion of euyll, nether to the Iewes, nor yet to the gentyls, nether to the congregacion of God: [33] euen as I please all men in all thynges, not sekynge myne awne profet, but the profet of many, that they might be saued.

11. BE ye the folowers of me, as I am the folower of Christ. [2] I commende you brethren, that ye remember me in all thynges, and kepe the ordinaunces, euen as I deliuered them to you. [3] But I wolde haue you to know, that Christ is the heed of euery man. And the man is the womans heed. And God is Christes heed. [4] Euery man prayinge or prophesyinge hauing eny thynge on his heed, shameth hys heed. [5] Euery woman that prayeth or prophesieth bare headed, dishonesteth hyr head. For that is euen all one, as yf she were shauen. [6] If the woman be not couered, let her also be shoren. If it be shame for a woman to be shorne or shauen, let her couer her heed.

[7] A man ought not to couer his heed, for as moch as he is the ymage and glory of God. But the woman is the glory of the man. [8] For the man is not of the woman: but the woman of the man. [9] Nether was the man created for the womans sake: but the woman for the mannes sake. [10] For this cause ought the woman to haue power on her heed, for the angels sakes: [11] Neuerthelesse, nether is the man with out the woman, nether the

κεφαλὴ ὁ Χριστός ἐστι· κεφαλὴ δὲ γυναικὸς, ὁ ἀνήρ· κεφαλὴ δὲ Χριστοῦ, ὁ Θεός.
[4] πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων, κατὰ κεφαλῆς ἔχων, καταισχύνει τὴν
κεφαλὴν αὐτοῦ. [5] πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ
κεφαλῇ, καταισχύνει τὴν κεφαλὴν [h] ἑαυτῆς· | ἓν γάρ ἐστι καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ.
[6] εἰ γὰρ οὐ κατακαλύπτεται γυνὴ, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι
ἢ ξυρᾶσθαι, κατακαλυπτέσθω. [7] ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν
κεφαλὴν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων· [i] γυνὴ δὲ δόξα ἀνδρός ἐστιν· [8] οὐ γάρ
ἐστιν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ ἐξ ἀνδρός· [9] καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν
γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα· [10] διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ
τῆς κεφαλῆς διὰ τοὺς ἀγγέλους. [11] πλὴν [k] οὔτε γυνὴ χωρὶς ἀνδρὸς οὔτε ἀνὴρ χωρὶς

[g] Alex. + μου. [h] Alex. s. αὐτῆς s. αὐτῆς. [i] Alex. + ἡ. [k] Rec. οὔτε ἀνὴρ χωρὶς γυναικὸς, οὔτε γυνὴ χωρὶς ἀνδρὸς.

GENEVA—1557.

[28] But and yf any man say vnto you, This is dedicate vnto idols: eat not of it, for his sake that shewed it, and for *hurtyng of* conscience. for the earth is the Lordes, and all that therin is. [29] And conscience I say, not thine, but of that other: for why should my libertie be condemned of another mans conscience? [30] For yf I, through *Gods* benefit take my parte: why am I euyl spoken of, *for that thing* wherfore I geue thankes? [31] Whether therfore ye eat or drincke, or whatsoeuer ye do, do all to the praise of God. [32] Se that ye geue none occasion of offence, nether to the Iewes, nor yet to the Grekes, nether to the Churche of God. [33] Euen as I please all men in all thinges, not sekyng myne owne profite, but *the profite* of many, that they might be saued.

11. BE ye the folowers of me, as I am of Christ. [2] I commend you brethren, that ye remembre all my thynges, and kepe the ordinances, euen as I deliuered them to you. [3] But I wil that ye knowe, that Christ is the head of euery man: and the man is the womans head: and God is Christes head. [4] Euery man praying or propheciing hauing *any thing* on his head, shameth his head. [5] But euery woman that prayeth or prophecieth bare headed, dishonesteth her head. For it is euen all one, and the very same thinge, euen as thogh she were shauen. [6] For if the woman be not couered, let her also be shorne: If it be shame for a woman to be shorne or shauen, let her couer her head. [7] A man oght not to couer his head, for as much as he is the image and glorie of God: but the woman is the glorie of the man: [8] For the man is not of the woman: but the woman of the man.

[9] Nether is the man created for the womans sake: but the woman for the mannes sake. [10] For this cause oght the woman to haue power on her head, for the Angels sakes. [11] Neuerthelesse, nether is the man without the woman, nether the

RHEIMS—1582.

no question for conscience. [28] But if any man say, This is immolated to Idols: do not eate for his sake that shevved it, and for conscience: [29] conscience I say not thine but the others. For vvhy is my libertie iudged of an other mans conscience? [30] If I participate vvith thankes: vvhy am I blasphemed for that vvhich I giue thankes for? [31] Therfore vvhether you eate, or drinke, or do any other thing: doe al things vnto the glorie of God.

[32] Be vvithout offense to the Ievves and to the Gentiles, and to the Church of God: [33] as I also in al things doe please al men, not seeking that vvhich is profitable to my self, but vvhich is to many: that they may be saued.

11. BE ye folovvers of me, as I also of Christ. [2] And I praise you brethren, that in al things you be mindeful of me: and as I haue deliuered vnto you, you keepe my precepts.

[3] And I vvil haue you knovv, that the head of euery man, is Christ: and the head of the vvoman, is the man: and the head of Christ is God. [4] Euery man praying or prophecying vvith his head couered: dishonesteth his head. [5] But euery vvoman praying or prophecying vvith her head not couered: dishonesteth her head: for it is al one as if she vvere made balde. [6] For if a vvoman be not couered, let her be polled. but if it be a foule thing for a vvoman to be polled or made balde: let her couer her head. [7] The man truely ought not to couer his head, because he is the image and glorie of God, but the vvoman is the glorie of the man. [8] For the man is not of the vvoman, but the vvoman of the man. [9] For the man vvas not created for the vvoman, but the vvoman for the man. ([10] Therfore ought the vvoman to haue povver vpon her head for the Angels.) [11] But yet neither the man vvithout the vvoman: nor the vvoman

AUTHORISED—1611.

sake. [28] But if any man say vnto you, This is offered in sacrifice vnto idoles, eate not for his sake that shewed it, and for conscience sake. The earth is the Lords, and the fulnesse thereof. [29] Conscience I say, not thine owne, but of the others: for why is my libertie iudged of another mans conscience?

[30] For, if I by [α] grace be a partaker, why am I euill spoken of, for that for which I giue thankes? [31] Whether therefore yee eate or drinke, or whatsoeuer ye doe, doe all to the glory of God. [32] Giue none offence, neither to the Iewes, nor to the [β] Gentiles, nor to the Church of God: [33] Euen as I please all men in all things, not seeking mine owne profit, but the profit of many, that they may be saued.

11. BE yee followers of mee, euen as I also am of Christ. [2] Now I praise you, brethren, that you remember me in all things, and keepe the [γ] ordinances, as I deliuered them to you. [3] But I would haue you know, that the head of euery man is Christ: and the head of the woman is the man, and the head of Christ is God. [4] Euery man praying or prophecying, hauing his head couered, dishonoureth his head. [5] But euery woman that prayeth or prophesieth with her head vncouered, dishonoureth her head: for that is euen all one as if she were shauen. [6] For if the woman be not couered, let her also bee shorne: but if it bee a shame for a woman to be shorne or shauen, let her be couered. [7] For a man in deede ought not to couer his head, forasmuch as hee is the image and glory of God: but the woman is the glory of the man.

[8] For the man is not of the woman: but the woman of the man. [9] Neither was the man created for the woman: but the woman for the man. [10] For this cause ought the woman to haue power on her head, because of the Angels. [11] Neuerthelesse, neither is the man without the

[α] *Or*, thankesgiuing. [β] *Gr.* Greeks. [γ] *Or*, traditions.

γυναικὸς| ἐν Κυρίῳ· 12 ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρὸς, οὕτω καὶ ὁ ἀνὴρ διὰ τῆς γυναικὸς, τὰ δὲ πάντα ἐκ τοῦ Θεοῦ. 13 ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶ γυναῖκα ἀκατακάλυπτον τῷ Θεῷ προσεύχεσθαι; 14 [l]ἢ| οὐδὲ [m]αὐτὴ ἡ φύσις| διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστι; 15 γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστιν; ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται[n]. 16 εἰ δέ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.

17 Τοῦτο δὲ [o]παραγγέλλων οὐκ ἐπαινῶ,| ὅτι οὐκ εἰς τὸ κρεῖττον, ἀλλ' εἰς τὸ [p]ἧττον| συνέρχεσθε. 18 πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν [q]ἐκκλησίᾳ, ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω· 19 δεῖ γὰρ καὶ αἱρέσεις [r]ἐν ὑμῖν| εἶναι, ἵνα [s]οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν. 20 συνερχομένων [t]οὖν| ὑμῶν

[l] Alex. = ἢ. [m] Alex. ἡ φύσις αὐτὴ. [n] Rec. + αὐτῇ. [o] Alex. παραγγέλλω οὐκ ἐπαινῶν. [p] Alex. ἧσσον. [q] Rec. + τῇ. [r] Alex. = ἐν ὑμῖν. [s] Alex. + καὶ.

WICLIF—1380.

womman: nether the womman is with oute man in the lord, 12 For whi as the womman is of man: so the man is bi the womman, but alle thingis ben of god,

13 deme ȝe ȝou silf, bisemeth it a womman not helid on the heed to preie to god? 14 nether the kynde it silf techith us, for if a man nurische long heer: it is schenschip to hym, 15 but if a womman nurische long heer: it is glorie to hir, for heeris ben ȝouun to hir for keuerynge, 16 but if ony man is seyn to be ful of striif, we han noon suche custum nether the chirche of god,

17 but this thing I comaunde, not preisynge, that ȝe comen to gidre not in to the better: but in to the worse. 18 First for whanne ȝe comen to gidre in to the chirche, I here that discenciouns ben, and in parti I leeue, 19 for it bihoueth eresies to be: that thei that ben preued be opunli knowun in ȝou, 20 therfor whanne ȝe comen to gidre in to oon, now it is not to ete the lordis soper, 21 for whi ech man bifor takith his soper to ete and oon is hungrie, and another is drunken, 22 whethir ȝe han not housis to ete ȝ drynke: or ȝe dispisen the chirche of god, and confounden hem that han noon: what schal I seie to ȝou? I preise ȝou: but hereynne I preise ȝou not,

23 for I haue takun of the lord, that thing which I haue bitakun to ȝou, for the lord ihesus in what nyȝt he was bitraied took breed 24 and dide thankyngis and brak and seide, take ȝe and ete ȝe: this is my bodi, whiche schal be bitraied for ȝou, do ȝe this thing in to my mynde, 25 also the cuppe aftir that he hadde soupid, and seide, this cuppe is the newe testamente in my blood, do ȝe this thing as ofte as ȝe schuln drynke in to my mynde, 26 for as ofte as ȝe schuln ete this breed and

deme, *judge*. helid, *covered*. schenschip, *reproach*. ȝouun, *given*. leeue, *believe*.

TYNDALE—1534.

woman nether the woman with out the man in the lorde. 12 For as the woman is of the man, even so is the man by the woman: but all is of God.

13 Iudge in youre selves whether it be comly that a woman praye vnto god bare heeded. 14 Or els doth not nature teach you, that it is a shame for a man, if he have longe heere: 15 and a prayse to a woman, yf she have longe heere? For her heere is geven her to cover her with all. 16 If there be eny man amonge you that lusteth to stryve let him knowe that we have no soche custome, nether the congregacions of God.

17 This I warne you of, and commende not that ye come to gedder: not after a better maner but after a worsse. 18 Fyrst of all when ye come togedder in the congregacion, I heare that ther is dissencion amonge you: and I partly, beleve it.

19 For ther must be sectes amonge you, that they which are perfecte amonge you, myght be knowen. 20 When ye come to gedder a man can not eate the lordes supper. 21 For every man begynneth a fore to eate his awne supper. And one is hongrye, and another is dronken. 22 Have ye not houses to eate and to drinke in? Or els despyse ye the congregacion of god and shame them that have not? What shall I saye vnto you? shall I prayse you: In this prayse I you not.

23 That which I delyvered vnto you, I receaved of the lorde. For the lorde Iesus the same nyght in which he was betrayed, toke breed: 24 and thanked and brake, and sayde. Take ye, and eate ye: this is my body which is broken for you. This do ye in the remembraunce of me. 25 After the same manner he toke the cup, when sopper was done, sayinge. This cup is the newe testament in my bloude. This do as oft as ye drynke it, in the remembraunce of me. 26 For as often as ye shall

CRANMER—1539.

woman without the man in the Lorde. 12 For as the woman is of the man, euen so is the man by the woman: but all of God.

13 Iudge in youre selues, whether it be comly that a woman praye vnto God bare heeded 14 Doth not nature it selfe teach you, that it is a shame for a man, yf he haue longe heere: 15 and a prayse to a woman: yf she haue longe heer For hir heer is geuen her to couer her wyth all. 16 If any man luste to stryue, we haue no soch custome, nether the congregacyons of God.

17 This I warne you of, and commende not, that ye come not together after a better maner, but after a worsse. 18 For fyrst of all when ye come together in the congregacion, I heare that there is dyssencyon amonge you: and I partely beleue it. 19 For ther must be sectes amonge you, that they whych are perfect amonge you, myght be knowen 20 When ye come to gether therfore into one place. the Lordes supper can not be eaten. 21 For euery man begynneth afore to eate his awne supper. And one is hongry, and another is droncken. 22 Haue ye not houses to eate and to drynck in? Despyse ye the congregacyon of God, and shame them that haue not? What shall I saye vnto you? shall I prayse you? In thys prayse I you not.

23 That which I delyuered vnto you, I receaued of the Lorde. For the Lorde Iesus the same nyght, in which he was betrayed, toke breed, 24 and whan he had geuen thankes, he brake it and sayde: Take ye, and eate: this is my body, which is broken for you. This do ye in the remembraunce of me. 25 After the same maner also he toke the cup, when supper was done, sayinge: This cuppe is the new Testament in my bloude. This do as oft as ye dryncke it, in remembraunce of me. 26 For as often as ye shall eate

ἐπὶ τὸ αὐτὸ, οὐκ ἔστι Κυριακὸν δεῖπνον φαγεῖν· [21] ἕκαστος γὰρ τὸ ἴδιον δεῖπνον [u] προλαμβάνει| [v] ἐν τῷ| φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. [22] μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; [w] τί ὑμῖν εἴπω;| [x] ἐπαινέσω| ὑμᾶς ἐν τούτῳ; οὐκ ἐπαινῶ. [23] Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς ἐν τῷ νυκτὶ ᾗ παρεδίδοτο, ἔλαβεν ἄρτον, [24] καὶ εὐχαριστήσας ἔκλασε, καὶ εἶπε, ‘[y] Τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν [z] κλώμενον·| τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ‘ ἀνάμνησιν.’ [25] ‘Ωσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων, ‘Τοῦτο τὸ ‘ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ [a] ἐμῷ αἵματι·| τοῦτο ποιεῖτε, ὁσάκις ἂν ‘ πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.’ [26] ‘Οσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον,

[t] Alex. = οὖν. [u] Alex. προσλαμβάνει. [v] Alex. ἐπὶ τῷ. [w] Alex. τί εἶπω ὑμῖν. [x] Alex. ἐπαινῶ. [y] Rec. + ‘Λάβετε, φάγετε.’ [z] Alex. = κλώμενον. [a] Alex. αἵματι μου.

GENEVA — 1557.

woman without the man in the Lord. [12] For as the woman is of the man, euen so is the man by the woman: but all things are of God.

[13] Iudge in your selues, is it comly that a woman praye vnto God bare headed? [14] Doth not nature it selfe teach you, that it is a shame for a man, yf he haue longe heare? [15] And a prayse to a woman, yf she haue longe heare? For her heare is geuen her to couer her with all. [16] If any man luste to stryue, we haue no suche custome, nether the Churches of God.

[17] This I warne you of, and prayse you no whit, that ye come together: not with proffit, but with hurt. [18] For fyrst of all, when ye come together in the Churche, I heare that there is dissensions among you: and I beleue it *to be true* in some of you. [19] For ther must be euen heresies among you, that they which are perfect among you, myght be knowen. [20] When ye come together therfore into one place, a man can not eat the Lordes Supper. [21] For euery man begynneth afore to eat his owne supper: and one is hongry, and another is droncken. [22] Haue ye not houses to eat and to drincke in? Or els despice ye the Churche of God, and shame them that haue not? what shal I say to you? shal I prayse you in this? I prayse you not.

[23] For that which I deliuered vnto you, I receaued of the Lord, *to wit*, That the Lord Iesus the same nyght in which he was betrayed, toke bread: [24] And when he had geuen thankes, he brake *it* and sayd, Take ye, eate ye: this is my body, which is broken for you: this do ye in remembrance of me. [25] After the same maner also he toke the cup, when he had supped, saying, This cup is the Newe testament in my bloud: this do as oft as ye drincke *it*, in remembrance of me.

[26] For as often as ye shal eate this bread,

RHEIMS — 1582.

vvithout the man, in our Lord. [12] For as the vvoman is of the man, so also the man by the vvoman: but al things of God.

[13] Your selues iudge: doth it become a vvoman not couered to pray vnto God? [14] Neither doth nature it self teache you, that a man in deede if he nourish his heare, it is an ignominie for him: [15] but if a vvoman nourish her heare, it is a glorie for her, because heare is giuen her for a veile? [16] But if any man seeme to be contentious, vve haue no such custome, not the CHVRCH of God.

[17] And this I commaund: not praising it that you come together not to better, but to vvorse. [18] First in deede vvhen you come together into the Church, I heare that there are schismes among you, and in part I beleeue it. [19] For there must be heresies also: that they also vvhich are approued, may be made manifest among you. [20] Vvhen you come therfore together in one, is it not novv to eate our Lordes supper. [21] For euery one taketh his ovvne supper before to eate. And one certes is an hungred, and an other is drunke. [22] Vvhy, haue you not houses to eate and drinke in? or contemne ye the Church of God: and confound them that haue not? Vvhat shal I say to you? praise I you in this? I do not praise you.

[23] For I receiued of our Lord that vvhich also I haue deliuered vnto you, that our Lord IESVS in the night that he vvas betraied, tooke bread: [24] and giuing thankes brake, and said: Take ye and eate, THIS IS MY BODY VVHICH SHAL BE DELIVERED FOR YOV: this doe ye for the commemoration of me. [25] In like maner also the chalice after he had supped, saying, THIS CHALICE IS THE NEVV TESTAMENT IN MY BLOVD. this doe ye, as often as you shal drinke, for the commemoration of me. [26] For as often as you shal eate this bread,

AUTHORISED — 1611.

woman, neither the woman without the man in the Lord. [12] For as the woman is of the man: euen so is the man also by the woman; but all things of God.

[13] Iudge in your selues, is it comely that a woman pray vnto God vncouered? [14] Doeth not euen nature it selfe teach you, that if a man haue long haire, it is a shame vnto him? [15] But if a woman haue long haire, it is a glory to her: for her haire is giuen her for a [α] couering. [16] But if any man seeme to be contentious, we haue no such custome, neither the Churches of God. [17] Now in this that I declare *vnto you*, I praise you not, that you come together not for the better, but for the worse. [18] For first of all when yee come together in the Church, I heare that there be [β] diuisions among you, and I partly beleeue it.

[19] For there must bee also [γ] heresies among you, that they which are approued may be made manifest among you. [20] When ye come together therefore into one place, *this is* [δ] not to eate the Lords Supper. [21] For in eating, euery one taketh before *other*, his owne supper: and one is hungry, and an other is drunken. [22] What, haue ye not houses to eate and to drinke in? Or despise yee the Church of God, and shame [ε] them that haue not? What shall I say to you? shall I praise you in this? I praise you not. [23] For I haue receiued of the Lord that which also I deliuered vnto you, that the Lord Iesus, the same night in which he was betrayed, tooke bread: [24] And when he had giuen thanks, he brake it, and said, Take, eate, this is my body, which is broken for you: this doe [ζ] in remembrance of me. [25] After the same maner also *hee tooke* the cup when he had supped, saying, This cup is the New Testament in my blood: this doe yee, as oft as yee drinke it, in remembrance of me. [26] For as often as ye

[α] *Or*, vaile. [β] *Or*, schismes. [γ] *Or*, sects. [δ] *Or*, ye cannot eat. [ε] *Or*, them that are poore. [ζ] *Or*, for a remembrance.

καὶ τὸ ποτήριον [b]πίνητε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ [c]ἔλθῃ. [27]Ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον [d e]ἢ| πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ [f]τοῦ| αἵματος τοῦ Κυρίου. [28]δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω· [29]ὁ γὰρ ἐσθίων καὶ πίνων [g]ἀναξίως,| κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα [h]τοῦ Κυρίου.| [30]διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄῤῥωστοι, καὶ κοιμῶνται ἱκανοί. [31]εἰ [i]γὰρ| ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα· [32]κρινόμενοι δὲ, [k]ὑπὸ| Κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. [33]Ὥστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε· [34]εἴ [l]τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω· ἵνα μὴ εἰς κρίμα συνέρχησθε. τὰ δὲ λοιπὰ, ὡς ἂν ἔλθω, [m]διατάξομαι.|

[b] Rec. + τοῦτο. [c] Rec. + ἂν. [d] Rec. + τοῦτον. [e] Alex. καί. [f] Rec. = τοῦ. [g] Alex. = ἀναξίως. [h] Alex. = τοῦ Κυρίου. [i] Alex. δέ. [k] Alex. s. ὑπὸ τοῦ s. ἀπό.

WICLIF—1380.

schulen drinke the cuppe ȝe schulen telle the deeth of the lord, til that he come, [27] therfor who euer etith the breed or drinkith the cuppe of the lord vnworthili: he schal be gilti of the bodi and of the blood of the lord, [28] but preue a man hym silf ꝛ so ete he of the ilke breed and drinke of the cuppe, [29] for he that etith and drynkith vnworthili etith and drinkith dome to hym, not wiseli demynge the bodi of the lord,

[30] therfor many among ȝou, ben sike and feble: and many slepen, [31] and if we demeden wiseli us silf we schulden not be demed, [32] but while we ben demed of the lord we ben chastisid: that we be not dampned with this world, [33] therfor my britheren whanne ȝe comen to gidre to ete: abide ȝe to gidre, [34] if ony man hungrith: ete he at hoome, that ȝe come not to gidre in to dome, and I schal dispose other thingis whanne I come.

12. BUT ot spiritual thingis, britheren I nyle that ȝe vnknowen, [2] for ȝe witen that whanne ȝe weren hethen men: hou ȝe weren ledde goynge to doumbe mawmetis, [3] therfor I make knowun to ȝou that no man spekinge in the spirit of god seith departynge fro ihesus, and no man mai seye the lord ihesus: but in the holi goost, [4] and dyuers gracis ther ben: but it is al oon spirit. [5] and dyuers seruycis ther ben: but it is al oon lord, [6] and dyuers worchyngis ther ben, but alle is oon god that worchith alle thingis in alle thingis, [7] and to eche man the schewynge of spirit is ȝouun to profiȝt: [8] the word of wisdom is ȝouun: to oon bi spirit, to another the word of kunnynge bi the same spirit, [9] feith to another: in the same spirit, to another: grace of helthis in o spirit, [10] to another: the worchynge of vertues, to

the ilke, *that*. dome, *judgment*. demynge, *judging*. demeden, *judged*. nyle, *not*. witen, *know*. mawmetis, *idols*. ȝouun, *given*. kunnynge, *knowledge*. o, *one*. vertues, *powers*.

TYNDALE—1534.

eate this breed, and drynke this cup, ye shall shewe the lordes deeth tyll he come. [27] Wherfore whosoevere shall eate of this bred, or drynke of the cup vnworthely, shalbe giltie of the body and bloud of the Lorde. [28] Let a man therfore examen him silfe, and so let him eate of the breed and drynke of the cup. [29] For he that eateth or drinketh vnworthely, eateth and drynketh his awne damnacion, because he maketh no difference of the lordis body.

[30] For this cause many are weake and sicke amonge you, and many slepe. [31] Yf we had truly iudged oure selves, we shuld not have bene iudged. [32] But when we are iudged of the lorde we are chastened, because we shuld not be damned with the worlde. [33] Wherfore my brethren when ye come to gedder to eate, tary one for another. [34] Yf eny man honger, let him eate at home, that ye come not togedder vnto condemnacion. Other thinges will I set in order when I come.

12. IN spirituall thinges brethren I wolde not have you ignoraunt. [2] Ye knowe that ye were gentyls, and went youre wayes vnto domme ydoles, even as ye were ledde. [3] Wherfore I declare vnto you that no man speakynge in the sprete of god, defieth Iesus. Also no man can saye that Iesus is the lorde: but by the holy goost.

[4] Ther are diversities of gyftes verely, yet but one sprete. [5] And ther are differences of administracions, and yet but one lorde. [6] And ther are divers maners of operacions, and yet but one God, which worketh all thinges that are wrought, in all creatures. [7] The gyftes of the sprete are geven to every man to proffit the congregacion. [8] To one is geven thorow the spirite the vtteraunce of wisdome? To another is geven the vtteraunce of knowledge by the same sprete. [9] To another is geuen fayth, by the same sprete. To another the gyftes of healynge by the same sprete. [10] To another power to do myracles. To

CRANMER—1539.

this breed, and drincke this cup: ye shall shewe the Lordes deeth tyll he come. [27] Wherfore, whosoeuer shall eate of this bread, or dryncke of the cup vnworthely, shalbe gyltye of the body and bloud of the Lorde. [28] But let a man examen hym selfe, and so let hym eate of the breed, and drynke of the cup. [29] For he that eateth or dryncketh vnworthely, eateth and drincketh hys awne damnacyon, because he maketh no difference of the Lordes body. [30] For this cause many are weake and sycke amonge you, and many slepe. [31] For If we had iudged oure selues, we shuld not haue bene iudged. [32] But when we are iudged of the Lorde, we are chastened, that we shulde not be damned with the worlde. [33] Wherfore my brethren when ye come together to eate, tary one for another [34] If any man honger, let him eate at home, that ye come not together vnto condemnacion. Other thynges will I set in order, when I come.

12. CONCERNYNGE spyrituall thinges (brethren) I wolde not haue you ignoraunt. [2] Ye knowe that ye were gentyls, and went youre wayes vnto domne ymages, euen as ye were led. [3] Wherfore I declare vnto you, that no man speakyng by the sprete of God, defieth Iesus. Also no man can saye that Iesus is the Lorde, but by the holy goost. [4] Ther are dyuersites of gyftes, yet but one sprete. [5] And ther are differences of admynystracyons, and yet but one Lorde [6] And ther are dyuers maners of operacions, and yet but one God which worcketh all in all. [7] The gyfte of the sprete is geuen to euery man, to edifye withal, [8] For to one is geuen thorow the spirite the vtteraunce of wisdome. To another is geuen the vttraunce of knowledge by the same sprete. [9] To another is geuen fayth, by the same sprete. To another the gyftes of healinge by the same sprite. [10] To another power to do miracles. To another prophesye.

XII. *Περὶ δὲ τῶν πνευματικῶν, ἀδελφοὶ, οὐ θέλω ὑμᾶς ἀγνοεῖν.* [2] *οἴδατε* [n] *ὅτι ὅτε| ἔθνη ἦτε, πρὸς τὰ εἴδωλα τὰ ἄφωνα, ὡς ἂν ἤγεσθε, ἀπαγόμενοι·* [3] *διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν Πνεύματι Θεοῦ* [o] *λαλῶν| λέγει ἀνάθεμα* [p] *Ἰησοῦν·| καὶ οὐδεὶς δύναται εἰπεῖν* [q] *Κύριον Ἰησοῦν,| εἰ μὴ ἐν Πνεύματι ἁγίῳ.* [4] *διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ Πνεῦμα·* [5] *καὶ διαιρέσεις διακονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος·* [6] *καὶ διαιρέσεις ἐνεργημάτων εἰσὶν,* [r] *ὁ δὲ| αὐτὸς* [s] *Θεὸς, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.* [7] *Ἑκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ Πνεύματος πρὸς τὸ συμφέρον.* [8] *ᾧ μὲν γὰρ διὰ τοῦ Πνεύματος δίδοται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως, κατὰ τὸ αὐτὸ Πνεῦμα·* [9] *ἑτέρῳ* [t] *δὲ| πίστις, ἐν τῷ αὐτῷ Πνεύματι· ἄλλῳ* [u] *δὲ| χαρίσματα ἰαμάτων, ἐν τῷ αὐτῷ Πνεύματι·* [10] *ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ δὲ*

[l] Rec. + δέ. [m] Alex. διατάξωμαι. [n] Rec. ὅτι. [o] Alex. = λαλῶν. [p] Alex. Ἰησοῦς. [q] Alex. Κύριος Ἰησοῦς. [r] Alex. καὶ ὁ. [s] Rec. + ἐστι. [t] Alex. = δέ. [u] Alex. = δέ.

GENEVA—1557.

and drincke this cup, ye shewe the Lordes death til he come. [27] Wherfore, whosoeuer shal eat this bread, and drincke this cup of the Lord vnworthely, shalbe gylty of the body and bloud of the Lord. [28] Let a man therfore examen him selfe: and so let hym eat of this bread, and drincke of this cup. [29] For he that eateth and drinckeeth vnworthely, eateth and drincketh his owne damnation, *because* he maketh no difference of the Lordes body.

[30] For this cause many *are* weake, and sick among you, and many slepe. [31] For if we wolde trye our selues, we should not be iudged. [32] But when we are iudged, we are chastened of the Lord, because we should not be damned with the worlde. [33] Wherfore my brethren, when ye come together to eat, tary one for another. [34] If any man honger, let him eat at home, that ye come not together vnto condemnation. Other thinges wil I set in order when I come.

12. CONCERNING spiritual *giftes*, brethren, I wolde not haue you ignorant. [2] Ye knowe that ye were Gentils, and were caried away vnto the domme idoles, euen as ye were led. [3] Wherfore, I declare vnto you, that no man speaking in the Spirite of God, calleth Iesus execrable. Also no man can say that Iesus is the Lord, but by the holy Gost.

[4] There are diuersities of giftes, but yet the selfe same Spirit. [5] And ther are differences of administrations, but yet the selfe same Lord. [6] And there are diuers maners of operations, but God is the selfe same, which worketh them all in euery man. [7] The declaration of the Sprite is geuen to euery man, to proffit withall: [8] For to one is geuen through the Sprite, the vtterance of wysedome: to another is geuen the vtterance of knouledge, by the same Sprite: [9] To another *is geuen* fayth, by the same Sprite: to another, the giftes of heling, by the same Sprite:

[10] To another power *to do* myghtie

RHEIMS—1582.

and drinke the chalice, you shal shevv the death of our Lord, vntil he come. [27] Therfore vvhosoeuer shal eate this bread, or drinke the chalice of our Lord vnvvorthily, he shal be guilty of the body and of the bloud of our Lord. [28] But let a man proue him self: and so, let him eate of that bread, and drinke of the chalice. [29] For he that eateth and drinketh vnvvorthily: eateth and drinketh iudgement to him self, not discerning the body of our Lord. [30] Therfore are there among you many weake and feble, and many sleepe. [31] But if vve did iudge our selues: vve should not be iudged. [32] But vvhiles vve are iudged, of our Lord vve are chastised: that vvith this world vve be not damned. [33] Therfore my brethren, vvhen you come together to eate, expect one an other. [34] If any man be an hungred, let him eate at home: that you come not together vnto iudgement. And the rest I vvil dispose, vvhen I come.

12. AND concerning spiritual things, I vvil not haue you ignorant, brethren. [2] You know that vvhen you vvere heathen, you vvent to dumme Idols according as you vvere ledde. [3] Therfore I doe you to vnderstand that no man speaking in the Spirit of God, saith anáthema to IESVS. And no man can say, Our Lord IESVS: but in the holy Ghost.

[4] And there are diuisions of graces, but one Spirit. [5] And there are diuisions of ministrations: but one Lord. [6] And there are diuisions of operations, but one God, vvhich vvorketh al in al. [7] And the manifestation of the Spirit is giuen vnto euery one to profit. [8] To one certes by the Spirit is giuen the vvord of vvisedom: and to an other, the vvord of knovvledge according to the same Spirit: [9] to an other, faith in the same Spirit: to an other, the grace of doing cures in one Spirit: [10] to an other, the vvorking of miracles: to an other, prophecie: to an

AUTHORISED—1611.

eat this bread, and drinke this cup, [α] yee doe shew the Lords death till he come. [27] Wherefore, whosoeuer shall eate this bread, and drinke this cup of the Lord vnworthily, shall be guilty of the body and blood of the Lord. [28] But let a man examine himselfe, and so let him eate of that bread, and drinke of that cup.

[29] For hee that eateth and drinketh vnworthily, eateth and drinketh [β] damnation to himselfe, not discerning the Lords body. [30] For this cause many are weake and sickly among you, and many sleepe. [31] For if we would iudge our selues, we should not be iudged. [32] But when we are iudged, we are chastened of the Lord, that wee should not be condemned with the world. [33] Wherefore my brethren, when ye come together to eate, tary one for another. [34] And if any man hunger, let him eate at home, that ye come not together vnto [β] condemnation. And the rest will I set in order, when I come.

12. NOW concerning spirituall *gifts*, brethren, I would not haue you ignorant. [2] Yee know that yee were Gentiles, caryed away vnto these dumbe idoles, euen as ye were led. [3] Wherefore I giue you to vnderstand, that no man speaking by the spirit of God, calleth Iesus [γ] accursed: and that no man can say that Iesus is the Lord, but by the holy Ghost. [4] Now there are diuersities of gifts, but the same spirit. [5] And there are differences of administrations, but the same Lord. [6] And there are diuersities of operations, but it is the same God, which worketh all in all. [7] But the manifestation of the spirit, is giuen to euery man to profit withall.

[8] For to one is giuen by the spirit, the word of wisedome, to another the word of knowledge, by the same spirit. [9] To another faith, by the same spirit: to another the gifts of healing, by the same spirit: [10] To another the working of miracles, to another prophecie, to another

[α] *Or*, shew yee. [β] *Or*, iudgement. [γ] *Or*, Anathema.

προφητεία, ἄλλῳ δὲ διακρίσεις πνευμάτων, ἑτέρῳ δὲ γένη γλωσσῶν, ἄλλῳ δὲ ἑρμηνεία γλωσσῶν. 11 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν [v]ἰδίᾳ| ἑκάστῳ καθὼς βούλεται. 12 Καθάπερ γὰρ τὸ σῶμα ἕν ἐστι, [w]καὶ μέλη| [x]ἔχει πολλὰ,| πάντα δὲ τὰ μέλη τοῦ σώματος[y], πολλὰ ὄντα, ἕν ἐστι σῶμα· οὕτω καὶ ὁ Χριστός. 13 καὶ γὰρ ἐν ἑνὶ Πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι· καὶ πάντες [z]εἰς ἓν Πνεῦμα ἐποτίσθημεν.| 14 Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος, ἀλλὰ πολλά. 15 ἐὰν εἴπῃ ὁ πούς, ‘[a]Ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ ἐκ τοῦ σώματος·’ οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; 16 καὶ ἐὰν εἴπῃ τὸ οὖς, ‘[a]Ὅτι οὐκ εἰμὶ ὀφθαλμὸς, οὐκ εἰμὶ ἐκ τοῦ ‘ σώματος·’ οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; 17 εἰ ὅλον τὸ σῶμα ὀφθαλμὸς,

[v] Alex. = ἰδίᾳ. [w] Alex. μέλη δὲ. [x] Alex. πολλὰ ἔχει. [y] Rec. + τοῦ ἑνὸς. [z] Alex. ἓν Πνεῦμα ἐποτίσθημεν. [a] Alex. νῦν. [b] Rec. + δὲ.

WICLIF—1380.

another, profecie/ to another : verri knowynge of spiritis/ to another, kyndis of langagis/ to another expownynge of wordis/ 11 ȝ oon and the same spirit worchith alle these thingis departynge to eche bi hem silf as he wole/

12 for as there is o bodi/ and hath many membris, and alle membris of the bodi, whanne tho ben many ben o bodi, so also crist/ 13 for in o spirit alle we ben baptisid in to o bodi, ether iewis, ether hethen, ether seruauntis ether fre : and alle we ben fillid with drynke in o spirit/ 14 for the bodi is not o membre : but many/ 15 if thi foot seith for I am not the hond/ I am not of the bodi/ not therfore it is not of the bodi/ 16 ȝ if the eere seith, for y am not the iȝe y am not of the bodi : not therfore it is not of the bodi/ 17 if alle the bodi is the iȝe : where is herynge/ and if alle the bodi is herynge : where is smellynge/

18 but now god hath sette membris, and eche of hem in the bodi as he wolde/ 19 that if alle weren o membre : where were the bodi? 20 but now there ben many membris but o bodi/ 21 and the iȝe mai not seie to the hond I haue no nede to thi werkis/ or efte the heed to the feet, ȝe ben not necessarie to me/ 22 but myche more tho that ben seyn to be the lower membris of the bodi ben more nedeful/ 23 and thilke that we gesse to be the vnworthier membris of the bodi : we ȝeuen more honour to hem/ and tho membris that ben vnhonest : han more honeste/ 24 for oure honest membris : han nede of noon/ but god tempride the bodi : ȝeuynge more worschip to it to whom it failid : 25 that debate be not in the bodi/ but that the membris be bisie in to the same thing eche for other/ 26 and if o membre suffrith

verri, *true*. o, *one*. iȝe, *eye*. efte, *again*. thilke, *that*. ȝeuen, *given*.

TYNDALE—1534.

another prophesie. To another iudgement of spretes. To another divers tonges. To another the interpretacion of tonges.

11 And these all worketh even the silfe same sprete/ devydynge to every man severall gyftes/ even as he will.

12 For as the body is one/ and hath many membres/ and all the membres of one body though they be many/ yet are but one body: even so is Christ. 13 For in one sprete are we all baptysed to make one body/ whether we be Iewes or gentyls whether we be bonde or fre: and have all dronke of one sprete. 14 For the body is not one member/ but many. 15 Yf the fote saye: I am not the honde/ therfore I am not of the body: is he therfore not of the body: 16 And if the eare saye/ I am not the eye: therfore I am not of the body: is he therfore not of the body?

17 If all the body were an eye/ where were then the eare? If all were hearinge: where were the smellynge?

18 But now hath god disposed the membres every one of them in the body/ at his awne pleasure. 19 If they were all one member: where were the body? 20 Now are ther many membres/ yet but one body. 21 And the eye can not saye vnto the honde/ I have no nede of the: nor the heed also to the fete. I have no nede of you. 22 Ye rather a greate deale those membres of the body which seme to be most feble/ are most necessary. 23 And apon those membres of the body which we thinke lest honest/ put we most honestie on. And oure vngodly parties have most beauty on. 24 For oure honest membres nede it not. But God hath so disposed the body/ and hath geven most honoure to that parte which laked/ 25 lest there shuld be eny stryfe in the body: but that the members shuld indifferently care one for another. 26 And yf one

CRANMER—1539.

To another iudgement to discerne spretes. To another diuers tonges. To another the interpretacion of tonges: 11 But these all worketh euen the selfe same sprete, diuidynge to euery man a seuerall gyfte, euen as he wyll.

12 For as the body is one, and hath many membres, and all the membres of one body though they be many, yet are but one body, euen so is Christ. 13 For by one sprete are we all baptysed to make one body, whether we be Iewes or Gentyls, whether we be bonde or fre, and haue all droncke of one sprete. 14 For the body is not one member, but many.

15 If the fote saye: I am not the hande, I am not of the body: is he therfore not of the body? 16 And yf the eare saye, I am not the eye, I am not of the body: is he therfore not of the body? 17 If all the body were an eye, where were then the eare? If all were hearynge: where were the smellynge? 18 But now hath God sett the membres euery one seuerally in the body as it hath pleased him. 19 If they were all one member: where were the bodye? 20 Now are there many membres, yet but one body. 21 And the eye can not saye vnto the hand: I haue no nede of the. Agayne, the heed can not saye to the fete: I haue no nede of you. 22 Yee rather a great deale those membres of the body whych seme to be more feble, are necessary. 23 And vpon those membres of the body which we thinke leest honest, put we more honestie on. And oure vngoodlye partes haue more beauty on. 24 For oure honest membres nede it not. But God hath so disposed the body, and hath geuen the more honoure to that parte which lacked, 25 lest there shuld be eny stryfe in the body: but that the membres shuld indifferently care one for another. 26 And yf one

ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοὴ, ποῦ ἡ ὄσφρησις; [18] [a] *νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἓν ἕκαστον αὐτῶν ἐν τῷ σώματι, καθὼς ἠθέλησεν.* [19] *εἰ δὲ ἦν τὰ πάντα ἓν μέλος, ποῦ τὸ σῶμα;* [20] *νῦν δὲ πολλὰ μὲν μέλη, ἓν δὲ σῶμα.* [21] *οὐ δύναται* [b] [c] *ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ, 'Χρείαν σου οὐκ ἔχω·' ἢ πάλιν ἡ κεφαλὴ τοῖς ποσὶ, 'Χρείαν ὑμῶν οὐκ ἔχω.'* [22] *ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστι·* [23] *καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι* [d] *τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν· καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει·* [24] *τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρείαν ἔχει* [e]*. ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶμα,* [f] *τῷ ὑστεροῦντι περισσοτέραν δοὺς τιμὴν,* [25] *ἵνα μὴ ᾖ* [g] *σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων* [h] *μεριμνῶσι τὰ μέλη·* [26] *καὶ*

[c] Rec. = ὁ. [d] Alex. + μίλη. [e] Alex. + τιμῆς. [f] Alex. τῷ ὑστερουμένῳ. [g] Alex. σχίσματα. [h] Alex. μεριμνᾷ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
things: to another, prophetie: to another, tryal of sprites: to another, diuers tonges: to another, the interpretation of tonges. [11] And these all worketh euen the selfe same Sprite, distributing to euery man seueraly, euen as he wyl: [12] For as the body is one, and hath many membres, and all the membres of one body, thogh they be many, yet are but one body: euen so is Christ. [13] For by one Sprite are we all baptized into one body, whether we be Iewes or Grekes, whether we be bonde, or fre, and haue all droncke into one Spirite. [14] For the body is not one member but many. [15] If the fote wolde say, I am not the hande, I am not of the body: is it therfore not of the body?	other, discerning of spirites: to an other, kindes of tonges: to an other, interpretation of languages. [11] And al these things vvorketh one and the same Spirit, diuiding to euery one according as he vvil. [12] For as the body is one, and hath many members, and al the members of the body vvhereas they be many, yet are one body: so also Christ. [13] For in one Spirit vvere vve al baptized into one, vvhether Ievves, or Gentiles, or bondmen, or free: and in one Spirit vve vvere al made to drinke. [14] For the body also is not one member, but many. [15] If the foote should say, because I am not the hand, I am not of the body: is it therfore not of the body?	discerning of spirits, to another *diuers* kindes of tongues, to another the interpretation of tongues. [11] But all these worketh that one and the selfe same spirit, diuiding to euery man seuerally as he will. [12] For as the body is one, and hath many members, and all the members of that one body, being many, are one bodie: so also *is* Christ. [13] For by one spirit are we all baptized into one bodie, whether *wee bee* Iewes or [α] Gentiles, whether *wee bee* bond or free: and haue beene all made to drinke into one spirit. [14] For the body is not one member, but many. [15] If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body? [16] And if the eare shall say, Because I am not the eye, I am not of the body: is it therefore not of the body? [17] If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? [18] But now hath God set the members, euery one of them in the body, as it hath pleased him. [19] And if they were all one member, where were the body? [20] But now are they many members, yet but one body. [21] And the eye cannot say vnto the hand, I haue no need of thee: nor againe, the head to the feete, I haue no neede of you. [22] Nay, much more those members of the bodie, which seeme to bee more feeble, are necessary. [23] And those *members* of the bodie, which we thinke to bee lesse honourable, vpon these we [β] bestow more abundant honour, and our vncomely parts haue more abundant comlinesse. [24] For our comely *parts* haue no need: but God hath tempered the bodie together, hauing giuen more abundant honour to that part which lacked: [25] That there should be no [γ] schisme in the body: but that the members should haue the same care one for another. [26] And whether one member
[16] And if the eare wolde say, I am not the eye, I am not of the body: is it therfore not of the body? [17] If all the body *were* an eye, where were the hearing? If all were hearing: where were the smellyng? [18] But now hath God disposed the membres euery one of them a part in the body, at his owne pleasure. [19] If they were all one member, where *were* the body? [20] But now are there many membres, yet but one body. [21] And the eye can not say vnto the hand, I haue no nede of thee: nor the head also to the fete, I haue no nede of you. [22] Yea rather a great deale those membres of the body, which seme to be more feble, are necessarie. [23] And vpon those *membres* of the body which we thinke moste vnhonest, put we more honestie on: and our vncomely *partes* haue more beautie on. [24] For our comely *membres* nede it not: but God hath so tempered the body together, and hath geuen the more honour to that parte which lacked. [25] Lest there should be any stryfe in the body: but that the membres should indifferently care one for another. [26] Therfore yf one	[16] And if the eare should say, because I am not the eie, I am not of the body: is he therfore not of the body? [17] If the vvhole body vvere the eie: vvhere is the hearing? If the vvhole vvere the hearing: vvhere is the smelling? [18] But novv God hath set the members, euery one of them in the body as he vvould. [19] And if al vvere one member, vvhere vvere the body? [20] But novv there are many members in deede, yet one body. [21] And the eie can not say to the hand: I neede not thy helpe. or againe the head to the feete, You are not necessarie for me. [22] But much more those that seeme to be the more vveake members of the body, are more necessarie: [23] and such as vve thinke to be the baser members of the body, vpon them vve put more aboundant honour: and those that are our vnhonest partes, haue more aboundant honestie. [24] And our honest partes neede nothing: but God hath tempered the body, giuing to it that vvanted, the more aboundant honour, [25] that there might be no schisme in the body, but the members together might be careful one for an other. [26] And	

[α] *Gr.* Greeks. [β] *Or*, put on. [γ] *Or*, diuision.

εἴτε πάσχει ἓν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται ἓν μέλος, συγχαίρει πάντα τὰ μέλη. 27 ὑμεῖς δέ ἐστε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους. 28 Καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, [i] εἶτα| χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν. 29 μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι; μὴ πάντες δυνάμεις; 30 μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσι; μὴ πάντες διερμηνεύουσι; 31 Ζηλοῦτε δὲ τὰ χαρίσματα τὰ [k] κρείττονα· | καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

XIII. Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν ἢ κύμβαλον ἀλαλάζον. 2 καὶ ἐὰν ἔχω προφητείαν,

[i] Alex. s. = εἶτα s. ἔπειτα. [k] Alex. μείζονα. [l] Alex. μεθιστάναι. [m] Alex. οὐθέν. [n] Rec. ψωμίζω. [o] Alex. καυχήσωμαι.

WICLIF—1380.

ony thing, alle membris suffren there with/ ether if o membre ioieth: alle membris ioien to gidre/

27 and ȝe ben the bodi of crist: ⁊ membris of membris/ 28 but god sette summen in the chirche/ First apostlis the secunde tyme profetis, the thridde techers, aftirward vertues, aftirward gracis of helyngis, helpyngis, gouernailis, kyndis of langagis, interpretaciouns of wordis/

29 whether alle apostlis? whether alle profetis? whether alle techers? whether alle vertues, 30 whether alle men han gracis of helingis/ whether alle speken with langagis/ whether alle expownen/ 31 but sue ȝe the bettere goostli ȝiftis/ and ȝit I schewe to ȝou a more excellente weye.

13. IF I speke with tungis of men and of aungels, and I haue not charite, I am made as bras sownynge or a cymbal tinkynge/ 2 and if I haue profecie, and knowe alle mysteries, and al kynnynge, and if I haue al feith so that I meue hillis fro her place and I haue not charite I am nouȝt/ 3 and if I departe alle my godis in to metis of pore men/ and if I bitake my bodi so that I brenne, and I haue not charite it profetith to me no thing/ 4 charite is pacient/ it is benyngne,

charite enuyeth not/ it doth not wickidli it is not blowun 5 it is not coueitous/ it sekith not tho thingis that ben his owne/ it is not stired to wraththe, it thenkith not yuel, 6 it ioieth not on wickidnesse, but it ioieth to gidre to truthe/ 7 it suffrith alle thingis: it bileueth alle thingis/ it hopith alle thingis it susteyneth alle thingis/ 8 charite fallith neuer doun/ whether profecies schuln be voidid, ether langagis schulen ceese: ether science schal be distried/

9 for aparti we knowen and aparti we profecien/ 10 but whanne that schal come that is perfiȝt/ that thing that is of parti schal be avoidid/ 11 whanne I was a litil child I spake as a litil child I vndirstood

o, *one*. gouernailis, *governments*. sue, *follow*. kynnynge, *knowledge*. blowun, *puffed up*. yuel, *evil*.

TYNDALE—1534.

member suffer/ all suffer with him: yf one member be had in honoure/ all members be glad also.

27 Ye are the body of Christ/ and members one of another. 28 And God hath also ordeyned in the congregacion/ fyrst the Apostels/ secondarely prophetes/ thyrdly teachers/ then them that do miracles: after that/ the gyftes of healynge/ helpers/ governers/ diversite of tonges.

29 Are all Apostles? Are all Prophetes? Are all teachers? Are all doars of miracles? 30 Have all the gyftes of healinge? Do all speake with tonges? Do all interprete? 31 Covet after the best giftes. And yet shewe I vnto you a moare excellent waye.

13. THOUGH I spake with the tonges of men and angels/ and yet had no love/ I were even as soundinge brasse: or as a tynklynge Cymball. 2 And though I coulde prophesy/ and vnderstode all secretes/ and all knowledge: yee/ yf I had all fayth so that I coulde move mountayns oute of ther places/ and yet had no love/ I were nothynge. 3 And though I bestowed all my gooddes to fede the poore/ and though I gave my body even that I burned/ and yet had no love/ it profeteth me nothinge.

4 Love suffreth longe/ and is corteous. Love envieth not. Love doth not frowardly/ swelleth not 5 dealeth not dishonestly/ seketh not her awne/ is not provoked to anger/ thynketh not evyll/ 6 reioyseth not in iniquite: but reioyseth in the trueth/ 7 suffreth all thynge/ beleveth all thynges/ hopeth all thynges/ endureth in all thynges. 8 Though that prophesyinge fayle/ other tonges shall cease/ or knowledge vanysshe awaye/ yet love falleth never awaye.

9 For oure knowledge is vnparfect/ and oure prophesyinge is vnperfet. 10 But when that which is parfect is come/ then that which is vnparfet shall be done awaye. 11 When I was a chylde/ I spake as a

CRANMER—1539.

member suffer, all suffer wyth him. yf one member be had in honour, all membres be glad also.

27 Ye are the body of Christ, and membres one of another. 28 And God hath also ordeyned in the congregacion, fyrst Apostles, secondarely prophetes, thridly teachers, then them that do myracles: after that, the gyftes of healyng, helpers, gouerners, diuersite of tonges.

29 Are all Apostles? Are all Prophetes? Are all teachers? Are all doars of miracles? 301 Haue all the gyftes of healinge? Do all speke with tonges? Do all interprete? 31 Couet after the best gyftes. And yet shew I vnto you a more excellent waye.

13. THOUGH I spake with the tonges of men and of angels, and haue no loue, I am euen as soundyng brasse: or as a tynklinge cymball. 2 And though I coulde prophesy, and vnderstode all secretes, and all knowledge: yee yf I haue all fayth, so that I can moue mountayns oute of their places, and yet haue no loue, I am nothinge. 3 And though I bestowe all my goodes to fede the poore, and though I geue my body euen that I burned, and yet haue no loue, it profyteth me nothynge.

4 Loue suffreth longe, and is curteous. Loue enuyeth not. Loue doth not frowardly, swelleth not, 5 dealeth not dishonestly seketh not her awne, is not prouoked to anger, thinketh no euyll, 6 reioyseth not in iniquitie: but reioyseth in the trueth, 7 suffreth all thynges, beleueth all thynges, hopeth all thinges, endureth all thynges. 8 Though that prophesyinges fayle, other tonges cease, or knowledge vanysshe awaye, yet loue falleth neuer awaye.

9 For oure knowledge is vnperfect, and oure prophesyinge is vnperfect. 10 But when that which is perfect, is come, then that which is vnperfect, shall be done awaye. 11 When I was a chylde, I spake as a chylde, I vnderstode as a chylde, I

καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη [l]μεθιστάνειν,| ἀγάπην δὲ μὴ ἔχω, [m]οὐδέν| εἰμι. [3] καὶ ἐὰν [n]ψωμίσω| πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα [o]καυθήσωμαι,| ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. [4] Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ· [p]ἡ ἀγάπη| οὐ περπερεύεται, οὐ φυσιοῦται, [5] οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακὸν, [6] οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, [7] πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. [8] Ἡ ἀγάπη οὐδέποτε [q]ἐκπίπτει.| εἴτε [r]δὲ| προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι, παύσονται· εἴτε [s]γνῶσις, καταργηθήσεται.| [9] ἐκ μέρους [t]γὰρ| γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν· [10] ὅταν δὲ ἔλθῃ τὸ τέλειον, [u]τότε| τὸ ἐκ μέρους καταργηθήσεται. [11] ὅτε ἤμην νήπιος, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν,

[p] Alex. = ἡ ἀγάπη. [q] Alex. πίπτει. [r] Alex. = δέ. [s] Alex. γνώσεις καταργηθήσονται. [t] Const. δέ. [u] Alex. = τότε.

GENEVA—1557.

member suffer, all suffer with it: yf one member be had in honour, all membres be glad also. [27] And ye are the body of Christ, and membres for *your* part. [28] And God hath also ordeined some in the Churche, *as* fyrst Apostles, secondarely Prophetes, thirdly teachers, then them that do miracles: after that, the giftes of healing, helpers, gouerners, diuersitie of tonges. [29] Are all, Apostles? Are all, Prophetes? Are all, teachers? [30] Are all, doers of miracles? Haue all, the gyftes of healyng? Do all, speake with tonges? Do all, interprete? [31] Do you then desire the best giftes? euen now then wil I shewe you a more excellent way.

13. THOGH I spake with the tonges of men and Angels, and haue not loue, I am euen as sounding brasse, or as a tynkling cymbal. [2] And thogh I could prophecie, and vnderstand all secretes, and all knowledge: yea, yf I had all fayth, so that I could moue mountains out of their places, and yet had not loue, I were nothing. [3] And thogh I bestowe all my goodes *to fede the poore*, and thogh I gyue my body that I be burned, and yet haue not loue, it profiteth me nothing.

[4] Loue suffreth long, is courteous: loue enuieth not: loue doth not boast it selfe, swelleth not, [5] Disdaineth nothing as vnbeseming, seketh not her owne things, is not prouoked to anger, thinketh not euil, [6] Reioyseth not in iniquitie, but reioyseth in the trueth. [7] Suffreth all thinges, beleueth all thinges, hopeth all thinges, endureth all thinges.

[8] Loue doth neuer fall away, thogh that both propheciinges shalbe abolished, and tongues shal cease, and learning shal vanishe away. [9] For we learne in parte, and we prophecie in part. [10] But when that which is perfect, is come, then that which is in part, shalbe done away.

[11] When I was a chylde, I spake as a childe, I vnderstode as a chylde, I

RHEIMS—1582.

if one member suffer any thing, al the members suffer vvith it. or if one member do glorie, al the members reioyce vvith it. [27] And you are the body of Christ, and members of member.

[28] And some verily God hath set in the Church first Apostles, secondly prophets, thirdly doctors, next miracles, then the graces of doing cures, helpes, gouernements, kindes of tonges. [29] Are al Apostles? are al prophets? are al doctors? [30] are al miracles? haue al the grace of doing cures? do al speake vvith tonges? do al interpret? [31] But pursue the better giftes. And yet I shevv you a more excellent vvay.

13. IF I speake vvith the tonges of men and of Angels, and haue not charitie: I am become as sounding brasse, or a tinkling cymbal. [2] And if I should haue prophecie, and knevv al mysteries, and al knovvledge, and if I should haue al faith so that I could remoue mountaines, and haue not charitie, I am nothing. [3] And if I should distribute al my goods to be meate for the poore, and if I should deliuer my body so that I burne, and haue not charitie, it doth profit me nothing.

[4] Charitie is patient, is benigne: Charitie enuieth not, dealeth not peruersly: is not puffed vp, [5] is not ambitious, seeketh not her ovvne, is not prouoked to anger, thinketh not euil: [6] reioyceth not vpon iniquitie, but reioyceth vvith the truth: [7] suffereth al things, beleeueth al things, hopeth al things, beareth al things.

[8] Charitie neuer falleth avvay: vvhether prophecies shal be made voide, or tonges shal cease, or knovvledge shal be destroied. [9] For in part vve knovv, and in part vve prophecie. [10] But vvhen that shal come that is perfect, that shal be made voide that is in part. [11] Vvhen I vvas a litle one, I spake as a litle one, I vnderstood

AUTHORISED—1611.

suffer, all the members suffer with it: or one member be honoured, all the members reioyce with it. [27] Now yee are the body of Christ, and members in particular.

[28] And God hath set some in the Church, first Appostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helpes in gouernments, [α] diuersities of tongues. [29] Are all Apostles? are all Prophets? are all Teachers? are all [β] workers of miracles? [30] Haue all the gifts of healing? doe all speake with tongues? doe all interpret? [31] But couet earnestly the best gifts: And yet shew I vnto you a more excellent way.

13. THOUGH I speake with the tongues of men and of Angels, and haue not charity, I am become as sounding brasse or a tinkling cymbal. [2] And though I haue the gift of prophesie, and vnderstand all mysteries and all knowledge: and though I haue all faith, so that I could remooue mountaines, and haue no charitie, I am nothing. [3] And though I bestowe all my goods to feede the poore, and though I giue my body to bee burned, and haue not charitie, it profiteth me nothing. [4] Charitie suffereth long, and is kinde: charitie enuieth not: charitie [γ] vaunteth not it selfe, is not puffed vp, [5] Doeth not behaue it selfe vnseemly, seeketh not her owne, is not easily prouoked, thinketh no euill, [6] Reioyceth not in iniquitie, but reioyceth [δ] in the trueth: [7] Beareth all things, beleeueth all things, hopeth all things, endureth all things.

[8] Charitie neuer faileth: but whether there be prophesies, *they* shall faile; whether there bee tongues, *they* shall cease; whether there bee knowledge, *it* shall vanish away. [9] For we know in part, and we prophesie in part. [10] But when that which is perfect is come, then that which is in part, shalbe done away. [11] When I was a childe, I spake as a childe, I

[α] *Or*, kindes. [β] *Or*, powers. [γ] *Or*, is not rash. [δ] *Or*, with the trueth.

ὡς νήπιος ἐλογιζόμην· ὅτε [v] δὲ| γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. [12] βλέπομεν [w] γὰρ| ἄρτι [x] δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. [13] νυνὶ δὲ μένει πίστις, ἐλπὶς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

XIV. Διώκετε τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευματικὰ, μᾶλλον δὲ ἵνα προφητεύητε. [2] ὁ γὰρ λαλῶν [y] γλώσσῃ,| οὐκ ἀνθρώποις λαλεῖ ἀλλὰ [z] τῷ| Θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια· [3] ὁ δὲ προφητεύων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν. [4] ὁ λαλῶν γλώσσῃ, ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων, ἐκκλησίαν οἰκοδομεῖ. [5] Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις,

[v] Alex. = δέ. [w] Alex. = γάρ. [x] Alex. + ὡς. [y] Alex. γλώσσαις. [z] Alex. = τῷ.

WICLIF—1380.

as a litil child, I thouȝt as a litil child, but whanne I was made a man I voidid tho thingis that weren of a litil child, [12] and we seen now bi a myrrour in derknesse: but thanne face to face, now I knowe of parti, but thanne I schal knowe as I am knowen, [13] and now dwellen feith hope & charite, these thre: but the moost of thes is charite.

14. SUE ȝe charite loue ȝe spiritual thingis, but more that ȝe profecien, [2] and he that spekith in tungis: spekith not to men but to god, for no man herith, but the spirit spekith mysteries, [3] for he that profecieth: spekith to men to edificacioun, and monestinge and confortynge, [4] he that spekith in tunge: edifieth hym silf, but he that profecieth, edifieth the chirche of god, [5] and I wole that alle ȝe speke in tungis, but more that ȝe profecie, for he that profecieth is more thanne he that spekith in langages, but perauenture he expowne, that the chirche take edificacioun, [6] but now britheren if I come to ȝou and speke in langagis, what schal I profete to ȝou, but if I speke to ȝou ether in reuelacioun, ether in science, ether in profecie, ether in techinge,

[7] For tho thingis that ben with oute soule and ȝeueth voicis, ether pipe ether harpe, but tho ȝeuen distinccioun of sownyngis hou schal it be knowun that is sungun: [8] ether that [that] is trumpid, for if a trumpe ȝeue an vncerteyn sowne who schal make hym silf redi to bateil? [9] so but ȝe ȝeue an opun word bi tung, hou schal that that is seid be knowun? for ȝe schuln be spekynge in veyn,

[10] there ben many kyndis of langagis in this world and no thing is withouten vois, [11] but if I knowe not the vertu of a vois I schal be to him to whom I schal speke, a barbarik, and he that spekith to me: shal be a barbarik, [12] so ȝe for ȝe ben

sue, *follow*. ȝeueth, *giveth*. vertu, *power*.

TYNDALE—1534.

chylde, I vnderstode as a childe, I ymagened as a chylde. But assone as I was a man, I put awaye childesshnes. [12] Now we se in a glasse even in a darke speakynge: but then shall we se face to face. Now I knowe vnparfectly: but then shall I knowe even as I am knowen. [13] Now abideth fayth, hope, and love, even these thre: but the chefe of these is love.

14. LABOUR for love and covet spretuall giftes: and most chefly for to prophesye. [2] For he that speaketh with tonges speaketh not vnto men, but vnto god, for no man heareth him, howbeit in the sprete he speaketh misteries. [3] But he that prophesieth, speaketh vnto men, to edifyinge, to exhortacion and to comforte. [4] He that speaketh with tonges, proffiteth him silfe: he that prophesyeth edifieth the congregacion. [5] I wolde that ye all spake with tonges: but rather that ye prophesied. For greater is he that prophisieth: then he that speaketh with tonges, except he expounde it also, that the congregacion maye have edifyinge. [6] Now brethren if I come vnto you speakinge with tonges: what shall I profit you, excepte I speake vnto you, other by revelacion or knowledge, or prophesyinge, or doctrine.

[7] Moreover when thinges with out lyfe, geve sounde: whether it be a pype or an harpe: except they make a distinccion in the soundes: how shall it beknowen what is pyped or harped? [8] And also if the trompe geve an vncertayne voyce, who shall prepare him silfe to fyght? [9] Even so lykwyse when ye speake with tonges, excepte ye speake wordes that have signification, how shall yt be vnderstonde what is spoken? For ye shall but speake in the ayer.

[10] Many kyndes of voyces are in the worlde and none of them are with out signification. [11] If I knowe not what the voyce meaneth, I shalbe vnto him that speaketh, an alient: and he that speaketh shalbe an alient vnto me [12] Even so ye (for as moche as ye covet spretuall giftes)

CRANMER—1539.

ymagined as a childe. But assone as I was a man, I put awaye chyldeshnes. [12] Now we se in a glasse, euen in a darcke speakyng: but then shall we se face to face. Now I knowe vnperfectly: but then shall I know euen as I am knowen. [13] Now abydeth fayth, hope, and loue, euen these thre: but the chefe of these is loue.

14. LABOUR for loue, aud couet spretuall gyftes: but most chefly that ye maye prophesye. [2] For he that speaketh wyth the tonge, speaketh not vnto men, but vnto God. For no man heareth him. Howbeit in the sprete he speaketh mysteries. [3] But he that prophesieth, speaketh vnto men for their edifyinge, for their exhortacion and for their comforte. [4] He that speaketh wyth the tonge, proffiteth him selfe: he that prophesieth, edifieth the congregacion [5] I wolde that ye all spake with tonges: but rather that ye prophesied. For greter is he that prophesyeth, then he that speaketh with tonges, except he expounde it: that the congregacion maye haue edifying. [6] Now brethren, yf I come vnto you speakynge wyth tonges: what shall I profyt you, excepte I speake to you, other by reuelacion or by knowledge, or by prophesyinge, or by doctrine?

[7] Moroeuer, when thinges without lyfe geue sounde (whether it be a pype or an harpe) except they make a distinccion in the soundes, how shall it be knowen what is pyped or harped? [8] For yf the trompe geue an vncertayne voyce, who shall prepare hym selfe to the warre? [9] Euen so lyke wyse when ye speake wyth tonges, excepte ye speake wordes that haue signification, how shall it be vnderstande what is spoken? For ye shall but speake in the ayer.

[10] Many kyndes of voyces are in the world, and none of them are without signification. [11] If I knowe not what the voyce meaneth, I shalbe vnto him that speaketh, an alient: and he that speaketh, shalbe an alient vnto me. [12] Euen so ye (for as moch as ye couet spretuall

ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ. 6 Νυνὶ δὲ, ἀδελφοὶ, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ; 7 Ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς, εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ [a]δῷ,| πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον; 8 καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγξ δῷ, τίς παρασκευάσεται εἰς πόλεμον; 9 οὕτω καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὔσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες. 10 Τοσαῦτα, εἰ τύχοι, γένη φωνῶν [b]ἐστιν| ἐν κόσμῳ, καὶ οὐδὲν [c]αὐτῶν| ἄφωνον· 11 ἐὰν οὖν μὴ [d]εἰδῶ| τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος· καὶ ὁ λαλῶν, [e]ἐν| ἐμοὶ βάρβαρος· 12 οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταί ἐστε

[a] Alex. διδῷ. [b] Alex. εἰσιν. [c] Alex. = αὐτῶν. [d] Alex. s. ἴδω s. γινώσκω. [e] Alex. = ἐν.

GENEVA — 1557.

thoght as a childe. but assone as I was a man, I put away chyldesh things. 12 For now we se in a glasse, and in a darcke speakyng: but then *shal we se* face to face. Now I knowe in part: but then shal I know euen as I am knowen. 13 Now abydeth fayth, hope, and loue, euen these thre: but the chiefest of these is loue.

14. FOLLOWE earnestly loue, and couet spiritual *giftes:* and most chiefly for to prophetie. 2 For he that speaketh *a strange* tonge, speaketh not vnto men, but vnto God: for no man heareth him: howbeit in the sprite he speaketh secret things. 3 But he that prophecieth speaketh vnto men to edifiing, to exhortation, and to confort. 4 He that speaketh *strange* langage, proffiteth him selfe: but he that prophecieth, edifieth the Churche.

5 I wolde that ye all spake *strange* langages: but rather that ye prophecied: for greater is he that prophecieth, then he that speaketh *diuers* tonges: except he expound it also, that the Churche may be edified. 6 And now brethren, yf I come vnto you speaking *diuers* tonges: what shal I profit you, except I speake to you, other by reuelacion, or by knowledge, or by propheciing, or by doctrine? 7 Moreouer things without life which geue a sound, whether it be a pipe or an harpe, except they make a distinction in the sounds, how shal it be knowen what is pyped or harped? 8 And also if the trompet geue an vncertayne voyce, who shal prepare him selfe to fyght? 9 Euen so lykewyse, *when ye speake strange* langage, except ye speake wordes that haue signification, how shal it be vnderstand what is spoken? for ye shal but speake in the ayre. 10 Ther are so many kyndes of voyces as it commeth to passe in the worlde, and none of them are so, that they can not be descerned.

11 Except I knowe therfore what the voyce meaneth, I shalbe vnto hym that speaketh, as of an other langage, and he that speaketh shalbe as of another langage vnto me. 12 Euen so, for as muche

RHEIMS — 1582.

as a litle one, I thought as a litle one. But vvhen I vvas made a man, I did avvay the things that belonged to a litle one. 12 Vve see novv by a glasse in a darke sort: but then face to face. Novv I knovv in part: but then I shal knovv as also I am knovven. 13 And novv there remaine, faith, hope, charitie, these three. but the greater of these is charitie.

14. FOLOVV Charitie, earnestly pursue spiritual things: but rather that you may prophecie. 2 For he that speaketh vvith tongue, speaketh not to men, but to God: for no man heareth. But in spirit he speaketh mysteries. 3 For he that prophecieth, speaketh to men vnto edification, and exhortation, and consolation. 4 He that speaketh vvith tongues, edifieth him self: but he that prophecieth, edifieth the Church. 5 And I would haue you al to speake vvith tongues, but rather to prophecie. For greater is he that prophecieth, then he that speaketh vvith tongues: vnlesse perhaps he interpret, that the Church may take edification. 6 But novv brethren if I come to you speaking vvith tongues: vvhat shal I profit you, vnlesse I speake to you either in reuelation, or in knovvledge, or in prophecie, or in doctrine? 7 Yet the things vvithout life that giue a sound, be it pipe or harpe, vnlesse they giue a distinction of soundes, hovv shal that be knovven which is piped, or which is harped? 8 For if the trumpet giue an vncertaine voice, vvho shal prepare him self to battel? 9 So you also by a tongue vnlesse you vtter manifest speach, hovv shal that be knovven that is said? for you shal be speaking into the aire.

10 There are (for example) so many kindes of tongues in this vvorld, and none is vvithout voice. 11 If then I knovv not the vertue of the voice, I shal be to him to vvhom I speake, barbarous: and he that speaketh, barbarous to me. 12 So you also, because you be emulators of spirites:

AUTHORISED — 1611.

vnderstood as a childe, I [α]thought as a childe: but when I became a man, I put away childish things. 12 For now we see through a glasse, [β]darkely: but then face to face: now I know in part, but then shall I know euen as also I am knowen. 13 And now abideth faith, hope, charitie, these three, but the greatest of these is charitie.

14. FOLLOW after charitie, and desire spirituall giftes, but rather that yee may prophesie. 2 For he that speaketh in an *vnknowen* tongue, speaketh not vnto men, but vnto God: for no man [γ]vnderstandeth him: howbeit in the spirit he speaketh mysteries. 3 But he that prophesieth, speaketh vnto men to edification, and exhortation, and comfort. 4 He that speaketh in an *vnknowen* tongue, edifieth himselfe: but hee that prophesieth, edifieth the Church. 5 I would that yee all spake with tongues, but rather that ye prophesied: for greater is hee that prophesieth, then hee that speaketh with tongues, except hee interprete, that the Church may receiue edifying. 6 Now brethren, if I come vnto you speaking with tongues, what shall I profit you, except I shall speake to you either by reuelation, or by knowledge, or by prophesying, or by doctrine? 7 And euen things without life giuing sound, whether pipe or harpe, except they giue a distinction in the [δ]sounds, how shall it be knowen what is piped or harped? 8 For if the trumpet giue an vncertaine sound, who shall prepare himselfe to the battell? 9 So likewise you, except ye vtter by the tongue words [ε]easie to be vnderstood, how shall it be knowen what is spoken? for ye shall speake into the aire.

10 There are, it may bee, so many kindes of voyces in the world, and none *of them* are without signification. 11 Therefore if I knowe not the meaning of the voyce, I shall bee vnto him that speaketh, a Barbarian, and he that speaketh shall be a Barbarian vnto mee. 12 Euen so yee,

[α] *Or*, reasoned. [β] *Gr.* in a riddle. [γ] *Gr.* heareth. [δ] *Or*, tunes. [ε] *Gr.* significant.

πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε. [13] [f]Διόπερ| ὁ λαλῶν γλώσσῃ, προσευχέσθω ἵνα διερμηνεύῃ. [14] ἐὰν γὰρ προσεύχωμαι γλώσσῃ, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστι. [15] τί οὖν ἐστι; [g]προσεύξομαι| τῷ πνεύματι, [g]προσεύξομαι| δὲ καὶ τῷ νοΐ· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοΐ. [16] ἐπεὶ ἐὰν [h]εὐλογήσῃς| [i]τῷ πνεύματι,| ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ οἶδε; [17] σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται. [18] εὐχαριστῶ τῷ Θεῷ[k], πάντων ὑμῶν μᾶλλον [l]γλώσσαις| [m]λαλῶν·| [19] ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους [n]διὰ τοῦ νοός μου| λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ. [20] Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν· ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶ

[f] Alex. Διὸ. [g] προσεύξωμαι. [bis.] [h] Alex. εἰλογῇς. [i] Alex. πνεύματι. [k] Rec. + μου. [l] Alex. γλώσσῃ. [m] Alex. λαλῶ.

WICLIF—1380.

louers of spiritis seke ȝe that ȝe be plenteuous: to edificacioun of the chirche/

[13] ¶ therfor he that spekith in langage: preie that he expowne/ [14] for if I preie in tunge: my spirit preieth/ my vndirstondynge is with out fruyt/ [15] what thanne? I schal preie in spirit: I schal preie in mynde/ I schal seie salme in spirit I schal seie salme also in mynde/

[16] for if thou blessist in spirit: who fillith the place of an idiot: hou schal he seie? amen on thi blessynge: for he woot not what thou seist? [17] for thou doist wel thankynge, but another man is not edified. [18] I thanke my god, for I speke in the langage of alle ȝou/ [19] but in the churche I wole speke fyue wordis in my witte/ that also I teche other men: thanne ten thousand of wordis, in tunge/

[20] Britheren nyle ȝe be made children in wittis: but in malice be ȝe children/ but in wittis be ȝe parfiȝt/ [21] for in the lawe it is writun/ that in other tungis and other lippis I schal speke to this puple: and nether so thei schuln here me, seith the lord/ [22] therfor langagis ben in to tokene not to feithful men: but to men out of the feith/ but/ profecies ben not to men out of the feith/ but to feithful men/

[23] therfor if alle the chirche come to gidre into oon and alle men speken in tungis, if ideotis ether men out of the feith entren: whethere thei schuln not seie, what ben ȝe wode/ [24] but if alle men profecien/ if ony vnfeithful man or idiot entre: he is conuyct of alle, he is wiseli demed of alle/ [25] for the hidde thingis of his herte ben knowun/ and so he schal falle doun on the face: and schal worschip god/ and schewe verrili that god is in ȝou/

[26] what thanne britheren? whanne ȝe comen to gidre, eche of ȝou hath a salme,

woot, *knoweth.* nyle, *not.* wode, *mad.* demed, *judged.*

TYNDALE—1534.

seke that ye maye have plentye vnto the edifyinge of the congregacion.

[13] Wherfore let him that speaketh with tonges/ praye that he maye interpret also. [14] If I praye with tonges/ my sprete prayeth: but my mynde is with out frute. [15] What is it then? I will praye with the sprete/ and will praye with the mynde also. I will singe with the sprete/ and will singe with the mynde also.

[16] For els when thou blessest with the sprete/ how shall he that occupieth the roume of the vnlearned/ saye amen at thy gevinge of thankes/ seynge he vnderstondeth not what thou sayest. [17] Thou verely gevest thankes well/ but the other is not edyfied. [18] I thanke my god/ I speake with tonges moare then ye all. [19] Yet had I lever in the congregacion/ to speake five wordes with my mynde to the informacion of other/ rather then ten thousande wordes with the tonge.

[20] Brethren be not chyldren in witte. How be it as concerninge maliciousnes be chyldren: but in witte be perfet. [21] In the lawe it is written/ with other tonges/ and with other lyppes wyll I speake vnto this people/ and yet for all that will they not heare me/ sayth the Lorde. [22] Wherfore/ tonges are for a signe/ not to them that beleve: but to them that beleve not. Contrary wyse/ prophesyinge serveth not for them that beleve not: but for them which beleve.

[23] Yf therfore when all the congregacion is come to gedder/ and all speake with tonges/ ther come in they that are vnlearned/ or they which beleve not: will they not saye that ye are out of youre wittes? [24] But and yf all prophesy/ and ther come in one that beleveth not/ or one vnlearned/ he is rebuked of all men/ and is iudged of every man: [25] and so are the secretes of his hert opened and so falleth he doune on his face/ and worshippeth God/ and sayth that God is with you in dede.

[26] How is it then brethren? When ye come to gedder/ every man hath his songe/

CRANMER—1539.

gyftes) seke, that ye maye excell, vnto the edifyinge of the congregacion.

[13] Wherfore, let him that speaketh with tonge, praye, that he maye interpret also. [14] For If I praye with tonge, my sprete prayeth, but my vnderstonding doth no good. [15] What is it then? I wyll praye with the sprete, and wyll praye with the vnderstonding. I will synge with the sprete, and wyll singe with the vnderstonding. [16] For ells, when thou blessest with the sprete, how shall he that occupieth the rowme of the vnlearned, saye Amen, at thy geuinge of thankes, seynge he vnderstandeth not, what thou sayest? [17] Thou verely geuest thankes well, but the other is not edified. [18] I thanke my God that I speake with tonges more then ye all. [19] Yet had I leuer in the congregacion, to speake fyue wordes with my vnderstondyng to the informacion of other rather then ten thousand wordes wyth the tonge.

[20] Brethren, be not ye chyldren in wytte. Howbeit, as concernyng maliciousnes, be chyldren: but in witte be perfect. [21] In the lawe it is written with sondrye tonges, and with sondrye lippes wyll I speake vnto this people, and yet for all that, will they not heare me, sayth the Lorde. [22] Wherfore tonges are for a sygne, not to them that beleue: but to them that beleue not. Contrary wyse, prophesyinge serueth not for them that beleue not: but for them whych beleue.

[23] If therfore, when all the congregacyon is come together, and all speake with tonges, ther come in they that are vnlearned, or they which beleue not: will they not saye, that ye are out of youre wites? [24] But and yf all prophesy, and ther come in one that beleueth not, or one vnlearned, he is rebuked of all men, and is iudged of euery man, [25] and so are the secretes of hys hert opened, and so falleth he downe on hys face, and worshippeth God, and sayth, that God is in you of a treuth.

[26] How is it then brethren? As oft as ye come together, euery one of you hath

τέλειοι γίνεσθε. [21] ἐν τῷ νόμῳ γέγραπται, "Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χείλεσιν
" [o] ἑτέροις, | λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονταί μου, λέγει Κύ-
" ριος." [22] Ὥστε αἱ γλῶσσαι εἰς σημεῖόν εἰσιν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς
ἀπίστοις· ἡ δὲ προφητεία, οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν. [23] ἐὰν οὖν
συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ, καὶ πάντες γλώσσαις λαλῶσιν, εἰσέλθωσι δὲ
ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε; [24] ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ
δέ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, [25] [p] τὰ
κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται· καὶ οὕτω πεσὼν ἐπὶ πρόσωπον, προσ-
κυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς [q] ὄντως | ἐν ὑμῖν ἐστι. [26] Τί οὖν ἐστιν,
ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει, [r] γλῶσσαν

[n] Alex. τῷ νοΐ μου. [o] Alex. ἑτέρων. [p] Rec. + καὶ οὕτω. [q] Alex. ὄντως (ὁ Θεὸς). [r] Alex. ἀποκάλυψιν ἔχει, γλῶσσαν ἴχει.

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as ye couet spiritual *gyftes*, seke ye that ye may excel vnto the edifiing of the Churche. [13] Wherfore, let him that speaketh the tonges, praye, that he may interpret also: [14] For if I pray *in a strange* tonge, my spirite prayeth: but my vnderstanding is with out fruite. [15] What is it then? I wil pray with the spirite, and wil pray with the vnderstanding also I wil syng with the sprite, and wil syng with the vnderstanding also. [16] For els, when thou blessest wyth the sprite, how shal he that occupieth the rowme of the vnlearned, say Amen, at thy geuing of thankes? seyng he vnderstandeth not what thou sayest.

[17] For thou verely geuest thankes wel: but the other is not edified. [18] I thanke my God, I speake langages more then ye all. [19] Yet had I leuer in the Churche, to speke fiue wordes with my vnderstanding to the teaching of other, rather then ten thousand wordes in *strange langage*. [20] Brethren, be not chyldren in vnderstanding: but, as concerning maliciousnes, be chyldren: but in vnderstanding be of a ripe age. [21] In the Lawe it is written, By sundry tonges, and sundry lyppes wyl I speake vnto this people: and so shal they not heare me, sayeth the Lord. [22] Wherfore, tonges are for a sygne, not to them that beleue: but to them that beleue not: contrariwyse, propheciing *serueth* not for them that beleue not, but for them which beleue. [23] If therfore, when all the Churche is come togither, and all speake in *strange* tonges, there come in they that are vnlearned or they which beleue not, wyl they not say that ye are out of your wyttes?

[24] But if all prophecie, and there come in one that beleueth not, or one vnlearned, he is rebuked of all men, and is iudged of euery man: [25] And so are the secretes of his heart opened, and so falleth he downe on his face, and worshippeth God, and sayeth, that God is in you in dede. [26] What is to be done then brethren? when ye come togither, *according as*

RHEIMS—1582.

seeke to abound vnto the edifying of the Church. [13] And therfore he that speaketh vvith the tongue, let him pray that he may interpret. [14] For if I pray vvith the tongue, my spirit praieth, but my vnderstanding is vvithout fruite.

[15] Vvhat is it then? I vvil pray in the spirit, I vvil pray also in the vnderstanding: I vvil sing in the spirit, I vvil sing also in the vnderstanding. [16] But if thou blesse in the spirit: he that supplieth the place of the vulgar hovv shal he say, Amen, vpon thy blessing? because he knovveth not vvhat thou saiest.

[17] For thou in deede giuest thankes vvel: but the other is not edified. [18] I giue my God thankes, that I speake vvith the tongue of you al. [19] But in the Church I vvil speake fiue vvordes vvith my vnderstanding that I may instruct others also: rather then ten thousand vvordes in a tongue. [20] Brethren, be not made children in sense, but in malice be children: and in sense be perfect. [21] In the Lavv it is vvritten, *That in other tongues and other lippes I vvil speake to this people: and neither so vvil they heare me, saieth our Lord.*

[22] Therfore languages are for a signe not to the faithful, but to infidels: but propheties, not to infidels, but to the faithful. [23] If therfore the vvhole Church come together in one, and al speake with tongues, and there enter in vulgar persons or infidels, vvil they not say that you be madde? [24] But if al prophecie, and there enter in any infidel or vulgar person, he is conuinced of al, he is iudged of al. [25] the secrets of his hart are made manifest, and so falling on his face he vvil adore God, pronouncing that God is in you in deede.

[26] Vvhat is it then brethren? vvhen you come together, euery one of you hath a

AUTHORISED—1611.

forasmuch as ye are zealous [α] of spirituall *gifts*, seeke that yee may excel to the edifying of the Church. [13] Wherefore let him that speaketh in an *vnknowen* tongue, pray that he may interprete. [14] For if I pray in an *vnknowen* tongue, my spirit prayeth, but my vnderstanding is vnfruitfull. [15] What is it then? I wil pray with the spirit, and wil pray with vnderstanding also: I will sing with the spirit, and I wil sing with the vnderstanding also. [16] Else, when thou shalt blesse with the spirit, how shall he that occupieth the roome of the vnlearned, say Amen at thy giuing of thankes, seeing hee vnderstandeth not what thou sayest? [17] For thou verely giuest thankes well: but the other is not edified. [18] I thanke my God, I speake with tongues more then you all. [19] Yet in the Church I had rather speake fiue words with my vnderstanding, that *by my voice* I might teach others also, then ten thousand words in an *vnknowen* tongue.

[20] Brethren, be not children in vnderstanding: howbeit, in malice be yee children, but in vnderstanding be [β] men. [21] In the Law it is written, With *men of* other tongues, and other lippes will I speake vnto this people: and yet for all that will they not heare me, saith the Lord. [22] Wherfore tongues are for a signe, not to them that beleeue, but to them that beleeue not: But prophesying *serueth* not for them that beleeue not, but for them which beleeue. [23] If therefore the whole Church be come together into some place, and all speake with tongues, and there come in those that are vnlearned, or vnbeleeuers, wil they not say that ye are mad? [24] But if all prophesie, and there come in one that beleeueth not, or one vnlearned: he is conuinced of all, he is iudged of all. [25] And thus are the secrets of his heart made manifest, and so falling downe on his face, hee will worship God, and report that God is in you of a trueth. [26] How is it then brethren? when ye come together, euery one of you hath a Psalme,

[α] *Gr.* of spirits. [β] *Gr.* perfect, *or*, of a ripe age.

ἔχει, ἀποκάλυψιν ἔχει,| ἑρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν [s]γινέσθω.| [27] Εἴτε γλώσσῃ τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος· καὶ εἷς διερμηνευέτω. [28] ἐὰν δὲ μὴ ᾖ διερμηνευτὴς, σιγάτω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλείτω καὶ τῷ Θεῷ. [29] Προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ [t]οἱ| ἄλλοι διακρινέτωσαν. [30] ἐὰν [u]δὲ| ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω. [31] δύνασθε γὰρ [v]καθ' ἕνα πάντες| προφητεύειν, ἵνα πάντες μανθάνωσι, καὶ πάντες παρακαλῶνται· [32] καὶ [w]πνεύματα| προφητῶν προφήταις ὑποτάσσεται· [33] οὐ γάρ ἐστιν ἀκαταστασίας ὁ Θεὸς, ἀλλ' εἰρήνης. ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων[x], [34] [y]αἱ γυναῖκες [z]ὑμῶν| ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ [a]ἐπιτέτραπται| αὐταῖς λαλεῖν, ἀλλ' [b]ὑποτάσσεσθαι,| καθὼς καὶ ὁ νόμος λέγει. [35] εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ

[s] Rec. γενέσθω. [t] Alex. = οἱ. [u] Alex. = δὲ. [v] Alex. πάντες καθ' ἕνα. [w] Alex. πνεῦμα. [x] Alex. + διδάσκω.
[y] Alex. vs. 34. 35. post vs. 40. hab. [z] Alex. = ὑμῶν. [a] Alex. ἐπιτρέπεται.

WICLIF—1380.

he hath techynge, he hath apocalips he hath tunge he hath expownynge/ alle thingis be thei don to edificacioun/ [27] whether a man spekith in tunge: bi twei men ether thre at the mooste, and bi parties that oon interprete/ [28] but if ther be not an interpretour: be he stille in the chirche/ and speke he to hym silf and to god/

[29] profetis tweyne or thre seie: ℭ other wiseli deme/ [30] but if ony thing be schewid to a sitter: the former be stille/ [31] for ȝe moun profecie alle, eche bi hym silf: that alle men lerne, and alle moneste/ [32] and the spiritis of profetis ben suget to profetis/ [33] for whi god is not of discencioun but of pees/ as in alle chirchis of holi men I teche.

[34] wymmen in chirchis be stille/ for it is not suffrid to hem to speke but to be suget/ as the lawe seith/ [35] but if thei wolen ony thing lerne, at hoom axe thei her housbondis/ for it is foule thing to a womman to speke in the chirch/ [36] whether of ȝou the word of god cam forth: or to ȝou aloone it cam? [37] if ony man is seien to be a profete or spiritual: knowe he tho thingis, that I write to ȝou, for tho ben the comaundementis of the lord/ [38] and if ony man vnknowith: he schal be vnknowen/ [39] therfor britheren loue ȝe to profecie: and nyle ȝe forbede to speke in tungis/ [40] but be alle thingis don onestli, and bi due ordre in ȝou.

15. BRITHEREN I make the gospel knowun to ȝou which I haue prechid to ȝou, the whiche also ȝe han takun/ in whiche ȝe stonden also [2] bi whiche ȝe schulen be saued/ bi whiche resoun, I haue prechid to ȝou if ȝe holden if ȝe han not bileued ideli/

[3] for I bitook to ȝou at the bigynnynge that thing whiche also I haue resceyued that crist was deed for oure synnes, bi the

apocalips, *revelation*. seie, *say*. deme, *judge*.
moneste, *admonish*. suget, *subject*. nyle, *not*.

TYNDALE—1534.

hath his doctryne/ hath his tonge/ hath his revelacion/ hath his interpretacion. Let all thinges be done vnto edifyinge. [27] If eny man speake with tonges/ let it be two atonce or at the most thre at once and that by course: and let another interprete it. [28] But yf ther be no interpreter/ let him kepe silence in the congregacion/ and let him speake to him selfe and to God.

[29] Let the Prophetes speake two at once/ or thre at once/ and let other iudge. [30] Yf eny revelacion be made to another that sitteth by/ let the fyrst holde his peace. [31] For ye maye all prophesy one by one/ that all maye learne/ and all maye have comforte. [32] For the spretes of the Prophetes are in the power of the Prophetes. [33] For God is not causer of stryfe: but of peace/ as he is in all other congregacions of the saynctes.

[34] Let youre wyves kepe silence in the congregacions. For it is not permitted vnto them to speake: but let them be vnder obedience/ as sayth the lawe. [35] If they will learne eny thinge/ let them axe their husbandes at home. For it is a shame for wemen to speake in the congregacion. [36] Spronge the worde of god from you? Ether came it vnto you only? [37] Yf eny man thinke him sylfe a prophet ether spirituall: let him vnderstonde/ what thinges I write vnto you. For they are the commaundementes of the Lorde. [38] But and yf eny man be ignorant/ let him be ignorant. [39] Wherfore brethren covet to prophesye/ and forbyd not to speake with tonges. [40] And let all thinges be done honestly and in order.

15. BRETHREN as pertayninge to the gospell which I preached vnto you/ which ye have also accepted/ and in the which ye continue/ [2] by which also ye are saved: I do you to wit/ after what maner I preached vnto you yf ye kepe it/ except ye have beleved in vayne.

[3] For fyrst of all I delivered vnto you that which I receaved: how that Christ dyed for oure synnes/ agreinge to the

CRANMER—1539.

a songe, hath a doctrine, hath a tonge, hath a reuelacion, hath an interpretacion. Let all thinges be done vnto edifyinge: [27] If eny man speake wyth tonge, let it be by two or at the most by thre, and that by course, and lett another interprete it. [28] But yf ther be no interpreter, let him kepe sylence in the congregacion, and let him speake to him selfe and to God.

[29] Let the prophetes speake two, or thre, and let the other iudge. [30] If eny reuelacion bemade to another that sytteth by, let the fyrst holde his peace. [31] For ye maye all prophesy one by one, that all maye learne, and that all maye haue comforte. [32] And the spretes of the prophetes are in the power of the Prophetes. [33] For God is not causer of stryfe: but of peace, as (*I teach*) in all congregacions of the saynctes.

[34] Let youre wemen kepe sylence in the congregacions. For it is not permitted vnto them to speake: but to be vnder obedience, as sayth the lawe. [35] If they wyll learne eny thinge, let them aske their husbandes at home. For it is a shame for wemen, to speake in the congregacion. [36] Spronge the worde of God from you? Ether came it vnto you onely? [37] If eny man thinke hym selfe to be a prophet, ether spirituall: let him knowe, what thynges I wryte vnto you. For they are the commaundementes of the Lorde. [38] But and yf eny man be ignorant, let him be ignoraunt. [39] Wherfore brethren, couet to prophesye, and forbyd not to speake with tonges. [40] let all thinges be done honestly and in order (*amonge you*).

15. BRETHREN, as pertayninge to the gospell whych I preached vnto you, which ye haue also accepted, and in the whych ye contynue, [2] by the which also ye are saued: I do you to wit, after what maner I preached vnto you, yf ye kepe it, except ye haue beleued in vayne. [3] For fyrst of all I delyuered vnto you, that which I receaued: how that Christ dyed for our synnes, agreynge to the scriptures:

τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστι [c]γυναιξὶν| [d]ἐν ἐκκλησίᾳ λαλεῖν.| [36]Ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν; ἢ εἰς ὑμᾶς μόνους κατήντησεν; [37]εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικὸς, ἐπιγινωσκέτω ἃ γράφω ὑμῖν, ὅτι [e]Κυρίου [f]εἰσὶν ἐντολαί·| [38]εἰ δέ τις ἀγνοεῖ, ἀγνοείτω. [39]Ὥστε, ἀδελφοὶ[g], ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. [40]πάντα [h]δὲ| εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

XV. Γνωρίζω δὲ ὑμῖν, ἀδελφοὶ, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ [i]ἑστήκατε,| [2]δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν [k]εἰ κατέχετε,| ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε. [3]Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς

[b] Alex. ὑποτασσέσθωσαν. [c] Alex. γυναικὶ. [d] Alex. s. (λαλ.) ἐν ἐκκλησίᾳ s. ἐν ἐκκλησίαις (λαλ.) [e] Rec. + τοῦ. [f] Alex. s. ἐστιν s. ἐστιν ἐντολή. [g] Alex. + μου. [h] Alex. + δέ. Rec. = δέ. [i] Alex. στήκετε. [k] Alex. ὀφείλετε κατέχειν.

GENEVA—1557.

euery one of you hath ether song, or doctrine, or tonge, or reuelation, or interpretation: let all thinges be done vnto edifiing. [27] If any man speake the tonges, let it be by two or at the most by thre, and that by course, and let one interpret. [28] But yf ther be no interpreter, let him kepe silence in the Churche *which speaketh langages*, and let him speake to him selfe, and to God.

[29] Let the Prophetes speake two, or thre, and let the other iudge. [30] If any thing be reueiled to another that sytteth by, let the fyrst holde his peace. [31] For ye may all prophecie one by one, that all may learne, and all may haue comfort. [32] And the sprites of the Prophetes, are in the power of the Prophetes. [33] For God is not *the autor* of confusion, but of peace, as in all the Churches of Sainctes. [34] Let your women kepe silence in the congregations: for it is not permitted vnto them to speake: but *they are commanded* to be vnder obedience. as also the Lawe sayeth.

[35] If they wyl learne any thing, let them aske their housbandes at home: for it is a shame for women to speake in the congregation. [36] Spronge the worde of God from you? ether came it vnto you onely? [37] If any man thinke him selfe to be a prophet, ether spiritual, let hym vnderstand, that the thinges I write vnto you, are the commandementes of the Lord. [38] And if any man be ignorant, let him be ignorant. [39] Wherfore brethren, couet to prophecie, and forbyd not to speake langages. [40] Let all thinges be done honestly and in order.

15. MOREOUER brethren I declare vnto you the Gospel which I preached vnto you, which ye haue also accepted, wherin also ye continue. [2] And by the which, if ye kepe in memorie, after what maner I preached vnto you, ye are saued, except ye haue beleued in vayne. [3] For fyrst of all, I deliuered vnto you that which I receaued: how that Christ dyed for our synnes, agreing to the Scriptures:

RHEIMS—1582.

psalme, hath a doctrine, hath a reuelation, hath a tongue, hath an interpretation: let al things be done to edification. [27] Vvhether a man speake with tongue, by tvvo, or at the most by three, and in course, and let one interpret. [28] But if there be not an interpreter, let him hold his peace in the Church, and speake to him self and to God. [29] And let prophets speake tvvo or three, and let the rest iudge. [30] But if it be reuealed to an other sitting, let the first hold his peace. [31] For you may al prophecie one by one: that al may learne, and al may be exhorted, [32] and the spirites of prophets are subiect to prophets. [33] For God is not the God of dissension, but of peace: as also in all the Churches of the saincts I teache.

[34] Let vvomen hold their peace in the Churches: for it is not permitted them to speake, but to be subiect, as also the Law saith. [35] But if they learne any thing, let them aske their ovvne husbands at home. For it is a foule thing for a vvoman to speake in the Church. [36] Or did the vvord of God proceede from you? came it vnto you onely? [37] If any man seeme to be a prophet, or spiritual, let him knovv the things that I vvrite to you, that they are the commaundements of our Lord. [38] But if any man knovv not, he shal not be knovven. [39] Therfore, brethren, be earnest to prophecie: and to speake vvith tongues prohibit not. [40] But let al things be done honestly and according to order among you.

15. AND I do you to vnderstand, brethren, the Gospel vvhich I preached to you, which also you receiued, in the vvhich also you stand, [2] by the vvhich also you are saued, after vvhat maner I preached vnto you if you keepe it, vnlesse you haue beleeued in vaine. [3] For I deliuered vnto you first of al vvhich I also receiued: that Christ died for our sinnes

AUTHORISED—1611.

hath a doctrine, hath a tongue, hath a reuelation, hath an interpretation: Let all things bee done vnto edifying. [27] If any man speake in *an vnknowen* tongue, let it be by two, or at the most by three, and that by course, and let one interprete. [28] But if there be no interpreter, let him keepe silence in the Church, and let him speake to himselfe, and to God. [29] Let the Prophets speake two or three, and let the other iudge. [30] If *any thing* be reueiled to another that sitteth by, let the first hold his peace. [31] For yee may all prophesie one by one, that all may learne, and all may be comforted. [32] And the spirits of the Prophets are subiect to the Prophets. [33] For God is not *the authour* of [α] confusion, but of peace, as in all Churches of the Saints. [34] Let your women keepe silence in the Churches, for it is not permitted vnto them to speake; but *they are commanded* to be vnder obedience: as also saith the Law. [35] And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church. [36] What? came the word of God out from you? or came it vnto you onely? [37] If any man thinke himselfe to be a Prophet, or spiritual, let him acknowledge, that the things that I write vnto you, are the commandements of the Lord. [38] But if any man bee ignorant, let him be ignorant. [39] Wherefore brethren, couet to prophesie, and forbid not to speake with tongues. [40] Let all things be done decently, and in order.

15. MOREOUER brethren, I declare vnto you the Gospel which I preached vnto you, which also you haue receiued, and wherin ye stand. [2] By which also yee are saued, if ye [β] keepe in memorie [γ] what I preached vnto you, vnlesse yee haue beleeued in vaine. [3] For I deliuered vnto you first of all, that which I also receiued, how that Christ died for our sinnes according to the Scriptures:

[α] *Gr.* tumult, *or*, vnquietnesse. [β] *Or*, hold fast. [γ] *Gr.* by what speech.

γραφάς· [4] καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς· [5] καὶ ὅτι ὤφθη Κηφᾷ, [l] εἶτα| τοῖς [m] δώδεκα.| [6] ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ [n] πλείους| μένουσιν ἕως ἄρτι, τινὲς δὲ [o] καὶ| ἐκοιμήθησαν. [7] ἔπειτα ὤφθη Ἰακώβῳ, [p] εἶτα| τοῖς ἀποστόλοις πᾶσιν. [8] ἔσχατον δὲ πάντων, ὡσπερεὶ τῷ ἐκτρώματι, ὤφθη κἀμοί. [9] ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ. [10] χάριτι δὲ Θεοῦ εἰμι ὅ εἰμι, καὶ ἡ χάρις αὐτοῦ [q] ἡ| εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα· οὐκ ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ Θεοῦ [r] ἡ| σὺν ἐμοί. [11] εἴτε [s] οὖν| ἐγὼ, εἴτε ἐκεῖνοι, οὕτω κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε. [12] Εἰ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσί τινες ἐν ὑμῖν,

[l] Alex. s. ἔπειτα s. καὶ μετὰ ταῦτα. [m] Alex. ἑνδεκα. [n] Alex. πλείονες. [o] Alex. = καὶ. [p] Alex. ἔπειτα. [q] Alex. = ἡ. [r] Alex. = ἡ. [s] Alex. δὲ. [t] Rec. = καὶ.

WICLIF—1380.

scripturis, [4] and that he was biried, and that he roos aȝen the thridde dai aftir scripturis [5] and that he was seen to cefas, and aftir these thingis to euleuene, [6] aftirwarde he was seen to mo thanne fyue hundrid britheren to gidre, of whiche many lyuen ȝit, but summe ben deede, [7] aftirward he was seen to iames and aftirward to alle apostlis,

[8] and laste of alle, he was seen also to me: as to a deed borun child, [9] for I am the leest of apostlis, that am not worthi to be clepid apostle for I pursued the chirche of god, [10] but bi the grace of god I am that thing that I am, and his grace was not voide in me, for I traueilid more plenteuousli thanne alle thei, but not I but the grace of god with me, [11] but whether I or thei, so we han prechid: and so ȝe han bileued.

[12] And if christ is prechid, that he roos aȝen fro deeth: hou seien summe men among ȝou, that the aȝenrisynge of deed men is not? [13] and if the aȝenrisynge of deed men is not, nether crist roos aȝen fro deeth, [14] and if crist roos not: oure prechynge is veyn, oure feith is veyn,

[15] and we ben founden fals witnesses of god, for we han seide witnessynge aȝens god, that he reisid crist whom he reisid not: if deed men risun not aȝen, [16] for whi if deed men risun not aȝen: nether crist roos aȝen, [17] and if crist roos not aȝen: oure feith is veyn, and ȝit ȝe ben in ȝoure synnes, [18] ¶ thanne thei that han died in crist han perischid, [19] if in this liif oonli we ben hopynge in crist we ben more wrecchis thanne alle men,

[20] but now crist ros aȝen fro deeth: the first fruyt of deed men, [21] for deeth was bi a man: and bi a man is aȝenrisynge fro deeth, [22] ¶ as in adam alle men dien:

clepid, *called*. aȝenrisynge, *resurrection*.

TYNDALE—1534.

scriptures: [4] and that he was buried, and that he arose agayne the thyrd daye accordinge to the scriptures: [5] and that he was sene of Cephas, then of the twelve. [6] After that he was sene of moo then five hondred brethren atonce: of which many remayne vnto this daye, and many are fallen a slepe. [7] After that appered he to Iames, then to all the Apostles.

[8] And last of all he was sene of me, as of one that was borne out of due tyme. [9] For I am the lest of all the Apostles, which am not worthy to be called an Apostle, because I persecuted the congregacion of God. [10] But by the grace of God I am that I am. And his grace which is in me, was not in vayne: but I labored moare aboundauntly then they all, not I, but the grace of God which is with me. [11] Whether it were I or they, so we preache, and so have ye beleved.

[12] If Christ be preached how that he rose from deeth: how saye some that are amonge you, that ther is no resurreccion from deeth? [13] If ther be no rysynge agayne from deeth: then is Christ not rysen. [14] If Christ be not rysen, then is oure preachinge vayne, and youre faith is also in vayne. [15] Ye and we are founde falce witnesses of God. For we have testifyed of God, how that he raysyd vp Christ, whom he raysyd not vp, yf it be so that the deed ryse not vp agayne. [16] For yf the deed ryse not agayne, then is Christ not rysen agayne. [17] If it beso that Christ rose not, then is youre fayth in vayne and yet are ye in youre synnes. [18] And therto they which are fallen a slepe in Christ, are perisshed. [19] If in this lyfe only we beleve on christ, then are we of all men the miserablest.

[20] But now is Christ rysen from deeth, and is be come the fyrst frutes of them that slept. [21] For by a man came deeth, and by a man came resurreccion from deeth. [22] For as by Adam all dye: even

CRANMER—1539.

[4] And that he was buried, and that he arose agayne the thirde daye accordyng to the scriptures: [5] and that he was sene of Cephas, then of the twelue. [6] After that was he sene of moo then fyue hundred brethren at once: of which many remayne vnto this daye, and many are fallen a slepe. [7] After that appeared he to Iames, then to all the Apostles.

[8] And last of all he was sene of me, as of one that was borne oute of due tyme. [9] For I am the least of the apostles, which am not worthy to be called an Apostle, because I persecuted the congregacion of God. [10] But by the grace of God, I am that I am. And his grace which is in me, was not in vayne: but I labored moare aboundauntly then they all, yet not I, but the grace of God which is wyth me [11] Therfore whether it were I or they, so we preach, and so haue ye beleued.

[12] If Christ be preached how that he rose from the deed: how saye some amonge you, that ther is no resurreccion of the deed? [13] If there be no rysynge agayne of the deed: then is Christ not rysen agayne. [14] If Christ be not rysen agayne, then is oure preaching in vayne, and your fayth is also in vayne. [15] Ye and we are founde false wytnesses of God. For we haue testifyed of God, how that he raysed vp Christ: whom he raysed not vp, yf it be so that the deed ryse not agayne. [16] For yf the deed ryse not agayne, then is Christ not rysen agayne. [17] If it be so that Christ rose not agayne, then is youre faith in vayne, and ye are yet in youre synnes. [18] Therfore they which are fallen a slepe in Christ, are perysshed. [19] If in this lyfe onely we beleue in Christ, then are we of all men most miserable.

[20] But now is Christ rysen from the deed, and become the fyrst frutes of them that slept. [21] For by a man came deeth, and by a man came the resurreccion of the deed. [22] For as by Adam all dye:

ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; [13] εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται· [14] εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα [t]καὶ| τὸ κήρυγμα ἡμῶν, κενὴ [u]δὲ| καὶ ἡ πίστις ὑμῶν. [15] εὑρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ ὅτι ἤγειρε τὸν Χριστὸν, ὃν οὐκ ἤγειρεν, [v]εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται·| [16] εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται· [17] εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις [w]ὑμῶν·| ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν· [18] ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ, ἀπώλοντο. [19] εἰ ἐν τῇ ζωῇ ταύτῃ [x]ἠλπικότες ἐσμὲν ἐν Χριστῷ| μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν· [20] Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων[y]. [21] ἐπειδὴ γὰρ δι' ἀνθρώπου [z]ὁ| θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. [22] ὥσπερ γὰρ ἐν τῷ

[u] Alex. = δέ. [v] Alex. = εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται. [w] Alex. s. ὑμῶν ἐστιν s. ὑμῶν καὶ. [x] Alex. ἐν Χριστῷ ἠλπικ. ἐσμεν. [y] Rec. + ἐγένετο. [z] Alex. = ὁ.

GENEVA—1557.

[4] And that he was buried: and that he arose agayne the thirde day, according to the Scriptures: [5] And that he was sene of Cephas, then of the twelue. [6] After that, he was sene of mo then fyue hundred brethren at once: of which many remayne vnto this day, and some are a slepe. [7] After that appered he to Iames: then to all the Apostles. [8] And last of all he was sene also of me as of one, that was borne out of due tyme.

[9] For I am the least of the Apostles, which am not mete to be called an Apostle, because I persecuted the Churche of God. [10] But by the grace of God, I am that I am: and his grace *which is* in me, was not in vayne, but I laboured more abondantly then they all: yet not I, but the grace of God which *is* wyth me.

[11] Therfore whether it were I, or they, so we preache, and so haue ye beleued. [12] If Christe be preached, how that he rose from the dead, how say some among you, that ther is no resurrection of the dead? [13] For if ther be no rysing agayne of the dead: then is Christ not rysen. [14] If Christe be not rysen, then is our preaching vayne, and your fayth is also in vayne.

[15] And we are founde also false wytnesses of God: for we haue testified of God, that he hath raised vp Christ: whome he raysed not vp, yf it be so that the dead ryse not agayne. [16] For yf the dead ryse not agayne, then is Christ not rysen agayne. [17] If it be so that Christe rose not, your faith is in vayne, yet are ye in your synnes. [18] And so they which are a slepe in Christ, are perished. [19] If in this lyfe onely we beleue on Christe, then are we of all men moste miserable.

[20] But now is Christe rysen from the dead, the fyrst frutes of them that slept. [21] For since by man *came* death, so by man *came* the resurrection of the dead. [22] For as by Adam all dye: euen so by

RHEIMS—1582.

according to the Scriptures: [4] and that he vvas buried, and that he rose againe the third day, according to the scriptures: [5] and that he vvas seen of Cephas: and after that of the eleuen. [6] Then vvas he seen of moe then fiue hundred brethren together: of vvhich many remaine vntil this present, and some are a sleepe.

[7] Moreouer he vvas seen of Iames, then of al the Apostles. [8] And last of al, as it vvere of an abortiue he vvas seen also of me. [9] For I am the least of the Apostles, vvho am not worthy to be called an Apostle, because I persecuted the Church of God. [10] But by the grace of God I am that vvhich I am: and his grace in me hath not been void, but I haue laboured more aboundantly then al they: yet not I, but the grace of God vvith me. [11] For vvhether I, or they, so vve preach, and so you haue beleeued.

[12] But if Christ be preached that he is risen againe from the dead: hovv doe certaine among you say, that there is no resurrection of the dead? [13] And if there be no resurrection of the dead, neither is Christ risen againe. [14] And if Christ be not risen againe, then vaine is our preaching, vaine also is your faith. [15] and vve are found also false witnesses of God: because vve haue giuen testimonie against God, that he hath raised vp Christ, vvhom he hath not raised vp, if the dead rise not againe. [16] For if the dead rise not againe, neither is Christ risen againe. [17] And if Christ be not risen againe, vaine is your faith, for yet you are in your sinnes. [18] Then they also that are a sleepe in Christ, are perished. [19] If in this life onely vve be hoping in Christ, vve are more miserable then al men.

[20] But novv Christ is risen againe from the dead, the first fruites of them that sleepe: [21] for by a man death: and by a man the resurrection of the dead. [22] And as in Adam al die, so also in Christ al

AUTHORISED—1611.

[4] And that he was buried, and that he rose againe the thirde day according to the Scriptures. [5] And that he was seene of Cephas, then of the twelue. [6] And that hee was seene of aboue fiue hundred brethren at once: of whom the greater part remaine vnto this present, but some are fallen asleepe. [7] After that, he was seen of Iames, then of all the Apostles. [8] And last of all he was seene of me also, as of [a]one borne out of due time. [9] For I am the least of the Apostles, that am not meet to be called an Apostle because I persecuted the Church of God. [10] But by the grace of God I am what I am: and his grace which was *bestowed* vpon mee, was not in vaine: But I laboured more abundantly then they all, yet not I, but the grace of God which was with me:

[11] Therefore, whether it were I or they, so we preach, and so ye beleeued. [12] Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead? [13] But if there bee no resurrection of the dead, then is Christ not risen. [14] And if Christ be not risen, then is our preaching vaine, and your faith is also vaine: [15] Yea, and we are found false witnesses of God, because we haue testified of God, that he raised vp Christ: whom he raised not vp, if so be that the dead rise not. [16] For if the dead rise not, then is not Christ raised.

[17] And if Christ be not raised, your faith is vaine, ye are yet in your sinnes. [18] Then they also which are fallen asleepe in Christ, are perished. [19] If in this life onely we haue hope in Christ, we are of all men most miserable. [20] But now is Christ risen from the dead, *and* become the first fruits of them that slept. [21] For since by man *came* death, by man *came* also the resurrection of the dead.

[22] For as in Adam all die, euen so in

[a] *Or*, an abortiue.

Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται. 23 ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστὸς, ἔπειτα οἱ [z]τοῦ| Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ· 24 εἶτα τὸ τέλος, ὅταν [a]παραδῷ| τὴν βασιλείαν τῷ Θεῷ καὶ πατρὶ, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν· 25 δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρις οὗ [b]ἂν| θῇ πάντας τοὺς ἐχθροὺς [c]ὑπὸ τοὺς πόδας αὐτοῦ. 26 ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος. 27 "Πάντα" γὰρ "ὑπέταξεν ὑπὸ τοὺς πόδας "αὐτοῦ·" ὅταν δὲ εἴπῃ ὅτι "πάντα ὑποτέτακται," δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα· 28 ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε [d]καὶ| αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν. 29 Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, εἰ ὅλως νεκροὶ οὐκ ἐγείρονται; τί καὶ βαπτίζονται ὑπὲρ [e]αὐτῶν;| 30 τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν

[z] Rec. =τοῦ. [a] Alex. παραδιδῷ. [b] Alex. = ἀν. [c] Alex. + αὐτοῦ. [d] Alex. = καὶ. [e] Rec. τῶν νεκρῶν; [f] Alex. ἡμετέραν.

WICLIF—1380.

so in crist alle men schulen be quykened/ 23 but eche man in his ordre, the first fruyt crist, aftirward thei that ben of crist that bileueden in the comynge/ of crist/ 24 aftirward an ende: whanne he schal bitake the kingdom to god and to the fadir whanne he schal avoide al princeheed, and power and vertu/ 25 but it bihoueth hym to regne til he putte al his enemyes vndir his feet/

26 and at the laste, deeth the enemy schal be distried/ 27 for he hath made suget alle thingis vndir his feet/ and whanne he seith, alle thingis ben suget to hym, with out doute outakun hym that sugetid alle thingis to hym/ 28 ¶ whanne alle thingis ben suget to hym, thanne the sone him silf schal be suget to hym that made suget alle thingis to hym/ that god be alle thingis in alle thingis,

29 ellis what schuln thei do that ben baptisid for deed men/ if in no wise, deed men risun aȝen? wherto ben thei baptisid for hem, 30 and wherto ben we in peril eueri our/ 31 eche dai I die for ȝoure glorie britheren whiche glorie I haue in crist ihesus oure lord/ 32 if aftir man I haue fouȝten to beestis in effecie: what profetith it to me, if deed men risen not aȝen? ete we and drynke we: for we schuln die to morewe/ 33 nyle ȝe be disceyued/ for yuel spechis distrien good thewis/ 34 awake ȝe iust men: ¶ nyle ȝe do synne/ for summen han ignoraunce of god: but to reuerence I speke to ȝou/

35 but summan seith/ hou schuln deed men rise aȝen or in what maner bodi schuln thei come/ 36 vnwise man that thing that thou sowist is not quykened: but it die first/ 37 and that thing that thou sowest thou sowist not the bodi that is to come/ but a nakid corne as of whete or of summe other seedis/ 38 and god ȝeueth to it a bodi as he wole: ¶ to eche of seedis a propre bodi. 39 not eche fleisch is the same fleische, but oon is of men, anóther

suget, *subject*. outakun, *except*. nyle, *not*. yuel, *evil*. thewis, *manners*. ȝeueth, *giveth*.

TYNDALE—1534.

so by Christ/ shall all be made alive/ 23 and every man in his awne order. The fyrst is Christ/ then they that are Christis at his commynge. 24 Then commeth the ende/ when he hath delivered vp the kyngdome to God the father/ when he hath put doune all rule/ auctorite and power. 25 For he must raygne tyll he have put all his enemyes vnder his fete.

26 The last enemye that shalbe destroyed is deeth. 27 For he hath put all thinges vnder his fete. But when he sayth/ all thinges are put vnder him/ it is manyfest that he is excepted/ which dyd put all thinges vnder him. 28 When all thinges are subdued vnto him: then shall the sonne also him selfe be subiecte vnto him that put all thinges vnder him/ that God maye be all in all thinges.

29 Ether els what do they which are baptised over the deed/ yf the deed ryse not at all? Why are they then baptised over the deed? 30 Ye and why stonde we in ieoperdy every houre? 31 By oure reioysinge which I have in Christ Iesu oure Lorde/ I dye dayly. 32 That I have fought with beastes at Ephesus after the maner of men/ what avauntageth it me/ yf the deed ryse not agayne? Let vs eate and drynke/ to morowe we shall dye. 33 Be not deceaved: malicious speakinges corrupte good manners. 34 Awake truely out of slepe/ and synne not. For some have not the knowlege of God. I speake this vnto youre rebuke.

35 But some man will saye: how aryse the deed? with what bodyes come they in? 36 Thou fole/ that which thou sowest/ is not quickened except it dye. 37 And what sowest thow? Thow sowest not that body that shalbe: but bare corne (I meane ether of wheet/ or of some other) 38 and God geveth it a body at his pleasure/ to every seed a severall body.

39 All flesshe is not one manner of flesshe: but ther is one maner flesshe of men/

CRANMER—1539.

euen so by Christ, shall all be made alyue, 23 but euery man in his awne order. The fyrst is Christ, then they that are Christes at his commynge. 24 Then commeth the ende, when he hath delyuered vp the kyngdome to God the father, when he hath put downe all rule and all auctorite and power. 25 For he must raygne tyll he haue put all his enemyes vnder hys fete. 26 The last enemye that shalbe destroyed, is deeth 27 For he hath put all thinges vnder his fete. But when he sayth all thynges are put vnder him, it is manifest that he is excepted, which dyd put all thynges vnder him. 28 When all thinges are subdued vnto him, then shall the sonne also him selfe be subiect vnto him, that put all thynges vnder him, that God maye be all in all. 29 Els what do they, which are baptised ouer the deed yf the deed ryse not at all? Why are they then baptised ouer them? 30 Yee and why stonde we all waye then in ieoperdy? 31 By oure reioysinge which I haue in Christ Iesu oure Lorde, I dye dayly. 32 That I haue fought with beastes at Ephesus after the maner of men, what auauntageth it me, yf the deed ryse not agayne: Lett vs eate and dryncke, for to morow we shall dye. 33 Be not ye deceaued: euel wordes corrupte good maners. 34 Awake truely out of slepe, and synne not. For some haue not the knowledge of God: I speake this to youre shame.

35 But some man will saye: how aryse the deed? wyth what bodye shall they come? 36 Thou fole, that which thou sowest, is not quickened, except it dye. 37 And what sowest thou? Thou sowest not that body that shalbe: but bare corne (as of wheet, or of some other) 38 but God geueth it a body at his pleasure, to euery seed his awne body.

39 All flesshe is not one maner of flesshe: but ther is one maner of flesshe of men,

ὥραν; [31] καθ' ἡμέραν ἀποθνήσκω, νὴ τὴν [f]ὑμετέραν| καύχησιν[g], ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. [32] εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος, εἰ νεκροὶ οὐκ ἐγείρονται; φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν. [33] μὴ πλανᾶσθε· φθείρουσιν ἤθη [h]χρηστὰ| ὁμιλίαι κακαί. [34] ἐκνήψατε δικαίως, καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν γὰρ Θεοῦ τινες ἔχουσι· πρὸς ἐντροπὴν ὑμῖν [i]λέγω.|

[35] Ἀλλ' ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται; [36] [k]ἄφρον,| σὺ ὃ σπείρεις, οὐ ζωοποιεῖται, ἐὰν μὴ ἀποθάνῃ· [37] καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἤ τινος τῶν λοιπῶν· [38] ὁ δὲ Θεὸς αὐτῷ δίδωσι σῶμα καθὼς ἠθέλησε, καὶ ἑκάστῳ τῶν σπερμάτων [l]τὸ| ἴδιον σῶμα. [39] οὐ πᾶσα σὰρξ, ἡ αὐτὴ σάρξ· ἀλλὰ ἄλλη μὲν [m]ἀνθρώπων, ἄλλη δὲ

[g] Alex. + ἀδελφοί. [h] Rec. χρῆσθ'. [i] Alex. λαλῶ. [k] Alex. ἄφρων. [l] Alex. = τὸ. [m] Rec. + σὰρξ.

GENEVA—1557.

Christ, shal all be made alyue. [23] But euery man in his owne order: the fyrst fruits Christe, *hath rysen agayne*, after warde, they that are Christes, at his commynge *shal ryse agayne*. [24] Then *shalbe* the ende, when he hath deliuered vp the kyngdome to God the Father: when he hath put downe all rule, and all auctoritie, and power. [25] For he must raigne tyl he hath put all his enemies vnder his fete.

[26] And the last enemie that shalbe destroyed, is death. [27] For he hath put all thinges vnder his fete. (And when he sayth all thinges are put vnder him, it is manifest, that he is excepted, which dyd put all thinges vnder him.) [28] And when all thinges shalbe subdued vnto him, then shal the Sonne also him selfe be subiect vnto him, that dyd put all thinges vnder him, that God may be all, in all thinges. [29] Els what shal they do which are baptized for dead? yf the dead ryse not at all, why are they then baptized for dead? [30] Why are we in ieoperdy euery houre? [31] By your reioysing which I haue in Christ Iesus our Lord, I dye dayly.

[32] If I haue foght with beastes at Ephesus after the maner of men: what auantageth it me, yf the dead be not raised vp? let vs eat and dryncke: for to morowe we shal dye. [33] Be not deceaued, Euel speakinges corrupt good maners. [34] Awake to rightuousnes, and synne not: for some haue not the knowledge of God. I speake this to your rebuke. [35] But some man wil say, how are the dead raised vp? and with what body come they forth? [36] Thou fole, that which thou sowest, is not quickened, except it dye. [37] And that which thou sowest, thou sowest not that body that shalbe, but bare corne, I meane ether of wheat, or of some other. [38] But God geueth it a body at his pleasure, to euery seed his owne body. [39] All fleshe is not one maner of fleshe, but there is one maner fleshe of men, another maner

RHEIMS—1582.

shal be made aliue. [23] But euery one in his ovvne order: the first fruites Christ, then they that are of Christ, that beleeued in his comming. [24] Then the ende, vvhen he shal haue deliuered the kingdom to God and the Father, vvhen he shal haue abolished al principalitie and authoritie and povver. [25] And he must reigne, *Vntil he put al his enemies vnder his feete*. [26] And the enemie death shal be destroied last. [27] *For he hath subdued al things vnder his feete*. And vvhereas he saith, *Al things are subdued to him*: Vndoubtedly, except him that subdued al things vnto him. [28] And vvhen all things shal be subdued to him: then the Sonne also him self shal be subiect to him that subdued al things vnto him, that God may be al in al.

[29] Otherwise what shal they do that are baptized for the dead, if the dead rise not againe at al? [30] vvhy also are they baptized for them? vvhy also are vve in danger euery houre? [31] I die daily by your glorie brethren, vvhich I haue in Christ IESVS our Lord. [32] If (according to man) I fought vvith beastes at Ephesus, vvhat doth it profit me, if the dead rise not againe? *Let vs eate and drinke, for to morovv vve shal die*. [33] Be not seduced, *Euil communications corrupt good maners*. [34] Avvake ye iust, and sinne not. for some haue not the knovvledge of God, I speake to your shame.

[35] But some man saith, Hovv doe the dead rise againe? and vvith vvhat maner of body shal they come? [36] Foole, that vvhich thou sovvest is not quickened, vnlesse it die first. [37] And that vvhich thou sovvest, not the body that shal be, doest thou sovv: but bare graine, to vvit, of vvheate, or of some of the rest. [38] And God giueth it a body as he vvil: and to euery seede his proper body. [39] Not al flesh, is the same flesh: but one of men,

AUTHORISED—1611.

Christ shall all be made aliue. [23] But euery man in his owne order. Christ the first fruits, afterward they that are Christs, at his comming. [24] Then *commeth* the end, when he shall haue deliuered vp the kingdome to God euen the Father, when he shall haue put downe all rule, and all authoritie and power. [25] For he must reigne, till hee hath put all enemies vnder his feete. [26] The last enemie *that* shall be destroyed, *is* death. [27] For he hath put all things vnder his feet; but when hee saith all things are put vnder him, it is manifest that hee is excepted which did put all things vnder him. [28] And when all things shall bee subdued vnto him, then shal the Sonne also himselfe bee subiect vnto him that put all things vnder him, that God may be all in all. [29] Else what shal they do, which are baptized for the dead, if the dead rise not at all, why are they then baptized for the dead? [30] And why stand wee in ieopardie euery houre? [31] I protest by [α] your reioycing which I haue in Christ Iesus our Lord, I die daily.

[32] If [β] after the maner of men I haue fought with beasts at Ephesus, what aduantageth it me, if the dead rise not? let vs eate and drinke, for to morrow we die. [33] Bee not deceiued: euill communications corrupt good maners. [34] Awake to righteousnesse, and sinne not: for some haue not the knowledge of God, I speake this to your shame. [35] But some man will say, How are the dead raised vp? and with what bodie doe they come? [36] Thou foole, that which thou sowest, is not quickened except it die. [37] And that which thou sowest, thou sowest not that body that shall bee, but bare graine, it may chance of wheat, or of some other *graine*. [38] But God giueth it a body as it hath pleased him, and to euery seed his owne body. [39] All flesh is not the same flesh, but there is one *kind of* flesh of

α *Some reade*, our. β *Or*, to speak after the maner of men.

[n]σὰρξ| κτηνῶν, ἄλλη δὲ [o]ἰχθύων, ἄλλη δὲ πτηνῶν.| [40] καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλ' ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων. [41] ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. [42] οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ· [43] σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει. [44] σπείρεται σῶμα ψυχικὸν, ἐγείρεται σῶμα πνευματικόν. [p]ἔστι σῶμα ψυχικὸν, καὶ ἔστι| [q]σῶμα| πνευματικόν. [45] οὕτω καὶ γέγραπται, "Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν·" ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. [46] ἀλλ' οὐ πρῶτον τὸ πνευματικὸν, ἀλλὰ τὸ ψυχικὸν, ἔπειτα τὸ πνευματικόν. [47] ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄνθρωπος, [r]ὁ

[n] Alex. = σὰρξ. [o] Alex. πτηνῶν ἄ. δ. ἰχθύων. [p] Alex. εἰ ἔστι σ. ψ. ἔστι καὶ. [q] Alex. = σῶμα. [r] Alex. = ὁ Κύριος. [s] Alex. φορέσωμεν.

WICLIF—1380.

is of beestis, another is of briddis, another of fischis/ [40] and heuenli bodies ben ȝ erthli bodies ben/ but o glorie is of heuenli bodies: ȝ another is of erthli/ [41] another clerenesse is of the sunne, another clerenesse is of the moone/ and another clerenesse is of the sterris/ and a sterre dyuersith fro a sterre in clerenesse/ [42] and so the aȝenrisynge of deed men/ it is sowun in corupcioun it schal rise in vncorrupcioun/ [43] it is sowun in vnnobley: it schal rise in glorie/ it is sowun in in firmyte: it schal rise in vertu/ [44] it is sowen a beestli bodi: it shal rise a spiritual bodi/ if ther is a beestli bodi, there is also a spiritual bodi, [45] as it is writun/ the first man Adam was made in to a soule lyuynge the last adam into a spirit quykenynge/ [46] but the first is not that that is spiritual, but that that is beestliche, aftirwarde that that is spiritual/ [47] the first man of erthe: is erthli/ the secunde man of heuene is heuynli/ [48] suche as the erthli man is: suche ben the erthli men/ and suche as the heuenli man is: suche ben also the heuenli men/ [49] therfor as we han bore the ymage of the ertheli man: bere we also the ymage of the heuenli/

[50] britheren I seie this thing/ that fleisch and blode moun not welde the kingdom of god/ nether corrupcioun schal welde vncorupcioun/ [51] lo I seie to ȝou pryuyte of holi thingis/ and alle we schulen rise aȝen/ but not alle we schuln be chaungid/ [52] in a moment in the twynkelynge of an yȝe, in the last trumpe/ for the trumpe schal sowne: and deed men schulen rise aȝen with out corrupcioun, and we schuln be chaungid/ [53] for it bihoueth this corruptible thing to clothe vncorrupcioun: ȝ this deedly thing to putte aweye vndeedlynesse,

[54] but whanne this deedli thing schal clothe vndeedlynesse: thanne schal the

o, *one*. aȝenrisynge, *resurrection*. vertu, *power*. moun, *may*. welde, *possess*. pryuyte, *secret*. yȝe, *eye*.

TYNDALE—1534.

another maner flesshe of beastes/ another maner flesshe of fysshes/ and another of byrdes. [40] Ther are celestiall bodyes/ and ther are bodyes terrestriall. But the glory of the celestiall is one/ and the glory of the terrestriall is another. [41] Ther is one maner glory of the sonne/ and another glory of the mone/ and another glory of the starres. For one starre differth from another in glory. [42] So is the resurreccion of the deed. It is sowen in corrupcion/ and ryseth in incorrupcion. [43] It is sowen in dishonoure/ and ryseth in honoure. It is sowen in weaknes/ and ryseth in power. [44] It is sowne a naturall body/ and ryseth a spretuall body.

Ther is a naturall bodye and ther is a spretuall body: [45] as it is written: the fyrste man Adam was made a livinge soule: and the last Adam was made a quickeninge sprete. [46] How beit that is not fyrst which is spirituall: but that which is naturall/ and then that which is spretuall. [47] The fyrst man is of the erth/ erthy: the seconde man is the Lorde from heaven. [48] As is the erthy/ soche are they that are erthye. And as is the hevenly/ soche are they that are hevenly. [49] And as we have borne the ymage of the erthy/ so shall we beare the ymage of the hevenly.

[50] This saye I brethren/ that flesshe and bloud cannot inheret the kyngdome of God. Nether corrupcion inhereth vncorrupcion. [51] Beholde I shewe you a mystery. We shall not all slepe: but we shall all be chaunged/ [52] and that in a moment/ and in the twinclinge of an eye/ at the sounde of the last trompe. For the trompe shall blowe/ and the deed shall ryse incorruptible/ and we shalbe chaunged. [53] For this corruptible must put on incorruptibilite: and this mortall must put on immortalite.

[54] When this corruptible hath put on incorruptibilite/ and this mortall hath put

CRANMER—1539.

another maner of flesshe of beastes, another of fysshes, and another of byrdes. [40] Ther are also celestiall bodyes, and ther are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. [41] Ther is one maner glory of the sonne, and another glory of the moone, and another glory of the sterres. For one starre differeth from another in glory [42] So is the resurreccion of the deed. It is sowen in corrupcion, it ryseth agayne in incorrupcion. [43] It is sowen in dishonour, it ryseth agayne in honoure It is sowen in weaknes, it ryseth agayne in power. [44] It is sowen a naturall body, it ryseth agayne a spretuall body.

Ther is a naturall bodye, and ther is a spretuall body: [45] as it is also wrytten: the fyrste man Adam was made a lyuinge soule, and the last Adam was made a quyckenyng sprete. [46] Howbeit, that is not fyrst which is spirituall: but that which is naturall, and then that which is spretuall [47] The fyrst man is of the erth, erthy: the seconde man is the Lorde from heauen (*heauenly*) [48] As is the erthy, soche are they that are erthye. And as is the heuenly, soche are they that are heuenly. [49] And as we haue borne the ymage of the erthy, so shall we beare the ymage of the heauenly.

[50] This saye I brethren that flesshe and bloud cannot inheret the kyngdom of God. Nether doth corrupcion inheret vncorrupcion. [51] Behold, I shewe you a mystery. We shall not all slepe: but we shall all be chaunged, [52] and that in a moment, in the twyncklinge of an eye by the last trompe. For the trompe shall blowe, and the deed shall ryse incorruptible, and we shalbe chaunged. [53] For this corruptible must put on incorrupcion: and this mortall must put on immortalite.

[54] When this corruptible hath put on incorruption, and this mortall hath put on

Κύριος| ἐξ οὐρανοῦ. [48] *οἷος ὁ χοϊκὸς, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι·* [49] *καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ,* [s] *φορέσομεν| καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.* [50] *Τοῦτο δέ φημι, ἀδελφοὶ, ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ κληρονομῆσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν* [t] *κληρονομεῖ.|*

[51] *Ἰδοὺ μυστήριον ὑμῖν λέγω· Πάντες μὲν οὐ κοιμηθησόμεθα· πάντες δὲ| ἀλλαγησόμεθα,* [52] *ἐν ἀτόμῳ, ἐν* [v] *ῥιπῇ| ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίσει γὰρ, καὶ οἱ νεκροὶ* [w] *ἐγερθήσονται| ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγησόμεθα.* [53] *δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.* [54] *ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο*

[s] Alex. κληρονομήσει. [t] Alex. s. πάντες μὲν κοιμηθησόμεθα, οὐ πάντες δὲ s. πάντες μὲν ἀναστησόμεθα, οὐ πάντες δὲ. [v] Alex. ῥοπῇ. [w] Alex. ἀναστήσονται.

GENEVA—1557.

fleshe of beastes, another of fisshes, and another of byrdes. [40] Ther are also celestial bodyes, and ther are bodyes terrestrial: but the glorie of the celestial is one, and *the glorie* of the terrestrial is another.

[41] There is one maner glorie of the sunne, and another glorie of the mone, and another glorie of the starres. for one starre diffreth from another in glorie. [42] So is the resurrection of the dead. *The body* is sowen in corruption, and ryseth in incorruption. [43] It is sowen in dishonour, and ryseth in honour: it is sowen in weacknes, and ryseth in power. [44] It is sowen a natural body, and ryseth a spiritual body. ther is a natural body, and ther is a spiritual body. [45] As it is also written, The fyrst man Adam was made a lyuing soule: and the last Adam *was made* a quyckenyng sprite. [46] Howbeit that *was* not fyrst *made* which *is* spiritual: but that *which is* natural, and then that *which is* spiritual. [47] The fyrst man is of the earth, earthy: the second man *is* the Lord from heauen.

[48] As *is* the earthy, suche are they that are earthy: and as *is* the heauenly, suche are they that are heauenly. [49] And as we haue borne the image of the earthy, so shal we beare the image of the heauenly.

[50] This say I brethren, that flesh and bloud can not inherit the kyngdom of God: nether doth corruption, inherit vncorruption. [51] Beholde I shewe you a secret thinge. We shal not all slepe, but we shal all be changed, [52] In a moment, in the twyncling of an eye, *at the sounde* of the last trompet. for the trompet shal blowe, and the dead shal ryse incorruptible, and we shalbe changed. [53] For this corruptible, must put on incorruption: and this mortal, must put on immortalitie.

[54] So when this corruptible hath put on incorruption, and this mortal hath put

RHEIMS—1582.

an other of beastes, an other of birdes, an other of fishes. [40] And bodies celestial, and bodies terrestrial: but one glorie of the celestial, and an other of the terrestrial.

[41] One glorie of the sunne, an other glorie of the moone, and an other glorie of the starres. For starre differeth from starre in glorie: [42] so also the resurrection of the dead. It is sovven in corruption, it shal rise in incorruption. [43] It is sovven in dishonour, it shal rise in glorie. It is sovven in infirmitie, it shal rise in povver. [44] It is sovven a natural body: it shal rise a spiritual body. If there be a natural body, there is also a spiritual,

[45] as it is vvritten, *The first man Adam vvas made into a liuing soul:* the last Adam into a quickening spirit. [46] Yet that is not first vvhich is spiritual, but that vvhich is natural: aftervvard that vvhich is spiritual. [47] The first man of earth, earthly: the second man from heauen, heauenly. [48] Such as is the earthly, such also are the earthly. and such as the heauenly, such also are the heauenly.

[49] Therfore as vve haue borne the image of the earthly, let vs beare also the image of the heauenly. [50] This I say brethren, that flesh and bloud can not possesse the kingdom of God: neither shal corruption possesse incorruption.

[51] Behold I tel you a mysterie. Vve shal al in deede rise againe: but vve shal not al be changed. [52] In a moment, in the tvvinkling of an eie, at the last trompet (for the trompet shal sound) and the dead shal rise againe incorruptible: and vve shal be changed. [53] For this corruptible must doe on incorruption: and this mortal doe on immortalitie. [54] And vvhen this mortal hath done on immortalitie, then

AUTHORISED—1611.

men, another flesh of beasts, another of fishes, and another of birds. [40] There are also celestiall bodies, and bodies terrestriall: But the glorie of the celestiall is one, and the glorie of the terrestriall is another.

[41] There is one glory of the Sunne, another of the Moone, and another glory of the starres: for *one* starre differeth from *another* starre in glorie. [42] So also is the resurrection of the dead, it is sowen in corruption, it is raised in incorruption.

[43] It is sowen in dishonour, it is raised in glorie: it is sowen in weakenesse, it is raised in power: [44] It is sowen a naturall body, it is raised a spirituall body. There is a naturall body, and there is a spirituall body. [45] And so it is written: The first man Adam was made a liuing soule, the last Adam was made a quickening spirit. [46] Howbeit that was not first which is spirituall: but that *which is* naturall, and afterward that *which is* spirituall. [47] The first man *is* of the earth, earthy: The second man *is* the Lord from heauen.

[48] As is the earthy, such are they that are earthy, and as is the heauenly, such *are* they also that are heauenly. [49] And as we haue borne the image of the earthy, wee shall also beare the image of the heauenly. [50] Now this I say, brethren, that flesh and blood cannot inherite the kingdome of God: neither doeth corruption inherite incorruption.

[51] Behold, I shew you a mystery: we shall not all sleepe, but wee shall all be changed, [52] In a moment, in the twinkling of an eye, at the last trumpe, (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) [53] For this corruptible must put on incorruption, and this mortall must put on immortalitie. [54] So when this corruptible shall haue put on incorruption, and this mortall shall haue put on

ἐνδύσηται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, "Κατεπόθη ὁ θά-
" νατος εἰς νῖκος." [55] "Ποῦ σου, θάνατε, τὸ [y]κέντρον; | ποῦ σου, [x]ᾅδη, | τὸ [y]νῖκος;" |
[56] Τὸ δὲ κέντρον τοῦ θανάτου, ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας, ὁ νόμος·
[57] τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
[58] Ὥστε, ἀδελφοί μου ἀγαπητοὶ, ἑδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν
τῷ ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι κενὸς ἐν
Κυρίῳ.

XVI. Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις
τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ποιήσατε. [2] κατὰ μίαν [z]σαββάτων | ἕκαστος ὑμῶν
παρ' ἑαυτῷ τιθέτω, θησαυρίζων ὅ τι ἂν [a]εὐοδῶται· | ἵνα μὴ ὅταν ἔλθω, τότε λογίαι
γίνωνται. [3] ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκιμάσητε δι' ἐπιστολῶν, τούτους

[x] Alex. θάνατε. [y] Alex. locum mutat κέντρον et νῖκος. [z] Alex. σαββάτου. [a] Alex. εὐοδωθῇ. [b] Rec. δὲ.

WICLIF—1380.

word be don that is writun, deeth is sopun up in victorie, [55] deeth where is thi victorie? deeth where is thi pricke? [56] but the pricke of deeth: is synne, and the vertu of synne: is the lawe, [57] but do we thankyngis to god: that ȝaf to us victorie: bi oure lord ihesus crist, [58] therfor my dere worth britheren be ȝe stidfast and vnmouable, beynge plenteuous in werk of the lord euermore, witynge that ȝoure traueil is not idil in the lord.

16. BUT of the gaderingis of money that ben made in to seyntis: as I haue ordeyned in the chirchis of galathi: so also do ȝe o dai of the woke, [2] eche of ȝou kepe at hym silf, kepynge that that plesith to hym: that whanne I come the gaderingis ben not made,
[3] ¶ whanne I schal be present whiche men ȝe preuen: I schal sende hem bi epistlis to bere ȝoure grace in to ierusalim, [4] that if it be worthi, that also I go: thei schulen go with me, [5] but I schal come to ȝou: whanne I schal passe bi macedonye, for whi I schal passe bi macedonye, [6] but parauenture I schal dwelle at ȝou, or also dwelle the wyntir: that ȝe lede me whidir euer I schal go, [7] ¶ I wole not now se ȝou in my passynge, for I hope to dwelle with ȝou a while: if the lord schal suffre, [8] but I schal dwelle at effecie: til to witsuntide, [9] for a greet dore and an open is opened to me: and manye aduersariis, [10] ¶ if tymothe come, se ȝe that he be with out drede with ȝou, for he worchith the werke of the lord: as I, [11] therfor no man dispise hym, but lede ȝe hym forth in pees that he come to me, for I abide hym with britheren, but britheren

[12] I make knowun to ȝou of apollo, that I preied him myche, that he schulde come

sopun, *sopped.* vertu, *power.* witynge, *knowing.* o, *one.*

TYNDALE—1534.

on immortalite: then shalbe brought to passe the sayinge that is written. Deeth is consumed in to victory. [55] Deeth where is thy stynge? Hell where is thy victory? [56] The stynge of deeth is synne: and the strength of synne is the lawe. [57] But thankes be vnto God, which hath geven vs victory, thorow oure Lorde Iesus Christ. [58] Therfore my deare brethren, be ye stedfast and vnmovable, alwayes ryche in the workes of the Lorde, for as moch as ye knowe how that youre labour is not in vayne in the Lorde.

16. OF the gadderynge for the saynctes, as I have ordeyned in the congregacions of Galacia, even so do ye. [2] Vpon some sondaye let every one of you put a syde at home and laye vp what soever he thinketh mete, that ther be no gaderinges when I come. [3] When I am come, whosoever ye shall alowe by youre letters, them will I sende to bringe youre liberalite vnto Ierusalem. [4] And yf it be mete that I goo, they shall go with me. [5] I will come vnto you after I have gone over Macedonia. For I will goo thorowout Macedonia. [6] With you paraventure I wyll abyde a whyle: or els winter, that ye maye brynge me on my waye whyther soever I goo.

[7] I will not se you now in my passage: but I trust to abyde a whyle with you, yf God shall suffre me. [8] I will tary at Ephesus vntyll whitsontyde. [9] For a greate dore and a frutefull is openned vnto me: and ther are many adversaries. [10] If Timotheus come, se that he be with out feare with you. For he worketh the worke of the Lorde as I doo. [11] Let no man despyse him: but convaye him forthe in peace, that he maye come vnto me. For I loke for him with the brethren.

[12] To speake of brother Apollo: I greatly desyred him to come vnto you with the brethren, but his mynde was not at all to

CRANMER—1539.

immortalite: then shalbe brought to passe the saying that is wrytten: Deeth is swalowed vp in victory: [55] Deeth where is thy stynge? Hell where is thy victory? [56] The stynge of deeth is synne: and the strength of synne is the lawe. [57] But thankes be vnto God which hath geuen vs victory, thorow oure Lorde Iesus Christ. [58] Therfore my deare brethren, be ye stedfast and vnmouable, alwayes ryche in the worke of the Lorde, for as moch as ye knowe, how that youre labour, is not in vayne in the Lorde.

16. CONCERNYNG the gatherynge for the sainctes, as I haue ordeyned in the congregacions of Galacia, euen so do ye. [2] Upon some Saboth daye let euery one of you put a syde at home, and laye vp whatsoeuer is mete, that there be no gatherynges when I come. [3] When I am come, whomsoeuer ye shall alowe by youre letters, them wyll I sende, to bringe youre liberalite vnto Ierusalem. [4] And yf it be mete that I go also, they shall go wyth me. [5] I wyll come vnto you whan I go ouer to Macedonia. For I will go thorow out Macedonia. [6] With you parauenture I wyll abyde a whyle: or els tary all wynter, that ye maye bringe me on my waye, whyther soeuer I go.

[7] I wyll not se you now in my passage: but I trust to abyde a whyle with you, yf God shall suffre me. [8] I wyll tary at Ephesus, vntyll the fiftieth daye. [9] For agreate dore and a frute full is opened vnto me and ther are many aduersaries. [10] If Timotheus come, se that he be with out feare with you. For he worketh the worcke of the Lorde, as I do: [11] let no man therfore despyse him: but conuaye hym forth in peace, that he maye come vnto me. For I loke for him with the brethren.

[12] To speake of brother Apollo (*I certifye you, that*) I greatly desyred him, to come vnto you with the brethren, but his

πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἰερουσαλήμ· [4] ἐὰν δὲ ᾖ ἄξιον τοῦ κἀμὲ
πορεύεσθαι, σὺν ἐμοὶ πορεύσονται. [5] Ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν
διέλθω· Μακεδονίαν γὰρ διέρχομαι· [6] πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ, ἢ καὶ παρα-
χειμάσω, ἵνα ὑμεῖς με προπέμψητε οὗ ἐὰν πορεύωμαι. [7] οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν
παρόδῳ ἰδεῖν· ἐλπίζω [b] γὰρ| χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἐὰν ὁ Κύριος [c] ἐπι-
τρέπῃ.| [8] ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς Πεντηκοστῆς· [9] θύρα γάρ μοι ἀνέῳγε
μεγάλη καὶ ἐνεργὴς, καὶ ἀντικείμενοι πολλοί.

[10] Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον
Κυρίου ἐργάζεται ὡς [d] καὶ ἐγώ.| [11] μή τις [e] οὖν| αὐτὸν ἐξουθενήσῃ· προπέμψατε δὲ
αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρός με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.
[12] Περὶ δὲ Ἀπολλὼ τοῦ ἀδελφοῦ, [f] πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς

[c] Alex. ἐπιτρέψῃ. [d] Alex. s. ἐγώ s. κἀγώ. [e] Alex. = οὖν. [f] Alex. + δηλῶ ὑμῖν, ὅτι.

GENEVA—1557.

on immortalitie, then shal be broght to passe the saying that is wryten, Death is swalowed vp into victorie. [55] Death where is thy stinge, graue where is thy victorie? [56] The stynge of death *is* synne: and the strength of synne, is the Lawe. [57] But thankes *be* vnto God which hath geuen vs victorie, through our Lord Iesus Christ. [58] Therfore my deare brethren, be ye stedfast, vnmouable, alwayes ryche in the workes of the Lord, for as muche as ye knowe, how that your labour is not in vayne in the Lord.

16. CONCERNING the gatheryng for the Sainctes, as I haue ordeyned in the Churches of Galacia, euen so do ye also. [2] Euery first *day* of the weke let euery one of you put a syde at home, and laye vp as God hath prospered him, that then ther be no gatherynges when I come. [3] When I am come, whosoeuer ye shal alowe by your letters, them wyl I sende to bringe your liberalitie vnto Ierusalem. [4] And yf it be mete that I go also, they shal go with me. [5] I wil come vnto you, after I haue gone ouer Macedonia (for I wyl go through Macedonia)

[6] And with you paraduenture I wil abyde a while, or els wynter, that ye may bring me on my way whythersoeuer I go. [7] For I wyl not se you now in my passage: but I trust to abyde a while with you, yf God shal suffre me. [8] And I wil tary at Ephesus vntyl witsontide. [9] For a great dore and a fruteful is opened vnto me: and ther are many aduersaries. [10] If Timotheus come, se that he be without feare with you: for he worketh the worke of the Lord, as I do. [11] Let no man therfore despice him: but conuaye him forthe in peace, that he may come vnto me: for I loke for him with the brethren.

[12] As touching our brother Apollos, I greatly desired him, to come vnto you with the brethren: but his mynde was

RHEIMS—1582.

shal come to passe the saying that is vvritten, *Death is svvallovved vp in victorie.* [55] *Death vvhere is thy victorie? Death vvhere is thy sting?* [56] And the sting of death, is sinne: and the povver of sinne is the Lavv. [57] But thankes be to God that hath giuen vs the victorie by our Lord IESVS Christ. [58] Therfore my beloued brethren, be stable and vnmoueable: abounding in the worke of our Lord alvvaies, knovving that your labour is not vaine in our Lord.

16. AND concerning the collections that are made for the saincts, as I haue ordeined to the Churches of Galatia, so doe ye also. [2] In the first of the Sabboth let euery one of you put a part vvith him self, laying vp vvhat shal vvel like him: that not vvhen I come, then collections be made. [3] And vvhen I shal be present: vvhom you shal approue by letters, them vvil I send to carie your grace into Hierusalem. [4] And if it be vvorthie that I also goe, they shal goe vvith me.

[5] And I vvil come to you, vvhen I shal haue passed through Macedonia. for I vvil passe through Macedonia. [6] And vvith you perhaps I vvil abide, or vvil vvinter also: that you may bring me on my vvay vvhithersoeuer I goe. [7] For I vvil not novv see you by the vvay, for I hope that I shal abide vvith you some litle time, if our Lord wil permit. [8] But I vvil tarie at Ephesus vntil Pentecost. [9] For a great doore and euident is opened vnto me: and many aduersaries.

[10] And if Timothee come, see that he be vvithout feare vvith you, for he vvorketh the vvorke of our Lord, as also I. [11] Let no man therfore despise him, but conduct ye him in peace: that he may come to me. for I expect him vvith the brethren.

[12] And of brother Apollo I doe you to vnderstand, that I much intreated him, to come vnto you vvith the brethren: and

AUTHORISED—1611.

immortality, then shall be brought to passe the saying that is written, Death is swallowed vp in victory. [55] O death where is thy sting? O [α] graue, where is thy victory? [56] The sting of death is sinne, and the strength of sinne is the Law. [57] But thankes be to God, which giueth vs the victory, through our Lord Iesus Christ. [58] Therefore my beloued brethren, be yee stedfast, vnmoueable, alwayes abounding in the worke of the Lord, forasmuch as you know that your labour is not in vaine in the Lord.

16. NOW concerning the collection for the Saints, as I haue giuen order to the Churches of Galatia, euen so doe yee. [2] Upon the first *day* of the weeke, let euery one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. [3] And when I come, whomsoeuer you shall approue by *your* letters, them wil I send to bring your [β] liberality vnto Ierusalem. [4] And if it be meete that I go also, they shall goe with mee.

[5] Now I wil come vnto you, when I shall passe through Macedonia: for I doe passe thorow Macedonia. [6] And it may be that I will abide, yea, and winter with you, that yee may bring mee on my iourney, whithersoeuer I goe. [7] For I will not see you now by the way, but I trust to tarrie a while with you, if the Lord permit. [8] But I will tarie at Ephesus vntill Pentecost. [9] For a great doore and effectuall is opened vnto mee, and there are many aduersaries. [10] Now if Timotheus come, see that he may be with you without feare: for hee worketh the worke of the Lord, as I also doe. [11] Let no man therefore despise him: but conduct him forth in peace, that hee may come vnto me: for I looke for him with the brethren.

[12] As touching *our* brother Apollos, I greatly desired him to come vnto you with the brethren, but his will was not at

[α] *Or*, hell. [β] *Gr.* gift.

μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐ-
καιρήσῃ. 13 Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, [g]κραταιοῦσθε. 14 πάντα ὑμῶν
ἐν ἀγάπῃ γινέσθω. 15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανᾶ [h],
ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς· 16 ἵνα
καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι.
17 Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ [i] καὶ Φουρτουνάτου καὶ Ἀχαϊκοῦ,| ὅτι [k] τὸ
ὑμῶν ὑστέρημα| [l] οὗτοι| ἀνεπλήρωσαν· 18 ἀνέπαυσαν γὰρ [m] τὸ ἐμὸν| πνεῦμα καὶ τὸ

[g] Alex. + καὶ. [h] Alex. + s. καὶ Φορτουνάτου s. καὶ Φυρτουνάτου καὶ Ἀχαϊκοῦ. [i] Alex. κ. Φορτουνάτου κ. Ἀ. [k] Alex. τὸ ὑμέτερον ὑστέρημα.

WICLIF—1380.

to 3ou with britheren, but it was not his wille to come now, but he schal come, whanne he schal haue leiser. 13 wake 3e and stonde 3e in the feith: do 3e manli, and be 3e counfortid in the lord 14 and be alle 3oure thingis don in charite,

15 and britheren I biseche 3ou 3e knowen the hous of stephan, and of fortunati, and acaicie for thei ben the first fruytis of acaie, and in to mynysterie of seyntis thei han ordeyned hem silf: 16 that also 3e ben sugettis to suche, and to eche worchinge to gidre and traueilinge, 17 for I haue ioie in the presens of stephan ⁊ of fortunate and acaici: for thei filleden that thing that failid to 3ou, 18 for thei han refreischid bothe my spirit and 3oure, therfor knowe 3e hem that ben suche maner men,

19 alle the chirchis of asie: greten 3ou wel, aquyla ⁊ prisca with her hoomli chirche greten 3ou myche in the lord at the whiche also I am herborid, 20 alle britheren greten 3ou wel, grete 3e wel to gidre in holi cosse, 21 my gretynge bi Poulis hond, 22 if ony man loueth not oure lord ihesus crist: be he cursid, mara natha, 23 the grace of oure lord ihesus crist: be with 3ou, 24 my charite be with 3ou alle in crist ihesus oure lord. amen.

sugettis, *subject.* herborid, *lodged.* cosse, *kiss.*

TYNDALE—1534.

come at this tyme. How be it he will come when he shall have convenient tyme. 13 Watche ye, stonde fast in the fayth, quyte you lyke men, and be stronge. 14 Let all youre busynes be done in love.

15 Brethren (ye knowe the housse of Stephana, how that they are the fyrst frutes of Achaia, and that they have appoynted them selves to minister vnto the saynctes) 16 I beseche you that ye be obedient vnto soche, and to all that helpe and laboure. 17 I am gladde of the commynge of Stephana, Fortunatus and Achaicus: for that which was lackinge on youre parte, they have supplied. 18 They have comforted my sprete and youres. Loke therfore that ye knowe them that are soche.

19 The congregacions of Asia salute you. Aquila and Priscilla salute you moche in the Lorde, and so doeth the congregacion that is in their housse. 20 All the brethren grete you. Grete ye one another with an holy kysse. 21 The salutacion of me Paul with myne awne hande. 22 Yf eny man love not the Lorde Iesus Christ, the same be anathema maranatha. 23 The grace of the Lorde Iesus Christ be with you all. 24 My love be with you all in Christ Iesu. Amen.

CRANMER—1539.

mynde was not at all to come at thys tyme. Howbeit, he wyll come, when he shall haue conuenient tyme. 13 Watche ye, stonde fast in the fayth, quyte you lyke men, be stronge. 14 Let all youre busynes be done with loue.

15 Brethren, ye knowe the house of Stephana (*and of fortunatus and Archaicus*) how that they are the fyrst frutes of Achaia, and that they haue appoynted them selues to minister vnto the saynctes. 16 I besech you that ye be obedient vnto soch, and to all that helpe and laboure. 17 I am glad of the commynge of Stephana and Fortunatus and Achaicus: for that whych was lackinge vnto me on youre parte they haue supplied. 18 For they haue comforted my sprete and youres. Loke therfore that ye know them that are soch.

19 The congregacyons of Asia salute you Aquila and Priscilla salute you moch in the Lorde, and so doeth the congregacion that is in their house (*with whom also I am lodged*). 20 All the brethren grete you Grete ye one another wyth an holy kysse. 21 The salutacion of me Paul with myne awne hande. 22 If eny man loue not the Lord Iesus Christ, the same be Anathema maranatha. 23 The grace of the Lord Iesus Christ be with you: 24 My loue be with you all in Christ Iesu Amen.

ὑμῶν. ἐπιγινώσκετε οὖν τοὺς τοιούτους. 19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας· ἀσπάζονται ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον [n]αὐτῶν ἐκκλησίᾳ· | 20 ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

21 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου· 22 εἴ τις οὐ φιλεῖ τὸν Κύριον [o]Ἰησοῦν Χριστὸν,| ἤτω ἀνάθεμα, μαρὰν ἀθά. 23 ἡ χάρις τοῦ Κυρίου[p] Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. 24 ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. ἀμήν.

[l] Alex. αὐτοί. [m] Alex. καὶ τὸ ἐμόν. [n] Alex. a. ἐκκ. παρ' οἷς καὶ ξενίζομαι. [o] Alex. = Ἰησοῦν Χριστόν. [p] Alex. + ἡμῶν.

GENEVA — 1557.

not at all to come at this tyme: howbeit he wil come when he shal haue conuenient tyme. 13 Watche ye, stand fast in the faith, quyte you lyke men, and be stronge. 14 Let all your busines be done in loue.

15 Brethren I beseche you: ye knowe the house of Stephanas, how that they are the fyrst frutes of Achaia, and that they haue geuen them selues to minister vnto the Sainctes, 16 That ye be obedient vnto suche, and to all that helpe and labour.

17 I am gladde of the commyng of Stephanas, Fortunatus and Achaicus: for they haue supplied your absence. 18 For they haue comforted my sprite and yours. Loke therfore that ye knowe them that are suche. 19 The Churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, and so doeth the Churche that *is* in their house. 20 All the brethren grete you. Grete ye one another with an holy kysse. 21 The salutation of me Paul with myne owne hand. 22 If any man loue not the Lord Iesus Christe, let him be had in execration, *yea excommunicate* to death. 23 The grace of our Lord Iesus Christe *be* with you. 24 My loue *be* with you all, in Christe Iesus. Amen.

RHEIMS—1582.

at all it vvas not his minde to come novv. but he vvil come vvhen he shal haue leisure.

13 Vvatch ye, stand in the faith, doe manfully, and be strengthened. 14 Let al your things be done in charitie. 15 And I beseeche you brethren, you knovv the house of Stéphanas, and of Fortunátus, that they are the first fruites of Achaia, and haue ordeined them selues to the ministerie of the saincts: 16 that you also be subiect to such, and to euery one that helpeth and laboureth with vs. 17 And I reioyce in the presence of Stephanas and Fortunatus and Achaicus, because that vvhich you vvanted, they haue supplied. 18 For they haue refreshed both my spirit and yours. Knovv them therfore that are such.

19 The churches of Asia salute you. Aquila and Priscilla vvith their domestical church salute you much in our Lord.

20 Al the brethren salute you. Salute one an other in a holy kisse. 21 The salutation vvith mine ovvne hand Paules. 22 If any man loue not our Lord IESVS Christ, be he *anáthema*. *Maran atha*. 23 The grace of our Lord IESVS Christ be vvith you. 24 My charitie be vvith you al in Christ IESVS. Amen.

AUTHORISED — 1611.

all to come at this time: but he wil come when hee shall haue conuenient time.

13 Watch yee, stand fast in the faith, quit you like men: be strong. 14 Let all your things be done with charitie. 15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they haue addicted themselues to the ministery of the Saints,) 16 That ye submit your selues vnto such, and to euery one that helpeth with vs and laboureth. 17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they haue supplied. 18 For they haue refreshed my spirit and yours: therefore acknowledge yee them that are such.

19 The Churches of Asia salute you: Aquila and Priscilla salute you much in the Lord, with the Church that is in their house. 20 All the brethren greet you: greet ye one another with an holy kisse. 21 The salutation of me Paul, with mine owne hand. 22 If any man loue not the Lord Iesus Christ, let him bee Anathema Maranatha. 23 The grace of our Lord Iesus Christ be with you. 24 My loue be with you all in Christ Iesus, Amen.

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ προς ΚΟΡΙΝΘΙΟΥΣ.

Κεφάλαιον Α.

THE SECOND

EPISTLE TO THE CORINTHIANS.

CHAPTER I.

ΠΑΥΛΟΣ *ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσι τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ·* [2] *χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.*

[3] *Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ Θεὸς πάσης παρακλήσεως,* [4] *ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρακλή-*

[a] Alex. + *καὶ.* [b] Rec. = *τοῦ.* [c] Rec. *τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· καὶ ἡ ἐλπὶς ἡμῶν*

WICLIF—1380.

1. POUL apostil of ihesus crist bi the wille of god and tymothe brothir:
to the chirche of god that is at corinthe with al seyntis that ben in al acaie [2] grace to ȝou, and pees of god oure fadir, and of the lord ihesus crist.

[3] Blessid be god and the fadir of oure lord ihesus crist: fadir of mercies and god of alle counforte, [4] which counfortith us in al oure tribulacioun: that also we moun counforte hem, that ben in al disese, bi the monestynge bi whiche also we ben monestid of god, [5] for as the passiouns of crist ben plenteuous in us: so also bi crist oure counfort is plenteuous,

[6] and whether we ben in tribulacioun, for ȝoure tribulacioun and helthe, ether we ben confortid for ȝoure counfort, ether we ben monestid for ȝoure monestynge, and heelthe, whiche worchith in ȝou the suffrynge of the same passiouns whiche also we suffren: [7] that oure hope be sad for ȝou, witynge for as ȝe ben felowis of passiouns: so ȝe schuln be also of counfort.

[8] For britheren we wolen that ȝe wite of oure tribulacioun that was don in asie for

moun, *may.* monestynge, *admonishing.* sad, *stedfast.* passiouns, *sufferings.* witynge, *knowing.* wite, *know.*

TYNDALE—1534.

1. PAUL an Apostle of Iesu Christ by the will of God, and brother Timotheus.
Vnto the congregacion of God, which is at Corinthum, with all the saynctes which are in all Achaia. [2] Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

[3] Blessed be God the father of oure Lorde Iesus Christ, the father of mercy, and the God of all comforte, [4] which comforteth vs in all oure tribulacion, in so moche that we are able to comforte them which are troubled, in whatsoever tribulacion it be, with the same comforte wherwith we oure selves are comforted of God. [5] For as the affliccions of Christ are plenteous in vs even so is oure consolacion plenteous by Christ.

[6] Whether we be troubled for youre consolacion and salvacion, which salvacion sheweth her power in that ye soffre the same affliccions which we also suffre: or whether we be comforted for youre consolacion and salvacion: [7] yet oure hope is stedfast for you, in as moch as we know how that as ye have youre parte in affliccions, so shall ye be parttakers of consolacion.

[8] Brethren I wolde not have you ignoraunt of oure trouble, which happened

CRANMER—1539.

1. PAUL an Apostle of Iesu Christ by the wyll of God, and brother Timotheus.
Unto the congregacion of God, which is at Corinthum, wyth all the saynctes which are in all Achaia [2] Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

[3] Blessed be God (the father of oure Lorde Iesus Christ) which is the father of mercy, and the God of all comforte, [4] which comforteth vs in all oure tribulacion, in so moch that we are able to comforte them which are in anye maner of trouble, with the same comforte, wherwith we oure selues are conforted of God [5] For as the affliccions of Christ are plenteous in vs, euen so is oure consolacion plenteous by Christ.

[6] Whether we be troubled for youre consolacion and health, (*Or whether we be conforted, it is for youre conforte and saluacion*) which saluacion sheweth her power in that yé soffre the same afflictions, which we also suffre: or whether we be conforted for youre consolacion and saluacion: [7] our hope also is stedfast for you: in as moche as we know, how that as ye are partetakers of the afflictions, so shall ye be partakers also of the consolation.

[8] Brethren, I wolde not haue you ignoraunt of oure trouble, whych happened

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ προς ΚΟΡΙΝΘΙΟΥΣ.

Κεφάλαιον Α.

THE SECOND

EPISTLE TO THE CORINTHIANS.

CHAPTER I.

σεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ· [5] ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτω [a]διὰ [b]τοῦ| Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν. [6] εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, [c]τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν· καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας·| [7] εἰδότες ὅτι [d]ὥσπερ| κοινωνοί ἐστε τῶν παθημάτων, οὕτω καὶ τῆς παρακλήσεως. [8] Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, [e]ὑπὲρ| τῆς θλίψεως ἡμῶν τῆς

βεβαία ὑπὲρ ὑμῶν Alex. εἴτε παρακαλούμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως και σωτηρίας τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν· καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπερ ὑμῶν. [d] Alex. ὡς. [e] Alex. περὶ.

GENEVA—1557.

1. PAVL an Apostle of Iesus Christe by the wil of God, and our brother Timotheus, to the Church of God, which is at Corinth with all the Sainctes, which are in all Achaia: [2] Grace *be* to you, and peace from God our Father, and from the Lord Iesus Christ. [3] Blessed be God the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comforte: [4] Which comforteth vs in all our tribulation, in so muche that we are able to comforte them which are in any maner of trouble, with the same comforte, wherwith God comforteth vs our selues.

[5] For as the afflictions of Christ are plenteous in vs, euen so our consolation is plenteous through Christe. [6] And whether we be oppressed, *we are oppressed* for your consolation and saluation: which saluation is wroght in the suffrance of the same afflictions, which we also suffre: or whether we be comforted *we are comforted* for your consolation and saluation:

[7] And our hope is stedfast concerning you, in as muche as we know that as ye are partakers of the afflictions, so *shal ye be partakers* also of the consolation. [8] For brethren, we wolde not haue you ignorant of our trouble, which happened vnto

RHEIMS—1582.

1. PAVL an Apostle of Iesvs Christ by the vvil of God, and Timothee our brother: to the Church of God that is at Corinth, vvith al the saincts that are in al Achaia. [2] Grace vnto you and peace from God our father, and from our Lord Iesvs Christ.

[3] Blessed be the God and father of our Lord Iesvs Christ, the father of mercies, and God of al comfort, [4] vvho comforteth vs in al our tribulation: that vve also may be able to comfort them that are in all distresse, by the exhortation vvherevvith vve also are exhorted of God. [5] For as the passions of Christ abound in vs: so also by Christ doth our comfort abound.

[6] And vvhether vve be in tribulation, for your exhortation and saluation: vvhether vve be exhorted, for your exhortation and saluation, vvhich vvorketh the toleration of the same passions vvhich vve also doe suffer: [7] and our hope is firme for you: knovving that as you are partakers of the passions, so shal you be of the consolation also.

[8] For vve vvil not haue you ignorant brethren: concerning our tribulation,

AUTHORISED—1611.

1. PAUL an Apostle of Iesus Christ by the will of God, and Timothie *our* brother, vnto the Church of God, which is at Corinth, with all the Saints, which are in all Achaia: [2] Grace *bee* to you and peace, from God our Father, and *from* the Lord Iesus Christ. [3] Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort, [4] Who comforteth vs in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort, wherewith we our selues are comforted of God. [5] For as the sufferings of Christ abound in vs, so our consolation also aboundeth by Christ.

[6] And whether wee be afflicted, *it is* for your consolation and saluation, which is [a] effectuall in the enduring of the same sufferings, which wee also suffer: or whether we be comforted, *it is* for your consolation, and saluation. [7] And our hope of you is stedfast, knowing, that as you are partakers of the sufferings, so *shall yee be* also of the consolation.

[8] For we would not, brethren, haue you ignorant of our trouble which came to vs

[a] *Or*, is wrought.

γενομένης [f] ἡμῖν| ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν [g] ἐβαρήθημεν ὑπὲρ δύναμιν,| ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν· [9] ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἐγείροντι τοὺς νεκρούς· [10] ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς, [h] καὶ ῥύεται,| εἰς ὃν ἠλπίκαμεν ὅτι καὶ ἔτι ῥύσεται, [11] συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

[12] Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν [i] ἁπλότητι| καὶ εἰλικρινείᾳ [k] Θεοῦ,| οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς. [13] οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' [l] ἢ| ἃ ἀναγινώσκετε, [m] ἢ καὶ ἐπιγινώσκετε,| ἐλπίζω δὲ ὅτι [n] καὶ| ἕως

[f] Alex. = ἡμῖν. [g] Alex. s. ὑπὲρ δύναμιν ἐβαρήθημεν s. ἐβαρ. παρὰ δύναμιν. [h] Alex. s. καὶ ῥύσεται s. = καὶ ῥύεται. [i] Alex. ἁγιότητι. [k] Alex. s. τοῦ Θεοῦ s. Θεοῦ καὶ. [l] Alex. = ἢ. [m] Alex. s. = ἢ καὶ ἐπιγινώσκετε s. καὶ ἐπιγ.

WICLIF—1380.

ouer maner we weren greued ouer myȝt: so that it anoied us ȝe to lyue, [9] but we in us silf hadden answere of deeth: that we triste not in us, but in god that reisith deed men, [10] whiche delyuerid us, and delyuerith fro so greet perels in to whom we hopen, [11] also ȝit he schal delyuer, while also ȝe helpen in preier for us, that of the persones of many facis: of that ȝeuynge, that is in us, thankyngis be don for us bi many men to god,

[12] for oure glorie is this: the witnessynge of oure conscience, that in symplenes and clennes of god, and not in fleischli wisdom: but in the grace of god, we lyueden in this world, but more plenteuously to ȝou, [13] and we writun not other thingis to ȝou: thanne tho that ȝe han red and knowe, and I hope, that in to the ende ȝe schuln knowe: [14] as also ȝe han knowe us aparti, for we ben ȝoure glorie: as also ȝe ben oure in the dai of oure lord ihesus crist,

[15] and in this tristenynge, I wolde first come to ȝou: that ȝe schulden haue the secunde grace, [16] and passe bi ȝou in to macedony: and efte from macedony come to ȝou, and of ȝou be ledde in to iudee,

[17] but whanne I wolde this thing: whether I uside vnstidfastnesse? ether tho thingis that I thenke, I thenke aftir the fleische, that at me, be it is ȝ it is not, [18] but god is trewe, for oure word that was at ȝou is ȝ is not, is not therinne, but is in it, [19] for whi ihesus crist the sone of god, which is prechid among ȝou bi us, bi me and siluan ȝ tymothe, ther was not in hym is ȝ is not: but is was in hym, [20] for whi hou many euer ben biheestis of god: in thilke is ben fulfillid, and therfor and bi him we seien Amen to god: to oure glorie, [21] sothli it is god, that

ouer myȝt, *above strength*. ȝe, *yea*. ȝeuynge, *giving*. tristenynge, *confidence*. efte, *again*. biheestis, *promises*. thilke, *that*. sothli, *truly*.

TYNDALE—1534.

vnto vs in Asia. For we were greved out of measure passynge strength, so greatly that we despeared even of lyfe. [9] Also we receaved an answer of deeth in oure selves, and that because we shuld not put oure trust in oure selves: but in God, which rayseth the deed to lyfe agayne, [10] and which delivered vs from so gret a deeth, and doth delivre. On whom we trust, that yet here after he will deliver, [11] by the helpe of youre prayer for vs: that by the meanes of many occasions, thankes maye be geven of many on oure behalfe, for the grace geven vnto vs.

[12] Oure reioysynge is this, the testimony of oure conscience, that in synglenes and godly purenes and not in flesshly wysdome, but by the grace of God, we have had oure conuersacion in the worlde, and most of all to you wardes. [13] We write no nother thinges vnto you, then that ye reade and also knowe. Yee and I trust ye shall fynde vs vnto the ende [14] even as ye have founde vs partly: for we are youre reioysynge, even as ye are oures, in the daye of the Lorde Iesus.

[15] And in this confidence was I mynded the other tyme to have come vnto you, that ye myght have had yet one pleasure moare: [16] and to have passed by you into Macedonia, and to have come agayne out of Macedonia vnto you, and to have bene ledde forth to Iewrye warde of you.

[17] When I thus wyse was mynded: dyd I vse lightnes? Or thinke I carnally those thinges which I thinke? that with me shuld be ye ye, and naye naye. [18] God is faythfull: For oure preachynge vnto you, was not ye and naye. [19] For Goddis sonne Iesus Christ which was preached amonge you by vs (that is to saye by me and Silvanus and Timotheus) was not ye and naye: but in him it was ye. [20] For all the promyses of God, in him are ye: and are in him Amen, vnto the lawde of God thorow vs. [21] For it is God which

CRANMER—1539.

vnto vs in Asia. For we were greued out of measure passing strength, so greatly that we dispayred euen of lyfe. [9] Also we receaued an answer of deeth in oure selues, that we shuld not put oure trust in ourselues: but in God, which rayseth the deed to lyfe agayne, [10] and which delyuered vs from so great a deeth: and doth deliuer. On whom we trust, that yet hereafter he will deliuer, [11] by the helpe of youre praier for vs, that by the meanes of many occasions, thankes maye be geuen of many on oure behalfe, for the grace geuen vnto vs.

[12] For oure reioysinge is this, euen the testimony of oure conscience, that in synglenes (*of hert*) and godly purenes, and not in fleshly wysdom, but by the grace of God, we haue had oure conuersacion in the world, and most of all to you wardes. [13] We wryte none other thinges vnto you, then that ye reade and also knowe. Yee and I trust ye shall fynde vs vnto the ende, [14] euen as ye haue founde vs partly: for we are youre reioysynge, euen as ye are oures in the daye of the Lord Iesus.

[15] And in this confidence was I mynded first to haue come vnto you, that I myght haue had one pleasure more with you, [16] and to passe by you into Macedonia, and to haue come agayne out of Macedonia vnto you, and to be led forth of you towarde Iewrye. [17] Whan I thuswyse was mynded: did I vse lyghtnes? Or thinke I carnally those thynges which I thinke? that with me shuld be yee, yee, and naye naye. [18] God is faythfull: For oure preachyng to you, was not yee and naye. [19] For Goddes sonne Iesus Christ which was preached amonge you by vs (euen by me and Siluanus and Timotheus) was not yee and naye: but by him it was yee: [20] For all the promises of God, by him are yee: and are in him Amen, vnto the lawde of God thorow vs. [21] For it is God, which stablissheth vs with you in Christ and

τέλους ἐπιγνώσεσθε, [14] καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου[o] Ἰησοῦ[p]. [15] Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην [q]πρὸς ὑμᾶς ἐλθεῖν πρότερον,| ἵνα δευτέραν χάριν ἔχητε· [16] καὶ δι' ὑμῶν [r]διελθεῖν| εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. [17] τοῦτο οὖν [s]βουλόμενος,| μή τι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἃ βουλεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα ᾖ παρ' ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ οὒ οὔ; [18] πιστὸς δὲ ὁ Θεὸς, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ [t]ἐστι| ναὶ καὶ οὔ· [19] ὁ [u]γὰρ τοῦ Θεοῦ| υἱὸς Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, (δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου,) οὐκ ἐγένετο ναὶ καὶ οὔ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν· [20] ὅσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ ναὶ, [v]καὶ ἐν αὐτῷ| τὸ ἀμὴν, τῷ Θεῷ πρὸς δόξαν δι' ἡμῶν. [21] ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν

[u] Alex. = καὶ. [o] Alex. + ἡμῶν. [p] Alex. + Χριστοῦ. [q] Alex. s. πρότερον πρὸς ὑμᾶς ἐλθεῖν s. πρότερον ἐλθεῖν πρὸς ὑμᾶς.
[r] Alex. ἀπελθεῖν. [s] Rec. βουλευόμενος. [t] Rec. ἐγένετο. [u] Alex. τοῦ Θεοῦ γὰρ. [v] Alex. διὸ καὶ δι' αὐτοῦ.

GENEVA—1557.

vs in Asia, how we were greued out of measure passing strength, so greatly that we all together douted, euen of lyfe. [9] Also we receaued sentence of death in our selues, and that because we shulde not put our trust in our selues, but in God: which rayseth the dead. [10] *And* which deliuered vs from so great a death, and dothe deliuer *vs.* in whom we truste that yet hereafter he wil deliuer *vs,* [11] By the helpe of your prayer for vs, that by the rewarde of many persones *bestowed* vpon vs, thankes may be geuen by many for vs.

[12] For our reioysing is thys, the testimonie of our conscience: that in synglenes and Godly purenes, and not in fleshely wisedome, but by the grace of God, we haue had our conuersation in the world, and moste of all to youwardes. [13] We write none other thinges vnto you, then that ye read, or els that ye acknowlage, and I trust ye shal acknowlage vnto the ende. [14] Euen as ye haue acknowlaged vs partely, *to wit,* that we are your reioysing, euen as ye are ours, in the day of our Lord Iesus. [15] And in this confidence was I mynded fyrst to haue come vnto you, that ye might haue had one pleasure more: [16] And to haue passed by you into Macedonia, and to haue come agayne out of Macedonia vnto you, and to haue ben led forthe to Iewriewarde of you.

[17] When I thys wyse was mynded, dyd I vse lyghtnes? Or mynde I carnally those thynges which I mynde, that wyth me shoulde be Yea, Yea, and Nay, Nay? [18] Yea rather, as God is faithful, so our preachinge to you, was not Yea, and Nay. [19] For Goddes Sonne Iesus Christe which was preached among you by vs, *that is to say* by me, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was Yea. [20] For all the promises of God, in hym *are* Yea: and *are* in him Amen, vnto the glorie of God through vs. [21] And it is God which stablisheth vs with you

RHEIMS—1582.

vvhich happened in Asia, that vve vvere pressed aboue measure aboue our povver, so that it vvas tedious vnto vs euen to liue. [9] But vve in our selues had the answer of death, that vve be not trusting in our selues, but in God vvho raiseth vp the dead, [10] vvho hath deliuered and doth deliuer vs out of so great dangers: in vvhom vve hope that he vvil yet also deliuer vs, [11] you helping vvithal in praier for vs, that by many mens persons, thankes for that gift vvhich is in vs, may be giuen by many in our behalfe. [12] For our glorie is this, the testimonie of our conscience, that in simplicity and sincerity of God, and not in carnal vvisedom, but in the grace of God vve haue conuersed in this vvorld: and more aboundantly tovvards you. [13] For vve vvrite no other things to you, then that you haue read and knovv. And I hope that you shal knovv vnto the ende: [14] as also you haue knovven vs in part, that vve are your glorie, as you also ours in the day of our Lord IESVS Christ.

[15] And in this confidence I vvould first haue come to you, that you might haue a second grace: [16] and by you passe into Macedonia, and againe from Macedonia come to you, and of you be brought on my vvay into Ievvrie.

[17] Vvhereas then I vvas thus minded, did I vse lightenes? Or the things that I minde, do I minde according to the flesh, that there be vvith me, *It is* and *It is not?* [18] But God is faithful, because our preaching vvhich vvas to you, there is not in it, *It is,* and *It is not.* [19] For the Sonne of God IESVS Christ, vvho by vs vvas preached among you, by me and Syluanus and Timothee, vvas not, *It is,* and *It is not,* but, *It is,* vvas in him. [20] For al the promises of God that are, in him *It is:* therfore also by him, Amen to God, vnto our glorie. [21] And he that

AUTHORISED—1611.

in Asia, that we were pressed out of measure, aboue strength, in so much that we despaired euen of life. [9] But we had the [α] sentence of death in our selues, that wee should not trust in our selues, but in God which raiseth the dead. [10] Who deliuered vs from so great a death, and doeth deliuer: in whom we trust that he will yet deliuer *vs:* [11] You also helping together by prayer for vs, that for the gift *bestowed* vpon vs by the meanes of many persons, thankes may bee giuen by many on our behalfe. [12] For our reioycing is this, the testimony of our conscience, that in simplicitie and godly sinceritie, not with fleshly wisedome, but by the grace of God, wee haue had our conuersation in the world, and more abundantly to youwards. [13] For we write none other things vnto you, then what you reade or acknowledge, and I trust you shall acknowledge euen to the end. [14] As also you haue acknowledged vs in part, that we are your reioycing, euen as ye also are ours, in the day of the Lord Iesus.

[15] And in this confidence I was minded to come vnto you before, that you might haue a second [β] benefit: [16] And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and of you to bee brought on my way toward Iudea. [17] When I therefore was thus minded, did I vse lightnesse? or the things that I purpose, doe I purpose according to the flesh, that with mee there should be yea yea, and nay nay? [18] But *as* God is true, our [γ] word toward you, was not yea and nay.

[19] For the Sonne of God Iesus Christ, who was preached among you by vs, *euen* by mee, and Syluanus and Timotheus, was not Yea, and Nay, but in him, was Yea. [20] For all the promises of God in him are Yea, and in him Amen, vnto the glory of God by vs, [21] Now hee which

[α] *Or,* answere. [β] *Or,* grace. [γ] *Or,* preaching.

εἰς Χριστὸν, καὶ χρίσας ἡμᾶς, Θεός· [22] [w]ὁ καὶ| σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἀρραβῶνα τοῦ Πνεύματος ἐν ταῖς καρδίαις ἡμῶν. [23] Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον· [24] οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πίστει ἑστήκατε· II. Ἔκρινα δὲ ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν [x]ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν· | [2] εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς [y]ἐστιν| ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; [3] καὶ ἔγραψα [z]ὑμῖν| τοῦτο αὐτὸ, ἵνα μὴ ἐλθὼν λύπην[a] ἔχω ἀφ' ὧν ἔδει με χαίρειν· πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστιν. [4] ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.

[w] Alex. καὶ. [x] Rec. ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς. [y] Alex. = ἐστιν

WICLIF—1380.

confermeth us with ȝou in crist, and the whiche god anoyntid us, [22] and whiche markid us, and ȝaf ernes of the spirit in oure hertis, [23] for I clepe god to witnesse aȝens my soule: that I sparynge ȝou, cam not ouer to corynthe, [24] not that we ben lordis of ȝoure feith, but that we ben helpers of ȝoure ioie, for thoruȝ bileue ȝe stonden.

2. I ORDEYNED this thing at me: that I schulde not come eftsone in heuynesse to ȝou, [2] for if I make ȝou sorie: who is he that gladith me: but he that is sorwful of me, [3] and this same thing I wroot to ȝou, that whanne I come: I haue not sorwe on sorwe, of the whiche it bihofte me to haue ioie, and I triste in ȝou alle that my ioie is of alle ȝou, [4] for of myche tribulacioun & angwisch of herte: I wroot to ȝou bi many teeris, not that ȝe be sorie, but that ȝe wite what charite I haue more plenteuousli in ȝou,

[5] for if ony man hath made me sorwful: he hath not made me sorwful, but aparti that I charge not ȝou alle, [6] this blamynge that is made of many: sufficith to hym that is suche oon, [7] so that aȝen ward: ȝe rather forȝeuen, and counforte leest parauenture he that is suche a maner man: be sopun up bi more greet heuynesse, [8] for whiche thing I biseche ȝou: that ȝe conferme charite in to hym, [9] for whi therfor I wroot this: that I knowe ȝoure preef, whether in alle thingis ȝe ben obedient, [10] for to whom ȝe han forȝeuen ony thing: also I haue forȝeuen, for I that that I forȝaf, if I forȝaf ony thing: haue ȝouun for ȝou in the persone of crist [11] that we be not disceyued of sathanas, for we knowun hise thouȝtis,

[12] but whanne I was comen to troade for the gospel of crist, and a dore was opened to me in the lord [13] I hadde not reste to my spirit for I foonde not my brother tyte,

ernes, *earnest*. clepe, *call*. eftsone, *again*. wite, *know*. aparte, *in part*. aȝen ward, *on the contrary*.

TYNDALE—1534.

stablissheth vs and you in Christ, and hath annoynted vs, [22] which hath also sealed vs, and hath geven the ernest of the sprete into oure hertes.

2. [23] I CALL God for a recorde vnto my soule, that forto faver you with all, I came not eny moare vnto Corinthum. [24] Not that we be lordes over youre fayth: but helpers of youre ioye. For by fayth ye stonde. [1] But I determened this in my silfe, that I wolde not come agayne to you in hevines. [2] For yf I make you sorye, who is it that shuld make me glad, but the same which is made sory by me? [3] And I wrote this same pistle vnto you, lest yf I came I shuld take hevynes of them of whom I ought to reioyce. Certaynly this confidence have I in you all, that my ioye is the ioye of you all. [4] For in great affliccion and anguysshe of hert I wrote vnto you with many teares: not to make you sory, but that ye myght perceave the love which I have most specially vnto you.

[5] If eny man hath caused sorow, the same hath not made me sory, but partely: lest I shuld greve you all. [6] It is sufficient vnto the same man that he was rebuked of many. So that now contrary wyse ye ought to forgeve him and comforte him: [7] lest that same persone shuld be swalowed vp with over moche hevines. [8] Wherfore I exhorte you, that love maye have strength over him. [9] For this cause verely dyd I write, that I myght knowe the profe of you, whether ye shuld be obedient in all thinges. [10] To whom ye forgeve eny thinge, I forgeve also. And verely if I forgeve eny thinge, to whom I forgave it, for youre sakes forgave I it, in the roume of Christ, [11] lest Satan shuld prevent vs. For his thoughtes are not vnknowen vnto vs.

[12] When I was come to Troada for Christes gospels sake (and a great dore was openned vnto me of the Lorde) [13] I had no rest in my sprete, because I founde

CRANMER—1539.

stondeth by vs, and hath annoynted vs, [22] which hath also sealed vs, and hath geuen the ernest of the sprete in oure hertes.

[23] I call God for a recorde vnto my soule, that for to fauer you wyth all I came not eny more vnto Corinthum [24] Not that we be lordes ouer your faith: but are helpers of youre ioye. For by fayth ye stande.

2. BUT I determined this in my selfe, that I wold not come agayne to you in heuynes. [2] For yf I make you sorye, who is it that shuld make me glad, but the same which is made sory by me? [3] And I wrote this same vnto you, lest yf I came vnto you, I shuld take heuynes (*vpon heuynes*) of them, of whom I ought to reioyce. This confidence haue I towarde you all, that my ioye is the ioye of you all. [4] For out of great affliccion and anguysshe of hert. I wrote vnto you with many teares: not that ye shulde be made sory, but that ye myght perceaue the loue, whych I haue, most specially vnto you.

[5] If eny man hath caused sorow, the same hath not made me sory, but partely: lest I shulde greue you all [6] It is sufficient vnto the same man, that he was rebuked of many. [7] So that now contrary wyse, ye ought rather to forgeue him, and comforte him: lest that same persone shuld be swalowed vp wyth ouer moch heuines. [8] Wherfore, I exhorte you, that loue maye haue strength ouer him. [9] For this cause verely dyd I wryte, that I myght knowe the profe of you, whether ye shulde be obedient in all thynges. [10] To whom ye forgeue eny thinge, I forgeue also. For yf I forgaue eny thinge, to whom I forgaue it, for youre sakes forgaue I it, in the sight of Christ, [11] lest Satan shuld preuent vs. For his thoughtes are not vnknowen vnto vs.

[12] When it was come to Troada for Christes Gospells sake (and a great dore was opened vnto me of the Lord) [13] I had no rest in my sprete, because I founde

[5] *Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλ' ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ*
πάντας ὑμᾶς. [6] *ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων·* [7] *ὥστε*
τοὐναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μήπως τῇ περισσοτέρᾳ
λύπῃ καταποθῇ ὁ τοιοῦτος. [8] *διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην.* [9] *εἰς*
τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε.
[10] *ᾧ δέ τι χαρίζεσθε, καὶ ἐγώ· καὶ γὰρ ἐγὼ* [b] *ὃ κεχάρισμαι, εἴ τι κεχάρισμαι,| δι'*
ὑμᾶς, ἐν προσώπῳ Χριστοῦ, [11] *ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ*
αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

[12] *Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ θύρας μοι*
ἀνεῳγμένης ἐν Κυρίῳ, [13] *οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματι μου, τῷ μὴ εὑρεῖν με*

[z] Alex. = *ὑμῖν.* [a] + s. *ἐπὶ λύπην* s. *ἐπὶ λύπῃ.* [b] Rec. *εἴ τι κεχάρισμαι, ᾧ κεχάρισμαι.*

GENEVA — 1557.

in Christe, and hath anoynted vs. [22] Which hath also sealed vs, and hath geuen the earnest of the Sprite in our heartes.

2. NOW, I call God for a recorde vnto my soule, that for to fauer you I came not as yet vnto Corinthus. Not that we be lordes ouer your faith, but we are helpers of your ioye. for by faith ye stande. But I determined thus in my selfe, that I would not come agayne to you in heuynes. [2] For yf I make you sory, who is he that should make me glad, but the same which is made sory by me? [3] And I wrote this same vnto you, lest when I came, I should take heuines of them, of whom I oght to reioyce: this confidence haue I in you all, that my ioye is the ioye of you all. [4] For in great affliction, and anguyshe of heart, I wrote vnto you with many teares: not that ye should be made sory, but that ye myght perceaue the loue which I haue, moste specially vnto you.

[5] If any man hath caused sorow, the same hath not made me sory, but partely, lest I should greue *him. Not withstanding he hath made* you all *sory.* [6] It is sufficient vnto the same man, that he was rebuked of many. [7] So that now contrarywyse, ye oght rather to forgeue him and comforte him, lest that same persone should be swalowed vp with ouer muche heuynes. [8] Wherfore, I praye you, that you wolde confirme your loue towards him. [9] For this cause verely dyd I write, that I myght knowe the profe of you, whether ye wolde be obedient in all thynges.

[10] To whom ye forgeue any thyng, I *forgeue* also. for verely yf I forgaue any thing, to whom I forgaue it, for your sakes *forgaue I it* in the sight of Christe: [11] Lest Satan should preuent vs: for his enterprises are not vnknowen vnto vs. [12] Forther more, when I came to Troas *to preache* Christes Gospel, and a dore was opened vnto me of the Lord, [13] I had no rest in my sprite, because I founde

RHEIMS — 1582.

confirmeth vs vvith you in Christ, and that hath anointed vs, God: [22] vvho also hath sealed vs, and giuen the pledge of the Spirit in our hartes. [23] And I call God to vvitnesse vpon my soul, that sparing you, I came not any more to Corinth, [24] not because vve ouerrule your faith: but, vve are helpers of your ioy. for in the faith you stand.

2. AND I haue determined vvith my self this same thing, not to come to you againe in sorovv. [2] For if I make you sorie: and who is it that can make me glad, but he that is made sorie by me? [3] And this same I vvrote to you: that I may not, vvhen I come, haue sorovv vpon sorovv, of the vvhich I ought to reioyce: trusting in you al, that my ioy is the ioy of you al. [4] For of much tribulation and anguish of hart I vvrote to you by many teares: not that you should be made sorie: but that you may knovv vvhat charitie I haue more aboundantly tovvard you. [5] And if any man hath made sorovvful, not me hath he made sorovvful, but in part, that I burden not al you. [6] To him that is such a one, this rebuke sufficeth that is giuen of many: [7] so that contrariewise you should rather pardon and comfort him, lest perhaps such an one be svvallovved vp vvith ouer great sorovv. [8] For the vvhich cause I beseeche you that you confirme charitie tovvard him. [9] For therfore also haue I written that I may knovv the experiment of you, vvhether in al things you be obedient. [10] And vvhom you haue pardoned any thing, I also. For, my self also that vvhich I pardoned, if I pardoned any thing, for you in the person of Christ, [11] that vve be not circumuented of Satan. for vve are not ignorant of his cogitations.

[12] And vvhen I vvas come to Troas for the Gospel of Christ, and a doore vvas opened vnto me in our Lord, [13] I had no rest in my spirit, for that I found not

AUTHORISED — 1611.

stablisheth vs with you, in Christ, and hath anointed vs, *is* God, [22] Who hath also sealed vs, and giuen the earnest of the Spirit in our hearts. [23] Moreouer, I call God for a record vpon my soule, that to spare you I came not as yet vnto Corinth. [24] Not for that we haue dominion ouer your faith, but are helpers of your ioy: for by faith ye stand.

2. BVT I determined this with my selfe, that I would not come againe to you in heauinesse. [2] For if I make you sorie, who is hee then that maketh mee glad, but the same which is made sorie by me. [3] And I wrote this same vnto you, least when I came, I should haue sorrow from them of whom I ought to reioyce, hauing confidence in you all, that my ioy is *the ioy* of you all, [4] For out of much affliction and anguish of heart, I wrote vnto you with many teares, not that you should bee grieued, but that yee might know the loue which I haue more abundantly vnto you. [5] But if any haue caused griefe, he hath not grieued mee, but in part: that I may not ouercharge you all. [6] Sufficient to such a man is this [α] punishment, which *was inflicted* of many. [7] So that contrariwise, yee ought rather to forgiue him, and comfort him, lest perhaps, such a one should be swallowed vp with ouermuch sorrow. [8] Wherfore I beseech you, that you would confirme *your* loue towards him. [9] For to this end also did I write, that I might knowe the proofe of you, whether ye be obedient in all things.

[10] To whom yee forgiue any thing, I *forgiue* also: *for* if I forgaue any thing, to whom I forgaue it, for your sakes forgaue I it, [β] in the person of Christ, [11] Lest Satan should get an aduantage of vs: for we are not ignorant of his deuices. [12] Furthermore when I came to Troas, to *preach* Christs Gospel, and a doore was opened vnto mee of the Lord, [13] I had no rest in my spirit, because I found not

[α] *Or*, censure. [β] *Or*, in the sight.

Τίτον τὸν ἀδελφόν μου· ἀλλὰ ἀποταξάμενος αὐτοῖς, ἐξῆλθον εἰς Μακεδονίαν. [14] *Τῷ δὲ Θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ.* [15] *ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ Θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις·* [16] *οἷς μὲν, ὀσμὴ* [c] *θανάτου εἰς θάνατον· οἷς δὲ, ὀσμὴ* [c] *ζωῆς εἰς ζωήν. καὶ πρὸς ταῦτα τίς ἱκανός;* [17] *οὐ γάρ ἐσμεν ὡς οἱ* [d] *πολλοὶ,| καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ,* [e] *κατενώπιον| τοῦ| Θεοῦ, ἐν Χριστῷ λαλοῦμεν.* III. *Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν;* [g] *ἢ μὴ| χρῄζομεν, ὥς τινες, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν* [h] *συστατικῶν;|* [2] *ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων·* [3] *φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη*

[c] Alex. + ἐκ. [bis.] [d] Alex. λοιποί. [e] Alex. κατέναντι. [f] Alex. = τοῦ. [g] Rec. εἰ μὴ. [h] Alex. = συστατικῶν. [i] Alex. pon. ἀφ' ἑαυτῶν s. ante

WICLIF—1380.

but I seide to hem fare wel: and I passid in to macedonye, [14] and I do thankyngis to god that euermore makith us to haue victorie in crist ihesus: and schewith bi us the odoure of his knowynge in eche place, [15] for we ben the gode odoure of crist to god, among these that ben made saaf: and among these that perischen: [16] to other sothli odour of deeth in to deeth, but to other we ben odour of liif in to liif, ¶ to these thingis: who is so able? [17] for we ben not as many that don avoutrie bi the word of god: but we speken of clennesse as of god bifor god in crist.

3. BIGYNNEN we therfor [eftsone] to preise us silf? or whether we neden as summen pistlis of preisyng to ȝou or of ȝou? [2] ȝe ben oure pistil writun in oure hertis: which is knowun ¶ red of alle men, [3] and made opene for ȝe ben the pistil of crist: mynystrid of us, and writun not with enke: but bi the spirit of the lyuynge god, not in stoonen tablis: but in fleischli tablis of herte. [4] For we han suche triste bi crist to god, [5] not that we ben sufficiente to thenke ony thing of us as of us: but oure sufficience is of god, [6] whiche made us also able mynystris of the newe testament, not bi lettre but bi spirit, for the lettre sleeth but the spirit quykeneth,

[7] and if the mynystracioun of deeth writun bi lettris in stones was in glorie, so that the children of israel myȝten not biholde in to the face of moises: for the glorie of his cheer, whiche is avoidid, [8] hou schal not the mynystracioun of the spirit be more in glorie? [9] for if the mynystracioun of dampnacioun was in glori, myche more the mynysteri of riȝtwisnesse, is plenteuous in glorie, [10] for nether that that was cleer was glorified in this parte for

sothli, *truly.* avoutrie, *adultery.* eftsone, *again.* triste, *confidence.* cheer, *countenance.*

TYNDALE—1534.

not Titus my brother: but toke my leave of them and went awaye into Macedonia. [14] Thankes be vnto God which alwayes geveth vs the victorie in Christ, and openeth the saver of his knowledge by vs in every place. [15] For we are vnto God the swete savoure of Christ, both amonge them that are saved, and also amonge them which perisshe. [16] To the one parte are we the savoure of deeth vnto deeth. And vnto the other parte are we the savoure of lyfe vnto lyfe. And who is mete vnto these thinges? [17] For we are not as many are which choppe and chaunge with the worde of God: but even oute of purenes, and by the power of God, and in the sight of God, so speake we in Christ.

3. VVE begyn to prayse oure selves agayne. Nede we as some other, of pistles of recommendacion vnto you? or letters of recommendacion from you? [2] Ye are oure pistle written in oure hertes, which is vnderstonde and reed of all men, [3] in that ye are knowen, how that ye are the pistle of Christ, ministred by vs and written, not with ynke: but with the sprete of the livynge God, not in tables of stone, but in flesshly tables of the herte. [4] Suche trust have we thorow Christ to god ward, [5] not that we are sufficient of oure selves to thinke eny thinge as it were of oure selves: but oure ablenes commeth of God, [6] which hath made vs able to minister the newe testament, not of the letter, but of the sprete. For the letter kylleth, but the sprete geveth lyfe.

[7] Yf the ministracion of deeth thorow the letters figured in stones was glorious, so that the chyldren of Israel coulde not beholde the face of Moses for the glory of his countenaunce (which glory neverthelesse is done awaye) [8] why shall not the ministracion of the sprete be moche more glorious? [9] For if the ministringe of condempnacion be glorious: moche more do the ministracion of rightewesnes excede in glory. [10] For no dout that which was there glorified, is not once glorified

CRANMER—1539.

not Titus my brother: but toke my leaue of them, and went awaye into Macedonia. [14] Thankes be vnto God, whych alwayes geueth vs the victorie in Christ, and openeth the sauer of his knowledge by vs in euery place. [15] For we are vnto God the swete sauoure of Christ, amonge them that are saued, and amonge them which perisshe [16] To the one parte are we the sauour of deeth vnto deeth. And vnto the other part are we the sauour of lyfe vnto lyfe. And who is mete vnto these thynges? [17] For we are not as the most part are, which choppe and chaunge with the worde of God: but euen out of purenes, and by the power of God, in the syght of God, so speake we in Christ.

3. WE begyn to prayse oure selues agayne. Nede we as some other, of Epistles of recommendacion vnto you? or letters of recommendacion from you? [2] Ye are oure epistle written in oure hertes, whych is vnderstande and red of all men, [3] for asmoch as ye declare that ye are the epistle of Christ, ministred by vs and wrytten, not with ynke: but wyth the sprete of the lyuinge God not in tables of stone, but in flesshy tables of the herte.

[4] Suche trust haue we thorow Christ to God ward, [5] not that we are sufficient of oure selues to thynke eny thyng, as of our selues: but yf we be able vnto any thinge the same commeth of God, [6] which hath made vs able to minister the new testament, not of the letter, but of the sprete. For the letter kylleth, but the sprete geueth lyfe.

[7] If the mynistracion of deeth thorow the letters fygured in stones, was glorious, so that the chyldren of Israel coulde not beholde the face of Moses, for the glory of his countenaunce (which glory is done awaye) [8] why shall not the mynistracion of the sprete be moch more glorious? [9] For yf the ministringe of condemnacion be glorious: moch more doth the ministracion of ryghtewesnes exceade in glory. [10] For no dout that which was there glorified, is not once glorifyed in respecte of

οὐ μέλανι, ἀλλὰ Πνεύματι Θεοῦ ζῶντος, οὐκ ἐν πλαξὶ λιθίναις, ἀλλὰ ἐν πλαξὶ καρδίας σαρκίναις. [4] *Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν Θεὸν·* [5] *οὐχ ὅτι ἱκανοί ἐσμεν* [i] *ἀφ' ἑαυτῶν| λογίσασθαί τι, ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ·* [6] *ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος, ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ.* [7] *Εἰ δὲ ἡ διακονία τοῦ θανάτου* [k] *ἐν γράμμασιν,| ἐντετυπωμένη* [l] *ἐν| λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον* [m] *Μωϋσέως,| διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν καταργουμένην·* [8] *πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ Πνεύματος ἔσται ἐν δόξῃ;* [9] *εἰ γὰρ* [n] *ἡ διακονία| τῆς κατακρίσεως* [o] *δόξα,| πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ.* [10] *καὶ γὰρ* [p] *οὐ| δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει, ἕνεκεν τῆς ὑπερβαλλούσης*

ἱκανοί s. post. *λογίσ.* [k] Alex. *ἐν γράμματι.* [l] Alex. = *ἐν.* [m] Rec. Μωσέως. [n] Alex. *τῇ διακονίᾳ.* [o] Alex. *δόξα ἐστιν.* [p] Rec. *οὐδέ.*

GENEVA—1557.

not Titus my brother: but toke my leaue of them and went away into Macedonia. [14] Thanckes *be* vnto God which alwayes maketh vs to triomphe in Christ: and openeth the sauour of his knowledge by vs in euery place.

[15] For we are vnto God the swete sauour of Christ, to them that are saued, and to them which perishe. [16] To the one parte, *we* are the sauour of death, vnto death: and to the other part, the sauour of lyfe, vnto lyfe. and who is mete vnto these thinges? [17] For we do not as many, disguise and conterfait the worde of God: but as of syncere affection, but as of God in the syght of God, *so* speake we in Christe.

3. DO we begyn to praise our selues agayne? nede we as some other, epistles of recommendation vnto you, or letters of recommendation from you? [2] Ye are our epistle, written in our hearts, which is vnderstand and read of all men. [3] In that ye are knowen, to be the epistle of Christ, by our ministerie, and wrytten, not with yncke, but with the Sprite of the lyuing God, not in tables of stone, but in fleshly tables of the heart.

[4] Suche trust we haue through Christ to God: [5] Not that we are apte of our selues, to thynke any thing, as *it were* of our selues: but our ablenes commeth of God. [6] Who also hath made vs able ministers of the Newe testament, not of the letter, but of the Sprite: for the letter kylleth, but the Sprite geueth lyfe. [7] If the ministration of death figured with letters in stones, was glorious, so that the children of Israel could not beholde the face of Moses for the glorie of his countenance, which glorie is done away: [8] Why shal not the ministration of the Sprite be muche more glorious? [9] For if the ministring of condemnation *was* glorious: muche more doth the ministration of rightuousnes excede in glorie.

[10] For no dout, that which was there glorified, was not glorified in this point,

RHEIMS—1582.

Titus my brother, but bidding them fare vvel, I vvent forth into Macedonia. [14] And thankes be to God, vvho alvvaies triumpheth vs in Christ IESVS, and manifesteth the odour of his knovvledge by vs in euery place. [15] For vve are the good odour, Christ vnto God in them that are saued, and in them that perish. [16] To some in deede the odour of death vnto death but to others the odour of life vnto life. And to these thing vvho is so sufficient? [17] For vve are not as very many, adulterating the vvord of God, but of sinceritie, and as of God, before God, in Christ vve speake.

3. BEGIN we againe to commend our selues? or do vve neede (as certaine) epistles of commendation to you, or from you? [2] Our epistle you are, vvritten in our hartes, vvhich is knovven and read of al men: [3] being manifested that you are the epistle of Christ, ministred by vs, and vvritten not vvith inke, but vvith the Spirit of the liuing God: not in tables of stone, but in the tables carnall of the hart.

[4] And such confidence vve haue by Christ to God: [5] not that vve be sufficient to thinke any thing of our selues, as of our selues: but our sufficiencie is of God. [6] Vvho also hath made vs meete ministers of the nevv testament: not in the letter, but in the Spirit. For the letter killeth: but the Spirit quickeneth. [7] And if the ministration of death with letters figured in stones, vvas in glorie, so that the children of Israël could not behold the face of Moyses, for the glorie of his countenance, that is made voide: [8] how shal not the ministration of the Spirit be more in glorie? [9] For if the ministration of damnation be in glorie: much more the ministerie of iustice aboundeth in glorie. [10] For neither vvas it glorified, vvhich in this part vvas glorious, by

AUTHORISED—1611.

Titus my brother, but taking my leaue of them, I went from thence into Macedonia. [14] Now thankes bee vnto God, which alwayes causeth vs to triumph in Christ, and maketh manifest the sauour of his knowledge by vs in euery place. [15] For we are vnto God, a sweete sauour of Christ, in them that are saued, and in them that perish. [16] To the one *we are* the sauour of death vnto death; and to the other, the sauour of life vnto life: and who is sufficient for these things? [17] For wee are not as many which [α] corrupt the word of God: but as of sincerity, but as of God, in the sight of God, speake we in Christ.

3. DOE wee begin againe to commend our selues? or need wee, as some *others*, Epistles of commendation to you, or *letters* of commendation from you? [2] Ye are our Epistle written in our hearts, knowen and read of all men. [3] *Forasmuch as* yee are manifestly declared *to bee* the Epistle of Christ ministred by vs, written not with inke, but with the spirit of the liuing God, not in tables of stone, but in fleshy tables of the heart. [4] And such trust haue we through Christ to Godward: [5] Not that we are sufficient of our selues to thinke any thing as of our selues: but our sufficiencie *is* of God: [6] Who also hath made vs able ministers of the New Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit [β] giueth life. [7] But if the ministration of death written, and ingrauen in stones, was glorious, so that the children of Israel could not stedfastly beholde the face of Moses, for the glory of his countenance, which *glorie* was to be done away: [8] How shall not the ministration of the spirit, be rather glorious? [9] For if the ministration of condemnation be glory, much more doth the ministration of righteousnesse exceed in glorie. [10] For euen that which was made glorious, had no glorie in this respect by

[α] *Or*, deale deceitfully with. [β] *Or*, quickneth.

δόξης. [11] εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῷ μᾶλλον τὸ μένον ἐν δόξῃ. [12] Ἔχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ παῤῥησίᾳ χρώμεθα· [13] καὶ οὐ καθάπερ [q] Μωϋσῆς| ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου· [14] ἀλλ᾽ ἐπωρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον [r] ἡμέρας| τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον, ὅ τι ἐν Χριστῷ καταργεῖται. [15] ἀλλ᾽ ἕως σήμερον, ἡνίκα [s] [t] ἀναγινώσκεται| [u] Μωϋσῆς,| κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται· [16] ἡνίκα δ᾽ ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα. [17] Ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν· οὗ δὲ τὸ Πνεῦμα Κυρίου, [v] ἐκεῖ| ἐλευθερία. [18] ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου Πνεύματος. IV. Διὰ

[q] Rec. Μωσῆς. [r] Rec. = ἡμέρας. [s] Alex. + ἀν. [t] Alex. ἀναγινώσκηται. [u] Rec. Μωσῆς. [v] Alex. = ἐκεῖ. [w] Alex. ἐγκακοῦμεν.

WICLIF—1380.

thc excellent glorie, [11] and if that that is avoidid was bi glorie: myche more that that dwellith stille, is in glorie,

[12] therfor we that haue suche hope vsen myche trist, [13] and not as moises leide a veil on his face: that the children of israel schulden not biholde in to his face, whiche veil is avoidide: [14] but the wittis of hem ben astonyed, for in to this dai: the same veil in redinge of the oold testamente dwellith, not schewid, for it is avoidid in crist, [15] but in to this dai whanne moises is red the veil is putte on her hertis,

[16] but whanne israel schal be conuertid to god: the veil schal be don awey, [17] and the spirit is the lord, and where the spirit of the lord is: there is fredom, [18] and alle we that with open face seen the glorie of the lord: ben transformed in to the same ymage, fro clernes in to clerenesse as of the spirit of the lord.

4. THERFOR we that han this admynystracioun aftir this that we han getun merci: faile we not, [2] but do we aweye the priuy thingis of schame, not walkynge in sutil gile, nether doynge auoutri bi the word of god: but in schewynge of the truthe, comendynge us silf to eche conscience of men: bifor god.

[3] For if also oure gospel is keuerid in these that perischen it is keuerid, [4] in whiche god hath blende the soulis of vnfeithful men of this world, that the li3tnynge of the gospel of the glorie of crist, whiche is the ymage of god: schyne not.

[5] but we prechen not us silf: but oure lord ihesus crist, and us 3oure seruantis bi ihesus, [6] for god that seide li3t to schyne of derknessis: he hath 3oue li3t in oure hertis to the li3tnynge of the science of the clerenesse of god in the face of ihesus crist,

trist, *confidence.* avoidid, *done away.* clerenesse, *brightness.* auoutri, *adultery.* keuerid, *covered.* blende, *blinded.*

TYNDALE—1534.

in respecte of this excedynge glory. [11] Then if that which is destroyed, was glorious, moche more shall that which remayneth, be glorious.

[12] Seynge then that we have soche trust, we vse gret boldnes, [13] and do not as Moses, which put a vayle over his face that the children of Israel shuld not se for what purpose that served which is put awaye. [14] But their myndes were blinded. For vntill this daye remayneth the same coveringe vntaken awaye in the olde testament when they reade it, which in Christ is put awaye. [15] But even vnto this daye, when Moses is redde, the vayle hangeth before their hertes. [16] Neverthelesse when they tourne to the Lorde, the vayle shalbe taken awaye. [17] The Lorde no dout is a sprete. And where the sprete of the Lorde is, there is libertie. [18] But we all beholde the glorye of the Lorde with his face open, and are chaunged vnto the same similitude, from glory to glory, even of the sprite of the Lorde.

4. THERFORE seinge that we have soche an office, even as mercy is come on vs, we faynte not: [2] but have cast from vs the clokes of vnhonestie, and walke not in craftines, nether corrupte we the worde of God: but walke in open trueth, and reporte oure selves to every mannes conscience in the sight of God.

[3] Yf oure Gospell be yet hyd, it is hid amonge them that are lost, [4] in whom the god of this worlde hath blynded the myndes of them which beleve not, lest the light of the glorious gospell of Christ which is the ymage of god, shuld shyne vnto them.

[5] For we preache not oure selves, but Christ Iesus to be the Lorde, and oure selves youre servauntes, for Iesus sake. [6] For it is God that commaunded the light to shyne out of darcknes, which hath shyned in oure hertes, for to geve the light of the knowledge of the glorie of God, in the face of Iesus Christ.

CRANMER—1539.

this exceadinge glory. [11] For yf that which is destroyed was glorious, moch more that which remayneth, is glorious.

[12] Seyng then that we haue soch trust, we vse great boldnes, [13] and do not as Moses, which put a vayle ouer hys face, that the children of Israel shuld not se for what purpose that serued which is put awaye. [14] But their myndes were blinded. For vntill this daye remayneth the same coueringe vntaken awaye in the lecture of the olde testament, which vayle shalbe put awaye in Christ. [15] But euen vnto this daye when Moses is redde the vayle hangeth before their hertes. [16] Neuerthelesse when they tourne to the Lorde, the vayle shalbe taken awaye. [17] The Lord no dout is a sprete. And where the sprete of the Lorde is, there is libertie. [18] But we all beholde in a myrroure the glorie of the Lorde with his face open, and are chaunged vnto the same similitude, from glory to glory, euen as of the spryte of the Lorde.

4. THERFORE, seyng that we haue soch an offyce, euen as God hath had mercy on vs, we go not out of kynde: [2] but haue cast from vs the clokes of vnhonestye, and walke not in craftynes, nether handle we the worde of God disceatfully, but open the trueth, and reporte oure selues to euery mannes conscience in the syght of God [3] If oure Gospell be yet hyd, it is hyd amonge them that are lost, [4] in whom the God of this world hath blynded the myndes of them which beleue not, lest the light of the gospell of the glory of Christ (which is the ymage of God) shulde shyne vnto them.

[5] For we preache not our selues, but Christ Iesus to be the Lorde, and oure selues youre seruauntes, for Iesus sake. [6] For it is God, that commaunded the lyght to shyne out of darcknes, which hath shyned in oure hertes, for to geue the lyght of the knowledge of the glory of God, in the face of Iesus Christ.

τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἠλεήθημεν, οὐκ [w]ἐκκακοῦμεν,| [2] ἀλλ' ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας [x]συνιστῶντες| ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ Θεοῦ. [3] Εἰ δὲ καὶ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμένον· [4] ἐν οἷς ὁ Θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ [y]αὐγάσαι| [z]τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ. [5] οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύριον· ἑαυτοὺς δὲ, δούλους ὑμῶν διὰ Ἰησοῦν. [6] ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς [a]λάμψαι,| [b]ὃς| ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης [c]τοῦ Θεοῦ| ἐν προσώπῳ [d]Ἰησοῦ| Χριστοῦ.

[x]Alex. συνιστάντες. [y] Alex. καταυγάσαι s. διαυγάσαι. [z] Rec. + αὐτοῖς. [a] Alex. λάμψει. [b] Alex. = ὃς. [c] Alex. αὐτοῦ. [d] Alex. = Ἰησοῦ.

GENEVA—1557.

that is, as touching that exceding glorie. 11 For if that which shoulde be destroyed *was* glorious, much more shal that which remayneth, be glorious. 12 Seing then that we haue suche trust, we vse great playnes of speeche. 13 And *we are* not as Moses, *which* put a vayle ouer his face, that the children of Israel should not se, for what purpose that serued which oght to be put away. 14 Therfore their myndes were blinded: for vntil this day remayneth the same couering vntaken away in the Olde testament when they read it, which vayle in Christe is put away. 15 But euen vnto this day, when Moses is read, that vayle is layed ouer their hearts.

16 Neuerthelesse when theyr *harts* shalbe tourned to the Lord, the vayle shalbe taken away. 17 The Lord no dout is the Sprite: and where the Sprite of the Lord is, there is libertie. 18 But we all beholde as in a myrrour the glorie of the Lord with open face, and are changed into the same image, from glorie to glorie, euen of the Sprite of the Lord.

4. THERFORE, seyng that we haue this office, as we haue receaued mercie, we faynte not: 2 But haue cast from vs the clokes of shame and walke not in craftines, nether handle we the worde of God disceitfully: but in declaration of the trueth, report our selues to euery mans conscience in the syght of God. 3 If our Gospel be hyd, it is hyd to them, that are lost. 4 In whom the god of this worlde hath blynded the mindes, that is, in the infideles, lest the light of the glorious Gospel of Christ, which is the image of God, should shyne vnto them.

5 For we preache not our selues, but Christ Iesus the Lord, and our selues your seruantes, for Iesus sake. 6 For God that commanded the lyght to shyne out of darcknes, *is he* which hath shyned in our hearts, for to *geue* the lyght of the knowledge of the glorie of God, in the face of

RHEIMS—1582.

reason of the excelling glorie. 11 For if that which is made void, is by glorie: much more that vvhich abideth, is in glorie.

12 Hauing therfore such hope, vve vse much confidence: 13 and not as Moyses put a vele vpon his face, that the children of Israël might not behold his face, vvhich is made voide, 14 but their senses vvere dulled. For vntil this present day, the self same vele in the lecture of the old testament remaineth vnreuealed (because in Christ it is made voide) 15 but vntil this present day, vvhen Moyses is read, a vele is put vpon their hart. 16 But vvhen he shal be conuerted to our Lord, the vele shal be taken avvay. 17 And our Lord is a Spirit. And vvhere the Spirit of our Lord is, there is libertie. 18 But vve al, beholding the glorie of our Lord vvith face reuealed, are transformed into the same image from glorie vnto glorie, as of our Lordes Spirit.

4. THERFORE hauing this ministration: according as vve haue obteined mercie, vve faile not, 2 but vve renounce the secrete things of dishonestie, not walking in craftines, nor adulterating the vvord of God, but in manifestation of the truth commending our selues to euery conscience of men before God. 3 And if our Gospel be also hidde, in them that perish it is hidde, 4 in vvhom the God of this vvorld hath blinded the mindes of the infidels, that the illumination of the Gospel of the glorie of Christ vvho is the image of God, might not shine to them.

5 For vve preache not our selues, but IESVS Christ our Lord: and vs, your seruants by IESVS, 6 because God that commaunded light to shine of darkenes, he hath shined in our hartes to the illumination of the knovvledge of the glorie of God, in the face of Christ IESVS.

AUTHORISED—1611.

reason of the glorie that excelleth. 11 For if that which is done away, was glorious, much more that which remaineth is glorious.

12 Seeing then that wee haue such hope, we vse great [α] plainnesse of speech. 13 And not as Moses, which put a vaile ouer his face, that the children of Israel could not stedfastly looke to the end of that which is abolished; 14 But their mindes were blinded: for vntill this day remaineth the same vaile vntaken away, in the reading of the old testament: which vaile is done away in Christ. 15 But euen vnto this day, when Moses is read, the vaile is vpon their heart. 16 Neuerthelesse, when it shall turne to the Lord, the vaile shall be taken away. 17 Now the Lord is that spirit, and where the Spirit of the Lord *is*, there *is* libertie. 18 But we all, with open face beholding as in a glasse the glory of the Lord, are changed into the same image, from glorie to glorie, euen as [β] by the spirit of the Lord.

4. THEREFORE, seeing we haue this ministery, as we haue receiued mercie wee faint not: 2 But haue renounced the hidden things of [γ] dishonesty, not walking in craftines, nor handling the word of God deceitfully, but by manifestation of the trueth, commending our selues to euery mans conscience, in the sight of God. 3 But if our Gospel be hid, it is hid to them that are lost: 4 In whom the God of this world hath blinded the minds of them which beleeue not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine vnto them. 5 For we preach not our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.

6 For God who commaunded the light to shine out of darkenes, hath shined in our hearts, *to giue* the light of the knowledge of the glory of God, in the face of

[α] *Or*, boldnes. [β] *Or*, of the Lord the spirit. [γ] *Gr.* shame.

7 Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν· 8 ἐν παντὶ θλιβόμενοι, ἀλλ᾽ οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ᾽ οὐκ ἐξαπορούμενοι· 9 διωκόμενοι, ἀλλ᾽ οὐκ ἐγκαταλειπόμενοι· καταβαλλόμενοι, ἀλλ᾽ οὐκ ἀπολλύμενοι· 10 πάντοτε τὴν νέκρωσιν τοῦ [e]Ἰησοῦ ἐν τῷ σώματι [f] περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. 11 ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες, εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. 12 Ὥστε ὁ [g] θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. 13 ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, "Ἐπίστευσα, διὸ ἐλάλησα," καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν· 14 εἰδότες ὅτι ὁ ἐγείρας τὸν Κύριον Ἰησοῦν, καὶ ἡμᾶς [h] διὰ Ἰησοῦ| ἐγερεῖ, καὶ

[e] Rec. + Κυρίου. [f] Alex. + ἡμῶν. [g] Rec. + μέν. [h] Alex. σὺν Ἰησοῦ. [i] Alex. ἐγκακοῦμεν.

WICLIF—1380.

7 and we han this tresour in britil vessels: that the worthinesse be of goddis vertu, and not of us. 8 in alle thingis we suffren tribulacioun: but we ben not angwische or anoied, we ben made pore: but we lacken no thing, 9 we suffren persecucioun: but we ben not forsakun, we ben made lowe: but we ben not confoundid, we ben cast doun, but we perischen not, 10 ℣ euermore we beren aboute the sleyng of ihesus in oure bodi: that also the liif of ihesus be schewid in oure bodies, 11 for euermore we that lyuen: ben takun in to deeth for ihesus, that the liif of ihesus: be schewid in oure deedli fleisch, 12 therfore deeth worchith in us: but liif in ȝou. 13 And we han the same spirit of feith: as it is writun, I haue bileuede for whiche thing I haue spoke, and we bileuen: wherfor also we speken, 14 witinge that he that reisid ihesus schal reise also us with ihesus, and schal ordeyne with ȝou, 15 and alle thingis for ȝou, that a plenteuous grace bi many thankyngis ben plenteuous in to the glorie of god,

16 for which thing we failen not, but thouȝ oure vtter man be coruptid: netheles the ynner man is renewid fro dai to day, 17 but that liȝt thing of oure tribulacioun that lastith now but as it were bi a momente worchith in us ouer mesure an euerlastinge birthun in to hiȝnes of glorie, 18 while that we biholden not tho thingis that ben seyn: but tho that ben not seen, for the thingis that ben seen ben but durynge for a schorte tyme, but tho thingis that ben not seen: ben euerlastynge.

5. AND we witen that if oure erthli hous of this dwellynge be dissolued: that we han a bildynge of god an hous not made bi hondis euerlastinge in heuene 2 for whi in this thing we moornen: coueitynge to be clothid aboue with oure dwellynge whiche is of heuene, 3 if netheles we ben founden clothid, and not

verta, *power*. witinge, *knowing*. witen, *know*.

TYNDALE—1534.

7 But we have this treasure in erthen vessels, that the excellent power of it myght appere to be of God, and not of vs. 8 We are troubled on every side, yet are we not with out shyft. We are in povertie: but not vtterly without somwhat. 9 We are persecuted: but are not forsaken. We are cast doune: nevertheless we perisshe not. 10 And we all wayes beare in oure bodyes the dyinge of the Lorde Iesus, that the lyfe of Iesu myght appere in oure bodyes.

11 For we which live, are alwayes delyvered vnto deeth for Iesus sake, that the lyfe also of Iesu myght appere in oure mortall flesshe. 12 So then deeth worketh in vs, and lyfe in you.

13 Seynge then that we have the same sprete of fayth, accordinge as it is written: I beleved and therfore have I spoken. We also beleve, and therfore speake. 14 For we knowe that he which raysed vp the Lorde Iesus, shall rayse vp vs also by the meanes of Iesus, and shall seet vs with you. 15 For all thinges do I for youre sakes, that the plenteous grace by thankes geven of many, maye redounde to the prayse of god.

16 Wherfore we are not weried, but though oure vttward man perisshe, yet the inwarde man is renewed daye by daye. 17 For oure excedinge tribulacion which is momentany and light prepareth an excedinge and an eternall wayght of glorye vnto vs, 18 whill we loke not on the thynges which are sene, but on the thynges which are not sene. For thinges which are sene, are temporall: but thynges which are not sene, are eternall,

5. VVE knowe suerly yf oure erthy mancion wherin we now dwell were destroyed, that we have a bildinge ordeyned of god, an habitacion not made with hondes, but eternall in heven. 2 And herefore sigh we, desyringe to be clothed with oure mansion which is from heven: 3 so yet if that we be founde clothed, and not

CRANMER—1539.

7 But we haue this treasure in erthen vessels, that the excellency of the power myght be Gods, and not oures. 8 We are troubled on euery syde, yet are we not without shyft. We are in pouertie: but not vtterly without somwhat 9 We suffre persecucion: but are not forsaken therin. We are cast downe: neuerthelesse we perisshe not. 10 We all wayes beare aboute in the bodye, the dyinge of the Lorde Iesus, that the lyfe of Iesu myght also appeare in oure bodye.

11 For we which lyue, are alwayes deliuered vnto deeth for Iesus sake, that the lyfe also of Iesu myght appere in oure mortall flesshe 12 So then, deeth worketh in vs, but lyfe in you 13 But seynge that we haue the same sprete of fayth (accordynge as it is written: I beleued, and therfore haue I spoken). We also beleue, and therfore speake. 14 For we knowe, that he which raysed vp the Lorde Iesus, shall rayse vp vs also by the meanes of Iesus, and shall sett vs with you. 15 For all thynges do I for youre sakes that the plenteous grace by thanckes geuen of many, maye redounde to the prayse of God. 16 Wherfore, we are not weried, But though oure vtwarde man perisshe, yet the inwarde man is renewed daye by daye 17 For oure tribulacion which is momentany and light, prepareth an excedinge and an eternall wayght of glorye vnto vs, 18 whill we loke not on the thinges which are sene, but on the thinges which are not sene. For the thinges which are sene, are temporall: but thynges which are not sene, are eternall.

5. FOR we know that yf oure erthy mancyon of this dwelling were destroyed, we haue a bildinge of God, an habitacion not made with handes, but eternall in heauen. 2 For therfore sygh we, desyring to be clothed with oure mansion which is from heauen: 3 so yet, yf that we be founde clothed, and not naked.

παραστήσει σὺν ὑμῖν. [15]τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα, διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ. [16] Διὸ οὐκ [f]ἐκκακοῦμεν· | ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ [k]ἔσωθεν| ἀνακαινοῦται ἡμέρᾳ καὶ ἡμέρᾳ. [17] τὸ γὰρ παραυτίκα [l]ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν, [18] μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα, αἰώνια. V. οἴδαμεν γὰρ, ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, [m]οἰκοδομὴν ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον, αἰώνιον ἐν τοῖς οὐρανοῖς. [2] καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες· [3] [n]εἴ γε| καὶ [o]ἐνδυσάμενοι,| οὐ γυμνοὶ εὑρεθησόμεθα.

[k] Alex. ἔσω ἡμῶν. [l] Alex. + πρόσκαιρον καὶ. [m] Alex. + ὅτι. [n] Alex. εἴπερ. [o] Alex. ἐκδυσάμενοι.

GENEVA—1557.

Iesus Christe. [7] But we haue this treasure in earthen vessels, that the excellencie of that power myght be Gods and not ours.

[8] We are troubled on euery syde, yet are we not in distresse: we are in pouertie, but not ouercome of pouertie: [9] We are persecuted, but are not forsaken *ther in*: we are cast doune, neuerthelesse we perishe not. [10] Euery where we beare about in our body, the dying of the Lord Iesus, that likewise the life of Iesus myght also appere in our bodyes. [11] For we which lyue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus myght appere in our mortal fleshe. [12] So then death worketh in vs, and life in you. [13] And because we haue the same Sprite of fayth, according as it is written, I beleued, and therfore haue I spoken: we also beleue, and therfore also speake.

[14] Knowing that he which raysed vp the Lord Iesus, shal rayse vs vp also by the meanes of Iesus, and shal set vs with you. [15] For all thynges *are* for your sakes that that moste plenteous grace by the thankes, geuen of many, may redounde to the prayse of God. [16] Therfore, we faint not, but thogh our outwarde man perishe, yet the inwarde man is renewed dayly. [17] For the light shortnes of our tribulation, causeth vnto vs a farre moste excellent and an eternal waight of glorie: [18] While we loke, not on the thinges which are sene, but on the thinges which are not sene: for thinges which are sene, are temporal: but thynges which are not sene, are eternal.

5. FOR we knowe that if the tabernacle of this our earthy howse shalbe destroyed, we haue a building *geuen* of God, *that is*, a house not made with handes, *but* eternal in heauen. [2] For therefore we syghe, desiring to be clothed with our house, which is from heauen: [3] Because that if we be therwith clothed, we

RHEIMS—1582.

[7] But vve haue this treasure in earthen vessels, that the excellencie may be of the povver of God, and not of vs. [8] In al things vve suffer tribulation, but are not in distresse: vve vvant, but are not destitute: [9] vve suffer persecution, but are not forsaken: vve are cast dovvne, but vve perish not: [10] alvvaies bearing about in our body the mortification of IESVS, that the life also of IESVS may be manifested in our bodies.

[11] For vve that liue, are alvvaies deliuered vnto death for IESVS: that the life also of IESVS may be manifested in our mortal flesh. [12] Death then vvorketh in vs, but life in you. [13] And hauing the same spirit of faith, as it is written, *I beleeued, for the vvhich cause I haue spoken*, vve also beleeue, for the vvhich cause vve speake also: [14] knovving that he vvhich raised vp IESVS, vvil raise vp vs also vvith IESVS and set vs vvith you.

[15] For al things are for you: that the grace abounding by many in giuing of thankes, may abound vnto the glorie of God. [16] For vvhich cause vve faile not: but although that our man vvhich is vvithout, corrupte: yet that vvhich is vvithin, is renevved from day to day.

[17] For that our tribulation vvhich presently is momentanie and light, vvorketh aboue measure excedingly an eternal vveight of glorie in vs, [18] we not considering the things that are seen, but that are not seen. For the things that be seen, are temporal: but those that be not seen, are eternal.

5. FOR vve knovv that if our earthly house of this habitation be dissolued, that vve haue a building of God, a house not made vvith hand, eternal in heauen.

[2] For in this also do vve grone, desirous to be ouerclothed with our habitation that is from heauen: [3] yet so, if vve be found

AUTHORISED—1611.

Iesus Christ. [7] But we haue this treasure in earthen vessels, that the excellencie of the power may be of God, and not of vs. [8] Wee are troubled on euery side, yet not distressed; we are perplexed, but [a] not in despaire; [9] Persecuted, but not forsaken; cast downe, but not destroyed. [10] Alwayes bearing about in the body, the dying of the Lord Iesus, that the life also of Iesus might bee made manifest in our body.

[11] For we which liue, are alway deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortall flesh. [12] So then death worketh in vs, but life in you. [13] We hauing the same spirit of faith, according as it is written, I beleeued, and therefore haue I spoken: wee also beleeue, and therefore speake. [14] Knowing that hee which raised vp the Lord Iesus, shall raise vp vs also by Iesus, and shall present vs with you.

[15] For all things are for your sakes, that the abundant grace might, through the thanksgiuing of many, redound to the glory of God. [16] For which cause we faint not, but though our outward man perish, yet the inward man is renued day by day. [17] For our light affliction, which is but for a moment, worketh for vs a far more exceeding *and* eternall weight of glory, [18] While we looke not at the things which are seene, but at the things which are not seene: for the things which are seene, are temporall, but the things which are not seene, are eternall.

5. FOR we know, that if our earthly house of this Tabernacle were dissolued, wee haue a building of God, an house not made with hand, eternall in the heauens. [2] For in this wee grone earnestly, desiring to bee clothed vpon with our house, which is from heauen. [3] If so bee that being clothed wee shall not be found

[a] *Or*, not altogether without help or meanes.

4 καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει [p]στενάζομεν βαρούμενοι· ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. 5 ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, Θεὸς, ὁ [q]καὶ| δοὺς ἡμῖν τὸν ἀῤῥαβῶνα τοῦ Πνεύματος. 6 θαῤῥοῦντες οὖν πάντοτε, καὶ εἰδότες ὅτι ἐνδημοῦτες ἐν τῷ σώματι, ἐκδημοῦμεν ἀπὸ τοῦ [r]Κυρίου·| 7 διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἴδους· 8 θαῤῥοῦμεν [s]δὲ,| καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι πρὸς τὸν Κύριον. 9 Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες, εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι. 10 τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν, εἴτε [t]κακόν.| 11 Εἰδότες οὖν τὸν φόβον τοῦ Κυρίου, ἀνθρώπους πείθομεν,

[p] Alex. + τούτῳ. [q] Alex. = καὶ. [r] Alex. Θεοῦ. [s] Alex. οὖν. [t] Alex. φαῦλον. [u] Alex. = γάρ.

WICLIF—1380.

nakid, 4 for whi we that ben in this tabernacle: sorwen withynne, and ben heuyed, for that we wolen not be spoilid: but be clothid aboue, that the ilke thing that is deedli: be sopun up of liif, 5 but who is it that makith us in to the same thing: god, that ȝaf to us the ernes of the spirit,

6 therfor we ben hardi algatis and witen that the while we ben in this bodi: we gon in pilgrymage from the lord, 7 for we walken bi feith: and not bi cleer siȝt, 8 but we ben hardi, and han good wille, more to be in pilgrymage fro the bodi: and to be presente to god, 9 and therfor we stryuen, whether absent whether presente: to plese hym, 10 for it bihoueth us alle: to be schewid bifor the trone of crist, that eueri man telle the propre thingis of the bodi, as he hath don: ether good either yuel. 11 therfor we witynge the drede of the lord, counceilen men: for to god we ben opene, and I hope that we ben opene also in ȝoure consciencis,

12 we comenden not us silf eftsone to ȝou, but we ȝeuen to ȝou occasioun to haue glorie for us, that ȝhe haue to hem that glorien in the face: and not in the herte, 13 for ether we bi mynde passen: to god, ether we ben sobre: to ȝou, 14 for the charite of god dryueth us, gessinge this thing, that if oon died for alle, thanne al weren deed, 15 and crist died for alle, that thei that lyuen: lyue not now to hem silf but to hym that died for hem and roos aȝen,

16 therfor we fro this tyme knowen no man aftir the fleisch, thouȝ we knowen crist aftir the fleisch: but now we knowen not, 17 therfor if ony newe creature is in crist: the eeld thingis be passid and lo alle thingis ben of god, 18 whiche recounceilid us to hym bi crist ꝛ ȝaf to

the ilke, *the same*. witen, *know*. algatis, *always*.
yuel, *evil*. witynge, *knowing*. eftsone, *again*.

TYNDALE—1534.

naked. 4 For as longe as we are in this tabernacle, we sigh and are greved for we wold not be vnclothed but wolde be clothed apon, that mortalite myght be swalowed vp of lyfe. 5 He that hath ordeyned vs for this thynge, ys god which very same hath geven vnto vs the ernest of the sprete.

6 Therfore we are alwaye of good chere, and knowe well that as longe as we are at home in the body, we are absent from God. 7 For we walke in fayth and se not. 8 Neverthelesse we are of good comforte, and had lever to be absent from the body and to be present with the lorde. 9 Wherfore, whether we be at home or from home we endeuoure oure selues to please him. 10 For we must all appere before the iudgement seate of Christ, that every man maye receave the workes of his body accordynge to that he hath done, whether it be good or bad? 11 Seynge then that we knowe, how the lorde is to be feared, we fare fayre with men. For we are knowen wel ynough vnto God. I trust also that we are knowen in youre consciences.

12 We prayse not oure selves agayne vnto you, but geve you an occasion to reioyce of vs, that ye maye have some what agaynst them, whych reioyce in the face, and not in the hert. 13 For yf we be to fervent, to God are we to fervent. Yf we kepe measure, for youre cause kepe we measure. 14 For the love of Christ constrayneth vs, because we thus iudge, yf one be deed for all, that then are all deed, 15 and that he dyed for all, that they which live, shuld not hence forth live vnto them selves but vnto hym which died for them and rose agayne.

16 Wherfore henceforth knowe we no man after the flesshe. In somoche though we have knowen Christ after the flesshe, now hence forthe knowe we hym so no more. 17 Therfore yf eny man be in Christ, he is a newe creature. Olde thynges are passed awaye, beholde all thinges are be come newe. 18 Neverthelesse all thinges are of god, which hath reconciled vs vnto

CRANMER—1539.

4 For we that are in this tabernacle, sygh and are greued because we wold not be vnclothed, but wolde be clothed vpon, that mortalite myght be swalowed vp of lyfe. 5 He that hath ordeyned vs for this thinge, is God: which very same hath geuen vnto vs the ernest of the sprete.

6 Therfore, we are alwaye of good cheare, and knowe, that as longe as we are at home in the body, we are absent from God. 7 For we walke in fayth, not after outward appearaunce. 8 Neuerthelesse, we are of good comforte, and had leuer to be absent from the body, and to be present with God. 9 Wherfore, whether we be at home or from home, we endeuoure oure selues, to please him. 10 For we must all appeare before the iudgement seate of Christ, that euery man maye receaue the workes of his body accordynge to that he hath done, whether it be good or bad.

11 Seynge then that we knowe, how the Lorde is to be feared, We fare fayre wyth men. For we are knowen well ynough vnto God. I trust also that we are knowen in youre consciences.

12 For we prayse not oure selues agayne vnto you, but geue you an occasyon to reioyce of vs, that ye maye haue some what against them, which reioyce in the face, and not in the herte. 13 For yf we be to feruent, to God are we to feruent. Or If we kepe measure, for youre cause kepe we measure. 14 For the loue of Christ constrayneth vs, because we thus iudge, that yf one dyed for all, then were all deed, 15 and he died for all: that they which lyue, shuld not hence forth lyue vnto them selues, but vnto him which dyed for them, and rose agayne.

16 Wherfore, henceforth know we no man after the flesshe. Insomoch though we haue knowen Christ after the flesshe, now yet hence forth know we him so nomoare. 17 Therfore yf eny man be in Christ, he is a new creature Olde thinges are passed awaye, beholde, all thynges are become new. 18 Neuerthelesse, all thinges are of God, which hath reconciled vs vnto

Θεῷ δὲ πεφανερώμεθα. ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.
12 οὐ [u]γὰρ| πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους, καὶ [v]οὐ| καρδίᾳ.
13 εἴτε γὰρ ἐξέστημεν, Θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν. 14 Ἡ γὰρ ἀγάπη τοῦ [w]Χριστοῦ| συνέχει ἡμᾶς, 15 κρίναντας τοῦτο, ὅτι [x]εἰ| εἷς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον· καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι. 16 ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἴδαμεν κατὰ σάρκα· [y]εἰ δὲ καὶ| ἐγνώκαμεν κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν οὐκέτι γινώσκομεν[z]. 17 ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε καινὰ [a]τὰ πάντα.| 18 Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ, τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ

[v] Alex. s. μὴ s. οὐ ἐν. [w] Alex. Θεοῦ. [x] Alex. = εἰ. [y] Alex. s. εἰ καὶ s. καὶ εἰ. [z] Alex. + κατὰ σάρκα. [a] Alex. = τὰ πάντα.

GENEVA—1557.

shal not be founde naked. 4 For in dede we that are in this tabernacle, syghe and are burdened, wherein *whiles we are*, we wolde not be vnclothed, but wolde be clothed vpon, that mortalitie myght be swalowed vp of lyfe. 5 He that hath created vs for this thing, *is* God, who also hath geuen vnto vs the earnest of the Sprite. 6 Therfore, we are alway bolde and knowe that as longe as we are at home in the body, we are absent from the Lord. 7 For we walke in faith, and not by sight. 8 Neuerthelesse, we are of good conforte, and had leuer to remoue out of the body, and to go to dwel with the Lord. 9 Wherfore also we couet, that bothe dwelling at home, and remouing from home, we may be acceptable to him. 10 For we must all appeare before the iudgement seat of Christ, that euery man may receaue the things which are of his body, according to that he hath done, whether it be good or bad. 11 Knowing therfore the terror of the Lord, we bring men to the faith. and we haue approued our selues vnto God. I trust also that we are approued in your consciences. 12 For we praise not our selues agayne vnto you, but geue you an occasion to reioice of vs, that ye may haue *what to answer* against them, which reioyce in the face, and not in the heart. 13 For whether we be folles, *we are folles* to God: or whether we be in our right minde, *we are* in our right mynde for your *commoditie*.

14 For the loue of Christe constrayneth vs: because we thus iudge, that yf one be dead for all, then were all dead. 15 And he died for all, that they which lyue, should not hence forth lyue vnto them selues, but vnto hym which dyed for them, and rose agayne. 16 Wherfore, hence forth know we no man after the fleshe, and if so be that we haue knowen Christ after the fleshe, now hence forth know we *him* so no more.

17 Therfore yf any man *be* in Christe, *he is* a newe creature. Olde thynges are passed away, beholde all thinges are become newe. 18 And all thinges *are* of God, which hath reconciled vs vnto him selfe

RHEIMS—1582.

clothed, not naked. 4 For vve also that are in this tabernacle, grone being burdened: because vve would not be spoiled, but ouerclothed, that that vvhich is mortal, might be svvallovved vp of life.

5 And he that maketh vs to this same, is God, vvho hath giuen vs the pledge of the Spirit. 6 Being bold therfore alvvaies, and knovving that vvhile vve are in the body, vve are pilgrimes from God, (7 for vve vvalke by faith and not by sight) 8 but vve are bold, and haue a good vvil to be pilgrimes rather from the body, and to be present vvith our Lord. 9 And therfore vve endeuouer, vvhether absent or present, to please him. 10 For vve must al be manifested before the iudgement seate of Christ, that euery one may receiue the proper things of the body, according as he hath done, either good or euil.

11 Knovving therfore the feare of our Lord vve vse persuasion to men: but to God vve are manifest. And I hope also that in your consciences vve are manifest.

12 Vve commend not our selues againe to you, but giue you occasion to glorie for vs: that you may haue against them that glorie in face, and not in hart. 13 for vvhether vve excede in minde, to God: or vvhether vve be sober, to you. 14 For the charitie of Christ vrgeth vs: iudging this, that if one died for al, then al vvere dead. 15 and Christ died for al: that they also vvhich liue, may not novv liue to them selues, but to him that died for them and rose againe.

16 Therfore vve from hence forth knovv no man according to the flesh. And if vve haue knovven Christ according to the flesh: but novv vve know him no more.

17 If then any be in Christ a nevv creature: the old are passed, behold al things are made nevv. 18 but al of God, vvho hath reconciled vs to him self by Christ:

AUTHORISED—1611.

naked. 4 For, wee that are in this tabernacle, do grone, being burdened, not for that we would bee vnclothed, but clothed vpon, that mortalitie might bee swallowed vp of life. 5 Now hee that hath wrought vs for the selfe same thing, *is* God, who also hath giuen vnto vs the earnest of the Spirit.

6 Therefore we are alwayes confident, knowing that whilest wee are at home in the body, wee are absent from the Lord. 7 (For wee walke by faith, not by sight.) 8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 9 Wherefore we [α] labour, that whether present or absent, we may be accepted of him. 10 For we must all appeare before the iudgement seat of Christ, that euery one may receiue the things done in his body, according to that he hath done, whether it be good or bad. 11 Knowing therefore the terrour of the Lord, we perswade men; but we are made manifest vnto God, and I trust also, are made manifest in your consciences. 12 For wee commend not our selues againe vnto you, but giue you occasion to glory on our behalfe, that you may haue somewhat *to answere* them, which glory [β] in appearance, and not in heart.

13 For whether wee be besides our selues, it is to God: or whether we be sober, *it is* for your cause. 14 For the loue of Christ constreineth vs, because we thus iudge: that if one died for all, then were all dead: 15 And that he died for all, that they which liue, should not hencefoorth liue vnto themselues, but vnto him which died for them, and rose againe. 16 Wherefore hencefoorth know we no man, after the flesh: yea, though we haue knowen Christ after the flesh, yet now hencefoorth know wee him no more. 17 Therefore if any man *be* in Christ, [γ] *he is* a new creature: old things are past away, behold, all things are become new. 18 And all things are of God, who hath reconciled vs to himselfe by Iesus Christ, and

[α] *Or*, indeuour. [β] *Gr.* in the face. [γ] *Or*, let him be.

διὰ [b]Ἰησοῦ| Χριστοῦ, καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς· [19] ὡς ὅτι Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν [c]τὸν λόγον τῆς καταλλαγῆς. [20] [d c]Ὑπὲρ Χριστοῦ οὖν| πρεσβεύομεν, ὡς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, [e]καταλλάγητε| τῷ Θεῷ· [21] τὸν [f]γὰρ| μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς [g]γινώμεθα| δικαιοσύνη Θεοῦ ἐν αὐτῷ. VI. συνεργοῦντες δὲ καὶ [h]παρακαλοῦμεν| μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς. [2] λέγει γὰρ, "Καιρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι·" ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας· [3] μηδεμίαν ἐν μηδενὶ διδόντες προσκοπὴν, ἵνα μὴ μωμηθῇ ἡ διακονία [i]· [4] ἀλλ' ἐν παντὶ [k]συνιστῶντες| ἑαυτοὺς ὡς

[b] Alex. = Ἰησοῦ. [c] Alex. + τοῦ εὐαγγελίου. [d] Alex. ὃν ὑπὲρ Χριστοῦ. [e] Alex. καταλλαγῆναι. [f] Alex. = γὰρ.

WICLIF—1380.

us the seruyce of recounceilynge, [19] ȝ god was in crist recounceilinge to hym the world: not rettynge to hem her giltis, and puttid in us: the word of recounceilinge, [20] therfor we vsen message for crist, as if god monestith bi us, we bisechen for crist: be ȝe recounceilid to god, [21] god the fadir made him synne, for us which knewe not synne: that we schulden be made riȝtwisnesse of god in hym.

6. BUT we helpinge monesten that ȝe resceyuen not the grace of god in veyn, [2] for he seith, in tyme wel, plesinge I haue herd thee: and in the day of helthe I haue helpid thee, lo now a tyme acceptable: lo now a dai of helthe,

[3] ȝeue we to no man ony offencioun: that oure seruyce be not repreued, [4] but in alle thingis ȝeue we us silf as the mynystris of god, in myche pacience, in tribulaciouns in nedis in angwischis, [5] in betingis, in prisouns, in discenciouns withynne, in traueilis, in wakyngis, in fastyngis [6] in chastite in kunnynge in long abidyng, in swetnesse in the holi goost, in charite not feyned [7] in the word of truthe, in the uertu of god, bi armeris of riȝtwisnes on the riȝt half and on the lifthalf, [8] bi glorie and vnnobleth, bi yuel fame and gode fame, as disceyuers ȝ trewe men, [9] as thei that ben vnknowun: and knowun, as men diynge: ȝ lo we lyuen, as chastisid: and not made deed, [10] as sorwful, euermore ioiyng, as hauyng nede: but makynge many men riche, as no thing hauynge: and wildynge alle thingis.

[11] A ȝe corynthis oure mouth is opene to ȝou oure herte is alargid, [12] ȝe ben not angwischid in us, but ȝe ben angwischid

rettynge, *rechoning*. monestith, *exhorteth*. ȝeue, *give*. uertu, *power*. vnnobleth, *dishonour*. yuel, *evil*. wildynge, *possessing*.

TYNDALE—1534.

him sylfe by Iesus Christ, and hath geven vnto vs the office to preach the atonement. [19] For god was in Christ, and made agrement bitwene the worlde and hym sylfe, and imputed not their synnes vnto them: and hath committed to vs the preachynge of the atonment. [20] Now then are we messengers in the roume of Christ: even as though God did beseche you thorow vs: So praye we you in Christes stede, that ye be atone with God: [21] for he hath made him to be synne for vs, which knewe no synne, that we by his meanes shuld be that rightewesnes which before God is aloved.

6. VVE as helpers therfore exhorte you, that ye receave not the grace of god in (vayne) [2] For he saith: I have hearde the in a tyme accepted: and in the daye of saluacion, have I suckered the. Beholde now is that well accepted tyme: beholde now is the daye of saluacion. [3] Let vs geve noman occasion of evyll, that in oure office be founde no faute: [4] but in all thynges let vs behave oure selves as the ministers of God.

In moche pacience, in afflicions, in necessite, in anguysshe, [5] in strypes, in presonment, in stryfe, in laboure, in watchinge, in fastyng, [6] in purenes, in knowledge, in longe sufferynge, in kyndnes, in the holy goost, in love vnfayned, [7] in the wordes of trueth, in the power of God, by the armoure of rightewesnes on the right honde and on the lyfte, [8] in honoure and dishonoure, in evyll reporte and good reporte, as desceauers and yet true, [9] as vnknowen, and yet knowen: as dyinge, and beholde we yet live: as chastened, and not killed: [10] as sorowynge, and yet alwaye mery: as poore, and yet make many ryche: as havynge no thynge, and yet possessynge all thynges.

[11] O ye Corinthyans, oure mouth is open vnto you. Oure herte is made large: [12] ye are in no strayte in vs, but are in a strayte

CRANMER—1539.

him selfe by Iesus Christ, and hath geuen to vs the office to preach the attonement: [19] For God was in Christ, and made agrement betwene the world and him selfe, and imputed not their synnes vnto them, and hath committed to vs the preachinge of the attonement. [20] Now then are we messengers in the rowme of Christ euen as though God dyd beseche you thorow vs. So praye we you in Christes stede, that ye be reconcyled vnto God: [21] for he made him to be synne for vs, which knew no synne, that we by his meanes shuld be that ryghtwesnes, which before God is alowed.

6. WE also as helpers exhorte you that ye receaue not the grace of God in vayne. [2] For he saith: I haue heard the in a tyme accepted: and in the daye of saluacion, haue I suckered the. Beholde, now is that accepted tyme: beholde, now is that daye of saluacion. [3] Lett vs geue no occasion of euyll, that in oure offyce be founde no faute: [4] but in all thynges let vs behaue oure selues as the mynisters of God.

In moch pacience, in affliccions, in necessitees in anguysshes, [5] in strypes, in presonmentes: in stryfes: in laboures, in watchinges, in fastinges, [6] in purenes, in knowledge, in longe suffring, in kyndenes, in the holy goost, in loue vnfayned, [7] in the worde of trueth, in the power of God, by the armoure of rightewesnes of the ryght hande and on the lyfte [8] be honoure and dishonoure: be euill reporte and good reporte: as desceauers, and yet true, [9] as vnknowen, and yet knowen: as dyinge, and beholde, we lyue: as chastened, and not killed: [10] as sorowyng, and yet alwaye mery: as poore, and yet make many riche: as hauinge nothyng, and yet possessing all thinges.

[11] O ye Corinthians, oure mouth is open vnto you. Oure hert is made large: [12] ye are in no strayte in vs, but are in a strayte

Θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, [5] ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, [6] ἐν ἁγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν Πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, [7] ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, [8] διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι, καὶ ἀληθεῖς· [9] ὡς ἀγνοούμενοι, καὶ ἐπιγινωσκόμενοι· ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν· ὡς [l]παιδευόμενοι,| καὶ μὴ θανατούμενοι· [10] ὡς λυπούμενοι, ἀεὶ δὲ χαίροντες· ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες. [11] Τὸ στόμα ἡμῶν ἀνέῳγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτυνται· [12] οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν

[g] Alex. μενώμεθα. [h] Alex. παρακαλοῦντες. [i] Alex. + ἡμῶν. [k] Alex. s. συνιστάντες s. συνιστάνοντες. [l] Alex. πειραζόμενοι.

GENEVA—1557.

by Iesus Christ, and hath geuen vnto vs the office to preache the attonement. [19] Which is, that God was in Christe, and made agrement betwene the world and him selfe, and imputed not their synnes vnto them, and hath committed to vs the preaching of the attonement. [20] Now then are we messengers in the roume of Christ, euen as thogh God dyd beseche *you* through vs, we praye you in Christes stede, that ye be atone with God. [21] For he hath made hym *to be* synne for vs, which knew no synne, that we should be made the rightuousnes of God, in him.

6. VVE therfore as helpers with him exhorte you, that ye receaue not the grace of God in vayne. [2] For *God* sayth, I haue heard thee in a tyme accepted, and in the day of saluation, haue I suckered thee: behold now the accepted tyme, behold now the daye of saluation. [3] We geue no occasion of offence in any thing, that in our office be found no faute. [4] But in all thinges we behaue our selues as the ministers of God, in muche patience, in afflictions, in necessities, in distresses,

[5] In stripes, in prisonment, in stryfes, in labours, By watchings, by fastings, [6] by puritie, by knowledge, by long suffering, by kyndnes, by the holy Gost, by loue vnfayned, [7] By the wordes of trueth, by the power of God, by the armour of rightuousnes of the ryght hande and on the lyfte, [8] By honour, and dishonour, in euil report, and good report, as deceauers, and yet *we are* true: [9] As vnknowen, and yet *we are* knowen: as dying, and beholde we yet lyue: as chastened, and not kylled: [10] As sorowing, and yet are alway mery: as poore, and yet make many riche: as hauing nothing, and yet possessing all thinges.

[11] O ye Corinthians, our mouth is open vnto you, our heart is made large: [12] Ye dwel not strayte in vs, but ye are in a

RHEIMS—1582.

and hath giuen vs the ministerie of reconciliation. [19] For God in deede vvas in Christ reconciling the vvorld to him self, not imputing to them their sinnes, and hath put in vs the vvord of reconciliation.

[20] For Christ therfore vve are legates, God as it vvere exhorting by vs. For Christ vve beseeche you, be reconciled to God. [21] Him that knevv no sinne, for vs he made sinne: that vve might be made the iustice of God in him.

6. AND vve helping do exhorte, that you receiue not the grace of God in vaine. [2] For he saith, *In time accepted haue I heard thee: and in the day of saluation haue I holpen thee.* Behold, novv is the time acceptable: behold novv the day of saluation.) [3] to no man giuing any offence, that our ministerie be not blamed:

[4] but in al things let vs exhibite our selues as the ministers of God, in much patience, in tribulations, in necessities, in distresses,

[5] in stripes, in prisons, in seditions, in labours, in vvatchings, in fastings, [6] in chastitie, in knovvledge, in longanimitie, in svveetenes, in the holy Ghost, in charitie not feined, [7] in the vvord of truth, in the vertue of God, by the armour of iustice on the right hand, and on the left,

[8] by honour and dishonour, by infamie and good fame: as seducers, and true: [9] as they that are vnknovven, and knovven: as dying, and behold vve liue: as chastened, and not killed: [10] as sorovvful, but alvvaies reioycing: as needie, but enriching many: as hauing nothing, and possessing al things.

[11] Our mouth is open to you ô Corinthians, our hart is dilated. [12] You are not straitened in vs: but in your ovvne bovvels

AUTHORISED—1611.

hath giuen to vs the ministerie of reconciliation, [19] To wit, that God was in Christ, reconciling the world vnto himselfe, not imputing their trespasses vnto them, and hath [α] committed vnto vs the word of reconciliation. [20] Now then we are Ambassadors for Christ, as though God did beseech you by vs; we pray you in Christs stead, that ye be reconciled to God. [21] For he hath made him to be sinne for vs, who knew no sinne, that wee might bee made the righteousnesse of God in him.

6. WE then, as workers together *with him*, beseech you also, that ye receiue not the grace of God in vaine. [2] (For he saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: beholde, now is the accepted time, behold, now is the day of saluation) [3] Giuing no offence in any thing, that the ministerie be not blamed: [4] But in all things [β] approuing our selues, as the Ministers of God, in much patience, in afflictions, in necessities, in distresses, [5] In stripes, in imprisonments, [γ] in tumults, in labours, in watchings, in fastings, [6] By purenesse, by knowledge, by long suffering, by kindnesse, by the holy Ghost, by loue vnfained, [7] By the word of trueth, by the power of God, by the armour of righteousnesse, on the right hand, and on the left,

[8] By honour and dishonour, by euill report and good report, as deceiuers and yet true: [9] As vnknowen, and yet wel knowen: as dying, and behold, we liue: as chastened, and not killed: [10] As sorrowfull, yet alway reioycing: as poore, yet making many rich: as hauing nothing, and yet possessing all things. [11] O ye Corinthians, our mouth is open vnto you, our heart is enlarged. [12] Yee are not straitened in vs, but yee are straitened in your owne

[α] *Gr.* put in vs. [β] *Gr.* commending. [γ] *Or*, in tossings to and fro.

τοῖς σπλάγχνοις ὑμῶν· [13] τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύνθητε καὶ ὑμεῖς. [14] Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ; [m]τίς δὲ| κοινωνία φωτὶ πρὸς σκότος; [15] τίς δὲ συμφώνησις Χριστῷ πρὸς [n]Βελίαρ;| ἢ τίς μερὶς πιστῷ μετὰ ἀπίστου; [16] τίς δὲ συγκατάθεσις ναῷ Θεοῦ μετὰ εἰδώλων; [o]ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε| ζῶντος, [p]καθὼς εἶπεν ὁ Θεὸς,| "[q]Ὅτι ἐνοι-
" κήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἔσομαι αὐτῶν Θεὸς, καὶ αὐτοὶ ἔσονταί
" μοι λαός. [17] διὸ [q]ἐξέλθετε| ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει Κύριος, καὶ
" ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς." [18] καὶ, "Ἔσομαι ὑμῖν εἰς πατέρα,
" καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ."
VII. Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοὶ, καθαρίσωμεν ἑαυτοὺς ἀπὸ

[m] Alex. ἢ τις. [n] Rec. Βελίαλ. [o] Alex. ἡμεῖς . . . ἐσμεν.

WICLIF—1380.

in 3oure ynwardnessis, [13] ¶ I seie as to sones, 3e that han the same reward be 3e alargid, [14] nyle 3e bere the 3ok with vnfeithful men, for what partynge of ri3twisnesse with wickidnesse, or what feloschip of li3t to derkenessis, [15] and what acordinge of crist to belial or what *power* of a feithful, with the vnfeithful, [16] and what consent to the temple of god with mawmetis? and 3e ben the temple of the lyuynge god: as the lord seith, for I schal dwelle in hem: and I schal walke among hem, and I schal be god of hem, and thei schuln be a puple to me, [17] for which thing go 3e out of the myddil of hem: ¶ be 3e departid seith the lord, and touche 3e not vnclene thing: and I schal resceyue 3ou, [18] and schal be to 3ou in to a fadir and 3e schuln be to me in to sones and doutris seith the lord almy3ti.

7. THERFOR moost dereworthe britheren, we that han these biheestis: clense we us fro al filthe of the fleisch and of the spirit, doynge holynesse in the drede of god, [2] take 3e us, we han hert no man, we han apeired no man, we han bigilid no man. [3] I seie not to 3oure condempnynge, for I seide bifor that 3e ben in 3oure hertis to die to gidre, and to lyue to gidre, [4] mych trist is to me anentis 3ou: myche glorie is to me for 3ou, I am fillid with counforte, I am plenteuous in ioie in alle oure tribulaciouns, [5] for whanne we weren comen to macedony: our fleisch hadde not rest but we suffriden al tribulacioun, with out forth fi3tyngis: and dredis withynne, [6] but god that counfortith meke men, counfortid us in the comynge of tite, [7] and not oonli in the comynge of him ' but also in the counfort bi whiche he was counfortid in 3ou, tellynge to us 3oure desire, 3oure weping

nyle, *not*. mawmetis, *idols*. biheestis, *promises*. apeired, *impaired*. trist, *confidence*. anentis, *with*.

TYNDALE—1534.

in youre awne bowelles: [13] I promyse you lyke rewarde with me as to my children. Set youre selues therfore at large, [14] and beare not a straungers yoke wyth the vnbelevers. For what fellishippe hath rightewesnes with vnrightewesnes? What company hath light with darcknes? [15] What concorde hath Christ with beliall? Ether what parte hath he that beleveth with an infidele? [16] how agreeth the temple of god with ymages? And ye are the temple of the lyuynge god, as sayde god. I will dwell amonge them and walke amonge them, and wilbe their god: and they shalbe my people. [17] Wherfore come out from amonge them, and separate youre selues (sayth the lorde) and touche none vncleane thynge: so wyll I receave you, [18] and wilbe a father vnto you, and ye shalbe vnto me sonnes and doughters, sayth the lorde almyghty.

7. SEYNGE that we have soche promeses derely beloved, let vs clense oure selves from all fylthynes of the flesshe and sprete, and growe vp to full holynes in the feare of God. [2] Vnderstonde vs. we have hurte no man: we have corrupte no man: we have defrauded no man. [3] I speake not this to condempne you: for I have shewed you before that ye are in oure hertes to dye and live with you. [4] I am very bolde over you, and reioyce greatly in you. I am filled with comforte and am excadinge ioyouse in all oure tribulacions. [5] For when we were come into Macedonia, oure flesshe had no rest, but we were troubled on every syde. Outwarde was fightynge, inwarde was feare. [6] Neverthelesse God that comfortith the abiecte, comforted vs at the commynge of Titus.

[7] And not with his commynge only: but also with the consolacion wherwith he was comforted of you. For he tolde vs youre desyre, youre mornynge, youre fervent mynde to me warde: so that I now

CRANMER—1539.

in youre awne bowelles: [13] I promyse vnto you lyke reward, as vnto children. Set your selues at large, [14] and beare not ye the yoke with the vnbeleuers. For what fellyship hath ryghtewesnes with vnryghtewesnes? Or what company hath light with darknes? [15] Or what concorde hath Christ with Beliall? Ether what parte hath he that beleueth, with an infidell? [16] Or how agreeth the temple of God with ymages? For ye are the temple of the lyuinge God, as sayde God; I wyll dwell amonge them, and walcke amonge them, and wylbe their God: and they shalbe my people. [17] Wherfore come out from amonge them, and separate youre selues from them (sayth the Lorde) and touche none vncleane thinge: so wyll I receaue you, [18] and wilbe a father vnto you, and ye shalbe my sonnes and daughters, sayth the Lorde almyghty.

7. SEYNGE that we haue soche promyses (dearely beloued) lett vs clense oure selues from all filthynes of the flesshe and sprete, and growe vp to full holynes with the feare of God. [2] Understand vs, we haue hurte no man: we haue corrupte no man: we haue defrauded no man. [3] I speake not this to condemne you: for I haue shewed you before, that ye are in oure hertes to dye and lyue with you.

[4] I am very bolde ouer you, I reioyce greatly in you. I am fylled wyth comforte, and am exceadynge ioyouse in all oure tribulacion. [5] For when we were come into Macedonia oure flesshe had no rest, but we were troubled on euery syde. Outwarde was fightyng, inward was feare. [6] Neuerthelesse God that conforteth the abiecte, conforted vs by the commynge of Titus.

[7] And not by his commynge onely: but also by the consolacion which we receaued of you: when he tolde vs youre desyre, youre feruent mynde for me: so

παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ Θεοῦ.

[2] Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν. [3] οὐ πρὸς κατάκρισιν λέγω· προείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ συζῆν. [4] πολλή μοι παῤῥησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. [5] Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι. [6] ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ Θεὸς ἐν τῇ παρουσίᾳ Τίτου· [7] οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ᾗ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμὸν, τὸν

[p] Alex. λέγει γὰρ ὁ Θεὸς. [q] Alex. ἐξέλθατε.

GENEVA—1557.

strayte in your bowelles: [13] Now *I require of you* the same recompence, I speake as to my children, be you also enlarged. [14] Be not coupled with the infideles by an vnequal yoke: for what feloship hath rightuousnes, with vnrightuousnes? and what companye hath light, with darcknes? [15] And what concorde hath Christ, with Belial? ether what parte hath the beleuer, with the infidel?

[16] How agreeth the temple of God with images? for ye are the temple of the lyuing God: as sayd God, I wil dwel among them, and walke ther: and I wil be their God, and they shalbe my people. [17] Wherfore come out from among them, and separate your selues, sayeth the Lord: and touche none vncleane thing: then wil I receaue you: [18] And I wil be a Father vnto you, and ye shalbe my sonnes and daughters, sayeth the Lord almighty.

7. SEYNG then we haue suche promises dearly beloued, let vs cleanse our selues from all fylthynesse of the fleshe and spirite. and growe vp vnto ful holynesse in the feare of God. [2] Receaue vs: we haue hurt no man: we haue wasted no mans *goodes*: we haue robbed no man [3] I speake not this to condemne you: for I haue shewed you before, that ye are in our hearts, to dye, and lyue with you. [4] I vse great boldenes of speache towarde you: I reioyce greately in you: I am fylled with comfort, and am exceading ioyous in all our tribulation.

[5] For when we were come into Macedonia, our fleshe had no reste, but we were troubled on euery syde: outwarde was fyghtyng, inwarde was feare.

[6] Neuertheles, God, that comforteth the afflicted, comforted vs at the comming of Titus. [7] And not by his comming only, but also by the consolation wherewith he was comforted of you, when he tolde vs your great desire, your mornyng, your feruent minde to' mewarde: so that I

RHEIMS—1582.

you are straitened. [13] But hauing the same revvard (I speake as to my children) be you also dilated. [14] Beare not the yoke vvith infidels. For vvhat participation hath iustice vvith iniquitie? or vvhat societie is there betwene light and darkenes? [15] And vvhat agreement vvith Christ and Belial? or vvhat part hath the faithful vvith the infidel?

[16] And vvhat agreement hath the temple of God vvith idols? For you are the temple of the liuing God, as God saith, *That I vvil dvvel, and vvalke in them, and vvil be their God: and they shal be my people.* [17] For the vvhich cause, *Goe out of the middes of them, and separate your selues,* saith our Lord, *and touch not the vncleane: and I vvil receiue you.* [18] *and I vvil be a father to you: and you shal be my sonnes and daughters, saith our Lord omnipotent.*

7. HAVING therfore these promisses, my deerest, let vs cleanse our selues from al inquination of the flesh and spirit, perfiting sanctification in the feare of God.

[2] Receiue vs. Vve haue hurt no man, vve haue corrupted no man, vve haue circumuented no man. [3] I speake not to your condemnation. for I said before that you are in our hartes to die together and to liue together. [4] Much is my confidence vvith you, much is my glorying for you: I am replenished vvith consolation: I do excedingly abound in ioy in al our tribulation. [5] For also vvhen vve vvere come into Macedonia, our flesh had no rest, but vve suffered al tribulation: vvithout, combats: vvithin, feares. [6] But God that comforteth the humble, did comforte vs, in the comming of Titus. [7] And not only in his comming, but also in the consolation, vvhervvith he vvas comforted among you, reporting to vs your desire, your vveeping, your emulation for me, so that I

AUTHORISED—1611.

bowels. [13] Now for a recompense in the same, (I speake as vnto *my* children) be ye also inlarged. [14] Be ye not vnequally yoked together with vnbeleeuers: for what fellowship hath righteousnesse with vnrighteousnesse? and what communion hath light with darkenesse? [15] And what concord hath Christ with Belial? or what part hath he that beleeueth, with an infidel? [16] And what agreement hath the Temple of God with idoles? for ye are the Temple of the liuing God, as God hath said, I will dwell in them, and walke in *them*, and I will be their God, and they shall be my people. [17] Wherefore come out from among them, and be yee separate, saith the Lord, and touch not the vncleane thing, and I will receiue you, [18] And will be a Father vnto you, and yee shall be my sonnes and daughters, saith the Lord Almightie.

7. HAUING therefore these promises (dearely beloued) let vs cleanse our selues from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God. [2] Receiue vs, we haue wronged no man, we haue corrupted no man, wee haue defrauded no man. [3] I speake not this to condemne *you*: for I haue said before, that you are in our hearts to die and liue with *you*. [4] Great is my boldnesse of speach toward you, great is my glorying of you, I am filled with comfort, I am exceeding ioyfull in all our tribulation. [5] For when wee were come into Macedonia, our flesh had no rest, but we were troubled on euery side; without *were* fightings, within *were* feares.

[6] Neuerthelesse, God that comforteth those that are cast downe, comforted vs by the comming of Titus. [7] And not by his comming onely, but by the consolation wherewith hee was comforted in you, when he told vs your earnest desire, your mourning, your feruent minde toward me,

ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆναι. [8] Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι, εἰ καὶ μετεμελόμην· βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς ὥραν, ἐλύπησεν ὑμᾶς. [9] Νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ Θεὸν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν. [10] ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον [r]κατεργάζεται· | ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται. [11] ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ Θεὸν λυπηθῆναι [s]ὑμᾶς,| πόσην κατειργάσατο [t]ὑμῖν σπουδὴν, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλ' ἐκδίκησιν; ἐν παντὶ συνεστήσατε ἑαυτοὺς ἁγνοὺς εἶναι [u]ἐν| τῷ πράγματι. [12] ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ εἵνεκεν τοῦ ἀδικήσαντος, οὐδὲ εἵνεκεν τοῦ ἀδικηθέντος ἀλλ'

[r] Alex. ἐργάζεται. [s] Alex. = ὑμᾶς. [t] Alex. + ἐν. [u] Alex. = ἐν. [v] Alex. ὑμῶν τὴν ὑπὲρ ἡμῶν.

WICLIF—1380.

3oure loue for me: so that I ioied more, [8] for thou3 I made 3ou sorie in a pistle: it rewith me not, thou3 it rewid, seynge that thou3 thilke pistil made 3ou sorie at an oure: [9] now I haue ioie, not for 3e weren made soroweful, but for 3e weren made sorowful to penaunce, for whi 3e ben made sorie aftir god: that in no thing 3e suffre peirement of us, [10] for the sorowe that is aftir god: worchith penaunce in to stidfast helthe, but sorowe of the world: worchith deeth,

[11] for lo this same thing that 3e ben sorowful aftir god: hou myche bisynes it worchith in 3ou, but defendynge, but in dignacioun, but drede, but desire but loue, but veniaunce, in alle thingis 3e han 3ouun 3ou silf to be vndefoulid in the cause, [12] therfor thou3 I wroot to 3ou I wroot not for hym that dide the iniurie, nether for hym that suffride, but to schewe our bisynesse, which we han for 3ou bifor god, [13] therfor we ben counfortid, but in 3oure counforte more plenteuousli, we ioieden more on the ioie of tite: for his spirit is fulfillid of alle 3ou, [14] and if I gloried ony thing anentis hym of 3ou: I am not confoundid, but as we han spoken to 3ou alle thingis: so also oure glorie that was at tite, is made truthe, [15] and the ynwardnesse of hym be more plenteuousli in 3ou, whiche hath in mynde the obediens of 3ou alle: hou with drede and tremblynge 3e resceyueden hym, [16] I haue ioie that in alle thingis I triste in 3ou.

8. BUT britheren we make knowun to 3ou the grace of god that is 3ouun in the chirchis of macedony, [2] that in myche asaynge of tribulacioun the plente of the

rewith, *grieveth*. thilke, *that*. peirement, *impairment*. veniaunce, *vengeance*. 3ouun, *given*. anentis, *with*. trist, *courage*, or, *trust*. asaynge, *proving*.

TYNDALE—1534.

reioyce the more. [8] Wherfore though I made you sory with a letter, I repent not: though I did repent. For I perceave that that same pistle made you sory, though it were but for a ceason. [9] But I now reioyce, not that ye were sory, but that ye so sorowed, that ye repented. For ye sorowed godly: so that in nothynge ye were hurte by vs. [10] For godly sorowe causeth repentaunce vnto salvacion not to be repented of: when worldly sorow causeth deeth.

[11] Beholde what diligence this godly sorowe that ye toke, hath wrought in you: yee it caused you to cleare youre selves. It caused indignacion, it caused feare, yt caused desyre, it caused a fervent mynde, it caused punysshment. For in all thynges ye have shewed youre selues that ye were cleare in that matter. [12] Wherfore though I wrote vnto you, I did it not for his cause that did hurte, nether for his cause that was hurte: but that oure good mynde whych we have towarde you in the sight of god, myght appere vnto you.

[13] Therfore we are comforted, because ye are comforted: yee and excedyngly the moare ioyed we, for the ioye that Titus had: because his sprete was refresshed of you all. [14] I am therfor, not now ashamed, though I bosted my sylfe to hym of you. For as all thynges which I preached vnto you are true, even so is oure bostynge, that I bosted my silfe to Titus with all, founde true. [15] And now is his inwarde affection more aboundant towarde you, when he remembreth the obedience of every one of you: how with feare and trymblynge ye receaved hym. [16] I reioyce that I maye be bolde over you in all thynges.

8. I DO you to wit brethren, of the grace of god which is geven in the congregacions of Macedonia, [2] how that the aboundaunce of their reioysing is, that

CRANMER—1539.

that I reioyced the more. [8] For though I made you sory with a letter, I repent not: though I dyd repent. For I perceaue, that the same epistle made you sory, though it were but for a ceason. [9] But I now reioyce, not that ye were sory, but that ye so sorowed that ye repented. For ye sorowed godly: so that in nothynge ye were hurte by vs. [10] For godly sorowe causeth repentaunce vnto saluacion, not to be repented of: contrary wyse worldely sorow causeth deeth.

[11] For beholde, what diligence this godly sorowe that ye toke, hath wrought in you: yee it caused you to cleare youre selues. It caused indignacion, it caused feare, it caused desyre, it caused punisshement: For in all thynges ye haue shewed your selues, that ye were cleare in that matter. [12] Wherfore, though I wrote vnto you, I did it not for hys cause that had done the hurte, nether for his cause that was hurte: but that youre good mynde for vs might appeare amonge you in the syght of God.

[13] Therfore, we are comforted, because ye are comforted: yee and excedyngly the moare ioyed we, for the ioye that Titus had: because hys sprete was refresshed of you all. [14] I am therfore not now ashamed, though I boasted my selfe to him of you. For as all thynges which we spake vnto you are true, euen so oure boastinge, that I made vnto Titus is founde true. [15] And his inwarde affeccion is more aboundant towarde you, when he remembreth the obedience of you all: how with feare and tremblyng ye receaued him. [16] I reioyce that I maye be bolde ouer you in all thynges.

8. I CERTIFYE you brethren, of the grace of God whych was geuen in the congregacions of Macedonia, [2] how that the aboundaunce of their reioysing is, that

εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν [v] ἡμῶν τὴν ὑπὲρ ὑμῶν| πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ. [13] *Διὰ τοῦτο [w] παρακεκλήμεθα ἐπὶ τῇ παρακλήσει ὑμῶν· περισσοτέρως δὲ μᾶλλον| ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν·* [14] *ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατῃσχύνθην· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις ἡμῶν ἡ [x] ἐπὶ Τίτου,| ἀλήθεια ἐγενήθη·* [15] *καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστιν, ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν.* [16] *χαίρω [y] ὅτι ἐν παντὶ θαῤῥῶ ἐν ὑμῖν.*

VIII. *Γνωρίζομεν δὲ ὑμῖν, ἀδελφοὶ, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας·* [2] *ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς*

[w] Alex. *παρακεκλήμιθα· ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον.* [x] Alex. *πρὸς Τίτον.* [y] Rec. + *οὖν.*

GENEVA — 1557.

reioyced muche more. [8] For, thogh I made you sory with a letter, I repent not, thogh I dyd repent: for I perceaue that the same epistle made you sory, thogh it were but for a ceason.

[9] I nowe reioyce, not that ye were sory, but that ye so sorowed that ye amended: for ye sorowed Godly: so that in nothing ye were hurt by vs. [10] For Godly sorowe causeth amendement vnto saluation, not to be repented of: when the worldly sorowe causeth death. [11] For beholde this thinge, that ye haue bene Godly sory, what great care it hath wroght in you? yea, *how hath it caused you* to cleare your selues: yea *what* indignation *hath it caused*: yea *what* feare: yea *how* great desire: yea *what* a feruente mynde: yea *what* punishement? finally in all thinges ye haue shewed your selues, that ye are cleare in this matter. [12] Wherfore, thogh I wrote vnto you, I dyd not it for his cause that dyd hurt, nether for his cause that was hurt: but that our good mynde towarde you in the syght of God, myght appeare vnto you.

[13] Therfore we were comforted, because ye were comforted: but moste of all we reioysed, for the ioye that Titus had: because hys sprite was refresshed by you all. [14] For if I boasted my selfe any thing, to him of you, I was not ashamed: but as all thynges which I preached vnto you are true, euen so is our boasting, wherof I boasted my selfe to Titus, founde true. [15] And his inwarde affection is more abundant towarde you, when he remembreth the obedience of euery one of you: and how with feare and trembling ye receaued him. [16] I reioyce therfore that I may put my confidence in you, in all thynges.

8. I DO you also to wit brethren, of the grace of God bestowed vpon the Churches of Macedonia. [2] How that in great trial *by affliction*, their ioye abunded,

RHEIMS — 1582.

reioyced the more. [8] For although I made you sorie in an epistle, it repenteth me not: albeit it repented me, seing that the same epistle (although but for a time) did make you sorie. [9] Novv I am glad: not because you vvere made sorie, but because you vvere made sorie to penance. For you vvere made sorie according to God, that in nothing vou should suffer detriment by vs.

[10] For the sorovv that is according to God, vvorketh penance vnto saluation that is stable: but the sorovv of the vvorld vvorketh death. [11] For behold this very thing, that you vvere made sorie according to God, hovv great carefulnes it vvorketh in you: yea defense, yea indignation, yea feare, yea desire, yea emulation, yea reuenge. in al things you haue shevved your selues to be vndefiled in the matter.

[12] Therfore although I vvrote to you, not for him that did the iniurie, nor for him that suffered: but to manifest our carefulnes that vve haue for you before God,

[13] therfore vve are comforted. But in our consolation, vve did the more abundantly reioyce vpon the ioy of Titus, because his spirit vvas refreshed of al you. [14] And if to him I gloried any thing of you, I am not confounded: but as vve spake al things to you in truth, so also our glorying that vvas to Titus, is made a truth, [15] and his bovvels are more aboundantly toward you: remembring the obedience of you al, hovv vvith feare and trembling you receiued him. [16] I reioyce that in al things I haue confidence in you.

8. AND vve doe you to vnderstand, brethren, the grace of God, that is giuen in the churches of Macedonia, [2] that in much experience of tribulation they had

AUTHORISED — 1611.

so that I reioyced the more. [8] For though I made you sory with a letter, I doe not repent, though I did repent: For I perceiue that the same Epistle hath made you sorie, though it were but for a season. [9] Now I reioyce, not that ye were made sorie, but that yee sorrowed to repentance: for ye were made sory [α] after a godly maner, that ye might receiue damage by vs in nothing. [10] For godly sorrow worketh repentance to saluation not to be repented of, but the sowrrow of the world worketh death. [11] For behold this selfe same thing that yee sorrowed after a godly sort, what carefulnesse it wrought in you, yea, *what* clearing of your selues, yea, *what* indignation, yea, *what* feare, yea, *what* vehement desire, yea, *what* zeale, yea *what* reuenge; In all things yee haue approoued your selues to be cleare in this matter.

[12] Wherefore though I wrote vnto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appeare vnto you. [13] Therefore we were comforted in your comfort, yea and exceedingly the more ioyed wee for the ioy of Titus, because his spirit was refreshed by you al. [14] For if I haue boasted any thing to him of you, I am not ashamed but as we speake all things to you in truth, euen so our boasting which I made before Titus, is found a trueth. [15] And his [β] inward affection is more aboundant toward you, whilest he remembreth the obedience of you all, how with feare and trembling you receiued him. [16] I reioyce therefore that I haue confidence in you in all things.

8. MOREOUER, brethren, wee do you to wit of the grace of God bestowed on the Churches of Macedonia, [2] How that in a great trial of affliction, the

[α] *Or*, according to God. [β] *Gr.* bowels.

χαρᾶς αὐτῶν καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς ἁπλότητος αὐτῶν· [3] ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ [z] ὑπὲρ| δύναμιν αὐθαίρετοι, [4] μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους[a]· [5] καὶ οὐ καθὼς ἠλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ, καὶ ἡμῖν διὰ θελήματος Θεοῦ· [6] εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο, οὕτω καὶ ἐπιτελέσῃ, εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. [7] Ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε, πίστει, καὶ λόγῳ, καὶ γνώσει, καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε· [8] οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἑτέρων σπουδῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων· [9] γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ

[z] Alex. παρὰ. [a] Rec. +δέξασθαι ἡμᾶς.

WICLIF—1380.

ioie of hem was/ and the hiȝeste pouert of hem was plenteuous in to the richessis of the symplenes of hem/ [3] for I bere witnessynge to hem, aftir myȝt ꝛ aboue myȝt/ thei weren wilful/ with myche monestynge [4] bisechynge us the grace and the comynynge and of mynystrynge: that is made to holi men/ [5] and not as we hopiden: but thei ȝauen hem silf first to the lord/ aftirwarde to us: bi the wille of god/ [6] so that we preieden tite, that as he bigan: so also he perfourme in ȝou this grace/

[7] but as ȝe abounden in alle thingis in feith and word ꝛ kunnynge, and al bisynes, more ouer and in ȝoure charite in to us: that also in this grace ȝe abounden/ [8] I seie not as comaundinge but bi the bisynes of other men appreuynge also the good witte of ȝoure charite/ [9] and ȝe witen the grace of oure lord ihesus crist/ for he was made nedi for ȝou whanne he was riche: that ȝe schulden be made riche bi his nedynesse/

[10] and I ȝeue counceil in this thing/ for this is profitable to ȝou, that not oonli han bigunne to do/ but also ȝe bigunne to haue wille fro the former ȝeer/ [11] but now performe ȝe in dede/ that as the discrecioun of wille is redi, so be it also of performynge of that that ȝe han/ [12] for if the wille be redi: it is acceptid aftir that that it hath/ not aftir that that it hath not:

[13] ꝛ not that it be remyssioun to other men and to ȝou tribulacioun/ [14] but of euennesse in the present tyme: ȝoure aboundaunce fulfille the myssese of hem/ that also the abundaunce of hem: be a fulfillynge of ȝoure myssese that euenesse be made, [15] as it is writun/ he that gaderid myche: was not encresid/ and he that gaderid litil, hadde not lesse/ [16] and I do thankyngis to god, that ȝaf the same bisynesse for ȝou in the herte of tite/

monestynge, *admonishing*. witen, *know*. ȝeue, *give*. myssese, *poverty*.

TYNDALE—1534.

they are tried with moche tribulacion. And therto though they were excedinge poore/ yet haue they geuen excedinge richly/ and that in singlenesse. [3] For to their powers (I beare recorde) yee and beyonde their power/ they were willynge of their owne accorde/ [4] and prayed vs with great instaunce that we wolde receave their benefite/ and suffre them to be parttakers with other in ministrynge to the saynctes. [5] And this they did/ not as we loked for: but gave their awne selves fyrst to the lorde/ and after vnto vs by the will of God: [6] so that we coulde not but desyre Titus to acomplysshe the same benivolence amonge you also/ even as he had begonne.

[7] Now therfore/ as ye are ryche in all parties in fayth/ in worde/ in knowledge/ in all ferventnes/ and in love/ which ye have to vs: even so se that ye be plenteous in this benivolence. [8] Thys saye I not as commaundynge: but because other are so fervent/ therfore prove I youre love/ whether it be perfait or no. [9] Ye knowe the liberalitie of oure lorde Iesus Christ/ which though he were riche/ yet for youre sakes be came poore: that ye thorow his povertie/ myght be made ryche.

[10] And I geve counsell hereto. For this is expedient for you/ which beganne/ not to do only: but also to will/ a yeare agoo. [11] Now therfore performe the dede: that as ther was in you a redines to will/ even so ye maye performe the dede/ of that which ye have. [12] For if ther be fyrst a willynge mynde/ it is accepted accordynge to that a man hath/ and not accordinge to that he hath not.

[13] It is not my mynde that other be set at ease/ and ye brought into combraunce: [14] but that ther be egalnes now at this tyme/ that youre aboundaunce sucker their lacke: that their aboundaunce maye supplie youre lacke: that ther maye be equalite/ [15] agreynge to that which is written. He that gaddered moche/ had never the more aboundaunce/ and he that gaddered lytell had never the lesse. [16] Thankes be vnto god/ which put in the hert of Titus the same good mynde

CRANMER—1539.

they are tryed wyth moch tribulacyon. And though they were exceading poore, yet haue they geuen exceadynge richly, and that in synglenes. [3] For to their powers (I beare them recorde) ye and beyonde their power they were wyllynge of their awne accorde, [4] and prayed vs with great instaunce, that we wolde receaue their benefite, and suffre them to be partetakers with other in ministringe to the saynctes. [5] And thys they dyd, not as we loked for: but gaue their awne selues fyrst to the Lorde, and after vnto vs by the wyll of God: [6] so that we coulde not but desyre Titus, to acomplysshe the same beniuolence amonge you also, euen as he had begonne.

[7] Now therfore, as ye are ryche in all parties, in fayth, in worde, in knoweledge, in all feruentnes, and in loue, which ye haue to vs: euen so, se that ye be plenteous in this beniuolence also. [8] This saye I not as commaundynge: but because of feruentnes I do alowe the vnfaynednesse of your loue towarde other men. [9] For ye knowe the lyberalitie of oure Lorde Iesus Christ, that though he was ryche, yet for youre sakes he became poore: that ye thorowe his pouertie, might be made ryche.

[10] And I geue councel hereto. For this is expedient for you, which beganne, not to do onely, but also to wyll a yere agoo. [11] Now therfore performe the thing which ye beganne to do: that as ther was in you a redynes to wyll, euen so ye maye performe the dede of that whych ye haue. [12] For yf ther be fyrst a wyllynge mynde, it is accepted accordyng to that a man hath, and not accordynge to that he hath not.

[13] It is not my mynde that other be set at ease, and ye brought into combraunce: [14] but that ther be egalnes now at this tyme: and that youre aboundance maye sucker their lacke: and that their aboundaunce maye supplye youre lacke: that ther maye be equalite, [15] agreynge to that which is written: He that had moche, had not the more aboundaunce: and he that had lytell, had neuerthelesse.

[16] Thankes be vn to God, whych put the same good mynde for you in the hert of

Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσε, πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ
πλουτήσητε. [10] *καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ*
μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρυσι· [11] *νυνὶ δὲ καὶ τὸ*
ποιῆσαι ἐπιτελέσατε, ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτω καὶ τὸ ἐπιτελέσαι
ἐκ τοῦ ἔχειν. [12] *Εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ ἐὰν ἔχῃ* [b] *τις,| εὐπρόσδεκτος,*
οὐ καθὸ οὐκ ἔχει. [13] *οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν δὲ θλίψις· ἀλλ' ἐξ ἰσότητος,*
ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα, [14] *ἵνα καὶ τὸ ἐκείνων*
περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα· ὅπως γένηται ἰσότης, [15] *καθὼς γέ-*
γραπται, "Ὁ τὸ πολὺ, οὐκ ἐπλεόνασε· καὶ ὁ τὸ ὀλίγον, οὐκ ἠλαττόνησε." [16] *Χάρις*
δὲ τῷ Θεῷ τῷ [c] *δόντι| τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου·*

[b] Alex. = ἔχῃ τις. [c] Rec. διδόντι.

GENEVA — 1557.

and the pouertie which had consumed them, euen to the very botome, abunded vnto their moste riche liberalitie. [3] For to their powers (I beare recorde) yea, and beyonde their power, they were willing of their owne accorde. [4] And prayed vs with great instance, that we wolde receaue their benefite, and suffre them to be partakers with other in ministring to the Sainctes.

[5] And *this they dyd*, not as we loked fore: but gaue their owne selues fyrst to the Lord, and *after* vnto vs, by the wyl of God. [6] So that we could not but desire Titus to accomplishe the same beneuolence among you also, euen as he had begone. [7] Therfore, as ye are riche in all things, in faith, and in worde, and in knowledge, and in all diligence, and in loue towards vs, *euen so se* that ye be plentuous in this beneuolence also. [8] This say I, not as commanding, but because other are so feruent, therfore proue I your loue, whether it be syncere: [9] For ye know the liberalitie of our Lord Iesus Christ, which thogh he were ryche, yet for your sakes became poore: that ye through his pouertie, myght be made ryche. [10] And I shewe my minde here in: for this is expedient for you, which began not to do only, but also to wil, a yere a go. [11] Now therfore performe the thinge, that ye began to do: that as *ther was* in you a redynes to wyl, euen so ye may performe the dede, of that which ye haue.

[12] For yf ther be fyrst a willing mynde, it is accepted according to that a man hath, and not according to that he hath not. [13] Nether is it that other men shoulde be freed and you burdened. [14] But vpon like condition, at this time your abundance *supplieth* their lacke: that also their abundance may supply your lacke: that ther may be equalitie. [15] Agreing to that which is written, He that *gathered* muche, had neuer the more aboundance, and he that *gathered* lytle, had neuerthelesse. [16] And thankes be vnto God, which put in the heart of Titus the same good mynde

RHEIMS — 1582.

aboundance of ioy, and their very deepe pouertie abounded vnto the riches of their simplicitie,

[3] for according to their povver (I giue them testimonie) and aboue their povver they vvere willing, [4] vvith much exhortation requesting vs the grace and communication of the ministerie that is done tovvard the saincts. [5] And not as vve hoped, but their ovvne selues they gaue, first to our Lord, then to vs by the vvil of God: [6] in so much that vve desired Titus, that as he began, so also he vvould perfit in you this grace also. [7] But as in al things you abound in faith, and vvord, and knovvledge, and al carefulnes, moreouer also in your charitie tovvard vs, that in this grace also you may abounde. [8] I speake not as commaunding: but by the carefulnes of others, approuing also the good disposition of your charitie. [9] For you knovv the grace of our Lord IESVS Christ, that for you he vvas made poore, wheras he vvas riche: that by his pouertie you might be riche. [10] And in this point I giue counsel: for this is profitable for you, vvhich haue begonne not only to doe, but also to be willing, from the yere past:

[11] but novv perfourme ye it also in deede: that as your minde is prompt to be vvilling, so it may be also to perfourme, of that vvhich you haue. [12] For if the vvil be prompt: it is accepted according to that vvhich it hath, not according to that vvhich it hath not. [13] For not that other should haue ease, and you tribulation: [14] but by an equalitie. Let in this present time your aboundance supplie their vvant: that their aboundance also may supplie your vvant, that there be an equalitie, [15] as it is vvritten: *He that had much, abounded not: and he that had litle, vvanted not.*

[16] And thankes be to God, that hath giuen the self same carefulnes for you in the hart

AUTHORISED — 1611.

abundance of their ioy, and their deepe pouertie, abounded vnto the riches of their liberalitie.

[3] For to *their* power (I beare record) yea, and beyond their power *they were* willing of themselues: [4] Praying vs with much intreatie, that we would receiue the gift, and take vpon vs the fellowship of the ministring to the Saints. [5] And this *they did*, not as we hoped, but first gaue their owne selues to the Lord, and vnto vs by the will of God. [6] Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. [7] Therfore (as ye abound in euery thing, in faith, and vtterance, and knowledge, and in all diligence, and in your loue to vs) *see* that yee abound in this grace also.

[8] I speake not by commandement, but by occasion of the forwardnesse of others, and to prooue the sincerity of your loue. [9] For yee knowe the grace of our Lord Iesus Christ, that though hee was rich, yet for your sakes hee became poore, that yee through his pouertie might be rich. [10] And herein I giue my aduice, for this is expedient for you, who haue begun before, not onely to doe, but also to be [a] forward a yeere agoe. [11] Now therefore performe the doing of it, that as *there was* a readinesse to will, so there may be a performance also out of that which you haue. [12] For if there bee first a willing minde, it is accepted according to that a man hath, and not according to that he hath not. [13] For *I meane* not that other men be eased, and you burthened: [14] But by an equalitie: that now at this time your abundance may be *a supply* for their want, that their abundance also may be *a supply* for your want, that there may be equalitie. [15] As it is written, He that had *gathered* much, had nothing ouer, and hee that had *gathered* little, had no lacke. [16] But thankes bee to God which put the same earnest care into the heart of Titus for you.

[a] *Gr.* willing.

17 ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς
ὑμᾶς. 18 Συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφὸν, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ
διὰ πασῶν τῶν ἐκκλησιῶν· 19 οὐ μόνον δὲ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκ-
κλησιῶν συνέκδημος ἡμῶν, [d]σὺν| τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν, πρὸς
τὴν [e]αὐτοῦ| τοῦ Κυρίου δόξαν, καὶ προθυμίαν [f]ἡμῶν·| 20 στελλόμενοι τοῦτο, μή τις
ἡμᾶς μωμήσηται ἐν τῇ ἁδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν· 21 [g]προνοοῦμεν|
[h]γὰρ| καλὰ οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. 22 Συν-
επέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπου-
δαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον, πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς. 23 εἴτε
ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι

[d] Alex. ἐν. [e] Alex. = αὐτοῦ. [f] Rec. ὑμῶν. [g] Rec. προνοούμενοι. [h] Rec. = γάρ.

WICLIF—1380.

17 for he resceyued exortacioun or monestynge but whanne he was bisier: bi his wille he wente forth to ȝou/

18 and we senten with hym a brother, whos preisynge is in the gospel bi alle chirchis/ 19 and not oonli/ but also he is ordeyned of chirchis/ the felowe of oure pilgrymage in to this grace that is mynystrid of us to the glorie of the lord, and to oure ordeyned wil/

20 eschewynge this thing that no man blame us, 21 in this plente, that is mynystrid of us to the glorie of the lord/ for we purueien good thingis not oonli bifor god: but also bifor alle men/

22 for we senten with hem also oure brother: whom we han preued in many thingis ofte, that he was bisie but now myche bisier: for myche trist in ȝou/ 23 ether for tite that is my felowe and helper in ȝou: ether oure britheren apostlis of the chirchis of the glorie of crist/ 24 therfor schewe ȝe to hem in the face of chirchis: that schewynge that is of ȝoure charite, and of oure glorie for ȝou.

9. FOR of the mynysterie that is made to holi men it is to me of plente to write to ȝou/ 2 for I knowe ȝoure wille, for the whiche I haue glorie of ȝou anentis macedonyes/ for also acaie is redi fro ȝeer passid: and ȝoure loue hath stirid ful many/ 3 and we han sente britheren, that this thing that we glorien of ȝou: be not auoidid in this parti/ that as I seide ȝe be redi/ 4 leest whanne macedonyes comen with me, and fynden ȝou vnredi: we ben schamed: that we si3en ȝou not in this substaunce/

5 therfor I gessid necessarie to preie britheren: that thei come bifor to ȝou/ and make redi this behi3t blessynge

puruelen, *prouide*. trist, *confidence*. anentis, *with*. auoidid, *done away*. si3en, *say*. bihi3t, *promised*.

TYNDALE—1534.

toward you. 17 For he accepted the request yee rather he was so well willynge that of his awne accorde came vnto you.

18 We haue sent with him that brother whose laude is in the gospell thorow out all the congregacions: 19 and not so only/ but is also chosen of the congregacions to be a felowe with vs in oure iorney concerninge this benivolence that is ministred by vs vnto the prayse of the lorde/ and to stere vp youre prompt mynde.

20 For thys we eschue/ that eny man shuld rebuke vs in this plenteous distribucion that is ministred by vs/ 21 and therfore make provision for honest thynges/ not in the sight of god only/ but also in the sight of men.

22 We have sent with them a brother of oures whom we have ofte tymes proved diligent in many thynges/ but now moche more diligent. The great confidence which I have in you. hath caused me this to do: 23 partly for Titus sake which is my felowe and helper as concernynge you/ partly because of other which are oure brethren/ and the messengers of the congregacions/ and the glory of Christ. 24 Wherfore shewe vnto them the proffe of youre love/ and of the reioysynge that we have of you/ that the congregacions maye se it.

9. OF the ministrynge to the saynctes/ it is but superfluous for me to write vnto you: 2 for I knowe youre redynes of minde/ wherof I bost my silfe vnto them of Macedonia/ and saye that Achaia was prepared a yeare a goo/ and youre ferventnes hath provoked many. 3 Never thelesse yet have I sent these brethren/ lest oure reioysynge over you shuld be in vayne in this behalfe/ and that ye (as I have sayd) prepare youre selues/ 4 lest paraventure yf they of Macedonia come with me and fynde you vnprepared/ the boost that I made in this matter/ shuld be a shame to vs: I saye not vnto you.

5 Wherfore I thought it necessary to exhorte the brethren/ to come before honde vnto you forto prepare youre good

CRANMER—1539.

Titus, 17 whych accepted the request: ye rather he was so well willing, that of his awne accorde, he came vnto you.

18 We haue sent with him that brother, whose laude is in the gospell thorow out all the congregacions: 19 and not that onely, but is also chosen of the congregacions to be a felowe with vs in oure iorney, concernynge this beniuolence that is mynistred by vs vnto the prayse of the same Lorde, and to stere vp youre prompt mynde.

20 For this we exchewe, that eny man shulde rebuke vs in this plenteous distribucyon that is mynistred by vs (*to the glori of the lorde*) 21 and make prouysion for honest thinges: not onely in the sight of the lorde, but also in the syght of men.

22 We haue sent with them a brother of oures, whom we haue ofte tymes proued diligent in many thinges, but now moch more diligent. The greate confidence which I haue in you, hath caused me this to do: 23 partely for Titus sake which is my felowe and helper as concernyng you, Partely because of other which are oure brethren, and the messengers of the congregacyons, and the glory of Christ. 24 Wherfore, shewe ye vnto them the proffe of youre loue, and of oure boastinge of you in the sight of the congregacyons.

9. OF the minystringe to the saynctes, it is but superfluous for me to write vnto you: 2 for I knowe the redynes of youre mynde, wherof I boast my selfe vnto them of Macedonia, that Achaia was prepared a yere ago: and your ensample hath prouoked many. 3 Neuerthelesse, yet haue I sent these brethren, lest oure boastynge which I make of you, shulde be in vayne in this behalfe, that ye (as I haue sayde) maye prepare youre selues: 4 lest parauenture yf they of Macedonia come with me, and fynde you vnprepared, we (I will not saye ye) shulde be ashamed in this matter of boasting.

5 Wherfore, I thought it necessary, to exhorte the brethren, to come before hande vnto you, and to prepare your good

ἐκκλησιῶν, δόξα Χριστοῦ. [24] Τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς [i]ἐνδείξασθε,| [k]εἰς πρόσωπον τῶν ἐκκλησιῶν. IX. Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσόν μοι ἐστὶ τὸ γράφειν ὑμῖν. [2] οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι· καὶ ὁ [l]ἐξ| ὑμῶν ζῆλος ἠρέθισε τοὺς πλείονας. [3] ἔπεμψα δὲ τοὺς ἀδελφοὺς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ. ἵνα καθὼς ἔλεγον, παρεσκευασμένοι ἦτε· [4] μήπως ἐὰν ἔλθωσι σὺν ἐμοὶ Μακεδόνες, καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους, καταισχυνθῶμεν ἡμεῖς, ἵνα μὴ [m]λέγωμεν| ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ[n]. [5] ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφοὺς, ἵνα προέλθωσιν [o]εἰς| ὑμᾶς, καὶ προκαταρτίσωσι τὴν [p]προ-

[i] ἐνδεικνύμενοι. [k] Rec. + καὶ. [l] Alex. = ἐξ. [m] Alex. λέγω. [n] Rec. + τῆς καυχήσεως. [o] Alex. πρὸς.

GENEVA—1557.

towarde you. [17] Both that he accepted the exhortation, and also that he was so wel willing, that of his owne accorde, he went vnto you.

[18] (And we haue sent also with him that brother, whose praise is in the Gospel throughout all the Churches:) [19] And not so only, but is also chosen by election of the Churches to be a felowe in our iorney concerning this beneuolence, that is ministred by vs vnto the prayse of the same Lord, and *declaration* of your prompt mynde. [20] Auoyding this, that no man should blame vs in this plenteous distribution, that is ministred by vs. [21] For we make prouision for honest thinges, not in the sight of God only, but also in the syght of men. [22] And we haue sent with them our brother, whom we haue ofte tymes proued diligent in many thinges, but now muche more diligent, for the great confidence which *I haue* in you. [23] Whether *any do enquire* of Titus, *he is* my felowe and helper, as concerning you: or els of our brethren, they are messengers of the Churches, and the glorie of Christe) [24] Wherfore shewe towarde them the proffe of your loue, and of the reioysing that we haue of you, that the Churches may se it.

9. FOR as touching the ministring to the Saintes, it is but superfluous for me to write vnto you: [2] For I knowe your redynes of mynd, wherof I boast my selfe vnto them of Macedonia, *and say*, that Achaia was prepared a yere a go, and your feruentnes hath prouoked many. [3] Neuerthelesse, yet haue I sent these brethren, lest our reioysing ouer you should be in vayne in this behalfe: that ye (as I haue sayd) be ready. [4] Lest peraduenture yf they of Macedonia come with me, and fynde you vnprepared, we (I nede not to say you) should be ashamed in this my constant boasting.

[5] Wherfore, I thoght it necessary to exhorte the brethren to come before hande vnto you, and to finishe your beneuolence

RHEIMS—1582.

of Titus, [17] for that he admitted in deede exhortation: but being more careful, of his ovvne vvil he vvent vnto you. [18] Vve haue sent also vvith him the brother, vvhose praise is in the Gospel through al the churches: [19] and not only that, but also he vvas ordeined of the churches fellovv of our peregrination, for this grace vvhich is ministred of vs to the glorie of our Lord, and our determined vvil: [20] auoiding this, lest any man might reprehend vs in this fulnes that is ministred of vs.

[21] For vve prouide good things not only before God, but also before men. [22] And vve haue sent vvith them our brother also, vvhom vve haue proued in many things often to be careful: but now much more careful, for the great confidence in you,

[23] either for Titus vvhich is my fellovv and coadiutor tovvard you, or our brethren Apostles of the churches, the glorie of Christ. [24] The declaration therfore vvhich is of your charitie and our glorying for you, declare ye tovvard them in the face of the churches.

9. FOR concerning the ministerie that is done tovvard the sainctes, it is superfluous for me to vvrite vnto you. [2] For I know your prompt minde: for the which I glorie of you to the Macedonians: That Achaia also is ready from the yere past, and your emulation hath prouoked very many. [3] But I haue sent the brethren, that the thing vvhich vve glorie of you, be not made voide in this behalfe, that (as I haue said) you may be ready: [4] lest vvhen the Macedonians shal come vvith me, and finde you vnready, vve (that vve say not, ye) may be ashamed in this substance. [5] Therfore I thought it necessarie to desire the brethren that they vvould come to you, and prepare this blessing before promised,

AUTHORISED—1611.

[17] For indeed he accepted the exhortation, but being more forward, of his owne accord he went vnto you. [18] And wee haue sent with him the brother, whose praise is in the Gospel, throughout all the Churches. [19] And not that onely, but who was also chosen of the Churches to trauaile with vs with this [α] grace which is administred by vs to the glory of the same Lord, and *declaration* of your readie minde. [20] Auoyding this, that no man should blame vs in this aboundance which is administred by vs. [21] Prouiding for honest things, not onely in the sight of the Lord, but in the sight of men. [22] And we haue sent with them our brother, whom wee haue often times proued diligent in many things, but now much more diligent, vpon the great confidence which [β] I haue in you. [23] Whether *any doe enquire* of Titus, he is my partner and fellow helper concerning you: or our brethren *bee enquired of, they are* the messengers of the Churches, *and* the glory of Christ. [24] Wherefore shew ye to them, and before the Churches, the proofe of your loue, and of our boasting on your behalfe.

9. FOR as touching the ministring to the Saints, it is supperfluous for mee to write to you. [2] For I know the forwardnesse of your mind, for which I boast of you to them of Macedonia, that Achaia, was ready a yeere agoe, and your zeale hath prouoked very many. [3] Yet haue I sent the brethren, least our boasting of you should bee in vaine in this behalfe, that as I saide, yee may be readie. [4] Lest happily if they of Macedonia come with mee, and find you vnprepared, wee (that wee say not, you) should be ashamed in this same confident boasting. [5] Therefore I thought it necessary to exhort the brethren, that they would go before vnto you, and make vp before hand your [γ] bountie.

[α] *Or*, gift. [β] *Or*, he hath. [γ] *Gr.* blessing.

κατηγγελμένην εὐλογίαν ὑμῶν ταύτην ἑτοίμην εἶναι, οὕτως ὡς εὐλογίαν, καὶ μὴ [q]ὡς| πλεονεξίαν. [6] Τοῦτο δὲ, ὁ σπείρων φειδομένως, φειδομένως καὶ θερίσει· καὶ ὁ σπείρων [r]ἐπ' εὐλογίαις,| ἐπ' εὐλογίαις καὶ θερίσει. [7] ἕκαστος καθὼς [s]προαιρεῖται| τῇ καρδίᾳ· μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός. [8] δυνατὸς δὲ ὁ Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες, περισσεύητε εἰς πᾶν ἔργον ἀγαθόν· [9] καθὼς γέγραπται, "Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα." [10] Ὁ δὲ ἐπιχορηγῶν [t]σπέρμα| τῷ σπείροντι, καὶ ἄρτον εἰς βρῶσιν [u]χορηγήσει, καὶ πληθυνεῖ τὸν σπόρον ὑμῶν, καὶ αὐξήσει| τὰ [v]γενήματα| τῆς δικαιοσύνης ὑμῶν. [11] ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἁπλότητα, ἥτις κατεργάζεται δι' [w]ἡμῶν| εὐχαριστίαν τῷ Θεῷ· [12] ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστι προσαναπλη-

[p] Alex. προεπηγγελμένην. [q] Rec. ὥσπερ. [r] Alex. ἐν εὐλογίᾳ. [s] Alex. προῄρηται. [t] Alex. σπόρον.

WICLIF—1380.

to be redi: so as blessynge ¶ not as auarise, [6] for I seie this thing, he that sowith scarseli: schal also repe scarseli, and he that sowith in blessyngis, schal repe also of blessyngis, [7] eche man as he castid in his herte: not of heuynesse or of nede, for god loueth a glad ȝeuer,

[8] And god is myȝti: to make al grace abounden in ȝou, that ȝe in al thingis euer more haue al sufficience: and abounde in to al good werk [9] as it is writun, he delide abrood, he ȝaf to pore men: his riȝtwisnesse dwellith with outen ende, [10] ¶ he that mynystrith seed to the sower schal ȝeue also breed to ete, ¶ he schal multiplie ȝoure seed: and make myche the encresyngis of fruytis of ȝoure riȝtwisnesse, [11] that in alle thingis ȝe made riche: waxen plenteuous in to al symplenesse, which worchith bi us doynge of thankyngis to god,

[12] for the mynysterie of this office, not oonli fillith tho thingis that failen to holi men: but also multiplieth many thankyngis to god, [13] bi the preuynge of this mynysterie, whiche glorifien god in the obediens of ȝoure knowlechynge in the gospel of crist: and in symplenesse of comynycacioun in to hem and in to alle, [14] ¶ in the bisechynge of hem for ȝou, that desiren ȝou for the excellente grace of god in ȝou, [15] I do thankyngis to god of the ȝifte of him that mai not be teeld.

10. AND I my silf poule biseche ȝou bi the myldenesse ¶ softnesse of crist, whiche in the face am meke among ȝou and I absente triste in ȝou, [2] for I preie ȝou, that leest I present be not boold bi the trist in which I am gessid to be boold in to summe, that demen us: as if we wandren aftir the fleisch, [3] for we walkinge in fleisch: fiȝten not aftir the fleisch, [4] for the armuris of oure knyȝthod ben

ȝeuer, *giver*. triste, *trust* demen, *judge*.
delide, *dealed*. armuris, *weapons*.

TYNDALE—1534.

blessynge promysed afore, that it myght be redy: so that it be a blessynge, and not a defraudynge. [6] This yet remember, howe that he which soweth lytell, shall reepe lytell: and he that soweth plenteously shall reepe plenteously. [7] And let every man do accordynge as he hath purposed in his herte, not groudgyngly, or of necessite. For god loveth a chearfull gever.

[8] God is able to make you ryche in all grace that ye in all thynges havynge sufficient vnto the vttmoste, maye be ryche vnto all manner good workes, [9] as it is written: He that sparsed abroade and hath geven to the povre, his rightewesnes remayneth for ever. [10] He that fyndeth the sower seed, shall minister breed for fode, and shall multiplie youre seed and increace the frutes of youre rightewesnes [11] that on all parties, ye maye be made ryche in all synglenes, which causeth thorowe vs, thankes gevynge vnto god.

[12] For the office of this ministracion, not only supplieth the nede of the sayntes: but also is aboundaunt herein, that for this laudable ministrynge, thankes myght be geven to god of many, [13] whiche prayse god for the obedience of youre professynge the gospell of Christ, and for youre synglenes in distributynge to them and to all men: [14] and in their prayers to God for you, longe after you, for the aboundaunt grace of God geven vnto you. [15] Thankes be vnto God for his vnspeakeable gyft.

10. I PAULE my silfe beseche you by the mekenes and softnes of Christ, which when I am present amonge you, am of no reputacion, but am bolde towarde you beinge absent. [2] I besech you that I nede not to be bolde when I am present (with that same confidence, wher with I am supposed to be bolde) agaynst some which repute vs as though we walked carnally. [3] Neverthelesse though we walke compassed with the fleshe, yet we warre not flesshlye [4] For the weapens of oure warre

CRANMER—1539.

blessinge promised afore, that it myght be ready, so that it be a blessinge, and not a defraudynge.

[6] This yet I saye: he which soweth lytel, shall reepe lytell, and he that soweth plenteously shall reepe plenteously. [7] And let euery man do accordynge as he hath purposed in his hert not groudgyngly, or of necessite For God loueth a chearfull geuer.

[8] God is able to make you ryche in all grace, that ye in all thynges hauinge sufficient vnto the vtmoste, maye be ryche vnto all manner of good work, [9] as it is written: He hath sparsed abroade, and hath geuen to the poore, his rightewesnes remayneth for euer. [10] He that mynistreth seed vnto the sower mynister breed also for fode, and multiplie youre seed, and increace the frutes of youre rightewesnes [11] that on all partes, ye maye be made ryche in to all synglenes, which causeth thorow vs that thankes are geuen vnto God.

[12] For the office of this ministracion, not onely supplyeth the nede of the sainctes: but also is aboundaunt here in, that for this laudable ministringe, thankes myght be geuen to God of many, [13] which prayse God for the obedience of youre consenting to the Gospell of Christ, and for youre singlenes in distributyng to them, and to all men, [14] and in their prayers for you which longe after you, for the aboundaunt grace of God in you. [15] Thanckes be vnto God for his vnspekeable gyfte.

10. I PAUL my selfe beseche you by the mekenes and softnes of Christ, which when I am present amonge you am of no reputacion: but am bold towarde you beinge absent. [2] I beseche you, that I nede not to be bolde when I am presente (with that same confidence, wherwith I am supposed to haue bene bolde) agaynst some, which repute vs as though we walked carnally. [3] For though we walke in the flesshe, yet we do not warre fleshlye. [4] For the weapens of oure warrefare

ροῦσα τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ· [13] διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν Θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ ἁπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας, [14] καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν, ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν. [15] χάρις [x] δὲ| τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.

X. Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραότητος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαῤῥῶ εἰς ὑμᾶς· [2] δέομαι δὲ, τὸ μὴ παρὼν θαῤῥῆσαι τῇ πεποιθήσει, ᾗ λογίζομαι τολμῆσαι ἐπί τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας. [3] ἐν σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ σάρκα στρατευόμεθα· ([4] τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ

[u] Rec. χορηγήσαι, καὶ πληθύναι τ. σπ. ὑ. κ. αὐξήσαι. [v] Rec. γεννήματα. [w] Alex. ὑμῶν. [x] Alex. = δὲ.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
appoynted afore: that it myght be ready: so that it may be a beneuolence, and not a thing drawen by force. [6] This yet *remember*, That he which soweth lytel, shal reape lytel: and he that soweth plenteously, shal reape plenteously. [7] As euery man wissheth in his heart, *so let hym gyue*: not grudgingly, or of necessitie: For God loueth a chereful geuer.	to be ready so, as a blessing, not as auarice. [6] And this I say, he that sovveth sparingly, sparingly also shal reape: and he that sovveth in blessings, of blessings also shal reape. [7] Euery one as he hath determined in his hart, not of sadnes or of necessitie. for *God loueth a cheereful giuer*.	[α] whereof yee had notice before, that the same might bee readie, as a matter of bountie, not of couetousnesse. [6] But this *I say*, Hee which soweth sparingly, shall reape sparingly: and he which soweth bountifully, shall reape bountifully. [7] Euerie man according as he purposeth in his heart, *so let him giue*; not grudgingly, or of necessitie: for God loueth a cheerefull giuer.
[8] God is able to make you riche in all grace, that ye in all thinges hauing sufficient vnto the vtmost, may be riche vnto all maner of good workes, [9]. As it is written, He hath sparsed abrode and hath geuen to the poore, his beneuolence remayneth for euer. [10] Also he that fyndeth seede to the sower, wil minister lykewise bread for foode, and multiplie your seed, and increase the frutes of your beneuolence. [11] That on all partes, ye may be made riche in all singlenes, which causeth through vs, that thankes be geuen vnto God. [12] For the ministration of this offering, not only supplieth the nede of the Saintes: but also is abundant *in causing* many to gyue thankes to God *for the same*. [13] (Which by the experimente of this ministration, prayse God for your voluntarie submission to the Gospel of Christ, and for your liberal distribution to them, and to all men) [14] And to praye to God for you, desiring after you greatly, for the abundant grace of God geuen vnto you. [15] Thankes *be* vnto God for his vnspeakable gyfte.	[8] And God is able to make al grace abound in you: that in al things alvvaies hauing al sufficiencie, you may abound vnto al good vvorkes, [9] as it is vvritten: *He distributed, he gaue to the poore: his iustice remaineth for euer*. [10] And he that ministreth seede to the sovver, vvil giue bread also for to eate: and vvil multiplie your seede, and vvil augment the increases of the fruites of your iustice: [11] that being enriched in al things, you may abound vnto al simplicitie, vvhich worketh by vs thankes-giuing to God. [12] Because the ministerie of this office doth not only supplie those things that the Saincts vvant, but aboundeth also by many thankesgiuings in our Lord, [13] by the proofe of this ministerie, glorifying God in the obedience of your confession vnto the Gospel of Christ, and in the simplicitie of communicating vnto them, and vnto al, [14] and in their praying for you, being desirous of you because of the excellent grace of God in you. [15] Thankes be to God for his vnspeakeable gift.	[8] And God is able to make all grace abound towards you, that ye alwayes hauing all sufficiencie in all things, may abound to euery good worke, [9] (As it is written: Hee hath dispersed abroad: Hee hath giuen to the poore: his righteousnesse remaineth for euer. [10] Now he that ministreth seede to the sower, both minister bread for your foode, and multiply your seede sowen, and increase the fruits of your righteousnesse) [11] Being enriched in euery thing to al bountifulnes, which causeth through vs thankesgiuing to God. [12] For the administration of this seruice, not onely supplieth the want of the Saints, but is abundant also by many thankesgiuings vnto God, [13] Whiles by the experiment of this ministration, they glorifie God for your professed subiection vnto the Gospel of Christ, and for your liberall distribution vnto them, and vnto all men: [14] And by their prayer for you, which long after you for the exceeding grace of God in you. [15] Thanks be vnto God for his vnspeakeable gift.
10. I PAUL my selfe beseche you by the mekenes, and softnes of Christe, which when I am present among you am humble, but am bold towarde you beyng absent: [2] And *this* I require you, that I nede not to be bolde when I am present, with that same confidence, wherwith I thinke to be bolde agaynst some which repute vs thogh as we walked carnally. [3] Neuerthelesse, thogh we walke *compassed* with the fleshe, yet we do not warre fleshly. [4] (For the weapons of our warrefare are	10. AND I Paul my self beseeche you by the mildenes and modestie of Christ, vvho in presence in deede am humble among you, but absent am bold on you. [2] But I beseeche you, that being present I neede not be bold by that confidence vvhervvith I am thought to be bold against some: vvhich thinke vs as though vve vvalke according to the flesh. [3] For vvalking in the flesh, vve vvarre not according to the flesh. [4] For the vveapons of our	10. NOW I Paul my selfe beseech you, by the meeknes and gentlenesse of Christ, who [β] in presence am base among you, but being absent, am bold toward you: [2] But I beseech you, that I may not be bold when I am present, with that confidence wherewith I thinke to be bold against some, which [γ] thinke of vs as if wee walked according to the flesh. [3] For though we walke in the flesh, we doe not warre after the flesh: [4] (For the weapons

[α] *Or*, which hath been so much spoken of before. [β] *Or*, in outward appearance. [γ] *Or*, reckon.

σαρκικὰ, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων·) [5] λογισμοὺς καθαιροῦντες καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ[y]. [6] καὶ ἐν ἑτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοὴν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.

[7] Τὰ κατὰ πρόσωπον βλέπετε; εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ [z]εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ' ἑαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς[a]. [8] ἐάν [b]τε| γὰρ [c]καὶ| περισσότερόν τι καυχήσωμαι περὶ τῆς ἐξουσίας [d]ἡμῶν,| ἧς ἔδωκεν ὁ Κύριος [e]ἡμῖν| εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ αἰσχυνθήσομαι. [9] ἵνα μὴ [f]δόξω| ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν. [10] ὅτι αἱ μὲν ἐπιστολαὶ, φησὶ, βαρεῖαι καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ σώματος ἀσθενὴς, καὶ ὁ λόγος ἐξ-

[y] Alex. + ἄγοντες. [z] Alex. + δοῦλος. [a] Rec. + Χριστοῦ. [b] Alex. = τε. [c] Alex. = καὶ. [d] Alex. = ἡμῶν.

WICLIF—1380.

not fleischli: but myȝti bi god to the distruccioun of strengthis, [5] and we distrien counceilis and al hiȝnes that hiȝith it silf aȝens the science of god: ꝛ dryuen in to caitifte al vndirstondynge in to the seruyce of crist, [6] and we han redi to venge al vn obedience: whanne ȝoure obediens schal be fillid, [7] se ȝe the thingis that ben aftir the face,

if ony man tristith to hym silf, that he is of crist: thenke he this thing efte anentis hym silf, for as he is cristis so also we, [8] for if I schal glorie ony thing more of oure power, whiche the lord ȝaf to us in to edifiynge, and not in to ȝoure distruccioun, I schal not be schamed,

[9] but that I be not gessid, as to fere ȝou bi epistlis, [10] for thei seien, that thee pistlis ben greuous and strong, but the presence of the bodi is feble, and the word worthi to be dispisid, [11] he that is suche oon, thenke this for suche as we absent, ben in word bi pistlis suche we ben present in dede,

[12] for we doren not putte us among or comparisowne us to summen that comenden hem silf, but we mesuren us in us silf, and comparisownen us silf to us, [13] for we schuln not haue glorie ouer mesure: but bi the mesure of the rule whiche god mesurid to us, the mesure that stretchith to ȝou, [14] for we ouer strecchen not for this: as not strecchinge to ȝou, for to ȝou we camen in the gospel of crist: [15] not gloriynge ouer mesure in other mennes traueilis, for we han hope of ȝoure feith that wexith in ȝou to be magnyfied bi oure rule in abundaunce, [16] also to preche in to tho thingis that ben biȝondis ȝou: not to haue glorie in other mennes rule

aȝens, *aȝainst.* caitifte, *captivity.* efte, *again.* anentis, *with.* fere, *fright.*

TYNDALE—1534.

are not carnall thinges, but thynges myghty in god to cast doune stronge holdes, [5] wherwith we overthrowe ymaginacyons, and every hye thynge that exalteh it silfe agaynst the knowledge of god and brynge into captivite all vnderstondynge to the obedience of Christ, [6] and are redy to take vengeaunce on all disobedience, when youre obedience is fulfilled. [7] Loke ye on thynges after the vtter apparence?

Yf eny man trust in him silfe that he is Christis, let the same also considre of him silfe, that as he is Christis, even so are we Christes. [8] And though I shuld bost my silfe somewhat moare of oure auctorite which the lorde hath geven vs to edifie and not to destroye you, it shulde not be to my shame. [9] This saye I, lest I shuld seme as though I went about to make you a frayde with letters. [10] For the pistles (sayth he) are sore and stronge: but his bodyly presence is weake, and his speache rude. [11] Let him that is soche thynke on this wyse, that as we are in wordes by letters when we are absent, soche are we in dedes when we are present.

[12] For we cannot fynde in oure hertes to make oure selves of the nombre of them, or to compare oure selves to them, which laude them selves neuerthelesse whill they measure them selves with them selves, and compare them selves with them selves, they vnderstonde nought. [13] But we wyll not reioyce above measure: but accordynge to the quantitie of the measure which god hath distributed vnto vs, a measure that reacheth even vnto you. [14] For we stretche not out oure selves beyonde measure as though we had not reached vnto you. For even vnto you have we come with the gospell of Christ, [15] and we bost not oure selves out of measure in other mens labours. Ye and we hope, when youre fayth is increased amonge you, to be magnified acordynge to oure measure more largely, [16] and to preache the gospell in those regions which are beyonde you: and not to reioyce of that which is by another mans

CRANMER—1539.

are not carnall thinges, but thinges mighty in God, to cast downe stronge holdes, [5] wherwith we ouerthrowe councels and euery hye thinge that exalteth it selfe agaynst the knowledge of God, and bringe into captiuite all ymaginacion to the obedience of Christ, [6] and are ready to take vengeaunce on all disobedience, when your obedience is fulfylled. [7] Loke ye on thinges after the vtter apperaunce?

If any man trust in him selfe, that he is Christes, let him consydre this agayne of him selfe, that as he is Christes, euen so are we Christes. [8] For though I boast my selfe more of oure auctorite (whych the Lord hath geuen vs to edifie and not to destroye you) it shal not be to my shame: [9] lest I shuld seme, as though I went about to make you a frayd wyth letters. [10] For the epistles (sayth he) are sore and stronge: but his bodyly presence is weake, and his speach rude. [11] Let hym that is soche, thinke on this wyse: that as we are in wordes by letters when we are absent, soche are we in dedes, when we are present.

[12] For we cannot fynde in oure hertes to make oure selues of the nombre of them, or to compare oure selues to them, whych prayse them selues. Neuerthelesse, whill they measure them selues with them selues, and compare them selues wyth them selues, they vnderstande nought. [13] But we will not reioyce aboue measure: but according to the measure of the rule, whych God hath distributed vntovs, a measure to reache euen vnto you. [14] For we stretch not out oure selues beyonde measure, as though we reached not vnto you. For euen to you also haue we come with the gospell of Christ, [15] and we boast not oure selues out of measure in other mens labours. Yee and we hope it will come to passe, that when youre fayth is increased amonge you, we shall be magnified accordinge to oure measure, more largely, [16] and that I shall preache the gospell in those regions which are beyonde you: and not to boast of those thinges, which by another mans measure are prepared

ουθενημένος. [11] τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἷοί εσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ. [12] Οὐ γὰρ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτούς τισι τῶν ἑαυτοὺς συνιστανόντων, ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς, [g] οὐ συνιοῦσιν. [13] ἡμεῖς δὲ| [h] οὐχὶ| εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρου, ἐφικέσθαι ἄχρι καὶ ὑμῶν. [14] οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτούς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ· [15] οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, αὐξανομένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσείαν, [16] εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἕτοιμα

[e] Alex. = ἡμῖν. [f] Alex. δόξωμεν. [g] Alex. s. = οὐ συνιοῦσιν. ἡμεῖς δὲ s. οὐ συνιᾶσιν. ἡ. δὲ. [h] Alex. οὐκ.

GENEVA—1557.

not carnal thinges, but strong by the power of God, to cast downe holdes) [5] Wherwith we ouerthrowe imaginations, and euery hye thing that is exalted against the knowledge of God, and bringe into captiuitie euery thoght, to the obedience of Christe, [6] And haue ready the vengeance on all disobedience, when your obedience is fulfylled.

[7] Loke ye on thinges after the vtter appearance? If any man truste in hym selfe that he is Christes, let the same lykewise consider of him selfe, that as he *is* Christes, euen so *are* we Christes. [8] For thogh I should boast my selfe some what more of our auctoritie, which the Lord hath geuen vs to edifie, and not to destroye you, I nede not to be ashamed. [9] *This I say* leste I should seme to make you afrayed wyth letters. [10] For the letters (sayeth he) are sore and stronge, but his bodelye presence is weake, and his speach is of no value. [11] Let hym *that is* suche, thinke that as we are in worde by letters when we are absent, suche *wyl we be* in dede, when we are present. [12] For we dare not make our selues of the nomber, or to compare our selues to them, which praise them selues: but they vnder stand not that they measure them selues with them selues, and compare them selues with them selues.

[13] But we wil not reioyce aboue measure, of things which are not with in the compas of *our* measure: but according to the measure of that line, wherof God hath distributed vnto vs, a measure, to reache euen vnto you. [14] For we stretche not our selues beyonde *our* measure, as thogh we had not reached vnto you: for euen to you also haue we come in preaching the Gospel of Christ, [15] Not boasting our selues of things which are without the compas of *our* measure: *that is*, of other mens labours: yea, and we hope, when your fayeth shal increase, to be magnified by you in our measure *appointed vnto vs*, and that *abundantly*. [16] And to preache the Gospel in those *regions* which *are* beyond you: not to reioyce in the measure, *which is appointed to* an other man, *that is*, in them that are prepared already.

RHEIMS—1582.

vvarfare are not carnal: but mightie to God vnto the destruction of munitions, destroying counsels, [5] and al loftinesse extolling it self against the knovvledge of God, and bringing into captiuitie al vnderstanding vnto the obedience of Christ, [6] and hauing in a readinesse to reuenge al disobedience, vvhen your obedience shal be fulfilled.

[7] See the things that are according to appearance. If any man haue affiance in him self, that he is Christs: let him thinke this againe vvith him self, that as he is Christs, so vve also. [8] For and if I should glorie somevvhat more of our povver, vvhich our Lord hath giuen vs vnto edification and not to your destruction: I shal not be ashamed. [9] But that I may not be thought as it vvere to terrifie you by epistles

([10] for his epistles in deede, say they, are sore and vehement: but his bodily presence vveake, and his speache contemptible) [11] let him this thinke that is such a one, that such as vve are in vvord by epistles, absent: such also vve are in deede, present. [12] For vve dare not matche or compare our selues vvith certaine, that commend them selues: but vve measure our selues in our selues, and compare our selues to our selues. [13] But vve vvil not glorie aboue our measure: but according to the measure of the rule, vvhich God hath measured to vs, a measure to reache euen vnto you. [14] For not, as though vve reached not vnto you, doe vve extend our selues beyond. For vve are come as farre as to you in the Gospel of Christ. [15] not glorying aboue measure in other mens labours: but hauing hope of your faith increasing, to be magnified in you according to our rule aboundantly, [16] yea vnto those places that are beyond you, to euangelize, not in an other mans rule, to glorie in those things that are prepared before.

AUTHORISED—1611.

of our warfare are not carnal, but mighty [α] through God to the pulling downe of strong holds.) [5] Casting down [β] imaginations, and euery high thing that exalteth it selfe against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ: [6] And hauing in a readinesse to reuenge all disobedience, when your obedience is fulfilled.

[7] Doe ye looke on things after the outward appearance? if any man trust to himselfe, that he is Christs, let him of himselfe thinke this againe, that as he is Christs, euen so are we Christs. [8] For though I should boast somewhat more of our authority (which the Lord hath giuen vs for edification, and not for your destruction) I should not be ashamed: [9] That I may not seeme as if I would terrifie you by letters. [10] For his letters (say they) are waighty and powerfull, but *his* bodily presence is weake, and his speach contemptible. [11] Let such a one thinke this: that such as we are in word by letters, when we are absent, such *will we be also* in deede when we are present. [12] For we dare not make our selues of the number, or compare our selues with some that commend themselues: but they measuring themselues by themselues, and comparing themselues amongst themselues, [γ] are not wise.

[13] But we will not boast of things without our measure, but according to the measure of the [δ] rule, which God hath distributed to vs, a measure to reach euen vnto you. [14] For we stretch not our selues beyond our measure as though wee reached not vnto you, for wee are come as farre as to you also, in *preaching* the Gospel of Christ. [15] Not boasting of things without our measure, *that is*, of other mens labours, but hauing hope, when your faith is increased, that wee shall bee [ε] enlarged by you, according to our rule abundantly. [16] To preach the Gospel in the regions beyond you, and not to boast in another mans [ζ] line of things made

[α] *Or*, to God. [β] *Or*, reasonings. [γ] *Or*, vnderstand *it* not. [δ] *Or*, line. [ε] *Or*, magnified in you. [ζ] *Or*, rule.

καυχήσασθαι. [17] Ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυχάσθω· [18] οὐ γὰρ ὁ ἑαυτὸν [i]συνιστῶν,| ἐκεῖνός ἐστι δόκιμος, ἀλλ' ὃν ὁ Κύριος συνίστησιν.

XI. [k]Ὄφελον| [l]ἀνείχεσθέ| μου μικρὸν [m] [n]τῇ ἀφροσύνῃ·| ἀλλὰ καὶ ἀνέχεσθέ μου. [2] ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλῳ· ἡρμοσάμην γὰρ ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν παραστῆσαι τῷ Χριστῷ· [3] φοβοῦμαι δὲ μή πως ὡς ὁ ὄφις Εὔαν ἐξηπάτησεν ἐν τῇ πανουργίᾳ αὐτοῦ, [o]οὕτω| φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἁπλότητος [p]τῆς εἰς τὸν Χριστόν. [4] εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον [q]Ἰησοῦν| κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς [r]ἀνείχεσθε.| [5] Λογίζομαι γὰρ μηδὲν ὑστερηκέναι [s]τῶν ὑπὲρ λίαν ἀποστόλων. [6] εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ [t]φανερωθέντες| [u]ἐν

[i] Alex. συνιστάνων. [k] Alex. Ὤφελον. [l] Rec. ἠνείχεσθε. [m] Rec. + τι. [n] Rec. τῆς ἀφροσύνης. Alex. ἀφροσύνης μου. [o] Alex. = οὕτω.

WICLIF—1380.

in these thingis that ben made redi, [17] he that glorieth: haue glorie in the lord, [18] for not he that comendith him silf is preued: but whom god comendith.

11. I WOLDE that ȝe wolden suffre a litil thing of myn vnwisdom: but also supporte ȝe me, [2] for I loue ȝou bi the loue of god, for I haue spousid ȝou to oon housbonde: to ȝelde a chast virgyn to crist, [3] but I drede leest as the serpente disceyued eue with his sutil fraude: so ȝoure wittis ben corupt, and fallen doun fro the symplenesse that is in crist, [4] for if he that cometh, prechith another crist, whom we precheden not, or if ȝe taken another spirit, whom ȝe token not, or another gospel whiche ȝe resceyuden not: riȝtli ȝe schuln suffre,

[5] for I wene that I haue do no thing lesse thanne the greet apostlis, [6] for thouȝ I be vnlerned in word: but not in kunnynge, for in al thingis I am opene to you, [7] or whether I haue don sinne mekynge my silf that ȝe be enhauncid, for freli I prechid to ȝou the gospel of god: [8] I made nakid other chirchis: and I took sowde to ȝoure seruyce [9] and whanne I was among ȝou and hadde nede: I was chargeous to no man, for britheren that camen fro macedony fulfilliden that that failid to me, and in al thingis I haue kept and schal kepe me with outen charge to ȝou,

[10] the truthe of crist is in me: for this glorie schal not be brokun in me in the cuntreis of acaie, [11] whi? for I loue not ȝou? god woot, [12] for that that I do: and that I schal do, is that I kitte awei the occasioun of hem: that wolen occasioun, that in the thing: in whiche thei glorien: thei ben founden as we, [13] for suche fals apostlis, ben trecherous werkemen, and transfiguren hem in to apostlis of crist, [14] and no wondre, for sathanas

wene, *think*. sowde, *wages*. woot, *knoweth*.

TYNDALE—1534.

measure prepared all redy. [17] Let him that reioyseth, reioyce in the lorde. [18] For he that prayseth him silfe, is not alowed: but he whom the lorde prayseth.

11. WOLDE to god, ye coulde suffre me a lytell in my folysshnes: yee, and I praye you forbeare me. [2] For I am gelous over you with godly gelousy. For I coupled you to one man, to make you a chaste virgen to Christ. [3] But I feare lest as the serpent begyled Eve, thorow his sutteltie, even so youre wittes shuld be corrupte from the singlenes that is in Christ. [4] For if he that commeth preache another Iesus then hym whom we preached: or if ye receave another sprete then that which ye have receaved: other another gospell then that ye have receaved, ye myght right wel have bene content.

[5] I suppose that I was not behynde the chefe apostles. [6] Though I be rude in speakynge, yet I am not so in knowledge. How be it amonge you we are knowen to the vtmost what we are in all thynges. [7] Did I therin synne, be cause I submitted my silfe, that ye myght be exalted, and because I preached to you the gospell of God fre? [8] I robbed other congregacions, and toke wages of them, to do you service with all. [9] And when I was present with yov and had nede, I was greuous to no man for that which was lackynge vnto me, the brethren which came from Macedonia, supplied: and in all thynges I kept my silfe that I shuld not be greveous to you: and so will I kepe my silfe.

[10] Yf the trueth of Christ be in me, this reioysynge shall not be taken from me in the regions of Achaia. [11] Wherfore? Be cause I love you not? God knoweth. [12] Neverthe lesse what I doo, that will I do, to cut awaye occasion from them which desyre occasion, that they myght be founde lyke vnto vs in that wherin they reioyce. [13] For these falce apostles are disceatefull workers, and fassion them selves lyke vnto the apostles of Christ. [14] And no marvayle,

CRANMER—1539.

allready. [17] But let him that reioyseth, reioyse in the Lorde. [18] For he that prayseth him selfe, is not alowed: but he whom the Lorde prayseth.

11. WOLDE to God, ye coulde haue suffred me a lytell in my folyshnes: ye, ye do also forbeare me. [2] For I am gelous ouer you with godly gelousy. For I haue coupled you to one man, to make you a chaste virgen to Christ. [3] But I feare, lest it come to passe that as the serpent begyled Eue thorow his suttelty, euen so youre wyttes shuld be corrupte from the singlenes that ye had toward Christ. [4] For yf he that commeth, preache another Iesus, then him whome we preached: or yf ye receaue another sprete, then that which ye haue receaued, ether another gospell then that ye haue receaued, ye might right well haue bene content. [5] For I suppose, that I was not behynde the chefe Apostles. [6] But though I be rude in speakinge, yet I am not so in knowledge. Howbe it amonge you we haue bene knowen to the vtmost what we are in all thynges. [7] Dyd I therin synne, be cause I submytted my selfe, that ye might be exalted: and because I preached to you the gospell of God fre? [8] I robbed other congregacions, and toke wages of them, to do you seruyce. [9] And when I was present with you, and had nede I was chargeable to no man: for that which was lackinge vnto me, the brethren which cam from Macedonia, supplied, and in all thynges I kept my selfe so that I shuld not be chargeable to any man, and so will I kepe my selfe.

[10] If the trueth of Christ be in me, thys reioysinge shall not be taken from me in the regions of Achaia. [11] Wherfore? Because I loue you not? God knoweth. [12] Neuerthelesse what I do, that wyll I do, to cut awaye occasion from them, which desyre occasion, that they myght be founde lyke vnto vs, in that wherin they reioyce. [13] For soch false apostles are disceatefull workers, and fassyon them selues like vnto the Apostles of Christ. [14] And no maruayle: for Satan him selfe

πᾶσιν| εἰς ὑμᾶς. [7] ἢ ἁμαρτίαν ἐποίησα, ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ Θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμιν; [8] ἄλλας ἐκκλησίας ἐσύλησα, λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν· καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς, οὐ κατενάρκησα οὐδενός· [9] τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῆ ὑμῖν ἐμαυτὸν ἐτήρησα καὶ τηρήσω. [10] ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ, ὅτι ἡ καύχησις αὕτη οὐ φραγήσεται εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς Ἀχαΐας. [11] διὰ τί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν· [12] ὃ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται, εὑρεθῶσι καθὼς καὶ ἡμεῖς. [13] οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ· [14] καὶ οὐ [v] θαυμαστόν· | αὐτὸς

[p] Alex. + καὶ τῆς ἀγνότητος. [q] Alex. Χριστὸν. [r] Rec. ἡνείχεσθε. [s] Alex. + ἐν ὑμῖν. [t] Alex. φανερώσαντες. [u] Alex. = ἐν πᾶσιν. [v] Alex. θαῦμα.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
[17] But let him that reioyceth, reioyce in the Lord. [18] For he that praiseth hym selfe, is not alowed, but he whome the Lord prayseth. 11. VVOULD to God, ye could suffre a lytle my folishnes, and in deed, ye for beare me. [2] For I am gelous ouer you, with godly gelousie: for I haue prepared you, for one housband, to present you a pure virgin to Christe: [3] But I feare lest as the serpent begyled Eue through his sutteltie: euen so your myndes should be corrupte from the simplicitie that is in Christ. [4] For if he that commeth, preacheth another Iesus then him whom we preached: or if ye receaue another sprite then that which ye haue receaued: ether another Gospel, then that ye haue receaued, ye might wel haue suffered *him*. [5] Verely I suppose that I was not inferior to the very chief Apostles. [6] Thogh I be rude in speakyng, yet I am not so in knowledge. but among you, we haue bene knowen to the vtmost, *what we are* in all thinges. [7] Dyd I therin synne, because I submitted my selfe, that ye myght be exalted, and because I preached to you the Gospel of God fre? [8] I robbed other Churches, and toke wages of them, to do you seruice withall. [9] And when I was present with you, and had nede, I was not slothful to the hinderance of any man: for that which was lackyng vnto me, the brethren which came from Macedonia supplied, and in all thinges I kept my selfe that I shoulde not be greuous to you, and so wil I kepe my selfe. [10] The trueth of Christ is in me, this reioysing shal not be shut vp against me in the regions of Achaia. [11] Wherfore? because I loue you not? God knoweth. [12] Neuerthelesse what I do, that wil I do: to cut away occasion from them which desire occasion, that they myght be founde lyke vnto vs in *that* wherin they reioyce. [13] For suche false apostles are deceytful workers, and fashion them selues like vnto the Apostles of Christ. [14] And no maruayle, for Satan him selfe	[17] But he that glorieth, let him glorie in our Lord. [18] For not he that commendeth him self, the same is approued: but vvhom God commendeth. 11. VVOULD God you could beare some litle of my folly: but do ye also support me: [2] for I emulate you vvith the emulation of God. For I haue despoused you to one man, to present you a chaste virgin vnto Christ. [3] But I feare lest, as the serpent seduced Eue by his subteltie, so your senses may be corrupted, and fall from the simplicitie that is in Christ. [4] For if he that commeth, preache an other Christ vvhom we haue not preached, or you receiue an other spirit vvhom you haue not receiued: or an other Gospel vvhich you haue not receiued: you might vvel suffer it. [5] For I suppose that I haue done nothing lesse then the great Apostles. [6] For although rude in speache, yet not in knovvledge. but in al things we are made manifest to you. [7] Or did I commit a sinne, humbling my self, that you might be exalted? because I euangelized vnto you the Gospel of God gratis? [8] Other churches I spoiled, taking a stipend, for your ministerie. [9] And vvhen I vvas vvith you, and had neede, I vvas burdenous to none: for that vvhich I vvanted, the brethren supplied that came from Macedonia: and in al things I haue kept my self vvithout burden to you, and vvil keepe. [10] The truth of Christ is in me, that this glorying shal not be infringed tovvard me in the countries of Achaia. [11] Vvherfore? because I loue you not? God doth knovv. [12] But that vvhich I doe, I vvil also doe, that I may cut avvay the occasion of them that desire occasion: that, in that vvhich they glorie, they may be found euen like vs. [13] For such false apostles are craftie vvorkers, transfiguring them selues into Apostles of Christ. [14] And no maruel: for	ready to our hand. [17] But he that glorieth, let him glory in the Lord. [18] For, not he that commendeth himselfe is approued, but whom the Lord commendeth. 11. WOULD to God you could beare with mee a little in my folly, and in deede [α] beare with me. [2] For I am iealous ouer you with godly iealousie, for I haue espoused you to one husband, that I may present you as a chaste virgin to Christ. [3] But I feare lest by any meanes, as the Serpent beguiled Eue through his subtilty, so your mindes should bee corrupted from the simplicitie that is in Christ. [4] For if he that commeth preacheth another Iesus whome wee haue not preached, or if yee receiue another spirit, which ye haue not receiued, or another Gospel, which ye haue not accepted, yee might well beare *with him*. [5] For, I suppose, I was not a whit behinde the very chiefest Apostles. [6] But though I be rude in speach, yet not in knowledge; but we haue bene throughly made manifest among you in all things. [7] Haue I committed an offence in abasing my selfe, that you might be exalted, because I haue preached to you the Gospel of God freely? [8] I robbed other Churches, taking wages of them to doe you seruice. [9] And when I was present with you, and wanted, I was chargeable to no man: For that which was lacking to mee, the brethren which came from Macedonia supplied, and in all things I haue kept my selfe from being burthensome to you, and *so* will I keepe my selfe. [10] As the trueth of Christ is in mee, no man shall [β] stop mee of this boasting in the regions of Achaia. [11] Wherefore? because I loue you not? God knoweth. [12] But what I doe, that I wil doe, that I may cut off occasion from them which desire occasion, that wherein they glory, they may bee found euen as we. [13] For such are false Apostles, deceitfull workers, transforming themselues into the Apostles of Christ. [14] And no marueile,

[α] *Or*, you do beare with me. [β] *Gr.* this boasting shal not be stopped in me.

γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός· [15] οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν. [16] Πάλιν λέγω, μή τίς με δόξῃ ἄφρονα εἶναι· εἰ δὲ μή γε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα [w] κἀγὼ μικρόν τι| καυχήσωμαι. [17] ὃ λαλῶ, [x] οὐ λαλῶ κατὰ Κύριον,| ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. [18] ἐπεὶ πολλοὶ καυχῶνται κατὰ [y] τὴν| σάρκα, κἀγὼ καυχήσομαι. [19] ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι ὄντες· [20] ἀνέχεσθε γὰρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις ὑμᾶς εἰς πρόσωπον δέρει. [21] κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἠσθενήσαμεν· ἐν ᾧ δ' ἄν τις τολμᾷ, (ἐν ἀφροσύνῃ λέγω,) τολμῶ κἀγώ. [22] Ἑβραῖοί εἰσι; κἀγώ· Ἰσραηλῖταί εἰσι; κἀγώ· σπέρμα

[w] Rec. μικρόν τι κἀγώ. [x] Alex. οὐ κατὰ Κύριον λαλῶ. [y] Alex. = τὴν.

WICLIF—1380.

him silf transfigurith him in to an aungel of li3t, [15] therfor it is not greet: if his mynystris ben transfigurid as the mynystris of ri3twisnes, whos ende schal be aftir her werkis,

[16] efte I seie: leest ony man gesse me to be vnwise, ellis take 3e me as vnwise: that also I haue glorie a litil what, [17] that that I speke: I speke not aftir god, but as in vnwisdom in this substaunce of glorie, [18] for many men glorien aftir the fleisch: and I schal glori, [19] For 3e suffren gladli vnwise men: whanne 3e silf ben wise, [20] for 3e susteynen, if ony man dryueth 3ou in to seruage, if ony man deuourith, if ony man takith if ony man is enhauncid bi pride, if ony man smytith 3ou on the face, [21] bi vnnoblei I seie: as if we weren sike in this parti,

in what thing ony man dare in vnwisdom I seie: and I dare, [22] thei ben ebreus and I, thei ben israelitis: and I, thei ben the seed of abraham: and I, [23] thei ben the mynystris of crist: and I, as lesse wise I seie: I more, in ful many traueilis, in prisouns more plenteuousli. in woundis aboue maner, in dethis ofte tymes, [24] I resceyued of the iewis, fyue sithis fourti strokis oon lesse, [25] thries I was betun with 3eerdis: oonys I was stooned, thries I was at schippe breche, a ny3t and a dai I was in the depnesse of the see, [26] in weies ofte, in perels of flodis, in perels of theues, in perels of kyn, in perels of hethen men, in perels in citee in perels in desert in perels in the see, in perels among fals britheren, [27] in traueile & nedynes: in many wakyngis, in hungre and thirst: in many fastyngis in coold and nakidnes,

[28] withouten tho thingis that ben with outforth, myn ech daies traueilynge is the bisynesse of alle chirchis, [29] who is sike: and I am not sike? who is sclaundrid and I am not brente,

efte, *again*. vnnoblei, *dishonour*. sike, *sick*. sithis, *times*. 3eerdis, *rods*.

TYNDALE—1534.

for satan him silfe is chaunged into the fassion of an angell of light. [15] Therfore it is no great thynge, though his ministers fassion them selves as though they were the ministers of rightewesnes: whose ende shalbe accordynge to their dedes.

[16] I saye agayne, lest eny man thynke that I am folishe: or els even now take me as a fole, that I maye bost my silfe a lytell. [17] That I speake, I speake it not after the wayes of the lorde: but as it were folysshly, whill we are now come to bostynge. [18] Seynge that many reioyce after the flesshe I will reioyce also. [19] For ye suffre foles gladly, be cause that ye youre selves are wyse. [20] For ye suffre even if a man brynge you into bondage: yf a man devoure: yf a man take: yf a man exalt hym silfe: yf a man smyte you on the face. [21] I speake as concernynge rebuke, as though we had bene weake.

How be it wherin soever eny man dare be bolde (I speake folisshly) I dare be bolde also [22] They are Ebrues, so am I: They are Israelites, even so am I. They are the seede of Abraham, even so am I. [23] They are the ministers of Christ (I speake as a fole) I am moare: In labours moare aboundant: In strypes above measure: In preson more plenteously: In deeth ofte. [24] Of the Iewes five tymes receaved I every tyme. xl. strypes saue one. [25] Thryse was I beten with roddes. I was once stoned. I suffered thryse shipwracke. Nyght and daye have I bene in the depe of the see. [26] In iorneyinge often: In parels of waters: In parels of robbers: In ieoperdies of myne awne nacion: In ieoperdies amonge the hethen. I have bene in parels in cities, in parels in wildernes, in parels in the see, in parels amonge falce brethren, [27] in laboure and travayle, in watchynge often, in honger, in thirst, in fastynges often, in colde and in nakednes.

[28] And besyde the thynges which outwardly happen vnto me, I am combred dayly, and do care for all congregacions. [29] Who is sicke, and I am not sicke? Who is hurte in the fayth and my hert burneth

CRANMER—1539.

is chaunged into the fassyon of an angell of lyght. [15] Therfore it is no great thinge though his ministers fassyon them selues, as though they were the ministers of ryghtewesnes: whose ende shalbe accordynge to their dedes.

[16] I saye agayne, lest eny man thinke that I am folisshe: or els euen now take ye me as a fole, that I also maye boast my selfe a lytell. [17] That I speake, I speake it not after the lorde, but as it were folisshly, in this matter of boastinge. [18] Seinge that many reioyce after the flesshe, I will reioyce also [19] For ye suffre foles gladly, seing ye youre selues are wise. [20] For ye suffre yf a man bring you into bondage: yf a man deuoure: yf a man take: yf a man exalt himselfe: yf a man smyte you on the face. [21] I speake as concerninge rebuke, as though we had bene weake. (*in this behalfe*)

How be it, wherin soeuer eny man dare be bolde (I speake folisshly) I dare be bolde also [22] They are Ebrues, euen so am I: They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. [23] They are the ministers of Christ (I speake as a foole) I am more: In labours more aboundante: In strypes aboue measure. In preson more plenteously: In deeth ofte. [24] Of the Iewes fyue tymes receaued I euery tyme .xl. strypes saue one. [25] Thryse was I beaten with roddes. I was once stoned I suffered thryse shipwracke. Nyght and daye haue I bene in the deepe see. [26] In iorneyinge often: in parels of waters, in parels of robbers: in ieopardies of myne awne nacion: in ieoperdies amonge the hethen: in parels in the cytie: in parels in wildernes: in parels in the see: in parels amonge false brethren: [27] in laboure and trauayle: in watchinge often: in honger in thyrst: in fastinges often: in colde and in nakednes: [28] besyde the thinges which outwardly happen vnto me. I am combred daily, and do care for al congregacions. [29] Who is weake, and I am not weake? who is offended, and I burne not? If I must nedes

Ἀβραάμ εἰσι; κἀγώ· [23] διάκονοι Χριστοῦ εἰσι; (παραφρονῶν λαλῶ,) ὑπὲρ ἐγώ· ἐν κόποις περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν θανάτοις πολλάκις. [24] ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον, [25] τρὶς [z] ἐῤῥαβδίσθην,| ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα· [26] ὁδοιπορίαις πολλάκις· κινδύνοις ποταμῶν, κινδύνοις λῃστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις· [27] [a] ἐν| κόπῳ, καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι· [28] χωρὶς τῶν παρεκτὸς, ἡ [b] ἐπισύστασίς μου| ἡ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν. [29] τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;

[z] Alex. *ἐραβδίσθην.* [a] Alex. = *ἐν.* [b] Alex. s. *ἐπίστασίς μοι* s. *ἐπίστασίς μου.*

GENEVA—1557.

is changed into the fashion of an Angel of light. [15] Therfore it is no great thinge, thogh his ministers fashion them selues, as thogh they were the ministers of righteuousnes: whose ende shalbe according to their dedes. [16] I say agayne, let no man thynke, that I am folyshe: or els euen now take me as a fole, that I also may boast my selfe a litel. [17] That I speake, I speake it not after the Lord: but as it were folishly, in this my great boasting. [18] Seing also that many reioyce after the fleshe, I wil reioyce also.

[19] For ye suffre foles gladly, because that ye your selues are wise. [20] For ye suffre euen if a man bring you into bondage, if a man deuoure *you*, if a man take *your goods*, if a man exalte bym selfe, if a man smyte you on the face. [21] I speake as concerning rebuke: as thogh we had bene weake: yea rather, wherin soeuer any man dare be bolde (I speake folyshely) I dare be bolde also. [22] They are Hebrues, and *so am* I: they are Israelites, and *so am* I: they are the seede of Abraham, and *so am* I:

[23] They are the ministers of Christe (I speake as a fole) I am more: in labours more abundant: in strypes aboue measure: in prison more plenteously: in deathe ofte. [24] Of the Iewes fiue tymes, receaued I *euery tyme* fourtie *strypes* saue one. [25] I was thryse beaten with roddes: I was once stoned: I suffered thryse shipwracke. night and day haue I bene in the depe of the sea: [26] In iorneing *I was* often in parels of waters, in parels of robbers: in ieopardies of myne own nation, in ieopardies among the Gentils, in parels in the citie, in parels in wildernes, in parels in the sea, in parels among false brethren, [27] In wearines and paynefulnes, in watching often, in honger and thyrst, in fastynges often, in colde and in nakednes. [28] Besyde the thynges, whych outwardly happen vnto me, *I am combred* dayly, with that heape *of things which lye vpon* me, *which is*, the care for all Churches. [29] Who is afflicted, and I am not afflicted? who is offended, and I burne not?

RHEIMS—1582.

Satan him self transfigureth him self into an Angel of light. [15] It is no great matter therfore if his ministers be transfigured as the ministers of iustice: vvhose ende shal be according to their vvorkes.

[16] Againe I say, (let no man thinke me to be foolish: othervvise take me as foolish, that I also may glorie a litle,) [17] that vvhich I speake, I speake not according to God, but as it vvere in foolishnes, in this substance of glorying. [18] Because many glorie according to the flesh, I also vvil glorie. [19] For you do gladly suffer the foolish: vvhereas your selues are vvise.

[20] For you suffer if a man bring you into seruitude, if a man deuoure, if a man take, if a man be extolled, if a man strike you on the face. [21] I speake according to dishonour, as though vve had been vveake in this part. Vvherein any man dare (I speake folishly) I dare also.

[22] They are Hebrevves: and I. They are Israëlites: and I. They are the seede of Abraham: and I. [23] They are the ministers of Christ: and I. (I speake as one scarse vvise) more I: in many moe labours, in prisons more aboundantly, in stripes aboue measure, in deathes often.

[24] Of the Ievves fiue times, did I receiue fourtie, sauing one. [25] Thrise vvas I beaten vvith roddes, once I vvas stoned, thrise I suffred shipvvracke, night and day haue I been in the depth of the sea, [26] in iourneying often, perils of vvaters, perils of theeues, perils of my nation, perils of Gentiles, perils in the citie, perils in the wildernes, perils in the sea, perils among false brethren, [27] in labour and miserie, in much vvatchings, in hunger and thirst, in fastings often, in colde and nakednes, [28] beside those things which are outwardly: my daily instance, the carefulnes of al churches.

[29] Vvho is vveake, and I am not vveake? vvho is scandalized, and I am not burnt?

AUTHORISED—1611.

for Sathan himselfe is transformed into an Angel of light. [15] Therefore it is no great thing if his ministers also bee transformed as the ministers of righteousnesse, whose end shall be according to their workes. [16] I say againe, Let no man thinke mee a foole; if otherwise, yet as a foole [a] receiue me, that I may boast my selfe a little. [17] That which I speake, I speake it not after the Lord, but as it were foolishly in this confidence of boasting. [18] Seeing that many glory after the flesh, I will glory also. [19] For ye suffer fooles gladly, seeing ye your selues are wise. [20] For ye suffer if a man bring you into bondage, if a man deuoure *you*, if a man take *of you*, if a man exalt himselfe, if a man smite you on the face.

[21] I speake as concerning reproch, as though we had bene weake: howbeit, wherein soeuer any is bold, I speake foolishly, I am bold also. [22] Are they Hebrewes? so *am* I: are they Israelites? so *am* I: are they the seed of Abraham? so *am* I: [23] Are they ministers of Christ? I speake as a foole, I am more: in labors more abundant: in stripes aboue measure: in prisons more frequent: in deaths oft. [24] Of the Iewes fiue times receiued I forty *stripes* saue one. [25] Thrice was I beaten with rods, once was I stoned: thrice I suffered shipwracke: a night and a day I haue bene in the deepe. [26] In iourneying often, in perils of waters, in perils of robbers, in perils by my owne countreymen, in perils by the heathen, in perils in the citie, in perils in the wildernesse, in perils in the sea, in perils among false brethren, [27] In wearinesse and painfulnesse, in watchings often, in hunger and thirst, in fastings often, in cold and nakednes.

[28] Besides those things that are without, that which commeth vpon me dayly, the care of all the Churches. [29] Who is weake, and I am not weake? who is offended,

[a] *Or*, suffer.

30 εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχήσομαι. 31 Ὁ Θεὸς καὶ πατὴρ τοῦ
Κυρίου [c] ἡμῶν| Ἰησοῦ [d] Χριστοῦ| οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ
ψεύδομαι. 32 ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμα-
σκηνῶν πόλιν, πιάσαι με [e] θέλων·| 33 καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ
τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ. XII. [f] Καυχᾶσθαι δεῖ|, οὐ
[g] συμφέρει| [h] μοι·| ἐλεύσομαι [i] γὰρ| εἰς ὀπτασίας καὶ ἀποκαλύψεις Κυρίου. 2 οἶδα
ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων· (εἴτε ἐν σώματι, οὐκ οἶδα· εἴτε ἐκτὸς
τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν·) ἁρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ.
3 καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον· (εἴτε ἐν σώματι, εἴτε [k] ἐκτὸς| τοῦ σώματος, οὐκ
οἶδα· ὁ Θεὸς οἶδεν·) 4 ὅτι ἡρπάγη εἰς τὸν παράδεισον, καὶ ἤκουσεν ἄρρητα ῥήματα,

[c] Alex. = ἡμῶν. [d] Alex. = Χριστοῦ. [e] Alex. = θέλων. [f] Rec. Καυχᾶσθαι δή. [g] Alex. συμφέρον. [h] Alex. μέν. [i] Alex. δέ.

WICLIF—1380.

30 if it bihoueth to glorie I schal glorie in tho thingis that ben of myn infirmyte, 31 god and the fadir of oure lord ihesus crist, that is blessid in to worldis: woot that I lie not, 32 the prouost of damask, of the kyng of the folk arethe: kepte the citee of damascenes to take me, 33 and bi a wyndowe in a leep, I was laten doun bi the walle: and so I ascapid hise hondis.

12. IF it bihoueth to haue glorie: it spedith not, but I schal come to the visiouns and to the reuelaciouns of the lord, 2 I woot a man in crist that bifor fourtene ȝeer, whether in bodi, whether out of the bodi I woot not, god wote: that suche a man was rauyschid til to the thridde heuene, 3 and I woot suche a man, whether in bodi or out of bodi, I noot, god woot: 4 that he was rauyschid in to paradiis, and herde pryuy wordis: whiche it is not leueful for a man to speke, 5 for suche maner thingis I schal glori: but for me no thing, no but in myn infirmytees, 6 for if I schal wilne to glorie I schal not be vnwise, for I schal seie truthe, but I spare, leest ony man gesse me ouer that thing that he seeth in me or herith ony thing of me,

7 and leest the greetnesse of reuelaciouns enhaunce me to pride: the pricke of my fleisch an aungel of sathanas is ȝouun to me, that he buffate me, 8 for whiche thing thries I preied the lord, that it schulde go aweie fro me, 9 and he seide to me, my grace sufficith to thee, for vertu is perfiȝtli made in infirmyte, therfor gladli I schal glorie in myn infirmytees, that the vertu of crist dwelle in me,

10 for whiche thing I am plesid in myn infirmytees, in dispisyngis in nedis in persecutiouns in angwischis for crist, for

woot, *knoweth*. leep, *basket*. (loop?) noot, *know not*. wilne, *will*. ȝouun, *given*. vertu, *power*.

TYNDALE—1534.

not? 30 Yf I must nedes reioyce, I will reioyce of myne infirmities.

12. 31 The God and father of oure lorde Iesus Christ, which is blessed for evermore, knoweth that I lye not 32 In the citie of Damascon, the governer of the people vnder kynge Aretas, layde watche in the citie of the Damascens, and wolde have caught me, 33 and at a wyndowe was I let doune in a basket thorowe the wall, and so scaped his hondes.

1 It is not expedient for me (no dout to reioyce. Neverthelesse I will come to visions and revelacions of the lorde. 2 I knowe a man in Christ above .xiiii. yeares agone (whether he weare in the body I cannot tell, or whether he were oute of the body I cannot tell, god knoweth) which was taken vp into the thyrd heven. 3 And I knowe the same man (whether in the body, or out of the body, I cannot tell god knoweth) 4 howe that he was taken vp into paradise, and hearde wordes not to be spoken, which no man can vtter. 5 Of this man will I reioyce, of my silfe will I not reioyce, except it be of myne infirmities. 6 And yet though I wolde reioyce, I shuld not be a fole: for I wolde saye the trouthe. Neverthelesse I spare, lest eny man shuld thynke of me above that he seith me to be, or heareth of me.

7 And lest I shuld be exalted out of measure thorow the a boundance of revelacions, ther was geven vnto me vnquyetnes of the flesshe, the messenger of Satan to buffet me: because I shuld not be exalted out of measure 8 For this thynge besought I the lorde thryse, that it myght departe from me. 9 And he sayde vnto me: my grace is sufficient for the. For my strength is made perfact thorow weaknes. Very gladly therfore will I reioyce of my weaknes, that the strength of Christ maye dwell in me 10 Therfore have I delectacion in infirmities, in rebukes, in nede, in persecucions, in anguyshe, for

CRANMER—1539.

boast, 30 I will boast of the thynges that concerne myne infirmityes.

12. 31 THE God and father of oure Lorde Iesus Christ, whych is blessed for euermore, knoweth, that I lye not. 32 In the citie of Damascon, the gouerner of the people vnder kynge Aretas, layde watche in the citie of the Damascens, and wolde haue caught me: 33 and at a wyndowe was I let downe in a basket thorow the wall, and so scaped I hys handes. 1 Doutlesse, it is not expedient for me to boast I will come to visions and reuelacions of the Lorde. 2 I knowe a man in Christ, aboue .xiiii. yeares ago (whether he were in the body I can not tell, or whether he were out of the body I can not tell, God knoweth) how that he was taken vp into the thyrd heauen. 3 And I knowe the same man (whether in the body, or out of the body. I cannot tell, God knoweth, 4 how that he was taken vp in to Paradyse, and heard secret wordes, which no man can vtter. 5 Of this man will I boast, but of my selfe will I not boast, except it be of myne infirmities: 6 For though I boast, I shall not be a foole, for I wolde saye the trouth. Neuerthelesse, I spare you: lest eny man shulde thinke of me, aboue that which he seith me to be, or that he heareth of me.

7 And lest I shuld be exalted out of measure thorow the excellencye of the reuelacyons: ther was geuen vnto me vnquyetnes thorow the flesshe, euen the messenger of Satan to buffet me: because I shulde not be exalted out of measure. 8 For this thinge besought I the Lorde thryse, that it myght departe from me. 9 And he sayd vnto me: my grace is sufficient for the. For my strength is made perfayct thorow weaknes, Uery gladly therfore wil I reioyce of my weknes, that the strength of Christ maye dwell in me. 10 Therfore haue I delectacyon in infirmities, in rebukes, in nede, in persecucions, in anguysshes for Christes sake: For

ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι. 5 ὑπὲρ τοῦ τοιούτου καυχήσομαι· ὑπὲρ δὲ ἐμαυτοῦ
οὐ καυχήσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις [l] μου.| 6 ἐὰν γὰρ θελήσω καυχήσασθαι,
οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἐρῶ· φείδομαι δὲ, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ
ὃ βλέπει με, ἢ ἀκούει [m] τι| ἐξ ἐμοῦ. 7 Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων [n] ἵνα|
μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκὶ, ἄγγελος Σατᾶν ἵνα με κολαφίζῃ,
[o] ἵνα μὴ ὑπεραίρωμαι.| 8 ὑπὲρ τούτου τρὶς τὸν Κύριον παρεκάλεσα, ἵνα ἀποστῇ
ἀπ' ἐμοῦ· 9 καὶ εἴρηκέ μοι, 'Αρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμίς [p] μου| ἐν
'ἀσθενείᾳ [q] τελειοῦται.|' Ἥδιστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις μου,
ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ. 10 διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν
ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ

[k] Alex. χωρὶς. [l] Alex. = μου. [m] Alex. = τι. [n] Alex. διὸ ἵνα. [o] Alex. = ἵνα μὴ ὑπεραίρωμαι. [p] Alex. = μου. [q] Alex. τελεῖται.

GENEVA—1557.

30 If I must nedes reioyce, I wil reioyce of mine infirmities. 31 The God and Father of our Lord Iesus Christe, which is blessed for euermore, knoweth that I lye not. 32 In the *citie* of Damascus, the gouerner of the people vnder Kynge Aretas, layde watche in the citie of the Damascens, and would haue caught me. 33 And at a wyndowe was I let doune in a basket through the wall, and so escaped hys handes.

12. IT is not expedient for me no dout, to reioyce: neuerthelesse, I wil come to visions and reuelations of the Lord. 2 I knowe a man in Christe, aboue fourtene yeres agone, (whether *he were* in the body I can not tel, or whether *he were* out of the body I can not tel: God knoweth) which was taken vp into the thyrde heauen: 3 And I knowe such a man (whether in the body, or out of the body, I can not tell, God knoweth.

4 How that he was taken vp into Paradise, and heard wordes which can not be spoken, which are not in mans power to vtter. 5 Of suche a man wyl I reioyce, of my selfe wyl I not reioyce, except it be of mine infirmities. 6 And thogh I would reioyce, I should not be a fole: for I wil say the trueth. but I refraine, lest any man should thynke of me aboue *that* he seyth me *to be*, or heareth of me. 7 And lest I should be exalted out of measure through the abundance of reuelations, there was geuen vnto me a pricke in the fleshe, the messenger of Satan to buffet me, because I should not be exalted out of measure. 8 For this thyng I besoght the Lord thryse, that it myght departe from me. 9 And he sayd vnto me, My grace is sufficient for thee: for my power is made perfect through weakenes. Very gladly therefore wil I reioyce rather in my infirmities, that the power of Christ may dwell in me.

10 Therfore I take pleasure in infirmites, in rebukes, in nede, in persecutions, in anguyshe for Christes sake. for when I

RHEIMS—1582.

30 If I must glorie: I vvil glorie of the things that concerne my infirmitie. 31 The God and Father of our Lord IESVS Christ, vvho is blessed for euer, knovveth that I lie not.

32 At Damascus the Gouernour of the nation vnder Aretas the king, kept the citie of the Damascenes, for to apprehend me: 33 and through a vvindovv in a basket vvas I let dovvne by the vvall, and so escaped his handes.

12. IF I must glorie (it is not expedient in deede) but I vvil come to the visions and reuelations of our Lord. 2 I knovv a man in Christ aboue fourtene yeres agoe (vvhether in the body, I knovv not: or out of the body, I knovv not: God doth knovv) such a one rapt euen to the third heauen. 3 And I knovv such a man (vvhether in the body, or out of the body, I knovv not: God doth know) 4 that he vvas rapt into Paradise: and heard secrete vvordes, which it is not lavvful for a man to speake. 5 For such an one I vvil glorie: but for my self I vvil glorie nothing, sauing in my infirmities. 6 For and if I vvil glorie, I shal not be foolish: for I shal say truth. but I spare, lest any man should esteeme me aboue that vvhich he seeth in me, or heareth any thing of me.

7 And lest the greatnes of the reuelations might extoll me, there vvas giuen me a pricke of my flesh, an angel of Satan, to buffet me. 8 For the vvhich thing thrise I besought our Lord, that it might depart from me:

9 and he said to me, My grace sufficeth thee, for povver is perfited in infirmitie. Gladly therfore vvil I glorie in mine infirmitie, that the povver of Christ may dvvel in me. 10 For the vvhich cause I please my self in infirmities, in contumelies, in necessities, in persecutions, in

AUTHORISED—1611.

and I burne not? 30 If I must needes glory, I will glory of the things which concerne mine infirmities. 31 The God and Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not. 32 In Damascus the gouernour vnder Aretas the King, kept the citie with a garison, desirous to apprehend mee. 33 And through a window in a basket was I let downe, by the wall, and escaped his hands.

12. IT is not expedient for me, doubtlesse, to glory, I wil come to visions and reuelations of the Lord. 2 I knewe a man in Christ aboue foureteene yeeres agoe, whether in the body, I cannot tell, or whether out of the body, I cannot tell, God knoweth: such a one, caught vp to the third heauen. 3 And I knew such a man (whether in the body, or out of the body, I cannot tell, God knoweth.) 4 How that he was caught vp into Paradise, and heard vnspeakeable wordes, which it is not [a] lawfull for a man to vtter. 5 Of such *a one* will I glory, yet of my selfe I will not glory, but in mine infirmities. 6 For though I would desire to glory, I shall not be a foole: for I will say the trueth. But now I forbeare, lest any man should thinke of me aboue *that* which he seeth mee *to bee*, or *that* he heareth of me:

7 And lest I should be exalted aboue measure through the abundance of the reuelations, there was giuen to mee a thorne in the flesh, the messenger of Sathan to buffet me, lest I should be exalted aboue measure. 8 For this thing I besought the Lord thrice, that it might depart from mee. 9 And he said vnto me, My grace is sufficient for thee: for my strength is made perfect in weakenesse. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest vpon me. 10 Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in distresses for Christes sake: for when I am weake.

[a] *Or*, possible.

ἀσθενῶ, τότε δυνατός εἰμι. [11] Γέγονα ἄφρων· ὑμεῖς με ἠναγκάσατε. ἐγὼ γὰρ ὤφειλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν ὑπὲρ λίαν ἀποστόλων, εἰ καὶ οὐδέν εἰμι. [12] Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, [s] ἐν| σημείοις καὶ τέρασι καὶ δυνάμεσι. [13] τί γάρ ἐστιν, ὃ [t] ἡττήθητε| ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην. [14] ἰδοὺ, τρίτον [u] τοῦτο| ἑτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω [v] ὑμῶν·| οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς. οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις· [15] ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· [w] εἰ καὶ| περισσοτέρως ὑμᾶς ἀγαπῶν, ἧττον ἀγαπῶμαι. [16] Ἔστω δὲ, ἐγὼ οὐ κατεβάρησα ὑμᾶς, ἀλλ' ὑπάρχων πανοῦργος,

[r] Rec. + καυχώμενος. [s] Alex. = ἐν. [t] Alex. s. ἡσσώθητε s. ἐλαττώθητε. [u] Rec. = τοῦτο. [v] Alex. s. = ὑμῶν s. ὑμᾶς. [w] Alex. εἰ. [x] Alex. Πάλαι.

WICLIF—1380.

whanne I am sike, thanne I am myȝti/ [11] I am made vnwitti: ȝe constreineden me/ for I ouȝte to be comendid of ȝou/ for I dide no thing lesse, thanne thei that ben apostlis aboue maner/ thouȝ I am nouȝt, [12] netheles the signes of myn apostleheed ben made on ȝou in al pacience/ and signes and grete wondris ⁊ vertues/ [13] and what is it that ȝe hadden lesse thanne other chirchis: but that I my silf greued ȝou not? forȝeue ȝe to me this wrong. [14] lo this thridde time y am redi to come to ȝou: and I schal not be greuous to ȝou/ for I seke not tho thingis that ben ȝoure: but ȝou/ for nether sones owen to tresore to fadir and modir: but the fadir ⁊ modir to the sones/ [15] for I schal ȝeue moost wilful: and I my silf schal be ȝouun aboue for ȝoure soulis/ thouȝ I more loue ȝou: and be lesse loued/ [16] but be it/ I greued not ȝou: but whanne I was sutil I took ȝou with gile/ [17] whether I disceyued ȝou, bi ony of hem whiche I sente to ȝou/ [18] I preid tite, and I sente with hym a brother/ whether tite bigilid ȝou? whether we ȝeden not in the same spirit? whether not in the same steppis?

[19] sumtyme ȝe wenen that we schuln excuse us anentis ȝou/ bifor god in crist we speken/ [20] and moost dere britheren: alle thingis for ȝoure edifiynge/ but I drede, leest whanne I come I schal fynde ȝou not suche as I wole, and I schal be founden of ȝou, such as ȝe wolen not/ leest parauenture stryuyngis, enuyes sturdynessis discenciouns and detraccioun, pryuy spechis of discorde bolnyngis bi pride, debatis ben among ȝou/ [21] and leest eftsone/ whanne I come, god make me lowe anentis ȝou: and I bi weile many of hem that bifor synneden, ⁊ diden not penaunce on the vnclennesse and fornycacioun and vnchastite: that thei han don.

13. LO this thridde tyme: I come to

vertues, *powers*. ȝouun, *given*. ȝeden, *went*. wenen, *think*. anentis, *with*. bolnyngis, *swellings*. eftsone, *again*. bi weile, *bewaile*.

TYNDALE—1534.

Christis sake. For when I am weake/ then am I stronge.

[11] I am made a fole in bostynge my silfe. Ye have compelled me: I ought to have bene commended of you. For in nothinge was I inferior vnto the chefe apostels/ Though I be nothynge/ [12] yet the tokens of an apostle were wrought amonge you with all pacience: with signes/ and wonders/ and myghty dedes. [13] For what is it wherin ye were inferiors vnto other congregacions except it be therin that I was not greveous vnto you. Forgeve me this wronge done vnto you. [14] Beholde now the thyrde tyme I am redy to come vnto you: and yet will I not be grevous vnto you. For I seke not youres/ but you. Also the children ought not to laye vp for the fathers and mothers: but the fathers and mothers for the children.

[15] I will very gladly bestowe/ and wilbe bestowed for youre soules: though the moare I love you/ the lesse I am loved agayne. [16] But be it that I greved you not: never the lesse I was crafty and toke you with gile. [17] Did I pill you by eny of them which I sent vnto you? [18] I desyred Titus/ and with him I sent a brother. Did Titus defraude you of eny thynge? walked we not in one sprete? walked we not in lyke steppes? [19] Agayne/ thynke ye that we excuse oure selves? We speake in Christ in the sight of God.

But we do all thynges dearly beloved for youre edifyinge. [20] For I feare lest it come to passe/ that when I come/ I shall not fynde you soche as I wolde: and I shalbe founde vnto you soche as ye wolde not: I feare lest ther be founde amonge you debate/ envyinge/ wrath/ stryfe/ backbytynges/ whisperynges/ swellynges and discorde. [21] I feare lest when I come agayne/ God brynge me lowe amonge you/ and I be constrayned to bewayle many of them which have synned all redy/ and have not repented of the vnclennes/ fornicacion and wantannes which they haue committed.

13. NOW come I the thyrd tyme vnto

CRANMER—1539.

when I am weake, then am I stronge. [11] I am become a foole in boastinge my selfe. Ye haue compelled me: For I ought to haue bene commended of you. For in nothinge was I inferior vnto the chefe Apostles, though I be nothynge, [12] yet the tokens of an Apostle were wrought amonge you with all pacience, and signes and wonders, and mighty dedes. [13] For what is it, wherin ye were inferiors vnto other congregacions, except it be herin, that I was not chargeable vnto you. Forgeue me this wronge. [14] Behold, now the thirde tyme I am ready to come vnto you: and yet wyll I not be chargeable vnto you. For I seke not youres, but you. For the chyldren ought not to laye vp for the fathers and mothers but the fathers and mothers for the children.

[15] I will very gladly bestowe, and wilbe bestowed for youre soules: though the moare I loue you, the lesse I am loued agayne. [16] But be it that I was not chargeable vnto you: neuerthelesse whan I was crafty, I toke you with gile. [17] Dyd I pill you by eny of them, whom I sent vnto you? [18] I desyred Titus, and with him I sent a brother. Dyd Titus defraude you of eny thynge? walked we not in one sprete? Walked we not in like steppes? [19] Agayne, thinke ye, that we excuse oure selues vnto you? We speake in Christ in the syght of God. But we do all thinges (dearly beloued) for youre edifyinge. [20] For I feare, lest it come to passe, that when I come, I shall not fynde you soche as I wolde: and that I shalbe founde vnto you, soche as ye wolde not: I feare, lest ther be founde amonge you debate, enuyinge, wrath, stryfe, backbytinges, whysperynges, swellinges and discorde. [21] I feare, lest when I come agayne, God bringe me lowe amonge you, and I be constrayned to bewayle many of them which haue synned all ready, and haue not repented of the vnclennes: and fornicacion and wantannes which they haue committed.

13. NOW come I the thyrd tyme vnto

δόλῳ ὑμᾶς ἔλαβον; [17] μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; [18] παρεκάλεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μή τι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσι;

[19] [x] Πάλιν| δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; [y] κατενώπιον| [z] τοῦ| Θεοῦ [a] ἐν Χριστῷ, λαλοῦμεν τάδε| πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. [20] φοβοῦμαι γὰρ, μή πως ἐλθὼν οὐχ οἵους θέλω εὕρω ὑμᾶς, κἀγὼ εὑρεθῶ ὑμῖν οἷον οὐ θέλετε· μή πως ἔρεις, [b] ζῆλοι,| θυμοὶ, ἐριθεῖαι, καταλαλιαὶ, ψιθυρισμοὶ, φυσιώσεις, ἀκαταστασίαι· [21] μὴ πάλιν [c] ἐλθόντα με| ταπεινώσῃ [d] με| ὁ Θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ, ᾗ ἔπραξαν. XIII. [e] Τρίτον τοῦτο ἔρχομαι πρὸς

[y] Alex. κατέναντι. [z] Alex. = τοῦ. [a] Rec. ἐν Χριστῷ λαλοῦμεν τὰ δί. [b] Alex. ζῆλος. [c] Alex. ἐλθόντος μου. [d] Rec. = με. [e] Alex. + Ἰδού.

GENEVA—1557.

am weake, then am I stronge. [11] I was a fole to boast my self, ye haue compelled me: for I ought to haue bene commended of you: for in nothing was I inferior vnto the chiefe Apostles, thogh I be nothing.

[12] The tokens of an Apostle were wroght among you with all pacience, and signes, and wonders, and mighty deedes. [13] For what is it, wherin ye were inferiors vnto other Churches, except, that I was not chargeable vnto you? forgeue me this wronge *done vnto you*. [14] Beholde now the thirde tyme I am ready to come vnto you, and yet wyl I not be chargeable vnto you: for I seke not yours, but you. for the chyldren oght not to laye vp for the fathers: but the fathers for the chyldren. [15] And I wil very gladly bestowe, and wil be bestowed for your soules: thogh the more I loue you, the lesse I am loued agayne. [16] But be it that I charged you not: yet forasmuche as I was crafty, I toke you with gile. [17] Dyd I pill you by any of them which I sent vnto you? [18] I desired Titus, and with him I sent a brother: dyd Titus defraude you of any thing? walked we not in the selfe same sprite? walked we not in like steppes?

[19] Agayne, thinke ye that we excuse our selues vnto you? we speake in Christ, in the syght of God. But *we do* all thinges dearly beloued for your edifying. [20] For I feare lest it come to passe, that when I come, I shal not fynde you suche as I wolde: and that I shalbe founde vnto you, suche as ye wolde not. *I feare* lest ther be found among you, debate, enuying, wrath, stryfe, backbytinges, whysperynges, swellynges, and discorde. [21] *I feare* lest when I come agayne, my God bring me lowe among you, and I be constrayned to bewayle many of them which haue synned already, and haue not repented of the vnclennes, fornication and wantonnes, which they haue committed.

13. NOW come I the thyrd tyme vnto

RHEIMS—1582.

distresses for Christ. for vvhen I am vveake, then am I mightie.

[11] I am become foolish: you haue compelled me. For I ought to haue been commended of you: for I haue been nothing lesse then they that are aboue measure Apostles: although I am nothing. [12] Yet the signes of my Apostleship haue been done vpon you in al patience, in signes and vvonders and mighty deedes. [13] For vvhat is there that you haue had lesse then the other churches: but that I my self haue not burdened you? Pardon me this iniurie. [14] Behold, novv the third time I am ready to come to you: and I vvil not be burdenous vnto you. For I seeke not the things that are yours: but you. For neither ought the children lay vp treasures for the parents, but the parents for the children. [15] But I most gladly vvil bestovv, and vvil my self moreouer be bestovved for your soules: although louing you more, I am loued lesse.

[16] But be it so: I haue not burdened you: but being craftie, I tooke you by guile. [17] Haue I circumuented you by any of them vvhom I sent to you? [18] I requested Titus, and I sent vvith him a brother. Did Titus circumuent you? vvalked vve not vvith one spirit? not in the self same steppes? [19] Of old thinke you that vve excuse our selues to you? Before God, in Christ vve speake: but al things (my deerest) for your edifying.

[20] For I feare lest perhaps vvhen I come, I finde you not such as I vvould: and I be found of you, such an one as you vvould not. lest perhaps contentions, emulations, stomakings, dissensions, detractions, vvhisperings, svvellings, seditions be among you. [21] lest againe vvhen I come, God humble me among you: and I mourne many of them that sinned before, and haue not done penance for the vncleannes and fornication and incontinencie that they haue committed.

13. LO this the third time I come vnto

AUTHORISED—1611.

then am I strong. [11] I am become a foole in glorying, ye haue compelled me. For I ought to haue bene commended of you: for in nothing am I behinde the very chiefest Apostles, though I be nothing. [12] Truely the signes of an Apostle were wrought among you in all patience, in signes and wonders, and mightie deeds. [13] For what is it wherein yee were inferiour to other Churches, except *it be* that I my selfe was not burthensome to you? forgiue me this wrong. [14] Behold, the third time I am ready to come to you, and I will not bee burthensome to you; for I seeke not yours, but you: for the children ought not to lay vp for the parents, but the parents for the children. [15] And I wil very gladly spend and bee spent for [a] you, though the more abundantly I loue you, the lesse I bee loued.

[16] But bee it so: I did not burthen you: neuerthelesse beeing craftie, I caught you with guile. [17] Did I make a gaine of you by any of them, whom I sent vnto you? [18] I desired Titus, and with him I sent a brother: did Titus make a gaine of you? Walked wee not in the same spirit? *walked wee* not in the same steps? [19] Againe, thinke you that we excuse our selues vnto you? we speake before God in Christ: but *wee doe* all things, dearely beloued, for your edifying.

[20] For I feare lest when I come, I shall not find you such as I would, and that I shall be found vnto you such as ye would not, lest there be debates, enuyings, wraths, strifes, backe-bitings, whisperings, swellings, tumults, [21] And lest when I come againe, my God will humble mee among you, and that I shall bewaile many which haue sinned already, and haue not repented of the vncleannesse, and fornication, and lasciuiousnes which they haue committed.

13. THIS is the thirde time I am

[a] *Gr.* your soules.

ὑμᾶς. ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα. [2] προείρηκα [f] καὶ προλέγω, ὡς παρὼν τὸ δεύτερον, καὶ ἀπὼν νῦν [g] τοῖς προημαρτηκόσι, καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν, οὐ φείσομαι· [3] ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, (ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. [4] καὶ γὰρ [h] εἰ| ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ· καὶ γὰρ [i] ἡμεῖς ἀσθενοῦμεν [k] ἐν| αὐτῷ, ἀλλὰ [l] ζησόμεθα| σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ εἰς ὑμᾶς·) [5] ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε. ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν [m] ἐστιν ;| εἰ μήτι ἀδόκιμοί ἐστε. [6] ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι. [7] [n] εὔχομαι| δὲ πρὸς τὸν Θεὸν, μὴ ποιῆσαι ὑμᾶς κακὸν μηδὲν, οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα

[f] Alex. + γὰρ. [g] Rec. + γράφω. [h] Alex. = εἰ. [i] Rec. + καὶ. [k] Alex. σὺν. [l] Alex. ζήσομεν.

WICLIF—1380.

3ou/ and in the mouthe of tweyne or of thre witnessis, eueri word schal stonde/ [2] I seide bifor, and seie bifor as presente twies and now absente: to hem that bifor han synned and to alle other/ for if I come eftsone: I schal not spare/ [3] whether 3e seken the preef of that crist that spekith in me/ whiche is not feble in 3ou/ [4] for thou3 he was crucified of infirmyte: but he lyueth of the vertu of god/ for also we ben sike in hym: but we schuln lyue with hym of the vertu of god in us/

[5] asaie 3ou silf if 3e ben in the feith: 3e 3ou silf preue whether 3e knowen not 3ou silf? for crist ihesus is in 3ou/ but in happe 3e ben repreuable/ [6] but I hope that 3e knowen: that we be not repreuable/ [7] and we preien the lord: that 3e do no thing of yuel/ not that we seme preued/ but that 3e do that that is good/ and that we ben as repreuable/ [8] for we moun no thing a3ens truthe but for the truthe/ [9] for we ioien whanne we ben sike: but 3e ben mi3ti/ and we preien this thing 3oure perfeccioun/ [10] therfor I absent write these thingis: that I present do not harder bi the power whiche the lord 3af to me in to edificacioun: and not in to 3oure distruccioun.

[11] Britheren hennes forward ioie 3e, be 3e perfi3t: excite 3e: vndirstonde 3e the same thing/ haue 3e pees: and god of pees and of loue schal be with 3ou/ [12] grete 3e wel togidre in holi cos/ [13] alle holi men greten 3ou wel/ [14] the grace of oure lord ihesus crist, and the charite of god, ⁊ the comownynge of the holi goost be with 3ou alle Amen.

eftsone, *again*. vertu, *power*. asaie, *prove*, or, *assay*. yuel, *evil*. moun, *may*.

TYNDALE—1534.

you. In the mouth of two or thre witnesses shall every thinge stonde. [2] I tolde you before/ and tell you before: and as I sayde when I was present with you the seconde tyme/ so wryte I now beynge absent/ to them which in tyme past have synned/ and to all other: that if I come agayne/ I will not spare/ [3] seynge that ye seke experience of Christ which speaketh in me/ which amonge you is not weake/ but is myghty in you. [4] And verely though it came of weaknes that he was crucified/ yet liveth he thorow the power of God. And we no dout are weake in him: but we shall live with him/ by the myght of God amonge you.

[5] Prove youre selves whether ye are in the fayth or not. Examen youre owne selves: knowe ye not youre awne selves/ how that Iesus Christ is in you excepte ye be castawayes? [6] I trust that ye shall knowe that we are not castawayes. [7] I desyre before God that ye do none evyll/ not that we shuld seme commendable: but that ye shuld do that which is honest: and let vs be counted as leawde persones. [8] We can do no thinge agaynst the trueth/ but for the trueth. [9] We are glad when we are weake/ and ye stronge. This also we wisshe for/ even that ye were perfect. [10] Therfore write I these thinges beynge absent/ lest when I am present/ I shuld vse sharpenes accordinge to the power which the Lorde hath geven me/ to edifie/ and not to destroye.

[11] Finallye brethren fare ye well/ be perfect/ be of good comforte/ be of one mynde/ lyve in peace/ and the God of love and peace/ shalbe with you. [12] Grete one another in an holy kysse. [13] All the saynctes salute you. [14] The grace of oure Lorde Iesus Christ/ and the love of God/ and the fellishippe of the holy goost/ be with you all. Amen.

CRANMER—1539.

you: in the mouth of two or thre witnesses shall euery worde be stablisshed. [2] I tolde you before, and tell you before: and as I sayde when I was present with you the seconde tyme, so wryte I now beinge absent, to them whych in tyme past haue synned, and to all other: that yf I come agayne, I will not spare, [3] seynge that ye seke experience of Christ whych speaketh in me, whych amonge you is not weake, but is mighty in you. [4] For though he was crucified in weaknes, yet liueth he thorow the power of God And we no dout are weake in him: but we shal liue with him: by the myght of God amonge you.

[5] Proue youre selues: whether ye are in the fayth or not. Examen youre awne selues knowe ye not youre awne selues, how that Iesus Christ is in you, except ye be cast awayes? [6] I trust ye shall knowe, that we are not cast a wayes. [7] I desyre before God that ye do none euyll, not that we shuld seme commendable, but that ye shuld do that which is honest: and let vs be counted as cast a wayes: [8] We can do nothinge agaynst the trueth, but for the trueth. [9] We are glad when we are weake, and ye stronge. Thys also we wisshe for, euen youre perfectnes. [10] Therfore wryte I these thinges being absent, lest when I am present, I shuld vse sharpenes, accordinge to the power, which the Lorde hath geuen me, to edifye, and not to destroye. [11] Finallye brethren, fare ye well: be perfect, be of good comforte, be of one mynde, lyue in peace, and the God of loue and peace, shalbe with you. [12] Grete one another in an holy kisse. [13] All the saynctes salute you. [14] The grace of oure Lorde Iesus Christ, and the loue of God, and the fellisshippe of the holy goost be with you al. Amen.

ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν. [8] οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας. [9] χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ἦτε· τοῦτο [o] δὲ| καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. [10] διὰ τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκέ μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν.

[11] Λοιπὸν, ἀδελφοὶ, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν. [12] Ἀσπάσασθε ἀλλήλους ἐν [p] ἁγίῳ φιλήματι.| ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες. [13] Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν [q].

[m] Alex. = ἐστιν. [n] Alex. εὐχόμεθα. [o] Alex. = δὲ. [p] Alex. φιλήματι ἁγίῳ. [q] Rec. + ἀμήν.

GENEVA—1557.

you. In the mouth of two or thre witnesses, shal euery worde stande. [2] I tolde you before, and tel you before: as when I was present the seconde tyme, so wryte I now being absent to them whych in tyme past haue synned, and to all others: that yf I come agayne, I wil not spare: [3] Seyng that ye seke experience of Christe, which speaketh in me, which towarde you is not weake, but is myghty in you.

[4] For thogh he was crucified concerning his infirmitie, yet lyueth he through the power of God. And we no dout are weake in him: but we shal liue with him, by the myght of God among you. [5] Proue your selues whether ye are in the fayth or not: examen your selues: knowe ye not your owne selues, how that Iesus Christ is in you? except ye be castawayes. [6] I trust that ye shal knowe that we are not castawayes.

[7] I desire before God that ye do none euil, not that we should seme commendable, but that ye should do that which is honest: thogh we be counted as lewde persones. [8] For we can do nothing against the trueth but for the trueth. [9] We are glad when we are weake, and ye stronge. this also we wishe fore, euen that ye were perfect. [10] Therfore wryte I these thinges being absent, lest when I am present, I showld vse sharpenes, accordyng to the power which the Lord hath geuen me, to edefie, and not to destroye.

[11] Finally brethren, fare ye wel: be perfect, be of good comfort, be of one mynde, lyue in peace, and the God of loue and peace, shalbe with you. [12] Grete one another in an holy kisse. [13] All the Sainctes salute you. [14] The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Gost be with you all. Amen.

RHEIMS—1582.

you: In the mouth of tvvo or three vvitnesses shal euery vvord stand. [2] I foretold and doe foretel as present, and novv absent, to them that sinned before, and al the rest, that if I come againe, I vvil not spare. [3] Seeke you an experiment of him that speaketh in me, Christ: vvho in you is not vveake, but is mightie in you? [4] For although he vvas crucified of infirmitie: yet he liueth by the povver of God. For vve also are vveake in him: but vve shal liue vvith him by the povver of God on you.

[5] Trie your ovvne selues if you be in the faith: proue ye your selues. Knovv you not your selues that Christ IESVS is in you, vnlesse perhaps you be reprobates.

[6] But I hope you knovv that vve are not reprobates. [7] And vve pray God, that you doe no euil, not that vve may appeare approued, but that you may doe that vvhich is good, and vve be as reprobates. [8] For vve can not any thing against the truth: but for the truth. [9] For vve reioyce, for that vve are vveake, and you are mightie.

This also vve pray for, your consummation. [10] Therfore these things I vvrite absent: that being present I may not deale hardly according to the povver vvhich our Lord hath giuen me vnto edification and not vnto destruction.

[11] For the rest brethren, reioyce, be perfect, take exhortation, be of one minde, haue peace, and the God of peace and of loue shal be vvith you. [12] Salute one an other in a holy kisse. [13] Al the saincts salute you. [14] The grace of our Lord IESVS Christ, and the charitie of God, and the communication of the holy Ghost be vvith you all. Amen.

AUTHORISED—1611.

comming to you: in the mouth of two or three witnesses shal euery word be established. [2] I told you before, and foretell you as if I were present the second time, and being absent, now I write to them which heretofore haue sinned, and to all other, that if I come againe I will not spare: [3] Since yee seeke a proofe of Christ, speaking in me, which to youward is not weake, but is mighty in you. [4] For though hee was crucified through weaknesse, yet he liueth by the power of God: for we also are weake [a] in him, but wee shall liue with him by the power of God toward you. [5] Examine your selues, whether ye be in the faith: proue your owne selues. Know ye not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

[6] But I trust that yee shall know that we are not reprobates. [7] Now I pray to God, that ye doe no euill, not that we should appeare approued, but that ye should doe that which is honest, though we be as reprobates. [8] For we can doe nothing against the trueth, but for the trueth. [9] For wee are glad when wee are weake, and ye are strong: and this also we wish, euen your perfection. [10] Therefore I write these things being absent, lest being present I should vse sharpnesse, according to the power which the Lord hath giuen me to edification, and not to destruction. [11] Finally, brethren, farewell: Bee perfect, be of good comfort, bee of one minde, liue in peace, and the God of loue and peace shalbe with you. [12] Greet one another with an holy kisse. [13] All the Saints salute you. [14] The grace of the Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost, be with you all. Amen.

[a] *Or*, with him.

ΕΠΙΣΤΟΛΗ προς ΓΑΛΑΤΑΣ.

Κεφάλαιον Α.

THE EPISTLE to the GALATIANS.

CHAPTER I.

1. *ΠΑΥΛΟΣ ἀπόστολος, οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, καὶ Θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν,* 2 *καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, ταῖς ἐκκλησίαις τῆς Γαλατίας·* 3 *χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,* 4 *τοῦ δόντος ἑαυτὸν* [a] *περὶ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν,* 5 *ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.*

6 *Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι*

[a] Rec. ὑπὲρ.

WICLIF—1380.	TYNDALE—1534.	CRANMER—1539.
1. POUL the apostil not of men ne bi man: but bi ihesus crist and god the fadir, that reisid hym fro deeth, 2 and alle the britheren that ben with me: to the chirche of galathie, 3 grace to ȝou and pees of god the fadir: and of the lord ihesus crist, 4 that ȝaf hym silf for oure synnes: to delyuer us fro the present wickid world, bi the wille of god & oure fadir: 5 to whom is worschip and glorie in to worldis of worldis amen.	1. PAUL an Apostle, not of men, nether by man, but by Iesus Christ, and by God the father which raysed him from deeth: 2 and all the brethren which are with me. Vnto the congregacions of Galacia. 3 Grace be with you and peace from God the father, and from oure Lorde Iesus Christ, 4 which gave him selfe for oure synnes, to deliver vs from this present evyll worlde, thorow the will of God oure father, 5 to whom be prayse for ever and ever. Amen.	1. PAUL an Apostle, not of men, nether by man, but by Iesus Christ, and by God the father, whych raysed him vp from deeth: 2 and all the brethren which are wyth me. Unto the congregacyons of Galacia. 3 Grace be with you and peace from God the father, and from oure Lorde Iesus Christ, 4 which gaue him selfe for oure synnes, to delyuer vs from this present euyll worlde according to the will of God oure father, 5 to whom be prayse for euer and euer. Amen.
6 I wondre that so soone ȝe ben thus moued fro hym that clepid ȝou in to the grace of crist: in to another euangelie, 7 whiche is not another: but that ther ben summe that troublith ȝou, and wolen mysturne the euangeli of crist, 8 but thouȝ we or an aungel of heuene preche to ȝou bisidis that that we han prechid to ȝou: be he acursid, 9 as I haue seid bifor: & now eftsone I seie, if ony preche to ȝou bisidis that that ȝe han vndirfongen: he be acursid, 10 for now whether counceil I men or god? or whether I seche to plese men? if I plesid ȝit men, I were not cristis seruaunt,	6 I marvayle that ye are so sone turned from him that called you in the grace of Christ, vnto another gospell: 7 which is nothinge els, but that ther be some which trouble you, and intende to pervert the gospell of Christ. 8 Neverthelesse though we oure selves, or an angell from heven, preache eny other gospell vnto you then that which we have preached vnto you, holde him as a cursed. 9 As I sayde before, so saye I now agayne, yf eny man preache eny other thinge vnto you, then that ye have receaved, holde him accursed. 10 Preache I mannes doctrine or Godes? Ether go I about to please men? If I stodyed to please men, I were not the servaunt of Christ.	6 I maruayle, that ye, are so sone turned (from Christ which called you by grace) vnto another Gospell. 7 which is nothynge els, but that ther be some, which trouble you, and intende to peruert the Gospell of Christ. 8 Neuerthelesse, though we oure selues, or an angell from heauen, preache eny other Gospell vnto you, then that which we haue preached vnto you, let hym be acursed. 9 As we sayde before, so saye I now agayne, yf eny man preache eny other gospell vnto you, then that ye haue receaued, let him be accursed. 10 Do I now speake vnto men or vnto God? Other go I about to please men? For yf I had hitherto studyed to please men, I were not the seruaunt of Christ.
11 for britheren I make knowen to ȝou, the euangeli that was prechid of me:	11 I certifie you brethren, that the gospell which was preached of me, was not	11 I certifye you brethren, that the Gospell which was preached of me, was not

clepid, *called*. eftsone, *again*. vndirfongen, *received*.

ΕΠΙΣΤΟΛΗ προς ΓΑΛΑΤΑΣ.

Κεφάλαιον Α.

THE EPISTLE to the GALATIANS.

CHAPTER I.

Χριστοῦ, εἰς ἕτερον εὐαγγέλιον· [7] ὃ οὐκ ἔστιν ἄλλο, εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. [8] ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. [9] ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω. [10] ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ [b] γὰρ| ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην. [11] Γνωρίζω [c] δὲ| ὑμῖν, ἀδελφοὶ, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ,

[b] Alex. = γὰρ. [c] Alex. γὰρ.

GENEVA—1557.

1. PAVL an Apostle (not of men, nether by man, but by Iesus Christe, and by God the Father which raysed him from death) [2] And all the brethren which are with me, vnto the Churches of Galatia:

[3] Grace *be* to you and peace from God the Father, and from our Lord Iesus Christ. [4] Which gaue him selfe for our synnes, to deliuer vs from this present euyl world according to the wyl of God our Father. [5] To whom *be* prayse for euer and euer, Amen. [6] I marueyle that ye are so sone tourned vnto another Gospel, forsaking him that had called you vnto the grace of Christ, [7] Seing there is no nother: but that there be some which trouble you, and intende to peruert the Gospel of Christ.

[8] But thogh that we, or an Angel from heauen, preache vnto you otherwaies, then that which we haue preached vntǫ you, holde him as accursed. [9] As we sayd before, so say I now agayne, Yf any man preache vnto you otherwaies, then that ye haue receaued, holde him accursed. [10] For now preache I mans *doctrine*, or Gods? other go I about to please men? for if I studied yet to please men, I were not the seruant of Christe. [11] I certifie you brethren, that the Gospel whych was preached

RHEIMS—1582.

1. PAVL an Apostle not of men, neither by man, but by IESVS Christ, and God the Father that raised him from the dead, [2] and al the brethren that are vvith me: to the churches of Galatia. [3] Grace to you and peace from God the Father and our Lord IESVS Christ, [4] vvho gaue him self for our sinnes, that he might deliuer vs from this present vvicked vvorld, according to the vvil of our God and father: [5] to vvhom is glorie for euer and euer. Amen.

[6] I maruel that thus so soone you are transferred from him that called you into the grace of Christ, vnto an other Gospel: [7] vvhich is not an other, vnles there be some that trouble you, and vvil inuert the Gospel of Christ. [8] But although we, or an Angel from heauen, euangelize to you beside that vvhich vve haue euangelized to you, be he anáthema. [9] As vve haue said before, so novv I say againe, If any euangelize to you, beside that vvhich you haue receiued, be he anáthema. [10] For do I novv vse persuasion to men, or to God? Or do I seeke to please men? If I yet did please men, I should not be the seruant of Christ.

[11] For I doe you to vnderstand, brethren, the Gospel that vvas euangelized of me,

AUTHORISED—1611.

1. PAUL an Apostle, not of men, neither by man, but by Iesus Christ, and God the Father, who raised him from the dead, [2] And all the brethren which are with mee, vnto the Churches of Galatia:

[3] Grace be to you and peace, from God the Father, and from our Lord Iesus Christ, [4] Who gaue himselfe for our sinnes, that he might deliuer vs from this present euill world, according to the will of God, and our Father. [5] To whom *be* glorie for euer and euer, Amen.

[6] I marueile, that you are so soone remoued from him, that called you into the grace of Christ, vnto an other Gospel:

[7] Which is not another; but there bee some that trouble you, and would peruert the Gospel of Christ. [8] But though we, or an Angel from heauen, preach *any other Gospel* vnto you, then that which we haue preached vnto you, let him be accursed. [9] As wee said before, so say I now againe, If any man preach any other Gospel vnto you, then that ye haue receiued, let him be accursed. [10] For doe I now perswade men, or God? or doe I seeke to please men? For if I yet pleased men, I should not bee the seruant of Christ. [11] But I certifie you, brethren, that

ὅτι οὐκ ἔστι κατὰ ἄνθρωπον· 12 οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ, [d] οὔτε| ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. 13 Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν· 14 καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων. 15 ὅτε δὲ εὐδόκησεν [e] ὁ Θεὸς| ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ, 16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν· εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι, 17 οὐδὲ [f] ἀνῆλθον| εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ' ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν. 18 Ἔπειτα μετὰ ἔτη τρία ἀνῆλθον

[d] Alex. οὐδέ. [e] Alex. = ὁ Θεὸς. [f] Alex. ἀπῆλθον.

WICLIF—1380.

12 for it is not bi man, ne I took it of man ne lerned: but bi reuelacioun of ihesus crist, 13 for ȝe han herd my conuersacioun sumtime in the iurie: and that I pursued passyngli the chirche of god, and fauȝte aȝen it, 14 and I profitid in the iurie aboue many of myn euene eldis in my kynrede, and was more abundauntli a folower of my fadris tradiciouns, 15 but whanne it plesid hym that departid me fro my modir wombe and clepid bi his grace 16 to schewe his sone in me, that I schulde preche hym among the hethen: anoon I drouȝ me not to fleisch and blood, 17 ne I cam to ierusalim to the apostlis, that weren to for me, but I wente in to arabie, and eftsone I turned aȝen in to damask, 18 and sith thre ȝeer, aftir I cam to ierusalim, to se petir, and I dwellid with hym fiftene daies, 19 but I sauȝ noon other of the apostlis: but Iames oure lordis brother, 20 and these thingis whiche I write to ȝou: lo to for god I lie not,

21 Aftirward I cam in to the coostis of sire and silicie, 22 but I was vnknowun bi face to the chirchis of iudee: that weren in crist, 23 and thei hadden oonli an heerynge, that he that pursued us sumtyme, prechid now the feith, aȝens whiche he fauȝte sumtyme, 24 and in me thei glorifieden god.

2. AND sith fourtene ȝeer aftir, eftsones I wente up to ierusalim, with barnabas ȝ took with me tite, 2 I wente up bi reuelacioun and spake with hem the euangeli: whiche I preche among the hethen, and bi hem silf to these that semeden to be summe what: leest I runne or hadde runne in veyn, 3 and nether tite that hadde be with me while he was hethen: was compellid to be eircumcidid, 4 but for fals britheren that weren brouȝt ynne

passyngli, *exceedingly*. clepid, *called*. ne, *nor*. sith, *since*. aȝens, *against*. eftsones, *again*.

TYNDALE—1534.

after the manner of men, 12 nether receaved I it of man, nether wos I taught it: but receaved it by the revelacion of Iesus Christ. 13 For ye have hearde of my conversacion in tyme past, in the Iewes wayes, how that beyonde measure I persecuted the congregacion of God, and spoyled it: 14 and prevayled in the Iewes laye, above many of my companions, which were of myne awne nacion, and was a moche more fervent mayntener of the tradicions of the elders.

15 But when it pleased God, which seperated me from my mothers wombe, and called me by his grace, 16 for to declare his sonne by me, that I shuld preache him amonge the hethen: immediatly I commened not of the matter with flesshe and bloud, 17 nether returned to Ierusalem to them which were Apostles before me: but went my wayes into Arabia, and came agayne vnto Damasco. 18 Then after thre yeare I returned to Ierusalem to se Peter, and abode with him .xv. dayes, 19 no nother of the Apostles sawe I, save Iames the Lordes brother. 20 The thinges which I write, beholde, God knoweth I lye not. 21 After that I went into the costes of Siria and Cilicia: 22 and was vnknowen as touchinge my person, vnto the congregacions of Iewrye, which were in Christ. 23 But they hearde only, that he which persecuted vs in tyme past, now preacheth the fayth which before he destroyed. 24 And they glorified God on my behalffe.

2. THEN .xiiii. yeares after that, I went vp agayne to Ierusalem with Barnabas, and toke with me Titus also. 2 Ye and I went vp by revelacion, and commened with them of the Gospell which I preache amonge the gentyls: but apart with them which were counted chefe, lest it shuld have bene thought that I shuld runne or had runne in vayne. 3 Also Titus which was with me, though he were a Greke, yet was not compelled to be circumcised, 4 and that because of incommers

CRANMER—1539.

after the manner of men. 12 For I nether receaued it, ner lerned it of man, but by the reuelacion of Iesus Christ. 13 For ye haue heard of my conuersacyon in tyme past, in the Iewes waye, how that beyonde measure I persecuted the congregacion of God, and spoyled it: 14 and preuayled in the Iewes waye aboue many of my companions in mine awne nacion being a very feruent mayntener of the tradicions of the elders.

15 But when it pleased God, which seperated me from my mothers wombe, and called me hervnto by his grace, 16 for to declare his sonne by me, that I shuld preache him amonge the hethen: immediatly I commened not of the mater with flesshe and bloud, 17 nether returned to Ierusalem, to them whych were Apostles before me: but went my wayes into Arabia, and came agayne vnto Damasco. 18 Then after thre yeare, I returned to Ierusalem to se Peter, and abode with hym .xv. dayes. 19 Other of the Apostles sawe I none, saue Iames the Lordes brother. 20 The thinges which I write vnto you: beholde, Before God I lye not.

21 After that came I into the coastes of Syria and Cilicia, 22 and was vnknowen as touching my person vnto the congregacions of Iewrye, which were in Christ. 23 But this they hearde onely, that he which persecuted vs in tyme past, now preacheth the fayth, which before he destroyed. 24 And they glorified God in me.

2. THEN .xiiii. yeres therafter, I went vp agayne to Ierusalem with Barnabas, and toke Titus wyth me. 2 I went vp also by reuelacion, and commened with them, of the Gospell which I preache amonge the Gentyls (but specially) with them whych were counted chefe, leest I shuld runne, or had runne in vayne. 3 Also Titus whych was with me, though he were a Greke, yet was not compelled to be circuncised, 4 and that because of incommers

εἰς Ἱεροσόλυμα ἱστορῆσαι [g] Κηφᾶν,| καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας
δεκαπέντε· [19] ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν
ἀδελφὸν τοῦ Κυρίου. [20] ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ Θεοῦ, ὅτι οὐ ψεύδομαι.
[21] Ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας· [22] ἤμην δὲ
ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίας τῆς Ἰουδαίας ταῖς ἐν Χριστῷ·
[23] μόνον δὲ ἀκούοντες ἦσαν, ‘Ὅτι ὁ διώκων ἡμᾶς ποτε, νῦν εὐαγγελίζεται τὴν
‘πίστιν ἥν ποτε ἐπόρθει.’ [24] καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν. II. Ἔπειτα
διὰ δεκατεσσάρων ἐτῶν [h] πάλιν ἀνέβην| εἰς Ἱεροσόλυμα μετὰ Βαρνάβα,
συμπαραλαβὼν καὶ Τίτον· [2] ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς
τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι, κατ᾽ ἰδίαν δὲ τοῖς δοκοῦσι, μήπως
εἰς κενὸν τρέχω ἢ ἔδραμον. [3] Ἀλλ᾽ οὐδὲ Τίτος ὁ σὺν ἐμοὶ, Ἕλλην ὤν, ἠναγκάσθη

[g] Rec. Πέτρον. [h] Alex. ἀνέβην πάλιν.

GENEVA—1557.

of me, was not after the maner of men. [12] For nether receaued I it of man, nether was I taught it: but by the reuelation of Iesus Christe. [13] For ye haue heard of my conuersation in tyme paste, in the Iewishe religion, how that I persecuted the Churche of God extremely, and spoyled it. [14] And profited in the Lawe of the Iewes aboue many of my companions, which were of mine owne nation, and was a muche more feruent maynteyner of the traditions receaued of my father. [15] But when it pleased God, which had separated me from my mothers wombe, and called *me* by his grace, [16] To reueile his Sonne to me, that I should preache him among the Gentils: immediatly I communed not *of the matter* with fleshe and bloud: [17] Nether returned to Ierusalem to them which *were* Apostles before me: but went into Arabia, and came agayne vnto Damascus. [18] Then after thre yeres, I returned to Ierusalem to se Peter, and abode with him, fyftene dayes. [19] And no nother of the Apostles sawe I, saue Iames the Lordes brother. [20] The thinges which I write vnto you, beholde, *I witnes* before God, that I lye not. [21] After that, I went into the costes of Syria and Cilicia: [22] for I was vnknowen as touching my person vnto the Churches of Iewrie, which *were* in Christe. [23] But they heard only *some say* He which persecuted vs in tyme past, now preacheth the fayth, which before he destroyed. [24] And they glorified God for me.

2. THEN fourtene yeres after, I went vp agayne to Ierusalem with Barnabas, and toke wyth me Titus also. [2] And I went vp by reuelation, and communed with them of the Gospel which I preache among the Gentils but particulerly with them which were counted chiefe, lest it should haue bene thoght, that I should runne, or had runne in vayne. [3] Also Titus which was wyth me, thogh he were a Greke, yet was not compelled to be circumcised. [4] Which was because of false

RHEIMS—1582.

that it is not according to man. [12] For neither did I receiue it of man, nor learne it: but by the reuelation of IESVS Christ.

[13] For you haue heard my conuersation sometime in Iudaisme, that aboue measure I persecuted the Church of God, and expugned it, [14] and profited in Iudaisme aboue many of mine equales in my nation, being more aboundantly an emulator of the traditions of my fathers. [15] But vvhen it pleased him that separated me from my mothers vvombe, and called me by his grace, [16] to reueale his sonne in me, that I should euangelize him among the Gentils, incontinent I condescended not to flesh and bloud, [17] neither came I to Hierusalem to the Apostles my antecessors: but I vvent into Arabia, and againe I returned to Damascus.

[18] Then, after three yeres I came to Hierusalem to see Peter: and taried with him fiftene daies. [19] But other of the Apostles savv I none: sauing Iames the brother of our Lord. [20] And the things that I vvrite to you: behold before God, that I lie not. [21] After that, I came into the partes of Syria and Cilicia. [22] And I vvas vnknowen by sight to the churches of Ievvrie, that vvere in Christ: [23] but they had heard only, That he vvhich persecuted vs sometime, doth novv euangelize the faith vvhich sometime he expugned: [24] and in me they glorified God.

2. THEN after fourtene yeres I vvent vp againe to Hierusalem vvith Barnabas, taking Titus also vvith me. [2] And I vvent vp according to reuelation: and conferred with them the Gospel which I preach among the Gentiles, but apart with them that seemed to be something, lest perhaps in vaine I should runne or had runne.

[3] But neither Titus which vvas with me, vvhereas he vvas a Gentil, vvas compelled to be circumcised: [4] but because of the

AUTHORISED—1611.

the Gospel which was preached of me, is not after man.

[12] For I neither receiued it of man, neither was I taught *it*, but by the reuelation of Iesus Christ. [13] For yee haue heard of my conuersation in time past, in the Iewes Religion, *how* that beyond measure I persecuted the Church of God, and wasted it: [14] And profited in the Iewes Religion, aboue many my [α] equals in mine owne nation, being more exceedingly zealous of the traditions of my fathers. [15] But when it pleased God, who separated me from my mothers wombe, and called *mee* by his grace, [16] To reueale his Sonne in me, that I might preach him among the heathen, immediatly I conferred not with flesh and blood: [17] Neither went I vp to Ierusalem, to them which *were* Apostles before me, but I went into Arabia, and returned againe vnto Damascus. [18] Then after three yeeres, I [β] went vp to Ierusalem to see Peter, and abode with him fifteene dayes.

[19] But other of the Apostles saw I none, saue Iames the Lords brother. [20] Now the things which I write vnto you, behold, before God I lye not. [21] Afterwards I came into the regions of Syria and Cilicia, [22] And was vnknowen by face vnto the Churches of Iudea, which were in Christ. [23] But they had heard onely, that he which persecuted vs in times past, now preacheth the faith, which once hee destroyed. [24] And they glorified God in me.

2. THEN fourteene yeeres after, I went vp againe to Ierusalem with Barnabas, and tooke Titus with me also. [2] And I went vp by reuelation, and communicated vnto them that Gospel, which I preach among the Gentiles, but [γ] priuately to them which were of reputation, lest by any meanes I should runne, or had runne in vaine. [3] But neither Titus, who was with me, being a Greeke, was compelled to be circumcised: [4] And that because of

[α] *Gr.* equals in yeeres. [β] *Or*, returned. [γ] *Or*, seuerally.

περιτμηθῆναι. [4] διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν, ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς [i] καταδουλώσουσιν· | [5] οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς. [6] Ἀπὸ δὲ τῶν δοκούντων εἶναί τι, ὁποῖοί ποτε ἦσαν, οὐδέν μοι διαφέρει· πρόσωπον [k] Θεὸς ἀνθρώπου οὐ λαμβάνει· ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο, [7] ἀλλὰ τοὐναντίον, ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς· [8] ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς, ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη· [9] καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, [l] Ἰάκωβος καὶ Κηφᾶς | καὶ Ἰωάννης, οἱ δοκοῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινω-

[i] Rec. καταδουλώσωνται. [k] Alex. + ὁ. [l] Alex. Πέτρος καὶ Ἰάκωβος. [m] Rec. = μὲν. [n] Rec. Πέτρος.

WICLIF—1380.

whiche hadden entrid to aspie oure fredom, whiche we han in ihesus crist: to bringe us in to seruage, [5] but we ȝeue no place to subiecciouu: that the truthe of the gospel schuld dwelle with ȝou.

[6] But of these that semeden to be summe what whiche thei weren sumtyme it perteineth not to me, for god takith not the persone of man, for thei that semeden to be summe what: ȝauen me no thing, [7] but aȝenward, whanne thei hadde seen, that the euangeli of prepucie was ȝouun to me: as the euangeli of circumcisioun was ȝouun to petir, [8] for he that wrouȝte to petir in to apostilheed of circumcisioun: wrouȝte also to me among the hethene,

[9] and whanne thei hadden knowe the grace of god that was ȝouun to me: iames and petir, and Ioon whiche weren seyn to be the pilers, thei ȝauen riȝthond of felowschip to me and to barnabas, that we among the hethen: and thei in to circumcisioun, [10] oonli that we hadden mynde of pore men of crist, the whiche thing: I was ful bisi to don,

[11] but whanne petir was comen to antioch: I aȝenstood him in the face, for he was worthi to be vndirnomen, [12] for bifor that there camen summen fro Iames: he ete with the hethen men, but whanne thei weren comen, he withdrowȝ & departid him: dredynge hem that weren of circumcisioun, [13] and the other iewis assentiden to his feynynge, so that barnabas was drawen of hem in to that feynynge. [14] But whanne I sauȝ that thei walkid not riȝtly to the truthe of the gospel: I seide to petir befor alle men, if thou that art a iewe, lyuest hethenlich and not iewliche: hou constreynest thou hethen men to bicome iewis? [15] we iewis of kynde & not synful men of the hethen, [16] knowen that a man is not iustified of

ȝeue, *give*. ȝauen, *gave*. prepucie, *uncircumcision*. ȝouun, *given*. vndirnomen, *reprehended*.

TYNDALE—1534.

beynge falce brethren, which came in amonge other to spye out oure libertie which we have in Christ Iesus, that they might bringe vs into bondage. [5] To whom we gave no roume, no not for the space of an houre, as concerninge to be brought into subieccion: and that because that the trueth of the gospell myght continue with you.

[6] Of them which seme to be great (what they were in tyme passed it maketh no matter to me: God loketh on no mans person) neverthelesse they which seme great, added nothynge to me. [7] But contrary wyse, when they sawe that the gospell over the vncircumcision was committed vnto me, as the gospell over the circumcision was vnto Peter: [8] for he that was myghty in Peter in the Apostleshippe over the circumcision, the same was myghty in me amonge the gentyls: [9] and therfore when they perceaved the grace that was geven vnto me, then Iames, Cephas and Iohn, which semed to be pilers, gave to me and Barnabas the ryght hondes, and agreed with vs, that we shuld preache amonge the Hethen, and they amonge the Iewes: [10] warnynge only that we shulde remember the poore. Which thinge also I was diligent to do.

[11] And when Peter was come to Antioche, I withstode him in the face, for he was worthy to be blamed. [12] For yerr that certayne came from Iames, he ate with the gentyls. But when they were come, he withdrue and separated him selfe, fearinge them which were of the circumcision. [13] And the other Iewes dissembled lyke wyse, in so moche that Barnabas was brought into their simulacion also. [14] But when I sawe, that they went not the ryght waye after the trueth of the gospell, I sayde vnto Peter before all men, yf thou beynge a Iewe, livest after the manner of the gentyls, and not as do the Iewes: why causest thou the gentyls to live as do the Iewes? [15] We which are Iewes by nature, and not synners of the gentyls, [16] knowe that a man is not iustified by the dedes of

CRANMER—1539.

beynge false brethren, which came in preuely to spye out oure libertie which we haue in Christ Iesus, that they myght bringe vs into bondage. [5] To whom we gaue no rowme, no not for the tyme (as concerninge to be brought into subieccion) because that the trueth of the Gospell myght continue with you.

[6] Of them which semed to be somwhat (what they were in tyme passed it maketh no matter to me: God loketh on the outward appearaunce of no man) neuerthelesse they which semed great, added nothyng to me. [7] But contrary wyse, when they sawe that the Gospell ouer the vncircuncision was commytted vnto me, as the Gospell ouer the circumcysyon was committed vnto Peter, [8] (for he that was myghty in Peter in the Apostlesshippe ouer the circumcisyon, the same was myghty in me amonge the Gentyls) [9] when they perceaued the grace that was geuen vnto me, then Iames, Cephas and Iohn, whych semed to be pylers, gaue to me and Barnabas the ryght handes of that feloushippe, that we shuld be Apostles amonge the Hethen, and they in the circuncision: [10] onely that we shulde remember the poore. Wher in also I was diligent to do the same.

[11] But when Peter was come to Antioche, I withstode him openly, because he was worthy to be blamed. [12] For yer that certayne came from Iames, he dyd eate with the Gentyls. But when they were come, he withdrue and separated him selfe from them, fearynge them whych were of the circumcisyon. [13] And the other Iewes dissembled as well as he: in so moch that Barnabas also was brought into their simulacion. [14] But when I sawe, that they went not the right waye after the trueth of the Gospell, I sayde vnto Peter before them all: yf thou beynge a Ieue, lyuest after the manner of the Gentyls and not as do the Iewes: why causest thou the Gentyls to lyue as do the Iewes? [15] For we which are Iewes by nature, and not synners of the Gentyls, [16] knowe, that a man is not iustifyed by the dedes of the

νίας, ἵνα ἡμεῖς [m] μὲν| εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν· [10] μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. [11] Ὅτε δὲ ἦλθε [n] Κηφᾶς| εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν. [12] πρὸ τοῦ γὰρ ἐλθεῖν τινας ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ [o] ἦλθον,| ὑπέστελλε καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς. [13] καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. [14] Ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ [p] Κηφᾷ| ἔμπροσθεν πάντων, Εἰ σὺ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς [q] ζῇς καὶ οὐκ Ἰουδαϊκῶς,| [r] πῶς| τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν; [15] Ἡμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί, [16] εἰδότες [s] δὲ| ὅτι οὐ δικαιοῦται

[o] Alex. ἦλθεν. [p] Rec. Πέτρῳ. [q] Alex. καὶ οὐκ Ἰουδαϊκῶς ζῇς. [r] Rec. τί. [s] Rec. = δέ.

GENEVA—1557.

brethren, that crept in, which came in priuelie to spye out our libertie, which we haue in Christ Iesus, that they myght bryng vs into bondage. 5 To whom we gaue no roume, no not for the space of an houre, as concerning to be broght into subiection: that the trueth of the Gospel myght continue with you.

6 Of them which semed to be great *I was not taught* (what they were in tyme passed it maketh no matter to me: God loketh on no mans person) neuerthelesse, they which are in estimation dyd communicat nothing with me. 7 But contrary wyse, when they sawe that the Gospel ouer the vncircumcision was committed vnto me, as the Gospel ouer the Circumcision was vnto Peter: 8 (For he that was mighty by Peter in the Apostleshipe ouer the Circumcision, was also myghty by me among the Gentils:) 9 And therfore when Iames, Cephas, and Iohn perceaued the grace that was geuen vnto me, which are taken to be pyllers, gaue to me and Barnabas the ryght handes of felow shyp, that we *should preache* among the Gentils, and they among the Iewes. 10 *VVarning* only that we should remember the poore: which thing also I was diligent to do.

11 And when Peter was come to Antioche, I withstode him to his face, for he was worthy to be blamed. 12 For yer that certayne came from Iames, he ate wyth the Gentils: but when they were come, he withdrue and separated him selfe from them, fearyng them which *were* of the Circumcision. 13 And the other Iewes dissembled lykewyse with him, in somuche that Barnabas was broght into their simulation also. 14 But when I sawe, that they went not the right way after the trueth of the Gospel, I sayd vnto Peter before all men, Yf thou being a Iewe, lyuest after the maner of the Gentils and not as do the Iewes, why causest thou the Gentils to lyue as do the Iewes? 15 We *which are* Iewes by nature, and not synners of the Gentils, 16 Knowe that a man is not

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false brethren craftely brought in, vvhich craftely came in to espie our libertie that vve haue in Christ Iesvs, that they might bring vs into seruitude. 5 To vvhom vve yelded not subiection no not for an houre, that the truth of the Gospel may remaine vvith you.

6 But of them that seemed to be something, (vvhat they vvere sometime, it is nothing to me. God accepteth not the person of man) for to me, they that seemed to be something, added nothing. 7 But contrarievvise vvhen they had seen, that to me vvas committed the Gospel of the prepuce, as to Peter of the circumcision (8 for he that vvrought in Peter to the Apostleship of the circumcision, vvrought in me also among the Gentils) 9 and vvhen they had knovven the grace that vvas giuen me, Iames and Cephas and Iohn, vvhich seemed to be pillers, gaue to me and Barnabas the right handes of societie: that vve vnto the Gentiles, and they vnto the circumcision: 10 only that vve should be mindeful of the poore: the vvhich same thing also I vvas careful to doe.

11 And vvhen Cephas vvas come to Antioche, I resisted him in face, because he vvas reprehensible. 12 For before that certaine came from Iames, he did eate vvith the Gentiles: but vvhen they vvere come, he vvithdrevv and separated him self, fearing them that vvere of the circumcision.

13 And to his simulation consented the rest of the Ievves, so that Barnabas also vvas ledde of them into that simulation. 14 But vvhen I savv that they vvalked not rightly to the veritie of the Gospel, I said to Cephas before them al: If thou being a Ievve, liuest Gentile-like and not Iudaically: hovv doest thou compel the Gentils to Iudaize.

15 Vve are by nature Ievves, and not of the Gentils, sinners. 16 But knovving that man is not iustified by the vvorkes of the

AUTHORISED—1611.

false brethren vnawares brought in, who came in priuily to spie out our libertie, which wee haue in Christ Iesus, that they might bring vs into bondage.

5 To whom wee gaue place by subiection, no not for an houre, that the trueth of the Gospel might continue with you. 6 But of these, who seemed to bee somewhat, (whatsoeuer they were, it maketh no matter to mee, God accepteth no mans person,) for they who seemed *to be somewhat*, in conference added nothing to me. 7 But contrariwise, when they saw that the Gospel of the vncircumcision was committed vnto me, as the Gospel of the Circumcision was vnto Peter: 8 (For he that wrought effectually in Peter to the Apostleship of the Circumcision, the same was mightie in me towards the Gentiles.)

9 And when Iames, Cephas and Iohn, who seemed to be pillars, perceiued the grace that was giuen vnto me, they gaue to me and Barnabas the right handes of fellowship, that wee *should goe* vnto the heathen, and they vnto the Circumcision. 10 Onely *they would* that wee should remember the poore, the same which I also was forward to doe. 11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. 12 For before that certaine came from Iames, he did eate with the Gentiles: but when they were come, hee withdrew, and separated himselfe, fearing them *which were* of the Circumcision. 13 And the other Iewes dissembled likewise with him, insomuch that Barnabas also was caried away with their dissimulation.

14 But when I saw that they walked not vprightly according to the trueth of the Gospel, I said vnto Peter before them all, If thou, being a Iew, liuest after the maner of Gentiles, and not as doe the Iewes, why compellest thou the Gentiles to liue as doe the Iewes? 15 We *who are* Iewes by nature, and not sinners of the Gentiles, 16 Knowing that a man is not iustified

ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· [t] διότι| [u] ἐξ ἔργων νόμου οὐ δικαιωθήσεται| πᾶσα σάρξ. [17] εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ, εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοὶ, ἆρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο. [18] εἰ γὰρ ἃ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν [v] συνιστάνω.| [19] Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω. [20] Χριστῷ συνεσταύρωμαι· ζῶ δὲ, οὐκέτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκὶ, ἐν πίστει ζῶ τῇ τοῦ [w] υἱοῦ τοῦ Θεοῦ,| τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. [21] οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

[t] Alex. ὅτι. [u] Rec. οὐ δικαιωθήσεται ἐξ ἔργων νόμου. [v] Rec. συνίστημι. [w] Alex. Θεοῦ καὶ Χριστοῦ.

WICLIF—1380.

the werkis of law: but bi the feith of ihesus crist, ꝥ we bileuen in ihesus crist, that we ben iustified of the feith of crist: and not of the werkis of lawe, wherfor of the werkis of lawe, eche fleisch schal not be iustified,

[17] and if we sechen to be iustified in crist, we ouresilf ben founden synful men, whether crist be mynystre of synne? god forbede, [18] and if I bilde aȝen thingis that I haue distried: I make my silf a trespassour, [19] for bi the lawe, I am deed to the lawe: [20] I am ficchid to the cros, that I lyue to god with crist, and now lyue not I but crist lyueth in me, but that I lyue now in fleisch, I lyue in the feith of goddis sone, that loued me: ꝥ ȝaf hym silf for me, [21] I cast not awei the grace of god, for if riȝtfulnes be thoruȝ lawe: thanne crist died with out cause.

3. O VNWITTI galathianes to for whose iȝen ihesus crist is exilid, and is crucified in ȝou, who hath disceyued ȝou: that ȝe obeien not to truthe? [2] this oonli I wilne to lerne of ȝou, whether ȝe han vndirfongen the spirit of werkis of the lawe: or of herynge of bileue? [3] so ȝe ben folis that whanne ȝe han bigunne in spirit: ȝe ben endid in fleisch, [4] so greet thingis ȝe haue suffrid with oute cause: if it be with out cause, [5] he that ȝeueth to ȝou spirit and worchith vertues in ȝou: whether of werkis of the lawe, or of herynge of bileue? [6] as it is writun, abraham bileued to god: ꝥ it was rettid to hym to riȝtfulnesse, [7] and therfor knowe ȝe that thes that ben of bileue: ben the sones of abraham,

[8] and the scripture seynge afer that god iustifieth the hethen: of bileue toold to for to abraham, that in thee alle the hethen schuln be blessid, [9] ꝥ therfor these that ben of bileue: schuln be blessid with feithful abraham, [10] for al that ben of the

ficchid, *fixed*. iȝen, *eyes*. vndirfongen, *received*. rettid, *counted*.

TYNDALE—1534.

the lawe: but by the fayth of Iesus Christ. And therfore we have beleved on Iesus Christ, that we myght be iustified by the fayth of Christ, and not by the dedes of the lawe: because that by the dedes of the lawe no flesshe shalbe iustified.

[17] Yf then whill we seke to be made rightewes by Christ, we oure selves are founde synners, is not then Christ the minister of synne? God forbyd. [18] For yf I bylde agayne that which I destroyed, then make I my selfe a treaspaser. [19] But I thorow the lawe ame deed to the lawe: that I myght live vnto God. [20] I am crucified with Christ. I live verely: yet now not I, but Christ liveth in me. For the lyfe which I now live in the flesshe, I live by the fayth of the sonne of God, which loved me, and gave him selue for me. [21] I despyse not the grace of God. For if rightewesnes come of the lawe, then Christ dyed in vayne.

3. O FOLISSHE Galathyans: who hath bewitched you, that ye shuld not beleve the trueth? To whom Iesus Christ was described before the eyes, and amonge you crucified. [2] This only wolde I learne of you: receaved ye the sprete by the dedes of the lawe, or els by preachinge of the faith? [3] Are ye so vnwyse, that after ye have begonne in the sprete, ye wolde nowe ende in the flesshe? [4] So many thinges there ye have suffred in vayne, if that be vayne. [5] Which ministered to you the sprete, and worketh myracles amonge you, doth he it thorow the dedes of the lawe, or by preachinge of the fayth? [6] Even as Abraham beleved God, and it was asscribed to him for rightewesnes. [7] Vnderstonde therfore, that they which are of fayth, the same are the chyldren of Abraham.

[8] For the scripture sawe afore honde, that God wolde iustifie the hethen thorow fayth, and therfore shewed before honde glad tydinges vnto Abraham: In the shall all nacions be blessed. [9] So then they which be of fayth, are blessed with faythfull Abraham. [10] For as many as are vnder

CRANMER—1539.

lawe but by the fayth of Iesus Christ: And we haue beleued on Iesus christ, that we myght be iustifyed by the fayth of Christ, and not by the dedes of the lawe: because that by the dedes of the lawe no flesshe shall be iustifyed.

[17] If whyll we seke to be made ryghtewes by Christ, we oure selues are founde sinners, is Christ then the minister of synne? God forbyd. [18] For yf I buylde agayne the thinges which I destroyed, then make I my selfe a trespaser. [19] For I thorow the lawe, haue bene deed to the lawe: that I might lyue vnto God. [20] I am crucifyed with Christ: Neuerthelesse, I liue: yet now not but Christ lyueth in me. The lyfe whych I now lyue in the flesshe, I liue by the fayth of the sonne of God which loued me, and gaue hym selfe for me. [21] I despyse not the grace of God. For yf ryghtewesnes come of the lawe, then Christ dyed in vayne.

3. O YE folisshe Galathyans: who hath bewitched you, that ye shuld not beleue the trueth? To whom Iesus Christ was described before the eyes, and now amonge you crucifyed. [2] This onely wolde I learne of you whether ye receaued the sprete by the dedes of the lawe, or by the preachynge of the fayth? [3] Are ye so vnwyse, that after ye haue begonne in the sprete, ye now ende in the flesshe? [4] So many thinges ye haue suffred in vayne, yf it be also in vayne. [5] Moreouer, he that ministreth to you the sprete, and worketh myracles amonge you, doth he it thorow the dedes of the lawe, or by preachynge of the fayth? [6] Euen as Abraham beleued God, and it was asscrybed to hym for ryghtewesnes. [7] ye knowe therfore, that they whych are of fayth, the same are the chyldren of Abraham.

[8] For the scripture seynge afore hande, that God wolde iustifie the Hethen thorow fayth, shewed before hande glad tydinges vnto Abraham sayenge: In the shall all nacyons be blessed. [9] So then, they whych be of fayth, are blessed wyth faythfull Abraham. [10] For as many as are of the

III. Ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανε[x]; οἷς κατ᾽ ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη[y] ἐν ὑμῖν| ἐσταυρωμένος. [2] τοῦτο μόνον θέλω μαθεῖν ἀφ᾽ ὑμῶν, ἐξ ἔργων νόμου τὸ Πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως; [3] οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι Πνεύματι, νῦν σαρκὶ ἐπιτελεῖσθε; [4] τοσαῦτα ἐπάθετε εἰκῇ; εἴ γε καὶ εἰκῇ. [5] ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως; [6] καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. [7] γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ. [8] προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ Θεὸς, προευηγγελίσατο τῷ Ἀβραὰμ, "Ὅτι [z] ἐνευλογηθήσονται| ἐν σοὶ πάντα τὰ ἔθνη." [9] ὥστε οἱ ἐκ πίστεως, εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. [10] ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν,

[x] Rec. + τῇ ἀληθείᾳ μὴ πείθεσθαι; [y] Alex. = ἐν ὑμῖν. [z] Rec. εὐλογηθήσονται.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
iustified by the dedes of the Lawe: but by the fayth of Iesus Christe: euen we *I say* haue beleued in Iesus Christe, that we myght be iustified by the fayth of Christe, and not by the dedes of the Lawe: because that by the dedes of the Lawe, no fleshe shalbe iustified. 17 If then whyle we seke to be made rightuous by Christ, we our selues are founde sinners, is Christe therfore the minister of synne? God forbyd. 18 For yf I buylde agayne that which I destroyed, then make I my selfe a trespaser. 19 For I, through the Lawe, am dead to the Lawe, that I myght lyue vnto God: 20 and am crucified with Christe. I liue verely, yet now not I: but Christ lyueth in me. and the lyfe which I now lyue in the fleshe, I lyue by the fayth of the Sonne of God which hath loued me, and geuen hym selfe for me. 21 I do not abrogate the grace of God: for yf rightuousnes cometh of the Lawe, then Christ dyed without a cause.	Lavv, but by the faith of IESVS Christ: we also beleeue in Christ IESVS, that we may be iustified by the faith of Christ, and not by the vvorkes of the Lavv: for the vvhich cause, by the workes of the Law no flesh shal be iustified. 17 But if seeking to be iustified in Christ, our selues also be found sinners: is Christ then a minister of sinne? God forbid. 18 For if I build the same things againe vvhich I haue destroied, I make my self a preuaricátour. 19 For I by the Lavv, am dead to the Law, that I may liue to God: 20 vvith Christ I am nailed to the crosse. And I liue, novv not I: but Christ liueth in me. And that that I liue novv in the flesh, I liue in the faith of the sonne of God, vvho loued me, and deliuered him self for me. 21 I cast not avvay the grace of God. For if iustice be by the Lavv, then Christ died in vaine.	by the works of the Law, but by the faith of Iesus Christ, euen we haue beleeued in Iesus Christ, that wee might bee iustified by the faith of Christ, and not by the workes of the Law: for by the workes of the Law shall no flesh be iustified. 17 But if while wee seeke to be iustified by Christ, wee our selues also are found sinners: is therefore Christ the minister of sinne? God forbid. 18 For if I build againe the things which I destroyed, I make my selfe a transgressour. 19 For I through the Law, am dead to the Law, that I might liue vnto God. 20 I am crucified with Christ. Neuertheles, I liue, yet not I, but Christ liueth in me, and the life which I now liue in the flesh, I liue by the faith of the Sonne of God, who loued me, and gaue himselfe for me. 21 I doe not frustrate the grace of God: for if righteousnesse *come* by the Law, then Christ is dead in vaine.
3. O FOLISHE Galatians, who hath bewitched you that ye should not obey the trueth? to whom Iesus Christe before was described in your sight, and among you crucified. 2 This only wolde I learne of you, Receaued ye the Sprite by the dedes of the Lawe, or els by the hearyng of fayth *preached?* 3 Are ye so vnwyse, that after ye haue begonne in the Sprite, ye now are made perfect in the fleshe? 4 So many thinges ye haue suffred in vayne, yf that be vayne. 5 He therfore that ministreth to you the Sprite, and worketh miracles among you: doth he it through the dedes of the Lawe, or by the hearing of faith *preached?* 6 Euen as Abraham beleued God, and it was ascribed to him for rightuousnes: 7 *So* ye knowe, that they which are of faith, the same are the children of Abraham. 8 For the Scripture sawe afore hande, that God wolde iustifie the Gentils through faith, and therfore preached before hand the Gospel vnto Abraham, *saying*, In thee shal all the Gentils be blessed. 9 So then they which *be* of faith, are blessed with faithful Abraham. 10 For as	3. O SENSLES Galatians, vvho hath bevvitched you, not to obey the truth, before vvhose eies IESVS Christ vvas proscribed, being crucified among you? 2 This only I vvould learne of you, By the vvorkes of the Lavv, did you receiue the Spirit, or by the hearing of the faith? 3 Are you so foolish, that vvhereas you began vvith the spirit, now you vvil be consummate vvith the flesh? 4 Haue you suffered so great things vvithout cause? if yet vvithout cause. 5 He therfore that giueth you the Spirit, and vvorketh miracles among you: by the vvorkes of the Lavv, or by the hearing of the faith doeth he it? 6 As, *Abraham beleeued God, and it vvas reputed to him vnto iustice.* 7 Knovv ye therfore that they that are of faith, the same are the children of Abraham. 8 And the Scripture foreseing that God iustifieth the Gentils by faith, shevved vnto Abraham before, *That in thee shal al nations be blessed.* 9 Therfore they that are of faith, shal be blessed vvith the faithful Abraham. 10 For vvhosoeuer are of the	3. O FOOLISH Galatians, who hath bewitched you, that you should not obey the trueth, before whose eyes Iesus Christ hath bene euidently set forth, crucified among you? 2 This onely would I learne of you, receiued ye the spirit, by the works of the Law, or by the hearing of faith? 3 Are ye so foolish? hauing begunne in the Spirit, are ye now made perfect by the flesh? 4 Haue ye suffered [α] so many things in vaine? if it be yet in vaine. 5 Hee therefore that ministreth to you the Spirit, and worketh miracles among you, doth he it by the workes of the Law, or by the hearing of faith? 6 Euen as Abraham beleeued God, and it was [β] accounted to him for righteousnesse. 7 Knowe yee therefore, that they which are of faith, the same are the children of Abraham. 8 And the Scripture foreseeing that God would iustifie the heathen through faith, preached before the Gospel vnto Abraham, *saying*, In thee shall all nations be blessed. 9 So then, they which bee of faith, are blessed with faithfull Abraham. 10 For as many as are of the works of the Law,

[α] *Or*, so great. [β] *Or*, imputed.

ὑπὸ κατάραν εἰσί· γέγραπται γὰρ, "[a]Ὅτι| ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν
" πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά." [11]Ὅτι δὲ
ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ [b]τῷ| Θεῷ, δῆλον· ὅτι "Ὁ δίκαιος ἐκ πίστεως
" ζήσεται·" [12]ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' "Ὁ ποιήσας αὐτὰ [c]ζήσεται
" ἐν αὐτοῖς." [13]Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος
ὑπὲρ ἡμῶν κατάρα· ([d]γέγραπται γὰρ,| "Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ
" ξύλου·") [14]ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ,
ἵνα τὴν [e]ἐπαγγελίαν| τοῦ Πνεύματος λάβωμεν διὰ τῆς πίστεως. [15]Ἀδελφοὶ, κατὰ
ἄνθρωπον λέγω, ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσ-
σεται. [16]τῷ [f]δὲ| Ἀβραὰμ [g]ἐρρήθησαν| αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ·

[a] Rec. = Ὅτι. [b] Alex. = τῷ. [c] Rec. + ἄνθρωπος. [d] Alex. ὅτι γέγραπται. [e] Alex. εὐλογίαν. [f] Alex. = δέ.
[g] Alex. ἐῤῥέθησαν.

WICLIF—1380.

werkis of the lawe: ben vndir curs/ for it is writun/ eche man is cursid that abidith not in alle thingis that ben writun in the book of the lawe: to do tho thingis/

11 and that no man is iustified in the lawe bifor god: it is opene, for a riȝtful man lyueth of bileue/ 12 but the lawe is not of bileue/ but he that doith tho thingis of the lawe: schal lyue in hem/ 13 but crist aȝenbouȝt us fro the curs of the lawe and was made acursid for us/ for it is writun/ eche man is cursid that hangith in the tre/ 14 that among the hethen the blessynge of abraham: were made in crist ihesus/ that we vndirfongen the biheest of spirit: thoruȝ bileue/

15 britheren I seie aftir man/ no man dispisith the testament of a man that is confermed: or ordeyneth aboue/ 16 the biheestis weren seide to abraham: ¶ to his seed/ he seith not in seedis as in many: but as in oon, and to thi seed that is crist/ 17 but I seie this testament is confermed of god/ the lawe that was made aftir foure hundrid and thritti ȝere/ makith not the testament veyn, to avoide awey the biheest/ 18 for if eritage were of the lawe: it were not now of biheste, but god grauntidide to abraham: thoruȝ biheest/

19 what thanne the lawe? it was sette for trespassynge: til to the seed cam to whom he hadde made biheest/ whiche lawe was ordeyned bi aungels in the hond of a mediatour/ 20 but a mediatoure is not of oon/ but god is oon/ 21 is thanne the lawe aȝen the biheestis of god? god forbede/ for if the lawe were ȝouen that myȝte quykene, verili were riȝtfulnesse of lawe/ 22 but scripture hath concludid alle thingis vndur synne: that the biheest of the feith

aȝenbouȝt, *redeemed.* vndirfongen, *received.* biheest, *promise.* aȝen, *against.* ȝouen, *given.*

TYNDALE—1534.

the dedes of the lawe/ are vnder malediccion. For it is written: cursed is every man that continueth not in all thinges which are written in the boke of the lawe/ to fulfill them. 11 That no man is iustified by the lawe in the sight of God/ is evident. For the iuste shall live by fayth. 12 The lawe is not of fayth: but the man that fulfilleth the thinges contayned in the lawe (shall live in them.) 13 But Christ hath delivered vs from the curse of the lawe/ and was made a cursed for vs. For it is written: cursed is every one that hangeth on tree/ 14 that the blessynge of Abraham might come on the gentyls thorow Iesus Christ/ and that we might receave the promes of the sprete thorow fayth.

15 Brethren I will speake after the manner of men. Though it be but a mans testament/ yet no man despiseth it/ or addeth eny thinge ther to when it is once alowed. 16 To Abraham and his seed were the promises made. He seyth not/ in the seedes as in many: but in thy sede/ as in one/ which is Christ. 17 This I saye/ that the lawe which beganne afterwarde/ beyonde .iiii. C ¶. xxx. yeares/ doth not disanull the testament/ that was confermed afore of God vnto Christ ward/ to make the promes of none effect. 18 For yf the inheritaunce come of the lawe/ it commeth not of promes. But God gave it vnto Abraham by promes.

19 Wherfore then serveth the lawe? The lawe was added because of transgression (tyll the seed cam to which the promes was made) and it was ordeyned by angels in the honde of a mediator. 20 A mediator is not a mediator of one. But God is one. 21 Ys the lawe then agaynst the promes of God? God forbid. How be it yf ther had bene a lawe geven which coulde have geven lyfe: then no doute rightewesnes shuld have come by the lawe. 22 But the scripture concluded all thinges vnder synne/ that the promes by the fayth of Iesus

CRANMER—1539.

dedes of the lawe, are subiecte to the curse. For it is written cursed be euery one, that contynueth not in all thinges which are written in the boke of the lawe, to fulfyll them. 11 That no man is iustifyed by the lawe in the syght of God it is euident.

For the iuste shall lyue by fayth. 12 The lawe is not of fayth but the man that fulfilleth the thinges contayned in the lawe, shall lyue in them. 13 Christ hath delyuered vs from the curse of the lawe, in as moch as he was made acursed for vs. For it is wrytten: curssed is euery one, that hangeth on tree, 14 that the blessynge of Abraham myght come on the Gentyls thorow Iesus Christ, that we myght receaue the promes of the sprete thorow fayth.

15 Brethren, I speake after the maner of men. Though it be but a mans testament, yet no man despyseth it, or addeth eny thinge therto, yf it be alowed. 16 To Abraham and hys seed were the promyses made, He sayth not in the seedes, as many: but in thy sede, as of one, which is Christ. 17 Thys I saye, that the lawe which beganne afterwarde, beyonde foure .C. and thyrtye yeares, doth not disanull the testament, that was confermed afore of God vnto Christ ward, to make the promes of none effect 18 For yf the inheritaunce come of the lawe, it commeth not now of promes. But God gaue it vnto Abraham by promes.

19 Wherfore then serueth the lawe? The lawe was added because of transgression (tyll the seed came, to whom the promes was made) and it was ordeyned by Angels in the hande of a mediator. 20 A mediator is not a mediator of one. But God is one. 21 Is the lawe then agaynst the promes of God? God forbyd: For yf ther had bene a lawe geuen which coulde haue geuen lyfe: then no doute ryghtewesnes shuld come by the lawe. 22 But the scripture concluded all thynges vnder synne, that the promes by the fayth of Iesus Christ

οὐ λέγει, "Καὶ τοῖς σπέρμασιν," ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνὸς, "Καὶ τῷ
"σπέρματί σου," ὅς ἐστι Χριστός. [17] τοῦτο δὲ λέγω, διαθήκην [h] προκεκυρωμένην|
ὑπὸ τοῦ Θεοῦ [i] εἰς Χριστὸν| ὁ μετὰ [k] τετρακόσια καὶ τριάκοντα ἔτη| γεγονὼς
νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. [18] εἰ γὰρ ἐκ νόμου ἡ κληρο-
νομία οὐκ ἔτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ Θεός.
[19] Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν [l] ἐτέθη,| ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ
ἐπήγγελται, διαταγεὶς δι' ἀγγέλων, ἐν χειρὶ μεσίτου. [20] ὁ δὲ μεσίτης ἑνὸς οὐκ
ἔστιν, ὁ δὲ Θεὸς εἷς ἐστιν. [21] Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ;
μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως [m] ἂν ἐκ νόμου
ἦν| ἡ δικαιοσύνη· [22] ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ

[h] Alex. κεκυρωμένην. [i] Alex. = εἰς Χριστόν. [k] Rec. ἔτη τετρακόσια καὶ τριάκοντα. [l] Rec. προσετέθη. [m] Alex. s. ἐκ νόμου ἦν s. ἐκ νόμου s. ἐκ νόμου ἂν ἦν.

GENEVA—1557.

many as are vnder the dedes of the Lawe, are vnder the curse: for it is written: Cursed is euery man that continueth not in all thinges, which are written in the boke of the Lawe, to fulfil them. [11] And that no man is iustified by the Lawe in the sight of God, *it is* euident: For the iuste shal lyue by fayth. [12] And the Lawe is not of fayth: but, The man that shal fulfil those thinges, shal liue in them. [13] Now Christe hath redemed vs from the curse of the Lawe, when he was made accursed for vs: for it is written Cursed is euery one that hangeth on tree, [14] That the blessing of Abraham might come on the Gentils through Christe Iesus, and that we might receaue the promes of the Sprite through faith.

[15] Brethren, I speake after the maner of men, Thogh it be but a mans Couenant confirmed by autoritie, *yet* no man doth abrogate it, or addeth any thing therto. [16] To Abraham and his seed were the promises made. He sayth not, In the seedes, as of many: but, In thy sede, as in one, which is Christe. [17] And this I say, That the Lawe which began afterwarde, foure hundred and thyrty yeres, can not disanul the Couenant, that was confirmed afore of God in respect of Christe, to make the promes of none effect. [18] For if the inheritance come of the Lawe, it commeth not then of promes. but God gaue *it* vnto Abraham by promes. [19] Wherfore then serueth the Lawe? it was added because of transgressions, tyl the seede came to whych the promes was made and it was ordeyned by Angels in the hande of a Mediatour. [20] A Mediatour is not a *Mediatour* of one: but God is one. [21] Is the Lawe then against the promise of God? God forbyd: for, if there had bene a Lawe geuen which could haue geuen lyfe, then no doute rightuousnes should haue come by the Lawe.

[22] But the Scripture hath concluded all thynges vnder synne, that the promise by

RHEIMS—1582.

vvorkes of the Lavv, are vnder curse. For it is vvritten: *Cursed be euery one that abideth not in al things that be vvritten in the booke of the Lavv, to do them.* [11] But that in the Lavv no man is iustified vvith God, it is manifest, because *The iust liueth by faith.* [12] But the Lavv is not by faith: but, *He that doeth those things, shal liue in them.*

[13] Christ hath redeemed vs from the curse of the Lavv, being made a curse for vs (because it is vvritten, *Cursed is euery one that hangeth on a tree*) [14] that on the Gentiles the blessing of Abraham might be made in Christ IESVS: that vve may receiue the promisse of the Spirit by faith.

[15] Brethren (I speake according to man) yet a mans testament being confirmed no man despiseth, or further disposeth. [16] To Abraham vvere the promises said, and to his seede. He saith not, *And to seedes,* as in many: but as in one, *And to thy seede,* vvhich is Christ. [17] And this I say, the testament being confirmed of God, the Lavv vvhich vvas made after foure hundred and thirtie yeres, maketh not void to frustrate the promise. [18] For if the inheritance be of the Lavv, novv not of promise. But God gaue it to Abraham by promise. [19] Vvhy vvas the Lavv then? It vvas put for transgressions, vntil the seede came to vvhom he had promised: ordeined by Angels in the hand of a mediatour. [20] And a mediatour is not of one: but God is one.

[21] Vvas the Lavv then against the promises of God? God forbid. For if there had been a Lavv giuen that could iustifie, vndoubtedly iustice should be of the Lavv. [22] But the Scripture hath concluded al things vnder sinne: that the promise by the faith of IESVS Christ might be giuen

AUTHORISED—1611.

are vnder the curse: for it is written, Cursed is euery one that continueth not in all things which are written in the booke of the Law to doe them. [11] But that no man is iustified by the Law in the sight of God, it is euident: for, The iust shall liue by faith. [12] And the Law is not faith: but the man that doeth them, shall liue in them. [13] Christ hath redeemed vs from the curse of the Law, being made a curse for vs: for it is written, Cursed is euery one that hangeth on tree: [14] That the blessing of Abraham might come on the Gentiles, through Iesus Christ: that wee might receiue the promise of the Spirit through faith.

[15] Brethren, I speake after the maner of men: though it bee but a mans [a] couenant, yet if it be confirmed, no man disanulleth, or addeth thereto. [16] Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ. [17] And this I say, that the Couenant that was confirmed before of God in Christ, the Law which was foure hundred and thirty yeeres after, cannot disanul, that it should make the promise of none effect. [18] For if the inheritance bee of the Law, it is no more of promise: but God gaue it to Abraham by promise. [19] Wherefore then *serueth* the Law? it was added because of transgressions, till the seed should come, to whom the promise was made, *and it was* ordeined by Angels in the hand of a Mediatour. [20] Now a mediatour is not *a Mediatour* of one, but God is one.

[21] Is the Law then against the promises of God? God forbid: for if there had bene a Law giuen which could haue giuen life, verily righteousnesse should haue bene by the Law. [22] But the Scripture hath concluded all vnder sinne, that the promise by faith of

[a] *Or*, testament.

ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσι. 23 Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα [n] συγκλειόμενοι| εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι· 24 ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστὸν, ἵνα ἐκ πίστεως δικαιωθῶμεν· 25 ἐλθούσης δὲ τῆς πίστεως, οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν. 26 πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ· 27 ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. 28 οὐκ ἔνι Ἰουδαῖος, οὐδὲ Ἕλλην· οὐκ ἔνι δοῦλος, οὐδὲ ἐλεύθερος· οὐκ ἔνι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ· 29 εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστὲ, [o] καὶ| κατ' ἐπαγγελίαν κληρονόμοι. IV. Λέγω δὲ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὤν· 2 ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ

[n] Rec. συγκεκλεισμένοι. [o] Alex. = καὶ. [p] Alex. + Θεοῦ.

WICLIF—1380.	TYNDALE—1534.	CRANMER—1539.
of ihesus crist, were ȝouun to hem that bileuen, 23 and to for that bileue cam: thei weren kept vndir the lawe, enclosid in to that bileue that was to be schewid,	Christ shuld be geven vnto them that beleve. 23 Before that fayth cam, we were kept and shut vp vnder the lawe, vnto the fayth which shuld afterwarde be declared.	shuld be geuen vnto them that beleue. 23 But before that fayth came, we were kept vnder the lawe and were shut vp vnto the fayth which shuld afterwarde be declared.
24 and so the lawe was oure vndir maistir in crist: that we ben iustified of bileue, 25 but aftir that bilieue cam: we ben not now vndir the vndirmaister, 26 for alle ȝe ben the children of god thoruȝ bileue in ihesus crist, 27 for alle ȝe that ben baptisid: ben clothid with crist, 28 there is no iew ne greek: ne boond man, ne fre man, ne male, ne female, for alle ȝe ben oon in ihesus crist, 29 and if ȝe ben oon in ihesus crist: thanne ȝe ben the seed of abraham, and eiris bi biheest.	24 Wherfore the lawe was oure scolemaster vnto the tyme of Christ, that we might be made rightewes by fayth. 25 But after that fayth is come, now are we no lenger vnder a scolemaster. 26 For ye are all the sonnes of God, by the fayth which is in Christ Iesus. 27 For all ye that are baptised, have put on Christ. 28 Now is ther no Iewe nether gentyle: ther is nether bonde ner fre: ther is nether man ner woman: but ye are all one thinge in Christ Iesu. 29 Yf ye be Christes, then are ye Abrahams seed, and heyres by promes.	24 Wherfore, the lawe was oure scolemaster vnto Christ, that we myght be made ryghtewes by fayth. 25 But after that fayth is come, we are no lenger vnder the scolemaster. 26 For ye are all the children of God, because ye beleue in Christ Iesu. 27 For all ye that are baptysed, haue put on Christ. 28 Ther is no Iew nether Gentyll: ther is nether bonde ner fre: ther is nether man ner woman: For ye are all one in Christ Iesu. 29 If ye be Christes, then are ye Abrahams seed, and heyeres acording to the promes.
4. BUT I seie as long tyme, as the eire is a litil child: he dyuersith no thing fro a seruaunte whanne he is lord of alle thingis, 2 but he is vndir kepers and tutores: in to the tyme determyned of the fadir, 3 so we whanne we weren litil children we serueden vndir the elementis of the world, 4 but aftir that the fulfillynge of tyme cam, god sente his sone made of a womman made vndir the lawe, 5 that he schulde aȝenbie hem that weren vndir the lawe: that we schulden vndirfonge the adopcioun of sones, 6 and for ȝe ben goddis sones: god sente his spirit in to ȝoure hertis, criynge abba fadir, 7 and so there is not now a seruaunt but a sone, and if he is a sone: he is an eire bi god,	4. AND I saye that the heyre as longe as he is a chylde, differth not from a servaunt, though he be Lorde of all, 2 but is vnder tuters and governers, vntill the tyme appoynted of the father. 3 Even so we, as longe as we were chyldren, were in bondage vnder the ordinaunces of the worlde. 4 But when the tyme was full come, God sent his sonne borne of a woman and made bonde vnto the lawe, 5 to redeme them which were vnder the lawe: that we thorow eleccion myght receave the inheritaunce that belongeth vnto the naturall sonnes. 6 Because ye are sonnes, God hath sent the sprete of his sonne in to oure hertes, which cryeth Abba father. 7 Wherfore now, thou art not a servaunt, but a sonne. Yf thou be the sonne, thou arte also the heyre of God thorow Christ.	4. AND I saye, that the heyre (as longe as he is a chylde) differth not from a seruaunt, though he be lorde of all, 2 but is vnder tuters and gouerners, vntyll the tyme that the father hath appoynted. 3 Euen so we also, whan we were chyldren, were in bondage vnder the ordinaunces of the worlde. 4 But when the tyme was full come, God sent his sonne, borne of a woman and made bonde vnto the lawe, 5 to redeme them which were bonde vnto the lawe: that we thorow eleccion myght receaue the inheritaunce that belongeth vnto the naturall sonnes. 6 Because ye are sonnes God hath sent the sprete of his sonne into oure hertes, which cryeth Abba father. 7 Wherfore now, thou art not a seruaunt: but a sonne. If thou be a sonne, thou art also an heyre of God thorow Christ.
8 but thanne ȝe vnknowynge god, serueden to hem that in kinde weren not goddis, 9 but now whanne ȝe han knowe god, and ben knowun of god: hou ben ȝe turned eftsones to the feble and nedi elementis to the whiche ȝe wolen efte serue? 10 ȝe taken kepe to daies ȝ monethis	8 Notwithstondinge, when ye knewe not God, ye dyd service vnto them, which by nature were no goddes. 9 But now seinge ye knowe god (yee rather are knowen of God) how is it that ye tourne agayne vnto the weake and bedgarly cerimonies, whervnto agayne ye desyre afresshe to be in bondage? 10 Ye observe dayes, and monethes, and tymes, and yeares.	8 Notwithstandynge, when ye knewe not God, ye dyd seruice vnto them which by nature are no Goddes. 9 But now after that ye haue knowen God (yee rather are knowen of God) how is it that ye tourne againe vnto the weke and beggarly ordinaunces, wher vnto agayne ye desyre afresshe to be in bondage? 10 Ye obserue dayes, and monethes, and times, and

ȝouun, *given*. biheest, *promise*. vndirfonge, *receive*. eftsones, *or*, efte, *again*.

οἰκονόμους, ἄχρι τῆς προθεσμίας τοῦ πατρός. [3] οὕτω καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι· [4] ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον, [5] ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν. [6] ὅτι δέ ἐστε υἱοὶ[p], ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας [q] ἡμῶν,| κράζον, Ἀββᾶ ὁ πατήρ. [7] ὥστε οὐκ ἔτι εἶ δοῦλος, ἀλλ' υἱὸς· εἰ δὲ υἱὸς, καὶ κληρονόμος [r] Θεοῦ διὰ Χριστοῦ.| [8] Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεὸν, ἐδουλεύσατε τοῖς [s] μὴ φύσει| οὖσι θεοῖς· [9] νῦν δὲ, γνόντες Θεὸν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε; [10] ἡμέρας παρατηρεῖσθε, καὶ μῆνας, καὶ καιροὺς, καὶ

[q] Rec. ὑμῶν. [r] Alex. s. διὰ Θεοῦ s. διὰ Θεὸν. [s] Alex. φύσει μή.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
the faith of Iesus Christ, should be geuen to them that beleue. [23] But before fayth came, we were kept and shut vp vnder the Lawe, vnto the faith which should afterward be reueiled. [24] Wherfore, the Lawe was our schole master *to bringe vs* to Christ, that we myght be made righteuous by faith. [25] But after that faith is come, now are we no lenger vnder a schole master. [26] For ye are all the sonnes of God, by fayth in Christ Iesus. [27] For all ye that are baptized vnto Christe, haue put on Christe. [28] There is nether Iewe nor Gentil: there is nether man nor woman: but ye are all one in Christe Iesus: [29] If *ye be* Christes, then are ye Abrahams seed, and heyres by promise.	to them that beleeue. [23] But before the faith came, vnder the Lavv we vvere kept shut vp, vnto that faith which vvas to be reuealed. [24] Therfore the Lavv vvas our Pedagogue in Christ: that vve may be iustified by faith. [25] But vvhen the faith came, novv vve are not vnder a pædagogue. [26] For you are al the children of God by faith in Christ Iesvs. [27] For as many of you as are baptized in Christ, haue put on Christ. [28] There is not Ievve nor Greeke, there is not bond nor free, there is not male nor femal. For al you are one in Christ Iesvs. [29] And if you be Christs, then are you the seede of Abraham, heires according to promise.	Iesus Christ might be giuen to them that beleeue. [23] But before faith came, wee were kept vnder the Law, shut vp vnto the faith, which should afterwards bee reuealed. [24] Wherefore the Law was our Schoolemaster *to bring vs* vnto Christ, that we might be iustified by faith. [25] But after that faith is come, we are no longer vnder a Schoolemaster. [26] For ye are all the children of God by faith in Christ Iesus. [27] For as many of you as haue bene baptized into Christ, haue put on Christ [28] There is neither Iew, nor Greeke, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Iesus. [29] And if *ye be* Christs, then are yee Abrahams seed, and heires according to the promise.
4. THEN I say, That the heyre as longe as he is a childe, differeth not from a seruant, thogh he be Lord of all, [2] But is vnder tuters and gouerners, vntyl the tyme appoynted of the father: [3] Euen so, we, as longe as we were children, were in bondage vnder the rudiments of the worlde. [4] But when the tyme was ful come, God sent out his Sonne made of a woman, and made bonde vnto the Lawe, [5] To redeme them which were vnder the Lawe: that we might receaue the adoption that belongeth vnto the *natural* sonnes. [6] Because ye are sonnes, God hath sent out the Sprite of his Sonne into your hearts, which crieth, Abba, *that is*, Father. [7] Wherfore, thou art no more a seruant, but a sonne: If thou *be* a sonne, *thou art* also the heyre of God through Christe. [8] Yea euen then, when ye knewe not God, ye dyd seruice vnto them, which by nature are not goddes. [9] But now seing ye know God, yea, rather are taught of God: how is it, that ye are tourned backwarde vnto impotent and beggerly ceremonies, wher vnto *as* from the begynnyng ye wil be in bondage backwardly? [10] Ye obserue dayes, and monethes, and times,	4. AND I say, as long as the heire is a litle one, he differeth nothing from a seruant, although he be lord of al, [2] but is vnder tutors and gouernours vntil the time limited of the father: [3] so vve also, vvhen vve vvere litle ones, vvere seruing vnder the elementes of the vvorld. [4] But vvhen the fulnes of time came, God sent his sonne made of a vvoman, made vnder the Lavv: [5] that he might redeeme them that vvere vnder the Lavv, that vve might receiue the adoption of sonnes. [6] And because you are sonnes, God hath sent the Spirit of his sonne into your hartes crying: Abba, Father. [7] Therfore novv he is not a seruant, but a sonne. And if a sonne, an heire also by God. [8] But then in deede not knowing God, you serued them that by nature are not Gods. [9] But novv vvhen you haue knovven God, or rather are knovven of God: hovv turne you againe to the vveake and poore elements, vvhich you vvil serue againe? [10] You obserue daies, and moneths, and	4. NOW I say, that the heire, as long as hee is a childe, differeth nothing from a seruant, though hee bee Lord of all, [2] But is vnder tutors and gouernours vntill the time appointed of the father. [3] Euen so we, when we were children, were in bondage vnder the [α] Elements of the world: [4] But when the fulnesse of the time was come, God sent foorth his Sonne made of a woman, made vnder the Law, [5] To redeeme them that were vnder the Law, that wee might receiue the adoption of sonnes. [6] And because ye are sonnes, God hath sent foorth the spirit of his Sonne into your hearts, crying Abba, Father. [7] Wherefore thou art no more a seruant, but a sonne; and if a sonne, then an heire of God through Christ. [8] Howbeit, then when ye know not God, ye did seruice vnto them which by nature are no Gods. [9] But now after that yee haue knowen God, or rather are knowen of God, how turne ye [β] againe to the weak and beggerly [α] Elements, whereunto ye desire againe to be in bondage? [10] Ye obserue dayes, and moneths, and times,

[α] *Or*, rudiments. [β] *Or*, backe.

ἐνιαυτούς. [11] φοβοῦμαι ὑμᾶς, μήπως εἰκῇ κεκοπίακα εἰς ὑμᾶς.

[12] Γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν· οὐδέν με ἠδικήσατε. [13] οἴδατε [t] δὲ| ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον, [14] καὶ τὸν πειρασμόν [u] μου τὸν| ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν. [15] [v] τίς| οὖν [w] ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατὸν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες [x] ἂν| ἐδώκατέ μοι. [16] ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν; [17] Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι [y] ὑμᾶς| θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. [18] [z] καλὸν δὲ [a] τὸ ζηλοῦσθαι| ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναί με πρὸς ὑμᾶς, [19] τεκνία μου, οὓς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν· [20] ἤθελον

[t] Alex. = δὲ. [u] Alex. ὑμῶν. [v] Alex. ποῦ. [w] Rec. + ἦν. [x] Alex. s. = ἀν s. καὶ. [y] Rec. ἡμᾶς. [z] Alex. + ζηλοῦτε δὲ τὰ κρείττω χαρίσματα. [a] Alex. ζηλοῦσθε.

WICLIF — 1380.

and tymes and 3eeris, [11] but I drede 3ou: leest with out cause I haue traueilid among 3ou, be 3e as I: for I am as 3e,

[12] britheren I biseche 3ou, 3e han hirte me no thing, [13] but 3e knowe that bi infirmyte of fleisch I haue prechid to 3ou now bifor: [14] & 3e dispisiden not nether forsaken 3oure temptacioun in my fleisch, but 3e resceyueden me as an anngel of god as crist ihesus, [15] where thanne is 3oure blessynge? for I bere 3ou witnes that if it my3te haue be don, 3e wolde haue putte out 3oure i3en, and haue 3euen hem to me, [16] am I thanne made an enemy to 3ou: seiynge to 3ou the sothe?

[17] thei louen not 3ou wel: but thei wolen exclude 3ou that 3e suen hem, [18] but sue 3e the good euermore in gode: and not conli whanne I am presente with 3ou, [19] my smale children: whiche I bere eftsones, til that crist be fourmed in 3ou, [20] and I wolde now be at 3ou & chaunge my vois: for I am confoundid among 3ou,

[21] seie to me 3e that wole be vndir the lawe: 3e han not redde the lawe? [22] for it is writun, that abraham hadde tweie sones, oon of a seruaunt: & oon of a fre womman, [23] but he that was of the seruaunt: was borun aftir the fleisch, but he that was of the fre womman, bi a biheest, [24] the whiche thingis ben seide bi anothir vndirstondinge, for these ben two testamentis, oon in the hille of sinay gendrynge in to seruage, whiche is agar, [25] for syna is an hil that is in arabi: whiche hil is ioyned to it that is now ierusalim, and serueth with hir childir,

[26] but that ierusalim that is aboue is fre, whiche is oure modir, [27] for it is writun, be glad thou bareyn: that berist not, breke out and cri: that bryngist forth no children for many sones ben of hir: that

i3en, *eyes.* sothe, *truth.* sue, *follow.* eftsones, *again.* biheest, *promise.*

TYNDALE — 1534.

[11] I am in feare of you, lest I have bestowed on you laboure in vayne.

[12] Brethern I besech you, be ye as I am: for I am as ye are. Ye have not hurte me at all. [13] Ye knowe, how thorow infirmite of the flesshe, I preached the gospell vnto you at the fyrst. [14] And my temptacion which I suffered by reason of my flesshe, ye despysed not, nether abhorred: but receaved me as an angell of god: ye as Christ Iesus. [15] How happy were ye then? for I beare you recorde that yf it had bene possible, ye wolde have plucked out youre awne eyes, and have geven them to me. [16] Am I therfore become youre enemie, because I tell you the truth?

[17] They are gelous over you amysse. Ye, they intende to exclude you, that ye shuld be feruent to them warde. [18] It is good alwayes to be fervent, so it be in a good thinge, and not only when I am present with you.

[19] My littel children (of whom I travayle in birth againe vntill Christ be fassioned in you) [20] I wolde I were with you now, and coulde chaunge my voyce: for I stonde in a doute of you.

[21] Tell me ye that desyre to be vnder the lawe have ye not hearde of the lawe? [22] For it is written that Abraham had two sonnes, the one by a bonde mayde, the other by a fre woman. [23] Yee and he which was of the bonde woman was borne after the flesshe: but he which was of the fre woman, was borne by promes. [24] Which thinges betoken mystery. For these wemen are two testamentes, the one from the mounte Sina, which gendreth vnto bondage, which is Agar. [25] For mounte Sina is called Agar in Arabia, and bordreth vpon the citie which is now Ierusalem, and is in bondage with her chyldren.

[26] But Ierusalem, which is above, is fre: which is the mother of vs all. [27] For it is written: reioyce thou baren, that bearest no chyldren: breake forthe and crye, thou that travelest not. For the desolate hath

CRANMER — 1539.

yeares. [11] I am in feare of you, lest I haue bestowed on you laboure in vayne.

[12] Brethren I besech you, be ye as I am: for I am as ye are. Ye haue not hurte me at all. [13] Ye knowe, how thorow infirmitye of the flesshe I preached the Gospell vnto you at the fyrst. [14] And my temptacion which was in the flesshe, ye despysed not, nether abhorred: but receaued me as an Angell of God: euen as Christ Iesus. [15] What is then youre felicite? for I beare you recorde that yf it had bene possible ye wolde haue plucked out youre awne eyes, and haue geuen them to me. [16] Am I therfore become youre enemye, because I tell you the trueth?

[17] They are gelous ouer you amysse. Yee, they intende to exclude you, that ye shuld be feruent to them warde. [18] It is good alwayes to be feruent in a good thinge, and not onely when I am present with you.

[19] My lyttell chyldren (of whom I trauayle in birth agayne, vntill Christ be fassioned in you) [20] I wolde I were with you now, and coulde chaunge my voyce: for I stande in a doute of you. [21] Tell me (ye that desyre to be vnder the lawe,) do ye not heare of the lawe? [22] For it is wrytten, that Abraham had two sonnes the one by a bonde mayde the other by a fre woman. [23] Yee and he whych was borne of the bonde woman, was borne after the flesshe: but he which was of the fre woman, was borne by promes. [24] Which thynges are spoken by an Allegorye. For these are two testamentes the one from the mounte Syna, whych gendreth vnto bondage, which is Agar, [25] For mounte Syna is Agar in Arabia, and bordreth vpon the citie, which is now called Ierusalem, and is in bondage with her chyldren.

[26] But Ierusalem, whych is aboue, is fre: which is the mother of vs all. [27] For it is written: reioyce thou baren, that bearest nochyldren: breake forth and crye, thou that trauevlest not. For the desolate hath

δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.
21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ [b] ἀκούετε ;| 22 γέγραπται γὰρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν· ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς ἐλευθέρας· 23 ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης, κατὰ σάρκα γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας, [c] διὰ τῆς ἐπαγγελίας.| 24 ἅτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν [d] δύο διαθῆκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννῶσα, ἥτις ἐστὶν Ἄγαρ. 25 [e] τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν| ἐν τῇ Ἀραβίᾳ, [f] συστοιχεῖ δὲ| τῇ νῦν Ἰερουσαλὴμ, δουλεύει [g] γὰρ| μετὰ τῶν τέκνων αὐτῆς. 26 ἡ δὲ ἄνω Ἰερουσαλὴμ, ἐλευθέρα ἐστὶν, ἥτις ἐστὶ μήτηρ [h] ἡμῶν· 27 γέγραπται γὰρ, "Εὐφράνθητι στεῖρα ἡ οὐ "τίκτουσα· ῥῆξον καὶ βόησον ἡ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου

[b] Alex. ἀναγινώσκετε. [c] Alex. δι' ἐπαγγελίας. [d] Rec. + αἱ. [e] Alex. s. τὸ γὰρ Σινᾶ ὄρος ἐστὶν s. τὸ δὲ Ἄγαρ Σινᾶ ὄρος ἐστὶν. [f] Alex. ἡ συστοιχοῦσα. [g] Rec. δὲ. [h] Rec. + πάντων.

GENEVA—1557.

and yeres, 11 I am in feare of you, lest I haue bestowed on you labour in vayne. 12 Be ye as I: for *I am* as you: brethren I beseche you: ye haue not hurt me at all. 13 Ye knowe, how through infirmitie of the fleshe, I preached the Gospel vnto you at the fyrst. 14 And my tentation which *was* in my fleshe, ye despiced not, nether abhorred: but receaued me as an Angel of God: yea as Christ Iesus. 15 How great was the boasting of your felicitie then? for I beare you recorde, that yf it had bene possible, ye wolde haue plucked out your owne eyes, and haue geuen them to me. 16 Am I therfore become your ennemie, because I tel you the trueth?

17 They are gelous ouer you amysse, yea, they intende to exclude vs, that ye should altogether loue them. 18 But it is a good thing, to loue earnestly, so it be alwaies in a good thinge, and not only when I am present with you. 19 My lyttel chyldren of whom I trauayle in birth agayne, vntil Christe be imprinted in you. 20 And I wolde I were with you now, that I might change my voyce: for I stande in doute of you. 21 Tel me, ye that desire to be vnder the Lawe, do ye not heare the Lawe? 22 For it is wrytten, that Abraham had two sonnes: the one by a bonde mayde, the other by a fre woman.

23 Yea and he *which was* of the bonde woman, was borne after the fleshe: but he *which was* of the fre woman, *was borne* by promes. 24 By the which thinges another thing is ment: for these *mothers* are the two Testamentes, the one which is Agar of mounte Sina, which gendreth vnto bondage, 25 For Sina is a mountaine in Arabia, and Ierusalem which now is, answereth to it in like sort, for it is in bondage with her children. 26 But Ierusalem, which is aboue, is fre: which is the mother of vs all. 27 For it is written, Reioyce thou barren that bearest no chyldren, breake forth and crie, thou that trauailest not: for the desolate hath many

RHEIMS—1582.

times, and yeres. 11 I feare you, lest perhaps I haue laboured in vaine among you. 12 Be ye as I, because I also am as you: brethren, I beseeche you, you haue hurt me nothing. 13 And you knovv that by infirmitie of the flesh I euangelized to you heretofore: 14 and your tentation in my flesh you despised not, neither reiected, but as an Angel of God you receiued me, as Christ IESVS.

15 Vvhere is then your blessednes? for I giue you testimonie that if it could be done, you vvould haue plucked out your eies and haue giuen them to me. 16 Am I then become your enemie, telling you the truth? 17 They emulate you not vvel: but they vvould exclude you, that you might emulate them. 18 But do you emulate the good in good alvvaies: and not only vvhen I am present vvith you.

19 My litle children, vvhom I trauail vvithal againe, vntil Christ be formed in you. 20 And I vvould be vvith you now and chaunge my voice: because I am confounded in you. 21 Tel me you that vvil be vnder the Lavv, haue you not read the Lavv? 22 For it is vvritten that Abraham had tvvo sonnes: one of the bond-vvoman, and one of the free-vvoman. 23 But he that of the bond-vvoman, vvas borne according to the flesh: and he that of the free-vvoman, by the promisse.

24 vvhich things are said by an allegorie. For these are the tvvo testaments. The one from mount Sina, gendring vnto bondage: vvhich is Agar, (25 for Sina is a mountaine in Arabia, vvhich hath affinitie to that vvhich novv is Hierusalem) and serueth vvith her children. 26 But that Hierusalem vvhich is aboue, is free: vvhich is our mother. 27 For it is vvritten: *Reioyce thou barren, that bearest not: breake forth and crie, that trauailest not: because many are the children of the desolate, more*

AUTHORISED—1611.

and yeeres. 11 I am afraide of you, lest I haue bestowed vpon you labour in vaine. 12 Brethren, I beseech you, be as I *am*; for I *am* as ye are, ye haue not iniured me at all. 13 Ye know how through infirmitie of the flesh, I preached the Gospel vnto you at the first. 14 And my temptation which was in my flesh ye despised not, nor reiected, but receiued mee as an Angel of God, *euen* as Christ Iesus. 15 [α] Where is then the blessednesse you spake of? for I beare you record, that if it had bene possible, yee would haue plucked out your owne eyes, and haue giuen them to me.

16 Am I therefore become your enemie, because I tell you the trueth? 17 They zelously affect you, but not well: yea, they would exclude [β] you, that you might affect them. 18 But it is good to be zealously affected alwayes in a good thing, and not onely when I am present with you. 19 My litle children, of whom I trauaile in birth againe, vntil Christ be formed in you: 20 I desire to bee present with you now, and to change my voyce, for I [γ] stand in doubt of you. 21 Tell me, ye that desire to be vnder the Law, doe ye not heare the Law? 22 For it is written, that Abraham had two sonnes, the one by a bondmayd, the other by a free woman. 23 But hee who was of the bondwoman, was borne after the flesh: but he of the freewoman, *was* by promise. 24 Which things are an Allegorie; for these are the two [δ] Couenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. 25 For this Agar is mount Sinai in Arabia, and [ε] answereth to Ierusalem, which now is, and is in bondage with her children. 26 But Ierusalem which is aboue is free, which is the mother of vs all.

27 For it is written, Reioyce thou barren that bearest not, breake foorth and cry thou that trauailest not; for the desolate

[α] *Or*, what was then? [β] *Or*, vs. [γ] *Or*, I am perplexed for you. [δ] *Or*, Testaments. [ε] *Or*, is in the same ranke with.

" μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα." [28] [i] Ἡμεῖς δὲ, ἀδελφοὶ, κατὰ Ἰσαὰκ, ἐπαγγελίας τέκνα ἐσμέν.| [29] Ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, οὕτω καὶ νῦν· [30] ἀλλὰ τί λέγει ἡ γραφή; " Ἔκβαλε τὴν " παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης " μετὰ τοῦ υἱοῦ [k] τῆς ἐλευθέρας." | [31] [l] Ἄρα,| ἀδελφοὶ, οὐκ ἐσμὲν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.

V. [m] Τῇ ἐλευθερίᾳ, ᾗ Χριστὸς ἡμᾶς ἠλευθέρωσε, στήκετε οὖν,| καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. [2] ἰδὲ ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει· [3] μαρτύρομαι δὲ [n] πάλιν| παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. [4] κατηργήθητε ἀπὸ [o] τοῦ| Χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε· [5] ἡμεῖς γὰρ Πνεύ-

[i] Alex. ὑμεῖς. . . . ἐστε. [k] Alex. μου Ἰσαὰκ. [l] Alex. s. ἡμεῖς δὲ s. διὸ s. ἄρα οὖν. [m] Rec. Τῇ ἐλευθερίᾳ οὖν ᾗ Χριστὸς ἡμᾶς ἠλευθέρωσε, στήκετε, Alex. s. τῇ ἐλ. ἡμᾶς Χρ. ἠλευθέρωσε. Στήκετε οὖν. s. ᾗ ἐλ. ἡμᾶς Χρ. ἠλευθέρωσε. Στήκετε οὖν. [n] Alex. = πάλιν.

WICLIF — 1380.

is lefte of hir housbonde, more thanne of hir that hath an housbonde, [28] but britheren we ben sones of biheest: aftir Isaac, [29] but now as this that was borun aftir the fleisch: pursued hym that was aftir the sperit so now, [30] but what seith the scripture, cast out the seruaunt: and hir sone, for the sone of the seruaunt schal not be eire: with the sone of the fre wiif, [31] and so britheren we ben not sones of the seruaunt: but of the fre wiif, bi which fredom: crist hath made us fre.

5. STONDE ȝe therfor: and nyle ȝe eftsones be holden in the ȝok of seruage, [2] lo I poul seie to ȝou that if ȝe ben circumcidid: crist schal no thing profete to ȝou, [3] and I witnesse eftsones, to eche man that circumcidith hym silf: that he is dettour of alle the lawe to be doon, [4] and ȝe ben voidid aweie fro crist, and ȝe that ben iustified in the lawe: ȝe han fallen awey fro grace, [5] for we thorouȝ the spirit of bileue: abiden the hope of riȝtfulnesse, [6] for in ihesus crist nether circumcisioun is ony thing worth nethir prepucie: but the bileue that worchith bi charite, [7] ȝe runnen wel: who lettid ȝou that ȝe obeied not to truthe, consente ȝe to no man, [8] for this counceil is not of hym that hath clepid ȝou, [9] a litil sourdouȝ: appeireth al the gobet.

[10] I triste on ȝou in oure lord: that ȝe schulde vndirstonde noon other thing, and who that disturblith ȝou: schal bere dome, who euer he be, [11] and britheren if I prech ȝit circumcisioun, what suffre I ȝit persecucioun? thanne the sclaundre of the cros: is voidid, [12] I wolde that thei weren kutte aweie, that disturblen ȝou, [13] for britheren ȝe ben clepid in to fredom: oonli ȝeue ȝe not fredom in to occasioun of fleisch, but bi charite of spirit serue ȝe to gidre, [14] for eueri lawe is fulfillid in o word, thou schalt loue thi neiȝbore as

nyle, *not*. eftsones, *again*. prepucie, *uncircumcision*. clepid, *called*. sourdouȝ, *leaven*. appeireth, *corrupteth*. gobet, *lump*. dome, *judgment*. ȝeue, *give*. o, *one*.

TYNDALE — 1534.

many moo chyldren then she which hath an husband. [28] Brethren we are after the maner of Isaac, chyldren of promes. [29] But as then he that was borne carnally, persecuted him that was borne spiritually. Even so is it now. [30] Neverthelesse what sayth the scripture: put awaye the bonde woman and her sonne. For the sonne of the bonde woman shall not be heyre with the sonne of the fre woman. [31] So then brethren we are not chyldren of the bonde woman: but of the fre woman.

5. STOND fast therfore in the libertie wher with Christ hath made vs fre, and wrappe not youre selves agayne in the yoke of bondage. [2] Beholde I Paul saye vnto you, that yf ye be circumcised, Christ shall proffit you nothinge at all. [3] I testifie agayne to every man which is circumcised that he is bounde to kepe the whole lawe. [4] Ye are gone quyte from Christ as many as are iustified by the lawe, and are fallen from grace. [5] We loke for and hope in the sprite, to be iustified thorow fayth. [6] For in Iesu Christ, nether is circumcision eny thinge worth, nether yet vncircomcision, but faith which by love is mighty in operacion. [7] Ye did runne well: who was a let vnto you, that ye shuld not obey the trueth? [8] Even that counsell that is not of him that called you. [9] A lytell leven doth leven the whole lompe of dowe.

[10] I have trust towarde you in the Lorde, that ye wyll be none other wyse mynded. He that troubleth you shall beare his iudgement, what soever he be. [11] Brethren yf I yet preache circumcision: why do I then yet suffre persecucion? For then had the offence which the crosse geveth, ceased. [12] I wolde to God they were seperated from you which trouble you. [13] Brethren ye were called in to (libertie) only let not youre libertie be an occasion vnto the flesshe, but in love serve one another. [14] For all the lawe is fulfilled in one worde, which is this: thou shalt love

CRANMER — 1539.

many moo chyldren, then she whych hath an husband. [28] Brethren, we are after Isaac the children of promes. [29] But as then he that was borne after the fleshe, persecuted him that was borne after the sprete, Euen so is it now. [30] Neuerthelesse, what sayth the scripture put awaye the bonde woman and her sonne. For the sonne of the bonde woman, shall not be heyre with the sonne of the fre woman, [31] So then brethren we are not chyldren of the bonde woman: but of the fre woman.

5. STAND fast therfore in the libertye wherwyth Christ hath made vs fre, and wrappe not youre selues agayne in the yoke of bondage. [2] Beholde, I Paul saye vnto you, that yf ye be circumcised, Christ shall proffyt you nothinge at all. [3] I testifye agayne to euery man which is circumcysed, that he is bounde to kepe the whole lawe. [4] Christ is become but in veyne vnto you: As many of you as are iustified by the lawe are fallen from grace. [5] We loke for and hope in the sprite, to be iustified thorow fayth. [6] For in Iesu Christ, nether is circumcision any thinge worth, nether yet vncircumcision but fayth which worketh by loue. [7] Ye dyd runne well: who was a let vnto you, that ye shuld not beleue the trueth (*consent vnto no man*)? [8] Euen the councell which came not of him that calleth you: [9] A lytell leuen doth leuen the whole lompe of dowe.

[10] I haue trust towarde you in the Lorde, that ye shall be none other wyse minded. But he that troubleth you, shall beare his iudgement whatsoeuer he be. [11] Brethren, yf I yet preach circumcisyon, why do I then yet suffre persecucyon? Then is the slaunder of the crosse ceased. [12] I wolde to God, they were separated from you, which trouble you. [13] Brethren, ye were called into libertye: onely let not youre libertie be an occasion vnto the flesshe: but by loue (*of the spret*) serue one another For all the lawe is fulfylled in one worde, whych is this thou shalt loue

ματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. [6] *ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.* [7] *Ἐτρέχετε καλῶς· τίς ὑμᾶς* [p] *ἐνέκοψε| τῇ ἀληθείᾳ μὴ πείθεσθαι;* [8] *ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.* [9] *Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.* [10] *ἐγὼ* [q] *πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἂν ᾖ.* [11] *ἐγὼ δὲ, ἀδελφοὶ, εἰ περιτομὴν* [r] *ἔτι| κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ* [s]. [12] *ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.*

[13] *Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκὶ, ἀλλὰ* [t] *διὰ τῆς ἀγάπης| δουλεύετε ἀλλήλοις.* [14] *Ὁ γὰρ πᾶς νόμος* [u] *ἐν ἑνὶ λόγῳ| πληροῦται,| ἐν τῷ,| Ἀγαπήσεις τὸν πλησίον σου ὡς*

[o] Alex. = τοῦ. [p] Rec. ἀνέκοψε. [q] Alex. + δέ. [r] Alex. = ἔτι. [s] Alex. + τοῦ Χριστοῦ. [t] Alex. τῇ ἀγάπῃ τοῦ Πνεύματος. [u] Alex. ἐν ὑμῖν ἐν ἑνὶ λόγῳ. [v] Alex. πεπλήρωται. [w] Alex. = ἐν τῷ.

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mo chyldren, then she which hath an housbande. [28] Therfore brethren, we are after the maner of Isaac, chyldren of the promes. [29] But as then he that was borne carnally, persecuted hym that was borne spiritually: euen *so it is* now. [30] But, what sayth the Scripture? Put away the bonde woman, and her sonne, for the sonne of the bonde woman shal not be heyre with the sonne of the free woman. [31] So then brethren, we are not children of the bond woman, but of the free woman, by that libertie wherwith Christ hath deliuered vs.

5. STANDE faste therfore, and not contrarely, wrap your selues in the yoke of bondage. [2] Beholde I Paul say vnto you, that if ye be circumcised, Christe shal profit you nothing at all. [3] For I testifie agayne to euery man, which is circumcised, that he is bounde to kepe the whole Lawe. [4] Ye are gone quite from Christe as many as are iustified by the Lawe, and are fallen from grace. [5] We wayte for (by the Spirit through faith) the hope of the ryghtuousnes. [6] For in Iesus Christe, nether is Circumcision any thyng worth, nether yet vncircumcision, but faith which worketh by loue. [7] Ye dyd runne wel, who was a let vnto you, that ye dyd not obeye the trueth? [8] This persuasion is not of him that called you. [9] A lytel leuen dothe leuen the whole lompe of dowe. [10] I haue truste in you through the Lord, that ye wyl be none otherwyse mynded: but he that troubleth you, shal beare his condemnation, whosoeuer he be. [11] And brethren, if I yet preache Circumcision: why do I then yet suffre persecution? Then is the slander of the crosse ceased. [12] I would to God they were cut of from you, which do disquiet you. [13] Brethren, ye haue bene called vnto libertie, only let not your libertie be an occasion vnto the fleshe, but in loue serue one an other.

[14] For all the Lawe is fulfilled in one word, *which is* this, Thou shalt loue thy

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then of her that hath a husband. [28] But we brethren, according to Isaac, are the children of promis. [29] But as then he that vvas borne according to the flesh, persecuted him that vvas after the spirit: so novv also. [30] But vvhat saith the Scripture? *Cast out the bond-vvoman and her sonne, for the sonne of the bond-vvoman shal not be heire vvith the sonne of the free-vvoman.* [31] Therfore brethren vve are not the children of the bond-vvoman, but of the free: by the freedom vvherevvith Christ hath made vs free.

5. STAND, and be not holden in againe vvith the yoke of seruitude. [2] Behold I Paul tel you that if you be circumcised, Christ shal profite you nothing. [3] And I testifie againe to euery man circumciding him self, that he is a detter to doe the vvhole Lavv. [4] You are euacuated from Christ, that are iustified in the Lavv: you are fallen from grace. [5] For vve in spirit, by faith, expect the hope of iustice. [6] For in Christ IESVS neither circumcision auaileth ought, nor prepuce: but faith that vvorketh by charitie.

[7] You ranne vvel, vvho hath hindered you not to obey the truth? [8] The persuasion is not of him that calleth you. [9] A litle leauen corrupteth the vvhole paste. [10] I haue confidence in you in our Lord: that you vvil be of no other minde: but he that troubleth you, shal beare the iudgement, vvhosoeuer he be. [11] And as for me, brethren, if as yet I preach circumcision, vvhy doe I yet suffer persecution? then is the scandal of the crosse euacuated. [12] I would they vvere also cut of that trouble you.

[13] For you, brethren, are called into libertie: only make not this libertie an occasion to the flesh, but by charitie serue one an other. [14] For al the Lavv is fulfilled in one vvord: *Thou shalt loue thy*

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hath many moe children then she which hath an husband. [28] Now wee, brethren, as Isaac was, are the children of promise. [29] But as then hee that was borne after the flesh, persecuted him that was *borne* after the Spirit, euen so it is now. [30] Neuerthelesse, what saith the Scripture? Cast out the bondwoman and her sonne: for the sonne of the bondwoman shal not be heire with the sonne of the freewoman. [31] So then, brethren, we are not children of the bondwoman, but of the free.

5. STAND fast therefore in the libertie wherewith Christ hath made vs free, and bee not intangled againe with the yoke of bondage. [2] Beholde, I Paul say vnto you, that if ye be circumcised, Christ shall profite you nothing. [3] For I testifie againe to euery man that is circumcised, that he is a debtor to doe the whole Law. [4] Christ is become of no effect vnto you, whosoeuer of you are iustified by the Law: ye are fallen from grace. [5] For we through the spirit waite for the hope of righteousnesse by faith.

[6] For in Iesus Christ, neither Circumcision auaileth any thing, nor vncircumcision, but faith which worketh by loue. [7] Ye did run wel; [a] who did hinder you, that ye should not obey the trueth? [8] This perswasion commeth not of him that calleth you. [9] A litle leauen leaueneth the whole lumpe. [10] I haue confidence in you through the Lord, that you will be none otherwise minded; but he that troubleth you, shall beare *his* iudgement, whosoeuer hee be. [11] And I, brethren, if I yet preach Circumcision, why doe I yet suffer persecution? then is the offence of the crosse ceased. [12] I would they were euen cut off which trouble you. [13] For brethren, yee haue bene called vnto liberty, onely *vse* not libertie for an occasion to the flesh, but by loue serue one another. [14] For all the Law is fulfilled in one word, *euen* in this: Thou shalt loue thy neighbour

[a] *Or*, who did driue you backe?

"[x] σεαυτόν." | [15] εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε.

[16] Λέγω δὲ, Πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. [17] ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ Πνεύματος, τὸ δὲ Πνεῦμα κατὰ τῆς σαρκός· ταῦτα [y] δὲ | [z] ἀλλήλοις ἀντίκειται, | ἵνα μὴ ἃ ἂν θέλητε, ταῦτα ποιῆτε. [18] εἰ δὲ Πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. [19] φανερὰ δέ ἐστι τὰ ἔργα τῆς σαρκὸς, ἅτινά ἐστι [a] πορνεία, ἀκαθαρσία, ἀσέλγεια, [20] εἰδωλολατρεία, φαρμακεία, ἔχθραι, ἔρεις, ζῆλοι, θυμοὶ, ἐριθεῖαι, διχοστασίαι, αἱρέσεις, [21] φθόνοι, [b] φόνοι, | μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς [c] καὶ | [d] προεῖπον, | ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν. [22] ὁ δὲ καρπὸς τοῦ Πνεύματός ἐστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραότης,

[x] Rec. ἑαυτόν. [y] Alex. γὰρ. [z] Rec. ἀντίκειται ἀλλήλοις. [a] Rec. + μοιχεία. [b] Alex. = φόνοι.

WICLIF—1380.

thi silf, [15] and if ȝe bite and ete eche other: se ȝe leest ȝe ben wastide eche from other,

[16] and I seie ȝou in crist, walke ȝe in spirit, and ȝe schulen not parfourme the desire of the fleisch, [17] for the fleisch coueitith aȝen the spirit: and the spirit aȝen the fleisch, for these ben aduersaries to gidre, that ȝe don not alle thingis that ȝe willen, [18] that if ȝe ben ledde bi spirit: ȝe ben, not vndir the lawe, [19] ¶ the werkis of the fleische ben opene: whiche ben fornycacioun, vnclennesse, vnchastite, leccherie, [20] seruyce of fals goddis, wiechecraftis, enemytees, stryuyngis, in dignaciouns, wraththis, chidyngis, discenciouns, sectis, [21] enuyes, manslauȝtris, drunkenessis, ¶ vnmesurable etyngis, and thingis like to these, which I seie to ȝou: as I haue tolde ȝou to for thei that don suche thingis schuln not haue the kyngdom of god, [22] but the fruyt of the spirit: is charite, ioie, pees, pacience, long abidynge, benyngnyte, goodnesse, [23] myldenesse, feith, temperaunce, contynaunce, chastite, aȝens suche thingis is no lawe, [24] and thei that ben of crist, han crucified her fleisch with vicis and coueityngis. [25] if we lyuen bi spirit: walke we bi spirit, [26] be we not made coueitous of veyne glorie, stirynge eche other to wraththe, or hauynge enuye eche to othere.

6. BRITHEREN if a man be ocupied in ony gilte: ȝe that ben spiritual enfoorme ȝe such oon in spirit of softnesse, biholdynge thi silf: leest that thou be temptide, [2] ech bere otheris chargis: and so ȝe schuln fulfelle the lawe of crist, [3] for who that trowith that he be ouȝte whanne he is nouȝte: he bigilith hym silf, [4] but ech man preue his owne werke: and so he schal haue glorie in hym silf, and not in another, [5] for eche man schal bere his owne charge,

[6] he that is tauȝte bi word: comoun he with hym that techith hym in alle godis,

trowith, *trusteth*.

TYNDALE—1534.

thyne neghbour as thy selfe. [15] Yf ye byte and devoure one another: take hede lest ye be consumed one of another.

[16] I saye walke in the sprete, and fulfill not the lustes of the flesshe. [17] For the flesshe lusteth contrary to the sprete, and the sprete contrary to the flesshe. These are contrary one to the other, so that ye cannot do that which ye wolde. [18] But and yf ye be ledde of the sprete, then are ye not vnder the lawe. [19] The dedes of the flesshe are manyfest, whiche are these, advoutrie, fornicacion, vnclennes, wantannes, [20] ydolatrye, witchecraft, hatred, variaunce, zele, wrath, stryfe, sedicion, sectes, [21] envyinge, murther, dronkennes, glottony, and soche lyke: of the which I tell you before as I have tolde you in tyme past, that they which commit soche thinges, shall not inherite the kyngdome of God. [22] But the frute of sprete is, loue, ioye, peace, longe sufferinge, gentlenes, goodnes, faythfulnes, [23] meknes, temperancye. Agaynst suche ther is no lawe. [24] They that are Christis, have crucified the flesshe with the appetites and lustes. [25] Yf we lyve in the sprete, let vs walke in the sprete. [26] Let vs not be vayne glorious, provokinge one another, and envyinge one another.

6. BRETHREN, yf eny man be fallen by chaunce into eny faute: ye which are spirituall helpe to amende him, in the sprete of meknes: consyderynge thy silfe, lest thou also be tempted. [2] Beare ye one anothers burthen and so fulfill the lawe of Christ. [3] If eny man seme to him silfe that he is somwhat when in dede he is nothynge, the same deceaveth hym silfe in his ymaginacion. [4] Let every man prove his awne worke, and then shall he have reioysinge in his awne silfe, and not in another [5] For every man shall beare his awne burthen.

[6] Let him that is taught in the worde minister vnto him that teacheth him in all

CRANMER—1539.

thyne neyghbour as thy selfe: [15] If ye byte and deuoure one another: take hede, lest ye be likewise consumed one of another.

[16] I saye: walke in the sprete, and fulfyll not the lust of the flesshe. [17] For the fleshe lusteth contrary to the sprete, and the sprete contrary to the flesshe. These are contrary one to the other, so that ye cannot do whatsoeuer ye wolde. [18] But and yf ye be led of the sprete, then are ye not vnder the lawe. [19] The dedes of the flesshe are manifest, whiche are these, aduoutrye, fornicacion, vnclennes, wantannes, [20] worshipping of ymages, witchcraft, hatred, variaunce, zele, wrath, stryfe, sedicion, sectes, [21] enuyinge, murther, dronkennes, glottony, and soche like: of the which I tell you before as I haue tolde you in tyme past, that they whych commyt soche thynges, shall not be inheritours of the kyngdome of God. [22] Contrarely, the frute of the sprete is, loue, ioye, peace, longe sufferinge, gentlenes goodnes, faythfulnes, [23] mekenes, temperancye. Agaynst suche ther is no lawe. [24] They that are Christis, haue crucifyed the flesshe wyth the affections and lustes.

[25] If we lyue in the sprete, let vs walke in the sprete. [26] Let vs not be desyrous of vayne glorye, prouokinge one another, enuyinge one another.

6. BRETHREN, yf a man also be taken in eny faute, ye whych are spirituall, helpe to amende him in the sprete of meknes: consyderinge thy selfe, lest thou also be tempted. [2] Beare ye one anothers burthen, and so fulfyll the lawe of Christ. [3] For If eny man seme to hym selfe that he is somwhat, when in dede he is nothinge, the same deceaueth hys awne mynde. [4] Let euery man proue hys awne worke, and then shall he haue reioysynge, onely in his awne selfe, and not in another. [5] For euery man shall beare his awne burthen.

[6] Let him that is taught in the worde, minister vnto him that teacheth him, in

ἐγκράτεια[e]· [23] κατὰ τῶν τοιούτων οὐκ ἔστι νόμος. [24] οἱ δὲ τοῦ Χριστοῦ[f], τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. [25] Εἰ ζῶμεν Πνεύματι, Πνεύματι καὶ στοιχῶμεν. [26] Μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

VI. Ἀδελφοὶ, ἐὰν καὶ προληφθῇ ἄνθρωπος ἔν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραότητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῇς. [2] ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως [g] ἀναπληρώσατε| τὸν νόμον τοῦ Χριστοῦ. [3] εἰ γὰρ δοκεῖ τις εἶναί τι, μηδὲν ὢν ἑαυτὸν φρεναπατᾷ· [4] τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἕξει, καὶ οὐκ εἰς τὸν ἕτερον· [5] ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει. [6] Κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι, ἐν πᾶσιν ἀγαθοῖς.

[e] Alex. = καὶ. [d] Alex. προείρηκα. [e] Alex. + ἁγνεία. [f] Alex. + Ἰησοῦ. [g] Alex. ἀναπληρώσετε.

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neighbour as thy selfe. [15] If ye byte and deuoure one another, take hede lest ye be consumed one of another. [16] Then I say, walke in the Spirite, and ye shal not fulfil the lustes of the fleshe. [17] For the fleshe lusteth against the Spirite, and the Spirite against the fleshe. and these are contrary one to the other, so that ye can not do the same things that ye would. [18] And if ye be led of the Sprite, then are ye not vnder the Lawe. [19] Moreouer the dedes of the flesshe are manifeste, which are, aduoutry, fornication, vnclennes, wantonnes, [20] Idolatrie, witchcrafte, hatred, variance, emulations, wrath, stryfe, sedicion, heresies,

[21] Enuie, murther, dronkenes, glottony, and suche lyke, of the which I tel you before as I haue tolde you, that they which commit suche thinges, shal not inherite, the kyngdome of God. [22] But the frute of the Spirite is, loue, ioye, peace, longe suffering, gentlenes, goodnes, faith, [23] Mekenes, temperancie, agaynst suche there is no Lawe. [24] For they that *are* Christes, haue crucified the fleshe with the appetites and lustes. [25] If we lyue in the Spirite, let vs walke in the Spirite. [26] Let vs not be desirous of vaine glorie, prouokyng one another, enuiing one another.

6. BRETHREN, if any man be fallen by occasion into any faute, ye which are spiritual, helpe to amende him in the spirite of meknes: considering thy selfe, lest thou also be tempted. [2] Beare ye one anothers burthen, and so fulfil the lawe of Christe. [3] For if any man seme to him selfe, that he is some what, when *in dede* he his nothing, the same deceaueth him selfe in his imaginacion. [4] But let euery man proue his owne worke, and then shal he haue reioycing in his owne selfe and not in another.

[5] For euery man shal beare his owne burthen. [6] Let him that is taught in the worde, minister vnto him that teacheth

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neighbour as thy self. [15] But if you bite and eate one an other: take heede you be not consumed one of an other. [16] And I say, vvalke in the spirit, and the lustes of the flesh you shal not accomplish. [17] For the flesh lusteth against the spirit: and the spirit against the flesh. for these are aduersaries one to an other: that not vvhat things soeuer you vvil, these you doe. [18] But if you be ledde by the spirit, you are not vnder the Lavv.

[19] And the vvorkes of the flesh be manifest, vvhich are, fornication, vncleannes, impudicitie, lecherie, [20] seruing of Idols, vvitch-craftes, enmities, contentions, emulations, angers, bravvles, dissensions, sectes, [21] enuies, murders, ebrieties, commessations, and such like. vvhich I foretel you, as I haue foretold you, that they vvhich doe such things, shal not obteine the kingdom of God. [22] But the fruite of the Spirit is, Charitie, ioy, peace, patience, benignitie, goodnes, longanimitie, [23] mildnes, faith, modestie, continencie, chastitie. Against such there is no lavv. [24] And they that be Christs, haue crucified their flesh vvith the vices and concupiscences. [25] If vve liue in the spirit, in the spirit also let vs vvalke. [26] Let vs not be made desirous of vaine glorie, prouoking one an other, enuying one an other.

6. BRETHREN, and if a man be preoccupated in any fault, you that are spiritual, instruct such an one in the spirit of lenitie, considering thine ovvne self, lest thou also be tempted. [2] Beare ye one an others burdens: and so you shal fulfil the lavv of Christ. [3] For if any man esteeme him self to be something, vvhereas he is nothing, he seduceth him self. [4] But let euery one proue his ovvne vvorke, and so in him self only shal he haue the glorie, and not in an other. [5] For euery one shal beare his ovvne burden. [6] And let him that is catechized in the vvord, communicate to him that catechizeth him, in al his

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as thy selfe. [15] But if ye bite and deuoure one another, take heed ye be not consumed one of another. [16] This I say then, Walke in the spirit, and [α] ye shall not fulfill the lust of the flesh. [17] For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that yee cannot doe the things that ye would. [18] But if yee be led of the spirit, yee are not vnder the Law. [19] Now the workes of the flesh are manifest, which are *these*, adulterie, fornication, vncleannesse, lasciuiousnesse, [20] Idolatrie, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, [21] Enuyings, murthers, drunkennesse, reuellings, and such like: of the which I tell you before, as I haue also tolde you in time past, that they which do such things shall not inherite the kingdome of God.

[22] But the fruit of the spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faith, [23] Meekenesse, temperance: against such there is no law. [24] And they that are Christs, haue crucified the flesh with the [β] affections and lustes. [25] If wee liue in the Spirit, let vs also walke in the Spirit. [26] Let vs not bee desirous of vaine glory, prouoking one another, enuying one another.

6. BRETHREN, [γ] if a man bee ouertaken in a fault: yee which are spirituall, restore such a one in the spirit of meekenesse, considering thy selfe least thou also be tempted. [2] Beare yee one anothers burthens, and so fulfill the Law of Christ. [3] For if a man thinke himselfe to be some thing, when he is nothing, he deceiueth himselfe. [4] But let euery man prooue his owne worke, and then shall he haue reioycing in himselfe alone, and not in an other. [5] For euery man shall beare his owne burthen. [6] Let him that is taught in the word, communicate vnto him that teacheth, in all good things.

α *Or*, fulfill not. β *Or*, passions. γ *Or*, although.

[7] μὴ πλανᾶσθε, Θεὸς οὐ μυκτηρίζεται· ὃ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει· [8] ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς [h] θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ Πνεῦμα, ἐκ τοῦ Πνεύματος θερίσει ζωὴν αἰώνιον. [9] τὸ δὲ καλὸν ποιοῦντες μὴ [i] ἐγκακῶμεν· | καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι. [10] ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

[11] Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί. [12] ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκὶ, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα [k] μὴ τῷ σταυρῷ τοῦ Χριστοῦ | διώκωνται. [13] οὐδὲ γὰρ οἱ [l] περιτετμημένοι |

[h] + αὐτοῦ. [i] Alex. ἐγκακῶμεν. [k] Alex. τῷ σταυρῷ τοῦ Χριστοῦ μὴ. [l] Rec. περιτεμνόμενοι. [m] Alex. βούλονται.

WICLIF—1380.

[7] nyle ȝe erre: god is not scorned, for tho thingis that a man sowith: tho thingis he schal repe, [8] for he that sowith in his fleisch: of the fleisch he schal repe corrupcioun, but he that sowith in spirit, of the spirit he schal repe euerlastynge liif, [9] and doynge good faile we not, for in his tyme we schal repe: not failynge, [10] therfor while we han tyme, worche we good to alle men: but moost to hem that ben homelich of the feith,

[11] se ȝe what maner lettris I haue write to ȝou: with myn owne hond. [12] For who euer wole plese in the fleisch: this constreyneth ȝou to be circumcidid, oonli: that thei suffre not the persecucioun of cristis cros, [13] for nether thei that ben circumcidid: kepen the lawe, but thei wolen that ȝe ben circumcidid: that thei haue glorie in ȝoure fleisch,

[14] but fer be it fro me to haue glorie: but in the cros of oure lord ihesus crist, bi whom the world is crucified to me ȝ I to the world, [15] for in ihesus crist, nether circumcisioun is ony thing worthe, ne prepucie, but a newe creature, [16] ȝ who euer suen this rule: pees on hem ȝ merci ȝ on israel of God, [17] ȝ here aftir no man be heuy to me, for I bere in my bodi, the tokenes of oure lord ihesus crist, [18] the grace of oure lord ihesus crist be with ȝoure spirit britheren Amen.

nyle, *not.* homelich, *familiar.* prepucie, *uncircumcision.* suen, *follows.* heuy, *grievous.*

TYNDALE—1534.

good thinges. [7] Be not deceaved, God is not mocked. For what soever a man soweth, that shall he reepe. [8] He that soweth in his flesshe, shall of the flesshe reepe corrupcion. But he that soweth in the sprete, shall of the sprete reepe lyfe everlastinge. [9] Let vs not be wery of well doynge. For when the tyme is come, we shall repe with out werines. [10] Whill we have therfore tyme, let vs do good vnto all men, and specially vnto them which are of the housholde of fayth.

[11] Beholde how large a letter I have written vnto you with myne awne honde. [12] As many as desyre with vtwarde apperaunce to please carnally, they constrayne you to be circumcised, only be cause they wolde not suffre persecucion with the crosse of Christ. [13] For they them selves which are circumcised, kepe not the lawe: but desyre to have you circumcised, that they myght reioyce in youre flesshe.

[14] God forbyd that I shuld reioyce but in the crosse of oure Lorde Iesu Christ, wherby the worlde is crucified as touchinge me, and I as concerninge the worlde. [15] For in Christ Iesu nether circumcision avayleth eny thinge at all nor vncircumcision: but a new creature. [16] And as many as walke accordinge to this rule, peace be on them, and mercy, and vpon Israel that pertayneth to God. [17] From hence forth, let no man put me to busynes. For I beare in my bodye the markes of the Lorde Iesu. [18] Brethren the grace of oure Lorde Iesu Christe be with youre sprete. Amen.

CRANMER—1539.

all good thinges. [7] Be not deceaued, God is not mocked. For what soeuer a man soweth, that shall he also reepe. [8] For he that soweth in his flesshe, shall of the flesshe reepe corrupcion. But he that soweth in the sprete, shall of the sprete, reepe lyfe euerlastynge. [9] Let vs not be wery of wel doynge. For when the tyme is come, we shall reepe without werynes. [10] While we haue therfore time, let vs do good vnto all men, and specially vnto them whych are of the housholde of fayth.

[11] Ye se, how large a letter I haue written vnto you wyth myne awne hande. [12] As many as desyre with vtwarde apperaunce to please carnally, the same constrayne you to be circumcised, onely lest they shulde suffre persecucion for the crosse of Christ. [13] For they themselues whych are circumcysed, kepe not the lawe: but desyre to haue you circumcised, that they myght reioyce in youre flesshe.

[14] God forbyd that I shuld reioyce, but in the crosse of oure Lorde Iesu Christ, wherby the worlde is crucified vnto me, and I vnto the worlde. [15] For in Christ Iesu nether circumcision auayleth eny thinge at all, nor vncircumcisyon: but a new creature. [16] And as many as walke accordynge to thys rule, peace be on them, and mercy, and vpon Israel that pertayneth to God. [17] From hence forth, let no man put me to busynes. For I beare in my body the markes of the Lorde Iesu. [18] Brethren, the grace of our Lorde Iesu Christe be wyth youre sprete Amen.

αὐτοὶ νόμον φυλάσσουσιν· ἀλλὰ [m]θέλουσιν| ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται. [14] ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ [n]τῷ| κόσμῳ. [15] [o]ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε| περιτομή τι [p]ἐστὶν|, οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις. [16] καὶ ὅσοι τῷ κανόνι τούτῳ [q]στοιχήσουσιν,| εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ [r]Θεοῦ.| [17] Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ τὰ στίγματα τοῦ [s]Κυρίου| Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. [18] Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. ἀμήν.

[n] Alex. = τῷ. [o] Alex. οὔτε γὰρ. [p] Rec. ἰσχύει. [q] Alex. στοιχοῦσιν. [r] Alex. Κυρίου. [s] Alex. = Κυρίου.

GENEVA — 1557.

him, in all good thinges. [7] Be not deceaued: God is not mocked: for whatsoeuer a man soweth, that shal he also reape. [8] For he that soweth to his fleshe, shal of the fleshe reape death: he that soweth to the spirite, shal of the spirite reape lyfe euerlasting.

[9] Let vs not be weary of wel doyng: for when the time is come, we shal reape, if we faint not. [10] Whyle we haue therfore tyme, let vs do good vnto all men, and specially vnto them which are of the housholde of faith. [11] Ye see how large a letter I haue written vnto you wyth myne owne hande. [12] As many as desire with outwarde apperance to please carnally, they constrayne you to be circumcised: only because they would not suffre persecution with the crosse of Christe.

[13] For they them selues which are circumcised, kepe not the Lawe: but desire to haue you circumcised, that they might reioyce in your fleshe. [14] But God forbyd that I should reioyce, but in the crosse of our Lord Iesus Christe: wherby the worlde is crucified vnto me, and I vnto the worlde. [15] For in Christe Iesus, nether Circumcision auayleth any thinge at all, nor vncircumcision, but a newe creature. [16] And as many as walke according to this rule, peace *shal* be to them, and mercie, and vpon Israel that pertayneth to God. [17] From hence forthe, let no man put me to busynes: for I beare in my body the markes of the Lord Iesus. [18] Brethren, the grace of our Lord Iesus Christe *be* with your sprite. Amen.

RHEIMS — 1582.

goods. [7] Be not deceiued, God is not mocked. For what things a man shal sow, those also shal he reape. [8] For he that sovveth in his flesh, of the flesh also shal reape corruption. but he that soweth in the spirit, of the spirit shal reape life euerlasting. [9] And doing good, let vs not faile. For in due time vve shal reape not failing.

[10] Therfore vvhiles vve haue time, let vs vvorke good to al, but especially to the domesticals of the faith.

[11] See vvith vvhat maner of letters I haue written to you vvith mine ovvne hand. [12] Vvhosoeuer vvil please in the flesh, they force you to be circumcised, only that they may not suffer the persecution of the crosse of Christ. [13] For neither they that are circumcised, do keepe the Lavv: but they vvil haue you to be circumcised, that they may glorie in your flesh. [14] But God forbid that I should glorie, sauing in the crosse of our Lord IESVS Christ: by vvhom the vvorld is crucified to me, and I to the vvorld. [15] For in Christ IESVS neither circumcision auaileth ought, nor prepuce, but a nevv creature. [16] And vvhosoeuer shal folovv this rule, peace vpon them, and mercie, and vpon the Israël of God.

[17] From hencefurth let no man be troublesome to me. for I beare the markes of our Lord IESVS in my body. [18] The grace of our Lord IESVS Christ be vvith your spirit brethren. Amen.

AUTHORISED — 1611.

[7] Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he also reape,

[8] For hee that soweth to his flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit reape life euerlasting. [9] And let vs not bee weary in well doing: for in due season we shall reape, if we faint not. [10] As we haue therefore opportunitie, let vs doe good vnto all men, especially vnto them who are of the household of faith. [11] Ye see how large a letter I haue written vnto you with mine owne hand. [12] As many as desire to make a faire shew in the flesh, they constraine you to be Circumcised: onely least they should suffer persecution for the Crosse of Christ.

[13] For neither they themselues who are circumcised, keepe the Law, but desire to haue you circumcised, that they may glory in your flesh. [14] But God forbid that I should glorie, saue in the Crosse of our Lord Iesus Christ, [a] by whom the world is crucified vnto me, and I vnto the world. [15] For in Christ Iesus neither circumcision auaileth any thing, nor vncircumcision, but a new creature. [16] And as many as walke according to this rule, peace be on them, and mercie, and vpon the Israel of God. [17] From hencefoorth let no man trouble me, for I beare in my body the markes of the Lord Iesus. [18] Brethren, the grace of our Lord Iesus Christ *be* with your spirit. Amen.

[a] *Or*, whereby.

ΕΠΙΣΤΟΛΗ προς ΕΦΕΣΙΟΥΣ.

Κεφάλαιον Α.

EPISTLE TO THE EPHESIANS.

CHAPTER I.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ· [2] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[3] Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, [4] καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ· [5] προορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτὸν,

[a] Alex. ἧς. [b] Alex. + υἱῷ αὐτοῦ.

WICLIF—1380.

1. POUL the apostle of ihesus crist, bi the wille of god, to alle seyntis that ben at effecie, and to the feithful men in ihesus crist, [2] grace be to ȝou and pees of god oure fadir and oure lord ihesus crist. [3] Blessid be god and the fadir of oure lord ihesus crist: that hath blessid us in al spiritual blessynge in heuenli thingis in crist, [4] as he hath chosun us in hym silf, bifor the makynge of the world: that we weren holi and without wemme in his siȝt in charite, [5] whiche hath bifore ordeyned us in to adopcioun of sones bi ihesus crist in to him, bi the purpos of his wille [6] in to the heryinge of the glorie of his grace, in which he hath glorified us in his dereworthe sone,

[7] in whom we han redempcioun bi his blood: forȝeuenesse of synnes, aftir the richessis of grace, [8] that aboundid gretli in us, in al wisdom and prudens: [9] to make knowe to us the sacrament of his wille, bi the good pleasaunce of hym the whiche sacramente he purposid in hym: [10] in to dispensacioun of plente of tymes, to enstore alle thingis in crist: whiche ben in heuenes & which ben in erthe in hym, [11] in whom we ben

wemme, *spot.* heryinge, *praising.*

TYNDALE—1534.

1. PAUL an Apostle of Iesu Christ, by the will of God.

To the saynctes which are at Ephesus, and to them which beleve on Iesus Christ.

[2] Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

[3] Blessed be God the father of oure lorde Iesus Christ, which hath blessed vs with all maner of spirituall blessinges in hevenly thynges by Chryst, [4] accordynge as he had chosen vs in him, before the foundacion of the worlde was layde, that we shuld be saintes, and without blame before him, thorow loue. [5] And ordeyned vs before thorow Iesus Christ to be heyres vnto him silfe, accordinge to the pleasure of his will, [6] to the prayse of the glorie of his grace where with he hath made vs accepted in the beloved.

[7] By whom we have redemption thorow his bloude euen the forgevenes of synnes, accordynge to the riches of his grace, [8] which grace he shed on vs aboundantly in all wisdome, and perceavaunce. [9] And hath openned vnto vs the mistery of his will accordinge to his pleasure, and purposed the same in hym silfe [10] to have it declared when the tyme were full come, that all thynges, bothe the thynges which are in heven, and also the thynges which are in erthe, shuld be gaddered togedder, even in Christ: [11] that is to saye, in him

CRANMER—1539.

1. PAUL an apostle of Iesu Christ, by the will of God. To the saynctes, which are at Ephesus, and to them which beleue on Iesus Christ.

[2] Grace be with you and peace from God oure father, and from the Lorde Iesus Christ. [3] Blessed be God the father of oure Lorde Iesus Christ, which hath blessed vs with all maner of spirituall blessynge in heuenly thynges by Christ, [4] accordinge as he had chosen vs in him, before the foundacions of the worlde were layde, that we shuld be holy, and without blame before him, thorow loue. [5] Which ordeyned vs before thorow Iesus Christ to be heyres vnto him selfe, accordynge to the good pleasure of his will, [6] to the prayse of the glorye of his grace, wher wyth he hath made vs accepted thorow the beloued.

[7] By whom we haue redemption thorow his bloude, euen the forgeuenes of synnes, accordynge to the ryches of grace: [8] wher of he hath ministred vnto vs aboundantly in all wysdome, and prudence. [9] And hath opened vnto vs the mystery of his wyll, accordinge to hys good pleasure, which he had purposed in hym selfe, [10] to haue it declared when the tyme was full come, that he might set vp all thinges perfectly by Christ (both the thinges which are in heuen, and the thynges whych are in erthe) euen by him, [11] by

ΕΠΙΣΤΟΛΗ προς ΕΦΕΣΙΟΥΣ.

Κεφάλαιον Α.

EPISTLE TO THE EPHESIANS.

CHAPTER I.

κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, [6] εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, [a]ἐν ᾗ| ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ[b], [7] ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ· [8] ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει, [9] γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ· [10] εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ[c] [d]ἐν| τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς· [11] ἐν αὐτῷ, ἐν ᾧ καὶ

[c] Rec. + τε. [d] Alex. ἐπί.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
1. PAVL an Apostle of Iesvs Christe, by the wil of God, to the Sainctes, which are at Ephesus, and to the faithful in Christe Iesus.	1. PAVL an Apostle of Iesvs Christ by the vvil of God: to al the saincts that are at Ephesus: and to the faithful in Christ Iesvs.	1. PAUL an Apostle of Iesus Christ by the will of God, to the Saints which are at Ephesus, and to the faithfull in Christ Iesus.
2 Grace *be* to you, and peacë from God our Father, and from the Lord Iesus Christe.	2 Grace to you and peace from God our father, and our Lord Iesvs Christ.	2 Grace *be* to you, and peace from God our Father, and *from* the Lord Iesus Christ.
3 Blessed be God the Father of our Lord Iesus Christe, which hath blessed vs with all maner of spiritual blessinges in heauenly thinges in Christe,	3 Blessed be God and the Father of our Lord Iesvs Christ, vvhich hath blessed vs in al spiritual blessing, in cœlestials, in Christ:	3 Blessed be the God and Father of our Lord Iesus Christ, who hath blessed vs with all spirituall blessings in heauenly [α] places in Christ:
4 According as he had chosen vs in him, before the foundations of the world were layd, that we should be holy, and without blame before him through loue.	4 as he chose vs in him before the constitution of the vvorld, that vve should be holy and immaculate in his sight in charitie.	4 According as he hath chosen vs in him, before the foundation of the world, that wee should bee holy, and without blame before him in loue:
5 Who dyd predestinate vs, to be adopted through Iesus Christe vnto him selfe according to the good pleasure of his wil.	5 Vvho hath predestinated vs vnto the adoption of sonnes, by Iesvs Christ, vnto him self: according to the purpose of his vvil:	5 Hauing predestinated vs vnto the adoption of children by Iesus Christ to himselfe, according to the good pleasure of his will:
6 To the praise of the glorie of his grace, where with he hath made vs accepted in the beloued.	6 vnto the praise of the glorie of his grace, vvherein he hath gratified vs in his beloued sonne.	6 To the praise of the glory of his grace, wherein he hath made vs accepted in the beloued:
7 By whome we haue redemption through his bloude, *euen* the forgeuenes of synnes, of his riche grace.	7 In vvhom vve haue redemption by his bloud (the remission of sinnes) according to the riches of his grace.	7 In whom wee haue redemption through his blood, the forgiuenesse of sinnes, according to the riches of his grace,
8 By the which grace he abonded toward vs moste plentifully in all wisdome and vnderstanding.	8 Vvhich hath superabounded in vs in all vvisedom and prudence,	8 Wherein hee hath abounded toward vs in all wisdome and prudence:
9 And hath opened vnto vs the mysterie of his wil, according to his fre beneuolence, which he had purposed in him.	9 that he might make knovven vnto vs the sacrament of his vvill, according to his good pleasure, vvhich he purposed in him self,	9 Hauing made knowen vnto vs the mysterie of his will, according to his good pleasure, which hee had purposed in himselfe,
10 That in the dispensation of the ful tyme he myght gather together agayne all thinges, bothe which are in heauen, and also which are in earth, euen in Christe:	10 in the dispensation of the fulnes of times, to perfit al things in Christ, that are in heauen and in earth, in him.	10 That in the dispensation of the fulnesse of times, he might gather together in one all things in Christ, both which are in [β] heauen, and which are on earth, euen in him:
11 In whome also we are chosen when we	11 In vvhom vve also are called by lot:	11 In whom also we haue obteined an

[α] *Or*, things. [β] *Gr.* the heauens.

[e]ἐκληρώθημεν,| προορισθέντες κατὰ πρόθεσιν [f]τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, [12] εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον [g]δόξης [h]αὐτοῦ,| τοὺς προηλπικότας ἐν τῷ Χριστῷ· [13] ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν· ἐν ᾧ [i]καὶ| πιστεύσαντες ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, [14] [k]ὅς| ἐστιν ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

[15] Διὰ τοῦτο κἀγὼ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ, καὶ τὴν [l]ἀγάπην τὴν| εἰς πάντας τοὺς ἁγίους, [16] οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνείαν [m]ὑμῶν| ποιούμενος ἐπὶ τῶν προσευχῶν μου· [17] ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δῴη ὑμῖν Πνεῦμα σοφίας καὶ ἀποκαλύψεως, ἐν ἐπιγνώσει αὐτοῦ· [18] πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς [n]καρδίας| ὑμῶν, εἰς τὸ εἰδέναι

[e] Alex. ἐκλήθημεν. [f] Alex. + τοῦ Θεοῦ. [g] Rec. + τῆς. [h] Alex. = αὐτοῦ. [i] Alex. = καὶ. [k] Alex. ὃ. [l] Alex. = ἀγάπην τὴν.

WICLIF—1380.

clepid bi sorte bifor ordeyned, bi the purpos of him that worchith alle thingis: bi the counceil of his wille, [12] that we be in to the heriynge of his glorie: we that han hopid bifor in crist, [13] in whom also ȝe weren clepid, whanne ȝe herden the word of truthe, the gospel of ȝoure helthe, in whom ȝe bileuynge ben markid, with the holi goost of biheest, [14] whiche is the ernes of ȝoure eritage: in to the redempcioun of purchasynge in to heryinge of his glorie,

[15] therfor I herynge ȝoure feith that is in crist ihesus, and the loue in to al seintis: [16] ceese not to do thankingis for ȝou, makynge mynde of ȝou in my preyers, [17] that god of oure lord ihesus crist, the fadir of glori: ȝeue to ȝou the spirit of wisdom and of reuelacioun in to the knowynge of hym, [18] that the iȝen of ȝoure herte lyȝtned: that ȝe wite whiche is the hope of his clepynge, and whiche ben the richessis of the glorie of his eritage in seyntis, [19] and whiche is the excellent greetnesse of his vertu in to us that han bileued bi the worchynge of the myȝt of his vertu, [20] whiche he wrouȝte in crist reisynge hym fro deeth, and settynge him on his riȝthalf in heuenli thingis: [21] aboue eche principat and potestat, and vertu & domynacioun and *aboue* eche name that is named, not oonli in this world: but also in the world to comynge, [22] and made alle thingis suget vndir his feet: & ȝaf hym to be heed ouer al the chirche [23] that is the bodi of hym, & the plente of hym whiche is al thingis: in alle thingis fulfillide.

2. AND whanne ȝe weren deed in ȝoure giltis: and synnes [2] in whiche ȝe wandriden sumtyme, aftir the couris of this world, aftir the prince of the power of this eire,

clepid, *called*. heryinge, *praising*. iȝen, *eyes*. wite, *know*. clepynge, *calling*. vertu, *power*. potestat, *power*.

TYNDALE—1534.

in whom we are made heyres, and were therto predestinate accordynge to the purpose of him which worketh all thinges after the purpose of his awne will: [12] that we which before beleved in Christ shuld be vnto the prayse of his glory.

[13] In whom also ye (after that ye hearde the worde of trueth, I meane the gospell of youre saluacion, wherin ye beleved) were sealed with the holy sprete of promes, [14] which is the ernest of oure inheritaunce, to redeme the purchased possession and that vnto the laude of his glory.

[15] Wherfore even I (after that I hearde of the fayth which ye have in the lorde Iesu, and love vnto all the saynctes) [16] cease not to geve thankes for you, makynge mencion of you in my prayers, [17] that the God of oure lorde Iesus Christ and the father of glory, myght geve vnto you the sprete of wisdome, and open to you the knowledge of him silfe, [18] and lighten the eyes of youre myndes, that ye myght knowe what that hope is, where vnto he hath called you, and what the riches of his glorious inheritaunce is apon the sainctes, [19] and what is the excedynge greatnes of his power to vs warde which beleve accordynge to the workynge of that his mighty power, [20] which he wrought in Christ, when he raysed him from deeth, and set him on his right honde in hevenly thynges, [21] above all rule, power, and myght and dominacion, and above all names that are named, not in this worlde only, but also in the worlde to come: [22] and hath put all thynges vnder his fete, and hath made him aboue all thynges, the heed of the congregacion [23] which is his body and the fulnes of him that filleth all in all thynges.

2. AND hath quickened you also that were deed in treaspasse and synne, [2] in the which in tyme passed ye walked, acordynge to the course of this worlde, and after the governer that ruleth in the ayer, the

CRANMER—1539.

whom we are made heyres, and were therto predestinate accordinge to the purpose of him by whose power all thinges are wrought according to the purpose of his awne will: [12] that we (which before beleued in Christ) shuld be vnto the prayse of his glory.

[13] In whom also we beleue, for asmoch as we haue hearde the worde of trueth, euen the Gospell of youre saluacyon: wherin whan ye had beleued ye were sealed wyth the holy sprete of promes [14] which is the ernest of oure in herytaunce for the recouering of the purchased possession, vnto the prayse of his glory.

[15] Wherfore, I also (after that I hearde of the fayth which ye haue in the Lorde Iesu, and loue vnto all the saynctes) [16] cease not to geue thankes for you, makynge mencyon of you in my prayers: [17] that the God of oure Lorde Iesus Christ, the father of glory, maye geue vnto you the sprete of wysdome, by the knowledge of hym selfe, [18] and lyghten the eyes of youre myndes, that ye maye knowe what the hope is, where vnto he hath called you, and how ryche the glorye is of his inheritaunce vpon the saynctes, [19] and what is the excedynge greatnes of his power to vs warde, whych beleue accordinge to the workinge of that his myghty power, [20] whych he wrought in Christ, when he raysed him from the deed, and set hym on his ryght hande in heauenly thinges, [21] aboue all rule, and power, and myght and dominyon, and aboue euery name that is named, not in this worlde onely, but also in the worlde to come: [22] and hath put all thynges vnder hys fete, and hath made hym aboue all thinges the heed of the congregacion, [23] which is hys body and the fulnes of hym, that fylleth all in all.

2. AND you hath he quyckened, where as ye were deed in treaspasses, and synnes, [2] in the whych in tyme passed ye walked, accordynge to the course of thys worlde, euen after the gouerner that ruleth

ὑμᾶς τίς ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, [o]καὶ| τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, [19] καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς [p]ἡμᾶς| τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, [20] ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ [q]ἐκάθισεν| ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις, [21] ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι· [22] καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, [23] ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ [r]τὰ| πάντα ἐν πᾶσι πληρουμένου. II. Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς [s]ἁμαρτίαις,| [2] ἐν αἷς ποτε περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος

[m] Alex. = ὑμῶν. [n] Rec. διανοίας. [o] Alex. = καὶ. [p] Alex. ὑμᾶς. [q] Alex. καθίσας. [r] Rec. = τὰ. [s] Alex. ἁμαρτίαις ὑμῶν.

GENEVA — 1557.

were predestinate according to the purpose of him, which worketh all thinges after the counsel of his owne wil: [12] That we, which first trusted in Christ, shoulde be vnto the prayse of his glorie. [13] In whome also ye *haue trusted*, after that ye heard the worde of trueth, *I meane* the Gospel of your saluation, wherin also after that ye beleued, ye were sealed with the holy Spirite of promis. [14] Which is the ernest of our inheritance, that we might be *fully* restored to libertie, vnto the praise of his glorie.

[15] Wherfore, after that I heard of the faith, which ye haue in the Lord Iesus, and loue vnto all the Sainctes: [16] I cease not to geue thankes for you, makyng mention of you in my prayers, [17] That the God of our Lord Iesus Christe the Father of glorie, myght geue vnto you the Sprite of wysedome, and open to you the knowledge of him. [18] And lighten the eyes of your myndes, that ye may knowe what that hope is, where vnto he hath called you, and what the ryches of hys glorious inheritance is in the Sainctes, [19] And what is the exceding greatnes of his power to vswarde, which beleue, according to the workyng of that his mighty power. [20] Whych he wroght in Christe, when he raysed hym from the dead, and set hym at his ryght hande in the heauenly *places*, [21] Farre aboue all Rule, and Power, and Might, and Domination, and euery Name, that is named, not in thys world only, but also in the world to come: [22] And hath made all thinges subiect vnder his feete, and hath appointed him aboue all thinges, the head of the Churche, [23] Which is his body, and the fulnes of him that filleth all in all thinges.

2. AND you *hath he quyckened also*, that were dead in trespasses and synnes. [2] In the which, in tyme passed ye walked, according to the course of thys worlde, and after the Gouerner that ruleth in the

RHEIMS — 1582.

predestinate accoi ding to the purpose of him that vvorketh al things, according to the counsel of his vvil: [12] that vve may be vnto the praise of his glorie, vvhich before haue hoped in Christ: [13] in vvhom you also, vvhen you had heard the vvord of truth (the Gospel of your saluation:) in vvhich also beleeuing you vvere signed vvith the holy Spirit of promis, [14] vvhich is the pledge of our inheritance, to the redemption of acquisition, vnto the praise of his glorie.

[15] Therfore I also hearing your faith that is in our Lord IESVS, and loue tovvard al the sainctes: [16] cease not to giue thankes for you, making a memorie of you in my praiers, [17] that God of our Lord IESVS Christ, the father of glorie, giue you the spirit of vvisedom and of reuelation, in the knovvledge of him, [18] the eies of your hart illuminated, that you may knovv vvhat the hope is of his vocation, and vvhat are the riches of the glorie of his inheritance in the sainctes, [19] and vvhat is the passing greatnes of his povver tovvard vs that beleeue: according to the operation of the might of his povver, [20] vvhich he vvrought in Christ, raising him vp from the dead, and setting him on his right hand in celestials, [21] aboue al Principalitie and Potestate and Power, and Domination, and euery name that is named not only in this vvorld, but also in that to come.

[22] And he hath subdued al things vnder his feete: and hath made him head ouer al the CHVRCH, [23] vvhich is his body, the fulnes of him vvhich is filled al in al.

2. AND you vvhen you vvere dead by your offenses and sinnes, [2] vvherein sometime you vvalked according to the course of this vvorld, according to the prince of the povver of this aire, of the spirit that

AUTHORISED — 1611.

inheritance, being predestinated according to the purpose of him who worketh all things after the counsell of his owne will: [12] That we should be to the praise of his glory, who first [α]trusted in Christ. [13] In whom ye also *trusted* after that ye heard the word of trueth, the Gospel of your saluation: in whom also after that ye beleeued, yee were sealed with that holy Spirit of promise, [14] Which is the earnest of our inheritance, vntill the redemption of the purchased possession, vnto the praise of his glory. [15] Wherefore I also, after I heard of your faith in the Lord Iesus, and loue vnto all the Saints, [16] Cease not to giue thankes for you, making mention of you in my prayers, [17] That the God of our Lord Iesus Christ the Father of glory, may giue vnto you the Spirit of wisedome and reuelation [β] in the knowledge of him:

[18] The eyes of your vnderstanding being inlightned: that yee may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints: [19] And what is the exceeding greatnesse of his power to vs-ward who beleeue, according to the working [γ]of his mightie power: [20] Which hee wrought in Christ when he raised him from the dead, and set him at his owne right hand in the heauenly *places*, [21] Farre aboue all principalitie, and power, and might, and dominion, and euery name that is named, not onely in this world, but also in that which is to come: [22] And hath put all things vnder his feete, and gaue him to be the head ouer all things to the Church, [23] Which is his body, the fulnesse of him that filleth all in all.

2. AND you *hath hee quickened* who were dead in trespasses, and sinnes, [2] Wherein in time past yee walked according to the course of this world, according to the prince of the power of the aire,

[α] *Or*, hoped. [β] *Or*, for the acknowledgment. [γ] *Gr.* of the might of his power.

τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· [3] ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἦμεν [t] τέκνα φύσει| ὀργῆς, ὡς καὶ οἱ λοιποί. [4] ὁ δὲ Θεὸς, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην [u] αὐτοῦ| ἣν ἠγάπησεν ἡμᾶς, [5] καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι συνεζωοποίησε τῷ Χριστῷ· [v] χάριτί ἐστε σεσωσμένοι· [6] καὶ συνήγειρε, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ· [7] ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις [w] τὸν ὑπερβάλλοντα πλοῦτον| τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ· [8] τῇ γὰρ [x] χάριτί ἐστε σεσωσμένοι| διὰ [y] τῆς| πίστεως· καὶ τοῦτο οὐκ ἐξ [z] ὑμῶν,| Θεοῦ τὸ δῶρον· [9] οὐκ ἐξ ἔργων, ἵνα μή τις καυχήσηται. [10] αὐτοῦ γάρ ἐσμεν ποίημα,

[t] Alex. φύσει τέκνα. [u] Alex. = αὐτοῦ. [v] Alex. + s. οὗ s. οὗ τῇ. [w] Alex. τὸ ὑπερβάλλον πλοῦτος.

WICLIF—1380.

of the spirit that worchith now in to the sones of vnbileue, [3] in whiche also we alle lyueden sumtyme in the desiris of oure fleisch, doynge the willis of the fleisch & of thouȝtis, and we weren bi kynde the sones of wraththe as other men,

[4] but god that is riche in merci: for his ful myche charite in whiche he loued us, [5] ȝe whanne we weren deed in synnes, quykened us to gidre in crist, bi whos grace ȝe ben saued, [6] and aȝenreisid to gidre: and made to gidre to sitte in heuenly thingis in crist ihesus, [7] that he schulde schewe in the worldis aboue comyng: the plenteuous richessis of his grace in goodnes on us in crist ihesus,

[8] for bi grace ȝe ben saued bi feith: and this not of ȝou, for it is the ȝifte of god, [9] not of werkis: that no man haue glorie, [10] for we ben the makynge of hym made of nouȝt in crist ihesus in good werkis whiche god hath ordeyned: that we go in tho werkis,

[11] for whiche thing be ȝe myndeful: that sumtyme ȝe weren hethen in fleisch, whiche weren seide prepucie: fro that that is seide circumcisioun made bi hond in fleisch, [12] & ȝe weren in that tyme without crist, alienede fro the lyuynge of israel and gestis of testamentis, not hauynge hope of biheest: and withouten god in this world, [13] but now in crist ihesus, ȝe that weren sumtyme fer, ben made nyȝ in the blood of crist, [14] for he is oure pees, that made bothe oon, & vnbindynge the myddil walle [15] of a wal with out morter enemytees in his fleisch, and a voidide the lawe of maundementis, bi domes: that he make .ij. in hym silf in to o newe man, makynge

prepucie, *uncircumcision.* gestis, *strangers.* biheest, *promise.* domes, *judgments.* o, *one.*

TYNDALE—1534.

sprete that now worketh in the children of vnbelefe, [3] amonge which we also had oure conversacion in tyme past, in the lustes of oure flesshe, and fullfilled the will of the flesshe and of the mynde: and were naturally the children of wrath, even as wel as other.

[4] But God which is rich in mercy thorow his greate love wherwith he loved vs, [5] even when we were deed by synne, hath quickened vs together in Christ (for by grace are ye saved) [6] and hath raysed vs vp together and made vs sitte together in hevenly thynges thorow Christ Iesus, [7] for to shewe in tymes to come the excedynge ryches of his grace, in kyndnes to vs warde in Christ Iesu. [8] For by grace are ye made safe thorowe fayth, and that not of youre selves. For it is the gyfte of God, [9] and commeth not of workes, lest eny man shuld bost him silfe. [10] For we are his worckmanshippe, created in Christ Iesu vnto good workes, vnto the which god ordeyned vs before, that we shuld walke in them.

[11] Wherfore remember that ye beynge in tyme passed gentyls in the flesshe, and were called vncircumcision to them which are called circumcision in the flesshe, which circumcision is made by hondes: [12] Remember I saye, that ye were at that tyme with oute Christ, and were reputed aliantes from the commen welth of Israel, and were straungers from the testamentes of promes, and had no hope, and were with out god in this worlde. [13] But now in Christ Iesu, ye which a whyle agoo were farre of, are made nye by the bloude of Christ.

[14] For he is oure peace, whych hath made of both one, and hath broken doune the wall that was a stoppe bitwene vs, [15] and hath also put awaye thorow his flesshe, the cause of hatred (that is to saye, the lawe of commaundementes contayned in the lawe written) for to make of twayne one newe man in him silfe, so makynge

CRANMER—1539.

in the ayer, the sprete that now worketh in the chyldren of vnbelefe [3] amonge whom we all had oure conuersacyon also in tyme past, in the lustes of oure flesshe, and fulfylled the wyll of the flesshe and of the mynde: and were by nature the chyldren of wrath, euen as well as other.

[4] But God whych is rych in mercy (for hys greate loue wherwith he loued vs, [5] euen when we were deed by synnes) quickened vs together in Chryst (by grace are ye saued) [6] and raysed vs vp together wyth hym and made vs sytte together with him amonge them of heauen in Christ Iesu. [7] That in tymes to come, he myght shewe the exceadynge, ryches of hys grace, in kyndnes to vs warde thorow Chryst Iesu. [8] For by grace are ye made safe thorowe fayth, and that not of youre selues. It is the gyfte of God, [9] and commeth not of workes, lest eny man shuld boast him selfe. [10] For we are hys worckmanshypp, created in Chryst Iesu vnto good workes, whych God ordeyned, that we shulde walke in them.

[11] Wherfore, remember that ye beynge in tyme passed gentyls in the flesshe, were called vncircumcisyon from that whych is called circumcisyon in the flesshe, which circumcision is made by handes: [12] Remember (I saye) that at that tyme ye were without Christ, beynge aliantes from the commen welth of Israel, and straungers from the testamentes of the promes, and had no hope, and were with out God in thys worlde. [13] But now by the meanes of Christ Iesu, ye whych somtyme were farre of, are made nye by the bloude of Christ.

[14] For he is oure peace, whych hath made of both one, and hath broken downe the wall that was a stoppe bitwene vs, [15] and hath also put awaye thorow his flesshe, the cause of hatred, euen the lawe of commaundementes contayned in the lawe wrytten, for to make of twayne one newe man in him selfe, so makynge

κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς, ἵνα ἐν αὐτοῖς περιπατήσωμεν.

[11] *Διὸ μνημονεύετε ὅτι ὑμεῖς ποτε τὰ ἔθνη ἐν σαρκὶ, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου,* [12] *ὅτι ἦτε [a]ἐν| τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ·* [13] *νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ ποτὲ ὄντες μακρὰν ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ.* [14] *αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἓν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας·* [15] *τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας· ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἕνα καινὸν*

[z] Alex. *αὐτοῦ χάριτί ἐσμεν σεσωσμένοι.* [y] Alex. = *τῆς.* [z] Alex. *ἡμῶν.* [a] Alex. = *ἐν.*

GENEVA—1557.

ayre, and the spirit, that now worketh in the children of disobedience. [3] Among whome, we also had our conuersation in time past, in the lustes of our fleshe, in fulfilling the wil of the fleshe, and of the mynde: and were naturally the children of wrath, euen as wel as other. [4] But God which is riche in mercie, through his great loue wherwyth he loued vs,

[5] Euen when we were dead by synnes, hath quickened vs together in Christ, *by whose* grace ye are saued, [6] And hath raysed vs vp together, and made vs syt together in the heauenly *places* in Christe Iesus: [7] For to shewe in tyme to come the exceding riches of his grace, through his kyndnes to vswarde in Christe Iesus.

[8] For by grace are ye made safe through fayth: and that not of your selues: it is the gyfte of God. [9] Not of workes, lest any man should boste hym selfe. [10] For we are hys workemanshyp created in Christe Iesus vnto good workes, which God ordeyned, that we should walke in them.

[11] Wherfore remember that ye beyng in time passed Gentils in the fleshe, and were called vncircumcision, of them, which are called Circumcision in the fleshe, and which is made by handes: [12] *Remember I say*, that ye were at that time wyth out Christe, and were reputed aliantes from the commen welth of Israel, and were strangers from the Couenants of promis, and had no hope, and were without God in this world. [13] But now in Christ Iesus, ye which once were farre of, are made nye, by the bloude *I say* of Christe. [14] For he is our peace, which hath made of bothe one, and hath broken the stoppe of the particion wall, [15] In abrogating through his flesshe the hatred, *that is to say*, the Law of commandements *which standeth* in ceremonies, for to make of twaine, one newe man in him selfe, *so* making peace.

RHEIMS—1582.

novv vvorketh on the children of diffidence,

[3] in vvhom also vve al conuersed sometime in the desires of our flesh, doing the vvil of the flesh and of thoughtes, and vvere by nature the children of vvrath as also the rest: [4] but God (vvhich is riche in mercie) for his exceding charitie vvhervvith he loued vs, [5] euen vvhen vve vvere dead by sinnes, quickened vs together in Christ, (by vvhose grace you are saued,)

[6] and raised vs vp vvith him, and hath made vs sit vvith him in the celestials in Christ IESVS, [7] that he might shevv in the vvorldes succeding, the aboundant riches of his grace, in bountie vpon vs in Christ IESVS. [8] For by grace you are saued through faith (and that not of your selues, for it is the gift of God) [9] not of vvorkes, that no man glorie. [10] For vve are his vvorke, created in Christ IESVS in good vvorkes, vvhich God hath prepared that vve should vvalke in them.

[11] For the vvhich cause be mindeful that sometime you vvere Gentils in the flesh, vvho vvere called prepuce, of that vvhich is called circumcision in the flesh, made vvith hand: [12] vvho vvere at that time vvithout Christ, alienated from the conuersation of Israël, and strangers of the testaments, hauing no hope of the promis, and vvithout God in this vvorld. [13] But novv in Christ IESVS, you that sometime vvere farre of, are made nigh in the bloud of Christ.

[14] For he is our peace, vvho hath made both one, and dissoluing the middle vvall of the partition, the enmities in his flesh: [15] euacuating the lavv of commaundements in decrees: that he may create the tvvo in him self into one new

AUTHORISED—1611.

the spirit that now worketh in the children of disobedience, [3] Among whom also we all had our conuersation in times past, in the lusts of our flesh, fulfilling [a] the desires of the flesh, and of the minde, and were by nature the children of wrath, euen as others: [4] But God who is rich in mercy, for his great loue wherewith hee loued vs, [5] Euen when wee were dead in sinnes, hath quickned vs together with Christ, (by grace ye are saued) [6] And hath raised *vs* vp together, and made *vs* sit together in heauenly places in Christ Iesus: [7] That in the ages to come, hee might shew the exceeding riches of his grace, in *his* kindenesse towards vs, through Christ Iesus.

[8] For by grace are ye saued, through faith, and that not of your selues: *it is* the gift of God: [9] Not of workes, lest any man should boast. [10] For wee are his workemanship, created in Christ Iesus vnto good workes, which God hath before [β] ordeined, that we should walke in them. [11] Wherefore remember that ye *being* in time passed Gentiles in the flesh, who are called vncircumcision by that which is called the Circumcision in the flesh made by hands, [12] That at that time ye were without Christ, being aliens from the common wealth of Israel, and strangers from the couenants of promise, hauing no hope, and without God in the world.

[13] But now in Christ Iesus, ye who sometimes were farre off, are made nigh by the blood of Christ. [14] For hee is our peace, who hath made both one, and hath broken downe the middle wall of partition betweene vs: [15] Hauing abolished in his flesh the enmitie, *euen* the Law of Commandements *conteined* in Ordinances, for to make in himselfe, of twaine, one

[a] *Gr.* the wills. [β] *Or*, prepared.

ἄνθρωπον, ποιῶν εἰρήνην· [16] καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ· [17] καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ [b] τοῖς ἐγγύς, [18] ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἑνὶ Πνεύματι πρὸς τὸν πατέρα. [19] ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, [c] ἀλλὰ| συμπολῖται τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ, [20] ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου [d] αὐτοῦ Ἰησοῦ Χριστοῦ, [21] ἐν ᾧ πᾶσα [e] ἡ| οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ, [22] ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι.

III. Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν· [2] εἴγε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης

[b] Alex. + εἰρήνην. [c] Alex. ἀλλ' ἐστε. [d] Alex. + λίθου. [e] Alex. = ἡ. [f] Rec. ἐγνώρισέ. [g] Rec. + ἐν. [h] Alex. = αὐτοῦ.

WICLIF—1380.

pees: [16] to recounceile bothe in o bodi to god bi the cros, sleynge the enemytees in hym silf, [17] and he comynge prechid, pees to ȝou, that weren fer: and pees to hem that weren nyȝ, [18] for bi hym we bothe han nyȝ comynge: in o spirit to the fadir.

[19] therfor now ȝe ben not gestis, and straungers: but ȝe ben citeseynes of seintis: ¶ housholde meyne of god, [20] aboue bildid on the foundement of apostlis ¶ of profetis, vpon that hiȝist corner stoon crist ihesus, [21] in whom eche bildynge made: wexeth in to an holi temple in the lord, [22] in whom also ȝe be bildid to gidre in to the habitacle of god in the hooli gooste.

3. FOR the grace of this thing, I poul the bounden of crist ihesus for ȝou hethen men: [2] if netheles ȝe han herde the dispensacioun of goddis grace that is ȝouun to me in ȝou, [3] for bi reuelacioun the sacrament is made knowun to me, as I aboue wrote in schort thing: [4] as ȝe moun rede and vndurstonde my prudence in the mynysterie of crist, [5] whiche was not knowun to othere generaciouns to the sones of men: as it is now schewid to hise holi apostlis and profetis, in the spirit, [6] that hethen men ben euen eiris, and of o bodi: and parteneris to gidre, of his biheest in crist ihesus bi the euangeli, [7] whos mynystre I am made bi the ȝifte of goddis grace: whiche is ȝouun to me bi the worchynge of his vertu,

[8] to me leest of alle seyntis, this grace is ȝouun to preche among hethen men, the vnserchable richessis of crist, [9] ¶ to liȝtene alle men whiche is the dispensacioun of sacramente hidde fro worldis in god: that made alle thingis of nouȝt, [10] that the myche foold wisdom of god be knowun

o, *one*. meyne, *family*. ȝouun, *given*.
biheest, *promise*. vertu, *power*. liȝtene, *lighten*.

TYNDALE—1534.

peace: [16] and to reconcile both vnto god in one body thorow his crosse, and slewe hatred therby: [17] and came and preached peace to you which were a farre of, and to them that were nye: [18] For thorow him we both have an open waye in, in one sprete vnto the father.

[19] Now therfore ye are no moare straungers and foreners: but citesyns with the saynctes, and of the housholde of god: [20] and are bilt apon the foundacion of the apostles and prophetes, Iesus Christ beynge the heed corner stone, [21] in whom every bildynge coupled togedder, groweth vnto an holy temple in the lorde, [22] in whom ye also are bilt togedder, and made an habitacion for god in the sprete.

3. FOR this cause I Paul am in the bondes of Iesus christ for youre sakes which are hethen: [2] Yf ye have hearde of the ministracion of the grace of god which is geven me to you warde. [3] For by revelacion shewed he this mistery vnto me, as I wrote above in feawe wordes, [4] wher by when ye rede ye maye knowe myne vnderstondynge in the mistery of Christ, [5] which mistery in tymes passed was not opened vnto the sonnes of men, as it is nowe declared vnto his holy apostles and prophetes by the sprete: [6] that the gentyls shuld be inheritours also, and of the same body, and partakers of his promis that is in Christ, by the meanes of the gospell, [7] wherof I am made a minister, by the gyfte of the grace of god geven vnto me thorow the workynge of his power.

[8] Vnto me the lest of all sayntes is this grace geven, that I shuld preache amonge the gentyls the vnsearchable ryches of Christ, [9] and to make all men se what the felyshippe of the mistery is, which from the begynnynge of the worlde hath bene hid in God which made all thynges thorow Iesus Christ, [10] to the intent, that now vnto the rulars and powers in heven

CRANMER—1539.

peace: [16] and to reconcyle both vnto God in one body thorow the crosse, and slewe hatred therby: [17] and came, and preached peace to you whych were a farre of, and to them that were nye. [18] For thorow hym we both haue an intraunce, in one sprete vnto the father.

[19] Now therfore, ye are not straungers and foreners: but cytesyns with the saynctes, and of the housholde of God: [20] and are bylt vpon the foundacyon of the Apostles and Prophetes, Iesus Christ him selfe beynge the heed corner stone, [21] in whom what buyldyng soeuer is coupled together, it groweth vnto an holy temple in the Lorde, [22] in whom ye also are buylt together, to be an habitacyon of God thorow the (*holy*) goost.

3. FOR thys cause, I Paul am a presoner of Iesus Chryst for you Hethen: [2] If ye haue hearde of the mynystracyon of the grace of God, whych is geuen me to you warde. [3] For by reuelacyon shewed he the mystery vnto me, as I wrote afore in feawe wordes, [4] wherby when ye reade, ye maye vnderstand my knowlege in the mystery of Christ, [5] whych mystery in tymes passed was not opened vnto the sonnes of men, as it is now declared vnto hys holy Apostles and Prophetes by the sprete: [6] that the Gentyls shulde be inheritours also, and of the same body, and partetakers of his promes in Christ by the meanes of the Gospell, [7] wherof I am made a mynyster, accordynge to the gyfte of the grace of God which is geuen vnto me after the workynge of hys power.

[8] Unto me the least of all saynctes is this grace geuen, that I shulde preache amonge the Gentyls the vnsearcheable ryches of Christ, [9] and to make all men se, what the felyshyppe of the mystery is, whych from the begynnynge of the worlde hath bene hyd in God which made all thinges thorow Iesus Christ: [10] to the intent, that now vnto the rulers and powers

μοι εἰς ὑμᾶς, [3] ὅτι κατὰ ἀποκάλυψιν [f] ἐγνωρίσθη| μοι τὸ μυστήριον, (καθὼς προέγραψα ἐν ὀλίγῳ, [4] πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ·) [5] ὃ [g] ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν Πνεύματι· [6] εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμέτοχα τῆς ἐπαγγελίας [h] αὐτοῦ| ἐν τῷ Χριστῷ, διὰ τοῦ εὐαγγελίου, [7] οὗ ἐγενόμην διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ, [i] τὴν δοθεῖσάν| μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ· [8] ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων [k] ἁγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι [l] τὸν ἀνεξιχνίαστον πλοῦτον| τοῦ Χριστοῦ, [9] καὶ φωτίσαι πάντας τίς ἡ [m] οἰκονομία| τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ τῷ τὰ πάντα κτίσαντι [n]· [10] ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς

[i] Alex. *τῆς δοθείσης.* [k] Rec. + *τῶν.* [l] Alex. *τὸ ἀνεξιχνίαστον πλοῦτος.* [m] Rec. *κοινωνία.* [n] Rec. + *διὰ Ἰησοῦ Χριστοῦ.*

GENEVA — 1557.

[16] And that he myght reconcile bothe vnto God in one body by his Crosse, and slaye hatred therby.

[17] And came, and preached peace to you which were a farre of, and nye. [18] For through hym we both haue an open way in, by one Spirite vnto the Father. [19] Now therfore ye are no more strangers and foreners: but citesyns with the Sainctes, and of the houshould of God. [20] And are buylt vpon the foundation of the Apostles and Prophetes, Iesus Christ being the very corner stone, [21] In whom all the buyldyng coupled together, groweth vnto an holy temple in the Lord. [22] In whome ye also are buylte together, and made the habitation of God by the Spirite.

3. FOR this cause I Paul, *am* the prisoner of Iesus Christ for your sakes which are Gentils. [2] If ye haue heard of the ministration of the grace of God, which is geuen me to you warde. [3] *That is*, that *God* by reuelation hath shewed this mysterie vnto me, (as I wrote aboue in few wordes, [4] Wherby when ye rede, ye may knowe myne vnderstanding in the mysterie of Christ) [5] Which *mysterie* in tymes passed was not opened vnto the sonnes of men, as it is nowe declared vnto his holy Aposteles and Prophetes by the Sprite.

[6] That the Gentils should be inheriters also, and of the same body, and partakers of his promis *that is* in Christe, by the meanes of the Gospel, [7] Wherof I am made a minister, by the gyfte of the grace of God geuen vnto me through the workyng of his power. [8] Vnto me *I say*, the least of all Sainctes is this grace geuen, that I should preache among the Gentils, the vnsearcheable riches of Christe: [9] And to make all men se what the felowshype of the mysterie is, which from the begynnyng of the world hath ben hyd in God, who made all thynges through Iesus Christe. [10] To the intent, that now vnto Rulers and Powers in heauenly places,

RHEIMS — 1582.

man, making peace, [16] and may reconcile both in one body to God by the crosse, killing the enmities in him self.

[17] And comming he euangelized peace to you that vvere farre of, and peace to them that vvere nigh. [18] For by him vve haue accesse both in one Spirit to the Father.

[19] Novv then you are not strangers and forreiners: but you are citizens of the sainctes, and the domesticals of God, [20] built vpon the foundation of the Apostles and Prophets, IESVS Christ him self being the highest corner stone: [21] in vvhom al building framed together, grovveth into an holy temple in our Lord, [22] in vvhom you also are built together into an habitation of God in the holy Ghost.

3. FOR this cause, I Paul the prisoner of IESVS Christ, for you Gentiles: [2] if yet you haue heard the dispensation of the grace of God, vvhich is giuen me tovvard you, [3] because according to reuelation the sacrament vvas made knovven to me, as I haue vvritten before in breife: [4] according as you reading may vnderstand my vvisedom in the mysterie of Christ, [5] vvhich vnto other generations vvas not knovven to the sonnes of men, as novv it is reuealed to his holy Apostles and Prophets in the Spirit. [6] The Gentils to be coheires and concorporat and comparticipant of his promis in Christ IESVS by the Gospel: [7] vvhereof I am made a minister according to the gift of the grace of God, which is giuen me according to the operation of his povver.

[8] To me the least of al the sainctes is giuen this grace, among the Gentils to euangelize the vnsearcheable riches of Christ, [9] and to illuminate al men vvhat is the dispensation of the sacrament hidden from vvorldes in God, vvho created al things: [10] that the manifold vvisedom of

AUTHORISED — 1611.

new man, so making peace. [16] And that he might reconcile both vnto God in one body by the crosse, hauing slaine the enmitie [α] thereby, [17] And came, and preached peace to you, *which were* afarre off, and to them that were nigh. [18] For through him wee both haue an accesse by one Spirit vnto the Father. [19] Now therefore yee are no more strangers and forreiners; but fellow citizens with the Saints, and of the houshold of God, [20] And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone, [21] In whom all the building fitly framed together, groweth vnto an holy Temple in the Lord: [22] In whom you also are builded together for an habitation of God thorow the Spirit.

3. FOR this cause I Paul, the prisoner of Iesus Christ for you Gentiles, [2] If ye haue heard of the dispensation of the grace of God, which is giuen me to youward: [3] How that by reuelation hee made knowen vnto me the mysterie, (as I wrote [β] afore in few words, [4] Whereby when ye reade, ye may vnderstand my knowledge in the mysterie of Christ.) [5] Which in other ages was not made knowen vnto the sonnes of men, as it is now reueiled vnto his holy Apostles and Prophets by the Spirit, [6] That the Gentiles should be fellow heires, and of the same body, and partakers of his promise in Christ, by the Gospel: [7] Whereof I was made a Minister, according to the gift of the grace of God giuen vnto mee, by the effectuall working of his power. [8] Unto mee, who am lesse then the least of all Saints, is this grace giuen, that I should preach among the Gentiles the vnsearchable riches of Christ, [9] And to make all men see, what is the fellowship of the mysterie, which from the beginning of the world, hath bene hid in God, who created all things by Iesus Christ:

[10] To the intent that now vnto the

[α] *Or*, himselfe. [β] *Or*, a little before.

ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ Θεοῦ,
[11] κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν·
[12] ἐν ᾧ ἔχομεν τὴν παῤῥησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ. [13] διὸ αἰτοῦμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, [o] ἥτις ἐστὶ δόξα ὑμῶν.| [14] τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα [p] τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,| [15] ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται,
[16] ἵνα [q] δῴη| ὑμῖν κατὰ [r] τὸν πλοῦτον| τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, [17] κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν· [18] ἐν ἀγάπῃ ἐῤῥιζωμένοι καὶ τεθεμελιωμένοι, ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος καὶ μῆκος καὶ [s] βάθος καὶ ὕψος,| [19] γνῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ,

[o] Alex. ἡ. ἐ. δ. ἡμῶν. [p] Alex. = τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. [q] Alex. δῷ. [r] Alex. τὸ πλοῦτος. [s] Alex. ὕψος καὶ βάθος. [t] Alex. πάντα.

WICLIF—1380.

to princis & potestatis in heuenli thingis, bi the chirch: [11] bi the bifor ordenaunce of worldis whiche he made in crist ihesus oure lord, [12] in whom we han trist and ȝyȝ comynge: in tristenynge bi the feith of hym. [13] for whiche thing I axe: that ȝe faile not in my tribulaciouns for ȝou whiche is ȝoure glorie,

[14] for grace of this thing I bowe my knees to the fadir of oure lord ihesus crist, [15] of whom eche fadirheed in heuenes and in erthe is named, [16] that he ȝeue to ȝou aftir the richessis of his glorie: vertu to be strengthid bi his spirit in the ynner man, [17] that crist dwelle bi feith in ȝoure hertis, that ȝe rootid, and groundid in charite: [18] moun comprehende with alle seyntis whiche is the breed and [19] the lengthe, and the hiȝist and the depnesse, also to wite the charite of crist more excellent thanne science: that ȝe be fillid in al the plente of god, [20] and to hym that is myȝti to do alle thingis more plenteuousli thanne we axen, or vndirstonde bi the vertu that worchith in us: [21] to hym be glorie in the chirche, and in crist ihesus in to alle the generaciouns of the worldis Amen.

4. THERFOR I bounden for the lord bisech ȝou, that ȝe walke worthili in the clepynge in whiche ȝe ben clepid, [2] with al mekenesse, and myldenesse: with pacience, supportinge eche other in charite, [3] bisie to kepe vnyte of spirit: in the boond of pees, [4] o bodi and o spirit: as ȝe ben clepid in oon hope of ȝoure clepinge, [5] o lord, o feith, o baptym, [6] o god, and fadir of alle, whiche is aboue alle *men*, and bi alle thingis and in us alle,

[7] but to eche of us grace is ȝouun: bi the mesure of the ȝeuynge of crist, [8] for

trist, *courage*. tristenynge, *confidence*. vertu, *power*. moun, *may*. wite, *know*. clepynge, *calling*. o, *one*. ȝouun, *given*.

TYNDALE—1534.

myght be knowen by the congregacion the many folde wisdome of god, [11] accordinge to the eternall purpose, which he purposed in Christ Iesu oure lorde, [12] by whom we are bolde to drawe nye in that trust, which we have by faith on him. [13] Wherfore I desire that ye faynt not because of my trybulacions for youre sakes: which is youre prayse.

[14] For this cause I bowe my knees vnto the father of oure lorde Iesus Christ, [15] which is father over all that ys called father In heven and in erth, [16] that he wolde graunt you acordynge to the ryches of his glory, that ye maye be strenghted with myght by his sprete in the inner man, [17] that Christ maye dwell in youre hertes by fayth, that ye beynge roted and grounded in loue, [18] myght be able to comprehende with all sayntes, what ys that bredth and length, deepth and heyth: [19] and to knowe what is the love of Christ, which love passeth knowledge: that ye might be fulfilled with all manner of fulnes which commeth of God.

[20] Vnto him that is able to do excedynge aboundantly above all that we axe or thynke, accordynge to the power that worketh in vs, [21] be prayse in the congregacion by Iesus Christ, thorowout all generacions from tyme to tyme Amen.

4. I THERFORE which am in bondes for the lordes sake, exhorte you, that ye walke worthy of the vocacion wherwith ye are called, [2] in all humblenes of mynde, and meknes, and longe sufferynge, forbearinge one another thorowe love, [3] and that ye bedyligent to kepe the vnitie of the sprete in the bonde of peace, [4] beynge one body, and one sprete, even as ye are called in one hope of youre callynge. [5] Let ther be but one lorde, one fayth, one baptim: [6] one god and father of all, which is above all, thorow all and in you all.

[7] Vnto every one of vs is geven grace acordinge to the measure of the gyft of

CRANMER—1539.

in heauenly thinges, myght be knowen by the congregacion, the manyfolde wysdome of God, [11] accordynge to the eternall purpose, whych he wrought in Christ oure Lorde, [12] by whom we haue boldnesse and entraunce wyth the confidence whych is by the fayth of him. [13] Wherfore I desyre, that ye faynt not because of my tribulacyons that I suffre for youre sakes: whych is youre prayse.

[14] For this cause I bowe my knees vnto the father of oure Lorde Iesus Christ, [15] whych is father ouer all that is called father in heauen and in erth, [16] that he wolde graunt you accordynge to the ryches of hys glorye, that ye maye be strengthed with myght by his sprete in the inner man, [17] that Christ maye dwell in youre hertes by fayth, that ye beynge roted and grounded in loue, [18] myght be able to comprehende wyth all saynctes, what is that bredth and length, deepth and heyth: [19] and to knowe the excellent loue of the knowledge of Christ, that ye myght be fulfylled wyth all fulnes, whych commeth of God:

[20] Unto hym that is able to do exceadynge aboundantly aboue all that we aske or thinke accordynge to the power that worketh in vs, [21] be prayse in the congregacyon by Iesus Christ, thorowout all generacyons from tyme to tyme. Amen.

4. THERFORE (whych am a presoner of the Lordes) exhorte you, that ye walke worthy of the vocacyon wherwith ye are called, [2] with all lowlynes and mekenesse, with humblenes of mynde, forbearynge one another thorowe loue, [3] and be diligent to kepe the vnitie of the sprete thorow the bonde of peace, [4] beynge one body, and one sprete, euen as ye are called in one hope of youre callinge. [5] Let ther be but one Lorde, one fayth, one baptyme: [6] one God and father of all, whych is aboue all, and thorow all, and in you all.

[7] Unto euery one of vs is geuen grace, accordynge to the measure of the gyfte

ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ. [20] *τῷ δὲ δυναμένῳ* [t] *ὑπὲρ πάντα| ποιῆσαι ὑπὲρ ἐκ περισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν,* [21] *αὐτῷ ἡ δόξα* [u] *ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ,| εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων. ἀμήν.*

IV. *Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε,* [2] *μετὰ πάσης ταπεινοφροσύνης καὶ πραότητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,* [3] *σπουδάζοντες τηρεῖν τὴν ἑνότητα τοῦ Πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης.* [4] *Ἓν σῶμα καὶ ἓν Πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν·* [5] *εἷς Κύριος, μία πίστις, ἓν βάπτισμα·* [6] *εἷς Θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν* [v] *ἡμῖν.| Ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη* [w] *ἡ χάρις| κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.*

[u] Alex. s. *ἐν τῇ ἐκκλησίᾳ καὶ ἐν* X. Ἰ. s. *ἐν* X. Ἰ. *καὶ τῇ ἐκκλησίᾳ.* [v] Rec. *ὑμῖν.* Alex. = *ἡμῖν.* [w] Alex. s. *χάρις* s. *ἡ. χάρις αὕτη.*

GENEVA—1557.

myght be knowen by the Churche, the manyfolde wysedome of God, [11] Accordyng to the eternal purpose, which he wroght in Christe Iesus our Lord. [12] By whome we haue boldnes and entrance with confidence, by the fayth which we haue in hym.

[13] Wherfore I desire that ye faint not, because of my tribulations for your sakes, which is your glorie. [14] For this cause, I bowe my knees vnto the Father of our Lord Iesus Christ: [15] Of whome is named the whole familie in heauen and in earth, [16] That he myght grante you according to the riches of his glorie, that ye may be strengthened by his Sprite in the inner man [17] That Christ may dwel in your harts by faith, that ye, being roted and grounded in loue, [18] May be able to comprehend with all Sainctes, what *is* that breadth, and length, depth, and heyght: [19] And to knowe what is the loue of Christ, which loue passeth knowledge: that ye may be fulfilled with all maner of fulnes which commeth of God. [20] Vnto hym therfore that is able to do exceading abundantly aboue all that we aske or thinke, according to the power that worketh in vs, [21] *Be* prayse in the Churche by Christe Iesus, throughout all generations for euer. Amen.

4. I THERFORE, which am a prisoner in the Lord, praye you that ye walke worthy of the vocation wher vnto ye are called, [2] With all humblenes of mynde, and mekenes, with longe suffring, forbearing one another through loue. [3] Endeuoring to kepe the vnitie of the Sprite in the bonde of peace. [4] Ther *is* one body, and one Sprite, euen as ye are called in one hope of your calling. [5] *There is* one Lord, one faith, one Baptisme. [6] One God and Father of all, which is aboue all thing, and through all thyngs and in you all. [7] But vnto euery one of vs is geuen grace, according to the measure of the gift of

RHEIMS—1582.

God, may be notified to the Princes and Potestats in the celestials by the Church, [11] according to the prefinition of worldes, vvhich he made in Christ IESVS our Lord. [12] In vvhom vve haue affiance and accesse in confidence, by the faith of him. [13] For the vvhich cause I desire that you faint not in my tribulations for you, vvhich is your glorie.

[14] For this cause I bovve my knees to the Father of our Lord IESVS Christ, [15] of vvhom al paternitie in the heauens and in earth is named, [16] that he giue you according to the riches of his glorie, povver to be fortified by his Spirit in the inner man. [17] Christ to dvvel by faith in your hartes, rooted and founded in charitie,

[18] that you may be able to comprehend vvith al the sainctes, vvhat is the bredth, and length, and height, and depth, [19] to knovv also the charitie of Christ, surpassing knovvledge, that you may be filled vnto al the fulnes of God. [20] And to him that is able to doe al things more abundantly then vve desire or vnderstand, according to the povver that vvorketh in vs: [21] to him be glorie in the CHVRCH, and in Christ IESVS, vnto al generations vvorld vvithout end. Amen.

4. I THERFORE prisoner in our Lord, beseeche you, that you vvalke vvorthy of the vocation in vvhich you are called, [2] vvith al humilitie and mildenes, vvith patience, supporting one an other in charitie, [3] careful to keepe the vnitie of the spirit in the bond of peace. [4] One body and one spirit: as you are called in one hope of your vocation. [5] One Lord, one faith, one baptisme. [6] One God and Father of al, vvhich is ouer al, and by al, and in al vs. [7] But to euery one of vs is giuen grace according to the measure of the

AUTHORISED—1611.

principalities and powers in heauenly places, might be knowen by the church, the manifold wisedome of God, [11] According to the eternall purpose which he purposed in Christ Iesus our Lord: [12] In whom we haue boldnesse and accesse, with confidence, by the faith of him. [13] Wherefore I desire that yee faint not at my tribulations for you, which is your glory. [14] For this cause I bow my knees vnto the Father of our Lord Iesus Christ, [15] Of whom the whole family in heauen and earth is named, [16] That he would grant you according to the riches of his glory, to bee strengthened with might, by his Spirit in the inner man, [17] That Christ may dwell in your hearts by faith, that yee being rooted and grounded in loue, [18] May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height: [19] And to know the loue of Christ, which passeth knowledge, that yee might bee filled with all the fulnesse of God.

[20] Now vnto him that is able to do exceeding abundantly aboue all that wee aske or thinke, according to the power that worketh in vs, [21] Unto him be glory in the Church by Christ Iesus, throughout all ages, world without end. Amen.

4. I THEREFORE the prisoner [a] of the Lord, beseech you that yee walke worthy of the vocation wherewith ye are called, [2] With all lowlinesse and meekenesse, with long suffering, forbearing one another in loue. [3] Endeuouring to keepe the vnitie of the Spirit in the bond of peace. [4] *There is* one body, and one spirit, euen as yee are called in one hope of your calling. [5] One Lord, one Faith, one Baptisme, [6] One God and Father of all, who is aboue all, and through all, and in you all. [7] But vnto euery one of vs is giuen grace, according to the measure of the gift of Christ.

[a] *Or*, in the Lord.

[8] διὸ λέγει, "Ἀναβὰς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, [x] καὶ| ἔδωκε δόματα "τοῖς ἀνθρώποις." [9] Τὸ δὲ, ἀνέβη, τί ἐστιν εἰ μὴ ὅτι καὶ κατέβη [y] εἰς τὰ κατώτερα [z] μέρη| τῆς γῆς; [10] ὁ καταβὰς, αὐτός ἐστι καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. [11] καὶ αὐτὸς ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστὰς, τοὺς δὲ ποιμένας καὶ διδασκάλους, [12] πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ· [13] μέχρι καταντήσωμεν [a] οἱ| πάντες εἰς τὴν ἑνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ· [14] ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης· [15] ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν

[x] Alex. = καὶ. [y] Rec. + πρῶτον. [z] Alex. = μέρη. [a] Alex. = οἱ.

WICLIF — 1380.

whiche thing he seith, he stiynge an hiȝ: ledde caitifte caitif, he ȝaf ȝiftis to men,

[9] but what is it that he stied up: no but also that he cam doun first in to the lower partis of the erthe. [10] he it is that cam doun and that stied on alle heuenes: that he schulde fille alle thingis, [11] and he ȝaf summe apostlis: summe profetis, other euangelistis, other schepardis, and techers:

[12] to the ful endynge of seyntis, in to the werke of mynysteri: in to edificacioun of cristis bodi, [13] til we rennen alle in to vnyte of feith, and of knowynge of goddis sone: in to a perfiȝt man, aftir the mesure of age of the plente of crist, [14] that we be not now litil children mouynge as wawis: ↄ be not borun aboute with eche wynde of techynge, in the weywardnesse of men, in sutil witte, to the disceyuynge of errour,

[15] but do we truthe in charite and wexe in him bi alle thingis, that is crist oure hed, [16] of whom al the bodi sette to gidre, and bounden to gidre bi eche ioynture of vndir seruynge bi worchynge in to the mesure of eche membre: makith encreesynge of the bodi in to edificaciouns of it silf in charite. [17] therfor I seie and witnesse this thing in the lord: that ȝe walke not now, as hethen men walken in the vanyte of her wit, [18] that han vndirstondynge derkned with derknessis, and ben aliened fro the liif of god, bi ygnoraunce that is in hem: for the blyndenesse of her herte, [19] whiche dispeirynge bitoken hem silf to vnchastite: in to the worchynge of alle vnclennesse in coueitise, [20] but ȝe han not so lernd crist: [21] if netheles ȝe herden hym, and ben tauȝte in hym: as is truthe in ihesus, [22] do ȝe awey bi

stiynge, *ascending*. caitifte caitif, *captivity captive*. wawis, *waves*.

TYNDALE — 1534.

christ. [8] Wherfore he sayth: He is gone vp an hye, and hath ledde captivitie captive, and hath geven gyftes vnto men. [9] That he ascended: what meaneth it, but that he also descended fyrst into the lowest parties of the erth? [10] He that descended, is even the same also that ascended vp, even above all hevens, to fulfill all thinges.

[11] And the very same made some Apostles, some prophetes, some Evangelistes, some Sheperdes, some Teachers: [12] that the sainctes might have all thinges necessarie to worke and minister with all, to the edifyinge of the body of christ, [13] tyll we every one (in the vnitie of fayth, and knowledge of the sonne of god) growe vp vnto a parfayte man, after the measure of age of the fulnes of Christ. [14] That we hence forth be no moare chyldren, wauerynge and caryed with every wynde of doctryne, by the wylynes of men and craftynes, wherby they laye a wayte for vs to deceave vs.

[15] But let vs folowe the trueth in loue, and in all thynges growe in him which is the heed, that ys to saye Christ, [16] in whom all the body ys coupled and knet togedder in every ioynt wherwith one ministreth to another (accordinge to the operacion as every parte hath his measure) and increaseth the body, vnto the edyfyinge of it silfe in love.

[17] This I saye therfore and testifie in the lorde, that ye hence forth walke not as other gentyls walke, in vanitie of their mynde, [18] blynded in their vnderstondynge, beynge straungers from the lyfe which is in god thorow the ignorancy that is in them, because of the blyndnes of their hertes: [19] which beynge past repentaunce, have geven them selves vnto wantannes, to worke all manner of vnclennes, even with gredynes. [20] But ye have not so learned Christ, [21] if so be ye have hearde of him, and are taught in him, even as the trueth is in Iesu. [22] So then

CRANMER — 1539.

of Christ. [8] Wherfore he sayth: whan he went vp an hye, he ledde captiuitye captyue, and gaue gyftes vnto men. [9] That he ascended: what meaneth it, but that he also descended fyrst into the lowest partes of the erth? [10] He that descended, is euen the same also that ascended vp, aboue all heauens, to fulfyll all thynges.

[11] And the very same made some Apostles, some Prophetes, some Euangelistes, some Sheperdes and Teachers: [12] to the edifyeng of the saynctes, to the worke and minystracyon, euen to the edifying of the body of Chryst, [13] tyll we all come to the vnitye of fayth, and knowledge of the sonne of God, vnto a parfaycte man, vnto the measure of the full perfecte age of Christ [14] That we hence forth shulde be nomore chyldren, wauerynge and caryed aboute with euery wynde of doctrine, by the wylynes of men, thorow craftines, wherby they laye a wayte for vs, to deceaue vs. [15] But let vs folowe the trueth in loue, and in all thynges growe in hym, whych is the heed, euen Christ, [16] in whom yf all the body be coupled and knet together thorow out euery ioynt wherwith one mynystreth to another (accordynge to the operacyon as euery parte hath hys measure) he increaseth the body, vnto the edifyinge of it selfe thorow loue.

[17] This I saye therfore, and testifye thorow the Lorde, that ye hence forth walke not, as other Gentyls walke, in vanyte of their mynde, [18] whyle they are blynded in their vnderstandynge, beynge farre from a godly lyfe, by the meanes of the ignorancy that is in them, and because of the blyndnes of their hertes: [19] whych beynge past repentaunce, haue geuen them selues ouer vnto wantannes, to worke all manner of vnclennes, euen with gredines. [20] But ye haue not so learned Christ. [21] If so be that ye haue hearde of hym, and haue bene taught in him, as the trueth is in Iesu: [22] (as concernynge the

τὰ πάντα, ὅς εστιν ἡ κεφαλὴ, [b] ὁ| Χριστὸς, [16] ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας, κατ᾽ ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου [c] μέρους,| τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

[17] Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ [d] λοιπὰ| ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν, [18] ἐσκοτισμένοι τῇ διανοίᾳ, ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν· [19] οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. [20] ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστὸν, [21] εἴγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ, [22] ἀποθέσθαι ὑμᾶς, κατὰ

[b] Alex. = ὁ. [c] Alex. μέλους. [d] Alex. = λοιπὰ.

GENEVA—1557.

Christ. [8] Wherfore he sayth, When he ascended vp on hye, he led captiuitie captiue, and gaue gyftes vnto men.

[9] (Now, in that he Ascended, what meaneth it, but that he hade also descended first into the lowest partes of the earth? [10] He that descended, is euen the same also, that ascended vp, farre aboue all heauens, to fulfil all thinges.)

[11] He therfore gaue some *to be* Apostles, and some Prophetes, and some Euangelistes, and some Pastours, and Teachers: [12] That the Sainctes myght be gathered together, that the ministerie myght be vsed, and that the body of Christe might be edified. [13] Tyl we euery one (in the vnitie of faith and knowledge of the Sonne of God) grow vp vnto a perfect man, after the measure of the age, of the fulnes of Christ. [14] That we hence forth be no more chyldren, wauering and caried about wyth euery wynde of doctrine, as comenly chanceth vnto men, and with craftines, wherby they laye in wayet to deceaue.

[15] But let vs folow the truth in loue, and in all thinges growe vp in to him, which is the head, *that is to say* Christ: [16] In whom all the body being coupled and knit together in euery ioynt, wherwith one ministreth to another (according to the effectual power, as euery parte hath it measure) increaseth the body, vnto the edifieng of it selfe in loue. [17] This I say therfore and testifie in the Lord, that ye hence forth walke not as other Gentiles walke, in vanitie of their mynde: [18] Hauing their cogitation darkened, and beyng strangers from the lyfe of God through the ignorance that is in them, because of the hardenes of their harte. [19] Which beyng past remorce of conscience haue geuen them selues vnto wantonnes, to worke all maner of vnclennes, euen with gredynes. [20] But ye haue not so learned Christ. [21] Yf so be ye haue heard hym, and haue bene taught by him, euen as the trueth is in Iesus. [22] That is, to lay asyde,

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donation of Christ. [8] For the vvhich he saith, *Ascending on high, he ledde captiuitie captiue: he gaue giftes to men.*

[9] (And that he ascended, vvhat is it, but because he descended also first into the inferiour partes of the earth? [10] He that descended, the same is also he that is ascended aboue al the heauens, that he might fill al things.) [11] And he gaue, some Apostles, and some Prophets, and othersome Euangelists, and othersome pastors and doctors, [12] to the consummation of the sainctes, vnto the vvorke of the ministerie, vnto the edifying of the body of Christ:

[13] vntil we meete al into the vnitie of faith and knovvledge of the sonne of God, into a perfect man, into the measure of the age of the fulnes of Christ: [14] that novv vve be not children vvauering, and caried about vvith euery vvinde of doctrine in the vvickednes of men, in craftines to the circumuention of errour. [15] But doing the truth in charitie, let vs in al things grow in him, vvhich is the head, Christ: [16] of vvhom the vvhole body being compacte and knit together by al iuncture of submministration, according to the operation in the measure of euery member, maketh the increase of the body vnto the edifying of it self in charitie.

[17] This therfore I say and testifie in our Lord: that novv you vvalke not as also the Gentiles vvalke in the vanitie of their sense, [18] hauing their vnderstanding obscured vvith darkenes, alienated from the life of God by the ignorance that is in them, because of the blindenes of their hart, [19] vvho despairing, haue giuen vp them selues to impudicitie, vnto the operation of al vncleannes, vnto auarice. [20] But you haue not so learned Christ: [21] if yet you haue heard him, and haue been taught in him, (as the truth is in IESVS.) [22] Lay

AUTHORISED—1611.

[8] Wherefore he saith: When he ascended vp on high, he led [a] captiuitie captiue, and gaue gifts vnto men. [9] (Now that he ascended, what is it but that hee also descended first into the lower parts of the earth? [10] He that descended, is the same also that ascended vp far aboue all heauens, that he might [β] fill all things.) [11] And he gaue some, Apostles: and some, Prophets: and some, Euangelists: and some, Pastors, and teachers: [12] For the perfecting of the Saints, for the worke of the ministerie, for the edifying of the body of Christ: [13] Till we all come [γ] in the vnitie of the faith, and of the knowledge of the Sonne of God, vnto a perfect man, vnto the measure of the [δ] stature of the fulnesse of Christ: [14] That we hencefoorth be no more children, tossed to and fro, and caried about with euery winde of doctrine, by the sleight of men, *and* cunning craftinesse, whereby they lye in waite to deceiue: [15] But [ε] speaking the trueth in loue, may grow vp into him in all things which is the head, *euen* Christ: [16] From whom the whole body fitly ioyned together, and compacted by that which euery ioynt supplyeth, according to the effectuall working in the measure of euery part, maketh increase of the body, vnto the edifying of it selfe in loue.

[17] This I say therefore and testifie in the Lord, that yee henceforth walke not as other Gentiles walke in the vanitie of their minde, [18] Hauing the vnderstanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the [ζ] blindnesse of their heart: [19] Who being past feeling, haue giuen themselues ouer vnto lasciuiousnesse, to worke all vncleannesse with greedinesse. [20] But ye haue not so learned Christ: [21] If so be that ye haue heard him, and haue bene taught by him, as the trueth is in Iesus, [22] That yee put off

[a] *Or*, a multitude of captiues. [β] *Or*, fulfill. [γ] *Or*, into the vnitie. [δ] *Or*, age. [ε] *Or*, being sincere. [ζ] *Or*, hardnesse.

τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης· [23] ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, [24] καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι [e] τῆς ἀληθείας.|

[25] Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ· ὅτι ἐσμὲν ἀλλήλων μέλη. [26] "Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε·" ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν, [27] [f] μηδὲ| δίδοτε τόπον τῷ διαβόλῳ. [28] Ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω, ἐργαζόμενος [g] τὸ ἀγαθὸν ταῖς χερσὶν,| ἵνα ἔχῃ μεταδιδόναι τῷ χρείαν ἔχοντι. [29] Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς [h] χρείας,| ἵνα δῷ χάριν τοῖς ἀκούουσι· [30] καὶ μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν

[e] Alex. καὶ ἀληθείᾳ. [f] Rec. μήτε. [g] Alex. ταῖς ἰδίαις χερσὶ τὸ ἀγαθόν. [h] Alex. πίστεως. [i] Alex. ἡμῖν.

WICLIF—1380.

the oold lyuynge, the oolde man that is corrupt bi the desiris of errour, [23] And be ȝe renewid in the spirit of ȝoure soule: [24] and clothe ȝe the newe man whiche is made aftir god in riȝtwisnesse and holynesse of truthe, [25] for whiche thing ȝe putte aweye lesynge: and speke ȝe truthe eche man with his neiȝbore, for we ben membris eche to othir, [26] be ȝe wrooth, and nyle ȝe do synne, the sunne falle not doun on ȝoure wraththe, [27] nyle ȝe ȝeue stede to the deuel, [28] he that stal, now stele he not, but more traueile he in worchynge with hise hondis, that that is gode, that he haue wherof he schal ȝeue to the nedy,

[29] eche yuel word go not of ȝoure mouth, but if ony is good to the edificacioun of feith, that it ȝeue grace to men that heren, [30] and nyle ȝe make the holi goost of god sorie: in whiche ȝe ben markid in the dai of redempcioun, [31] alle bittirnesse ⁊ wraththe and indignacioun, and crie and blasfemy, be takun aweye fro ȝou, with al malice, [32] and be ȝe to gidre benyngne, merciful, forȝeuynge to gidre as also god forȝaf to ȝou in crist.

5. THERFOR be ȝe folowers of god: as moost dereworthe sones, [2] and walke ȝe in loue: as crist loued us, and ȝaf hym silf for us an offrynge and a sacrifice to god: in to the odour of swetnesse, [3] and fornycacioun and al vnclennes or auarice be not named among ȝou: as it bicometh hooly men, [4] ethere filthe or foli speche or harlotrie that perteyneth not to profiȝt: but more doynge of thankyngis, [5] for wite ȝe this and vndirstonde that eche lecchour, or vnclene man or coueitous, that serueth to mawmetis: hath not eritage in the kyngdom of crist ⁊ of god,

[6] no man disceyue ȝou bi veyn wordis, for whi for these thingis: the wraththe

lesynge, *lying*. nyle, *not*. stede, *place*. yuel, *evil*. wite, *know*. mawmetis, *idols*.

TYNDALE—1534.

as concernynge the conversacion in tyme past, laye from you that olde man, which is corrupte thorow the deceavable lustes [23] and be ye renued in the sprete of youre myndes, [24] and put on that newe man, which after the ymage of God is shapen in ryghtewesnes and true holynes. [25] Wherfore put awaye lyinge, and speake every man truth vnto his neghbour, for as moche as we are members one of another. [26] Be angrye but synne not let not the sonne go doune apon youre wrathe [27] nether geue place vnto the backbyter. [28] Let him that stole, steale no moare, but let him rather laboure with his hondes some good thinge that he maye have to geve vnto him that nedeth.

[29] Let no filthy communicacion procede out of youre mouthes: but that whych is good to edefye with all, when nede ys: that it maye have faveour with the hearers. [30] And greve not the holy sprete of God, by whome ye are sealed vnto the daye of redempcion. [31] Let all bitternes fearsnes and wrath, rorynge and cursyd speakynge, be put awaye from you, with all maliciousnes. [32] Be ye courteouse one to another, and mercifull, forgevynge one another, even as god for Christes sake forgave you.

5. BE ye folowers of god as dere children, [2] and walke in love even as Christ loved vs and gave him silfe for vs, an offerynge and a sacrifyce of a swete saver to god. [3] So that fornicacion and all vnclennes, or coveteousnes be not once named amonge you, as it be commeth saynctes: [4] nether filthynes, nether folishe talkyng, nether gestinge which are not comly: but rather gevynge of thankes [5] For this ye knowe, that no whormonger, other vnclene person, or coveteous person which is the worshipper of ymages, hath eny inheritaunce in the kyngdome of Christ and of God.

[6] Let no man deceave you with vayne wordes. For thorow soche thinges commeth

CRANMER—1539.

conuersacyon in tyme past) to laye from you that olde man, which is corrupte, accordynge to the deceauable lustes. [23] To be renued also in the sprete of youre mynde, [24] and to put on that newe man, which after God is shapen in ryghtewesnes and true holynes.

[25] Wherfore, put awaye lyinge, and speake euery man truth vnto his neyghbour, for as moch as we are members one of another. [26] Be angrye, and synne not: let not the sonne go doune vpon youre wrath, [27] nether geue place vnto the backbyter. [28] Let hym that stole, steale nomore but let him rather laboure with his handes the thyng whych is good, that he maye geue vnto him that nedeth.

[29] Let no filthy communicacyon procede out of your mouthe: but that which is good to edifye with all, as oft as nede is: that it maye mynyster grace vnto the hearers. [30] And greue not ye the holy sprete of God by whom ye are sealed vnto the daye of redempcyon. [31] Let all bitternes, and fearsnes and wrath and rorynge and cursyd speakynge, be put awaye from you, with all maliciousnes. [32] Be ye courteouse one to another, mercyfull, forgeuynge one another, euen as God for Christes sake hath forgeuen you.

5. BE ye therfore folowers of God as deare chyldren, [2] and walke in loue euen as Christ loued vs, and gaue him selfe for vs an offeryng and a sacrifice of a swete sauer to God [3] As for fornicacyon and all vnclennes, or coueteousnes let it not be once named amonge you, as it be commeth saynctes: [4] or fylthynes or folysshe talkynge, or iestinge, which are not comly: but rather geuinge of thankes. [5] For this ye knowe that no whormonger, ether vncleane person, or coueteous person, (whych is a worshipper of ymages) hath eny inheritaunce in the kyngdome of Christ and of God.

[6] Let no man deceaue you wyth vayne wordes. For because of soch thynges

ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως. [31] Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ
κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ· [32] γίνεσθε δὲ εἰς ἀλλήλους
χρηστοὶ, εὔσπλαγχνοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο
[i] ὑμῖν.| V. Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγαπητά· [2] καὶ περιπατεῖτε ἐν
ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν
προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὀσμὴν εὐωδίας.

[3] Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς
πρέπει ἁγίοις· [4] [k] καὶ αἰσχρότης, καὶ| μωρολογία ἢ εὐτραπελία, [l] τὰ οὐκ ἀνήκοντα,|
ἀλλὰ μᾶλλον εὐχαριστία. [5] τοῦτο γὰρ [m] ἴστε| γινώσκοντες, ὅτι πᾶς πόρνος, ἢ
ἀκάθαρτος, ἢ πλεονέκτης, [n] ὅς ἐστιν εἰδωλολάτρης,| οὐκ ἔχει κληρονομίαν ἐν τῇ
βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. [6] μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα

[k] Alex. ἢ αἰσχρότης ἢ. [l] Alex. ἃ οὐκ ἀνῆκεν. [m] Rec. ἐστε. [n] Alex. s. ὃ ἐστιν εἰδωλολάτρης s. ὃ ἐ. εἰδωλολατρεία.

GENEVA—1557.

concernyng the conuersation in tyme past, that old man, which is corrupt through the deceueable lustes. [23] And be renewed in the sprite of your mynde. [24] And to put on that new man, which after God is shapen vnto ryghtuousnes, and true holynes. [25] Wherfore put away lying, and speake euery man trueth vnto his neyghbour: for we are members one of another. [26] Be angry, but synne not: let not the sunne go downe vpon your wrath. [27] Nether geue place to the deuil. [28] Let him that stole, steale no more: but let hym rather labour and worke with his handes the things which are good, that he may haue to geue vnto hym that nedeth.

[29] Let no corrupt communication procede out of your mouthes: but that which is good: to the vse of edifiing, that it may minister grace vnto the hearers. [30] And greue not the holy Sprite of God, by whome ye are sealed vnto the day of redemption. [31] Let all bytternes, fiercenesse, and wrath, roryng and cursed speaking be put away from you, with al maliciousnes. [32] Be ye courteouse one to another, and mercyful, forgeuyng one another, euen as God for Christes sake forgaue you.

5. BE ye therfore folowers of God, as dere chyldren. [2] And walke in loue, euen as Christ loued vs, and gaue him selfe for vs, *to be* an offeryng and a sacrifice of a swete smelling sauer to God, [3] So that fornication, and all vnclennes, or couetousnes, be not once named among you, as it becommeth Sainctes: [4] Nether fylthynes, nether folyshe talkyng, nether iestyng, which are thinges not comely: but rather, geuyng of thankes. [5] For this ye know, that no whoremonger ether vncleane person, or couetous person, which is an idolatrer, hath any inheritance in the kyngdome of Christ, and of God.

[6] Let no man deceaue you with vayne wordes, for, forsuche thynges, commeth

RHEIMS—1582.

you avvay, according to the old conuersation the old man, vvhich is corrupted according to the desires of errour. [23] And be renevved in the spirit of your minde: [24] and put on the nevv man vvhich according to God is created in iustice, and holinesse of the truth. [25] For the vvhich cause laying avvay lying, speake ye truth euery one vvith his neighbour, because vve are members one of an other.

[26] Be angrie and sinne not. let not the sonne goe dovvne vpon your anger. [27] Giue not place to the Deuil. [28] He that stole, let him novv not steale: but rather let him labour in vvorking vvith his handes that vvhich is good, that he may haue vvhence to giue vnto him that suffereth necessitie. [29] Al naughtie speache let it not proceede out of your mouth: but if there be any good to the edifying of the faith, that it may giue grace to the hearers. [30] And contristate not the holy Spirit of God: in vvhich you are signed vnto the day of redemption. [31] Let al bitternes, and anger, and indignation, and clamour, and blasphemie be taken avvay from you vvith al malice. [32] And be gentle one to an other, merciful, pardoning one an other, as also God in Christ hath pardoned you.

5. BE ye therfore folovvers of God, as most deere children: [2] and walke in loue, as Christ also loued vs, and deliuered him self for vs an oblation and host to God in an odour of svvetenes. [3] But fornication and al vncleannes, or auarice, let it not so much as be named among you, as it becommeth sainctes: [4] or filthines, or foolish talke, or scurrilitie, being to no purpose: but rather giuing of thankes. [5] For vnderstanding knovv you this, that no fornicatour, or vncleane, or couetous person (vvhich is the seruice of Idols) hath inheritance in the kingdom of Christ and of God.

[6] Let no man seduce you vvith vaine vvordes. For, for these things commeth

AUTHORISED—1611.

concerning the former conuersation, the olde man, which is corrupt according to the deceitfull lusts: [23] And bee renewed in the spirit of your minde: [24] And that yee put on that new man, which after God is created in righteousnesse, and [α] true holinesse.

[25] Wherefore putting away lying, speake euery man truth with his neighbour: for we are members one of another. [26] Be ye angry and sinne not, let not the Sunne go down vpon your wrath: [27] Neither giue place to the deuill. [28] Let him that stole, steale no more: but rather let him labour, working with *his* handes the thing which is good, that he may haue [β] to giue to him that needeth. [29] Let no corrupt communication proceede out of your mouth, but that which is good [γ] to the vse of edifying, that it may minister grace vnto the hearers. [30] And grieue not the holy Spirit of God, whereby yee are sealed vnto the day of redemption. [31] Let all bitternes, and wrath, and anger, and clamour, and euill speaking, be put away from you, with all malice, [32] And bee ye kinde one to another. tender hearted, forgiuing one another, euen as God for Christs sake hath forgiuen you.

5. BE ye therefore followers of God, as deare children. [2] And walke in loue, as Christ also hath loued vs, and hath giuen himselfe for vs, an offering and a sacrifice to God for a sweet smelling sauour; [3] But fornication and all vncleannesse, or couetousnesse, let it not be once named amongst you, as becommeth Saints: [4] Neither filthinesse, nor foolish talking, nor iesting, which are not conuenient: but rather giuing of thankes. [5] For this ye know, that no whoremonger, nor vncleane person, nor couetous man who is an idolater, hath any inheritance in the kingdome of Christ, and of God. [6] Let no man deceiue you with vaine words: for because of these things commeth the

[α] *Or*, holines of trueth. [β] *Or*, to distribute. [γ] *Or*, to edifie profitably.

γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. [7] μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν. [8] ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε· [9] (ὁ γὰρ καρπὸς τοῦ [o] φωτὸς| ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ·) [10] δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ [p] Κυρίῳ.| [11] καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε· [12] τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστι καὶ λέγειν. [13] τὰ δὲ πάντα ἐλεγχόμενα, ὑπὸ τοῦ φωτὸς φανεροῦται· πᾶν γὰρ τὸ φανερούμενον φῶς ἐστι· [14] διὸ λέγει, ‘[q] Ἔγειρε| ‘ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός.’ [15] Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοὶ, [16] ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραί εἰσι. [17] διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ [r] συνιέντες| τί τὸ θέλημα τοῦ [s] Κυρίου.| [18] καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ

[o] Rec. Πνεύματος. [p] Alex. Θεῷ. [q] Rec. Ἔγειραι. [r] Alex. συνίετε. [s] Alex. Θεοῦ. [t] Alex. + ἐν. [u] Alex. ταῖς καρδίαις. [v] Rec. Θεοῦ.

WICLIF—1380.

of god cam on the sones of vnbileue/ [7] therfor nyle ȝe be made parteners of hem/ [8] for ȝe weren sumtyme derknessis, but now liȝt in the lord/ walke ȝe as the sones of liȝt: [9] for the fruit of liȝt is in alle goodnes and riȝtwisnesse and truthe/ [10] and preue ȝe what thing is wel plesynge to god/ [11] ⁊ nyle ȝe comyne to vnfruytuous werkis of derknessis: but more repreue ȝe/ [12] for what thingis ben don of hem in pryuy: it is foule ȝe to speke/ [13] and alle thingis that ben repreued of the liȝt: ben opunly schewid/ for al thing that is schewid: is liȝt/ [14] for whiche thing he seith/ rise thou that slepist rise up fro deeth, and crist schal liȝtne thee/

[15] therfor britheren se ȝe: hou warli ȝe schuln go/ not as vnwise men, [16] but as wise men aȝenbiynge tyme/ for the daies ben yuel/ [17] therfor nyle ȝe be made vnwise: but vndirstondynge, whiche is the wille of god/ [18] and nyle ȝe be drunken of wyne in whiche is leccherie: but be ȝe fillid with the holi goost/ [19] and speke ȝe to ȝou silf in salmes ⁊ ympnes and spiritual songis syngynge, and seiynge salme in ȝoure hertis to the lord/ [20] euer more doynge thankyngis for alle thingis in the name of oure lord ihesus crist: to god and to the fadir/ [21] be ȝe suget to gidre in the drede of crist,

[22] wymmen be thei suget to her housbondis, as to the lord/ [23] for the man is heed of the woman: as crist is heed of the chirche, he is sauyour of his bodi/ [24] but as the chirche is suget to crist so and wymmen to her housbondis in alle thingis. [25] Men loue ȝe ȝoure wyues: as crist loued the chirche/ and ȝaf hym silf for it, [26] to make it holi/ and clensid it with the waischynge of watir, in the word of liif? [27] to ȝeue the chirche glorious to him silf, that it hadde no wemme ne

nyle, *not*. comyne, *commune*. aȝenbiynge, *redeeming*. yuel, *evil*. ympnes, *hymns*. ȝeue, *give*. wemme, *spot*.

TYNDALE—1534.

the wrath of God vpon the chyldren of vnbelefe. [7] Be not therfore companions with them. [8] Ye were once dercknes/ but are now light in the Lorde.

Walke as chyldren of light. [9] For the frute of the sprete is in all goodnes/ rightewesnes and trueth. [10] Accept that which is pleasinge to the Lorde: [11] and have no fellishippe with the vnfrutfull workes of dercknes: but rather rebuke them. [12] For it is shame even to name those thinges which are done of them in secrete: [13] but all thinges/ when they are rebuked of the light/ are manifest. For whatsoever is manifest/ that same is light. [14] Wherfore he sayth: awake thou that slepest/ and stond vp from deeth/ and Christ shall geve the light.

[15] Take hede therfore that ye walke circumspectly: not as foles: but as wyse [16] redemynge the tyme: for the dayes are evyll. [17] Wherfore/ be ye not vnwyse/ but vnderstonde what the will of the Lorde is/ [18] and be not dronke with wyne/ wherin is excesse: but be fulfilled with the sprete/ [19] speakynge vnto youre selves in psalmes/ and ymnes/ and spretuall songes/ synginge and makinge melodie to the Lorde in youre hertes/ [20] gevinge thankes all wayes for all thinges vnto God the father/ in the name of oure Lorde Iesu Christ: [21] submittinge youre selves one to another in the feare of God.

[22] Wemen submit youre selves vnto youre awne husbandes/ as vnto the Lorde. [23] For the husbande is the wyves heed/ even as Christ is the heed of the congregacion/ and the same is the saveoure of the body. [24] Therfore as the congregacion is in subieccion to Christ/ lykwyse let the wyves be in subieccion to their husbandes in all thinges. [25] Husbandes love youre wyves/ even as Christ loved the congregacion/ and gave him silfe for it/ [26] to sanctifie it/ and clensed it in the fountayne of water thorow the worde/ [27] to make it vnto him selfe/ a glorious congregacion with oute

CRANMER—1539.

commeth the wrath of God, vpon the chyldren of disobedience. [7] Be not ye therfore companyons of them. [8] Ye were somtyne dercknes, but now are ye lyght in the Lorde.

Walke as chyldren of lyght. [9] For the frute of the sprete consysteth in all goodnes, and ryghtewesnes and trueth. [10] Accept that, which is pleasynge vnto the Lorde, [11] and haue no fellyshyppe wyth the vnfrutfull workes of darcknes: but rather rebuke them. [12] For it is shame euen to name those thinges which are done of them in secrete: [13] but all thinges, when they are rebuked of the lyght, are manifest. For whatsoeuer is manifest, that same is lyght. [14] Wherfore he sayth: awake thou that slepest, and stonde vp from deeth, and Christ shall geue the lyght.

[15] Take hede therfore how ye walke circumspectly: not as vnwyse, but as wyse men: [16] avoydyng occasyon, because the dayes are euyll. [17] Wherfore, be ye not vnwyse, but vnderstande what the wyll of the Lorde is, [18] and be not droncke with wyne wherin is excesse: but be fylled with the sprete, [19] speakynge vnto youre selues in psalmes and hymnes, and spretuall songes, synginge and makyng melodie to the Lord in youre hertes, [20] gyuynge thankes allwayes for all thynges vnto God the father, in the name of oure Lorde Iesus Christ, [21] submyttynge youre selues one to another in the feare of God:

[22] Ye wemen, submit youre selues vnto youre awne husbandes, as vnto the Lorde. [23] For the husbande is the wyues heed, euen as Christ is the heed of the congregacyon, and the same is he that minystreth saluacyon vnto the body. [24] Therfore, as the congregacyon is in subieccyon to Christ, lykewyse let the wyues also be in subieccyon to their husbandes in all thynges. [25] Ye husbandes, loue youre wyues, euen as Christ also loued the congregacyon, and gaue hym selfe for it, [26] to sanctifye it, and clensed it in the fountayne of water thorow the worde, [27] to make it vnto him selfe a gloryous congregacyon, wythout

ἐστιν ἀσωτία, ἀλλὰ πληροῦσθε ἐν Πνεύματι, [19] λαλοῦντες ἑαυτοῖς [t] ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν [u] τῇ καρδίᾳ| ὑμῶν τῷ Κυρίῳ, [20] εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ Θεῷ καὶ πατρί. [21] Ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ [v] Χριστοῦ.| [22] Αἱ γυναῖκες, [w] τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε,| ὡς τῷ Κυρίῳ· [23] ὅτι [x] ἀνήρ ἐστι κεφαλὴ τῆς γυναικὸς, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, [y] αὐτός [z] ἐστι| σωτὴρ τοῦ σώματος· [24] ἀλλ' [a] ὥσπερ| ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτω καὶ αἱ γυναῖκες τοῖς [b] ἰδίοις| ἀνδράσιν ἐν παντί. [25] Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας [c] ἑαυτῶν,| καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς· [26] ἵνα αὐτὴν ἁγιάσῃ, καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, [27] ἵνα παραστήσῃ [d] αὐτὸς| ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σπῖλον ἢ

[w] Alex. ὑποτ. τοῖς ἰδ. ἀνδρ. [x] Rec. + ὁ. [y] Rec. + καὶ. [z] Alex. = ἐστι. [a] Alex. ὡς. [b] Alex. = ἰδίους. [c] Alex. = ἑαυτῶν. [d] Rec. αὐτὴν.

GENEVA—1557.

the wrath of God vpon the chyldren of disobedience. [7] Be not therfore companyons wyth them. [8] For ye were once darkenesse, but are nowe lyght in the Lorde: walke as chyldren of lyght.

[9] (For the fruite of the Sprite *is* in all goodnes, and rightuousnes, and trueth)

[10] Approuing that which is pleasyng to the Lord. [11] And haue no fellowship with the vnfruitful workes of darknes: but rather reproue them. [12] For it is shame euen to name those thinges, which are done of them in secret. [13] But all thinges when they are reproued of the light, are manifest: for it is light that discouereth all things. [14] Wherfore he sayth, Awake thou that slepest, and stande vp from death, and Christe shal geue thee lyght.

[15] Take hede therfore that ye walke circumspectly: not as foles: but as wyse. [16] Redemyng the tyme: for the dayes are euyl. [17] Wherfore, be ye not vnwyse, but vnderstande what the wyl of the Lord is. [18] And be not droncke wyth wine, wherin is excesse: but be fulfylled wyth the Sprite. [19] Speakyng vnto your selues in psalmes, and hymnes, and spiritual songes, singyng and makyng melodie to the Lord in your heartes. [20] Gyuyng thankes alwayes for all thynges vnto God the Father, in the Name of our Lord Iesus Christe.

[21] Submitting your selues one to another in the feare of God. [22] Women, submit your selues vnto your housbandes, as vnto the Lord. [23] For the housband is the wyues head, euen as Christe is the head of the Churche, and the same is the sauiour of his body. [24] Therfore as the Churche is in subiection to Christe, lykewyse *let* the wyues *be in subiection* to their housbands in all thinges. [25] Housbandes loue your wyues, euen as Christe loued the Churche, and gaue him selfe for it.

[26] To sanctifie it, and clensed it in the wasshing of water through the worde. [27] To make it vnto him selfe a glorious

RHEIMS—1582.

the anger of God vpon the children of diffidence. [7] Become not therfore partakers vvith them. [8] For you vvere sometime darkenes, but novv light in our Lord. Vvalke as children of the light, [9] (for the fruite of the light is in al goodnes, and iustice, and veritie) [10] prouing vvhat is vvel pleasing to God: [11] and communicate not vvith the vnfruitful vvorkes of darknes, but rather reproue them. [12] For the things that are done of them in secrete, it is shame euen to speake. [13] But al things that are reproued, are manifested by the light. for al that is manifested, is light. [14] for the vvhich cause he saith: *Rise thou that sleepest, and arise from the dead: and Christ vvil illuminate thee.*

[15] See therfore, brethren, how you vvalke vvarily. not as vnvvise, but as vvise: [16] redeeming the time, because the daies are euil. [17] Therfore become not vnvvise, but vnderstanding vvhat is the vvil of God. [18] And be not drunke vvith vvine vvherin is rioteousnes, but be filled vvith the Spirit, [19] speaking to your selues, in psalmes and hymnes, and spiritual canticles, chaunting and singing in your hartes to our Lord: [20] giuing thankes alvvaies for al things, in the name of our Lord IESVS Christ to God and the Father. [21] Subiect one to an other in the feare of Christ.

[22] Let vvomen be subiect to their husbandes, as to our Lord: [23] because the man is the head of the woman: as Christ is the head of the CHVRCH. Him self, the sauiour of his body. [24] But as the CHVRCH is subiect to Christ, so also the vvomen to their husbands in al things. [25] Husbands, loue your vviues, as Christ also loued the CHVRCH, and deliured him self for it: [26] that he might sanctifie it, cleansing it by the lauer of vvater in the vvord, [27] that he might present to him self a glorious CHVRCH, not hauing spot,

AUTHORISED—1611.

wrath of God vpon the children of [α] disobedience.

[7] Bee not yee therefore partakers with them. [8] For yee were sometimes darkenesse, but now *are yee* light in the Lord: walke as children of light, [9] (For the fruit of the spirit is in all goodnes and righteousnesse and trueth.) [10] Prouing what is acceptable vnto the Lord: [11] And haue no fellowship with the vnfruitfull workes of darkenesse, but rather reproue them. [12] For it is a shame euen to speake of those things which are done of them in secret. [13] But all things that are [β] reprooued are made manifest by the light: for whatsoeuer doeth make manifest, is light.

[14] Wherefore hee sayth: Awake thou that sleepest, and arise from the dead, and Christ shall giue thee light. [15] See then that ye walke circumspectly, not as fooles, but as wise, [16] Redeeming the time, because the dayes are euill. [17] Wherefore be ye not vnwise, but vnderstanding what the will of the Lord is. [18] And be not drunke with wine, wherein is excesse: but bee filled with the Spirit: [19] Speaking to your selues, in Psalmes, and Hymnes, and Spirituall songs, singing and making melodie in your heart to the Lord, [20] Giuing thankes alwayes for all things vnto God, and the Father, in the Name of our Lord Iesus Christ, [21] Submitting your selues one to another in the feare of God.

[22] Wiues, submit your selues vnto your own husbands, as vnto the Lord. [23] For the husband is the head of the wife, euen as Christ is the head of the Church: and hee is the Sauiour of the body.

[24] Therefore as the Church is subiect vnto Christ, so let the wiues *bee* to their owne husbands in euery thing. [25] Husbands, loue your wiues, euen as Christ also loued the Church, and gaue himselfe for it: [26] That he might sanctifie and cleanse *it* with the washing of water, by the word, [27] That he might present it to himselfe a glorious Church, not hauing

[α] *Or*, vnbeliefe. [β] *Or*, discouered.

ῥυτίδα ἤ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος. [28] οὕτως [e] ὀφείλουσιν οἱ ἄνδρες| ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ· [29] οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτὴν, καθὼς καὶ ὁ [f] Χριστὸς| τὴν ἐκκλησίαν· [30] ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, [g] ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ.| "[31] Ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα [h] αὐτοῦ| καὶ τὴν μητέρα, [i] καὶ "προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,| καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν." [32] Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν. [33] πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

VI. Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν [k] ἐν Κυρίῳ· | τοῦτο γάρ ἐστι δίκαιον. "[2] Τίμα τὸν πατέρα σου καὶ τὴν μητέρα·" ἥτις ἐστὶν ἐντολὴ πρώτη

[e] Alex. καὶ οἱ ἄνδρες ὀφείλουσιν. [f] Rec. Κύριος. [g] Alex. = ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τ. ὀστ. ἀ. [h] Alex. = αὐτοῦ. [i] Alex. s. καὶ κολλ. τῇ γυναικὶ αὐτοῦ s. καὶ προσκ. τῇ γ. αὐτοῦ. [k] Alex. = ἐν Κυρίῳ.

WICLIF—1380.

reuelynge, or ony suche thing, but that it be holi ȝ vndefoulid/

[28] so ȝ men loue thei her wyues, as her owne bodies/ he that loueth his wiif: loueth him silf/ [29] for no man hatid euer his owne fleisch: but nurischith and fosterith it, as crist doith the chirche/ [30] and we ben membris of his bodi: of his fleisch, and of his boonys/ [31] for this thing a man schal forsake his fadir and modir: and he schal drawe to his wiif, and thei schuln be tweyne in o fleisch/ [32] this sacrament is greet/ ȝe I seie in crist, and in the chirche/ [33] netheles ȝe alle, eche man loue his wiif as hym silf/ ȝ the wiif drede hir housbonde.

6. SONES obeisch ȝe to ȝoure fadir and modir in the lord/ for this thing is riȝtful/ [2] onoure thou thi fadir and thi modir, that is the first maundement in biheest, [3] that it be wel to thee, ȝ that thou be long lyuynge on erthe/ [4] and fadris nyle ȝe terre ȝoure sones to wraththe: but nurische ȝe hem in the techynge and chastisynge of the lord. [5] Seruauntis obeische ȝe to fleischli lordis with drede and tremblynge in symplenesse of ȝoure herte as to crist/ [6] not seruynge at the iȝe, as plesyng to men: but as seruauntis of crist/ doynge the wille of god bi discrescioun [7] with good wille: seruynge as to the lord: and not as to men/ witynge that eche man [8] what euer good thing he schal do: he schal resceyue this of the lord, whether seruaunt whether fre man/ [9] ȝ ȝe lordis to do the same thingis to hem: forȝeuynge manassis/ witynge that bothe her lord and ȝoure is in heuenes: and the takynge of persouns is not anentis god.

[10] here aftirward britheren be ȝe counfortide in the lord: and in the myȝt of

c, *one.* obeisch, *obey.* biheest, *promise.* nyle, *not.* terre, *stir.* iȝe, *eye.* manassis, *threatenings.* witynge, *knowing.* anentis, *with*

TYNDALE—1534.

spot or wrynckle/ or eny soche thinge: but that it shuld be holy and with out blame.

[28] So ought men to love their wyves/ as their awne bodyes. He that loveth his wyfe/ loveth him sylfe. [29] For no man ever yet/ hated his awne flesshe: but norissheth and cherisseth it even as the lorde doth the congregacion. [30] For we are members of his body/ of his flesshe/ and of his bones. [31] For this cause shall a man leave father and mother/ and shall continue with his wyfe/ and two shalbe made one flesshe. [32] This is a great secrete/ but I speake bitwene Christ and the congregacion. [33] Neverthelesse do ye so that every one of you love his wyfe truely even as him silfe. And let the wyfe se that she feare her husbande.

6. CHYLDREN obey youre fathers and mothers in the Lorde: for so is it right. [2] Honoure thy father and mother/ that is the fyrst commaundement that hath eny promes/ [3] that thou mayst be in good estate/ and lyve longe on the erthe. [4] And ye fathers/ move not youre children to wrath: but bringe them vp with the norter and informacion of the Lorde. [5] Servauntes be obedient vnto youre carnall masters/ with feare and trimblinge/ in singlenes of youre hertes/ as vnto Christ: [6] not with service in the eye sight/ as men pleasars: but as the servauntes of Christ/ doynge the will of God from the herte [7] with good will servinge the Lorde/ and not men. [8] And remember that whatsoever good thinge eny man doeth/ that shall he receave agayne of the Lorde/ whether he be bonde or fre. [9] And ye masters/ do even the same thinges vnto them/ puttinge awaye threateninges: and remember that even youre master also is in heven/ nether is ther eny respecte of person with him.

[10] Finally my brethren/ be stronge in the Lorde/ and in the power of his myght.

CRANMER—1539.

spot or wrynckle, or eny soch thyng: but that it shulde be holy, and without blame

[28] So ought men to loue their wyues, as their awne bodyes. He that loueth hys wyfe, loueth hym selfe. [29] For no man euer yet hated hys awne flesshe: but norysshеth and cherysshеth it, euen as the Lorde doth the congregacyon. [30] For we are members of hys body, of hys flesshe, and of hys bones. [31] For thys cause shall a man leaue father and mother, and shall be ioyned vnto hys wyfe, and of two shalbe made one flesshe. [32] Thys is a great secrete, but I speake of Christ and of the congregacyon. [33] Neuerthelesse, do ye so, that euery one loue hys wyfe euen as hym selfe. And let the wyfe feare her husbande.

6. CHYLDREN, obey youre fathers and mothers in the Lorde: for that is right. [2] Honoure thy father and mother, (the same is the fyrst commaundement in the promes) [3] that thou mayst prospere, and lyue longe on the erthe. [4] Ye fathers moue not youre chyldren to wrath: but Ye shall brynge them vp thorow the norter and informacyon of the Lorde. [5] Ye seruauntes be obedyent vnto them that are youre bodely masters, wyth feare and tremblynge, euen with the synglenes of youre herte, as vnto Christ: [6] not doyng seruice vnto the eye, as they that go aboute to please men: but as the seruauntes of Christ, doynge the wyll of God from the herte [7] with good wyll, seruinge the Lorde, and not men. [8] Knowynge thys, that whatsoeuer good thinge eny man doeth, the same shall he receaue agayne of God, whether he be bonde or fre. [9] And ye masters, do euen the same thinges vnto them, puttynge awaye threatenynges: Knowynge, that youre master also is in heauen, nether is ther eny respecte of person with him.

[10] Finally my brethren, be stronge thorow the Lorde and thorow the power of

ἐν ἐπαγγελίᾳ· 3 "ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς." 4 Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου.

5 Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, μετὰ φόβου καὶ τρόμου, ἐν ἁπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ [l] Χριστῷ· | 6 μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δοῦλοι [m] τοῦ | Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς, 7 μετ' εὐνοίας δουλεύοντες, [n] ὡς | τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις· 8 εἰδότες ὅτι [o] ὃ ἐάν τι ἕκαστος | ποιήσῃ ἀγαθὸν, τοῦτο [p] κομιεῖται | παρὰ [q] Κυρίου, εἴτε δοῦλος, εἴτε ἐλεύθερος. 9 Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι καὶ [r] ὑμῶν αὐτῶν | ὁ Κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωπολημψία οὐκ ἔστι [s] παρ' αὐτῷ. |

10 Τὸ λοιπὸν, [t] ἀδελφοί μου, | ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει τῆς

[l] Alex. Κυρίῳ. [m] Alex. = τοῦ. [n] Rec. = ὡς. [o] Alex. ἕκαστος ὃ ἂν. [p] Alex. κομίσεται. [q] Rec. + τοῦ. [r] Alex. αὐτῶν καὶ ὑμῶν. [s] Alex. παρὰ (τῷ) Θεῷ. [t] Alex. = ἀδελφοί μου.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED—1611.
Churche, without spot or wryncle, or any suche thinge: but that it sholde be holy and without blame. 28 So ought men to loue their wyues, as their owne bodies. he that loueth his wyfe loueth him selfe. 29 For no man euer yet hated his owne fleshe: but norisheth and cherysheth it, euen as the Lord doth the Churche.	or wrinkle, or any such thing, but that it may be holy and vnspotted. 28 So also men ought to loue their vviues as their ovvne bodies. He that loueth his vvife, loueth him self. 29 For no man euer hated his ovvne flesh: but he nourisheth and cherisheth it, as also Christ the CHVRCH: 30 because vve be the members of his body, of his flesh and of his bones. 31 *For this cause shal man leaue his father and mother: and shal cleaue to his vvife, and they shal be tvvo in one flesh.* 32 This is a great sacrament, but I speake in Christ and in the CHVRCH. 33 Neuertheles you also euery one, let eche loue his vvife as him self: and let the vvife feare her husband.	spot or wrinkle, or any such thing: but that it should bee holy and without blemish. 28 So ought men to loue their wiues, as their owne bodies: hee that loueth his wife, loueth himselfe. 29 For no man euer yet hated his owne flesh: but nourisheth and cherisheth it, euen as the Lord the Church: 30 For we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leaue his father and mother, and shalbe ioyned vnto his wife, and they two shalbe one flesh. 32 This is a great mystery: but I speake concerning Christ and the Church. 33 Neuerthelesse, let euery one of you in particular, so loue his wife euen as himselfe, and the wife *see* that she reuerence her husband.
30 For we are members of his body, of his flesh, and of his bones. 31 For this cause shal a man leaue father and mother, and shalbe ioyned to his wife, and they which *were* two, shalbe made one fleshe. 32 This is a great secrete, but I speake of Christ and the Churche. 33 Therfore euery one of you *do ye so:* let euery one loue his wyfe, euen as him selfe and *let* the wyfe *se* that she feare her housband.		
6. CHYLDREN, obey your fathers and mothers in the Lord. for so is it ryght. 2 Honour thy father and mother (that is the fyrst commandement that hath any promis,) 3 That thou mayst be in good estate, and lyue longe on earth. 4 And *ye* fathers moue not your chyldren to wrath: but brynge them vp in instruction and information of the Lord. 5 Seruantes be obedient vnto your carnal masters, with feare and trembling in singlenes of your hearts, as vnto Christe: 6 Not with seruice in the eye sight, as men pleasers: but as the seruantes of Christ, doyng the wyl of God from the heart. 7 With good wyl seruyng the Lord, and not men. 8 And knowe ye that whatsoeuer good thyng any man doth, that same shal he receaue agayne of the Lord, whether he be bonde or fre.	6. CHILDREN, obey your parents in our Lord. for this is iust. 2 *Honour thy father and thy mother* (vvhich is the first commaundement in the promis,) 3 *that it may be vvel vvith thee, and thou maiest be long-liued vpon the earth.* 4 And you fathers, prouoke not your children to anger: but bring vp in the discipline and correption of our Lord.	6. CHILDREN, obey your parents in the Lord: for this is right. 2 Honour thy father and mother, (which is the first commandement with promise,) 3 That it may bee well with thee, and thou mayest liue long on the earth. 4 And *yee* fathers, prouoke not your children to wrath: but bring them vp in the nourture and admonition of the Lord. 5 Seruants, bee obedient to them that are your masters according to the flesh, with feare and trembling, in singlenesse of your heart, as vnto Christ: 6 Not with eye seruice as men pleasers, but as the seruants of Christ, doing the will of God from the heart: 7 With good will doing seruice, as to the Lord, and not to men, 8 Knowing that whatsoeuer good thing any man doeth, the same shall he receiue of the Lord, whether he be bond or free.
9 And ye masters, do euen the same thinges vnto them, putting away threatnynges: and knowe that euen your master also is in heauen, nether is there any respect of person with him. 10 Finally my brethren, be stronge in the Lord, and in	5 Seruants, be obedient to your lordes according to the flesh, with feare and trembling, in the simplicitie of your hart, as to Christ: 6 not seruing to the eie, as it vvere pleasing men, but as the seruants of Christ, doing the vvil of God from the hart, 7 vvith a good vvil seruing, as to our Lord and not to men. 8 Knovving that euery one vvhat good soeuer he shal doe, that shal he receiue of our Lord, vvhether he be bond, or free. 9 And you maisters, doe the same things to them, remitting threatenings: knovving that both their Lord and yours, is in heauen: and acception of persons is not vvith him.	9 And yee masters, doe the same things vnto them, [α] forbearing threatning: knowing that [β] your master also is in heauen, neither is there respect of persons with him. 10 Finally, my brethren, be strong in the Lord, and in the power of his
	10 Hence forth brethren, be strengthened in our Lord, and in the might of his	

[α] *Or*, moderating. [β] *Some reade*, both your, and their master.

ἰσχύος αὐτοῦ. 11 ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, [u] πρὸς| τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς [v] μεθοδείας| τοῦ διαβόλου· 12 ὅτι οὐκ ἔστιν [w] ἡμῖν| ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχὰς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους [x] τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. 13 διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι στῆναι. 14 στῆτε οὖν περιζωσάμενοι τὴν ὀσφῦν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, 15 καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης· 16 ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ [y] τὰ| πεπυρωμένα σβέσαι· 17 καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου [z] δέξασθε,| καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὅ ἐστι ῥῆμα Θεοῦ· 18 διὰ πάσης

[u] Alex. εἰς. [v] Alex. μεθοδίας. [w] Alex. ὑμῖν. [x] Rec. + τοῦ αἰῶνος. [y] Alex. = τὰ. [z] Alex. s. = δέξασθε s. δέξασθαι. [a] Alex. αὐτὸ.

WICLIF—1380.

his vertu, 11 clothe ȝou with the armure of god, that ȝe moun stonde aȝens aspiyngis of the deuel, 12 for why stryuynge is not to us aȝens fleisch and blood but aȝens the princis and potestis, aȝens gouernouris of the world of these derknessis, aȝens spiritual thingis of wickidnesse, in heuenli thingis,

13 therfor take ȝe the armure of god, that ȝe moun aȝenstonde in the yuel dai, and in alle thingis stonde parfiȝt, 14 therfor stonde ȝe and be ȝe girde aboute ȝoure leendis in sothfastnesse, and clothid with the haburioun of riȝtwisnesse, 15 and ȝoure feet schode in makynge redi of the gospel of pees, 16 in alle thingis take ȝe the scheeld of feith in whiche ȝe moun quenche alle the firi dartis of the worst, 17 and take ȝe the helme of helthe, and the swerde of the goost, that is the word of god, 18 bi alle preier and bisechynge preie ȝe al tyme in spirit: and in hym wakynge in al bisynesse, and bisechyng, for alle holi men 19 and for me, that word be ȝouun to me in openynge of my mouth: with trist to make knowun the mysterie of the gospel

20 for whiche I am sette in message in a chayne, so that in it y be hardi to speke, as it bihoueth me, 21 and ȝe wite, what thingis ben about me, what I do: titicus my moost dere brother, and trewe mynystre in the lord schal make alle thingis knowen to ȝou, 22 whom I sente to ȝou for this same thing: that ȝe knowe what thingis ben aboute us, ⁊ that he comforte ȝoure hertis, 23 pees to britheren and charite with feith of god oure fadir, ⁊ of the lord ihesus crist, 24 grace with alle men: that louen oure lord ihesus crist in vncorrupcioun Amen.

vertu, *power*. moun, *may* yuel, *evil*. sothfastnesse, *truth*. haburioun, *breast plate*. ȝouun, *given*. trist, *courage*. wite, *know*.

TYNDALE—1534.

11 Put on the armour of God, that ye maye stonde stedfast agaynst the crafty assautes of the devyll. 12 For we wrestle not agaynst flesshe and bloud: but agaynst rule, agaynst power, and agaynst worldy rulars of the darckenes of this worlde, agaynst spretuall wickednes for hevenly thinges.

13 For this cause take vnto you the armoure of God, that ye maye be able to resist in the evyll daye, and to stonde perfect in all thinges.

14 Stonde therfore and youre loynes gyrd aboute with veritie, havinge on the brest plate of righteousnes, 15 and shood with showes prepared by the gospell of peace. 16 Above all take to you the shelde of fayth, wherwith ye maye quenche all the fyrie dartes of the wicked. 17 And take the helmet of salvacion, and the swearde of the sprete, which is the worde of God. 18 And praye all wayes with all manner prayer and supplicacion: and that in the sprete: and watch thervnto with all instance and supplicacion for all saynctes, 19 and for me, that vttraunce maye be geven vnto me, that I maye open my mouth boldly, to vtter the secretes of the gospell, 20 wherof I am a messenger in bondes, that therin I maye speake frely, as it becommeth me to speake.

21 But that ye maye also knowe what condicion I am in and what I do, Tichicus my deare brother and faythfull minister in the Lorde, shall shewe you of all thinges, 22 whom I sent vnto you for the same purpose, that ye myght knowe what case I stonde in, and that he myght comfort youre hertes.

23 Peace be with the brethren, and love with fayth, from God the father and from the Lorde Iesu Christ. 24 Grace be with all them which love oure lorde Iesus Christ in puernes. Amen.

CRANMER—1539.

his myght. 11 Put on all the armoure of God, that ye maye stande agaynst the assautes of the deuyll. 12 For we wrestle not agaynst bloude and flesshe: but agaynst rule, agaynst power, agaynst worldy rulers, euen gouerners of the dercknes of thys worlde, agaynst spretuall craftynes in heauenly thynges.

13 Wherfore take vnto you the whole armoure of God, that ye maye be able to resyst in the euyll daye, and stande perfect in all thinges.

14 Stande therfore, and youre loynes gyrd wyth the trueth, hauynge on the brest plate of ryghtewesnes, 15 and hauyng shoes on your fete, that ye maye be prepared for the Gospell of peace. 16 Aboue all, take to you the shylde of fayth, wherwith ye maye quenche all the fyrie dartes of the wycked. 17 And take the helmet of saluacyon, and the swearde of the sprete, which is the worde of God. 18 And praye all wayes with all maner of prayer and supplicacyon in the sprete: and watch thervnto with all instance and supplicacyon for all saynctes 19 and for me, that vtteraunce maye be geuen vnto me, that I maye open my mouth frely, to vtter the secretes of my Gospell 20 (wherof I am messenger in bondes) that therin I maye speake frely, as I ought to speake.

21 But that ye maye also knowe what condicyon I am in, and what I do, Tichicus the deare brother and faythfull mynyster in the Lorde, shall shewe you of all thynges, 22 whom I haue sent vnto you for the same purpose, that ye myght knowe what case we stande in, and that he myght comfort youre hertes. 23 Peace be vnto the brethren and loue wyth fayth, from God the father and from the Lorde Iesus Christ. 24 Grace be wyth all them, whych loue oure Lorde Iesus Christ vnfaynedly. Amen.

προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν Πνεύματι, καὶ εἰς [a] αὐτὸ τοῦτο| ἀγρυπνοῦντες [b] ἐν πάσῃ [c] προσκαρτερήσει| καὶ δεήσει [d] περὶ| πάντων τῶν ἁγίων, [19] καὶ ὑπὲρ ἐμοῦ, ἵνα μοι [e] δοθῇ| λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν παῤῥησίᾳ, γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου, [20] ὑπὲρ οὗ πρεσβεύω ἐν ἁλύσει, ἵνα ἐν αὐτῷ παῤῥησιάσωμαι, ὡς δεῖ με λαλῆσαι.

[21] Ἵνα δὲ [f] εἰδῆτε καὶ ὑμεῖς| τὰ κατ' ἐμὲ, τί πράσσω, πάντα [g] ὑμῖν γνωρίσει| Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ· [22] ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν. [23] Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ. [24] Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ [h].

[b] Alex. + πάντοτε. [c] Alex. = προσκαρτερήσει. [d] Alex. ὑπὲρ. [e] Rec. δοθείη. [f] Alex. καὶ ὑμῖν εἰδῆτε. [g] Alex. γνωρίσει ὑμῖν. [h] Rec. + ἀμήν.

GENEVA—1557.

the power of his myght. [11] Put on the whole armoure of God, that ye may stande stedfast against the craftie assautes of the deuyl. [12] For we wrestle not against fleshe and bloud: but against Rulers, against Powers, and against the worldly Gouernours, *the princes* of the darkenes of this worlde, against spiritual wickednesses, *which are* aboue.

[13] For this cause, take vnto you the whole armoure of God, that ye may be able to resist in the euyl day, and hauing finished all thynges, stand stedfast. [14] Stande therfore, and your loynes gyrde about with veritie, hauing on, the brest plate of rightuousnes: [15] And your fete shod with the preparation of the Gospel of peace. [16] Aboue all, take to you the shield of fayth, wherwith ye may quenche all the fyry dartes of the wycked. [17] And take the helmet of saluation, and the sword of the sprite, which is, the worde of God. [18] And pray alwayes with all maner prayer and supplication in the Sprite: and watche therunto with all perseuerance and supplication, for all Sainctes. [19] And for me, that vtterance may be geuen vnto me, that I may open my mouth boldly, to vtter the secretes of the Gospel. [20] Whereof I am messenger in bondes, that therin I may speake frely, as it becommeth me to speake.

[21] But that ye may also knowe myne affaires, and what I do, Tychicus, my deare brother and faythful minister in the Lord, shal shewe you of all thinges. [22] Whome I sent vnto you for the same purpose, that ye myght knowe what case I stande in, and that he myght comfort your hearts. [23] Peace *be with* the brethren, and loue with fayth from God the Father, and from the Lord Iesus Christ. [24] Grace *be* with all them which loue our Lord Iesus Christ, to *their* immortalitie. Amen.

RHEIMS—1582.

povver. [11] Put you on the armour of God, that you may stand against the deceites of the Deuil. [12] For our vvrestling is not against flesh and bloud: but against Princes and Potestats, against the rectors of the vvorld of this darkenes, against the spirituals of vvickednes in the celestials. [13] Therfore take the armour of God, that you may resist in the euil day, and stand in al things perfect.

[14] Stand therfore hauing your loines girded in truth, and clothed with the breast-plate of iustice, [15] and hauing your feete shod to the preparation of the Gospel of peace: [16] in al things taking the shield of faith, vvherevvith you may extinguish al the firie dartes of the most vvicked one. [17] and take vnto you the helmet of saluation: and the svvord of the spirit (vvhich is the vvord of God) [18] in al praier and supplication praying at al time in spirit: and in the same vvatching in al instance and supplication for al the saincts: [19] and for me, that speache may be giuen me in the opening of my mouth vvith confidence, to make knowen the mysterie of the Gospel, [20] for the vvhich I am a legate in this chaine, so that in it I may be bold according as I ought, to speake.

[21] And that you also may knovv the things about me, vvhat I doe: Tychicus my deerest brother and faithful minister in our Lord, vvil make you vnderstand al things: [22] vvhom I haue sent to you for this same purpose, that you may know the things about vs, and he may comfort your hartes. [23] Peace to the brethren and charitie vvith faith from God the Father, and our Lord IESVS Christ. [24] Grace with al that loue our Lord IESVS Christ in incorruption. Amen.

AUTHORISED—1611.

might. [11] Put on the whole armour of God, that ye may be able to stand against the wiles of the deuill. [12] For wee wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darknes of this world, against [α] spirituall wickednesse in [β] high places. [13] Wherfore take vnto you the whole armour of God, that yee may be able to withstand in the euill day, and [γ] hauing done all, to stand. [14] Stand therefore, hauing your loynes girt about with trueth, and hauing on the breast-plate of righteousnesse: [15] And your feete shod with the preparation of the Gospel of peace.

[16] Aboue all, taking the shield of Faith, wherewith yee shall bee able to quench all the fiery dartes of the wicked. [17] And take the helmet of saluation, and the sword of the Spirit, which is the word of God. [18] Praying alwayes with all prayer and supplication in the spirit, and watching thereunto with all perseuerance, and supplication for all Saints, [19] And for mee, that vtterance may be giuen vnto me, that I may open my mouth boldly, to make knowen the mystery of the Gospel: [20] For which I am an ambassador [δ] in bonds, that [ε] therein I may speake boldly, as I ought to speake.

[21] But that yee may also know my affaires, *and* how I doe, Tychicus a beloued brother, and faithfull minister in the Lord, shall make knowen to you all things. [22] Whom I haue sent vnto you for the same purpose, that yee might know our affaires, and that he might comfort your hearts. [23] Peace *be* to the brethren, and loue, with faith from God the Father, and the Lord Iesus Christ. [24] Grace be with all them that loue our Lord Iesus Christ [ζ] in sinceritie.

[α] *Or*, wicked spirits. [β] *Or*, heauenly. [γ] *Or*, hauing ouercome all. [δ] *Or*, in a chaine. [ε] *Or*, thereof. [ζ] *Or*, with incorruption.

ΕΠΙΣΤΟΛΗ προς ΦΙΛΙΠΠΗΣΙΟΥΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE PHILIPPIANS.

CHAPTER I.

ΠΑΥΛΟΣ καὶ Τιμόθεος δοῦλοι Ἰησοῦ Χριστοῦ, πᾶσι τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις, σὺν ἐπισκόποις καὶ διακόνοις· [2] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[3 a] Εὐχαριστῶ τῷ [b] Θεῷ μου| ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, [4] πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέησιν ποιούμενος, [5] ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν· [6] πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν, ἐπιτελέσει ἄχρις ἡμέρας

[a] Alex. + Ἐγὼ μὲν. [b] Alex. Κυρίῳ ἡμῶν. [c] Rec. τῇ ἀπολ. [d] Alex. μοι.

WICLIF—1380.

1. POUL and tymothe seruauntis of ihesus crist to alle the holi men in crist ihesus that ben at filippis, with bischopis and dekenes: [2] grace and pees to ȝou of god oure fadir, and of the lord ihesus crist,

[3] I do thankyngis to my god in al mynde of ȝou [4] euermore in alle my preiers for alle ȝou with ioie, and make a bisechynge [5] on ȝoure comynynge in the gospel of crist fro the first dai til now, [6] Tristenynge this ilke thing that he that bigan in ȝou a good werke: schal perfourme it til in to the dai of ihesus crist, [7] as it is iust to me: to fele this thing for alle ȝou, for that I haue ȝou in herte ⁊ in my boondis and in defendynge and confermynge of the gospel: that alle ȝe be felowis of my ioie,

[8] for god is a witnesse to me: hou I coueite alle ȝou, in the bowels of ihesus crist, [9] and this thing I preie: that ȝoure charite be plenteuous more and more in kunnynge and in al wit, [10] that ȝe preue the better thingis: that ȝe be clene and with oute offence in the dai of crist,

comynynge, *communing.* Tristenynge, *trusting.* ilke, *same.*

TYNDALE—1534.

1. PAUL and Timotheus the servauntes of Iesu Christ To all the sainctes in Christ Iesu which are at Philippos, with the Bisshops and Deacons.

[2] Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

[3] I thanke my God with all remembraunce of you, [4] all wayes in all my prayers for you and praye with gladnes, [5] because of the fellowshyp which ye have in the gospell from the fyrst daye vnto now: [6] and am suerly certified of this, that he which beganne a good worke in you, shall go forthe with it vntyll the daye of Iesus Christ, [7] as it becommeth me so to iudge of you all, because I have you in my herte, and have you also every one companions of grace with me, even in my bondes, as I defende and stablysshe the gospell.

[8] For God beareth me recorde how greatly I longe after you all from the very herte rote in Iesus Christ. [9] And this I praye, that youre love maye increace more and more in knowledge, and in all fealinge, [10] that ye myght accepte thinges most excellent, that ye myght be pure and soche as shuld hurte no mannes conscience, vntyll the daye of Christ,

CRANMER—1539.

1. PAUL and Tymothe the seruauntes of Iesu Christ. To all the saynctes in Christ Iesu, which are at Philippos wyth the Bisshops and Deacons.

[2] Grace be vnto you and peace from God oure father, and from the Lorde Iesus Christ.

[3] I thanke my God wyth all remembraunce of you [4] all wayes in all my prayers for you, and praye wyth gladnes: [5] because ye are come in to the fellowshyp of the Gospell from the fyrst daye vnto now: [6] and am suerly certyfyed of thys, that he whych hath begonne a good worke in you, shall perfourme it vntyll the daye of Iesus Christ, [7] as it becommeth me so iudge I of you all, because I haue you in my herte: for asmoch as ye all are companyons of grace wyth me, euen in my bondes, and in the defendyng and stablysshyng of the Gospell,

[8] For God is my recorde, how greatly I longe after you all, from the very herte rote in Iesus Christ. [9] And thys I praye, that youre loue maye increace yet more and more in knowledge, and in all vnderstandynge, [10] that ye maye accepte the thinges that are most excellent, that ye maye be pure, and soch, as hurte no mannes conscyence vntyll the daye of

ΕΠΙΣΤΟΛΗ προς ΦΙΛΙΠΠΗΣΙΟΥΣ.

Κεφάλαιον Α.

THE EPISTLE to the PHILIPPIANS.

CHAPTER I.

Ἰησοῦ Χριστοῦ· [7] καθώς ἐστι δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου καὶ [c] ἐν τῇ ἀπολογίᾳ| καὶ βεβαιώσει τοῦ εὐαγγελίου, συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας. [8] μάρτυς γάρ [d] μου| [e] ἐστὶν| ὁ Θεὸς, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις [f] Χριστοῦ Ἰησοῦ.| [9] καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, [10] εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,

[c] Alex. = *ἐστὶν.* [f] Rec. Ἰησοῦ Χριστοῦ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
1. PAVL and Timotheus the seruantes of Iesus Christe, to all the Sainctes in Christ Iesus which are at Philippi, with the Bysshops, and Deacons: [2] Grace *be* to you, and peace from God our Father, and from the Lord Iesus Christ. [3] I thanke my God *hauing* you in perfect memorie.	1. PAVL and Timothee the seruants of Iesvs Christ: to al the sainctes in Christ Iesvs that are at Philippi, vvith the Bishops and Deacons. [2] Grace to you and peace from God our father, and our Lord Iesvs Christ.	1. PAUL and Timotheus the seruants of Iesus Christ, to all the Saints in Christ Iesus, which are at Philippi, with the Bishops and Deacons: [2] Grace *be* vnto you, and peace, from God our father, and *from* the Lord Iesus Christ. [3] I thanke my God vpon euery [a] remembrance of you, [4] Alwayes in euery prayer of mine for you all making request, with ioy. [5] For your felowship in the Gospel from the first day vntill now; [6] Being confident of this very thing, that he which hath begun a good work in you, [β] will performe it vntil the day of Iesus Christ. [7] Euen as it is meete for mee to thinke this of you all, because [γ] I haue you in my heart, in as much as both in my bonds, and in the defence and confirmation of the Gospel, ye all are [δ] partakers of my grace. [8] For God is my record, how greatly I long after you all, in the bowels of Iesus Christ.
[4] (Alwayes in all my prayers for all you, praying with gladnes) [5] Because of the fellowship which ye haue in the Gospel, from the first day vnto now. [6] And am suerly certified of thys, that he which began a good worke in you, shal go forth wyth it vntyl the day of Iesus Christ. [7] As it becometh me so to iudge of you all, because I beare in perfect remembrance that both in my bandes, and also in my defence, and confirmation of the Gospel, you all were partakers of my grace. [8] For God beareth me recorde, how greately I longe after you all from the very heart rote in Iesus Christe.	[3] I giue thankes to my God in al memorie of you [4] (alvvaies in al my praiers for al you, vvith ioy making petition) [5] for your communicating in the Gospel of Christ from the first day vntil novv. [6] trusting this same thing, that he which hath begonne in you a good worke, vvil perfit it vnto the day of Christ Iesvs. [7] as it is reason for me, this to thinke for al you, for that I haue you in hart, and in my bandes, and in the defense, and the confirmation of the Gospel, al you to be partakers of my ioy. [8] For God is my vvitnes, hovv I couet you al in the bowels of Iesvs Christ.	
[9] And thys I pray, that your loue may increase, yet more and more in knowledge, and in all iudgement. [10] That ye may discerne thynges that differ *one from another*, that ye may be pure, and go forwarde without any let, vntil the day of Christ.	[9] And this I pray, that your charitie may more and more abound in knovvledge and in al vnderstanding: [10] that you may approue the better things, that you may be sincere and vvithout offence vnto the day of Christ,	[9] And this I pray, that your loue may abound yet more and more in knowledge, and in all [ε] iudgement. [10] That ye may [ζ] approue things that [η] are excellent, that ye may be sincere, and without offence

[a] *Or*, mention. [β] *Or*, will finish it. [γ] *Or*, you haue me in your heart. [δ] *Or*, partakers with me of grace. [ε] *Or*, sence. [ζ] *Or*, trie. [η] *Or*, differ.

11 πεπληρωμένοι [g] καρπὸν δικαιοσύνης τὸν| διὰ Ἰησοῦ Χριστοῦ, εἰς δόξαν καὶ ἔπαινον Θεοῦ.

12 Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοὶ, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν· 13 ὥστε τοὺς δεσμούς μου φανεροὺς [h] ἐν Χριστῷ γενέσθαι| ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσι, 14 καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν [i] λόγον| λαλεῖν. 15 Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν. 16 οἱ μὲν [k] ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι. 17 οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν οὐχ ἁγνῶς, οἰόμενοι θλίψιν [l] ἐπιφέρειν| τοῖς δεσμοῖς μου· 18 τί γάρ; [m] πλὴν| παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται· καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ

[g] Rec. καρπῶν δικαιοσύνης τῶν. [h] Alex. γενέσθαι ἐν Χριστῷ. [i] Alex. λόγον τοῦ Θεοῦ. [k] Rec. vs. 16 ante vs. 17. hab. et vs. 17 incipit οἱ μέν.

WICLIF—1380.

11 fillid with the fruyt of riȝtwisnesse bi ihesus crist: in to the glori and the heriynge of god, 12 for britheren I wole that ȝe wite, that the thingis that ben aboute me, han comun more to profete of the gospel,
13 so that my boondis weren made knowun in crist, in eche moot halle and in alle other placis, 14 that mo of britheren tristynge in the lord more plenteuousli for my boondis dursten without drede speke the word of god, 15 but summe for enuye and striif, summe for good wille, 16 prechen crist, and summe of charite, witynge that I am putte in the defence of the gospel, 17 but summe of striif schewen crist, not clenli gessynge hem to reise tribulacioun to my boondis,

18 but what the while on alle maner either bi occasioun ethir bi truthe: crist is schewid, ꝛ in this thing I haue ioie, but also I schal haue ioie, 19 and I woot that this thing schal come to me in to helthe: bi ȝoure preier and the vndirmynystrynge of the spirit of ihesus crist, 20 bi myn abidynge and hope, for in no thing I schal be schamed: but in al trist as euermore and now, crist schal be magnyfied in my bodi ether bi liif, ether bi deeth, 21 for me to lyue is crist: and to die is wynnynge,

22 that if to lyue in fleisch is fruyt of werke to me: lo what I schal chese, I knowe not, 23 but I am constreyned of twey thingis, I haue desire to be disoluede: ꝛ to be with crist, it is myche more better, 24 but to dwelle in fleisch: is nedeful for ȝou, 25 and I tristynge this thing: woot that I schal dwelle, ꝛ perfiȝtli dwelle to alle ȝou, to ȝoure profiȝt ꝛ ioie of feith: 26 that ȝoure thanke abounde in crist ihesus in me, bi my comynge eftsoone

heriynge, *praising*. wite, *know*. moot halle, *court hall*. woot, *know*. trist, *boldness*. eftsoone, *again*.

TYNDALE—1534.

11 filled with the frutes of rightewesnes, which frutes come by Iesus Christ vnto the glory and laude of God.

12 I wolde ye vnderstode brethern that my busynes is happened vnto the greater furtherynge of the gospell. 13 So that my bondes in Christ are manyfest thorow out all the iudgement hall and in all other places: 14 In so moche that many of the brethren in the lorde are boldned thorow my bondes, and dare more largely speake the worde with out feare. 15 Some ther are which preache Christ of envie and stryfe, and some of good wyll. 16 The one parte preacheth Christ of stryfe and not purely, supposinge to adde more adversitie to my bondes. 17 The other parte of love, because they se that I am set to defend the gospell.

18 What then? So that Christ be preached all maner wayes, whether it be by occasion, or of true meaninge, I therin ioye: ye and will ioye. 19 For I knowe that this shall chaunce to my salvacion, thorow youre prayer and ministringe of the sprete of Iesu Christ, 20 as I hertely loke for and hope, that in nothinge I shalbe ashamed: but that with all confidence, as all wayes in tymes past, even so now Christ shal be magnified in my body, whether it be thorowe lyfe, or els deeth. 21 For Christ is to me lyfe, and deeth is to me a vauntage.

22 Yf it chaunce me to live in the flesshe, that is to me frutefull forto worke, and what to chose I wote not. 23 I am constrayned of two thinges: I desyre to be lowsed and to be with Christ, which thinge is best of all. 24 Neverthelesse to abyde in the flesshe is moare nedfull for you. 25 And this am I sure of, that I shall abyde, and with you all continue, for the furtheraunce and ioye of youre fayth, 26 that ye maye moare aboundantly reioyce in Iesus Christ thorowe me, by my cominge to you agayne.

CRANMER—1539.

Christ: 11 beynge fylled wyth the frute of ryghtwesnes, which frute cometh by Iesus Christ vnto the glory and prayse of God.
12 I wolde ye shulde vnderstonde (brethren) that the thynges which happened vnto me, chaunced vnto the greate furtheraunce of the Gospell: 13 So that my bandes in Christ, are manyfest thorow out all the iudgement hall and in all other places: 14 In so moch that many of the brethren in the Lorde beynge encoraged thorow my bandes, dare more boldly speake the worde wythout feare. 15 Some preache Christ of enuie and stryfe, and some of good wyl, 16 The one parte preacheth Christ of stryfe and not sincerely, supposynge to adde more aduersytie to my bandes. 17 Agayne the other parte preach of loue, because they knowe, that I am set to defend the Gospell.
18 What then? So that Christ be preached anye maner of waye, whether it be by occasion, or of true meaninge, I am glad therof, ye and will be glad. 19 For I knowe, that this shall chaunce to my saluacyon, thorow youre prayer and mynystryng of the sprete of Iesu Christ 20 according to my expectacion, and hope, that in nothing I shalbe ashamed: but that wyth all boldnesse, (as all wayes euen so now also) Christ shall be magnifyed in my body, whether it be thorow lyfe, or thorow deeth. 21 For Christ is to me lyfe, and deeth is to me auauntage.
22 If it chaunce me to lyue in the flesshe, that thinge is to me frutefull for the worcke, and what I shall chose I wote not. 23 For I am constrayned of these two thinges. I desyre to be loosed: and to be with Christ is moch better. 24 Neuerthelesse, to abyde in the flesshe is more nedfull for you. 25 And thys am I sure of, that I shall abyde, and contynue with you all, for youre furtheraunce and ioye of youre fayth, 26 that youre reioysynge maye be the more aboundant thorow Iesus Christ in me, by my commynge to you agayne.

χαρήσομαι. [19] οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως, καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ, [20] κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παῤῥησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου. [21] Ἐμοὶ γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, κέρδος. [22] εἰ δὲ τὸ ζῆν ἐν σαρκὶ, τοῦτό μοι καρπὸς ἔργου· καὶ τί αἱρήσομαι, οὐ γνωρίζω· [23] συνέχομαι [n] δὲ| ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων [o] εἰς| τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ εἶναι, πολλῷ [p] γὰρ| μᾶλλον κρεῖσσον· [24] τὸ δὲ ἐπιμένειν [q] ἐν| τῇ σαρκὶ, ἀναγκαιότερον δι' ὑμᾶς. [25] Καὶ τοῦτο πεποιθὼς οἶδα, ὅτι μενῶ καὶ [r] συμπαραμενῶ| πᾶσιν ὑμῖν, εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, [26] ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ, διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

[l] Alex. ἐγείρειν. [m] Alex. πλὴν ὅτι. [n] Rec. γὰρ. [o] Alex. = εἰς. [p] Alex. = γὰρ. [q] Alex. = ἐν. [r] Alex. παραμενῶ.

GENEVA—1557.

[11] Fylled wyth the fruites of ryghtuousnes, which come by Iesus Christe vnto the glorie and praise of God. [12] I would ye vnderstode brethren, that the things which *haue happened* vnto me, are tourned to the great furtheryng of the Gospel. [13] So that my bandes in Christ, are famous throughout all the Iudgement hall, and in all other *places*. [14] Insomuche that many of the brethren in the Lord are boldned through my bandes, and dare more frankely speake the worde. [15] Some there are which preache Christe of enuie and stryfe, and some also of good wyl.

[16] The one parte preacheth Christe of stryfe and not purely, supposing to adde more affliction to my bandes. [17] The other parte of loue, knowing that I am set to defende the Gospel. [18] What then? So that Christ be preached all maner wayes, whether it be vnder a pretence, or syncerely: I therin ioye, yea, and wyl ioye. [19] For I knowe that this shal tourne to my saluation, through your prayer, and by the helpe of the Sprite of Iesus Christe.

[20] As I hartely loke for, and hope, that in nothing I shalbe ashamed: but that wyth all confidence, as all wayes *in tymes paste, euen so* now Christe shall be magnified in my body, whether it be through lyfe, or els death. [21] For Christe *is* to me both in life, and in death aduantage.

[22] And whether to lyue in the fleshe, *were* profitable for me, and what to chose I wote not. [23] For I am greatly in doubte on bothe sydes: desiring to be lowsed and to be wyth Christe, which thyng is beste of all. [24] Neuerthelesse, to abyde in the fleshe *is* more neadful for you. [25] And thys am I sure of, that I shal abyde, and wyth you all continue, for the furtherance and ioy of your faith. [26] That ye may more abundantly reioyce in Iesus Christe for me, by my comming to you agayne.

RHEIMS—1582.

[11] replenished vvith the fruite of iustice by IESVS Christ, vnto the glorie and praise of God.

[12] And I vvil haue you knovv brethren, that the things about me are come to the more furtherance of the Gospel: [13] so that my bandes vvere made manifest in Christ in al the court, and in al the rest, [14] that many of our brethren in our Lord, hauing confidence in my bandes, vvere bold more aboundantly vvithout feare to speake the vvord of God. [15] Some in deede euen for enuie and contention: but some also for good vvil preache Christ. [16] Some of charitie: knovving that I am set vnto the defense of the Gospel. [17] And some of contention preache Christ not sincerely: supposing that they raise affliction to my bandes. [18] But vvhat? So that by al meanes, vvhether by occasion, or by truth, Christ be preached: in this also I reioyce, yea and vvil reioyce.

[19] For I knovv that this shal fall out to me vnto saluation by your praier and the subministration of the Spirit of IESVS Christ, [20] according to my expectation and hope, because in nothing shal I be confounded, but in al confidence as alvvaies, novv also shal Christ be magnified in my body, vvhether it be by life, or by death. [21] For vnto me, to liue is Christ: and to die is gaine. [22] And if to liue in the flesh, this vnto me be the fruit of the vvorke, [23] and vvhat I shal choose I knovv not. And I am straitened of the tvvo: hauing desire to be dissolued and to be vvith Christ, a thing much more better. [24] but to abide in the flesh, necessarie for you. [25] And trusting this, I know that I shal abide and continue vvith you al, vnto your furtherance and ioy of the faith: [26] that your gratulation may abound in Christ IESVS in me, by my comming againe to you.

AUTHORISED—1611.

till the day of Christ. [11] Being filled with the fruites of righteousnesse, which *are* by Iesus Christ vnto the glory and praise of God.

[12] But I would yee should vnderstand brethren, that the things which happened vnto mee, haue fallen out rather vnto the furtherance of the Gospel. [13] So that my bonds [α] in Christ, are manifest in all [β] the palace, and [γ] in all other *places*. [14] And many of the brethren in the Lord, waxing confident, by my bonds, are much more bold to speake the word without feare. [15] Some indeed preach Christ, euen of enuie and strife, and some also of good will. [16] The one preach Christ of contention, not sincerely, supposing to adde affliction to my bonds: [17] But the other of loue, knowing that I am set for the defence of the Gospel. [18] What then? Notwithstanding euery way, whether in pretence, or in trueth: Christ is preached, and I therein doe reioyce, yea, and will reioyce.

[19] For I know that this shall turne to my saluation through your prayer, and the supplie of the spirit of Iesus Christ, [20] According to my earnest expectation, and my hope, that in nothing I shalbe ashamed: but that with all boldnes, as alwayes, *so* now also Christ shal be magnified in my body, whether it be by life or by death. [21] For to me to liue is Christ, and to die is gaine. [22] But if I liue in the flesh, this is the fruit of my labour: yet what I shal chuse, I wote not. [23] For I am in a strait betwixt two, hauing a desire to depart, and to bee with Christ, wich is farre better. [24] Neuertheles, to abide in the flesh, *is* more needfull for you. [25] And hauing this confidence, I know that I shall abide and continue with you all, for your furtherance and ioy of faith, [26] That your reioycing may bee more abundant in Iesus Christ for me, by my comming to you againe.

[α] *Or*, for Christ. [β] *Or*, Cæsars Court. [γ] *Or*, to all others.

[27] *Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπὼν, ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἑνὶ πνεύματι, μιᾷ ψυχῇ, συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου,* [28] *καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων· ἥτις [s] ἐστὶν αὐτοῖς| ἔνδειξις ἀπωλείας, [t] ὑμῖν| δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ·* [29] *ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν·* [30] *τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον [u] [v] εἴδετε| ἐν ἐμοὶ, καὶ νῦν ἀκούετε ἐν ἐμοί.* II. *Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία Πνεύματος, εἴ [w] τις| σπλάγχνα καὶ οἰκτιρμοὶ,* [2] *πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ [x] ἓν| φρονοῦντες·* [3] *μηδὲν κατὰ ἐρίθειαν [y] ἢ| κενο-*

[s] Rec. *αὐτοῖς μέν ἐστιν.* [t] Alex. *ὑμῶν.* [u] Alex. + *καὶ.* [v] Rec. *ἴδετε.* [w] Rec. *τινα.* [x] Alex. *αὐτὸ.* [y] Alex. *μηδὲ κατὰ.*

WICLIF—1380.

to 3ou, [27] oonli lyue 3e worthili to the gospel of crist, that whethir whanne I come & se 3ou ethir absent: I here of 3ou, that 3e stonden in o spirit of o wille: traueilynge to gidre to the feith of the gospel, [28] and in no thing be 3e aferd of aduersaries, whiche is to hem cause of perdicioun: but to 3ou cause of helthe, & this thing is of god, [29] for it is 3ouun to 3ou for crist, that not oonli 3e bileuen in him: but also that 3e suffren for hym, [30] hauynge the same striif: whiche 3e saien in me, and now 3e han herde of me.

2. THERFOR if ony counforte is in crist, if ony solace of charite, if ony felowschip of spirit, if ony inwardnesse of merci doynge: [2] fille 3e my ioie, that 3e vndirstonde the same thing: and haue the same charite, of o wille: and felen the same thing, [3] no thing bi striif, nether bi veyn glorie: but in meknesse, demynge eche other to be hi3er thanne hym silf, [4] not biholdynge eche bi him silf what thingis ben his owne: but tho thingis that ben of other men,

[5] and fele 3e this thing in 3ou: which also in crist ihesus, [6] that whanne he was in the fourme of god: demed not raueyn, that him silf were euene to god, [7] but he lowide him silf: taking the fourme of a seruaunt, & was made in to the liknesse of men: [8] & in abite was founden as a man he mekid hym silf: & was made obedient to the deeth, 3e to the deeth of the cros, [9] for which thing god enhauncid him: and 3af to him a name that is aboue al name, [10] that in the name of ihesus: eche kne be bowid: of heuenly thingis of erthely thingis, & of hellis, [11] and ech tunge knowleche: that the lord ihesus crist, is in the glorie of god the fadir. [12] therfor my moost dereworthe britheren as euermore 3e han obeischid not in my

o, *one.* 3ouun, *given.* demynge, *esteeming.*
raueyn, *ravin*, or, *violence.* abite, *habit.*

TYNDALE—1534.

[27] Only let yovre conversacion be, as it be commeth the gospell of Christ: that whether I come and se you, or els be absent, I maye yet heare of you, that ye contynue in one sprete, and in one soule, labouringe as we do, to mayntayne the fayth of the gospell, [28] and in nothynge fearinge youre adversaries: which is to them a token of perdicion, and to you of salvacion, and that of God. [29] For vnto you it is geven, that not only ye shulde beleve on Christ: but also suffre for his sake, [30] and have even the same fight which ye sawe me have and now heare of me.

2. IF ther be amonge you eny consolacion in Christ, yf ther be eny comfortable love, yf there be eny fellishippe of the sprete, yf ther be eny compassion or mercy: [2] fulfyll my ioye, that ye drawe one waye, havinge one love, beynge of one accorde, and of one mynde, [3] that nothinge be dõne thorow stryfe or vayne glory, but that in mekenes of mynde every man esteme other better then him selfe, [4] and that no man consyder his awne, but what is mete for other.

[5] Let the same mynde be in you that was in Christ Iesu: [6] Which beynge in the shape of god, and thought it not robbery to be equall with god. [7] Nevertheless he made him silfe of no reputacion, and toke on him the shape of a servaunte, and became lyke vnto men, [8] and was founde in his aparell as a man. He humbled him silfe and became obedient vnto the deeth, even the deeth of the crosse. [9] Wherfore god hath exalted him, and geven him a name above all names: [10] that in the name of Iesus shuld every knee bowe, bothe of thinges in heven and thinges in erth and thinges vnder erth, [11] and that all tonges shuld confesse that Iesus Christ is the lorde vnto the prayse of God the father.

[12] Wherfore my dearly beloved, as ye have always obeyed, not when I was

CRANMER—1539.

[27] Onely let youre conuersacyon be, as it be commeth the Gospell of Christ: that whether I come and se you, or els be absent, I maye yet heare of your condicyon, that ye contynue in one sprete, and in one soule, labourynge as we do, to mayntayne the fayth of the Gospell, [28] and in nothinge fearynge youre aduersaries, which is to them a cause of perdicyon, but to you of saluacyon, and that of God. [29] For vnto you it is geuen of Christ that not onely ye shulde beleue on hym: but also suffre for his sake, [30] hauing euen soch a fyght, as ye sawe in me, and now heare of me.

2. IF ther be therfore eny consolacion in Christ, yf ther be eny comfort of loue, yf ther be eny fellishyppe of the sprete, yf ther be eny compassion and mercy: [2] fullfill ye my ioye, that ye be lyke mynded, hauyng one loue, beynge of one accorde, and of one mynde, [3] that nothinge be done thorow stryfe or of vayne glory, but in mekenes of mynde, let euery man esteme another better then hym selfe. [4] Loke not ye euery man on hys awne thynges, but euery man on the thynges that are other mens. [5] Let the same mynde be in you, that was also in Christ Iesu: [6] whych whan he was in the shape of God, thought it no robbery to be equall wyth God: [7] Neuerthelesse he made him selfe of no reputacyon, takynge on hym the shape of a seruaunte, and became lyke vnto men, [8] and was founde in his apparell as a man. He humbled hym selfe, and became obedyent vnto the deeth, euen the deeth of the crosse. [9] Wherfore, God also hath exalted him on hye, and geuen him a name which is aboue all names: [10] that in the name of Iesus euery knee shulde bow, both of thinges in heauen and thinges in erth and thynges vnder the erth, [11] and that all tonges shulde confesse, that Iesus Christ is the Lorde, vnto the prayse of God the father.

[12] Wherfore (my dearly beloued) as ye haue alwayes obeyed, not when I was

δοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν. [4] μὴ τὰ ἑαυτῶν [z] ἕκαστος| [a] σκοποῦντες,| ἀλλὰ [b] καὶ| τὰ ἑτέρων [c] ἕκαστος.| [5] Τοῦτο [d] γὰρ| [e] φρονείσθω| ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ, [6] ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, [7] ἀλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· [8] καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. [9] διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ [f] ὄνομα τὸ ὑπὲρ πᾶν ὄνομα· [10] ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων. [11] καὶ πᾶσα γλῶσσα [g] ἐξομολογήσηται| ὅτι Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ πατρός. [12] ὥστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ

[z] Alex. ἕκαστοι. [a] Rec. σκοπεῖτε. [b] Alex. = καὶ. [c] Alex. ἕκαστοι. [d] Alex. = γὰρ. [e] Alex. φρονεῖτε. [f] Alex. + τὸ. [g] Alex. ἐξομολογήσεται.

GENEVA—1557.

27 Only let your conuersation be, as it becommeth the Gospel of Christe: that whether I come and se you, or els be absent, I may heare of your matters that ye continue in one Sprite, and in one mynde fighting all together through the fayth of the Gospel. 28 And in nothing feare your aduersaries which is to them a token of perdition, and to you of saluation, and that of God. 29 For vnto you it is geuen for Christe, that not only ye should beleue on him, but also suffre for hys sake: 30 Hauing euen the same fyght, which ye sawe me haue, and now haue heard *to be* in me.

2. IF *there be* therfore any consolation in Christ, if *there be* any comfort of loue, if *there be* any fellowship of the Sprite, if *there be* any compassion and mercie: 2 Fulfyl my ioye, that ye be like mynded, hauing the selfe same loue, being of one accorde, and of one iudgement. 3 That nothyng *be done* through strife or vayne glorie, but that in mekenes of mynde euery man esteme other better then him selfe. 4 And loke not euery man on his owne thynges, but euery man also on the thinges of other men. 5 Let the same mynde be in you that was in Christe Iesus. 6 Who beyng in the shape of God, thoght it no robbery to be equal wyth God: 7 But he made hym selfe of no reputation, and toke on hym the shape of a seruant and was made lyke vnto men, 8 and was founde in appearance as a man, He humbled hym selfe, and became obedient vnto the death, euen the death of the crosse.

9 Wherfore, God hath highly exalted him, and geuen him a Name aboue all names. 10 That at the Name of Iesus shoulde euery knee bowe, bothe of thinges in heauen, and thinges in earth, and thinges vnder earth. 11 And that euery tonge should confesse that Iesus Christ *is* the Lord, vnto the prayse of God the Father. 12 Wherfore my dearly beloued, as ye haue alwayes obeyed, not when I

RHEIMS—1582.

27 Only conuerse ye vvorthie of the Gospel of Christ: that vvhether vvhen I come and see you, or els be absent, I may heare of you that you stand in one Spirit, of one minde labouring together to the faith of the Gospel.

28 And in nothing be ye terrified of the aduersaries, vvhich to them is cause of perdition: but to you of saluation, and this of God: 29 for to you it is giuen for Christ, not only that you beleeue in him, but also that you suffer for him, 30 hauing the same combat like as you haue seen in me, and novv haue heard of me.

2. IF therfore there be any consolation in Christ, if any solace of charitie, if any societie of spirit, if any bovvels of commiseration: 2 fulfil my ioy, that you be of one meaning, hauing the same charitie, of one minde, agreing in one. 3 nothing by contention, neither by vaine glorie: but in humilitie, eche counting other better then them selues: 4 euery one not considering the things that are their owne, but those that are other mens. 5 For this thinke in your selues, vvhich also in Christ IESVS, 6 vvho vvhen he vvas in the forme of God, thought it no robberie, him self to be equal to God, 7 but he exinanited him self, taking the forme of a seruant, made into the similitude of men, and in shape found as man. 8 He humbled him self, made obedient vnto death: euen the death of the crosse. 9 For the vvhich thing God also hath exalted him, and hath giuen him a name which is aboue al names: 10 that in the name of IESVS euery knee bovve of the celestials, terrestrials, and infernals: 11 and euery tongue confesse that our Lord IESVS Christ is in the glorie of God the Father.

12 Therfore my deerest, (as you haue alvvaies obeied) not as in the presence of

AUTHORISED—1611.

27 Onely let your conuersation bee as it becommeth the Gospel of Christ, that whether I come and see you, or else be absent, I may heare of your affaires, that yee stand fast in one spirit, with one minde, striuing together for the faith of the Gospel, 28 And in nothing terrified by your aduersaries, which is to them an euident token of perdition: but to you of saluation, and that of God. 29 For vnto you it is giuen in the behalfe of Christ, not onely to beleeue on him, but also to suffer for his sake, 30 Hauing the same conflict which ye saw in me, and now heare *to be* in me.

2. IF *there bee* therefore any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any bowels, and mercies; 2 Fulfill ye my ioy, that yee be like minded, hauing the same loue, being of one accord, of one minde. 3 Let nothing bee *done* through strife, or vaine glory, but in lowlinesse of minde let each esteeme other better then themselues. 4 Looke not euery man on his owne things, but euery man also on the things of others. 5 Let this minde bee in you, which was also in Christ Iesus: 6 Who being in the forme of God, thought it not robbery to bee equall with God: 7 But made himselfe of no reputation, and tooke vpon him the forme of a seruant, and was made in the [a] likenesse of men.

8 And being found in fashion as a man, he humbled himselfe, and became obedient vnto death, euen the death of the Crosse. 9 Wherefore God also hath highly exalted him, and giuen him a Name which is aboue euery name: 10 That at the Name of Iesus euery knee should bow, of *things* in heauen, and *things* in earth, and *things* vnder the earth: 11 And that euery tongue should confesse, that Iesus Christ is Lord, to the glory of God the Father. 12 Wherefore, my beloued, as yee haue alwayes obeyed, not as in my presence onely, but

[a] *Or*, habite.

ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ [h] νῦν πολλῷ μᾶλλον| ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε. [13] [i] Ὁ| Θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. [14] πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, [15] ἵνα [k] γένησθε| ἄμεμπτοι καὶ ἀκέραιοι, τέκνα Θεοῦ [l] ἀμώμητα| [m] ἐν μέσῳ| γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, [16] λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα. [17] Ἀλλ᾽ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν· [18] τὸ δ᾽ αὐτὸ καὶ ὑμεῖς χαίρετε· καὶ συγχαίρετέ μοι. [19] Ἐλπίζω δὲ ἐν [n] Κυρίῳ| Ἰησοῦ, Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα κἀγὼ εὐψυχῶ, γνοὺς τὰ περὶ

[h] Alex. πολλῷ μᾶλλον νῦν. [i] Alex. = Ὁ. [k] Alex. ἤτε. [l] Alex. ἄμωμα. [m] Alex. μέσον. [n] Alex. Χριστῷ. [o] Rec. + τοῦ. [p] Rec. Χριστοῦ Ἰησοῦ.

WICLIF—1380.

presence oonli: but myche more now in myn absence, worche ȝe with drede & tremblinge ȝoure helthe, [13] for it is god that worchith in ȝou bothe to wilne, & to perfourme for good wille,

[14] and do ȝe alle thingis, without grucchingis and doutingis: [15] that ȝe be with out playnt, & symple as the sones of god with out repreef: in the myddil of a schrewid nacioun & a weyward, among which ȝe schynen as ȝeuers of liȝt in the world: [16] & hoold ȝe to gidre the word of liif to my glorie in the dai of crist, for I haue not runnen in veyn: nether I haue traueilid in veyn, [17] but thouȝ I be offrid *or slayn* on the sacrifice and seruyce of ȝoure feith. I haue ioie & I thanke ȝou alle, [18] and the same thing haue ȝe ioie, and thanke ȝe me, [19] and I hope in the lord ihesus: that I schal sende tymothe soone to ȝou, that I be of good counforte: whanne tho thingis ben knowun that ben aboute ȝou, [20] for I haue no man so of o wille: that is bisie for ȝou, with clene affeccioun, [21] for alle men seken tho thingis that ben her owne: not tho that ben of crist ihesus, [22] but knowe ȝe the asaie of him, for as a sone to the fadir, he hath serued with me in the gospel, [23] therfor I hope, that I schal sende hym to ȝou: anoon as I see what thingis ben aboute me, [24] and I trist in the lord: that also my silf schal come to ȝou soone,

[25] and I gessid it nedeful: to sende to ȝou epafrodite my brother and euene worcher and myn euene knyȝt, but ȝoure apostle: and the mynystre of my nede, [26] for he desirid ȝou alle: and he was sorweful, therfor that ȝe herden that he was sike, [27] for he was sike to the deeth: but god hadde merci on hym, & not oonli on him: but also on me leest I hadde heuynesse on heuynes,

[28] therfor more haistli I sente him: that

ȝeuers, *givers*. o, *one*. asaie, *proof*. euene, *even, or, fellow*. knyȝt, *soldier*.

TYNDALE—1534.

present only, but now moche more in myne absence, even so worke out youre awne saluacion with feare and tremblynge. [13] For it is god which worketh in you, both the will and also the dede, even of good will

[14] Do all thynge with out murmurynge and disputynge, [15] that ye maye be faute lesse and pure, and the sonnes of God with out rebuke, in the middes of a croked and a perverse nacion, amonge which se that ye shyne as lightes in the worlde, [16] holdinge fast the worde of lyfe, vnto my reioysynge in the daye of Christ, that I have not runne in vayne, nether have labored in vayne. [17] Yee and though I be offered vp vpon the offerynge and sacrifice of youre fayth: I reioyce, and reioyce with you all. [18] For the same cause also, reioyce ye, and reioyce ye with me.

[19] I trust in the lorde Iesus for to sende Timotheus shortly vnto you, that I also maye be of good comforte, when I knowe what case ye stonde in. [20] For I have noman that is so lyke mynded to me, which with so pure affeccion careth for youre matters. [21] For all other seke their awne, and not that which is Iesus Christes. [22] Ye knowe the proffe of him, howe that as a sone with the father, so with me bestowed he his labour apon the gospell. [23] Him I hope to sende assone as I knowe how it will go with me. [24] I trust in the lorde I also my silfe shall come shortly.

[25] I supposed it necessary to sende brother Epaphroditus vnto you, my companion in laboure and felowe soudier, youre Apostel and my minister at my nedes. [26] For he longed after you and was full of hevines, because that ye had hearde saye that he shuld be sicke. [27] And no doute he was sicke, and that nye vnto deeth. But god had mercy on him: not on him only, but on me also, lest I shuld have had sorowe apon sorowe.

[28] I sent him therfore the diligentliar,

CRANMER—1539.

present onely, but now moch more in myne absence, euen so worcke out youre awne saluacyon with feare and tremblyng. [13] For it is God, which worketh in you, both the will and also the dede, euen of good wil.

[14] Do all thynge with out murmuringe, and dysputynge, [15] that ye maye be soch as no man can complayne on: and vnfayned sonnes of God without rebuke, in the myddes of a croked & peruerse nacyon: amonge whom se that ye shyne as lyghtes in the worlde, [16] holdynge faste the worde of lyfe, that I maye reioyce in the daye of Chryst, how that I haue not runne in vayne, nether haue laboured in vayne.

[17] Yee and though I be offered vp vpon the offerynge and sacrifice of youre fayth: I reioyce, and reioyce with you all. [18] For the same cause also do ye reioyce, and reioyce with me.

[19] I trust in the Lorde Iesus, for to sende Timotheus shortly vnto you, that I also maye be of good comforte, when I knowe what case ye stande in. [20] For I haue no man that is so lyke mynded to me, which with so pure affeccyon will care for youre matters. [21] For all other seke their awne, and not the thynges whych are Iesus Christes. [22] Ye knowe the proffe of hym, how that as a sonne wyth the father, so hath he wyth me bestowed hys seruyce in the Gospell. [23] Hym therfore I hope to sende, assone as I knowe how it wyll go with me. [24] I trust in the Lord, that I also my selfe shall come shortly.

[25] But I supposed it necessary to sende brother Epaphrodytus vnto you, my companyon in laboure and felowe soudier, youre Apostell, whych also mynystreth vnto me at nede. [26] For he longed after you all, and was full of heuynes, because that ye had hearde saye, that he had bene sycke. [27] And no doute he was sycke, in somoch that he was nye vnto deeth. But God had mercy on hym: and not on hym onely, but on me also, lest I shulde haue sorowe vpon sorowe. [28] I sent hym

ὑμῶν· [20] οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει· [21] οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ [o] [p] Ἰησοῦ Χριστοῦ· | [22] τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. [23] τοῦτον μὲν οὖν ἐλπίζω πέμψαι, ὡς ἂν [q] ἀπίδω | τὰ περὶ ἐμὲ, ἐξαυτῆς· [24] πέποιθα δὲ ἐν Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως [r] ἐλεύσομαι. | [25] Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον, καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς· [26] ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς [s], καὶ ἀδημονῶν, διότι ἠκούσατε [t] ὅτι ἠσθένησε. | [27] καὶ γὰρ ἠσθένησε παραπλήσιον θανάτῳ· ἀλλ' ὁ Θεὸς [u] αὐτὸν ἠλέησεν, | οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ λύπην ἐπὶ [v] λύπην | [w] σχῶ. | [28] σπουδαιοτέρως οὖν ἔπεμψα αὐτὸν, ἵνα

[q] Alex. ἀφίδω. [r] Alex. ἐλ. πρὸς ὑμᾶς. [s] Alex. + ἰδεῖν. [t] Alex. αὐτὸν ἠσθενηκέναι. [u] Alex. ἠλέησεν αὐτὸν.
[v] Rec. λύπῃ. [w] Alex. ἔχω.

GENEVA—1557.

was present only, but now muche more in mine absence, euen so make an ende of your owne saluation with feare and trembling. [13] For it is God which worketh in you, both the wil and also the dede, euen of *his* fre beneuolence. [14] Do all things wythout murmuring and reasonnings: [15] That ye may be fautelesse, and pure, and the sonnes of God without rebuke in the middes of a naughtie and wicked nation, among whych, ye shyne as lyghtes in the worlde,

[16] Putting forth the worde of lyfe: that I may reioyse in the day of Christ, that I haue not runne in vayne, nether haue labored in vayne. [17] Yea and thogh I be offered vp vpon the offeryng and sacrifice of your fayth: I am glade, and reioyce wyth you all. [18] For the same cause also be ye glade, and reioyce with me. [19] I trust in the Lord Iesus, to sende Timotheus shortly vnto you, that I also may be of good comforte, when I knowe what case ye stande in: [20] For I haue no man that is so like mynded, whych wyth so pure affection careth for your matters. [21] For all other seke theyr owne, and not that whych is Iesus Christes. [22] Also ye knowe the profe of hym, how that as a sonne with the father, so wyth me bestowed he his labour in the Gospel. [23] Hym therfore I hope to send assone as I knowe how it wyl go wyth me. [24] And trust in the Lord, that I also my selfe shal comme shortly.

[25] But I supposed it necessary to sende my brother Epaphroditus vnto you my companion in labour, and felow souldier, your messanger, and he that ministred vnto me such things as I wanted. [26] For he longed after you, and was ful of heauines, because that ye had heard say, that he had bene sycke. [27] And no doute he was sycke, and that nye vnto death: but God had mercie on him: not on him only, but on me also: lest I sholde haue sorow vpon sorow. [28] I sent him therfore the

RHEIMS—1582.

me only, but much more novv in my absence, vvith feare and trembling vvorke your saluation. [13] For it is God that vvorketh in you both to vvil and to accomplish, according to his good vvil. [14] And doe ye al things vvithout murmurings and staggerings: [15] that you may be vvithout blame, and the simple children of God, vvithout reprehension in the middes of a crooked and peruerse generation. among vvhom you shine as lightes in the vvorld: [16] conteining the vvord of life to my glorie in the daie of Christ, because I haue not runne in vaine, nor in vaine laboured. [17] But and if I be immolated, vpon the sacrifice and seruice of your faith, I reioyce and congratulate vvith you al. [18] And the self same thing doe you also reioyce, and congratulate vvith me.

[19] And I hope in our Lord IESVS, to send Timothee vnto you quickly, that I also may be of good comfort, when I knovv the things pertaining to you. [20] For I haue no man so of one minde that vvith sincere affection is careful for you. [21] For al seeke the things that are their ovvne: not the things that are IESVS Christs. [22] And knovv ye an experiment of him, that as a sonne the father, so hath he serued vvith me in the Gospel. [23] This man therfore I hope to send vnto you, immediatly as I shal see the things that concerne me. [24] And I trust in our Lord that my self also shal come to you quickly.

[25] But I haue thought it necessarie to send to you Epaphroditus my brother and coadiutor and fellovv souldiar, but your Apostle, and minister of my necessitie. [26] Because in deede he had a desire tovvard you al: and vvas pensife, for that you had heard that he vvas sicke. [27] For in deede he vvas sicke euen to death: but God had mercie on him: and not only on him, but on me also, lest I should haue sorovv vpon sorovv. [28] Therfore I sent him the more spedily: that seeing

AUTHORISED—1611.

now much more in my absence; worke out your owne saluation with feare and trembling.

[13] For it is God which worketh in you, both to will and to doe, of *his* good pleasure. [14] Doe all things without murmurings, and disputings: [15] That yee may be blamelesse and [α] harmelesse, the sonnes of God, without rebuke, in the middes of a crooked and peruerse nation, among whom [β] ye shine as lights in the world: [16] Holding foorth the worde of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, neither laboured in vaine. [17] Yea, and if I bee [γ] offered vpon the sacrifice and seruice of your faith, I ioy, and reioyce with you all. [18] For the same cause also do ye ioy, and reioyce with me.

[19] [δ] But I trust in the Lord Iesus, to send Timotheus shortly vnto you, that I also may bee of good comfort, when I know your state. [20] For I haue no man [ε] like minded, who will naturally care for your state. [21] For all seeke their owne, not the things which are Iesus Christs. [22] But yee know the proofe of him, That as a sonne with the father, hee hath serued with me, in the Gospel. [23] Him therefore I hope to send presently, so soone as I shal see how it wil goe with mee. [24] But I trust in the Lord, that I also my selfe shall come shortly. [25] Yet I supposed it necessary, to send to you Epaphroditus my brother and companion in labour, and fellowe souldier, but your messenger, and hee that ministred to my wants. [26] For hee longed after you all, and was full of heauinesse, because that yee had heard that he had been sicke.

[27] For indeed he was sicke nigh vnto death, but God had mercie on him: and not on him onely, but on mee also, lest I should haue sorow vpon sorow. [28] I sent him therefore the more carefully, that

[α] *Or*, sincere. [β] *Or*, shine ye. [γ] *Gr.* powred foorth. [δ] *Or*, moreouer. [ε] *Or*, so deare vnto me.

ἰδόντες αὐτὸν πάλιν χαρῆτε, κἀγὼ ἀλυπότερος ὦ. [29] προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε· [30] ὅτι διὰ τὸ ἔργον [x] τοῦ Χριστοῦ| μέχρι θανάτου ἤγγισε, [y] παραβολευσάμενος| τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρός με λειτουργίας.

III. Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ. τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές. [2] βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν· [3] ἡμεῖς γάρ ἐσμεν ἡ περιτομὴ, οἱ Πνεύματι [z] Θεοῦ| λατρεύοντες, καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες, [4] καίπερ ἐγὼ ἔχων πεποίθησιν [a] καὶ| ἐν σαρκί. Εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκὶ, ἐγὼ μᾶλλον· [5] περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς

[x] Alex. s. Χριστοῦ s. (τοῦ) Κυρίου. [y] Rec. παραβουλευσάμενος. [z] Rec. Θεῷ. [a] Alex. = καί. [b] Alex. ζῆλος. [c] Alex. = Ἀλλ'. [d] Rec. μενοῦνγε.

WICLIF—1380.

whanne ȝe han seen hym ȝe haue ioie efte, and I be withoute heuynesse, [29] therfor resceyue ȝe hym with al ioie in the lord: and haue ȝe suche with al honour, [30] for the werke of crist he wente to deeth ȝeuynge his liif, that he schuld fulfille that that falid of ȝou anentis my seruyce.

3. HENNES forward my britheren haue ȝe ioie in the lord, to write to ȝou the same thingis, to me it is not slowe and to ȝou it is necessarie, [2] se ȝe houndis, se ȝe yuel werk men: se ȝe dyuysioun, [3] for we ben circumcisioun, whiche bi spirit seruen to god, and glorien in crist ihesus ȝ han not trist in the fleisch, [4] thouȝ I haue trist ȝhe in the fleisch, if ony othir man is seyn to trist in fleisch: I more, [5] *that was* circumcidid in the eiȝtthe dai, of the kyn of israel of the lynage of beniamyn an ebrewe of ebrewis, bi the lawe a farisie, [6] bi loue pursuynge the chirche of god, bi riȝtwisnesse that is in the lawe lyuynge without playnte,

[7] but whiche thingis weren to me wynnyngis: I haue demede these apeiryngis for crist, [8] netheles I gesse alle thingis to be peirement: for the clere science of ihesus crist my lord, for whom I made alle thingis peirement, and I deme as drit: that I wynne crist, [9] and that I be founden in him: not hauynge my riȝtwisnesse that is of the lawe, but that that is of the feith of crist ihesus, that is of god the riȝtwisnesse in feith: [10] to knowe him, and the vertu of his risyng aȝen and the felowschip of his passioun, and to be made liik to his deeth: [11] if on ony maner I come to the resurrexioun that is fro deeth,

[12] not that now I haue takun: or now am perfiȝt, but I sue if in ony maner I

efte, *again*. anentis, *concerning*. yuel, *evil*. demede, *judged*. apeiryngis, *losses*. peirement, *loss*. verta, *power*. sue, *follow*.

TYNDALE—1534.

that when ye shuld se him, ye myght reioyce agayne, and I myght be the lesse sorowfull. [29] Receave him therfore in the lorde with all gladnes, and make moche of soche: [30] because that for the worke of Christ he went so farre, that he was nye vnto deeth, and regarded not his lyfe, to fulfill that service which was lackynge on youre parte towarde me.

3. MOROVER my brethren, reioyce in the lorde. It greveth me not to write one thinge often to you. For to you it is a sure thynge. [2] Beware of dogges, beware of evyll workers. Beware of dissencion. [3] For we are circumcision which worshippe god in the sprete, and reioyce in Christ Iesu, and have no confidence in the flesshe: [4] though I have wher of I myght reioyce in the flesshe. Yf eny other man thynketh that he hath wherof he myght trust in the flesshe: moche moare I: [5] circumcised the eyght daye, of the kynred of Israhell, of the trybe of Beniamyn, an Ebrue borne of the Ebrues: as concernynge the lawe, a pharisaye, [6] and as concernynge ferventnes, I persecuted the congregacion, and as touchynge the rightewesnes which is in the lawe I was vnrebukable.

[7] But the thynges that were vauntage vnto me I counted losse for Christes sake. [8] Ye I thinke all thynges but losse for that excellent knowledges sake of Christ Iesu my lorde. For whom I have counted all thynge losse, and do iudge them but donge, that I myght wynne Christ, [9] and myght be founde in him, not havynge myne awne rightewesnes which is of the lawe: But that which spryngeth of the fayth which is in Christ. I meane the rightewesnes which commeth of God thorowe fayth [10] in knowynge him and the vertue of his resurreccion, and the fellowshippe of his passions, that I myght be conformable vnto his (deeth) [11] yf by eny meanes I myght attayne vnto the resurreccion from deeth.

[12] Not as though I had all redy attayned to it, Ether were all redy parfect: but I

CRANMER—1539.

therfore the more diligently: that when ye se him, ye maye reioyce agayne, and that I maye be the lesse sorowfull. [29] Receaue hym therfore in the Lorde with all gladnes, and make moch of soch: [30] because that for the worke of Christ he went so farre, that he was nye vnto deeth, and regarded not hys lyfe: to fulfyll that, which was lackynge on youre parte towarde me.

3. MOREOUER, (brethren) reioyce ye in the Lorde. It greueth me not to wryte one thinge often to you. For to you it is a sure thynge. [2] Beware of dogges, beware of euyll workers. Beware of dissensyon. [3] For we are circumcisyon, whych serue God in the sprete, and reioyce in Christ Iesu, and haue no confydence in the flesshe: [4] though I myght also reioyce in the flesshe. If eny other man thynketh that he hath wherof he myght trust in the flesshe: I haue more: [5] beyng circumcysed the eyght daye, of the kynred of Israel, of the trybe of Beniamin an Ebrue borne of the Ebrues as concerninge the lawe, a Pharisaye: [6] as concernynge feruentnes, I persecuted the congregacyon, as touchynge the ryghtwesnes whych is in the lawe, I was vnrebukable.

[7] But the thynges that were vauntage vnto me, those I counted losse for Christes sake. [8] Yee I thynke all thynges but losse for the excellencye of the knowledge of Christ Iesu my Lorde. For whom I haue counted all thinge losse, and do iudge them but vyle, that I maye winne Christ, [9] and be founde in hym, not hauynge myne awne ryghtewesnes of the lawe: but that whych is thorow the fayth of Christ: euen the ryghtewesnes which commeth of God thorow fayth: [10] that I maye know him and the vertue of his resurreccyon, and fellowshippe of his passyons, whyle I am conformable vnto his (deeth) [11] yf by eny meanes I myght attayne vnto the resurreccyon of the deed.

[12] Not that I haue attayned vnto it allready, or that I am allready parfect: but

Βενιαμὶν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος, [6] κατὰ [b] ζῆλον| διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος. [7] [c] Ἀλλ'| ἅτινα ἦν μοι κέρδη, ταῦτα ἥγημαι διὰ τὸν Χριστὸν ζημίαν· [8] ἀλλὰ [d] μὲν οὖν| καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου [e] μου,| δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα [f] εἶναι,| ἵνα Χριστὸν κερδήσω, [9] καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, [10] Τοῦ γνῶναι αὐτὸν, καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ, [g] συμμορφούμενος| τῷ θανάτῳ αὐτοῦ, [11] εἴπως καταντήσω εἰς τὴν ἐξανάστασιν [h] τὴν ἐκ| νεκρῶν· [12] οὐχ ὅτι ἤδη ἔλαβον, [i] ἢ ἤδη τετελείωμαι· διώκω δὲ εἰ [k] καὶ| καταλάβω, ἐφ' ᾧ [l] καὶ|

[e] Alex. ἡμῶν. [f] Alex. = εἶναι. [g] Alex. συμμορφιζόμενος. [h] Rec. τῶν. [i] Alex. + s. ἢ ἤδη δεδικαίωμαι s. δικαίωμαι. [k] Alex. = καὶ. [l] Alex. = καὶ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
diligentlier, that when ye should se him agayne ye myght reioyce, and I myght be the lesse sorowful. [29] Receaue him therfore in the Lord wyth all gladnes, and make muche of such: [30] Because that for the worke of Christ he was nye vnto death, and regarded not his life, to fulfyl that seruice which was lacking on your part towarde me.	him, you may reioyce againe, and I may be vvithout sorovv. [29] Receiue him therfore vvith al ioy in our Lord: and such intreate vvith honour. [30] because for the vvorke of Christ, he came to the point of death: yelding his life, that he might fulfil that vvhich on your part vvanted tovvard my seruice.	when ye see him againe, ye may reioyce, and that I may bee the lesse sorowfull. [29] Receiue him therfore in the Lord with all gladnesse, and [a] hold such in reputation: [30] Because for the worke of Christ he was nigh vnto death, not regarding his life, to supply your lacke of seruice toward me.
3. MOREOUER, my brethren reioyce in the Lord. It greueth me not to wryte the same thyngs to you: and for you it is a sure thing. [2] Beware of dogges, beware of euil workers, beware of the concision. [3] For we are Circumcision, which worshyp God in the spirite, and reioyce in Christ Iesus, and haue no confidence in the fleshe: [4] Thoghe I haue wherof I might reioyce also in the fleshe. If any other man thinketh that he hath wherof he might trust in the fleshe: muche more I. [5] Circumcised the eyght day, of the kinred of Israel, of the tribe of Beniamin, an Hebrue of the Hebrues, by profession, a Pharisei. [6] And as concerning feruentnes, I persecuted the Churche, and as touching the rightuousnes which is in the Lawe, I was vnrebukable. [7] But the thinges that were vantage vnto me, the same I counted losse for Christes sake,	3. FROM hence forth my brethren, reioyce in our Lord. To vvrite the same things vnto you, to me surely it is not tedious, and to you it is necessarie. [2] See the dogges, see the euil vvorkers, see the concision. [3] For vve are the circumcision, vvhich in spirit serue God: and vve glorie in Christ IESVS, and not hauing confidence in the flesh, [4] albeit I also haue confidence in the flesh. If any other man seeme to haue confidence in the flesh, I more, [5] circumcised the eight day, of the stocke of Israël, of the tribe of Beniamin, an Hebrevv of Hebrevves: according to the Lavv, a Pharisee: [6] according to emulation, persecuting the Church of God: according to the iustice that is in the Lavv, conuersing vvithout blame. [7] But the things that vvere gaines to me, those haue I esteemed for Christ, detriments.	3. FINALLY, my brethren, reioyce in the Lorde. To write the same things to you, to me indeed is not grieuous: but for you it is safe. [2] Beware of dogs, beware of euill workers: beware of the concision. [3] For we are the circumcision, which worship God in the spirit, and reioyce in Christ Iesus, and haue no confidence in the flesh. [4] Though I might also haue confidence in the flesh. If any other man thinketh that hee hath whereof hee might trust in the flesh, I more. [5] Circumcised the eight day, of the stocke of Israel, of the tribe of Beniamin, an Hebrew of the Hebrewes, as touching the Law, a Pharise: [6] Concerning zeale, persecuting the Church: touching the righteousnesse which is in the Law, blamelesse. [7] But what things were gaine to me, those I counted losse for Christ. [8] Yea doubtlesse, and I count all things but losse, for the excellencie of the knowledge of Christ Iesus my Lord: for whom I haue suffered the losse of all things, and doe count them but dung, that I may win Christ, [9] And be found in him, not hauing mine owne righteousnesse, which is of the Law, but that which is through the faith of Christ, the righteousnesse which is of God by faith:
[8] Yea douteles I thinke all thinges but losse for that excellent knowledges sake of Christ Iesus my Lord: for whome I haue counted all things losse, and do iudge *them* but donge, that I might winne Christ: [9] And might be founde in him, *that is,* not hauyng myne owne rightuousnes, which is of the Lawe, but that which is through the faith of Christ, I meane, the rightuousnes which commeth of God through faith, [10] That I may knowe him, and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable vnto his deathe: [11] If by any meanes I myght attayne vnto the resurrection of the dead.	[8] Yea but I esteeme al things to be detriment for the passing knovvledge of IESVS Christ my Lord: for vvhom I haue made al things as detriment, and do esteeme them as dung, that I may gaine Christ: [9] and may be found in him not hauing my iustice vvhich is of the Lavv, but that vvhich is of the faith of Christ, vvhich is of God iustice in faith: [10] to knovv him, and the vertue of his resurrection, and the societie of his passions, configured to his death, [11] if by any meanes I may come to the resurrection vvhich is from the dead. [12] Not that novv I haue receiued, or novv am perfect: but I pursue, if I may comprehend vvherein	[10] That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable vnto his death. [11] If by any meanes I might attaine vnto the resurrection of the dead. [12] Not as though I had already attained, either were already perfect: but I follow
[12] Not as thogh I had alredy atteyned to *the marke,* ether were alredy perfect:		

[a] *Or,* honour such.

κατελήφθην ὑπὸ [m] Χριστοῦ. | [13] ἀδελφοί, ἐγὼ ἐμαυτὸν [n] οὐ | λογίζομαι κατειληφέναι· [14] ἓν δὲ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω [o] ἐπὶ | τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ. [15] Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύψει. [16] πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν [p] κανόνι, τὸ αὐτὸ φρονεῖν. | [17] Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας, καθὼς ἔχετε τύπον ἡμᾶς. [18] πολλοὶ γὰρ περιπατοῦσιν, οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ, [19] ὧν τὸ τέλος ἀπώλεια, ὧν ὁ Θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες. [20] ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ

[m] Rec. τοῦ Χριστοῦ Ἰησοῦ. [n] Alex. οὔπω. [o] Alex. εἰς. [p] Alex. = s. κανόνι, τὸ αὐτὸ φρονεῖν s. τὸ αὐτὸ φρονεῖν (τῷ αὐτῷ στοιχεῖν κανόνι).

WICLIF—1380.

comprehende in whiche thing also I am comprehendide of crist ihesus, [13] britheren I deme me not, that I haue comprehendide, but o thing, I forȝete tho thingis that ben bihendis, [14] and strecche forth my silf to tho thingis that ben bifor, and pursue to the ordeyned mede of the hiȝ cleepynge of god in crist ihesus, [15] therfor who euer we ben perfiȝt: feele we this thing, and if ȝe vndirstonden: in other maner ony thing, this thing god schal schewe to ȝou, [16] netheles to what thing we han comun, that we vndirstonde the same thing ȶ that we perfiȝtli dwelle in the same rule,

[17] Britheren be ȝe my folowers, and waite ȝe hem that walken so, as ȝe han oure fourme, [18] for many walken: whiche I haue seide ofte to ȝou. But now I wepynge seie: the enemyes of cristis cros, [19] whos eende is deth: whos god is the wombe, and the glorie in confucioun of hem that saueren ertheli thingis, [20] but oure lyuyng is in heuenes, fro whennes also we abiden the sauyour oure lord ihesus crist [21] whiche schal refourme the bodi of oure meke nesse, that is made liik to the bodi of his clerenes, bi the worchynge bi whiche also he may make alle thingis suget to hym.

4. THERFOR my britheren moost dereworthe ȶ moost desirid my ioie ȶ my corowne, so stonde ȝe in the lord, most dere *britheren*, [2] I preie eucodiam and biseche senticen: to vndirstonde the same thing in the lord, [3] also I preie ȶ the german felowe, help thou the ilke *wymmen* that traueilen with me, in the gospel, with clement ȶ other myn helpers: whos names ben in the book of liif, [4] ioie ȝe in the lord euermore, efte I seie ioie ȝe, [5] be ȝoure pacience knowun to alle men, the lord is nyȝ, [6] be ȝe no thing bisie: but in al preier and bisechinge with doyng of

deme, *judge*. o, *one*. mede, *reward*. cleepynge, *calling*. clerenes, *glory*. german, *brotherly*. ilke, *same*. efte, *again*.

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folowe, yf that I maye comprehende that, wherin I am comprehended of Christ Iesu. [13] Brethren I counte not my silfe that I have gotten it: but one thynge I saye: I forget that which is behynde and stretche my silfe vnto that which is before [14] and preace vnto that marke apoynted, to obtayne the rewarde of the hye callynge of god in Christ Iesu. [15] Let vs therfore as many as be perfect be thus wyse minded: and yf ye be other wyse mynded, I praye God open even this vnto you. [16] Neverthelesse in that wher vnto we are come, let vs procede by one rule, that we maye be of one acorde.

[17] Brethren be folowers of me and loke on them which walke even so, as ye have vs for an ensample. [18] For many walke (of whom I have tolde you often, and now tell you wepynge) that they are the enemyes of the crosse of Christ, [19] whose ende is dampnacion, whose God is their bely, and whose glory is to their shame, which are worldely mynded. [20] But oure conversacion is in heven, from whence we loke for a saveour euen the lorde Iesus Christ, [21] which shall chaunge oure vile bodies, that they maye be fassioned lyke vnto his glorious body, acordinge to the workynge wherby he is able to subdue all thinges vnto hym silfe.

4. HERFORE my brethren dearly beloved and longed for, my ioye and croune, so continue in the lorde ye beloved. [2] I praye Evodias, and beseche Sintiches that they be of one accorde in the lorde. [3] Yee and I beseche the faythfull yockfelowe, helpe the wemen which labored with me in the gospell, and with Clement also, and with other my labour felowes, whose names are in the boke of lyfe. [4] Reioyce in the Lorde alwaye, and agayne I saye reioyce. [5] Let youre softenes be knowen vnto all men. The lorde is even at honde. [6] Be not carfull: but in all thynges shewe youre peticion vnto god in prayer and

CRANMER—1539.

I folowe, yf that I maye comprehende that, wherin I am comprehended of Christ Iesu. [13] Brethren, I counte not my selfe that I haue gotten it as yet, but this one thinge I saye: I forget those thinges whych are behynde, and endeuoure my selfe vnto those thynges which are before, and (according to the marke apoynted) [14] I preace to the rewarde of the hye callynge of God thorow Christ Iesu. [15] Let vs therfore as many as be perfect, be thus wyse mynded: and yf ye be other wyse mynded, God shall open the same also vnto you. [16] Neuerthelesse, vnto that which we haue attayned vnto, let vs proceade by one rule, that we maye be of one accorde.

[17] Brethren, be folowers together of me, and loke on them which walke euen so, as ye haue vs for an ensample. [18] For many walke (of whom I haue tolde you often and now tell you wepynge) that they are the enemyes of the crosse of Christ, [19] whose ende is damnacyon whose belly is their God and glory to their shame, whych are worldely mynded. [20] But oure conuersacyon is in heauen, from whence we loke for the saueour, euen the Lorde Iesus Christ, [21] whych shall chaunge oure vyle bodye, that he maye make it lyke vnto his gloryous body, accordynge to the workynge, wherby he is able also to subdue all thinges vnto him selfe.

4. THERFORE my brethren (dearly beloued and longed for) my ioye and crowne, so continue in the Lorde ye beloued. [2] I praye Euodias, and besech Sintiches, that they be of one accorde in the Lorde. [3] Yee and I beseche the faythfull yockfelowe, helpe the wemen which laboured with me in the Gospell, and with Clement also, and with other my labour felowes whose names are in the boke of lyfe. [4] Reioyce in the Lorde alwaye, and agayne I saye reioyce. [5] Let youre softenes be knowen vnto all men. The Lord is euen at hande. [6] Be carefull for nothynge: but in all prayer and supplicacyon let youre

σωτῆρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν Χριστὸν, [21] ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν [q] σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι [r] ἑαυτῷ| τὰ πάντα.

IV. Ὥστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτω στήκετε ἐν Κυρίῳ, ἀγαπητοί. [2] Εὐοδίαν παρακαλῶ, καὶ Συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ· [3] [s] Ναὶ| ἐρωτῶ καί σε, [t] σύζυγε γνήσιε,| συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, μετὰ [u] καὶ| Κλήμεντος, καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς. [4] Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. [5] τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ Κύριος ἐγγύς. [6] Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ

[q] Rec. + *εἰς τὸ γενέσθαι αὐτὸ.* [r] Alex. s. *αὐτῳ* s. *αὐτῷ.* [s] Rec. *καὶ.* [t] Alex. *γνήσιε σύζυγε.* [u] Alex. = *καὶ.*

GENEVA—1557.

but I followe, if that I may comprehende that for whose sake I am comprehended of Christ Iesus. [13] Brethren, I counte not my selfe, that I haue atteyned to *the marke:* but one thing *I do,* I forget that which is behynde, and endeuour my selfe vnto that which is before, [14] And follow hard vnto that marke appointed, to obtayne the rewarde of the hye calling of God in Christe Iesus. [15] Let vs therfore as many as be perfect, be thus wyse mynded: and if ye be other wyse mynded, God shal open euen the same vnto you. [16] Neuerthelesse, *in that* wherunto we are come, let vs procede by one rule, that we may be affectionned a like.

[17] Brethren be folowers of me, and loke on them which walke euen so, as ye haue vs for an ensample. [18] For many walke, of whome I haue told you often, and now tel you weping, *that they are* the ennemies of the Crosse of Christ, [19] Whose ende *is* damnation, whose God *is their* bely, and *whose* glorie *is* to their shame, which are worldely mynded. [20] But our conuersation is in heauen, from whence also we loke for the Sauiour, euen the Lord Iesus Christ, [21] Who shal change our vile bodie, that it may be fashioned lyke vnto his glorious body, accordyng to the working, wherby he is able to subdue all thinges vnto him selfe.

4. THERFORE my brethren dearly beloued and longed for, my ioy and croune, so continue in the Lord ye beloued, *as I haue tolde you.* [2] I pray Euodia, and beseche Syntyche, that they be of one accord in the Lord. [3] Yea, and I beseche thee faithful yockfelowe, helpe the women which labored with me in the Gospel, wyth Clemente also, and wyth other my labour felowes, whose names are in the boke of life. [4] Reioyce in the Lord alway, and agayne I say reioyce. [5] Let your patient mynde be knowen vnto all men. The Lord is euen at hande. [6] Be not careful: but in all thinges shewe your

RHEIMS—1582.

I am also comprehended of Christ Iesvs. [13] Brethren, I do not account that I haue comprehended. Yet one thing: forgetting the things that are behinde, but stretching forth my self to those that are before,

[14] I pursue to the marke, to the price of the supernal vocation of God in Christ Iesvs. [15] Let vs therfore as many as are perfect, be thus minded: and if you be any othervvise minded, this also God hath reuealed to you, [16] Neuerthelesse vvherevnto we are come, that vve be of the same minde, let vs continue in the same rule.

[17] Be folovvers of me brethren: and obserue them that vvalke so as you haue our forme. [18] For many vvalke vvhom often I told you of (and novv vveeping also I tel you) the enemies of the crosse of Christ: [19] vvhose end is destruction: vvhose God, is the belly: and their glorie in their confusion, vvhich minde vvorldly things. [20] But our conuersation is in heauen? vvhence also vve expect the Sauiour, our Lord Iesvs Christ, [21] vvho vvil reforme the body of our humilitie, configured to the body of his glorie, according to the operation vvhereby also he is able to subdue al things to him self.

4. THERFORE, my deerest brethren and most desired, my ioy and my crovvne: so stand in our Lord, my deerest. [2] Euchodia' I desire and Syntyché I beseeche to be of one minde in our Lord. [3] Yea and I beseeche thee my sincere companion, helpe those vvomen that haue laboured vvith me in the Gospel vvith Clement, ane the rest my coadiutors, vvhose names are in the booke of life. [4] Reioyce in our Lord alvvaies: againe I say reioyce. [5] Let your modestie be knovven to al men. Our Lord is nigh.

[6] Be nothing careful: but in euery thing by praier and supplication vvith

AUTHORISED—1611.

after, if that I may apprehend that for which also I am apprehended of Christ Iesus. [13] Brethren, I count not my selfe to haue apprehended: but this one thing *I doe,* forgetting those things which are behind, and reaching forth vnto those things which are before, [14] I presse toward the marke, for the price of the high calling of God in Christ Iesus. [15] Let vs therefore as many as bee perfect, bee thus minded: and if in any thing ye be otherwise minded, God shal reueale euen this vnto you. [16] Neuerthelesse, whereto we haue already attained, let vs walke by the same rule, let vs mind the same thing. [17] Brethren, be followers together of me, and marke them which walke so, as ye haue vs for an ensample.

[18] (For many walke, of whome I haue told you often, and now tell you euen weeping, *that they are* the enemies of the Crosse of Christ: [19] Whose end *is* destruction, whose God *is* their belly, and whose glory is in their shame, who minde earthly things.) [20] For our conuersation is in heauen, from whence also we looke for the Sauiour, the Lord Iesus Christ: [21] Who shall change our vile body, that it may bee fashioned like vnto his glorious body, according to the working whereby he is able euen to subdue all things vnto himselfe.

4. THEREFORE, my brethren, dearely beloued and longed for, my ioy and crowne, so stand fast in the Lord, my dearely beloued. [2] I beseech Euodias, and beseech Syntiche, that they be of the same mind in the Lord. [3] And I entreat thee also, true yokefellow, helpe those women which laboured with mee in the Gospel, with Clement also, and with other my felow labourers, whose names are in the booke of life. [4] Reioyce in the Lord alway: and againe I say, Reioyce. [5] Let your moderation be knowen vnto all men. The Lord is at hand.

[6] Be carefull for nothing: but in euery thing by prayer and supplication with

εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωριζέσθω πρὸς τὸν Θεόν· [7] καὶ ἡ εἰρήνη τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ. [8] Τὸ λοιπὸν, ἀδελφοὶ, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα ἁγνὰ, ὅσα προσφιλῆ, ὅσα εὔφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε· [9] ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἴδετε ἐν ἐμοὶ, ταῦτα πράσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

[10] Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἠκαιρεῖσθε δέ. [11] οὐχ ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον, ἐν οἷς εἰμι, αὐτάρκης εἶναι. οἶδα [v] καὶ| ταπεινοῦσθαι, [12] οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσι μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾶν,

[v] Rec. δὲ. [w] Rec. + Χριστῷ. [x] Alex. + ὅτι.

WICLIF—1380.

thankingis, be ȝoure axyngis knowun at god, [7] and the pees of god, that passith al witte kepe ȝoure hertis and vndirstondingis in crist ihesus,

[8] fro hennes forth britheren, what euer thingis ben sothe, what euere thingis chast, what euere thingis iuste, what euer thingis holi, what euer thingis able to be loued, what euer thingis of good fame, if ony vertu, if ony preisynge of disciplyne: thenke ȝe these thingis, [9] that also ȝe nan lerned and take ꝛ herd and seyn in me, do ȝe these thingis: and god of pees schal be with ȝou, [10] but I ioied gretli in the lord: that sumtyme aftirward ȝe flouriden aȝen to fele for me, as also ȝe feliden, but ȝe weren ocupied: [11] I seie not as for nede, for I haue lerned to be sufficient: in whiche thingis I am, [12] and I can also be lowid, I can also haue plente, eueri where ꝛ in alle thingis I am tauȝte to be fillid, and to hungre: and to abounde and to suffre myseiste, [13] I may alle thingis in hym that coumfortith me. [14] netheles ȝe han don wel: comynynge to my tribulacioun,

[15] for ȝe filipensis witen also that in the bigynnynge of the gospel, whanne I wente forth fro macedonye: no chirche comyned with me in resoun of thing ȝouun and takun, but ȝe aloone [16] whiche sente to tessolonyk: oonys and twies also in to use to me, [17] not for I seke ȝifte: but I requere fruyt aboundinge in ȝoure resoun, [18] for I haue alle thingis, and abounde, I am fillid with tho thingis takun of epafrodite, whiche ȝe senten in to odour of swetnesse a couenable sacrifice plesynge to god, [19] and my god fille al ȝoure desire bi hise richessis in glorie, in crist ihesus, [20] but to god ꝛ oure fadir,

sothe, *true*. flouriden, *flourished*. myseiste, *discomfort*. witen, *know*. ȝouun, *given*. couenable, *convenient*.

TYNDALE—1534.

suplicacion with gevynge of thankes. [7] And the peace of god which passeth all vnderstondinge, kepe youre hertes and myndes in christ Iesu.

[8] Furthermore brethren, what soever thinges are true, whatsoever thynges are honest, what soever thynges are iust, whatsoever thynges are pure, whatsoever thynges pertayne to love, whatsoever thynges are of honest reporte: yf ther be eny verteous thynge, yf there be eny laudable thynge, those same have ye in youre mynde, [9] which ye have both learned and receaved, herde and also sene in me: those thynges do, and the god of peace shalbe with you. [10] I reioyse in the lorde greatly, that now at the last ye are revived agayne to care for me, in that wherein ye were also carefull, but ye lacked oportunitie. [11] I speake not because of necessitie. For I have learned in whatsoever estate I am therewith to be content.

[12] I can both cast doune my silfe, I can also excede. Every where and in all thynges I am instructed, both to be full, and to be hongry: to have plenty, and to suffre nede. [13] I can do all thynges thorow the helpe of Christ which strengtheth me. [14] Not wistondynge ye have well done, that ye bare parte with me in my tribvlacion.

[15] Ye of Philippos knowe that in the begynnynge of the gospell, when I departed from Macedonia, no congregacion bare parte with me as concernynge gevynge and receavynge, but ye only. [16] For when I was in Tessalonica, ye sent once and afterwarde agayne vnto my nedes: [17] not that I desyre gyftes: but I desyre aboundant frute on youre parte. [18] I receaved all, and have plentie. I was even filled after that I had receaved of Epaphroditus, that which came from you, an odour that smelleth swete, a sacrifice accepted and plesaunt to God. [19] My god fulfill all youre nedes thorow his glorious riches in Iesu Christ. [20] Vnto God and oure father be

CRANMER—1539.

peticyons be manyfest vnto God with geuynge of thankes. [7] And the peace of God (which passeth all vnderstandynge) kepe youre hertes and myndes thorow Christ Iesu.

[8] Furthermore, brethren, whatsoeuer thynges are true, whatsoeuer thynges are honest, whatsoeuer thynges are iust, whatsoeuer thynges are pure, whatsoeuer thynges are conuenyent, whatsoeuer thynges are of honest reporte: yf ther be eny vertue, yf ther be eny prayse, (*of lernyng*) those same haue ye in youre mynde, [9] whych ye haue both learned and receaued, herde also and sene in me: those thynges do, and the God of peace shalbe with you. [10] I reioyce in the Lord greatly, that now at the last youre care is reuyued agayne for me, in that wherin ye were also carefull, but ye lacked oportunite. [11] I speake not because of necessyte: For I haue learned in whatsoeuer estate I am, therwyth to be content. [12] I can both be lowe and I can be hye. Euery where and in all thynges I am instructed, both to be full and to be hongry, both to haue plenty and to suffre nede. [13] I can do all thynges thorowe Chryst whych strengneth me. [14] Notwythstandynge ye haue well done, that ye bare parte with me in my tribulacyon.

[15] Ye of Philippos knowe also that in the begynnynge of the Gospell, when I departed from Macedonia, no congregacyon bare parte with me, as concernynge geuynge and receauynge, but ye onely. [16] For when I was in Thessalonica, ye sent once and afterwarde agayne vnto my necessyte. [17] not that I desyre gyftes: but I desyre aboundant frute on your parte. Neuertheles I receaued all, and haue plentye. [18] I was euen fylled after that I receaued of Epaphrodytus the thynges, whych were sent from you, an odour of a swete smell a sacrifyce accepted and plesaunt to God. [19] My God shall supplye all youre nede thorow hys gloryous ryches by Jesu Christ. [20] Unto God and oure father be

καὶ περισσεύειν καὶ ὑστερεῖσθαι· [13] πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με[w]. [14] πλὴν καλῶς ἐποιήσατε, συγκοινωνήσαντές μου τῇ θλίψει. [15] οἴδατε δὲ καὶ ὑμεῖς, Φιλιππήσιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, [x] οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι· [16] ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δὶς [y] εἰς| τὴν χρείαν μοι ἐπέμψατε. [17] οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν· [18] ἀπέχω δὲ πάντα, καὶ περισσεύω· πεπλήρωμαι, δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὀσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ. [19] ὁ δὲ Θεός μου [z] πληρώσει| πᾶσαν χρείαν ὑμῶν κατὰ [a] τὸν πλοῦτον| αὐτοῦ ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ. [20] τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς

[y] Alex. = εἰς. [z] Alex. πληρώσαι. [a] Alex. τὸ πλοῦτος.

GENEVA—1557.

petition vnto God in prayer, and supplication wyth geuing of thankes.

7 And the peace of God which passeth all vnderstanding, shal defende your hartes and mindes in Christ Iesus. 8 Furthermore brethren, whatsoeuer thynges are true, whatsoeuer thynges are honeste, whatsoeuer thynges are iust, whatsoeuer thinges are pure, whatsoeuer thinges pertayne to loue, whatsoeuer thinges are of honeste reporte: if there be any vertuous thing, if there be any laudable thing, those same haue ye in your minde. 9 Which ye haue bothe learned and receaued, and heard, and also sene in me: those thynges do: and the God of peace shalbe with you.

10 I reioyce in the Lord greatly, that now at the last ye are reuiued agayne to care for me, wherin notwithstanding ye were careful, but ye lacked opportunitie. 11 I speake not because of necessitie. for I haue learned in whatsoeuer estate I am, therwyth to be content. 12 And I can be cast downe, and I can abunde. Euery where in all thinges I am instructed, both to be ful, and to be hongry, to haue plenty, and to suffre nede. 13 I can do all thynges through the helpe of Christe, whych strengtheneth me. 14 Notwythstanding ye haue wel done, that ye bare part with me in my tribulation. 15 And ye Philippians knowe also that in the begynning of the Gospel, when I departed from Macedonia, no Churche bare part with me as concerning geuing and receauing, but ye only.

16 For *when I was* in Thessalonica, ye sent once, and afterwarde agayne vnto my nedes. 17 Not that I desire a rewarde: but I desire the frute which may forther your rekening. 18 I receaued all, and haue plenty: I was euen fylled, after that I had receaued of Epaphroditus that which *came* from you, an odour that smelleth swete, a sacrifice accepted and pleasant to God. 19 And my God shal fulfil all your nedes through his glorious ryches in Iesus Christe. 20 Vnto God and our Father *be*

RHEIMS—1582.

thankesgiuing let your petitions be knovven vvith God. 7 And the peace of God vvhich passeth al vnderstanding, keepe your hartes and intelligences in Christ Iesvs.

8 For the rest brethren, vvhat things so euer be true, vvhatsoeuer honest, whatsoeuer iust, vvhatsoeuer holy, whatsoeuer amiable, vvhatsoeuer of good fame, if there be any vertue, if any praise of discipline, these things thinke vpon. 9 Vvhich you haue both learned, and receiued, and heard, and seen in me: these things doe ye, and the God of peace shall be vvith you. 10 And I reioyced in our Lord excedingly, that once at the length you haue reflorished to care for me, as you did also care: but you vvere occupied.

11 I speake not as it vvere for penurie. for I haue learned, to be content vvith the things that I haue. 12 I knovv both to be brought lovv, I knovv also to abound: (euery vvhere, and in al things I am instructed) both to be ful, and to be hungrie, both to abound, and to suffer penurie. 13 I can al things in him that strengtheneth me. 14 Neuerthelesse you haue done vvel, communicating to my tribulation.

15 And you also knovv ô Philippians, that in the beginning of the Gospel, vvhen I departed from Macedonia, no church communicated vnto me in the account of gift and receite, but you only: 16 for vnto Thessalonica also, once and tvvise you sent to my vse. 17 Not that I seeke the gift, but I seeke the fruite abounding in your account. 18 But I haue al things, and abound: I vvas filled after I receiued of Epaphroditus the things that you sent, an odour of svveetenes, an acceptable host, pleasing God. 19 And my God supply al your lacke according to his riches in glorie, in Christ Iesvs. 20 And to God and our father

AUTHORISED—1611.

thankesgiuing, let your request be made knowen vnto God. 7 And the peace of God which passeth all vnderstanding, shall keepe your hearts and minds through Christ Iesus. 8 Finally, brethren, whatsoeuer things *are* true, whatsoeuer things *are* [α] honest, whatsoeuer things *are* iust, whatsoeuer things *are* pure, whatsoeuer things *are* louely, whatsoeuer things *are* of good report: if there bee any vertue, and if there bee any praise, thinke on these things: 9 Those things which ye haue both learned and receiued, and heard, and seene in mee, doe: and the God of peace shall be with you.

10 But I reioyced in the Lorde greatly, that now at the last your care of me [β] hath flourished againe, wherein yee were also carefull, but ye lacked opportunitie. 11 Not that I speake in respect of want: for I haue learned in whatsoeuer state I am, therewith to bee content. 12 I know both how to bee abased, and I knowe how to abound: euerie where, and in all things I am instructed, both to bee full, and to bee hungrie, both to abound, and to suffer need. 13 I can do all things through Christ which strengtheneth me. 14 Notwithstanding, yee haue well done, that ye did communicate with my affliction. 15 Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with mee, as concerning giuing and receiuing, but ye onely.

16 For euen in Thessalonica, ye sent once, and againe vnto my necessitie. 17 Not because I desire a gift: but I desire fruit that may abound to your account. 18 But [γ] I haue all, and abound. I am full, hauing receiued of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. 19 But my God shall supply all your need, according to his riches in glory, by Christ Iesus. 20 Now vnto God and our Father *be* glory for

[α] *Or*, venerable. [β] *Or*, is reuiued. [γ] *Or*, I haue receiued all

αἰῶνας τῶν αἰώνων. ἀμήν.

[21] Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. ἀσπάζονται ὑμὰς οἱ σὺν ἐμοὶ

[b] Rec. + ἡμῶν.

WICLIF—1380.

be glori in to worldis of worldis Amen. [21] Greet ȝe wel euery holi *man* in crist ihesus, tho britheren that ben with me greten ȝou wel, [22] alle holi *men* greten ȝou wel, moost sothli thei that ben of the emperours hous, [23] the grace of oure lord ihesus crist be with ȝoure spirit Amen.

sothli, *truly*.

TYNDALE—1534.

prayse for ever more. Amen. [21] Salute all the sainctes in Christ Iesu. The brethren which are with me grete you. [22] All the saynctes salute you: and most of all they which are of the Emperours housholde. [23] The grace of oure lorde Iesu Christ be with you all. Amen.

CRANMER—1539.

prayse for euermore. Amen. [21] Salute all the saynctes in Christ Iesu. The brethren which are with me, grete you. [22] All the saynctes salute you: most of all they which are of the emperours houshold. [23] The grace of oure Lorde Jesu Christ be with you all. Amen.

ἀδελφοί. [22] ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. [23] Ἡ χάρις τοῦ Κυρίου [b] Ἰησοῦ Χριστοῦ μετὰ [c] πάντων| ὑμῶν. [d] ἀμήν.|

[c] Alex. τοῦ πνεύματος. [d] Alex. = ἀμήν.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
prayse for euermore. Amen. [21] Salute all the Sainctes in Christe Iesus. The brethren which are with me, grete you. [22] All the Sainctes salute you: and moste of all they which are of the Emperours housholde. [23] The grace of our Lord Iesus Christ *be* with you all. Amen.	be glorie vvorld vvithout end. Amen. [21] Salute ye euery saincte in Christ IESVS. The brethren that are vvith me, salute you. [22] Al the sainctes salute you: but especially they that are of Cæsars house. [23] The grace of our Lord IESVS Christ be vvith your spirit. Amen.	euer and euer, Amen. [21] Salute euery Saint in Christ Iesus: the brethren which are with me, greete you. [22] All the Saints salute you, chiefly they that are of Cesars houshold. [23] The grace of our Lord Iesus Christ *be* with you all, Amen.

ΕΠΙΣΤΟΛΗ προς ΚΟΛΟΣΣΑΕΙΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE COLOSSIANS.

CHAPTER I.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς. [2] *τοῖς ἐν* [a] *Κολοσσαῖς| ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ*[b]*. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν*[c]*.*

[3] *Εὐχαριστοῦμεν τῷ Θεῷ* [d] *καὶ| πατρὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, πάντοτε* [e] *περὶ| ὑμῶν προσευχόμενοι·* [4] *ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην* [f] *τὴν| εἰς πάντας τοὺς ἁγίους,* [5] *διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου,*

[a] Alex. s. Κολασσαῖς s. Κολοσσαῖς. [b] Alex. + Ἰησοῦ. [c] Rec. + καὶ Κυρίου Ἰησοῦ Χριστοῦ. [d] Alex. s. τῷ s. = καὶ.

WICLIF — 1380.

1. POUL apostil of ihesus crist, bi the wille of god, and tymothe brother [2] to hem that ben at colise, holi and feithful britheren in crist ihesus: grace and pes to ȝou of god oure fadir and of the lord ihesus crist,

[3] we don thankyngis to god, and to the fadir of oure lord ihesus crist, euermore preiynge for ȝou, [4] herynge ȝou feith in crist ihesus, and the loue that ȝe han to alle holi men: [5] for the hope that is kepte to ȝou in heuenes, whiche ȝe herden in the word of truthe of the gospel, [6] that cam to ȝou: as also it is in al the world, and makith fruyt and wexith as in ȝou fro that dai, in which ȝe herden and knewen the grace of god in truthe, [7] as ȝe lerned of epafras oure felowe moost dereworthe, whiche is a trewe mynystre of ihesus crist for ȝou, [8] whiche also schewid to us: ȝoure louynge in spirit,

[9] therfor we fro the dai in whiche we herden: ceesen not to preie for ȝou, and to axe, that ye be fillid with the knowynge of his wil: in al wisdom & goostli

wexeth, *increaseth.*

TYNDALE — 1534.

1. PAUL an Apostle of Iesu Christ by the wyll of God, and brother Timotheus.
[2] To the sayntes which are at Colossa, and brethren that beleve in Christ.
Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.
[3] We geve thankes to God the father of oure Lorde Iesus Christ, alwayes prayenge for you, [4] sence we hearde of youre faith which ye have in Christ Iesu and of the love which ye beare to all sayntes [5] for the hopes sake which is layde vp in store for you in heven, of which hope ye have herde before by the true worde of the gospell, [6] which is come vnto you, even as it is in to all the worlde, and is frutefull, as it is amonge you, from the fyrst daye in the which ye herde of it, and had experience in the grace of God in the trueth, [7] as ye learned of Epaphra oure deare felowe servaunt, which is for you a faythfull minister of Christ, [8] which also declared vnto vs youre love which ye have in the sprete.
[9] For this cause we also, sence the daye we herde of it have not ceasyd prayinge for you and desyringe that ye myght be fulfilled with the knowledge of his will, in all wisdome and spretuall vnderstondynge,

CRANMER — 1539.

1. PAUL an Apostle of Iesu Chryst, by the wyll of God, and brother Tymotheus.
[2] To the saynctes which are at Colossa, and brethren that beleue in Christ. Grace be vnto you and peace from God oure father, and from the Lorde Jesu Christ.
[3] We geue thankes to God the father of oure Lorde Iesus Christ alwayes for you in oure prayers. [4] For we haue hearde of your fayth in Christ Iesu, and of the loue whych ye beare to all saynctes [5] for the hopes sake which is layd vp in store for you in heauen, of which hope, ye herde before by the true worde of the Gospell, [6] which is come vnto you: euen as it is frutefull (*and groweth*) as it is also amonge you, from the daye in the which ye herde of it, and had experience in the grace of God thorow the trueth, [7] as ye learned of Epaphra our deare felowe seruaunt, which is for you a faythfull mynyster of Christ, [8] whych also declared vnto vs your loue which ye haue in the sprete.
[9] For this cause we also, sence the daye we herde of it, haue not ceasyd to praye for you, and to desyre, that ye myght be fulfylled wyth the knowledge of hys wyll, in all wysdome and spretuall

ΕΠΙΣΤΟΛΗ προς ΚΟΛΟΣΣΑΕΙΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE COLOSSIANS.

CHAPTER I.

[6] τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ, [g] καὶ| ἔστι καρποφορούμενον [h] καὶ αὐξανόμενον,| καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ· [7] καθὼς [i] ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστι πιστὸς ὑπὲρ [k] ὑμῶν| διάκονος τοῦ Χριστοῦ, [8] ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι. [9] Διὰ τοῦτο καὶ ἡμεῖς ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχόμενοι, καὶ αἰτούμενοι ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει

[e] Alex. *ὑπὲρ.* [f] Alex. *ἣν ἔχετε.* [g] Alex. = *καὶ.* [h] Rec. = *καὶ αὐξανόμενον.* [i] Rec. + *καὶ.* [k] Alex. *ἡμῶν.*

GENEVA—1557.

1. PAVL an Apostle of Iesus Christe, by the wil of God, and Timotheus our brother, [2] To them, which are at Collossæ, Sainctes and faithful in Christe, grace *be* to you, and peace from God our Father, and from the Lord Iesus Christe. [3] We geue thankes to God the Father of our Lord Iesus Christe, alwayes praying for you: [4] Since we heard of your faith in Christ Iesus, and of your loue to all Sainctes. [5] For the hopes sake which is layd vp for you in heauen, of which hope ye haue heard before by the worde of trueth *which is* the Gospel. [6] Which is come vnto you, euen as it is vnto all the worlde, and is frutful, as it is also among you, from the *first* day, that ye hearde and truely knewe the grace of God,

[7] As ye also learned of Epaphras our deare felowe seruant, which is for you a faithful minister of Christ: [8] Who also declared vnto vs your loue, which ye haue by the Spirite. [9] For this cause we also, since the day we heard *of it*, cease not to pray for you, and to desire that ye might be fulfilled with perfect knowledge of his wil, in all wysdome, and spiritual

RHEIMS—1582.

1. PAVL an Apostle of Iesvs Christ by the vvil of God, and brother Timothee: [2] to them that are at Colossa sainctes and faithful brethren in Christ Iesvs. Grace to you and peace from God our Father and our Lord Iesvs Christ.

[3] Vve giue thankes to God and the Father of our Lord Iesvs Christ alvvaies for you, praying: [4] hearing your faith in Christ Iesvs, and the loue vvhich you haue tovvard al the saincts, [5] for the hope that is laid vp for you in heauen, vvhich you haue heard in the vvord of the truth of the Gospel, [6] that is come to you, as also in the vvhole vvorld it is, and fructifieth, and grovveth, euen as in you, since that day that you heard and knevv the grace of God in truth, [7] as you learned of Epaphras our deerest fellovv-seruant, vvho is a faithful minister of Iesvs Christ for you, [8] vvho also hath manifested to vs your loue in spirit.

[9] Therfore vve also from the day that vve heard it, cease not praying for you and desiring, that you may be filled vvith the knovvledge of his vvil, in al vvisedom, and spiritual vnderstanding:

AUTHORISED—1611.

1. PAUL an Apostle of Iesus Christ, by the will of God, and Timotheus our brother, [2] To the Saints and faithfull brethren in Christ, which are at Colosse, grace be vnto you, and peace from God our Father, and the Lord Iesus Christ.

[3] We giue thanks to God, and the Father of our Lord Iesus Christ, praying alwayes for you, [4] Since we heard of your faith in Christ Iesus, and of the loue which yee haue to all the Saints, [5] For the hope which is layd vp for you in heauen, whereof ye heard before in the word of the trueth of the Gospel, [6] Which is come vnto you as *it is* in all the world, and bringeth foorth fruit, as it doth also in you, since the day yee heard *of it*, and knew the grace of God in trueth, [7] As yee also learned of Epaphras our deare felow seruant, who is for you a faithfull Minister of Christ: [8] Who also declared vnto vs your loue in the spirit.

[9] For this cause wee also, since the day we heard it, doe not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisedome and spirituall vnderstanding:

πνευματικῇ, [10] περιπατῆσαι [l] ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρέσκειαν· ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι [m] τῇ ἐπιγνώσει τοῦ Θεοῦ· [11] ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς· [12] εὐχαριστοῦντες [n] τῷ πατρὶ τῷ [o] ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτὶ, [13] ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, [14] ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν [p], τὴν ἄφεσιν τῶν ἁμαρτιῶν· [15] ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως· [16] ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, [q] τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαὶ, εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται· [17] καὶ αὐτός ἐστι πρὸ πάντων, καὶ [r] τὰ πάντα ἐν αὐτῷ συνέστηκε·

[l] Rec. + ὑμᾶς. [m] Rec. εἰς τὴν ἐπίγνωσιν. [n] Alex. τῷ Θεῷ καὶ πατρὶ. [o] Alex. καλέσαντι. [p] Rec. + διὰ τοῦ αἵματος αὐτοῦ. [q] Alex. = τὰ.

WICLIF—1380.

vndirstondynge, [10] that ȝe walke worthili to god plesynge bi alle thingis and make fruyt in alle good werk, and wexe in the science of god, [11] and be counfortid in al vertu bi the myȝt of his clerenesse: in al pacience & long abidynge with ioie, [12] that ȝe don thankyngis to god, and to the fadir whiche made ȝou worthi, in to the part of eritage of holi men in liȝt,

[13] whiche delyuerid us fro the power of derknessis: and translatid in to the kingdom of the sone of his louynge, [14] in whom we han aȝenbiynge and remyssionn of synnes, [15] whiche is the ymage of god vnuysible: the first bigetun of eche creature, [16] for in hym alle thingis ben made, in heuenes, and in erthe: visible and vnuysible, ether trones, ether dominaciouns, ether princeheedis, ether powers, [17] alle thingis ben made of nouȝt bi him & in him: [18] & he is bifore alle, and alle thingis ben in him, & he is heed of the bodi of the chirche, whiche is the bigynnynge and the first bigetun of deed men, that he holde the first dignyte in alle thingis, [19] for in hym it plesid alle plentee to enhabite: [20] and bi hym all thingis to be recounceilid in to him, and made pees bi the blode of his cros: tho thingis that ben in erthis, ether that ben in heuenes,

[21] and whanne ȝe weren sumtyme aliened and enemyes bi witte in yuel werkis: now he hath recounceilid ȝou [22] in the bodi of his fleisch bi deeth, to haue ȝou holi and vnwemmed: and without repreef bifor hym, [23] if netheles ȝe dwellen in the feith: foundid and stable, and vnmouable fro the hope of the gospel, that ȝe han herde, whiche is prechid in al creaturis that is vndir heuene, of whiche I poul am made mynystre: [24] and now I haue ioie in

wexe, *increase*. vertu, *power*. clerenesse, *glory*. aȝenbiynge, *redemption*. yuel, *evil* vnwemmed, *unspotted*.

TYNDALE—1534.

[10] that ye myght walke worthy of the lorde in all thynges that please, beynge frutfull in all good workes and encreasynge in the knowledge of God, [11] strengthed with all myght, thorowe hys glorious power, vnto all pacience and longe sufferynge with ioyfulnes [12] gevynge thankes vnto the father which hath made vs mete to be part takers of the enheritaunce of sainctes in light.

[13] Which hath delivered vs from the power of dercknes, and hath translated vs in to the kyngdome of his dere sone, [14] in whom we have redempcion thurow his bloud, that is to saye the forgevenes of sinnes, [15] which is the ymage of the invisible god, fyrst begotten of all creatures. [16] For by him were all thynges created, thynges that are in heven, and thynges that are in erth: thynges visible and thynges invisible: whether they be maieste or lordshippe, ether rule or power. All thynges are creatyd by hym, and in him, [17] and he is before all thinges, and in him all thynges have their beynge.

[18] And he is the heed of the body, that is to wit of the congregacion: he is the begynnynge and fyrst begotten of the deed, that in all thynges he might have the preeminence: [19] For it pleased the father that in him shuld all fulnes dwell, [20] and by him to reconcile all thynge vnto him silfe, and to set at peace by him thorow the bloud of his crosse, both thynges in heven and thynges in erth.

[21] And you (which were in tymes past straungers and enymes, because youre myndes were set in evyll workes) hath he now rèconciled [22] in the body of his flesshe thorowe deeth, to make you holy vnblameable and with out faut in his awne syght, [23] yf ye continue grounded and stablysshed in the fayth, and be not moved awaye from the hope of the gospell, wher of ye have herde, howe that it is preached amonge all creatures which are vnder heven, wher of I Paul am made a minister.

[24] Now ioye I in my soferinges which I

CRANMER—1539.

vnderstandynge, [10] that ye myght walke worthy of the Lorde that in all thinges ye may please beyng frutefull in all good workes, and encreasynge in the knowledge of God, [11] strengthed with all myght, thorow hys gloryous power, vnto all pacyence and longe sufferynge with ioyfulness [12] geuynge thankes vnto the father, whych hath made vs mete to be partakers of the inheritaunce of saynctes in lyght.

[13] Which hath delyuered vs from the power of derknes, and hath translated vs into the kyngdome of hys dere sone [14] by whom we haue redempcion thorow hys bloud: euen the forgeuenes of synnes [15] whych is the ymage of the inuisyble God, fyrst begotten of all creatures. [16] For by him were all thynges created, that are in heuen, and that are in erth: visyble and inuisyble, whether they be maieste or lordshyppe, ether rule or power. All thinges were creatyd by hym and for hym, [17] and he is before all thynges, and by hym all thynges haue their beynge.

[18] And he is the heed of the body, euen of the congregacyon: he is the begynnynge and fyrst begotten of the deed, that in all thynges he myght haue the preeminence: [19] For it pleased the father, that in hym shulde all fulnes dwell, and by hym to reconcyle all thynge vnto hym selfe, [20] and to set at peace by hym thorow the bloud of his crosse, both thynges in heauen and thynges in erth.

[21] And you whych were somtyme farre of, and enemyes, because youre myndes were set in euyll worckes hath he now yet reconcyled [22] in the body of hys flesshe thorow deeth, to make you holy, and vnblameable, and with out faut in hys awne syght, [23] yf ye contynue grounded and stablysshed in the fayth, and be not moued awaye from the hope of the Gospell, wherof ye haue herde, howe that it is preached amonge all creatures whych are vnder heauen, wherof I Paul am made a mynyster.

[24] Now ioye I in my sufferinges for you,

18 καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας· ὅς ἐστιν ἀρχὴ, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων· 19 ὅτι ἐν αὐτῷ [s] εὐδόκησε| πᾶν τὸ πλήρωμα κατοικῆσαι, 20 καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτὸν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, [t] δι' αὐτοῦ,| εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς· 21 καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, νυνὶ δὲ [u] ἀποκατήλλαξεν| 22 ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ· 23 εἴγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ [v] τῇ| κτίσει τῇ ὑπὸ τὸν οὐρανὸν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος. 24 [w] Νῦν χαίρω ἐν τοῖς παθήμασιν [x] ὑπὲρ ὑμῶν, καὶ

[r] Alex. = τὰ. [s] Alex. ηὐδόκησε. [t] Alex. = δι' αὐτοῦ. [u] s. ἀποκαταλλαγέντες s. ἀποκατηλλάγητε. [v] Alex. = τῇ. [w] Alex. + ὃς. [x] Rec. + μου.

GENEVA—1557.

vnderstanding. 10 That ye myght walke worthy of the Lord in all thinges that please, being fruteful in all good workes, and encreasing in the knowledge of God: 11 Strengthened with all might, through his glorious power, vnto all pacience, and longe suffring, with ioyfulnesse, 12 Geuyng thankes vnto the Father, which hath made vs mete to be partakers of the inheritance of Sainctes in light: 13 Who hath deliuered vs from the power of darknesse, and hath translated vs into the kyngdome of his deare Sonne. 14 In whom we haue redemption through his bloud, *that is to say*, the forgyuenes of synnes, 15 Who is the image of the inuisible God, the first begotten of euery thing created. 16 For by him were *all thinges created*, which are in heauen, and which are in earth, thinges visible, and inuisible, whether they be Maiestie or Lordeship, ether Rule or Power: all thinges were created by him, and in him,

17 And he is before all thinges, and in him all thinges haue their being. 18 And he is the heade of the body of the Churche, *he is* the begynnyng, and first begotten of the dead. that in all he might haue the preeminence. 19 For it pleased *the Father*, that in him should all fulnes dwel, 20 And by him to reconcile all things vnto him selfe, and to set at peace through the bloude of his crosse, both thinges in earth, and thinges in heauen. 21 And you which were in times past strangers and enemies, because your myndes *were set* in euil workes, hath he now reconciled, 22 In the body of his fleshe through death, to make you holy, vnblamable and with out faute in his syght, 23 Yf ye continue, grounded and stablysshed in the faith, and be not moued away from the hope of the Gospel, wherof ye haue heard *and which hath bene* preached to euery creature which is vnder heauen: wherof I Paul am made a minister.

24 Now ioye I in my suffringes which I

RHEIMS—1582.

10 that you may vvalke vvorthie of God, in al things pleasing: Fructifying in al good vvorke, and increasing in the knovvledge of God: 11 in al povver strengthened according to the might of his glorie, in al patience and longanimitie vvith ioy 12 giuing thankes to God and the Father, vvho hath made vs vvorthy vnto the part of the lot of the sainctes in the light: 13 vvho hath deliuered vs from the povver of darkenes, and hath translated vs into the kingdom of the sonne of his loue, 14 in vvhom vve haue redemption, the remission of sinnes: 15 vvho is the image of the inuisible God, the first-borne of al creature: 16 because in him vvere created al things in heauen, and in earth, visible, and inuisible, vvhether Thrones, or Dominations, or Principalities, or Potestates: al by him, and in him vvere created: 17 and he is before al, and al consist in him.

18 And he is the head of the body, the CHVRCH, vvho is the beginning, first-borne of the dead: that he may be in al things holding the primacie: 19 because in him it hath vvel pleased, al fulnes to inhabite:

20 and by him to reconcile al things vnto him self, pacifying by the bloud of his crosse, vvhether the things in earth, or the things that are in heauen.

21 And you, vvhereas you vvere sometime alienated and enemies in sense, in euil vvorkes: yet novv he hath reconciled 22 in the body of his flesh by death, to present you holy and immaculate, and blameles before him: 23 if yet ye continue in the faith, grounded and stable, and vnmoueable from the hope of the Gospel vvhich you haue heard, vvhich is preached among al creatures that are vnder heauen, vvhereof I Paul am made a minister. 24 Vvho novv reioyce in suffering

AUTHORISED—1611.

10 That yee might walke worthy of the Lord vnto all pleasing, being fruitfull in euery good worke, and increasing in the knowledge of God: 11 Strengthened with all might according to his glorious power, vnto all patience and long suffering with ioyfulnesse: 12 Giuing thanks vnto the Father, which hath made vs meete to be partakers of the inheritance of the Saints in light: 13 Who hath deliuered vs from the power of darkenesse, and hath translated *vs* into the kingdome of [α] his deare Sonne, 14 In whom we haue redemption through his blood, *euen* the forgiuenesse of sinnes:

15 Who is the image of the inuisible God, the first borne of euery creature. 16 For by him were all things created that are in heauen, and that are in earth, visible and inuisible, whether *they be* thrones or dominions, or principalities, or powers: all things were created by him, and for him. 17 And he is before all things, and by him all things consist. 18 And hee is the head of the body, the Church: who is the beginning, the first borne from the dead, that [β] in all things he might haue the preeminence: 19 For it pleased *the Father* that in him should all fulnesse dwell, 20 And (γ hauing made peace through the blood of his crosse) by him to reconcile all things vnto himselfe, by him, *I say*, whether they bee things in earth, or things in heauen.

21 And you that were sometimes alienated, and enemies [δ] in your mind by wicked workes, yet now hath hee reconciled, 22 In the body of his flesh through death, to present you holy and vnblameable, and vnreproueable in his sight, 23 If ye continue in the faith grounded and setled, and be not moued away from the hope of the Gospel, which yee haue heard, *and* which was preached to euery creature which is vnder heauen, whereof I Paul am made a Minister. 24 Who now reioyce

[α] *Gr.* the Sonne of his loue. [β] *Or*, among all. [γ] *Or*, making peace. [δ] *Or* by your mind in wicked workes.

ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, [y] *ὅ|ἐστιν ἡ ἐκκλησία·* [25] *ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι τὸν λόγον τοῦ Θεοῦ,* [26] *τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ·* [27] *οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι,* [z] *τίς ὁ|πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν,* [a] *ὅς|ἐστι Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης·* [28] *ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον,* [b] *καὶ διδάσκοντες πάντα ἄνθρωπον|ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ*[c]*·* [29] *εἰς ὃ καὶ κοπιῶ, ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.*

II. *Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω* [d] *περὶ|ὑμῶν καὶ τῶν ἐν*

[y] Alex. ὃς. [z] Alex. s. τί τὸ s. τὸ s. τὸν (πλοῦτον). [a] Alex. ὃ. [b] Alex. *καὶ διδάσκοντες.* [c] Rec. + Ἰησοῦ. [d] Alex. *ὑπὲρ.* [e] Alex. *ἑώρακαν.* [f] Rec. *συμβιβασθέντων.*

WICLIF—1380.

passioun for 3ou, and I fille tho thingis that failen of the passiouns of crist in my fleisch: for his bodi that is the chirch, [25] of which I poul am made mynystre bi dispensacioun of god that is 3ouun to me in 3ou: that I fille the word of god, [26] the pryuyte that was hidde fro worldis and generaciouns, but now it is schewid to hise seyntis, [27] to whiche god wolde make knowen the richessis of the glorie, of this sacrament in hethen men, whiche is crist in 3ou: the hope of glorie, [28] whom we schewen, repreuynge eche man, and techynge eche man in al wisdom: that we offre eche man perfi3t in crist ihesus, [29] in whiche thing also I traueile in stryuynge: bi the worchynge of hym, that he worchith in me in vertu.

2. BUT I wole that 3e wite, what bisynesse I haue for 3ou, and for hem that ben at laodice, and whiche euer saien not my face in fleisch, [2] that her hertis be counfortid, & thei ben tau3te in charite, in to alle the richessis of the plente of vndirstondinge, in to the knowynge of mysteri of god the fadir of ihesus crist: [3] in whom alle the tresouris of wisdom and of science ben hidde, [4] for this thing I seie: that no man disceyue 3ou in hi3the of wordis, [5] for thou3 I be absente in bodi, bi spirit I am with 3ou, ioiynge and seynge, 3oure ordre: and the sadnesse of 3oure bileue that is in crist, [6] therfor as 3e han takun ihesus crist oure lord: walke 3e in hym [7] & be 3e rootid and bildid aboue in hym, and confermed in the bileue, as 3e han lerned: haboundynge in him in doynge of thankyngis,

[8] Se 3e that no man disceyue 3ou, bi filosofie and veyn fallace: aftir the tradicioun of men, aftir the elementis of the

3ouun, *given.* pryuyte, *secret.* verta, *power.* wite, *know.* sadnesse, *firmness.*

TYNDALE—1534.

suffre for you, and fulfill that which is behynde of the passions of Christ in my flesshe for his bodies sake, which is the congregacion, [25] wherof I am made a minister acordynge to the ordinaunce of god, which ordinaunce was geven me vnto you warde, to fulfill the worde of god, [26] that mistery hid sence the world beganne, and sence the begynnynge of generacions: but now is opened to his saynctes, [27] to whom god wolde make knowen the glorious riches of this mistery amonge the gentyls, which riches is Christ in you, the hope of glory, [28] whom we preach, warnynge all men, and teachinge all men in all wisdome, to make all men parfect in Christ Iesu. [29] Wherin I also laboure and stryve, even as farforth as hys workynge worketh in me myghtely.

2. I WOLDE ye knewe what fyghtinge I have for youre sakes and for them of Laodicia, and for as many as have not sene my parson in the flesshe, [2] that their hertes myght be comforted and knet togedder in love, and in all ryches of full vnderstondynge, for to knowe the mistery of God the father and of Christ, [3] in whom are hid all the treasures of wisdom and knowledge. [4] This I saye lest eny man shuld begyle you with entysinge wordes. [5] For though I be absent in the flesshe, yet am I present with you in the sprete, ioyinge and beholdinge the order that ye kepe, and youre stedfast fayth in Christ. [6] As ye have therfore receaved Christ Iesu the Lorde, even so walke, [7] roted and bylt in him and stedfaste in the fayth, as ye have learned: and therin be plenteous in gevynge thankes.

[8] Beware lest eny man come and spoyle you thorow philosophy and disceatfull vanitie, thorow the tradicions of men, and ordinaunces after the worlde, and not

CRANMER—1539.

and fulfyll that whych is behynde of the passyons of Christ in my flesshe, for hys bodies sake, whych is the congregacyon: [25] wherof I am made a mynyster, accordynge to the ordinaunce of God, which ordinaunce was geuen me vnto you warde to fullfyll the worde of God, [26] that mystery whych hath bene hyd sence the worlde beganne, and sence the begynnynge of generacyons: but now is opened to hys saynctes, [27] to whom God wolde make knowen what the gloryous ryches of thys mystery is amonge the Gentyls, whych ryches is Christ in you, the hope of glory, [28] whom we preach, warninge all men, and teachynge all men in all wysdome, to make all men parfect in Christ Iesu. [29] Wherin I also laboure and stryue, euen as farforth as hys strength worketh in me myghtely.

2. FOR I wolde that ye knewe how great care that I haue for you and for them that are at Laodicia, and for as many as haue not sene my parson in the flesshe, [2] that their hertes myght be comforted whan they are knet together in loue, and in all ryches of full vnderstandinge, for to knowe the mystery of God the father, and of Christ, [3] in whom are hyd all the treasures of wysdome and knowledge. [4] This I saye, lest eny man shulde begyle you wyth entysinge wordes. [5] For though I be absent in the flesshe, yet am I with you in the sprete, ioyinge and beholdynge youre order, and youre stedfast fayth in Christ. [6] As ye haue therfore receaued Christ Jesu the Lorde euen so walke ye in hym, [7] so that ye be roted and buylt in hym, and stablisshed thorow faith, as ye haue learned: and therin be plenteous with geuynge thankes.

[8] Beware, lest be eny man spoyle you thorow philosophy and disceatfull vanitie, after the tradicyon of men, and after the ordinaunces of the worlde, and not after

Λαοδικείᾳ, καὶ ὅσοι οὐχ [e] ἑωράκασι| τὸ πρόσωπόν μου ἐν σαρκὶ, [2] ἵνα παρα-
κληθῶσιν αἱ καρδίαι αὐτῶν, [f] συμβιβασθέντες| ἐν ἀγάπῃ, καὶ εἰς [g] πάντα πλοῦτον|
τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου [h] τοῦ Θεοῦ,| [3] ἐν ᾧ
εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ [i] τῆς| γνώσεως ἀπόκρυφοι. [4] τοῦτο δὲ
λέγω, ἵνα [k] μή τις| ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ· [5] εἰ γὰρ καὶ τῇ σαρκὶ
ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν,
καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν. [6] ὡς οὖν παρελάβετε τὸν Χριστὸν
Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε, [7] ἐῤῥιζωμένοι καὶ ἐποικοδομούμενοι ἐν
αὐτῷ, καὶ βεβαιούμενοι [l] ἐν| τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες [m] ἐν
αὐτῇ| ἐν εὐχαριστίᾳ. [8] Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλο-
σοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα

[e] πᾶν (τὸ) πλοῦτος. [h] Rec. τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ. [i] Alex. = τῆς. [k] Alex. μηδεὶς.
[l] Alex. = ἐν. [m] Alex. = ἐν αὐτῃ. s. ἐν αὐτῳ.

GENEVA—1557.

suffre for you, and fulfyl the rest of the afflictions of Christ in my fleshe, for his bodyes sake, which is the Churche. 25 Wherof I am made a minister, according to the ordinance of God, which ordinance is geuen me vnto youwarde, to fulfil the worde of God. 26 *VVhich is* that mysterie hyd since the worlde began, and synce the beginnyng of generations, but now is opened to his Sainctes, 27 To whome God would make knowen what is the riches of this glorious mysterie among the Gentiles, which *riches* is Christ in you, the hope of glorie, 28 Whome we preache, warning euery man, and teaching euery man in all wisdome, to make euery man perfect in Christ Iesus. 29 Where vnto I also labour and stryue, euen as far forth as his working worketh in me mightely.

2. FOR I would ye knewe what fyghtyng I haue for your sakes, and for them of Laodicea, and for as many as haue not sene my person in the fleshe, 2 That their harts myght be comforted and knyt together in loue, and in all riches of persuaded vnderstanding, for to know the mysterie of God the Father and of Christ: 3 In whome are hyd all the treasures of wysedome and knowledge. 4 And this I say lest any man should begyle you with entising wordes. 5 For thogh I be absent in the fleshe, yet am I present with you in the sprite, ioying and beholding the ordre that ye kepe, and your stedfast faith in Christ. 6 As ye haue therefore receaued Christe Iesus the Lord, *euen so* walke in him.

7 Roted and built in him, and stedfast in the faith, as ye haue learned, abunding therin with thankes geuyng. 8 Beware lest any man come and spoyle you through philosophie, and deceatful vanitie, through the traditions of men, according to the ordynances of the world, and not after

RHEIMS—1582.

for you, and do accomplish those things that vvant of the passions of Christ, in my flesh for his body, vvhich is the CHVRCH: 25 vvhereof I am made a minister according to the dispensation of God, vvhich is giuen me tovvard you, that I may fulfil the vvord of God, 26 the mysterie that hath been hidden from vvorldes and generations, but novv is manifested to his sainctes, 27 to whom God vvould make knowen the riches of the glorie of this sacrament in the Gentiles, vvhich is Christ, in you the hope of glorie, 28 vvhom vve preache, admonishing euery man, and teaching euery man in al vvisedom, that vve may present euery man perfect in Christ IESVS. 29 Vvherein also I labour striuing according to his operation vvhich he vvorketh in me in povver.

2. FOR I vvil haue you knovv brethren, vvhat maner of care I haue for you and for them that are at Laodicia, and vvhosoeuer haue not seen my face in the flesh: 2 that their hartes may be comforted, instructed in charitie, and vnto al the riches of the fulnes of vnderstanding, vnto the knovvledge of the mysterie of God the Father of Christ IESVS, 3 in vvhom be al the treasures of vvisedom and knovvledge hidde. 4 But this I say that no man deceiue you in loftines of vvordes. 5 For although I be absent in body, yet in spirit I am vvith you: reioycing, and seeing your order, and the constancie of that your faith which is in Christ. 6 Therfore as you haue receiued IESVS Christ our Lord, vvalke in him, 7 rooted and built in him, and confirmed in the faith, as also you haue learned, abounding in him in thankes-giuing.

8 Bevvare lest any man deceiue you by philosophie, and vaine fallacie: according to the tradition of men, according to the elements of the vvorld, and not

AUTHORISED—1611.

in my sufferings for you, and fill vp that which is behind of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

25 Whereof I am made a Minister according to the dispensation of God, which is giuen to mee for you, [α] to fulfill the word of God: 26 *Euen* the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints, 27 To whom God would make knowen what is the riches of the glory of this mysterie among the Gentiles, which is Christ [β] in you, the hope of glory: 28 Whom we preach, warning euery man, and teaching euery man in all wisedome, that we may present euery man perfect in Christ Iesus. 29 Whereunto I also labour, striuing according to his working, which worketh in me mightily.

2. FOR I would that ye knew what great [γ] conflict I haue for you, and for them at Laodicea, and for as many as haue not seene my face in the flesh: 2 That their hearts might be comforted, being knit together in loue, and vnto all riches of the full assurance of vnderstanding, to the acknowledgement of the mysterie of God, and of the Father, and of Christ, 3 [δ] In whom are hid all the treasures of wisedome, and knowledge. 4 And this I say, lest any man should beguile you with entising words. 5 For though I bee absent in the flesh, yet am I with you in the spirit, ioying and beholding your order, and the stedfastnesse of your faith in Christ. 6 As yee haue therefore receiued Christ Iesus the Lord, *so* walke yee in him: 7 Rooted and built vp in him, and stablished in the faith, as yee haue bene taught, abounding therein with thankesgiuing. 8 Beware lest any man spoile you through Philosophie and vaine deceit, after the tradition of men, after the [ε] rudiments of the world, and not after Christ:

[α] *Or*, fully to preach the word of God, Rom. 1. 19. [β] *Or*, amongst you. [γ] *Or*, feare or care. [δ] *Or*, wherein. [ε] *Or*, elements.

τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν· [9] ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, [10] καί ἐστε ἐν αὐτῷ πεπληρωμένοι· [n] ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας· [11] ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος [o] τῆς σαρκὸς, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, [12] συνταφέντες αὐτῷ ἐν τῷ [p] βαπτίσματι· ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ [q] νεκρῶν· [13] καὶ ὑμᾶς νεκροὺς ὄντας [r] ἐν τοῖς παραπτώμασι καὶ [s] τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, συνεζωοποίησεν [t] ὑμᾶς σὺν αὐτῷ, χαρισάμενος [u] ἡμῖν πάντα τὰ παραπτώματα· [14] ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ [v] ἦρκεν ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ· [15] ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς

[n] Alex. s. ὃ s. ὁ. [o] Rec. + *τῶν ἁμαρτιῶν.* [p] Alex. *βαπτισμῷ.* [q] Rec. + *τῶν.* [r] Alex. = *ἐν.* [s] Alex. + *ἐν.* [t] Rec. = *ὑμᾶς.*

WICLIF—1380.

world, and not after crist, [9] for in hym dwellith bodilich alle the fulnes of the god heed, [10] and ȝe ben fillid in hym: that is hed of alle principat and power, [11] in whom also ȝe ben circumcidid, in circumcisioun not made with hond in dispoilynge of the bodi of fleisch: but in circumcisioun of crist, [12] and ȝe ben biried to gidre with hym in baptym: in whom also ȝe han rise aȝen bi feith of the worchynge of god that reisid hym fro deeth,

[13] and whanne ȝe weren deed in giltis and in the prepucie of ȝoure fleisch: he quykened to gidre ȝou with hym, forȝeuynge to ȝou alle giltis: [14] doynge awei that writynge of decre that was aȝens us, that was contrarie to us, and he took awey that fro myddil picchinge it on the cros, [15] and he spuylid principatis and poweris, and ledde out tristli, opunli ouercomynge hem in hym silf, [16] therfor no man iuge ȝou in mete or in drinke, or in part of feest dai, or of neomynye or of sabotis: [17] whiche ben schadowe of thingis to comynge, for the bodi is of crist, [18] no man disceyue ȝou willynge to teche in mekenes and relegioun of aungels tho thingis, whiche he hath not seyn, walkinge, veynli bolned with wit of his fleisch, [19] and not holdynge the heed of whiche al the bodi bi boondis, and ioinynges to gidre vndirmynystrid and made: wexith in to encresynge of god,

[20] for if ȝe ben deed with crist fro the elementis of this world: what ȝit as men lyuynge to the world, demen ȝe? [21] that ȝe touche not nether taast nether trete with hondis tho thingis: [22] whiche alle ben in to deeth bi the ilke vse aftir the comaundementis and the techyngis of men, [23] whiche han a resoun of wisdom

prepucie, *uncircumcision.* tristli, *confidently.* neomynye, *new moon.* bolned, *swelled.* wexith, *groweth.* demen, *judge.* ilke, *same.*

TYNDALE—1534.

after christ. [9] For in him dwelleth all the fulnes of the godheed bodyly, [10] and ye are complete in him which is the heed of all rule and power, [11] in whom also ye are circumcised with circumcision made with out hondes, by puttinge of the sinfull boddy of the flesshe, thorow the circumcision that is in Christ, [12] in that ye are buryed with him thorow baptim, in whom ye are also rysen agayne thorowe fayth, that is wrought by the operacion of god which raysed him from deeth.

[13] And ye which weare deed in synne thorow the vncircumcision of youre flesshe, hath he quyckened with him and hath forgeven vs all oure trespases [14] and hath put out the handwritinge that was agaynst vs, contayned in the lawe written, and that hath he taken out of the waye and hath fastened it to his crosse, [15] and hath spoyled rule and power and hath made a shewe of them openly, and hath triumphed over them in his awne persone.

[16] Let noman therfore trouble youre consciences aboute meate and drynke or for a pece of an holydaye, as the holydaye of the newe mone or of the sabboth dayes, [17] which are nothinge but shaddowes of thynges to come: but the body is in Christ. [18] Let no man make you shote at a wronge (marke), which after his awne ymaginacion walketh in the humblenes and holynes of angels, thinges which he never sawe: causlesse puft vp with his flesshly mynde, [19] and holdeth not the heed, wherof all the body by ioyntes and couples receaveth norisshment, and is knet to gedder, and encreaseth with the in creasynge that commeth of god.

[20] Wherfore if ye be deed with Christ from ordinaunces of the worlde, why as though ye yet lived in the worlde, are ye ledde with tradicions of them that saye? [21] Touche not, tast not, handell not: [22] which all perysshe with the vsinge of them and are after the commaundmentes and doctrins of men [23] which thinges have

CRANMER—1539.

Christ. [9] For in him dwelleth all the fulnes of the God heed bodely, [10] and ye are complete in him: which is the heed of all rule and power, [11] by whom also ye are circumcysed wyth circumcisyon whych is done with out handes, for asmoch as ye haue put of the synfull body of the flesshe thorow the circumcisyon that is in Christ, [12] in that ye are buried with him thorow baptime, in whom ye are also rysen agayne thorowe fayth, that is wrought by the operacyon of God which raysed him from deeth.

[13] And ye whan ye weare deed thorow synne and thorow the vncircumcisyon of youre flesshe, hath he quyckned with him, and hath forgeuen vs all oure trespaces [14] and hath put out the hand wrytynge that was agaynst vs, contayned in the lawe written: and that hath he taken out of the waye, and hath fastened it to hys crosse, [15] and hath spoyled rule and power, and hath made a shewe of them openly, and hath triumphed ouer them in his awne person,

[16] Let no man therfore trouble youre conscience aboute meate and dryncke or for a pece of an holy daye, or of the newe mone, or of the Saboth dayes, [17] which are shaddowes of thinges to come: but the body is in Christ. [18] Let no man make you shote at a wronge marke, by the humblenes and holynes of angels, in the thinges which he neuer sawe, beynge causelesse puft vp with hys flesshly mynde, [19] and holdeth not the heed, wherof all the body by ioyntes and couples receaueth norisshment and is knet together, and encreaseth with the increasynge that commeth of God.

[20] Wherfore, yf ye be deed with Christ from the ordinaunces of the worlde, why as though ye yet lyued in the worlde, are ye led with tradicyons? [21] Touch not, tast not, handell not: [22] whych all perysshe thorow the very abuse: after the commaundmentes and doctrynes of men: [23] which thynges outwardly haue the

ἐξουσίας, ἐδειγμάτισεν ἐν παῤῥησίᾳ, θριαμβεύσας αὐτοὺς [w] ἐν αὐτῷ.| [16] Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς ἢ νουμηνίας ἢ σαββάτων· [17] [x] ἅ| ἐστι σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα [y] Χριστοῦ. [18] μηδεὶς ὑμᾶς καταβραβευέτω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ [z] μὴ| ἑώρακεν ἐμβατεύων, εἰκῇ φυσιούμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ, [19] καὶ οὐ κρατῶν τὴν κεφαλήν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον, αὔξει τὴν αὔξησιν τοῦ Θεοῦ. [20] Εἰ [a] ἀπεθάνετε σὺν [b] Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε; [21] Μὴ ἅψῃ, μηδὲ γεύσῃ, μηδὲ θίγῃς· [22] ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων· [23] ἅτινά ἐστι λόγον μὲν

[w] Rec. ὑμῖν. [x] Alex. ἥρεν. [w] Rec. ἐν αὐτῷ. [x] Alex. ὅ. [y] Rec. + τοῦ. [z] Alex. = μὴ. [a] Rec. + οὖν. [b] Rec. + τῷ.

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Christ: [9] For in him dwelleth all the fulnes of the Godheade bodyly. [10] And ye are complete in him, which is the heade of all Rule and Power. [11] In whom also ye are circumcised, with Circumcision made without handes, by putting of the synful body of the fleshe, through the Circumcision, that is in Christ: [12] In that ye are buried with him through Baptisme, in whom ye are also rysen agayne through faith that is wroght by the operation of God which raysed hym from death.

[13] And ye which were dead in synne, and in the vncircumcision of your fleshe, hath he quickened with him, forgeuing you all your trespaces. [14] And putting out the handwryting of ceremonies that *was* agaynst vs, which *I say* was contrarie to vs: he toke it out of the way, and hath fastened it on his crosse. [15] And hath spoyled Rule and Power, and hath made a shewe of them openly, and hath triumphed ouer them in the same *crosse*. [16] Let no man therfore condemne you about meat and drincke, or for a peece of an holy day, or of the newe moone, or of the Sabbath dayes. [17] Which are nothing but shaddowes of thinges to come: but the body is in Christe.

[18] Let no man wilfully beare rule ouer you by humblenes, and worshipping of Angels, auancing him selfe in those thinges which he neuer sawe, rashely puft vp with his fleshly mynde: [19] And holdeth not the heade, wherof all the body furnished and knit together by iointes and couples, encreaseth with the increasyng *that commeth* of God. [20] Wherfore, yf ye *be* deade with Christ and *are fre* from the ordinances of the world, why, as thogh ye yet lyued in the world, are ye burdened with traditions, [21] *Of them that say*, Touche not, Taste not, Handel not? [22] Which all perishe with the vsyng of them, *and are* after the commandements and doctrines of men. [23] Which thinges haue in deed a

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according to Christ. [9] For in him dvvelleth al the fulnesse of the Godhead corporally: [10] and you are in him replenished, vvho is the head in al Principalitie and Povver: [11] in vvhom al you are circumcised vvith circumcision not made by hand in spoiling of the body of the flesh, in the circumcision of Christ, [12] buried vvith him in Baptisme: in vvhom also you are risen againe by the faith of the operation of God, vvho raised him vp from the dead.

[13] And you vvhen you vvere dead in the offenses and the prepuce of your flesh, did he quicken together vvith him: pardoning you al offenses, [14] vvyping out the hand vvriting of decree' that vvas against vs, vvhich vvas contrarie to vs. and the same he hath taken out of the vvay, fastening it to the crosse: [15] and spoiling the Principalities and Potestats, hath ledde them confidently in open shevv, triumphing them in him self. [16] Let no man therfore iudge you in meate or in drinke, or in part of a festiual day, or of the Nevv-moone, or of Sabboths: [17] vvhich are a shadovv of things to come, but the body Christs.

[18] Let no man seduce you, vvilling in the humilitie and religion of Angels, vvalking in the things vvhich he hath not seen, in vaine puffed vp by the sense of his flesh, [19] and not holding the head, vvhereof the vvhole body by ioyntes and bandes being serued and compacted, grovveth to the increase of God. [20] If then you be dead vvith Christ, from the elements of this vvorld: vvhy do you yet decree as liuing in the vvorld? [21] Touch not, tast not, handle not: [22] which things are al vnto destruction by the very vse, according to the precepts and doctrines of men. [23] vvhich are in deede hauing a

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[9] For in him dwelleth all the fulnesse of the Godhead bodily.

[10] And ye are complete in him, which is the head of all principalitie, and power. [11] In whom also ye are circumcised with the Circumcision made without handes, in putting off the body of the sinnes of the flesh, by the Circumcision of Christ: [12] Buried with him in Baptisme, wherein also you are risen with *him* through the faith of the operation of God, who hath raised him from the dead. [13] And you being dead in your sinnes, and the vncircumcision of your flesh, hath hee quickned together with him, hauing forgiuen you all trespasses, [14] Blotting out the handwriting of ordinances, that was against vs, which was contrary to vs, and tooke it out of the way, nayling it to his Crosse: [15] And hauing spoiled principalities and powers, he made a shew of them openly, triumphing ouer them [α] in it.

[16] Let no man therefore iudge you [β] in meat, or in drinke, or [γ] in respect of an Holy day, or of the New moone, or of the Sabbath *dayes:* [17] Which are a shadow of things to come, but the body *is* of Christ. [18] Let no man [δ] beguile you of your reward, [ε] in a voluntary humilitie, and worshipping of Angels, intruding into those things which hee hath not seene, vainely puft vp by his fleshly minde: [19] And not holding the head, from which all the body by ioynts and bands hauing nourishment ministred, and knit together, increaseth with the increase of God.

[20] Wherefore if yee bee dead with Christ from the [ζ] rudiments of the world: why, as though liuing in the world, are ye subiect to ordinances? [21] (Touch not, taste not, handle not: [22] Which all are to perish with the vsing) after the commandements and doctrines of men: [23] Which things

[α] *Or*, in himselfe. [β] *Or*, for eating and drinking. [γ] *Or*, in part. [δ] *Or*, iudge against you. [ε] *Gr.* being a voluntary in humility. [ζ] *Or*, elements.

ἔχοντα σοφίας ἐν ἐθελοθρησκείᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκός.

III. Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος· [2] τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς. [3] ἀπεθάνετε γὰρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ· [4] ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ [c] ἡμῶν,| τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

[5] Νεκρώσατε οὖν τὰ μέλη [d] ὑμῶν| τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία, [6] δι' [e] ἃ| ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας· [7] ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε, ὅτε ἐζῆτε ἐν [f] αὐτοῖς·| [8] νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν, ἐκ τοῦ στόματος ὑμῶν. [9] Μὴ

[c] Alex. ὑμῶν. [d] Alex. = ὑμῶν. [e] Alex. ὅ. [f] Alex. τούτοις. [g] Alex. + ἄρσεν καὶ θῆλυ. [h] Alex. + καὶ.

WICLIF — 1380.

in veyn relegioun and mekenesse: and not to spare the bodi, not in ony onoure to the fulfillinge of fleisch.

3. THERFOR if ȝe han rise to gidre with crist: seke ȝe tho thingis that ben aboue, where crist is sittynge in the riȝt-half of god, [2] sauer ȝe tho thingis that ben aboue: not tho that *ben* on the erthe, [3] for ȝe ben deed: and ȝoure liif is hidde with crist in god, [4] for whanne crist schal apere ȝoure liif: thanne also ȝe schuln apere with him in glorie, [5] therfor sle ȝe ȝoure membris whiche ben on the erthe: Fornycacioun, vnclennesse, leccherie, yuel coueitise, and auarice whiche is seruyce of mawmetis, [6] for whiche thingis: the wraththe of god cam on the sones of vnbileue, [7] in whiche also ȝe walkiden sumtyme: whanne ȝe lyueden in hem,

[8] but now putte ȝe aweie alle thingis, wraththe, in dingnacioun, malice, blas-femye, and foule word of ȝoure mouth, [9] nyle ȝe lie to gidre, spuyle ȝe ȝou fro the oold man with hise dedis, [10] and clothe ȝe the newe man that is made newe aȝen in to the knowynge of god: aftir the ymage of hym that made hym, [11] where is not male ȝ female, hethen man and iewe, circumcisioun ȝ prepuci, barbarus and scita, bonde man ȝ fre man: but alle thingis ȝ in alle thingis crist. [12] therfor ȝe as the chosun of god, holi and louede clothe ȝou with the entrailis of mercie, benyngnyte and mekenes temperaunce, pacience, [13] and supporte ȝe ech oon othir, and forȝeue to ȝou silf, if ony man aȝens ony hath a querel as the lord forȝaf to ȝou so also ȝe, [14] and vpon alle these thingis haue ȝe charite that is the boond of per-feccioun,

[15] and the pees of crist: enioie in ȝoure hertis, in which ȝe ben clepid in o bodi: and be kynde, [16] the word of crist dwelle in ȝou plenteuousli in al wisdom, and teche

sauer, *savour*. yuel, *evil*. mawmetis, *idols*. nyle, *not*. spuyle, *despoil*. prepuci, *uncircumcision*. clepid, *called*. o, *one*.

TYNDALE — 1534.

the similitude of wisdome in chosen holy-nes and humblenes, and in that they spare not the body, and do the flesshe no wor-shype vnto his nede.

3. IF ye be then rysen agayne with christ, seke those thynges which are a-bove, where Christ sitteth on the right honde of god. [2] Set youre affeccion on thynges that are above, and not on thinges which are on the erth. [3] For ye are deed, and youre lyfe is hid with Christ in god. [4] When Christ which is oure lyfe, shall shewe him silfe, then shall ye also appere with him in glory.

[5] Mortifie therfore youre membres which are on the erth, fornicacion, vnclennes, vnnaturall lust, evyll concupiscence, and coveteousnes which is worshippynge of ydols: [6] for which thynges sakes the wrath of God cometh on the chyldren of vnbeleve. [7] In which thynges ye walked once. when ye lived in them.

[8] But now put ye also awaye from you all thynges, wrath, fearsnes, maliciousnes, cursed speakynge, filthy speakynge out of youre mouthes. [9] Lye not one to another that the olde man with his workes be put of, [10] and the new put on, which is re-nued in knowledge after the ymage of him that made him, [11] where is nether gentile ner Iewe, circumcision nor vncircumcision, Barbarous or Sithian, bonde or fre: but Christe is all in all thynges.

[12] Now therfore as electe of god, holy and beloved, put on tender mercie, kynd-nes, humblenes of myndes, meknes, longe sufferynge, [13] forbearynge one another, and forgevynge one another, if eny man have a quarrell to a nother, even as Christ forgave you, even so do ye. [14] Above all these thinges put on love, which is the bonde of parfectnes. [15] And the peace of god rule in youre hertes, to the which peace ye are called in one body. And se that ye be thankfull. [16] Let the worde of Christ dwell in you plenteously in all wis-dome. Teache and exhorte youre awne

CRANMER — 1539.

symilytude of wysdome by superstycyon and humblenes, and by hurtyng of the body, and in that they do the flesshe no worshyppe vnto the nede therof.

3. IF ye be then rysen agayne with Christ, seke those thinges which are aboue, where Christ sytteth on the ryght hande of God. [2] Set youre affeccyon on thinges that are aboue, and not on thinges which are on the erth. [3] For ye are deed, and youre lyfe is hyd wyth Christ in God. [4] When soeuer Christ (which is oure lyfe) shall shewe him selfe, then shall ye also appeare with him in glory.

[5] Mortifye therfore youre erthy membres: fornycacyon, vnclennes, vnnaturall lust, euyll concupyscence, and coueteousnes, which is worshyppinge of ydoles: [6] for which thynges sake the wrath of God vseth to come on the chyldren of vnbe-lefe, [7] amonge whom ye walked somtyme, when ye lyued in them.

[8] But now put ye also awaye from you all soch thinges: wrath, fearsnes, mali-ciousnes, cursed speakynge, fylthy com-unicacyon out of your mouthe. [9] Lye not one to another, seinge that ye haue put of the olde man wyth hys workes, [10] and haue put on the new man whych is renued in to the knowledge and ymage of him that made him, [11] where is nether Gen-tyle nor Iewe, circumcisyon nor vncir-cumcysyon, Barbarous or Sythian, bonde or fre: but Christ is all in all.

[12] Therfore as electe of God, holy and beloued, put on tender mercye, kyndnes, humblenes of mynde, mekenes, longe suffringe, [13] forbearynge one another, and forgeuynge one another, yf any man haue a quarrell agaynst another: as Christ for-gaue you, euen so do ye. [14] Aboue all these thinges put on loue, which is the bonde of perfectnes. [15] And the peace of God rule in youre hertes: to the which peace ye are called in one body. And se that ye be thankfull. [16] Let the worde of Christ dwell in you plenteously with all wysdome. Teache and exhorte youre awne

ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, [10] καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν· [11] ὅπου οὐκ ἔνι [g] Ἕλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, [h] Σκύθης, δοῦλος, [i] ἐλεύθερος· ἀλλὰ [k] τὰ| πάντα καὶ ἐν πᾶσι Χριστός. [12] Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ [l] τοῦ| Θεοῦ ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα [m] οἰκτιρμοῦ,| χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν· [13] ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἐάν τις πρός τινα ἔχῃ μομφήν· καθὼς καὶ ὁ [n] Χριστὸς| ἐχαρίσατο ὑμῖν, οὕτω καὶ ὑμεῖς [o]· [14] ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, [p] ἥτις| ἐστὶ σύνδεσμος τῆς τελειότητος· [15] καὶ ἡ εἰρήνη τοῦ [q] Χριστοῦ| βραβευέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἑνὶ σώματι· καὶ εὐχάριστοι γίνεσθε. [16] ὁ λόγος τοῦ Χριστοῦ ἐνοικείτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ·

[i] Alex. + και. [k] Alex. = τα. [l] Alex. = του. [m] Rec. οικτιρμων. [n] Alex. Κυριος. [o] Alex. + ποιειτε. [p] Alex. ὃ. [q] Rec. Θεου.

GENEVA — 1557.

shewe of wysdome, in volontarie worshipping and humblenes, and in not sparing the body: *yet* are of no value *but apperteine to those things* wherwith the fleshe is crammed.

3. IF ye then be rysen agayne with Christe, seke those thinges which are aboue, where Christ sytteth at the ryght hande of God. [2] Set your affection on thinges which are aboue, and not on thinges, which are on the earth. [3] For ye are dead, and your lyfe is hyd with Christ in God. [4] When Christe which is our lyfe, shal shewe him selfe, then shal ye also appeare with him in glorie. [5] Mortifie therfore your members which are on the earth, fornication, vnclennes, wantonnes, euyl concupiscence, and couetousnes which is idolatrie. [6] For which thinges sakes, the wrath of God commeth on the children of disobedience. [7] In the which *vices* ye walked once, when ye lyued in them.

[8] But now put ye also away all these thinges, wrath, fearcenes, maliciousnes, cursed speaking, filthy speaking out of your mouthes. [9] Lye not one to another, seing that ye haue put of the olde man with his workes, [10] And haue put on the newe, which is renewed in knowledge after the image of him that made him, [11] Where is nether Greke nor Iewe, Circumcision nor vncircumcision, Barbarous, Scythian, bonde, fre: but Christ is all and in all thinges.

[12] Now therfore as electe of God, holy and beloued, put on tendermercie, kyndnes, humblenes of minde, mekenes, longe suffring: [13] Forbearing one another, and forgeuyng one another, yf any man haue a quarel to another: euen as Christe forgaue you, euen so do ye. [14] And aboue all these thinges *put on* loue, which is the bonde of perfectnes. [15] And the peace of God rule in your harts, to the which *peace* ye are called in one body: and se that ye be amiable. [16] Let the worde of Christ dwel in you plenteously in all wysedome, teaching and exhorting your owne

RHEIMS — 1582.

shevv of vvisedom in superstition and humilitie, and not to spare the body, not in any honour to the filling of the flesh.

3. THERFORE if you be risen vvith Christ, seeke the things that are aboue: vvhere Christ is sitting on the right hand of God. [2] Minde the things that are aboue, not the things that are vpon the earth. [3] For you are dead: and your life is hidde vvith Christ in God. [4] Vvhen Christ shal appeare, your life: then you also shal appeare vvith him in glorie.

[5] Mortifie therfore your members that are vpon the earth, fornication, vncleannesse, lust, euil concupiscence, and auarice, vvhich is the seruice of Idols. [6] for vvhich things the vvrath of God commeth vpon the children of incredulitie. [7] in vvhich you also vvalked sometime, vvhen you liued in them. [8] But novv lay you also al avvay: anger, indignation, malice, blasphemie, filthie talke out of your mouth.

[9] Lie not one to an other: spoiling your selues of the old man vvith his actes, [10] and doing on the nevv, him that is renevved vnto knovvledge, according to the image of him that created him. [11] vvhere there is not, Gentile and Ievve, circumcision and prepuce, Barbarous and Scythian, bonde and free: but al, and in al Christ.

[12] Put ye on therfore as the elect of God, holy, and beloued, the bovvels of mercie, benignitie, humilitie, modestie, patience, [13] supporting one an other: and pardoning one an other, if any haue a quarel against any man. as also our Lord hath pardoned vs: so you also. [14] But aboue al these things haue charitie, vvhich is the band of perfection: [15] and let the peace of Christ exult in your hartes, vvherein also you are called in one body: and be thankeful. [16] Let the vvord of Christ dvvel in you aboundantly, in al vvisedom: teaching and admonishing

AUTHORISED — 1611.

haue in deed a shew of wisedome in will-worship and humilitie, and [α] neglecting of the body, not in any honour to the satisfying of the flesh.

3. IF yee then bee risen with Christ, seeke those things which are aboue, where Christ sitteth on the right hand of God: [2] Set your [β] affection on things aboue, not on things on the earth. [3] For yee are dead, and your life is hid with Christ in God. [4] When Christ, who is our life, shall appeare, then shall yee also appeare with him in glorie. [5] Mortifie therefore your members which are vpon the earth: fornication, vncleannesse, inordinate affection, euill concupiscence, and couetousnesse, which is idolatrie: [6] For which things sake, the wrath of God commeth on the children of disobedience, [7] In the which yee also walked sometime, when ye liued in them.

[8] But now you also put off all these, anger, wrath, malice, blasphemie, filthy communication out of your mouth. [9] Lie not one to another, seeing that yee haue put off the old man with his deedes: [10] And haue put on the new man, which is renued in knowledge, after the image of him that created him, [11] Where there is neither Greeke, nor Iew, circumcision, nor vncircumcision, Barbarian, Scythian, bond, nor free: but Christ is all, and in all. [12] Put on therefore (as the elect of God, holy and beloued) bowels of mercies, kindnesse, humblenesse of minde, meekenesse, long suffering, [13] Forbearing one another, and forgiuing one another, if any man haue a [γ] quarrell against any: euen as Christ forgaue you, so also *doe* yee. [14] And aboue all these things *put on* charitie, which is the bond of perfectnesse. [15] And let the peace of God rule in your hearts, to the which also yee are called in one body: and bee yee thankefull.

[16] Let the word of Christ dwell in you richly in all wisdome, teaching and

[α] *Or*, punishing, *or*, not sparing. [β] *Or*, minde. [γ] *Or*, complaint.

διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς, ψαλμοῖς [r] ὕμνοις [s] καὶ| ᾠδαῖς πνευματικαῖς [t] ἐν χάριτι| ᾄδοντες ἐν [u] ταῖς καρδίαις| ὑμῶν τῷ [v] Θεῷ· | [17] [w] καὶ| πᾶν ὅ τι ἂν ποιῆτε ἐν λόγῳ, ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι [x] Κυρίου| Ἰησοῦ, εὐχαριστοῦντες τῷ Θεῷ [y] καὶ| πατρὶ δι' αὐτοῦ.

[18] Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς [z] ἀνδράσιν, ὡς ἀνῆκεν ἐν Κυρίῳ. [19] Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας [a], καὶ μὴ πικραίνεσθε πρὸς αὐτάς. [20] Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γάρ [b] ἐστιν εὐάρεστον| [c] ἐν| [d] Κυρίῳ. [21] Οἱ πατέρες, μὴ [e] παροργίζετε| τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν. [22] Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν [f] ὀφθαλμοδουλείᾳ| ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἁπλότητι καρδίας, φοβούμενοι τὸν [g] Κύριον.| [23] [h] ὃ ἐὰν| ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις· [24] εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε

[r] Rec. + καὶ. [s] Alex. = καὶ. [t] Alex. ἐν τῇ χάριτι. [u] Rec. τῇ καρδίᾳ. [v] Rec. Κυρίῳ. [w] Alex. = καὶ. [x] Alex. = Κυρίου. [y] Alex. = καὶ. [z] Rec. + ἰδίοις. [a] Alex. + ὑμῶν. [b] Alex. εὐάρεστον ἐστιν.

WICLIF—1380.

and moneste ȝou silf in salmes ympnes ⁊ spiritual songis in grace synginge in ȝoure hertis to the lord: [17] alle thing what euer thing ȝe don in word or in dede: alle thingis in the name of oure lord ihesus crist, doynge thankyngis to god, and to the fadir bi hym, [18] wymmen be ȝe suget to ȝoure husbondis: as it bihoueth in the lord, [19] men loue ȝe ȝoure wyues: and nyle ȝe be bittir to hem, [20] sones: obeie ȝe to ȝoure fadir and modir bi alle thingis, for this is wel plesynge in the lord, [21] fadris, nyle ȝe terre ȝoure sones to in dignacioun: that thei be not made febil hertid, [22] seruauntis, obeie ȝe bi alle thingis to fleischli lordis, not seruynge at the iȝe: as plesynge to men, but in symplenes of herte, dredynge the lord, [23] what euer ȝe don: worche ȝe of wille, as to the lord: ⁊ not to men, [24] wityngе, that of the lord ȝe schuln take ȝildynge of eritage, serue ȝe to the lord crist, [25] for he that doith in iurie schal resceyue that that he dide yuel, ⁊ accepcioun of persones: is not anentis god.

4. LORDIS ȝeue ȝe to seruauntis: that that is iust and euene, witynge, that also ȝe han a lord in heuene, [2] be ȝe bisie in preier: and wake in it, in doynge of thankyngis, [3] ⁊ preie eche for other and for us: that god opene to us the dore of word, to speke the mysterie of crist, for which also I am bounden, [4] that I schewe it: so as it bihoueth me to speke, [5] walke ȝe in wisdom to hem that ben with out forth, aȝenbiynge tyme, [6] ȝoure word be sauerid in salte euermore in grace: that ȝe wite: hou it bihoueth ȝou to answere to eche man,

[7] titicus moost dere brother and feithful mynystre and my felowe in the lord:

moneste, *admonish.* nyle, *not.* terre, *provoke.* iȝe, *eye.* witynge, *knowing.* ȝildynge, *giving.* yuel, *evil.* anentis, *with.* ȝeue, *give.* wake, *watch.* aȝenbiynge, *redeeming.*

TYNDALE—1534.

selves, in psalmes, and hymnes, and spretuall songes which have favour with them syngynge in youre hertes to the lorde. [17] And all thynges (whatsoever ye do in worde or dede) do in the name of the lorde Iesu, gevinge thankes to god the father by him.

[18] Wyves, submit youre selves vnto youre awne husbandes, as it is comly in the Lorde. [19] Husbandes love youre wyves and be not bitter vnto them. [20] Children, obey youre fathers and mothers, in all thinges, for that is wel pleasynge vnto the lorde. [21] Fathers, rate not youre children, lest they be of a desperate mynde. [22] Servauntes, be obedient vnto youre bodyly masters in all thynges: not with eye service as men pleasers, but in synglenes of herte, fearynge god. [23] And whatsoever ye do, do it hertely as though ye did it to the lorde, and not vnto men [24] for as moche as ye knowe that of the lorde ye shall receave the rewarde of inheritaunce, for ye serve the lorde Christ. [25] But he that doth wronge, shall receave for the wronge that he hath done: for there is no respect of persons. [1] Ye masters, do vnto youre servauntes that which is iust and egall seinge ye knowe that ye also have a master in heven.

4. CONTINUE in prayer and watch in the same with thankes gevynge, [3] prayenge also for vs, that God open vnto vs the dore of vtteraunce, that we maye speake the mistery of Christ, wherfore I am in bondes: [4] that I maye vtter it, as it becommeth me to speake. [5] Walke wysely to them that are with out, and redeme the tyme. [6] Let youre speache be all wayes well favoured and be powdred with salt, that ye maye know how to answer every man.

[7] The deare brother Tichicos shall tell you of all my busynes, which is a faythfull

CRANMER—1539.

selues, in Psalmes and hymnes, and spirituall songes, syngynge with grace in youre hertes to the Lorde. [17] And whatsoeuer ye do (in worde or dede) do all in the name of the Lorde Iesu, geuynge thankes to God the father by him.

[18] Ye wyues, submyt youre selues vnto youre awne husbandes, as it is comly in the Lorde: [19] Ye husbandes, loue youre wyues and be not bytter vnto them. [20] Ye children, obey youre fathers and mothers in all thinges, for that is well pleasyng vnto the Lorde. [21] Ye fathers, prouoke not youre chyldren, (*to anger*) lest they be of a desperate mynde. [22] Ye seruauntes be obedient vnto them that are your bodyly masters in all thynges: not with eye seruyce as men pleasers, but in synglenes of herte, fearynge God. [23] And whatsoeuer ye do, do it hertely. as though ye dyd it to the Lorde, and not vnto men: [24] and be sure, that of the Lorde ye shall receaue the rewarde of inheritaunce: for ye serue the Lorde Christ. [25] But he that doth synne, shall receaue for hys synne. Nether is ther any respect of persones (*with God*)

4. MASTERS, do vnto youre seruauntes that whych is iust and equall, and be sure, that ye also haue a master in heauen.

[2] Contynue in prayer, and watch in the same with thankes geuynge, [3] prayenge also for vs that God maye open vnto vs the dore of vtteraunce, that we maye speake the mystery of Christ (wherfore I am also in bondes) [4] that I maye vtter it, as it becommeth me to speake. [5] Walke wysely towarde them that are without, and lose no oportunite. [6] Let youre speach be alwayes well fauored and powdred wyth salt, that ye maye know, how ye ought to answer euery man.

[7] Of all my busynes shall ye be certified by Tichicus, the beloued brother and

τὴν ἀνταπόδοσιν τῆς κληρονομίας· [i]τῷ γὰρ Κυρίῳ Χριστῷ δουλεύετε.| [25] ὁ [k]δὲ| ἀδικῶν [l]κομιεῖται| ὃ ἠδίκησε· καὶ οὐκ ἔστι προσωποληψία. IV. Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν [m]οὐρανοῖς.|

[2] Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ· [3] προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι, [4] ἵνα φανερώσω αὐτὸ, ὡς δεῖ με λαλῆσαι. [5] Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι. [6] ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἑνὶ ἑκάστῳ ἀποκρίνεσθαι.

[7] Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς

[c] Rec. = ἐν. [d] Rec. + τῷ. [e] Rec. ἐρεθίζετε. [f] Rec. ὀφθαλμοδουλείαις. [g] Rec. Θεόν. [h] Rec. καὶ πᾶν ὅ τι ἐὰν. [i] Alex. τ. Κ. Χ. δ. [k] Alex. γὰρ. [l] Alex. s. κομίσεται s. κομίζεται. [m] Alex. οὐρανῷ.

GENEVA — 1557.

selues, in psalmes, hymnes, and spiritual songes, synging with a certeyn grace in your hearts, to the Lord. 17 And all thinges whatsoeuer ye do, in worde or dede *do* all in the Name of the Lord Iesus, geuyng thankes to God the Father by him.

18 Wiues, submit your selues vnto your owne housbandes, as it is comly in the Lord. 19 Housbandes, loue your wiues, and be not bytter vnto them. 20 Children, obey your fathers and mothers in all thinges: for that is wel pleasyng vnto the Lord.

21 Fathers, prouoke not your children *to anger* lest they cast downe their harte. 22 Seruantes, be obedient vnto your bodely masters in all thinges, not with eye seruice as men pleasers, but in synglenes of heart, fearing God. 23 And whatsoeuer ye do, do it heartely, as thogh ye dyd it to the Lord, and not vnto men. 24 Knowing that of the Lord ye shal receaue the reward of inheritance, for ye serue the Lord Christe. 25 But he that doth wronge, shal receaue for the wronge that he hath done: nether is ther respect of personnes *with God.*

4. YE masters, do vnto your seruantes, that which is iust, and equal, knowing that ye also haue a master in heauen. 2 Continue in prayer, and watch in the same with thankes geuyng, 3 Praying also for vs, that God open vnto vs the doore of vtterance, that we may speake the mysterie of Christ, wherfore I am also in bondes. 4 That I may vtter it, as it becommeth me to speake. 5 Walke wysely to them that are without, and redeme the tyme. 6 Let your speache *be* gracious alwayes, and powdred with salt, that ye may knowe how to answer euery man.

7 Our deare brother Tychicus shal tel you of all my busynes, which is a faithful

RHEIMS — 1582.

your ovvne selues, vvith psalmes, hymnes, and spiritual canticles, in grace singing in your hartes to God. 17 Al vvhatsoeuer you doe in vvord or in vvorke, al things in the name of our Lord IESVS Christ, giuing thankes to God and the Father by him.

18 Vvomen be subiect to your husbands, as it behoueth in our Lord. 19 Men, loue your vviues: and be not bitter tovvard them. 20 Children obey your parents in al things: for that is vvel pleasing to our Lord. 21 Fathers, prouoke not your children to indignation: that they become not discouraged. 22 Seruants, obey in al things, your maisters according to the flesh, not seruing to the eie, as pleasing men, but in simplicitie of hart, fearing God. 23 Vvhatsoeuer you doe, vvorke it from the hart as to our Lord, and not to men: 24 knovving that you shal receiue of our Lord the retribution of inheritance. Serue our Lord Christ. 25 For he that doeth iniurie, shal receiue that vvhich he hath done vniustly: and there is not acception of persons vvith God.

4. YOV Maisters, that vvhich is iust and equal, doe to your seruants: knovving that you also haue a Maister in heauen. 2 Be instant in praier: vvatching in it in thankes giuing, 3 praying vvithal for vs also, that God may open vnto vs the doore of speache to speake the mysterie of Christ (for the vvhich also I am bound) 4 that I may manifest it, so as I ought to speake. 5 Vvalke vvith vvisedom tovvard them that be vvithout: redeeming the time. 6 Your talke alvvaies, in grace let it be seasoned vvith salte: that you may knovv hovv you ought to answer euery man.

7 The things that are about me, Tychicus our deerest brother, and faithful

AUTHORISED — 1611.

admonishing one another in Psalmes, and Hymnes, and Spirituall songs, singing with grace in your hearts to the Lord. 17 And whatsoeuer yee doe in word or deed, *doe* all in the Name of the Lord Iesus, giuing thankes to God and the Father, by him. 18 Wiues, submit your selues vnto your owne husbands, as it is fit in the Lord. 19 Husbands, loue your wiues, and be not bitter against them. 20 Children, obey your parents in all things, for this is well pleasing vnto the Lord. 21 Fathers, prouoke not your children *to anger*, lest they be discouraged. 22 Seruants, obey in all things your masters according to the flesh: not with eye seruice as men pleasers, but in singlenesse of heart, fearing God:

23 And whatsoeuer yee doe, doe it heartily, as to the Lord, and not vnto men: 24 Knowing, that of the Lord yee shall receiue the reward of the inheritance: for ye serue the Lord Christ. 25 But hee that doeth wrong shall receiue for the wrong which hee hath done: and there is no respect of persons.

4. MASTERS, giue vnto your seruants that which is iust and equall, knowing that yee also haue a Master in heauen. 2 Continue in prayer, and watch in the same with thankesgiuing: 3 Withall, praying also for vs, that God would open vnto vs a doore of vtterance, to speake the mystery of Christ, for which I am also in bonds: 4 That I may make it manifest, as I ought to speake. 5 Walke in wisdome toward them that are without, redeeming the time. 6 Let your speech bee alway with grace, seasoned with salt, that you may know how yee ought to answere euery man.

7 All my state shall Tychicus declare vnto you, *who is* a beloued brother, and

διάκονος καὶ σύνδουλος ἐν Κυρίῳ, [8] ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα [n] γνῶτε τὰ περὶ ἡμῶν| καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν, [9] σὺν Ὀνησίμῳ [o] τῷ πιστῷ καὶ ἀγαπητῷ| ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν· πάντα ὑμῖν [p] γνωριοῦσι| τὰ ὧδε. [10] Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολάς· ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν· [11] καὶ Ἰησοῦς ὁ λεγόμενος Ἰοῦστος, οἱ ὄντες ἐκ περιτομῆς· οὗτοι μόνοι συνεργοὶ [q] εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία. [12] ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος Χριστοῦ [r], πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα στῆτε τέλειοι καὶ [s] πεπληρωμένοι| ἐν παντὶ θελήματι τοῦ Θεοῦ.

[n] Rec γνῷ τὰ περὶ ὑμῶν. [o] Alex. τῷ ἀγαπητῷ καὶ πιστῷ. [p] Alex. γνωρίσουσι. [q] Alex. + μου εἰσιν.

WICLIF—1380.

schal make alle thingis knowun to 3ou that ben aboute me, [8] whom I sente to 3ou to this same thing: that he knowe what thingis ben aboute 3ou, and counforte 3oure hertis, [9] with onesyme moost dere and feithful brother, whiche is of 3ou, whiche schuln make alle thingis that ben don here: knowun to 3ou,

[10] arestarke prisoner with me gretith 3ou wel, and marke the cosyn of bernabas of whom 3e han take maundementis, if he come to 3ou resceyue 3e hym, [11] ℭ ihesus that is seid iust: whiche ben of circumcisioun thei aloone ben myn helpers in the kyngdom of god: that weren to me in solace, [12] epafras that is of 3ou, the seruaunt of ihesus crist: gretith 3ou wel, euer bisie for 3ou in preiers: that 3e stonde perfi3t and ful in al the wille of god, [13] and I bere witnessynge to hym: that he hath myche traueil for 3ou, and for hem that ben at laodice, and that ben at ierapolym, [14] luk the leche moost dere and demas greet 3ou wel. [15] Grete 3e wel the britheren that ben at laodice, and *the womman* nymfam, and the chirche that is in hir hous, [16] ℭ whanne this pistil is redde among 3ou: do 3e that it be redde in the chirche of laodicensis, ℭ rede 3e that pistil that is of laodicensis, [17] and sei 3e to archipis, se the mynysterie that thou hast takun in the lord, that thou fille it, [18] my salutacioun: bi the hond of poul, be 3e myndeful of my boondis, the grace of the lord ihesus crist be with 3ou Amen.

leche, *physician*.

TYNDALE—1534.

minister and feloweservaunt in the Lorde, [8] whom I have sent vnto you for the same purpose, that he myght knowe how ye do, and myght comforte youre hertes, [9] with one Onesimus a faythfull and a beloved brother, which is one of you. They shall shewe you of all thinges which are adoynge here.

[10] Aristarchus my preson felowe saluteth you, and Marcus Barnabassis systers sonne: touchinge whom, ye receaved commaundementes. Yf he come vnto you receave him: [11] and Iesus which is called Iustus, which are of the circumcision. These only are my workefelowes vnto the kyngdome of God, which were vnto my consolacion. [12] Epaphras the servaunt of Christ, which is one of you, saluteth you, and all wayes laboreth fervently for you in prayers, that ye maye stonde perfect and full in all that is the will of god. [13] I beare him recorde that he hath a fervent mynde towarde you and towarde them of Laodicia and them of Hierapolis. [14] Deare Lucas the Phisicion greteth you, and Demas. [15] Salute the brethren which are of Laodicia, and salute Nymphas and the congregacion which is in his housse. [16] And when the pistle is reed of you, make that it be reed in the congregacion of the Laodicians also: and that ye lyke wyse reade the epistle of Laodicia. [17] And saye to Archippus: take hede to the office that thou hast receaved in the Lorde, that thou fulfill it. [18] The salutacion by the honde of me Paul. Remember my bondes. Grace be with you. Amen.

CRANMER—1539.

faythfull mynyster and felowe seruaunt in the Lorde, [8] whom I haue sent vnto you for the same purpose, that he myght knowe what ye do, and that he myght comfort youre hertes, [9] wyth one Onesimus a faythfull and beloued brother, which is one of you. They shall shewe you of all thynges, which are adoynge here.

[10] Aristarchus my preson felowe saluteth you, and Marcus Barnabas systers sonne: touchynge whom, ye receaued commaundementes. If he come vnto you, receaue hym: [11] and Iesus whych is called Iustus, whych are of the circumcisyon. These only are my worke felowes vnto the kyngdome of God, which haue bene vnto my consolacyon. [12] Epaphras the seruaunt of Christ, (whych is one of you) saluteth you, and allwayes laboreth feruently for you in prayers, that ye maye stande perfect and full, in all the wyll of God: [13] For I beare hym recorde, that he hath a feruent mynde for you and them that are of Laodicia and them that are of Hierapolis. [14] Deare Lucas the Phisycion greteth you, and Demas. [15] Salute the brethren whych are of Laodicia, and salute Nymphas, and the congregacyon, whych is in hys house, [16] And when the Epistle is reed of you, make that it be reed also in the congregacyon of the Laodicyans: and that ye lykewyse reade the Epistle of Laodicia. [17] And saye to Archyppus: take hede to the offyce that thou hast receaued in the Lorde, that thou fulfill it. [18] The salutacion by the hande of me Paul, Remember my bondes, the grace (*of oure Lorde Iesu Christ*) be with you. Amen.

[13] μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει [t] πολὺν πόνον| ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει. [14] ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητὸς, καὶ Δημᾶς. [15] ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς, καὶ Νυμφᾶν καὶ τὴν κατ' οἶκον [u] αὐτοῦ| ἐκκλησίαν· [16] καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολὴ, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέων ἐκκλησίᾳ ἀναγνωσῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε· [17] καὶ εἴπατε Ἀρχίππῳ, 'Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, 'ἵνα αὐτὴν πληροῖς.'

[18] 'Ο ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνημονεύετέ μου τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν [v].

[r] Alex. + Ἰησοῦ. [s] Alex. πεπληροφορημένοι. [t] Rec. ζῆλον πολὺν. [u] Alex. s. αὐτῶν s. αὐτῆς. [v] Rec. + ἀμήν.

GENEVA — 1557.

minister, and felowe seruante in the Lord, [8] Whom I haue sent vnto you for the same purpose that he myght knowe your affaires, and myght comforte your hearts. [9] With Onesimus a faithful and a beloued brother, which is one of you. They shal shewe you of all thinges which are done here.

[10] Aristarchus my prison felowe saluteth you, and Marcus, Barnabas systers sonne (touching whom, ye receaued commande mentes, If he come vnto you, receaue him) [11] And Iesus which is called Iustus, which are of the Circumcision. These onely are my workefelowes vnto the kyngdome of God, which were vnto my consolation. [12] Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes laboureth feruently for you in prayers, that ye may stande perfect and full in all, that is the wil of God.

[13] For I beare him recorde, that he hath a feruent mynde towarde you, and toward them of Laodicea, and them of Hierapolis. [14] Deare Lucas the Phisition greteth you, and Demas. [15] Salute the brethren which are of Laodicea, and salute Nymphas, and the Churche, which is in his house. [16] And when this Epistle is read of you, cause that it be read in the Churche of the Laodiceans also, and that ye lykewyse reade the epistle writ from Laodicea. [17] And say to Archippus, Take hede to the office, that thou hast receaued in the Lord, that thou fulfyl it. [18] The salutation by the hand of me Paul. Remember my bandes. Grace *be* with you. Amen.

RHEIMS — 1582.

minister, and fellovv-seruant in our Lord, vvil make you vnderstand al, [8] vvhom I haue sent to you for this same purpose, that he may know the things that concerne you, and may comfort your hartes, [9] vvith Onesimus the most deere and faithful brother vvho is of you. Al things that are done here, shal they doe you to vnderstand.

[10] Aristarchus my fellovv-prisoner saluteth you, and Marke the cosin-german of Barnabas (concerning vvhom you haue receiued commaundements, If he come to you, receiue him) [11] and Iesus that is called Iustus: vvho are of the Circumcision. these only are my coadiutors in the kingdom of God: vvhich haue been a comfort to me. [12] Epaphras saluteth you vvho is of you, the seruant of Christ IESVS, alvvaies careful for you in praiers, that you may stand perfect and ful in al the vvil of God. [13] For I giue him testimonie that he hath much labour for you, and for them that be at Laodicia, and that are at Hierapolis. [14] Luke the most deere physicion saluteth you: and Demas.

[15] Salute the brethren that are at Laodicia: and Nymphas and the Church that is in his house. [16] And vvhen the epistle shal be read vvith you, make that it be read also in the Church of the Laodicians: and that you read that vvhich is of the Laodicians. [17] And say to Archippus, See the ministerie vvhich thou hast receiued of our Lord, that thou fulfil it. [18] The salutation: vvith mine owne hand, Paules. Be mindeful of my bandes. Grace be vvith you. Amen.

AUTHORISED — 1611.

a faithfull minister, and fellow seruant in the Lord: [8] Whom I haue sent vnto you for the same purpose, that hee might know your estate, and comfort your hearts. [9] With Onesimus a faithfull and beloued brother, who is one of you. They shall make knowen vnto you all things which *are* done here. [10] Aristarchus my fellow prisoner saluteth you, and Marcus sisters sonne to Barnabas, (touching whome yee receiued commandements; if he come vnto you, receiue him:) [11] And Iesus, which is called Iustus, who are of the circumcision. These onely are my fellow workers vnto the kingdome of God, which haue beene a comfort vnto me. [12] Epaphras, who is one of you, a seruant of Christ, saluteth you, alwaies [α] labouring feruently for you in praiers, that ye may stand perfect, and [β] complete in all the will of God.

[13] For I beare him record, that hee hath a great zeale for you, and them *that are* in Laodicea, and them in Hierapolis. [14] Luke the beloued physician, and Demas greet you. [15] Salute the brethren, which are in Laodicea, and Nymphas, and the church which is in his house. [16] And when this Epistle is read amongst you, cause that it be read also in the church of the Laodiceans: and that ye likewise reade the Epistle from Laodicea, [17] And say to Archippus, Take heede to the ministerie, which thou hast receiued in the Lord, that thou fulfill it. [18] The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

[α] *Or*, striuing. [β] *Or*, filled.

ΠΡΩΤΗ

ΕΠΙΣΤΟΛΗ προς ΘΕΣΣΑΛΟΝΙΚΕΙΣ.

Κεφάλαιον Α.

THE FIRST

EPISTLE TO THE THESSALONIANS.

CHAPTER I.

ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη [a] ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.|

[2] Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, μνείαν [b] ὑμῶν| ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, [3] ἀδιαλείπτως μνημονεύοντες [c] ὑμῶν τοῦ ἔργου τῆς πίστεως,| καὶ τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν· [4] εἰδότες,

[a] Alex. = ἀπὸ Θ. π. ἡ. κ. Κ. Ἰ. Χ. [b] Alex. = ὑμῶν. [c] Alex. τοῦ ἔργου τῆς πίστεως ὑμῶν. [d] Alex. ὑπὸ τοῦ Θ.

WICLIF—1380.

1. POUL and siluan ȝ tymothe, to the chirch of tessalonycensis, in god the fadir and in the lord ihesus crist: grace and pees to ȝou, [2] we don thankyngis to god euermore for alle ȝou, and we maken mynde of ȝou in oure preiers [3] with outen ceesynge, hauynge mynde of the werk of ȝoure feith and traueile and charite and abidinge of the hope of oure lord ihesus crist bifor god and oure fadir. [4] ȝe loued britheren of god we witynge ȝoure chesynge, [5] for oure gospel was not at ȝou in word oonli: but also in vertu and in the holi goost, and in myche plentee, as ȝe witen: whiche we weren among ȝou, for ȝou,

[6] and ȝe ben maad foloweris of us and of the lord: resceyuynge the word in myche tribulacioun with ioie of the holi goost, [7] so that ȝe ben made ensaumple to alle men that bileuen: in macedony and in acaie, [8] for of ȝou the word of the lord is pupplischid: not oonli in macedonye and acaie, but ȝoure feith that is to god:

witynge, *knowing.* vertu, *power.*

TYNDALE—1534.

1. PAUL, Syluanus and Timotheus.
Vnto the congregacion of the Tessalonyans, in God the father, and in the Lorde Iesus Christ.
Grace be with you, and peace from God oure father, and from the Lorde Iesus Christ.

[2] We geve God thankes all waye for you all, makinge mension of you in oure prayers [3] with out ceasynge, and call to remembraunce youre worke in the faythe, and labour in love and perseveraunce in the hope of oure lorde Iesus Christ, in the sight of God oure father: [4] because we knowe brethren beloved of god, how that ye are electe. [5] For oure gospell came not vnto you in worde only, but also in power, and also in the holy gost and in moche certayntie, as ye knowe after what maner we behaued oure selves amonge you, for youre sakes.
[6] And ye became folowers of vs and of the lord, and receaved the worde in moche affliccion, with ioye of the holy gost: [7] so that ye were an ensample to all that beleve in Macedonia and Achaia. [8] For from you sounded out the worde of the lorde, not in Macedonia and in Achaia only: but youre fayth also which ye have vnto god,

CRANMER—1539.

1. PAUL and Syluanus and Timothe.
Unto the congregacyon of the Thessalonyans, in God the father, and in the Lord Iesus Christ.
Grace be vnto you, and peace from God our father, and from the Lorde Iesus Christ.

[2] We geue God thankes alwaye for you all, makynge mencyon of you in our prayers [3] without ceasynge, and call you to remembraunce because of the worke of your fayth, and labour in loue, and because ye haue contynued in the hope of oure Lorde Iesus Christ, in the syght of God our father. [4] We knowe brethren (beloued of God) how that ye are electe. [5] For oure Gospell came not vnto you by worde onely, but also by power, and by the holy goost, and by moch certayntye, as ye knowe, after what maner we behaued oure selues amonge you, for your sake. [6] And ye became folowers of vs and of the Lorde, receauynge the worde with moch affliccyon, wyth ioye of the holy goost: [7] so that ye were an ensample to all that beleue in Macedonia and Achaia. [8] For from you sounded out the worde of the Lorde, not in Macedonia and in Achaia onely: but youre fayth also which ye

ΠΡΩΤΗ

ΕΠΙΣΤΟΛΗ προς ΘΕΣΣΑΛΟΝΙΚΕΙΣ.

Κεφάλαιον Α.

THE FIRST

EPISTLE TO THE THESSALONIANS.

CHAPTER I.

ἀδελφοὶ ἠγαπημενοι [d] ὑπὸ Θεοῦ,| τὴν ἐκλογὴν ὑμῶν· [5] ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη [e] εἰς| ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ ἐν Πνεύματι ἁγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἷοι ἐγενήθημεν [f] ἐν| ὑμῖν δι' ὑμᾶς. [6] καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς Πνεύματος ἁγίου, [7] ὥστε γενέσθαι ὑμᾶς [g] τύπους| πᾶσι τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ [h] ἐν| τῇ Ἀχαΐᾳ. [8] ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ Κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ [i] ἐν τῇ| Ἀχαΐᾳ, ἀλλὰ [k] καὶ|

[e] Alex. πρὸς. [f] Alex. = ἐν. [g] Alex. τύπον. [h] Rec. = ἐν. [i] Rec. = ἐν τῇ. [k] Alex. = καὶ.

GENEVA — 1557.

1. PAVL and Siluanus, and Timotheus, vnto the Churche of the Thessalonians, *which is* in God the Father, and in the Lord IESVS CHRISTE, grace *be* to you, and peace from God our Father, and from the Lord Iesus Christe. [2] We geue God thankes always for you all, making mention of you in our prayers:

[3] Without ceasyng remembring your effectual faith, and diligent loue and perseuering *which standeth* in the hope of our Lord Iesus Christe, in the syght of God our Father. [4] Because we knowe brethren beloued, how that ye *are* elect of God. [5] For our Gospel came not vnto you in worde only, but also in power, and also in the holy Gost, and in muche certaintie of persuasion, as ye know after what maner we behaued our selues among you for your sakes.

[6] And ye became folowers of vs and of the Lord, and receaued the worde in muche affliction, with ioye of the holy Gost: [7] So that ye were as ensamples to all that beleue in Macedonia and Achaia. [8] For from you sounded out the worde of the Lord, not in Macedonia and in Achaia only: but your faith also which ye haue

RHEIMS — 1582.

1. PAVL and Siluanus and Timothee to the Church of the Thessalonians in God the Father, and our Lord IESVS Christ. Grace to you and peace.

[2] Vve giue thankes to God alvvaies for al you: making a memorie of you in our praiers without intermission, [3] mindeful of the vvorke of your faith and labour, and of the charitie, and of the enduring of the hope of our Lord IESVS Christ, before God and our father: [4] knovving brethren beloued of God, your election:

[5] that our Gospel hath not been to you in word only, but in povver and the holy Ghost, and in much fulnesse, as you knovv vvhat maner of men vve haue been among you for your sakes. [6] And you became folovvers of vs, and of our Lord: receiuing the vvord in much tribulation, vvith ioy of the holy Ghost: [7] so that you were made a paterne to al that beleeue in Macedonia and in Achaia.

[8] For from you vvas bruited the vvord of our Lord: not only in Macedonia and in Achaia, but in euery place, your faith

AUTHORISED — 1611.

1. PAUL and Siluanus, and Timotheus, vnto the Church of the Thessalonians, *which is* in God the Father, and in the Lord Iesus Christ: grace *be* vnto you, and peace from God our Father, and the Lord Iesus Christ. [2] We giue thankes to God alwaies for you all, making mention of you in our prayers, [3] Remembring without ceasing your worke of faith, and labour of loue, and patience of hope in our Lord Iesus Christ, in the sight of God and our Father: [4] Knowing, brethren [a] beloued, your election of God. [5] For our Gospel came not vnto you in word onely: but also in power, and in the holy Ghost, and in much assurance, as yee know what maner of men we were among you for your sake.

[6] And yee became followers of vs, and of the Lord, hauing receiued the word in much affliction, with ioy of the holy Ghost: [7] So that ye were ensamples to all that beleeue in Macedonia and Achaia. [8] For from you sounded out the Word of the Lord, not onely in Macedonia and Achaia, but also in euery place your faith to

[a] *Or*, beloued of God: your election.

ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεὸν ἐξελήλυθεν, ὥστε μὴ χρείαν [l] ἔχειν ἡμᾶς| λαλεῖν τι. [9] αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὁποίαν εἴσοδον [m] ἔσχομεν| πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ, [10] καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ [n] τῶν| νεκρῶν, Ἰησοῦν, τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

II. Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν· [2] ἀλλὰ [o] προπαθόντες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις, ἐπαῤῥησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι. [3] Ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, [p] οὔτε| ἐν δόλῳ· [4] ἀλλὰ καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγ-

[l] Rec. ἡμᾶς ἔχειν. [m] Rec. ἔχομεν. [n] Rec. = τῶν. [o] Rec. + καὶ. [p] Alex. οὐδέ

WICLIF — 1380.

in eche place is gon forth, so that it is not nede to us for to speke ony thing [9] for thei schewen of 3ou: what maner entre we hadden to 3ou, & hou 3e ben conuertid to god fro mawmetis: to serue to the lyuynge god and verri, [10] and to abide his sone fro heuenes: whom he reisid fro deeth: the lord ihesus that delyuerid us fro wraththe to comynge.

2. FOR britheren 3e witen, oure entre to 3ou: for it was not veyn, [2] but first we suffriden and weren punyschid with wrongis as 3e witen in filippis, and hadden trist in oure lord, to speke to 3ou the gospel of god, in myche bisynesse, [3] and oure exortacioun: is not of errour, nether of vnclennesse, nether in gile, [4] but as we ben preued of god, that the gospel of god schulde be takun to us: so we speken, not as plesynge to men: but to god that preueth oure hertis,

[5] for nether we weren ony tyme in word of glosynge: as 3e witen, nether in occasioun of auarice: god is witnesse, [6] nether sekynge glorie of men: nether of 3ou nether of other, whanne we as cristis apostlis my3ten haue be in charge to 3ou, [7] but we weren made litil in the myddil of 3ou: as if a nursch fostre hir sones, [8] so we desirynge 3ou with greet loue, wolden haue bitake to 3ou, not oonli the gospel of god, but also oure lyues: for 3e ben made moost dere worthe to us.

[9] For britheren 3e ben myndeful of oure trauel and werynesse, we worchid ny3t and dai, that we schulden not greue ony of 3ou and prechen to 3ou the euangeli of god, [10] god and 3e ben witnessis, hou holili and iustli and with outen playnte we weren to 3ou that bileueden, [11] as 3e witen, hou we preieden 3ou and counfortiden

mawmetis, *idols*. verri, *true*. witen, *know*. trist, *confidence*. glosynge, *flattering*.

TYNDALE — 1534.

spred her silfe abroade in all quartars, so greatly that it nedeth not vs to speake eny thynge at all. [9] For they them selves shewe of you what maner of entrynge in we had vnto you and how ye tourned to God from ymages, for to serve the livynge and true god, [10] and for to loke for his sonne from heven, whom he raysed from deeth: I mean Iesus which delivereth vs from wrath to come.

2. FOR ye youre selves knowe brethren of oure entraunce in vnto you, howe that it was not in vayne: [2] but even after that we had suffered before and were shamfully entreated at Phillippos (as ye well knowe) then were we bolde in oure God to speake vnto you the gospell of God, with moche strivynge. [3] Oure exhortacion was not to brynge you to erroure, nor yet to vnclennes, nether was it with gyle: [4] but as we were alowed of God, that the gospell shuld be committed vnto vs: even so we speake, not as though we entended to please men, but God, which trieth oure hertes.

[5] Nether was oure conversacion at eny tyme with flatterynge wordes, as ye well knowe nether in cloked coveteousnes, God is recorde: [6] nether sought we prayse of men, nether of you, nor yet of eny other, when we myght have bene chargeable, as the apostles of Christ [7] but we were tender amonge you, even as a norsse cheressheth her children, [8] so was oure affeccion towarde you, oure good will was to have dealte vnto you, not the gospell of God only: but also oure awne soules, because ye were deare vnto vs.

[9] Ye remember brethren oure laboure and travayle. For we laboured daye and nyght, because we wolde not be greveous vnto eny of you, and preached vnto you the gospell of God. [10] Ye are witnesses, and so is god, how holyly and iustly and vnblameable we behaved oure selves amonge you that beleve: [11] as ye knowe

CRANMER — 1539.

haue vnto God, spred her selfe abroade in all quartars, so that it nedeth not vs to speake eny thynge at all. [9] For they them selues shewe of you, what maner of entring in we had vnto you and how ye tourned to God from ymages, for to serue the lyuynge and true God, [10] and for to loke for hys sonne, from heauen, whom he raysed from deeth: euen Iesus, whych delyuereth vs from the wrath to come.

2. FOR ye youre selues (brethren) knowe of oure entraunce in vnto you, how that it was not in vayne: [2] but euen after that we had suffred before, and were shamfully entreated at Philippos (as ye knowe) then were we bolde in oure God, to speake vnto you the Gospell of God, in moch stryuynge. [3] For oure exhortacyon was not to brynge you to erroure, nor yet to vnclennes, nether was it with gyle: [4] but as we were alowed of God, that the Gospell shulde be commytted vnto vs: euen so we speake, not as they that please men, but God, which tryeth oure hertes.

[5] Nether led we oure conuersacyon at eny tyme with flatterynge wordes, as ye knowe: nether by occasyon of coueteousnes. God is recorde: [6] nether sought we prayse of men, nether of you, nor yet of eny other, when we myght haue bene in auctorite, as the Apostles of Christ, [7] but we were tender amonge you, euen as a norsse cherysseth her chyldren, [8] so were we affeccyoned towarde you: our good wyll was to haue dealte vnto you, not the Gospell of God onely: but also oure awne soules, because ye were deare vnto vs.

[9] Ye remember brethren oure laboure, and trauayle. For we laboured daye and nyght because we wolde not be chargeable vnto eny of you, and preached vnto you the Gospell of God. [10] Ye are witnesses, and so is God, how holyly and iustly and vnblameably we behaued oure selues amonge you that beleued. [11] as ye knowe, how that we bare soch affeccyon

γέλιον, οὕτω λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ [q]τῷ| Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. [5] Οὔτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεξίας· Θεὸς μάρτυς· [6] οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, (δυνάμενοι ἐν βάρει εἶναι, ὡς Χριστοῦ ἀπόστολοι·) [7] ἀλλ' ἐγενήθημεν [r]ἤπιοι| ἐν μέσῳ ὑμῶν, ὡς ἂν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα. [8] οὕτως [s]ὁμειρόμενοι| ὑμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν [t]ἐγενήθητε.| [9] μνημονεύετε γὰρ, ἀδελφοὶ, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς [u]καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ. [10] ὑμεῖς μάρτυρες καὶ ὁ Θεὸς, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, [11] καθάπερ οἴδατε, ὡς

[q] Alex. = τῷ. [r] Alex. νήπιοι. [s] Rec. ἱμειρόμενοι. [t] Rec. γεγένησθε. [u] Rec. + γὰρ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
vnto God, spred abrode in all quarters, that it nedeth not vs to speake any thynge at all.	vvhich is to God vvard, is proceded, so that it is not necessarie for vs to speake any thing.	Godward is spred abroad, so that we need not to speak any thing.
9 For they them selues shewe of you what maner of entring in, we had vnto you, and how ye tourned to God from idoles, for to serue the lyuing and true God. 10 And for to loke for his Sonne from heauen, whome he raysed from death, *I meane* Iesus which deliuereth vs from the wrath to come.	9 For they them selues report of vs vvhat maner of entring vve had to you: and how you are turned to God from Idols, to serue the liuing and true God, 10 and to expect his Sonne from heauen (vvhom he raised vp from the dead) Iesvs, vvho hath deliuered vs from the vvrath to come.	9 For they themselues shew of vs, what maner of entring in we had vnto you, and how ye returned to God from idols, to serue the liuing and true God, 10 And to waite for his sonne from heauen, whom he raised from the dead, *euen* Iesus which deliuered vs from the wrath to come.
2. FOR ye your selues knowe brethren, that our entrance in vnto you, was not in vayne. 2 But euen after that we had suffered before, and were shamfully entreated at Philippi (as ye knowe) then were we bolde in our God, to speake vnto you the Gospel of God, wyth muche stryuyng. 3 For our exhortation was not to vse deceite, nor yet wickednes, nether was it with gyle. 4 But as we were alowed of God, that the Gospel should be committed *vnto vs:* euen so we speake, not as they that please men, but God which tryeth our heartes.	2. FOR your selues knovv, brethren, our entrance vnto you, that it vvas not vaine: 2 but hauing suffered before and been abused vvith contumelies (as you knovv) at Philippi, vve had confidence in our God, to speake vnto you the Gospel of God in much carefulnes. 3 For our exhortation vvas not of errour, not of vncleannesse, nor in deceite: 4 but as vve vvere approued of God that the Gospel should be committed to vs, so vve speake: not as pleasing men, but God, vvho proueth our hartes.	2. FOR your selues, brethren, know our entrance in vnto you, that it was not in vaine. 2 But euen after that wee had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speake vnto you the Gospel of God, with much contention. 3 For our exhortation was not of deceit, nor of vncleannesse, nor in guile: 4 But as we were allowed of God to be put in trust with the Gospel, euen so wee speake, not as pleasing men, but God, which trieth our hearts.
5 Nether yet dyd we euer vse flatteryng wordes, as ye knowe, nether *dyd we any thing* in coulored couetousnes, God is recorde. 6 Nether soght we prayse of men, nether of you, nor yet of any other: When we myghte haue bene chargeable, as the Apostles of Christe: 7 but we were gentil among you, euen as a norsse cherissheth her chyldren. 8 Thus, being affectioned towarde you, our good wil was to haue dealte vnto you, not the Gospel of God only: but also our owne soules, because ye were deare vnto vs. 9 For ye remember brethren, our labour, and trauayle: for we laboured day and nyght, because we would not be chargeable vnto any of you, and preached vnto you the Gospel of God.	9 For you are mindeful, brethren, of our labour and toile. day and night vvorking, lest vve should charge any of you, vve preached among you the Gospel of God.	5 For neither at any time vsed wee flattering words, as yee knowe, nor a cloke of couetousnesse, God *is* witnesse: 6 Nor of men sought we glory, neither of you, nor yet of others, when we might haue [a]been burdensome, as the Apostles of Christ. 7 But we were gentle among you, euen as a nurse cherisheth her children: 8 So being affectionately desirous of you, we were willing to haue imparted vnto you, not the Gospel of God only, but also our owne soules, because yee were deare vnto vs. 9 For yee remember, brethren, our labour and trauaile: for labouring night and day, because wee would not bee chargeable vnto any of you, wee preached vnto you the Gospel of God.
10 Ye *are* wytnesses, and so is God, how holyly, and iustly, and vnblamably, we behaued our selues amonge you that beleue. 11 As ye know how that we exhorted,	10 You are vvitnesses and God, hovv holily and iustly and vvithout blame, vve haue been to you that did beleeue. 11 as you knovv in vvhat maner we desiring	10 Yee *are* witnesses, and God *also*, how holily, and iustly, and vnblameably we behaued our selues among you that beleeue. 11 As you know, how wee exhorted and

[a] *Or*, vsed authority.

ἕνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι [12] καὶ μαρτυρούμενοι, εἰς τὸ [v]περιπατεῖν| ὑμᾶς ἀξίως τοῦ Θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν. [13] Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ, ἐδέξασθε οὐ λόγον ἀνθρώπων, ἀλλὰ καθώς ἐστιν ἀληθῶς, λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. [14] ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοὶ, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι [w]τὰ αὐτὰ| ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων, [15] τῶν καὶ τὸν Κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς [x]προφήτας, καὶ ἡμᾶς ἐκδιωξάντων, καὶ Θεῷ μὴ ἀρεσκόντων, καῖ πᾶσιν ἀνθρώποις ἐναντίων, [16] κωλυόντων ἡμᾶς τοῖς ἔθνεσι λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ

[v] Rec. περιπατῆσαι Alex. περιπατεῖν. [w] Rec. ταὐτὰ. [x] Rec. + ἰδίους. [y] Alex. + τοῦ Θεοῦ. [z] Alex. διότι.

WICLIF—1380.

eche of 3ou as the fadir hise sones: and we han witnessid/ [12] that 3e schulden go worthili to god: that clepid 3ou in to his kyngdom and glorie/

[13] therfor we don thankyngis to god: with outen cesynge/ for whanne 3e hadden take of us the word of the herynge of god: 3e token it not, as the word of men but as it is verrili the word of god: that worchith in 3ou that han bileued. [14] For britheren 3e ben made folowers of the chirchis of god that ben in iudee in crist ihesus/ for 3e han suffrid the same thingis of 3oure euene lynagis: as thei of the iewis/ [15] which slowen bothe the lord ihesus and the profetis: and pursueden us/ & thei plesen not to god: and thei ben aduersaries to alle men/ [16] forbedynge us to speke to hethen men: that thei be made saaf/ that thei fille her synnes euermore for the wraththe of god cam on hem: in to the ende/

[17] and britheren we disolat fro 3ou for a tyme bi mouth, and in biholdynge but not in herte: han hi3ed more plenteuousli to se 3oure face with greet desire/ [18] for we wolden come to 3ou/ 3e I poul oonys & eftsone: but satanas lettid us/ [19] for whi what is oure hope: or ioie or crowne of glorie? whether 3e ben not bifore oure lord ihesus crist: in his comynge? [20] for 3e ben oure glorie & ioie.

3. FOR whiche thing we suffriden no lenger: and it plesid to us to dwelle aloone at athenys/ [2] and we senten tymothe oure brother, and mynystre of god in the euangeli of crist/ to 3ou to be confermed/ and to be tau3te for 3oure feith, [3] that no man be moued in these tribulaciouns/ for 3e silf witen that in this thing we ben

clepid, *called*. lynagis, *lineage*. disolat, *separate*. hi3ed, *hastened*. eftsone, *again*. lettid, *hindered*. witen, *know*.

TYNDALE—1534.

how that we exhorted and comforted and besought every one of you/ as a father his children/ [12] that ye wolde walke worthy of God/ which hath called you vnto his kyngdome and glory.

[13] For this cause thanke we god with out ceasynge/ because that when ye receaved of vs the worde wherwith God was preached/ ye receaved it not as the worde of man: but even as it was in dede/ the worde of God/ which worketh in you that beleve. [14] For ye brethren became folowers of the congregacions of god which in Iewry are in Christ Iesu: for ye have suffered lyke thynges of youre kynsmen as we oure selves have suffered of the Iewes. [15] Which as they kylled the lorde Iesus and their awne prophetes/ even so have they persecuted vs/ and God they please not/ and are contrary to all men [16] and forbid vs to preache vnto the gentyls/ that they myght be saved/ to fulfill their synnes all waye. For the wrath of God is come on them/ even to the vtmost.

[17] For as moch brethren as we are kept from you for a season/ as concernynge the bodyly presence/ but not in the herte/ we enforsed the more to se you personally with great desire. [18] And therfore we wolde have come vnto you/ I paul once and agayne: but Satan with stode vs. [19] For what is oure hope or ioye/ or croune of reioysynge? are not ye it in the presence of oure lorde Iesus Christ at his commynge? [20] yes ye are oure glory and ioye.

3. VVHERFORE sence we coulde no lenger forbeare/ it pleased vs to remayne at Athens alone/ [2] and sent Timotheus oure brother and minister of god/ and oure laboure felowe in the gospell of Christ/ to stablysshe you and to comforte you over youre fayth/ [3] that no man shulde be moved in these affliccions. For ye youre selves knowe that we are even

CRANMER—1539.

vnto euery one of you, as a father doth vnto chyldren, exhortyng, confortyng, and besechyng you, [12] that ye wolde walke worthy of God, whych hath called you vnto hys kyngdome and glory.

[13] For this cause thanke we God also without ceassyng, because that when ye receaued of vs the worde (wherwith ye learned to know God) ye receaued it not as the worde of man: but euen as it was in dede, the worde of God, whych worketh also in you that beleue. [14] For ye brethren became folowers of the congregacyons of God whych in Iewry are in Christ Iesu: for ye haue suffered lyke thynges of youre kynsmen, as we oure selues haue suffered of the Iewes. [15] Whych as they kylled the Lorde Iesus, and their awne Prophetes, euen so haue they persecuted vs: and God they please not, and are contrary to all men, [16] and hynder vs, that we shulde not speake vnto the Gentyls, that they myght be saued, to fulfyll their synnes alwaye. For the wrath of God is come on them, euen to the vtmost.

[17] For as moch brethren as we are kept from you for a season, as concernynge the bodyly presence (but not in the herte) we enforsed the more to se you personally with great desyre. [18] And therfore we wold haue come vnto you, I Paul once and agayne: but Satan withstode vs. [19] For what is oure hope or ioye, or crowne of reioysyng? are not ye it in the presense of our Lorde Iesus Christ at his commynge? [20] yes, ye are oure glory and ioye.

3. WHERFORE, sence we coulde no lenger forbeare, we thought it good to remayne at Athens alone, [2] and sent Timothe oure brother and minyster of God, and the helper forth of oure laboure in the Gospell of Christ, to stablisshe you: and to comforte you concernyng our fayth [3] that no man shulde be moued in these affliccyons. For ye your selues knowe, that we are euen apoynted there vnto.

ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάντοτε· ἔφθασε δὲ ἐπ᾽ αὐτοὺς ἡ ὀργὴ [y] εἰς τέλος.

[17] Ἡμεῖς δὲ, ἀδελφοὶ, ἀπορφανισθέντες ἀφ᾽ ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. [18] [z] διὸ| ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, (ἐγὼ μὲν Παῦλος) καὶ ἅπαξ καὶ δὶς, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. [19] τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς, ἔμπροσθεν τοῦ Κυρίου ἡμῶν [a] Ἰησοῦ Χριστοῦ| ἐν τῇ αὐτοῦ παρουσίᾳ; [20] ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά. III. Διὸ μηκέτι στέγοντες, εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι, [2] καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν [b] καὶ διάκονον τοῦ Θεοῦ| ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι [c] ὑμᾶς| [d] περὶ| τῆς πίστεως ὑμῶν, [3] [e] τῷ| μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι ταύταις· αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα·

[a] Alex. Ἰησοῦ. [b] Rec. καὶ διάκονον τοῦ Θεοῦ καὶ συνεργὸν ἡμῶν. [c] Alex. = ὑμᾶς. [d] Alex. ὑπὲρ. [e] Alex. τὸ.

GENEVA—1557.

and comforted, and besoght euery one of you, as a father his chyldren. [12] That ye would walke worthy of God, which hath called you vnto his kyngdome and glorie. [13] For this cause also thanke we God with out ceasyng, because that when ye receaued of vs the worde wherwith God was preached, ye receaued it not as the worde of men: but (euen as it was in dede) the worde of God, which worde also worketh in you that beleue.

[14] For ye brethren, are become folowers of the Churches of God, whych in Iewrie are in Christ Iesus, because ye haue suffered like things of your owne contrey men, as they haue suffered of the Iewes. [15] Whych both kylled the Lord Iesus and theyr owne Prophetes, and haue persecuted vs: and God they please not, and are contrary to all men. [16] And forbyd vs to preache vnto the Gentils, that they myght be saued, to fulfyl their synnes always: for the wrath *of God* is come on them, euen to the vtmost. [17] Forasmuche brethren, as we are kept from you for a season, as concernyng the bodily presence, but not in the heart, we enforsed the more to se your face wyth great desire. [18] And therfore we would haue come vnto you, (I Paul) once or twise: but Satan with stode vs.

[19] For what is our hope or ioye, or croune of reioysing? are not ye it in the presence of our Lord Iesus Christ at his commyng? [20] Yes, ye are our glorie and ioye.

3. VVHERFORE since we could no lenger forbeare, we thoght it best to remayne at Athens alone: [2] And sent Timotheus our brother and minister of God, and our labour felowe in the Gospel of Christe, to stablishe you, and to comfort you touching your faith. [3] That no man should be moued with these afflictions. for ye your selues knowe, that we are euen appoynted there vnto.

RHEIMS—1582.

and comforting you, haue adiured euery one of you (as a father of his children) [12] that you vvould vvalke vvorthie of God, vvho hath called you into his kingdom and glorie.

[13] Therfore vve also giue thankes to God vvithout intermission: hecause that vvhen you had receiued of vs the vvord of the hearing of God, you receiued it not as the vvord of men, but (as it is in deede) the vvord of God, who vvorketh in you that haue beleeued. [14] For you, brethren, are become folovvers of the churches of God that be in Iewrie, in Christ IESVS: for you also haue suffered the same things of your ovvne lineage, as they also of the Ievves, [15] vvho both killed our Lord IESVS, and the Prophets, and haue persecuted vs, and please not God, and are aduersaries to al men, [16] prohibiting vs to speake to the Gentiles that they may be saued, to make vp their sinnes alvvaies. for the vvrath of God is come vpon them euen to the end.

[17] But vve, brethren, depriued of you for a short time, in sight, not in hart: haue hastened the more aboundantly to see your face vvith much desire. [18] For vve vvould haue come to you, I Paul certes, once and againe: but Satan hath hindered vs. [19] For vvhat is our hope, or ioy, or crovvne of glorie? Are not you before our Lord IESVS Christ in his comming? [20] For you are our glorie and ioy.

3. FOR the vvhich cause forbearing no longer, it pleased vs to remaine at Athens, alone. [2] And vve sent Timothee our brother, and the minister of God in the Gospel of Christ, to confirme you and exhort you for your faith, [3] that no man be moued in these tribulations, for your selues knovv, that vve are appointed

AUTHORISED—1611.

comforted, and charged euery one of you, (as a father doeth his children,) [12] That ye would walke worthy of God, who hath called you vnto his kingdome and glory.

[13] For this cause also thanke wee God without ceasing, because when yee receiued the word of God, which yee heard of vs, yee receiued it not as the word of men, but (as it is in trueth) the word of God, which effectually worketh also in you that beleeue. [14] For ye, brethren, became followers of the Churches of God, which in Iudea are in Christ Iesus: for yee also haue suffred like things of your owne countreymen, euen as they haue of the Iewes: [15] Who both killed the Lord Iesus, and their owne Prophets, and haue [α] persecuted vs: and they please not God, and are contrary to all men: [16] Forbidding vs to speake to the Gentiles, that they might be saued, to fil vp their sinnes alway: for the wrath is come vpon them to the vttermost. [17] But wee, brethren, being taken from you for a short time, in presence, not in heart, endeuored the more abundantly to see your face with great desire. [18] Wherefore we would haue come vnto you (euen I Paul) once and againe: but Satan hindred vs. [19] For what is our hope, or ioy, or crown of [β] reioycing? Are not euen ye in the presence of our Lord Iesus Christ at his comming? [20] For, ye are our glory and ioy.

3. WHEREFORE when wee could no longer forbeare, wee thought it good to bee left at Athens alone: [2] And sent Timotheus our brother and minister of God, and our fellow labourer in the Gospel of Christ to establish you, and to comfort you concerning your faith: [3] That no man should be mooued by these afflictions: for your selues know that we are

[α] *Or* chased vs out. [β] *Or*, glorying.

[4] καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε· [5] διὰ τοῦτο κἀγὼ μηκέτι στέγων, ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν. [6] ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς, [7] διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ [f] ἀνάγκῃ καὶ θλίψει| ἡμῶν, διὰ τῆς ὑμῶν πίστεως· [8] ὅτι νῦν ζῶμεν, ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ. [9] τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ᾗ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν, [10] νυκτὸς καὶ ἡμέρας ὑπὲρ ἐκ περισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν;

[f] Rec. θλίψει καὶ ἀνάγκῃ. [g] Alex. = Χριστὸς. [h] Alex. s. ὁ Κύριος Ἰησοῦς s. ὁ Θεὸς. [i] Alex. = Χριστοῦ.

WICLIF — 1380.

sette, [4] for whanne we weren at 3ou, we bifor seiden to 3ou, that we schulden suffre tribulaciouns, as it is don: and 3e witen, [5] therfor I poul no lenger abidynge: sente to knowe 3oure feith, leest parauenture he that temptith tempte 3ou: and 3oure traueile be made veyn,

[6] but now whanne tymothe schal come to us fro 3ou: and telle to us 3oure feith and charite, ⁊ that 3e han good mynde of us: euer desirynge to se us, as we also 3ou, [7] therfor britheren we ben counfortid in 3ou in alle oure nede and tribulacioun: bi 3oure feith, [8] for now we lyuen: if 3e stonden in the lord, [9] for what doynge of thankyngis, moun we 3ilde to god for 3ou: in alle ioie, in whiche we ioien for 3ou bifore oure lord? [10] ny3t and dai, more plenteuousli preiynge: that we se 3oure face, ⁊ fulfille tho thingis that failen to 3oure feith,

[11] but god hym silf and oure fadir, and the lord ihesus crist: dresse oure weie to 3ou, [12] ⁊ the lord multiplie 3ou: ⁊ make 3oure charite to be plenteuous of eche to other and in to alle men, as also we in 3ou, [13] that 3oure hertis ben confermed with outen playnte in holynesse bifor god ⁊ oure fadir, in the comynge of oure lord ihesus crist with al his seyntis Amen.

4. THERFOR britheren fro hennes forward we preien 3ou: and bisechen in the lord ihesus, that as 3e han resceyued of us, hou it bihoueth 3ou to go ⁊ to plese god: so walke 3e that 3e abounde the more, [2] for 3e witen what comaundementis, I haue 3ouun to 3ou: bi the lord ihesus [3] for this is the wille of god, 3oure holynes, that 3e absteyne 3ou fro fornycacioun, [4] that eche of 3ou kunne wilde

witen, *know.* traueile, *travail.* moun, *may.* 3ilde, *yield.* 3ouun, *given.* kunne, *know.* wilde, *wield.*

TYNDALE — 1534.

apoynted therevnto. [4] For verely when I was with you, I tolde you before that we shulde suffre tribulacion, even as it came to passe, and as ye knowe. [5] For this cause, when I coulde no lenger forbeare, I sent, that I myght have knowledge of youre fayth, lest haply the tempter had tempted you, and that oure laboure had bene bestowed in vayne.

[6] But now lately when Timotheus came from you vnto vs, and declared to vs youre fayth and youre love and how that ye have good remembraunce of vs all wayes, desyringe to se vs as we desyre to se you. [7] Therfore brethren we had consolacion in you, in all oure adversite and necessite, through youre fayth. [8] For now are we alyve, yf ye stonde stedfast in the lorde. [9] For what thankes can we recompence to god agayne for you, over all the ioye that we ioye for youre sakes before oure god, [10] whyle we, nyght and daye praye excedingly that we myght se you presently, and myght fulfill that wich is lackynge in youre fayth.

[11] God him silfe oure father and oure lorde Iesus Christ gyde oure iorney vnto you: [12] and the lorde increace you and make you flowe ouer in love one towarde another, and towarde all men, even as we do towarde you, [13] to make youre hertes stable and vnblameable, in holynes before God oure father, at the commynge of oure Lorde Iesus Christ, with all his sainctes.

4. FURTHER more we beseche you brethren, and exhorte you in the lorde Iesus, that ye increace more and more, euen as ye have receaved of vs, how ye ought to walke and to please god. [2] Ye remember what commaundmentes we gave you in oure lorde Iesu Christ. [3] For this is the will of god, even that ye shuld be holy, [4] and that ye shuld abstayne from fornicacion, that every one of you shuld

CRANMER — 1539.

[4] For when we were wyth you, we tolde you before, that we shuld suffre tribulacyon, euen as it came to passe, and as ye knowe. [5] For this cause when I coulde no lenger forbeare, I sent, that I myght haue knowledg of youre fayth, lest by some meanes the tempter had tempted you, and lest oure laboure had bene bestowed in vayne.

[6] But now lately, when Timothe came from you vnto vs, and declared to vs your fayth and your loue, and how that ye haue good remembraunce of vs allwayes, desyrynge to se vs as we also desyre to se you. [7] Therfore brethren we receaued consolacyon by you, in all our aduersite and necessyte, through your fayth. [8] For now are we alyue, yf ye stande stedfast in the Lorde. [9] For what thankes can we recompence to God agayne for you, ouer all the ioye, that we ioye for your sakes before our God: [10] praying, nyght and daye exceadyngly, that we myght se you presently, and myght fulfyll the thynges which are lackynge vnto youre fayth.

[11] God him selfe oure father, and oure Lorde Iesus Chryst shall gyde oure iorney vnto you: [12] the Lord also shall increace you and make you flowe ouer in loue one toward another, and towarde all men, euen as we do toward you, [13] that he maye make youre hertes stable and vnblameable, in holynes before God oure father, at the commynge of oure Lorde Iesus Christ with all saynctes.

4. FURTHERMORE, we beseche you (brethren) and exhorte you by the Lorde Iesus, that ye increace more and more, euen as ye haue receaued of vs, how ye ought to walcke and to please God. [2] For ye knowe, what commaundementes we gaue you by oure Lorde Iesu Christ. [3] For this is the wyll of God euen youre holynes, that ye shuld abstayne from fornicacyon, [4] and that euery one of you shuld knowe how to kepe his vessell in

[11] Αὐτὸς δὲ ὁ Θεὸς καὶ πατὴρ ἡμῶν, καὶ ὁ Κύριος ἡμῶν Ἰησοῦς [g] Χριστὸς,| κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς· [12] ὑμᾶς δὲ ὁ [h] Κύριος| πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, [13] εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ, ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ [i] Χριστοῦ| μετὰ πάντων τῶν ἁγίων αὐτοῦ [k].

IV. [l] Λοιπὸν [m] οὖν,| ἀδελφοὶ, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ, [n] καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, [o] ἵνα περισσεύητε μᾶλλον· [2] οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ. [3] τοῦτο γάρ ἐστι θέλημα τοῦ Θεοῦ, ὁ ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας· [4] εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεύος κτᾶσθαι

[k] Alex. + *ἀμήν.* [l] Rec. + Τὸ. [m] Alex. = *οὖν.* [n] Alex. + *ἵνα.* [o] Alex. + *καθὼς καὶ περιπατεῖτε.*

GENEVA — 1557.

[4] For verely when we were wyth you, we tolde you before that we shoulde suffre tribulation, euen as it came to passe, and as ye knowe.

[5] For thys cause when I coulde no lenger forbeare, I sent *him*, that I myght haue knowledge of your fayth, leste the tempter had tempted you in any sort, and that our labour had bene bestowed in vayne. [6] But nowe lately when Timotheus came from you vnto vs, and declared to vs your fayth, and loue, and how that ye haue good remembrance of vs, alwayes desiring to se vs, as we also desire *to se* you.

[7] Therfore brethren we had consolation in you, in all our aduersitie and necessitie, through your fayth. [8] For now are we alyue, if ye stande stedfast in the Lord. [9] For what thankes can we recompence to God agayne for you, for all the ioye that we ioy for your sakes before our God, [10] Night and day praying exceedingly that we might se you presently, and might fulfil that which is lacking in your faith?

[11] God hym selfe our Father, and our Lord Iesus Christe gyde our iorney vnto you. [12] And the Lorde increase you and make you flowe ouer in loue one towarde another, and towarde all men, euen as we do towarde you. [13] To make your hearts stable and vnblamable, in holynes before God our Father, at the comming of our Lord Iesus Christe with all his Sainctes.

4. FVRTHERMORE we beseche you brethren, and exhorte you in the Lord Iesus, that ye excel more and more, euen as ye haue receaued of vs, how ye ought to walke and to please God. [2] For ye knowe what commandements we gaue you from our Lord Iesus Christ. [3] For thys is the wyl of God euen that ye should be holy, and that ye shuld abstaine from fornication. [4] That euery one of you

RHEIMS — 1582.

to this. [4] For euen vvhen vve vvere vvith you, vve foretold you that vve should suffer tribulations, as also it is come to passe, and you knovv. [5] Therfore I also forbearing no longer, sent to knovv your faith: lest perhaps he that tempteth, hath tempted you, and our labour be made vaine. [6] But now Timothee comming vnto vs from you, and reporting to vs your faith and charitie, and that you haue a good remembrance of vs alvvaies, desiring to see vs, as vve also you: [7] therfore vve are comforted, brethren, in you, in al our necessitie and tribulation, by your faith, [8] because novv vve liue, if you stand in our Lord.

[9] For vvhat thankes-giuing can vve render to God for you, in al ioy vvherevvith vve reioyce for you before our God, [10] night and day more aboundantly praying that vve may see your face, and may accomplish those things that vvant of your faith.

[11] And God him self and our Father, and our Lord IESVS Christ direct our vvay to you. [12] And our Lord multiplie you, and make your charitie abound one to an other, and tovvard al men: as vve also in you, [13] to confirme your hartes vvithout blame, in holinesse, before God and our Father, in the comming of our Lord IESVS Christ vvith al his Sainctes. Amen.

4. FOR the rest therfore, brethren, vve desire and beseeche you in our Lord IESVS, that as you haue receiued of vs hovv you ought to vvalke, and to please God, as also you doe vvalke, that you abounde more. [2] For you knovv vvhat precepts I haue giuen to you by our Lord IESVS. [3] For this is the vvil of God, your sanctification: that you abstaine from fornication, [4] that euery one may knovv

AUTHORISED — 1611.

appointed therunto. [4] For verely when wee were with you, we told you before, that we should suffer tribulation, euen as it came to passe and ye know. [5] For this cause when I could no longer forbear, I sent to know your faith, lest by some meanes the tempter haue tempted you, and our labor be in vaine. [6] But now when Timotheus came from you vnto vs, and brought vs good tidings of your faith and charitie, and that ye haue good remembrance of vs alwayes, desiring greatly to see vs, as we also *to see* you: [7] Therefore brethren, wee were comforted ouer you in all our affliction and distresse, by your faith: [8] For now we liue, if ye stand fast in the Lord.

[9] For what thankes can we render to God againe for you, for all the ioy wherewith wee ioy for your sakes before our God, [10] Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? [11] Now God himselfe and our Father, and our Lord Iesus Christ [α] direct our way vnto you. [12] And the Lord make you to increase, and abound in loue one towards another, and towards all men, euen as we *doe* towards you: [13] To the end hee may stablish your hearts vnblameable in holinesse before God euen our Father, at the comming of our Lord Iesus Christ with all his Saints.

4. FURTHERMORE then we [β] beseech you, brethren, and [γ] exhort you by the Lord Iesus, that as yee haue receiued of vs, how ye ought to walke, and to please God, so yee would abound more and more. [2] For yee know what commandements wee gaue you, by the Lord Iesus. [3] For this is the will of God, *euen* your sanctification, that yee should abstaine from fornication: [4] That euery one of you should know how to possesse his

[α] *Or*, guide. [β] *Or*, request. [γ] *Or*, beseech.

ἐν ἁγιασμῷ καὶ τιμῇ, [5] μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν· [6] τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ· διότι ἔκδικος ὁ Κύριος περὶ πάντων τούτων, καθὼς καὶ [p] προείπομεν| ὑμῖν καὶ διεμαρτυράμεθα. [7] οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ. [8] τοιγαροῦν ὁ ἀθετῶν, οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν Θεὸν τὸν [q] καὶ| [r] δόντα| τὸ Πνεῦμα αὐτοῦ τὸ ἅγιον εἰς [s] ὑμᾶς.|

[9] Περὶ δὲ τῆς φιλαδελφίας οὐ χρείαν [t] ἔχετε| γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους· [10] καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ· παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον, [11] καὶ φιλοτιμεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς [u] ἰδίαις| χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν· [12] ἵνα περιπατῆτε εὐσχημόνως

[p] Rec. προείπαμεν. [q] Alex. = καὶ. [r] Alex. διδόντα. [s] Rec. ἡμᾶς. [t] Alex. ἔχομεν. [u] Alex. = ἰδίαις.

WICLIF—1380.

hise vessels: in holynesse and honour/ [5] not in passioun of lust: as hethen men that knowen not god. [6] And that no man ouer go: nether disceyue his brother in chaffaringe/ for the lord is venger of alle these thingis: as we bifor seiden to ȝou, ȝ han witnessid/ [7] for god clepid not us in to vnclennes: but in to holynes/ [8] therfor he that dispisith thes thingis: dispisith not man, but god that also ȝaf his holi spirit in us/

[9] But of the charite of brethered: we hadden no nede to write to ȝou/ ȝe silf han lerned of god: that ȝe loue to gidre/ [10] for ȝe don that: in to alle britheren in al macedonye/ ȝ britheren, we preien ȝou: that ȝe abounde more/ [11] ȝ taken kepe: that ȝe be quiete/ ȝ that ȝe do ȝoure nede, ȝ ȝe worche with ȝoure hondis: as we han comaundid to ȝou/ [12] ȝ that ȝe wandre onestli to hem that ben with outforthe: ȝ that of no mannes ȝe desire ony thing.

[13] for britheren we wolen not that ȝe vnknowe, of men that dien: that ȝe ben not sorweful as other that han not hope/ [14] for if we bileuen that ihesus was deed ȝ roos aȝen: so god schal lede with hym, hem that ben deed bi ihesus/ [15] ȝ we seien this thing to ȝou: in the word of the lord/ that we that lyuen that ben lefte in the comynge of the lord schulen not come bifor hem that ben deed/ [16] for the lord hym silf schal come doun fro heuene: in the comaundemente ȝ in the vois of an archaungel, ȝ in the trumpe of god/ and the deed of *men* that ben in crist: schulen rise aȝen first/ [17] aftirward we that lyuen ȝ ben lefte: schulen be rauyschide to gidre with hem in cloudis, metynge crist in to the eir/ and so euermore we schulen be with the lord/ [18] therfor be ȝe counfortid to gidre in these wordis.

clepid, *called*. rauyschide, *ravished*.

TYNDALE—1534.

knowe how to kepe his vessell in holynes and honoure/ [5] and not in the lust of concupiscence/ as do the hethen which knowe not god/ [6] that noman goo to farre and defraude his brother in bargayninge: because the lorde is a venger of all suche thinges as we tolde you before tyme and testified. [7] For god hath not called vs vnto vnclennes: but vnto holynes. [8] He therfore that despiseth/ despiseth not man/ but God/ which hath sent his holy sprete amonge you.

[9] But as touchynge brotherly love/ ye nede not that I wryte vnto you. For ye are taught of God to love on another. [10] Ye and that thinge verely ye do vnto all the brethren which are thorow oute all Macedonia. We beseche you brethren that ye encreace more and more/ [11] and that ye studye to be quyet/ and to medle with youre awne busynes/ and to worke with youre awne hondes/ as we commaunded you: [12] that ye maye be have youre selves honestly towarde them that are with out/ and that nothinge be lackynge vnto you.

[13] I wolde not brethren have you ignoraunt concerninge them which are fallen a slepe/ that ye sorowe not as other do which have no hope. [14] For yf we beleve that Iesus dyed and rose agayne: even so them also which slepe by Iesus/ will God brynge agayne with him. [15] And this saye we vnto you in the worde of the Lorde/ that we which live and are remayninge in the comminge of the Lorde/ shall not come yerre they which slepe. [16] For the Lorde him selfe shall descende from heven with a showte and the voyce of the archangell and trompe of God. And the deed in Christe shall aryse fyrst: [17] then shall we which live and remayne/ be caught vp with them also in the cloudes/ to mete the Lorde in the ayer. And so shall we ever be with the Lorde. [18] Wherfore comforte youre selves one another with these wordes.

CRANMER—1539.

holynes and honoure, [5] and not in the lust of concupiscence as do the hethen, which know not God, [6] that no man oppresse and defraude his brother in bargaynyng: because that the Lorde is the avenger of all soch thynges, as we tolde you before, and testifyed. [7] For God hath not called vs vnto vnclennes: but vnto holynes. [8] He therfore that despyseth, despyseth not man, but God, whych hath sent his holy sprete amonge you.

[9] But as touchynge brotherly loue, ye nede not, that I wryte vnto you. For ye are taught of God, to loue one another. [10] Yee and that thynge verely ye do vnto all the brethren which are in all Macedonia. We beseche you brethren, that ye encreace more and more, [11] and that ye studye to be quyet, and to medle with youre awne busynes, and to worke with youre awne handes, as we commaunded you: [12] that ye maye behaue youre selues honestly towarde them that are without, and that nothynge be lackynge vnto you.

[13] I wolde not brethren that ye shuld be ignoraunt concernyng them which are fallen aslepe, that ye sorowe not as other do, whych haue no hope. [14] For yf we beleue, that Iesus dyed, and rose agayne: euen so them also which slepe by Iesus, wyll God brynge agayne with hym. [15] For thys saye we vnto you in the worde of the Lorde, that we whych shall lyue, and shall remayne in the commynge of the Lorde, shall not come yer they which slepe. [16] For the Lorde hym selfe shall descende from heauen with a showte and the voyce of the Archangell and trompe of God. And the deed in Christe shall aryse first: [17] then we which shall lyue (euen we which shall remayne) shall be caught vp wyth them also in the cloudes, to mete the Lorde in the ayer. And so shall we euer be wyth the Lorde. [18] Wherfore, comforte youre selues one another wyth these wordes.

πρὸς τοὺς ἔξω, καὶ μηδενὸς χρείαν ἔχητε.

13 Οὐ [v] θέλομεν| δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, περὶ τῶν [w] κεκοιμημένων,| ἵνα μὴ λυπῆσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. 14 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. 15 τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας· 16 ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται [x] πρῶτον,| 17 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς [y] ἀπάντησιν| [z] τοῦ Κυρίου| εἰς ἀέρα, καὶ οὕτω πάντοτε σὺν Κυρίῳ ἐσόμεθα. 18 ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

[v] Rec. θέλω. [w] Alex. κοιμωμένων. [x] Alex. πρῶτοι. [y] Alex. ὑπάντησιν. [z] Alex. τῷ Χριστῷ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
should know, how to kepe his vessel in holynes and honour.	to possesse his vessel in sanctification and honour:	vessel in sanctification and honour:
5 And not in the luste of concupiscence, as do the Gentils which knowe not God.	5 not in the passion of lust, as also the Gentiles that knovv not God,	5 Not in the lust of concupiscence, euen as the Gentiles which know not God:
6 That no man oppresse and defraude his brother in any matter: for the Lord is a venger of all suche thinges, as we tolde you before tyme and testified.	6 and that no man ouergoe, nor circumuent his brother in businesse: because our Lord is reuenger of al these things, as vve haue foretold you, and haue testified.	6 That *no man* goe beyond and [α] defraud his brother [β] in *any* matter, because that the Lord is the auenger of all such; as we also haue forewarned you, and testified.
7 For God hath not called vs vnto vnclennes, but vnto holynes.	7 For God hath not called vs into vncleannesse: but into sanctification.	7 For God hath not called vs vnto vncleannesse, but vnto holinesse.
8 He therfore that despiceth *these things*, despiceth not man, but God who hath geuen you his holy Sprite.	8 Therfore he that despiseth these things, despiseth not man but God, vvho also hath giuen his holy Spirit in vs.	8 He therefore that [γ] despiseth, despiseth not man, but God, who hath also giuen vnto vs his holy Spirit.
9 But as touching brotherly loue, ye nede not that I write vnto you: for ye are taught of God to loue one another.	9 But concerning the charitie of the fraternitie, vve haue no neede to vvrite to you: for your selues haue learned of God to loue one an other.	9 But as touching brotherly loue, ye need not that I write vnto you: for yee your selues are taught of God to loue one another.
10 Yea, and that thyng verely ye do vnto all the brethren, which are throughout all Macedonia: we beseche you brethren, that ye excel more and more.	10 Yea and you doe it tovvard al the brethren in al Macedonia. But vve desire you brethren, that you abound more:	10 And in deed yee do it towards all the brethren, which are in all Macedonia: but we beseech you, brethren, that ye increase more and more:
11 And that ye studie to be quiet, and to medle wyth your owne busines, and to worke with your owne handes, as we commanded you.	11 and that you employ your indeuour to be quiet, and that you doe your ovvne businesse, and vvorke vvith your ovvne handes, as we haue commaunded you:	11 And that ye studie to be quiet, and to doe your owne businesse, and to worke with your owne hands, (as wee commanded you:)
12 That ye behaue your selues honestly toward them that are without, and that nothing be lackyng vnto you.	12 and that you vvalke honestly tovvard them that are vvithout: and neede nothing of any mans.	12 That ye may walke honestly toward them that are without, and that ye may haue lacke [δ] of nothing.
13 I woulde not brethren, haue you ignorant concerning them which are fallen a slepe, that ye sorowe not as other do which haue no hope.	13 And vve vvil not haue you ignorant, brethren, concerning them that sleepe, that you be not sorovvful, as also others that haue no hope.	13 But I would not haue you to be ignorant, brethren, concerning them which are asleepe, that ye sorrow not, euen as others which haue no hope.
14 For if we beleue that Iesus dyed, and rose agayne: euen so them also whych slepe in Iesus, wil God bring with him.	14 For if vve beleeue that IESVS died and rose againe, so also God them that haue slept by IESVS vvil bring vvith him.	14 For if we beleeue that Iesus died, and rose againe: euen so them also which sleepe in Iesus, will God bring with him.
15 For this say we vnto you in the words of the Lord, that we which lyue, and are remayning, in the comming of the Lord, shal not preuent them which slepe.	15 For this vve say to you in the vvord of our Lord, that vve vvhich liue, vvhich are remaining in the aduent of our Lord, shal not preuent them that haue slept.	15 For this we say vnto you by the word of the Lord, That we which are aliue and remaine vnto the comming of the Lord, shall not preuent them which are asleepe.
16 For the Lord him selfe shal descend from heauen with a showte, and the voyce of the Archangel and trompet of God: and the dead in Christ shal rise firste:	16 For our Lord him self in commaundement and in the voice of an Archangel and in the trompet of God vvil descend from heauen: and the dead that are in Christ, shal rise againe first.	16 For the Lord himselfe shall descend from heauen with a shout, with the voyce of the Archangel, and with the trumpe of God: and the dead in Christ shall rise first.
17 Then shal we which liue and remaine be caught vp with them also in the cloudes, to mete the Lord in the ayer: and so shal we euer be with the Lord.	17 Then vve that liue, that are left, vvithal shal be taken vp vvith them in the cloudes to meete Christ, into the aire, and so alvvaies vve shal be vvith our Lord.	17 Then we which are aliue, and remaine, shalbe caught vp together with them in the clouds, to meet the Lord in the aire: and so shall wee euer be with the Lord.
18 Wherfore, comfort your selues one another with these wordes.	18 Therfore comfort ye one an other in these vvordes.	18 Wherefore, [ε] comfort one an other with these words.

[α] *Or*, oppresse, *or*, ouerreach. [β] *Or*, in the matter. [γ] *Or*, relecteth. [δ] *Or*, of no man. [ε] *Or*, exhort.

V. Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοὶ, οὐ χρείαν ἔχετε ὑμῖν γράφεσθαι· [2] αὐτοὶ γὰρ ἀκριβῶς οἴδατε ὅτι [a] ἡ| ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται· [3] ὅταν [b] λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος, ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν. [4] ὑμεῖς δὲ, ἀδελφοὶ, οὐκ ἐστὲ ἐν σκότει, ἵνα [c] ἡ ἡμέρα ὑμᾶς| ὡς κλέπτης καταλάβῃ· [5] πάντες [d] γὰρ| ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας· οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους. [6] Ἄρα οὖν μὴ καθεύδωμεν ὡς [e] καὶ| οἱ λοιποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. [7] οἱ γὰρ καθεύδοντες, νυκτὸς καθεύδουσι· καὶ οἱ μεθυσκόμενοι, νυκτὸς μεθύουσιν· [8] ἡμεῖς δὲ ἡμέρας ὄντες, νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν, ἐλπίδα σωτηρίας· [9] ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργὴν, ἀλλ' εἰς περιποίησιν σωτηρίας, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

[a] Alex. = ἡ. [b] Rec. + γὰρ. [c] Alex. s. ὑμᾶς ἡ ἡμέρα s. ὑ. ἡ ἡ. ἐκείνη. [d] Rec. = γὰρ.

WICLIF—1380.

5. BUT britheren of tymes & momentis: ȝe neden not that I write to ȝou, [2] for ȝe silf witen diligentli: that the dai of the lord schal come as a theef in the nyȝt, [3] for whanne thei schulen seie pees is and sikirnes thanne sudeyn deeth schal come on hem, as sorwe to a womman that is with child, and thei schuln not ascape, [4] but britheren ȝe ben not in derknesse: that the ilke dai as a theef cacche ȝou. [5] for alle ȝe ben the sones of liȝt, and sones of dai, we ben not of nyȝt, nether of derknessis,

[6] therfor slepe we not as other: but wake we and be we sobre, [7] for thei that slepen: slepen in the nyȝt, and thei that ben drunken: ben drunken in the nyȝt, [8] but we that ben of the dai: ben sobre, clothid in the haburioun of feith and of charite and in the helme of hope of helthe, [9] for god puttid not us in to wraththe: but in to purchasynge of helthe bi oure lord ihesus crist, [10] that was deed for us, that whether we waken whether we slepen: we lyue to gidre with hym,

[11] for whiche thing counforte ȝe to gidre: and edifie ȝe ech other, as ȝe don. [12] And britheren we preyen ȝou: that ȝe knowe hem that traueilen among ȝou, and ben souereyns to ȝou in the lord, and techen ȝou: [13] that ȝe haue hem more habundauntli in charite, & for the werk of hem: haue ȝe pees with hem, [14] and britheren we preien ȝou repreue ȝe vnpesible men counforte ȝe men of litil herte, resceyue ȝe sike men, be ȝe pacient to alle men,

[15] se ȝe that no man ȝilde yuel for yuel to ony man: but euermore sue ȝe that that is good eche to other, and to alle men, [16] euermore ioie ȝe [17] with oute ceesynge preie ȝe [18] in alle thingis do ȝe thankyngis, for this is the wille of god in crist ihesus: in alle ȝou,

witen, *know*. sikirnes, *security*. ilke, *same*.
haburioun, *breast plate*. yuel, *evil*. sue, *follow*.

TYNDALE—1534.

5. OF the tymes and seasons brethren ye have no nede that I write vnto you: [2] for ye youre selves knowe parfectly, that the daye of the Lorde shall come even as a thefe in the nyght. [3] When they shall saye peace and no daunger, than commeth on the soden destruccion, as the travalynge of a woman with childe, and they shall not scape. [4] But ye brethren are not in darcknes, that that daye shuld come on you as it were a thefe. [5] Ye are all the children of light, and the children of the daye. We are not of the nyght nether of darcknes.

[6] Therfore let vs not slepe as do other: but let vs watch and be sober. [7] For they that slepe slepe in the nyght: and they that be dronken, are dronken in the nyght. [8] But let vs which are of the daye, be sober, armed with the brest plate of fayth and love, and with hope of salvacion as an helmet. [9] For god hath not apoynted vs vnto wrath: but to obtayne salvacion by the meanes of oure lorde Iesu Christ [10] which died for vs: that whether we wake or slepe, we shuld lyve togedder with him.

[11] Wherfore comforte youre selves togedder, and edifie one another, even as ye do.

[12] We beseche you brethren, that ye knowe them which laboure amonge you and have the oversight of you in the Lorde and geve you exhortacion, [13] that ye have them the more in love, for their workes sake, and be at peace with them. [14] We desyre you brethren, warne them that are vnruly, comforte the feble mynded, for beare the weake, have continuall pacience towarde all men. [15] Se that none recompence evill for evyll vnto eny man: but ever folowe that which is good, both amonge youre selves, and to all men. [16] Reioyce ever. [17] Praye continually. [18] In all thinges geve thankes. For this is the wyll of God in Christ Iesu towarde you.

CRANMER—1539.

5. OF the tymes and seasons (brethren) it is no nede that I wryte vnto you: [2] for ye youre selues know perfectly, that the daye of the Lorde shall come, euen as a thefe in the nyght. [3] For when they shall saye, peace and all thynges are safe, then shall soden destruccyon come vpon them (as sorow commeth vpon a woman traualynge with chylde) and they shall not scape. [4] But ye brethren are not in darcknes, that that daye shuld come on you as a thefe.

[5] Ye are all the chyldren of lyght, and the chyldren of the daye. We are not of the nyght nether of darknes.

[6] Therfore let vs not slepe as do other: but let vs watch, and be sober. [7] For they that slepe, slepe in the night: and they that be droncken, are droncken in the nyght. [8] But let vs whych are of the daye, be sober armed wyth the brest plate of fayth and loue, and with hope of saluacyon for an helmet. [9] For God hath not apoynted vs to prouoke wrath vnto oure selues, but to obtayne saluacyon by the meanes of oure Lorde Iesu Christ [10] which dyed for vs: that whether we wake or slepe, we shulde lyue together with him.

[11] Wherfore, comforte your selues together, and edifye euery one another, euen as ye do.

[12] We beseche you brethren, that ye knowe them which laboure amonge you, and haue the ouersyght of you in the Lorde, and geue you exhortacyon, [13] that ye haue them in hye reputacyon thorow loue, for their workes sake, and be at peace with them.

[14] We desyre you (brethren) warne them that are vnruly, comforte the feble mynded, lyft vp the weake, be pacient towarde all men. [15] Se that none recompence euyll for euyll vnto eny man: but euer folow that whych is good, both amonge youre selues, and to all men. [16] Reioyce euer. [17] Praye contynually. [18] In all thynges geue thankes. For thys is the wyll of God thorow Christ Iesu towarde you.

10 τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα εἴτε γρηγορῶμεν, εἴτε καθεύδωμεν, ἅμα σὺν
αὐτῷ ζήσωμεν. 11 διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς
καὶ ποιεῖτε.

12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοὶ, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊστα-
μένους ὑμῶν ἐν Κυρίῳ, καὶ νουθετοῦντας ὑμᾶς, 13 καὶ ἡγεῖσθαι αὐτοὺς [f] ὑπερ ἐκ
περισσοῦ| ἐν ἀγάπῃ, διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν [g] ἑαυτοῖς.| 14 Παρακα-
λοῦμεν δὲ ὑμᾶς, ἀδελφοὶ, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγο-
ψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας. 15 ὁρᾶτε μή τις
κακὸν ἀντὶ κακοῦ τινὶ ἀποδῷ· ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε [h] εἰς ἀλλήλους
καὶ εἰς πάντας. 16 πάντοτε χαίρετε. 17 ἀδιαλείπτως προσεύχεσθε. 18 ἐν παντὶ
εὐχαριστεῖτε· τοῦτο γὰρ [i] θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. 19 τὸ Πνεῦμα

[e] Alex. = καὶ. [f] Alex. ὑπερεκπερισσῶς. [g] Alex. αὐτοῖς. [h] Rec. + καὶ. [i] Alex. + ἐστι.

GENEVA—1557.

5. BVT of the tymes and seasons brethren, ye haue no nede that I wryte vnto you. 2 For ye your selues knowe perfectly, that the day of the Lord shal come, euen as a thefe in the nyght. 3 For when they shal say, Peace, and all things safe, then commeth on them soden destruction, as the trauayling of a woman with childe, and they shal not escape. 4 But ye brethren are not in darkenesse, that that day should come on you as it were a thefe.

5 Ye are all the children of light, and the chyldren of the day: we are not of the nyght nether of darknes. 6 Therfore let vs not slepe as do other, but let vs watche and be sober. 7 For they that slepe, slepe in the night, and they that be droncken, are droncken in the nyght. 8 But let vs whych are of the day, be sober, armed with the breste plate of fayth and loue, and wyth hope of saluation as an helmet.

9 For God hath not appoynted vs vnto wrath: but to obtayne saluation by the meanes of our Lord Iesus Christ. 10 Which dyed for vs, that whether we wake or slepe, we shoulde lyue together wyth him. 11 Wherfore exhorte one another, and edifie one another, euen as ye do.

12 We beseche you brethren, that ye knowe them, which labour among you, and haue the ouersyght of you in the Lord, and geue you exhortation. 13 That ye haue them the more in loue for their workes sake, and be at peace amonge your selues. 14 We desire you brethren, warne them that are vnruly, comforte the feble mynded, forbeare the weake, be patiente toward all men. 15 Se that none recompence euyl for euyl vnto any man: but euer folowe beneuolence, both amonge your selues, and to all men.

16 Reioyce euer. 17 Pray continually. 18 In all thynges geue thankes: for thys is the wyl of God in Christ Iesus toward you.

RHEIMS—1582.

5. AND of the times and momentes, brethren, you neede not that vve vvrite to you. 2 For your selues knovv perfectly that the day of our Lord shal so come, as a theefe in the night. 3 For vvhen they shal say, peace and securitie: then shal sodaine destruction come vpon them, as the paines to her that is vvith childe, and they shal not escape. 4 But you brethren are not in darknesse: that the same day may as a theefe ouertake you.

5 For al you are the children of light, and children of the day: vve are not of the night nor of darknesse, 6 Therfore let vs not sleepe as also others: but let vs vvatch and be sober. 7 For they that sleepe, sleepe in the night: and they that be drunke, be drunke in the night. 8 But vve that are of the day, are sober, hauing on the breast-plate of faith and charitie, and a helmet, the hope of saluation.

9 For God hath not appointed vs vnto vvrath, but vnto the purchasing of saluation by our Lord IESVS Christ, 10 vvho died for vs: that vvhether vve vvatch, or sleepe, vve may liue together vvith him. 11 For the vvhich cause comfort one an other: and edifie one an other, as also you doe.

12 And vve beseeche you brethren, that you vvil knovv them that labour among you, and that gouerne you in our Lord, and admonish you: 13 that you haue them more aboudantly in charitie for their vvorke. haue peace vvith them. 14 And vve beseeche you brethren, admonish the vnquiet, comfort the vveake-minded, beare vp the vveake, be patient to al. 15 See that none render euil for euil to any man: but alvvaies that vvhich is good pursue tovvards eche other, and tovvards al. 16 Alvvaies reioyce. 17 Pray vvithout intermission. 18 In al things giue thankes. for this is the vvil of God in Christ IESVS in al you. 19 The Spirit

AUTHORISED—1611.

5. BUT of the times and the seasons, brethren, yee haue no need that I write vnto you. 2 For your selues know perfectly that the day of the Lord so commeth as a thiefe in the night. 3 For when they shall say, Peace and safetie: then sudden destruction commeth vpon them, as trauaile vpon a woman with child, and they shall not escape. 4 But ye, brethren, are not in darkenesse, that that day should ouertake you as a thiefe. 5 Ye are all the children of light, and the children of the day: wee are not of the night, nor of darkenesse. 6 Therefore let vs not sleepe, as *do* others: but let vs watch and be sober. 7 For they that sleepe, sleepe in the night, and they that bee drunken, are drunken in the night. 8 But let vs who are of the day, be sober, putting on the breastplate of faith and loue, and for an helmet, the hope of saluation. 9 For God hath not appointed vs to wrath: but to obtaine saluation by our Lord Iesus Christ, 10 Who died for vs, that whether we wake or sleepe, we should liue together with him. 11 Wherefore, [α] comfort your selues together, and edifie one another, euen as also ye doe.

12 And we beseech you, brethren, to know them which labour among you, and are ouer you in the Lord, and admonish you: 13 And to esteeme them very highly in loue for their workes sake, and be at peace among your selues. 14 Now wee [β] exhort you, brethren, warne them that are [γ] vnruly, comfort the feeble minded, support the weake, be patient toward all men. 15 See that none render euill for euill vnto any man: but euer follow that which is good, both among your selues and to all men.

16 Reioyce euermore: 17 Pray without ceasing: 18 In euery thing giue thankes: for this is the will of God in Christ Iesus concerning you. 19 Quench not the spirit:

[α] *Or*, exhort. [β] *Or*, beseech. [γ] *Or*, disorderly.

μὴ σβέννυτε. [20] προφητείας μὴ ἐξουθενεῖτε. [21] πάντα [k] δὲ| δοκιμάζετε· τὸ καλὸν κατέχετε. [22] ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε. [23] Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη. [24] πιστὸς ὁ

[k] Rec. = δέ. [l] Alex. + καί.

WICLIF—1380.

[19] nyle ȝe quenche the spirit: [20] nyle ȝe dispise profecies, [21] but preue ȝe alle thingis, & holde ȝe that thing that is good: [22] absteyne ȝou fro al yuel spice, [23] and god him silf of pees, make ȝou holi bi alle thingis, that ȝoure spirit be kept hool and soule and bodi with out playnt in the comynge of oure lord ihesus crist, [24] god is trewe that clepid ȝou: which also schal do, [25] britheren preie ȝe for us, [26] greete ȝe wel alle britheren in holi cos, [27] I coniure ȝou bi the lord, that this pistil be redde to alle holi britheren, [28] the grace of oure lord ihesus crist be with ȝou Amen.

nyle, *not*. yuel, *evil*. clepid, *called*.

TYNDALE—1534.

[19] Quenche not the sprete. [20] Despise not prophesyinge. [21] Examen all thinges, and kepe that which is good. [22] Abstayne from all suspicious thinges. [23] The very God of peace sanctifie you thorow out. And I praye God that youre whole sprete, soulse and body, be kept fautlesse vnto the commynge of oure Lorde Iesus Christ

[24] Faythfull is he which called you: which will also do it. [25] Brethren, praye for vs.

[26] Grete all the brethren with an holy kysse. [27] I charge you in the Lorde, that this pistle be reed vnto all the holy brethren. [28] The grace of the Lorde Iesus Christ be with you. Amen.

CRANMER—1539.

[19] Quenche not the sprete. [20] Despyse not prophesyinges. [21] Examen all thynges, kepe that which is good. [22] Abstayne from all euell appearaunce. [23] The very God of peace sanctifye you thorow out. And I praye God that youre whole sprete, and soule and body, maye be preserued: so that in nothynge ye maye be blamed in the commyng of oure Lorde Iesus Christ.

[24] Faythfull is he which called you. which wyll also do it. [25] Brethren, praye for vs. [26] Grete all the brethren wyth an holy kysse. [27] I charge you in the Lorde, that this Epistle be red vnto all the holy brethren. [28] The grace of the Lorde Iesus Christ be wyth you. Amen.

καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

25 Ἀδελφοί, προσεύχεσθε [l] περὶ ἡμῶν. 26 ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ. 27 [m] ὁρκίζω| ὑμᾶς τὸν Κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς [n] ἁγίοις| ἀδελφοῖς. 28 ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. [o]

[m] Alex. ἐνορκίζω. [n] Alex. = ἁγίοις. [o] Rec. + ἀμήν.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
19 Quenche not that Sprite. 20 Despice not propheciing. 21 Examen all thinges, and kepe that which is good. 22 Abstayne from all kynde of euil. 23 That God of peace sanctifie you through out: and I pray God that your whole sprite both soule and body, be kept fautlesse vnto the comming of our Lord Iesus Christ. 24 Faythful is he which called you, which wyl also do it. 25 Brethren, praye for vs. 26 Grete all the brethren wyth an holy kysse. 27 I charge you in the Lord, that thys epistle be read vnto all the brethren the Sainctes.	extinguish not. 20 Prophecies despise not. 21 But prooue al things: hold that which is good. 22 From al appearance of euil refraine your selues.	20 Despise not prophecyings: 21 Proue all things: hold fast that which is good. 22 Abstaine from all appearance of euill. 23 And the very God of peace sanctifie you wholly: and *I pray God* your whole spirit, and soule, and body be preserued blamelesse vnto the comming of our Lord Iesus Christ. 24 Faithfull is hee that calleth you, who also will doe it. 25 Brethren, pray for vs. 26 Greete all the brethren with an holy kisse. 27 I [a] charge you by the Lord, that this Epistle bee read vnto all the holy brethren.
28 The grace of the Lord Iesus Christ *be* with you. Amen.	23 And the God of peace him self sanctifie you in al things: that your vvhole spirit, and soule and body vvithout blame may be preserued in the comming of our Lord IESVS Christ. 24 He is faithful, that hath called you, vvho also vvil doe it. 25 Brethren pray for vs. 26 Salute al the brethren in a holy kisse. 27 I adiure you by our Lord that this epistle be read to al the holy brethren. 28 The grace of our Lord IESVS Christ be vvith you. Amen.	28 The grace of our Lord Iesus Christ *be* with you, Amen.

[a] *Or*, adiure.

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ προς ΘΕΣΣΑΛΟΝΙΚΕΙΣ.

Κεφάλαιον Α.

THE SECOND

EPISTLE TO THE THESSALONIANS.

CHAPTER I.

ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ· [2] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς [a] ἡμῶν| καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[3] Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἑνὸς ἑκάστου πάντων ὑμῶν εἰς ἀλλήλους· [4] ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν [b] καυχᾶσθαι| ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσι τοὶς διωγμοῖς

[a] Alex. = *ἡμῶν.* [b] Alex. *ἐγκαυχᾶσθαι.*

WICLIF—1380.

1. POUL and siluan ȝ tymothe to the chirche of tessalonycensis in god oure fadir, and in the lord ihesus crist/ [2] grace to ȝou and pees of god oure fadir: and of the lord ihesus crist/

[3] we owen to do thankyngis euermore to god for ȝou britheren: so as it is worthi/ for ȝoure feith ouer wexith, and the charite of eche of ȝou to other aboundith/ [4] so that we silf glorien in ȝou in the chirchis of god for ȝoure pacience ȝ feith in alle ȝoure persecuciouns and tribulaciouns/ [5] which ȝe susteynen in to the ensaumple of the iust dome of god: that ȝe be hadde worthi in the kyngdom of god, for whiche ȝe suffren/ [6] if netheles it is iust to for god to quite tribulacioun to hem that troublen ȝou/ [7] and to ȝou that ben troublid: rest with us/ in the schewynge of the lord ihesus fro heuene with aungels of his vertu [8] in the flawme of fire that schal ȝeue veniaunce to hem that knowen not god: and that obeien not to the euangeli of oure lord ihesus crist/

[9] whiche schulen suffre euerlastynge peynes, in perischynge fro the face of the

wexith, *increaseth.* dome, *judgment.* vertu, *power.* ȝeue, *give.*

TYNDALE—1534.

1. PAUL/ Syluanus and Timotheus. Vnto the congregacion of the Tessalonyans which are in God oure father/ and in the Lorde Iesus Christ.

[2] Grace be with you and peace from God oure father/ and from the Lorde Iesus Christ.

[3] We are bounde to thanke God all wayes for you brethren/ as it is mete/ because that youre fayth groweth excedyngly/ and every one of you swymmeth in love towarde another betwene youre selves/ [4] so that we oure selves reioyce of you in the congregacions of God over youre pacience and fayth in all youre persecucions and tribulacions that ye suffre/ [5] which is a token of the ryghtewes iudgement of god that ye are counted worthy of the kyngdom of god/ for which ye also suffre. [6] It is verely a rightewes thinge with God to recompence tribulacion to them that trouble you: [7] and to you which are troubled/ rest with vs/ when the lorde Iesus shall shewe him silfe from heven with his myghty angels/ [8] in flammynge fyre/ rendrynge vengeaunce vnto them that knowe not God/ and to them that obeye not vnto the gospell of oure Lorde Iesus Christ/ [9] which shalbe punysshed with everlastynge damnacion/ from the presence

CRANMER—1539.

1. PAUL and Syluanus and Timotheus. Unto the congregacyon of the Thessalonyans in God oure father, and in the Lord Iesus Christ.

[2] Grace be vnto you and peace from God oure father, and from the Lorde Iesus Christ.

[3] We are bounde to thanke God allwayes for you brethren (as it is mete) because that youre fayth groweth exceadyngly, and euery one of you swymmeth in loue towarde another betwene your selues, [4] so that we our selues boast of you in the congregacyons of God, ouer youre pacience and fayth in all youre persecucyons and tribulacyons, that ye suffre, [5] whych is a token of the ryghtewes iudgement of God, that ye are counted worthy of the kyngdom of God, for whych ye also suffre. [6] It is verely a ryghtewes thynge with God, to recompence tribulacyon to them that trouble you: [7] and to you whych are troubled, rest with vs, when the Lorde Iesus shall shewe hym selfe from heauen wyth the Angels of hys power, [8] with flaminge fyre, which shall rendre vengeaunce vnto them that knowe [not] God, and that obeye not the Gospell of oure Lorde Iesus Christ [9] whych shalbe punysshed wyth euerlastynge damnacyon,

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ προς ΘΕΣΣΑΛΟΝΙΚΕΙΣ.

Κεφάλαιον Α.

THE SECOND

EPISTLE TO THE THESSALONIANS.

CHAPTER I.

ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε, [5] *ἔνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε·* [6] *εἴπερ δίκαιον παρὰ Θεῷ, ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν,* [7] *καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ,* [8] *ἐν* [c] *φλογὶ πυρὸς,| διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι Θεὸν, καὶ τοῖς μὴ ὑπακούουσι τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ* [d] *Χριστοῦ·|* [9] *οἵτινες δίκην τίσουσιν, ὄλεθρον αἰώνιον, ἀπὸ προσώπου τοῦ Κυρίου,*

[c] Rec. *πυρὶ φλογὸς.* [d] Alex. = Χριστοῦ.

GENEVA—1557.

1. PAVL and Siluanus, and Timotheus, vnto the Churche of the Thessalonians, *which is* in God our Father, and in the Lord Iesus Christe: [2] Grace *be* to you, and peace from God our Father, and from the Lord Iesus Christ. [3] We are bounde to thanke God alwayes for you brethren, as it is mete, because that your fayth groweth excedingly, and the loue of euery one of you toward another abundeth.

[4] So that we our selues reioyce of you in the Churches of God, *that is*, of your pacience and fayth in all your persecutions and tribulations that ye suffre. [5] Which is a token of the rightuous iudgement of God, that ye are counted worthy of the kingdome of God, for which ye also suffre. [6] For it is verely a ryghtuous thyng with God, to recompence tribulation to them that trouble you:

[7] And to you which are troubled, reste wyth vs when the Lord Iesus shal shewe him selfe from heauen wyth hys myghty Angels, [8] In flamynge fyre, rendryng vengeance vnto them that do not knowe God, nether obeye vnto the Gospel of our Lord Iesus Christe. [9] Whych shalbe punished wyth euerlastyng damnation, from

RHEIMS—1582.

2. PAVL and Siluanus and Timothee: to the churche of the Thessalonians in God our Father and our Lord IESVS Christ, [2] Grace to you and peace from God our Father and our Lord IESVS Christ.

[3] Vve ought to giue thankes alvvaies to God for you brethren, so as meete is, because your faith increaseth excedingly, and the charitie of euery one of you aboundeth tovvards eche other: [4] so that vve our selues also glorie in you in the churches of God, for your patience, and faith in al your persecutions and tribulations, vvhich you sustaine [5] for an example of the iust iudgement of God, that you may be counted vvorthie of the kingdom of God, for the vvhich also you suffer.

[6] if yet it be iust vvith God to repay tribulation, to them that vexe you: [7] and to you that are vexed, rest with vs in the reuelation of our Lord IESVS from heauen vvith the Angels of his povver, [8] in flame of fire, giuing reuenge to them that knovv not God, and that obey not the Gospel of our Lord IESVS Christ. [9] vvho shal suffer eternal paines in destruction, from the face of our Lord and from

AUTHORISED—1611.

1. PAUL and Siluanus, and Timotheus vnto the Church of the Thessalonians, in God our Father, and the Lord Iesus Christ: [2] Grace vnto you, and peace from God our Father, and the Lord Iesus Christ. [3] Wee are bound to thanke God alwayes for you, brethren, as it is meete, because that your faith groweth exceedingly, and the charitie of euery one of you all towards each other aboundeth: [4] So that wee our selues glorie in you in the Churches of God, for your patience and faith in all your persecutions and tribulations that yee endure. [5] *Which is* a manifest token of the righteous iudgement of God, that yee may bee counted worthy of the kingdome of God, for which ye also suffer; [6] Seeing it is a righteous thing with God to recompence tribulation to them that trouble you:

[7] And to you who are troubled, rest with vs, when the Lord Iesus shalbe reuealed from heauen, [α] with his mightie Angels, [8] In flaming fire, [β] taking vengeance on them that know not God, and that obey not the Gospel of our Lord Iesus Christ, [9] Who shall be punished with euerlasting destruction from the presence of the Lord,

[α] *Gr.* the Angels of his power. [β] *Or,* yeelding.

καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, [10] ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς [e] πιστεύσασιν,| (ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς,) ἐν τῇ ἡμέρᾳ ἐκείνῃ. [11] εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει· [12] ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ [f] Χριστοῦ| ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

II. *Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοὶ, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτὸν, [2] εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοὸς [g], μήτε θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ [h] Κυρίου.| [3] Μή*

[e] Rec. *πιστεύουσιν.* [f] Alex. = Χριστοῦ. [g] Alex. + *ὑμῶν.* [h] Rec. Χριστοῦ. [i] Alex. *ἀνομίας.*

WICLIF—1380.

lord, ȝ fro the glorie of his vertu: [10] whanne he schal come to be glorified in hise seintis, and to be made wondirful in alle men that bileueden, for oure witnessynge is bileued on ȝou: in that dai,

[11] in which thing also we preien euermore for ȝou that oure god make ȝou worthi to his cleepynge, and fille alle the wille of his good nesse: and the werk of feith in vertu, [12] that the name of oure lord ihesus crist be clarified in ȝou and ȝe in hym: bi the grace of oure lord ihesus crist.

2. BUT britheren we preien ȝou bi the comynge of oure lord ihesus crist, and of oure congregacioun in to the same *comynge:* [2] that ȝe be not moued soone fro ȝoure witte, nether be aferd, nether bi spirit, nether be word, nether bi epistil, as sent bi us: as if the dai of the lord be ny3, [3] no man disceyue ȝou on ony maner, for but discencioun come first and the man of synne be schewid, the sone of perdicioun, [4] that is aduersarie ȝ is enhaunsid ouer alle thing that is seid god, or that is worschipid, so that he sitte in the temple of god: and schewe hym silf, as if he were god,

[5] whether ȝe holden not that ȝit whanne I was at ȝou: I seide these thingis to ȝou? [6] and now what withholdith, ȝe witen: that he be schewid in his tyme, [7] for the pryuyte of wickidnes worchith now, oonli that he that hooldith now, holde til he be don aweie, [8] and thanne the ilke wickid *man* schal be schewid: whom the lord ihesus schal sle with the spirit of his mouth, ȝ schal distrie with li3tnynge of his comynge, [9] hym whos comynge is bi the worchynge of sathanas in al vertu and signes, ȝ greet wondris fals [10] ȝ in alle disceit of wickidnes to hem that perischen, for that thei resceyueden not the charite

vertu, *power.* cleepynge, *calling.* clarified, *glorified.* witen, *know.* ilke, *same.*

TYNDALE—1534.

of the lorde, and from the glory of his power, [10] when he shall come to be glorified in his sainctes, and to be made marvelous in all them that beleve: because oure testimonye that we had vnto you, was beleved even the same daye that we preached it. [11] Wherfore we praye all wayes for you that oure god make you worthy of the callynge, and fulfill all delectacion of goodnes and the worke of fayth, with power: [12] that the name of oure lorde Iesus Christ maye be gloryfied in you, and ye in him, thorowe the grace of oure God, and of the lorde Iesus Christ.

2. WE beseche you brethren by the commynge of oure lorde Iesu Christ, and in that we shall assemble vnto him, [2] that ye be not sodenly moved from youre mynde, and be not troubled, nether by sprete, nether by wordes, nor yet by letter which shuld seme to come from vs, as though the daye of Christ were at honde. [3] Let no man deceave you by eny meanes, for the lorde commeth not, excepte ther come a departynge fyrst, and that that synfull man be opened, the sonne of perdicion [4] which is an adversarie, and is exalted above all that is called god, or that is worshipped: so that he shall sitt as God in temple of god, and shew him silfe as god.

[5] Remember ye not, that when I was yet with you, I tolde you these thynges? [6] And nowe ye knowe what with holdeth: even that he myght be vttered at his tyme. [7] For the mistery of that iniquitie doeth he all readie worke which onlie loketh, vntill it be taken out of the waye. [8] And then shall that wicked be vttered, whom the lorde shall consume with the sprete of hys mouth, and shall destroye with the apearaunce of his commynge, [9] even him whose commynge is by the workynge of Satan, wyth all lyinge power, signes and wonders: [10] and in all deceavablenes of vnrightewesnes, amonge them that perysshe: because they receaved not the

CRANMER—1539.

from the presence of the Lorde, and from the glory of his power, [10] when he shall come to be glorifyed in hys saynctes, and to be come maruelous in all them that beleue: because oure testymonye that we had to you, was beleued euen the same daye. [11] Wherfore, we praye allwayes for you, that our God wyll make you worthy of thys callynge, and fulfyll all delectacyon of goodnes and the worcke of fayth, with power: [12] that the name of oure Lorde Iesus Christ maye be glorifyed by you, and ye by hym, accordynge to the grace of oure God, and of the Lorde Iesus Christ.

2. WE beseche you (brethren) by the commynge of oure Lorde Iesu Christ, and in that we shall assemble vnto hym, [2] that ye be not sodenly moued from youre mynde, ner be troubled, nether by sprete, nether by wordes, nor yet by letter whych shulde seme to come from vs, as though the daye of Christ were at hand. [3] Let no man deceaue you by eny meanes, for the Lord shall not come excepte ther come a departynge fyrst, and that that synfull man be opened, the sonne of perdicyon, [4] whych is an aduersarye: and is exalted aboue all that is called God, or that is worshypped: so that he doth syt in the temple of God, boastynge hym selfe to be God.

[5] Remember ye not, that when I was yet with you, I tolde you these thynges? [6] And now ye knowe what wythholdeth: euen that he myght be vttered at hys tyme. [7] For the mystery of the inyquyte doeth all readye worcke: tyll he which now onlye letteth, be taken out of the waye. [8] And then shall that wycked be vttered, whom the Lorde shall consume wyth the sprete of hys mouth, and shall destroye wyth the appearaunce of hys commynge [9] euen hym whose commyng is after the workynge of Satan, with all lyinge power sygnes and wonders: [10] and with all deceauablenes of vnryghtwesnes, amonge them that perysshe: because

τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς [i]ἁμαρτίας,| ὁ υἱὸς τῆς ἀπωλείας, [4]ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ [k]καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεός. [5]οὐ μνημονεύετε ὅτι ἔτι ὢν πρὸς ὑμᾶς, ταῦτα ἔλεγον ὑμῖν; [6]καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. [7]τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται· [8]καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος [l]Ἰησοῦς| [m]ἀναλώσει| τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ· [9]οὗ ἐστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους, [10]καὶ ἐν πάσῃ ἀπάτῃ [n]τῆς| ἀδικίας [o]τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς

[k] Rec. + ὡς Θεὸν. [l] Rec. = Ἰησοῦς. [m] Alex. ἀνελεῖ. [n] Alex. = τῆς. [o] Rec. + ἐν.

GENEVA—1557.

the presence of the Lord, and from the glorie of hys power.

10 When he shal come to be glorified in hys Sainctes, and to be made maruelous in all them that beleue (because our testimonie was beleued of you) in that day. 11 Wherfore, we praye alwayes for you, that our God make you worthy of this calling, and fulfyl all the fre beneuolence of his goodnes, and the worke of fayth, with power. 12 That the Name of our Lord Iesus Christe may be glorified in you, and ye in him through the grace of our God, and of the Lord Iesus Christe.

2. VVE beseche you brethren, by the comming of our Lord Iesus Christ, and in that we shal assemble vnto him, 2 That ye be not sodenly moued from your mynde, and be not troubled nether by spirit, nether by wordes, nor yet by letter which should seme *to come* from vs, as thogh the day of Christe were at hande. 3 Let no man deceaue you by any meanes, for *the day of Christ shal not come*, except there come a departing fyrst, and that that sinful man be disclosed, the sonne *I say* of perdition. 4 Which is an aduersarie, and is exalted aboue all that is called God, or that is worshypped: so that he shal syt as God in the temple of God, and beare in hand that he is God.

5 Remember ye not, that when I was yet with you, I tolde you these thinges? 6 And now ye knowe what withholdeth: euen that he might be vttered at his tyme. 7 For the mysterie of the iniquitie doth already worke, onely he which now letteth, *shal let* til he be taken out of the way. 8 And then shal that wicked man be vttered, whom the Lord shal consume with the Sprite of his mouth, and shal destroye him with the appearance of his comming. 9 *Euen him* whose commyng is by the working of Satan, with all power, sygnes, and lying wonders. 10 And in all deceauablenes of vnrightuousnes, amonge them that perishe: because they receaued

RHEIMS—1582.

the glorie of his povver: 10 vvhen he shal come to be glorified in his sainctes, and to be made maruelous in al them that haue beleeued, because our testimonie concerning you vvas credited in that day.

11 Vvherein also vve pray alvvaies for you, that our God make you vvorthie of his vocation, and accomplish al the good pleasure of his goodnesse and the vvorke of faith in povver, 12 that the name of our Lord IESVS Christ may be glorified in you, and you in him, according to the grace of our God, and of our Lord IESVS Christ.

2. AND vve desire you, brethren, by the comming of our Lord IESVS Christ, and of our congregation into him: 2 that you be not easily moued from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle as sent by vs, as though the day of our Lord vvere at hand. 3 Let no man seduce you by any meanes, for vnlesse there come a reuolt first, and the man of sinne be reuealed, the sonne of perdition, 4 vvhich is an aduersarie and is extolled aboue al that is called God, or that is worshipped, so that he sitteth in the temple of God, shevving him self as though he were God. 5 Remember you not, that vvhen I vvas yet vvith you, I told you these things? 6 And now vvhat letteth, you knovv: that he may be reuealed in his time. (7 For novv the mysterie of iniquitie vvorketh: only that he vvhich novv holdeth, doe hold, vntil he be taken out of the vvay.)

8 And then that vvicked one shal be reuealed vvhom our Lord IESVS shal kil vvith the spirit of his mouth: and shal destroy vvith the manifestation of his aduent, him, 9 vvhose comming is according to the operation of Satan, in al povver, and lying signes and vvonders, 10 and in al seducing of iniquitie to them that perish, for that they haue not receiued

AUTHORISED—1611.

and from the glory of his power: 10 When hee shall come to bee glorified in his Saints, and to bee admired in all them that beleeue (because our testimony among you was beleeued) in that day. 11 Wherefore also we pray alwayes for you, that our God would [α]count you worthy of this calling, and fulfill all the good pleasure of *his* goodnesse, and the worke of faith with power: 12 That the Name of our Lord Iesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Iesus Christ.

2. NOW we beseech you, brethren, by the comming of our Lord Iesus Christ, and by our gathering together vnto him, 2 That yee bee not soone shaken in minde, or be troubled, neither by spirit, nor by word, nor by letter, as from vs, as that the day of Christ is at hand. 3 Let no man deceiue you by any meanes, for *that day shall not come*, except there come a falling away first, and that man of sinne bee reuealed, the sonne of perdition, 4 Who opposeth and exalteth himselfe aboue all that is called God, or that is worshipped: so that hee as God, sitteth in the Temple of God, shewing himselfe that he is God. 5 Remember yee not, that when I was yet with you, I tolde you these things? 6 And now ye know what [β]withholdeth, that hee might be reuealed in his time. 7 For the mysterie of iniquitie doth already worke: onely he who now letteth, *will let*, vntill he be taken out of the way. 8 And then shall that wicked bee reuealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightnesse of his comming: 9 *Euen him* whose comming is after the working of Satan, with all power and signes, and lying wonders, 10 And with all deceiueablenesse of vnrighteousnesse, in them that perish: because they receiued

[α] *Or*, vouchsafe. [β] *Or*, holdeth.

ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς· [11] καὶ διὰ τοῦτο [p] πέμπει| αὐτοῖς
ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει· [12] ἵνα κριθῶσι
πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαντες [q] ἐν| τῇ ἀδικίᾳ. [13] Ἡμεῖς
δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοι ἠγαπημένοι ὑπὸ
Κυρίου, ὅτι [r] εἵλετο| ὑμᾶς ὁ Θεὸς [s] ἀπ' ἀρχῆς| εἰς σωτηρίαν ἐν ἁγιασμῷ Πνεύμα-
τος καὶ πίστει ἀληθείας, [14] εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς
περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. [15] ἄρα οὖν, ἀδελφοὶ, στήκετε,
καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε, εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς
ἡμῶν. [16] αὐτὸς δὲ ὁ Κύριος ἡμῶν [t] Ἰησοῦς Χριστὸς, καὶ ὁ Θεὸς καὶ πατὴρ| ἡμῶν,
ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι,
[17] παρακαλέσαι ὑμῶν τὰς καρδίας, καὶ στηρίξαι [u] ἐν παντὶ [v] ἔργῳ καὶ λόγῳ| ἀγαθῷ.

[p] Rec. πέμψει. [q] Alex. = ἐν. [r] Alex. εἵλατο. [s] Alex. ἀπαρχὴν. [t] Alex. Ἰησοῦς Χριστὸς καὶ Θεὸς ὁ πατὴρ.

WICLIF—1380.

of truthe that thei schulden be made saaf, [11] and therfor god schal sende to hem, a worchynge of errour: that thei bileue to lesynge, [12] that alle be demed: whiche bileueden not to truthe, but consentiden to wickidnesse,

[13] but britheren loued of god, we owen to do thankyngis euermore to god for 3ou that god chees us the first fruytis in to helthe in halowinge of spirit and in feith of truthe, [14] in which also he cleped 3ou bi oure gospel: in to getinge of the glorie of oure lord ihesus crist.

[15] therfor britheren stonde 3e ⁊ holde 3e the tradiciouns that 3e han lerned: ether bi word ether bi oure pistil, [16] ⁊ oure lord ihesus crist himsilf ⁊ god oure fadir whiche loued us and 3af euerlastynge counfort ⁊ good hope in grace, [17] stire 3oure hertis ⁊ conferme in al good werke ⁊ word.

3. BRITHEREN fro hennes forthwarde preie 3e for us: that the word of god renne, and be clarified, as it is anentis 3ou, [2] ⁊ that we be delyuerid: fro noyous and yuel men, for feith is not of alle men, [3] but the lord is trewe that schal conferme 3ou, ⁊ schal kepe fro yuel, [4] and britheren we tristen of 3ou in the lord, for what euer thingis we comaunden to 3ou, bothe 3ou don and schuln do, [5] and the lord dresse 3oure hertis in the charite of god: ⁊ in the pacience of crist,

[6] but britheren we denounsen to 3ou in the name of oure lord ihesus crist, that 3e withdrawe 3ou from eche brother that wandrith out of ordre, and not aftir the techynge: that thei resceyueden of us, [7] for 3e silf witen, hou it bihoueth to sue us, for we weren not vnpeisible among 3ou, [8] nether with outen oure owne traueil, we eten breed of ony man, but in traueil and

lesynge, *lying*. demed, *condemned*. cleped, *called*. clarified, *glorified*. anentis, *with*. yuel, *evil*. traueil, *travail*. witen, *know*. sue, *follow*.

TYNDALE—1534.

(love) of the truth, that they myght have bene saved. [11] And therfore god shall sende them stronge delusion, that they shuld beleve lyes: [12] that all they myght be damned which beleved not the trueth but had pleasure in vnrightewesnes.

[13] But we are bounde to geve thankes alwaye to god for you brethren beloved of the lorde, for because that God hath from the begynnynge chosen you to saluacion, thorow sanctifyinge of the sprete, and thorowe belevynge the trueth: [14] whervnto he called you byoure gospell, to obtayne the glorye that commeth of oure lorde Iesu Christ.

[15] Therfore brethren stonde fast and kepe the ordinaunces which ye have learned: whether it were by oure preachynge, or by pistle. [16] Oure lorde Iesu Christ hym silfe, and God oure father which hath loved vs and hath geven vs everlastynge consolacion and good hope thorowe grace, [17] comforte youre hertes, and stablysshe you in all doctrine and good doynge.

3. FVRTHERMORE brethren praye for vs, that the worde of god maye have fre passage and be gloryfied, as it is with you: [2] and that we maye be delivered from vnresonable and evyll men. For all men have not fayth: [3] but the lorde is faythfull, which shall stablysshe you, and kepe you from evyll. [4] We have confidence thorow the lorde to you warde, that ye both do, and will do, that which we commaunde you. [5] And the lorde gyde youre hertes vnto the love of God and pacience of Christ.

[6] We requyre you brethren in the name of oure lorde Iesu Christ, that ye withdrawe youre selves from every brother that walketh in ordinatly, and not after the institucion which ye receaved of vs. [7] Ye youre selves knowe how ye ought to folowe vs. For we behaved not oure selves inordinatly amonge you. [8] Nether toke we breed of eny man for nought: but wrought with laboure and travayle nyght

CRANMER—1539.

they receaued not the loue of the truth, that they myght be saued. [11] And therfore, God shall sende them stronge delusyon, that they shulde beleue lyes: [12] that all they myght be damned, whych beleued not the trueth: but had pleasure in vnryghtewesnes.

[13] But we are bounde to geue thankes alwaye to God for you (brethren beloued of the Lorde) for because that God hath from the begynnynge chosen you to saluacyon, thorow sanctifyinge of the sprete, and thorow beleuing of the trueth, [14] whervnto he called you by oure Gospell, to obtayne the glorye of oure Lord Iesu Christ.

[15] Therfore brethren stande fast, and kepe the ordinaunces whych ye haue learned: whether it were by oure preaching, or by Epistle. [16] Our Lorde Iesu Christ hym selfe, and God oure father (which hath loued vs, and hath geuen vs euerlastyng consolacyon, and good hope thorow grace) [17] comforte youre hertes, and stablysshe you in all good sayenge and doynge.

3. FURTHERMORE brethren praye ye for vs, that the worde of God maye haue passage, and be glorifyed, as it is also with you: [2] and that we maye be delyuered from vnreasonable and froward men. For all men haue not fayth: [3] but the Lord is faythfull, which shall stablysshe you, and preserue you from euyll. [4] We haue confydence thorow the Lorde to you warde, that ye both do, and wyll do the thynges which we commaunde you. [5] And the Lord gyde youre hertes to the loue of God and pacience of Christ.

[6] We requyre you brethren by the name of oure Lorde Iesu Christ that ye wythdrawe youre selues from euery brother, that behaueth him self inordinatly, and not after the institucyon which he receaued of vs. [7] For ye your selues know, how ye ought to folowe vs. For we behaued not oure selues inordinatly amonge you. [8] Nether toke we breed of eny man for naught: but wrought wyth laboure and

III. Τὸ λοιπὸν, προσεύχεσθε, ἀδελφοὶ, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζηται καθὼς καὶ πρὸς ὑμᾶς, [2] καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις. [3] πιστὸς δέ ἐστιν ὁ [w] Κύριος,| ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ. [4] πεποίθαμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἃ παραγγέλλομεν ὑμῖν, καὶ ποιεῖτε καὶ ποιήσετε. [5] ὁ δὲ Κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς [x] τὴν| ὑπομονὴν τοῦ Χριστοῦ. [6] Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοὶ, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν [y] παρέλαβον| παρ' ἡμῶν. [7] αὐτοὶ γὰρ οἴδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς· ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν, [8] οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ νύκτα καὶ ἡμέραν ἐργαζόμενοι,

[u] Rec. + ὑμᾶς. [v] Rec. λόγῳ καὶ ἔργῳ. [w] Alex. Θεὸς. [x] Rec. = τὴν. [y] Rec. παρέλαβε.

GENEVA—1557.

not the loue of the truth, that they myght be saued.

11 And therfore God shal sende them stronge delusion, that they should beleue lyes, 12 That all they myght be damned which beleued not the trueth, but had pleasure in vnrightuousnes. 13 But we are bounde to geue thankes alway to God for you brethren beloued of the Lord, for because that God hath from the begynnyng chosen you to saluation, through sanctifiing of the Sprite, and the faith of trueth,

14 Wherunto he called you by our Gospel, to obtayne the glorie of our Lord Iesus Christ. 15 Therfore brethren stande faste, and kepe the instructions which ye haue learned: whether it were by our preaching, or by epistle. 16 Our Lord Iesus Christ him self, and God our Father which hath loued vs, and hath geuen vs euerlasting consolation and good hope through grace, 17 Comfort your hearts, and stablish you in all doctrine and good doing.

3. FVRTHERMORE brethren praye for vs, that the worde of God may haue fre passage, and be glorified, as it is with you. 2 And that we may be deliuered from vnreasonable and euil men: for all men haue not faith: 3 But the Lord is faythful, which shal stablysshe you, and kepe you from euyl. 4 We haue confidence through the Lord to youwarde, that ye both do, and wil do, that which we commande you. 5 And the Lord guyde your hearts to the loue of God, and the weating for of Christe.

6 We commande you brethren in the Name of our Lord Iesus Christ, that ye withdraw your selues from euery brother that walketh inordinately, and not after the instruction which he receaued of vs. 7 For ye your selues knowe how ye oght to folowe vs: for we behaued not our selues inordinately among you, 8 Nether toke we breade of any man for noght: but wroght with labour and trauaile nyght

RHEIMS—1582.

the charitie of the truth that they might be saued. 11 Therfore God vvil send them the operation of errour, to beleeue lying: 12 that al may be iudged vvhich haue not beleeued the truth, but haue consented to iniquitie.

13 But vve ought to giue thankes to God alvvaies for you, brethren beloued of God, that he hath chosen you first-fruites vnto saluation, in sanctification of spirit and faith of the truth: 14 into the vvhich also he hath called you by our Gospel, vnto the purchasing of the glorie of our Lord IESVS Christ.

15 Therfore brethren stand: and hold the traditions vvhich you haue learned, vvhether it be by vvord, or by our epistle. 16 And our Lord IESVS Christ him self, and God and our father vvhich hath loued vs, and hath giuen eternal consolation, and good hope in grace, 17 exhort your hartes, and confirme you in euery good vvorke and vvorde.

3. FOR the rest, brethren, pray for vs, that the vvord of God may haue course and be glorified, as also vvith you: 2 and that vve may be deliuered from importunate and naughtie men. for al men haue not faith. 3 But our Lord is faithful, vvho vvil confirme and keepe you from euil. 4 And vve haue confidence of you in our Lord, that the things vvhich vve commaund, both you doe, and vvil doe. 5 And our Lord direct your hartes in the charitie of God, and patience of Christ.

6 And vve denounce vnto you, brethren, in the name of our Lord IESVS Christ, that you vvithdravv your selues from euery brother vvalking inordinatly, and not according to the tradition vvhich they haue receiued of vs. 7 For your selues knovv hovv you ought to imitate vs: for vve haue not been vnquiet among you: 8 neither haue vve eaten bread of any man gratis, but in labour and in

AUTHORISED—1611.

not the loue of the trueth, that they might be saued. 11 And for this cause God shall send them strong delusion, that they should beleeue a lye: 12 That they all might bee damned who beleeued not the trueth, but had pleasure in vnrighteousnes. 13 But we are bound to giue thanks alway to God for you, brethren, beloued of the Lord, because God hath from the beginning chosen you to saluation, through sanctification of the spirit, and beleefe of the trueth, 14 Whereunto he called you by our Gospel, to the obteining of the glory of the Lord Iesus Christ. 15 Therefore, brethren, stand fast, and hold the traditions which ye haue bene taught, whether by word or our Epistle. 16 Now our Lord Iesus Christ himselfe, and God euen our Father, which hath loued vs, and hath giuen vs euerlasting consolation, and good hope through grace, 17 Comfort your hearts, and stablish you in euery good word and worke.

3. FINALLY, brethren, pray for vs, that the word of the Lord [α] may haue *free* course, and bee glorified, euen as *it is* with you: 2 And that we may bee deliuered from [β] vnreasonable and wicked men: for all men haue not faith. 3 But the Lord is faithfull, who shall stablish you, and keepe you from euill. 4 And wee haue confidence in the Lord touching you, that yee both doe, and will doe the things which we command you. 5 And the Lord direct your hearts into the loue of God, and into [γ] the patient waiting for Christ.

6 Now we command you, brethren, in the Name of our Lord Iesus Christ, that ye withdraw your selues from euery brother that walketh disorderly, and not after the tradition which he receiued of vs. 7 For your selues know how yee ought to follow vs: for wee behaued not our selues disorderly among you, 8 Neither did wee eate any mans bread for nought: but wrought with labour and trauaile night

[α] *Gr.* may runne. [β] *Gr.* absurd. [γ] *Or*, the patience of Christ.

πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν· [9] οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. [10] καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω. [11] ἀκούομεν γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους. [12] τοῖς δὲ τοιούτοις παραγγέλλομεν, καὶ παρακαλοῦμεν [z] διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, τὸν ἑαυτῶν ἄρτον ἐσθίωσιν. [13] ὑμεῖς δὲ, ἀδελφοὶ, μὴ ἐκκακήσητε καλοποιοῦντες. [14] εἰ δέ τις οὐχ

[z] Alex. ἐν Κυρίῳ Ἰησοῦ Χριστῷ.

WICLIF—1380.	TYNDALE—1534.	CRANMER—1539.
werynesse worchiden nyȝt and dai, that we greueden noon of ȝou, [9] not as we hadden not power, but that we schulden ȝeue us silf ensaumple to ȝou to sue us, [10] for also whanne we weren among ȝou we denounceden this thing to ȝou, that if ony man wole not worche: nether ete he,	and daye, because we wolde not be grevous to eny of you: [9] not but that we had auctoritie: but to make oure selves an insample vnto you, to folowe vs. [10] For when we were with you, this we warned you of, that yf ther were eny which wolde not worke, that the same shuld not eate.	sweate night and daye, because we wolde not be chargeable to eny of you: [9] not but that we had auctorite: but to make oure selues an ensample vnto you, to folowe vs. [10] For when we were wyth you, thys we warned you of, that yf eny wolde not worcke, the same shuld not eate.
[11] for we han herd that summe among ȝou gon in rest, and no thing worchen but don curousli, [12] but we denounsen to hem that ben suche men: and bisechen in the lord ihesus crist, that thei worchen with scilence, and ete her owne breed. [13] But nyle ȝe britheren faile: wel doynge, [14] that if ony man obeieth not to oure word bi epistil, marke ȝe hym and comyne ȝe not with him that he be schamede, [15] and nyle ȝe gesse hym as an enemye: but repreue ȝe hym as a brother,	[11] We have hearde saye no doute that ther are some which walke amonge you inordinatly and worke not at all, but are besy bodies. [12] Them that are soche, we commaunde and exhorte by oure lorde Iesu Christ, that they worke with quyetnes, and eate their awne breed. [13] Brethren be not wery in well doynge. [14] Yf eny man obey not oure sayinges, sende vs worde of him by a letter: and have no companie with him that he maye be ashamed. [15] And count him not as an enemy: but warne him as a brother.	[11] For we haue hearde saye that ther are some whych walke amonge you inordinatly, workynge not at all, but beynge busybodyes. [12] Them that are soch, we commaunde and exhorte, by our Lorde Iesu Christ, that they worcke with quyetnes, and eate their awne breed: [13] Brethren be not ye weery in well doynge. [14] If eny man obey not oure sayinge, sende vs worde of him by a letter: and haue no companye with hym, that he maye be a shamed. [15] And count him not as an enemy: but warne him as a brother.
[16] and god hym silf of pees: ȝeue to ȝou euerlastinge pees in al place, the lord be with alle ȝou, [17] my salutacioun bi the hond of poul, whiche signe in eche pistil: I write thus, [18] the grace of oure lord ihesus crist: be with alle ȝou. Amen.	[16] The very lorde of peace geve you peace all wayes, by all meanes. The lorde be with you all. [17] The salutacion of me Paul with myne awne honde. This is the token in all pistles. So I write. [18] The grace of oure lorde Iesus Christ be with you all Amen.	[16] The very Lorde of peace geue you peace allwayes, by all meanes. The Lorde be with you all. [17] The salutacyon of me Paul, with myne awne hande. This is the token in all Epistles So I wryte. [18] The grace of oure Lord Iesus Christ be with you all. Amen.

ȝeue, *give.* nyle, *not.* comyne, *commune.*

ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε· [15] [a] *καὶ| μὴ συναναμίγνυσθε αὐτῷ, ἵνα ἐντραπῇ·* [15] *καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν.* [16] *αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης δώῃ ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ* [b] *τρόπῳ.| ὁ Κύριος μετὰ πάντων ὑμῶν.*

[17] *Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὅ ἐστι σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτω γράφω.* [18] *ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.*

[a] Alex. = καὶ. [b] Alex. τοπῳ.

GENEVA — 1557.

and day, because we would not be chargeable to any of you: [9] Not, but that we had auctoritie: but to make our selues an ensample vnto you, to folowe vs.

[10] For when we were with you, this we warned you of, that yf there were any which wolde not worke, that *the same should* not eat. [11] For we heard say, that there are some, which walke among you inordinately, and worke not at all, but are busy bodyes: [12] Them that are suche, we commande and exhorte by our Lord Iesus Christe, that they worke with quietnes, and eat their owne breade: [13] And brethren be not wery in wel doing.

[14] If any man obey not our sayinges, send vs word of him by a letter: and haue no company with him, that he may be ashamed. [15] Yet count him not as an enemy: but warne him as a brother. [16] Now the Lord of peace geue you peace alwayes, by all meanes, the Lord be with you all. [17] The salutation of me Paul, with myne owne hande, which is the token in all epistles: so I write. [18] The grace of our Lord Iesus Christ *be* with you all. Amen.

RHEIMS — 1582.

toile night and day vvorking, lest vve should burden any of you. [9] Not as though vve had not authoritie: but that vve might giue our selues a paterne vnto you for to imitate vs.

[10] For also vvhen vve vvere vvith you, this vve denounced to you, that if any vvil not vvorke, neither let him eate. [11] For vve haue heard of certaine among you that vvalke vnquietly, vvorking nothing, but curiously meddling. [12] And to them that be such vve denounce, and beseeche them in our Lord IESVS Christ, that vvorking vvith silence, they eate their ovvne bread.

[13] But you brethren fainte not vvel-doing. [14] And if any obey not our vvord, note him by an epistle: and do not companie vvith him, that he may be confounded: [15] and do not esteeme him as an enemie, but admonish him as a brother. [16] And the Lord of peace him self giue you euerlasting peace in euery place. Our Lord be vvith you al. [17] The salutation, vvith mine ovvne hand, Paules: vvhich is a signe in euery epistle. so I vvrite. [18] The grace of our Lord IESVS Christ be vvith you al. Amen.

AUTHORISED — 1611.

and day, that wee might not bee chargeable to any of you. [9] Not because we haue not power, but to make our selues an ensample vnto you to follow vs. [10] For euen when wee were with you, this we commanded you, that if any would not worke, neither should he eate. [11] For we heare that there are some which walke among you disorderly, working not at all, but are busi-bodies. [12] Now them that are such, we command, and exhort by our Lord Iesus Christ, that with quietnesse they worke, and eat their owne bread.

[13] But ye, brethren, [α] bee not wearie in well doing. [14] And if any man obey not our word, by this Epistle, [β] note that man, and haue no company with him, that he may be ashamed. [15] Yet count him not as an enemie, but admonish him as a brother. [16] Now the Lord of peace himselfe, giue you peace alwayes, by all meanes. The Lord be with you all. [17] The salutation of Paul, with mine owne hand, which is the token in euery Epistle: so I write. [18] The grace of our Lord Iesus Christ *be* with you all, Amen.

[α] *Or*, faint not. [β] *Or*, signifie that man by an Epistle.

ΠΡΩΤΗ

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΜΟΘΕΟΝ.

Κεφάλαιον Α

THE FIRST

EPISTLE TO TIMOTHY.

CHAPTER I.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν, καὶ[a] [b] *Χριστοῦ Ἰησοῦ| τῆς ἐλπίδος ἡμῶν,* [2] *Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει· χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς* [c] *ἡμῶν| καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.* [3] *Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶ μὴ ἑτεροδιδασκαλεῖν,* [4] *μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ζητήσεις παρέχουσι μᾶλλον ἢ* [d] *οἰκονομίαν| Θεοῦ τὴν ἐν*

[a] Rec. + Κυρίου. [b] Rec. Ἰησοῦ Χριστοῦ. [c] Alex. = ἡμῶν.

WICLIF—1380.	TYNDALE—1534.	CRANMER—1539.
1. POUL apostil of ihesus crist bi the comaundement of god oure sauyour ȝ of ihesus crist oure hope [2] to tymothe biloued sone in the feith: grace and merci and pees of god the fadir, and of ihesus crist oure lord,	1. PAUL an Apostle of Iesus Christ, by the commaundement of God oure savioure, and Lorde Iesus Christ, which is oure hope. [2] Vnto Timothe his naturall sonne in the fayth. Grace, mercy and peace from God oure father and Lorde Iesus Christ oure Lorde.	1. PAUL an Apostle of Iesus Christ, by the commyssyon of God our sauioure, and Lord Iesus Christ, which is our hope. [2] Unto Timothe hys naturall sonne in the fayth: Grace mercy and peace from God oure father, and from the Lord Iesus Christ our Lorde.
[3] as I preied thee that thou schuldist dwelle at effesie, whanne I wente in to macedony that thou schuldist denounse to summem, that thei schulden not teche other wise [4] nether ȝeue tente to fablis, and genologies that ben vncerteyn, whiche ȝeuen questiouns more thanne edificacioun of god that is in the feith, [5] for the eende of commaundement is charite of clene herte and good conscience ȝ of feith not feyned, [6] fro whiche thingis, summen han errid: and ben turned in to veyn speche, [7] and willith to be techers of the lawe, and vndirstondith not, what thingis thei speken, nether of what thingis thei affermen,	[3] As I besought the to abyde styll in Ephesus when I departed into Macedonia, even so do, that thou commaunde some that they teache no nother wise: [4] nether geve hede to fables and genealogies which are endlesse, and brede doutes more then godly edyfyinge which is by fayth: [5] for the ende of the commaundement is love that commeth of a pure herte and of a good conscience, and of fayth vnfayned: [6] from the which thinges some have erred, and have turned vnto vayne iangelinge, [7] because they wolde be doctours the scripture, and yet vnderstonde not what they speake, nether wherof they affirme.	[3] As I besought the to abyde styll at Ephesus (when I departed into Macedonia) euen so do, that thou commaunde some, that they folowe no straunge doctryne, [4] nether geue hede to fables and endles genealogies whych brede doutes more then Godlye edifyinge, which is by fayth: [5] for the ende of the commaundment is, loue out of a pure herte, and of a good conscience, and of fayth vnfayned: [6] from the whych thyngs, because some haue erred, they are turned vnto vayne iangelynge, [7] because they wolde be doctours of the lawe, and yet vnderstande not what they speake, nether wherof they affyrme.
[8] and we witen that the lawe is good if ony man use it lawefuli, [9] and witynge this thing, that the lawe is not sette to a iust man, but to vniust men, and not suget to wickid men, and to synners, to cursid men and defoulid, to sleers of fadir and	[8] We knowe that the lawe is good, yf a man vse it lawfully, [9] vnderstondinge this, how that the lawe is not geven vnto a righteous man, but vnto the vnrighteous and disobedient, to the vngodly and to synners, to vnholy and vnclean, to murtherers of fathers and murtherers of	[8] We knowe, that the lawe is good, yf a man vse it lawfully: [9] knowynge thys, how that the lawe is not geuen vnto a ryghteous man, but vnto the vnryghteous and disobedyent, to the vngodly and to synners, to vnholy and vncleane: to murtherers of fathers and murtherers of

ȝeue, *give.* tente, *attention.* witen, *know.*

ΠΡΩΤΗ

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΜΟΘΕΟΝ.

Κεφάλαιον Α.

THE FIRST

EPISTLE TO TIMOTHY.

CHAPTER I.

πίστει· [5] (τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου· [6] ὧν τινες ἀστοχήσαντες, ἐξετράπησαν εἰς ματαιολογίαν, [7] θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἃ λέγουσι, μήτε περὶ τίνων διαβεβαιοῦνται· [8] οἴδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρῆται, [9] εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, [e] πατραλῴαις

[d] Rec. *οἰκοδομίαν.* [e] Alex. *πατρολῷαις καὶ μητρολῷαις.*

GENEVA—1557.

1. PAVL an Apostle of IESVS CHRIST, by the commission of God our Sauiour, and of our Lord Iesus Christe, which is our hope: [2] Vnto Timothie his natural sonne in the faith: grace, mercie, and peace *be to thee* from God our Father, and Christe Iesus our Lord. [3] As I besoght thee to abyde styl in Ephesus when I departed into Macedonia, *euen so do*, that thou mayest commande some, that they teache no nother doctrine. [4] Nether that they geue hede to fables and genealogies which are endlesse, and brede doutes more then Godly edifiing which is by faith: [5] For the ende of the Commandement is loue out of a pure heart, and of a good conscience, and of faith vnfayned:

[6] From the which thinges some haue erred, and haue turned vnto vayne iangelyng. [7] Because they would be doctours of the Lawe, and yet vnderstande not what they speake, nether where of they affirme. [8] We knowe, that the Lawe is good, yf a man vse it lawfully. [9] Vnderstanding this, how that the Lawe is not geuen vnto a righteous man, but vnto the lawles and disobedient, to the vngodly, and to synners, to vnholy, and vncleane, to murtherers of fathers, and mothers,

RHEIMS—1582.

1. PAVL an Apostle of IESVS Christ according to the commaundement of God our sauiour, and of Christ IESVS our hope: [2] to Timothee his beloued sonne in the faith. Grace, mercie, and peace from God the father, and from Christ IESVS our Lord.

[3] As I desired thee to remaine at Ephesus vvhen I vvent into Macedonia, that thou shouldest denounce to certaine not to teache othervvise, [4] nor to attend to fables and genealogies hauing no ende: vvhich minister questions rather then the edifying of God vvhich is in faith. [5] But the ende of the precept is charitie from a pure hart, and a good conscience, and a faith not feined.

[6] From the vvhich things certaine straying, are turned into vaine talke, [7] desirous to be doctors of the Lavv, not vnderstanding neither vvhat things they speake, nor of vvhat they affirme [8] But vve know that the Lavv is good, if a man vse it lavvfully: [9] knovving this that the Lavv is not made to the iust man, but to the vniust, and disobedient, to the impious and sinners, to the vvicked and contaminate, to killers of fathers and killers of

AUTHORISED—1611.

1. PAUL an Apostle of Iesus Christ by the commaundement of God our Sauiour, and Lord Iesus Christ *which is* our hope, [2] Unto Timothie *my* owne sonne in the Faith: Grace, mercie, *and* peace from God our Father, and Iesus Christ our Lord. [3] As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, [4] Neither giue heed to fables, and endlesse genealogies, which minister questions, rather then edifying which is in faith: so doe.

[5] Now the end of the Commandement is charitie, out of a pure heart, and of a good conscience, and of faith vnfained. [6] From which some [a] hauing swarued, haue turned aside vnto vaine iangling, [7] Desiring to bee teachers of the Law, vnderstanding neither what they say, nor whereof they affirme. [8] But wee know that the Law is good, if a man vse it lawfully. [9] Knowing this, that the Law is not made for a righteous man, but for the lawlesse and disobedient, for the vngodly, and for sinners, for vnholy, and prophane, for murderers of fathers, and murderers of mothers, for

[a] *Or*, not aiming at.

καὶ μητραλῴαις,| ἀνδροφόνοις, [10] πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται, [11] κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ ἐπιστεύθην ἐγώ. [12 f] καὶ| χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο, θέμενος εἰς διακονίαν, [13 g] τὸν| πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν· ἀλλ' ἠλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ· [14] ὑπερεπλεόνασε δὲ ἡ χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. [15] πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ· [16] ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξηται Ἰησοῦς Χριστὸς τὴν πάσαν μακροθυμίαν, πρὸς ὑποτύπωσιν

[f] Alex. = καὶ. [g] Alex. τὸ.

WICLIF—1380.

sleers of modir to mensleris [10] and lecchouris to hem that don leccherie with men, hem that putten woundes to men, sillers *of men*, lesyngemongers, and forsworen, ¶ if ony other thing is contrarie to the holsum techinge [11] that is aftir the euangeli, of the glorie of blessid god which is bitakun to me,

[12] I do thankyngis to him that counfortid me in crist ihesus oure lord: for he gessid me feithful, and putte me in mynysterie, [13] that first was a blasfemer, and a pursuer, and ful of wrongis, but I haue getun the mercie of god: for I vnknowynge dide in vnbileue, [14] but the grace of oure lord: ouer aboundide with feith, and loue that is in crist ihesus. [15] A trewe word, and worthi al resceiuynge, for crist ihesus cam in to this world to make synful men saaf: of whiche I am the firste, [16] but therfore I haue getun mercy: that crist ihesus schulde schewe in me firste al pacience to enfourmynge of hem that schulen bileue to hym in to euerlastynge liif, [17] and to the kynge of worldis, vndeedli, and vnuysible god aloone: be onoure and glorie in to worldis of worldis Amen

[18] I Bitake this comaundement to thee thou sone tymothe aftir the profecies that han ben here to fore in thee: that thou traueile in hem, a good traueil, [19] hauynge feith, and good conscience, whiche summen kesten aweie: and perischiden aboute the feith, of which is ynemes [20] ¶ alisaundre whiche I bitook to sathanas, that thei lerne not to blasfeme.

2. THERFOR I biseche first of alle thingis, that bisechingis, preiers, axyngis, doynges of thankyngis ben made for alle men, [2] for kinges and alle that ben sette in hinesse, that we leden a quyete, and a

lesyngemongers, *dealers in lies.* vndeedli, *immortal.* traueile, *labour.*

TYNDALE—1534.

mothers, to manslears [10] and whormongers: to them that defile them selves with mankynde: to menstealers: to lyars and to periured, and so forth yf ther be eny other thinge that is contrary to holsome doctrine, [11] accordinge to the gospell of the glory of the blessed God, which gospell is committed vnto me.

[12] And I thanke Christ Iesus oure Lorde which hath made me stronge: for he counted me true, and put me in office, [13] when before I was a blasphemar, and a persecuter, and a tyraunt. But I obtayned mercy, because I dyd it ignorauntly thorow vnbelefe. [14] Neverthelater the grace of oure Lorde was more aboundaunt with fayth and love which is in Christ Iesu.

[15] This is a true sayinge and by all meanes worthy to be receaved, that Christ Iesus came into the world to save synners, of whom I am chefe. [16] Notwith stondinge for this cause was mercy geven vnto me that Iesus Christ shuld fyrst shewe on me all longe pacience, vnto the ensample of them which shall in tyme to come beleve on him vnto eternall lyfe. [17] So then vnto god, kynge everlastinge, immortall, invisible, and wyse only, be honoure and prayse for ever and ever Amen.

[18] This commaundement commit I vnto the sonne Timotheus, accordynge to the prophisies which in tyme past were prophisied of the, that thou in them shuldest fyght a good fyght, [19] havinge fayth and good conscience which some have put awaye from them, and as concerninge fayth have made shipwracke. [20] Of whose nombre is Himeneus and Alexander which I have delivered vnto Satan, that they myght be taught not to blaspheme

2. I EXHORTE therfore, that above all thynges, prayers, supplicacions intercessions, and gevynge of thankes behad for allmen: [2] for kynges, and for all that are in auctorite, that we maye live a quyet and a peasable life, in all godlines and

CRANMER—1539.

mothers, to manslears, [10] to whormongers: to them that defyle them selues whith mankynde: to menstealers: to lyars, to periured, and yf ther be eny other thynge that is contrary to the holsome doctryne, [11] accordyng to the Gospell of the glory of the blessed God, which Gospell is commytted vnto me.

[12] And I thanke Christ Iesus oure Lorde, which hath made me stronge: for he counted me true, and put me in offyce [13] where as before I was a blasphemar, and a persecuter, and a Tyraunt. But I obtayned mercy, because I dyd it ignorauntly thorow vnbelefe. [14] Neuerthelesse, the grace of oure Lorde was exceadynge aboundaunt with fayth and loue, which is by Christ Iesu.

[15] This is a true saying (and by all meanes worthy to be receaued of vs) that Christ Iesus came into the worlde, to saue synners, of whom I am chefe. [16] Notwithstandynge for this cause optayned I mercy, that Iesus Christ shulde fyrst shewe on me all longe pacience, to declare an ensample vnto them which shulde beleue on him vnto eternall lyfe. [17] So then vnto God, kynge euerlastyng, immortall inuisyble, wyse onely, be honoure and prayse for euer and euer. Amen.

[18] Thys commaundement commyt I vnto the sonne Timotheus accordyng to the prophesyes, whych in tyme past were prophysyed of the, that thou in them shuldest fyght a good fyght, [19] hauyng fayth aud good conscyence: whych some haue put awaye from them, and as concernynge fayth haue made shypwracke. [20] Of whose nombre is Hymeneus and Alexander whom I haue delyuered vnto Satan, that they maye lerne not to blaspheme.

2. I EXHORTE therfore, that aboue all thynges, prayers, supplicacyons, intercessyons, and geuynge of thankes be had for all men: [2] for kynges, and for all that are in auctoryte, that we maye lyue a quyet and a peasable lyfe, with all Godlynes and

τῶν μελλόντων πιστεύειν ἐπ᾽ αὐτῷ εἰς ζωὴν αἰώνιον. [17] τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ [h] Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.) [18] ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπί σε προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν, [19] ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἥν τινες ἀπωσάμενοι, περὶ τὴν πίστιν ἐναυάγησαν· [20] ὧν ἐστιν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ, ἵνα παιδευθῶσι μὴ βλασφημεῖν.

II. Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχὰς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων, [2] ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

[h] Rec. + σοφῷ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
to manslears, [10] To whoremongers, to them that defyle them selues with mankynde, to men stealers, to lyers, to periured, and yf there be any other thinge, that is contrary to holesome doctrine: [11] *VVhich is* according to the glorious Gospel of the blessed God, which Gospel is committed vnto me.	mothers, to murderers, [10] to fornicatours, to lyers vvith mankinde, to man-stealers, to liers, to periured persons, and vvhat other thing soeuer is contrarie to sound doctrine, [11] vvhich is according to the Gospel of the glorie of the blessed God, vvhich is committed to me.	manslayers, [10] For whoremongers, for them that defile themselues with mankinde, for men-stealers, for liars, for periured persons, and if there be any other thing that is contrary to sound doctrine, [11] According to the glorious Gospel of the blessed God, which was committed to my trust.
[12] Therfore I thanke him, which hath made me stronge, *that is* Christe Iesus our Lord: for he counted me faithful, and put me *in his* seruice, [13] When before I was a blasphemer, and a persecuter, and an oppresser. but he shewed mercie on me: for I dyd it ignorantly through vnbeliefe. [14] Yet the grace of our Lord was more abondant with fayth and loue which is in Christ Iesus. [15] This is a true saying, and by all meanes worthy to be receaued, that Christ Iesus came into the world to saue sinners, of whome I am chiefe.	[12] I giue him thankes vvhich hath strengthened me, Christ IESVS our Lord, because he hath esteemed me faithful, putting me in the ministerie. [13] vvho before vvas blasphemous and a persecutor and contumelious. but I obteined the mercie of God, because I did it being ignorant in incredulitie. [14] And the grace of our Lord ouer-abounded vvith faith and loue, vvhich is in Christ IESVS.	[12] And I thanke Christ Iesus our Lord, who hath enabled mee: for that he counted me faithfull, putting me into the Ministerie, [13] Who was before a blasphemer, and a persecuter, and iniurious. But I obtained mercie, because I did it ignorantly in vnbeliefe. [14] And the grace of our Lord was exceeding abundant, with faith, and loue, which is in Christ Iesus.
[16] Notwithstanding, for this cause was mercie geuen vnto me, that Iesus Christ should fyrst shewe on me all longe pacience, vnto the ensample of them which shal in tyme to come, beleue on hym vnto eternal lyfe. [17] So then vnto the kynge euerlasting, immortal, inuisible, vnto God, which is only wise, *be* honour and prayse for euer and euer. Amen. [18] This commandement commit I vnto thee sonne Timothie, accordyng to the prophecies, which in tyme past were prophecied of thee, that thou by them shouldest fyght a good fyght, [19] Hauing faith and good conscience, which some haue put away from them, and as concerning faith haue made shypwrake. [20] Of whose nombre is Hymeneus, and Alexander, which I haue deliuered vnto Satan, that they might learne not to blaspheme.	[15] A faithful saying, and vvorthie of al acceptation, that Christ IESVS came into this vvorld to saue sinners, of vvhom I am the cheefe. [16] But therfore haue I obtained mercie: that in me first of al Christ IESVS might shevv al patience, to the information of them that shal beleeue on him vnto life euerlasting. [17] And to the king of the vvorldes, immortal, inuisible, onely God, honour and glorie for euer and euer. Amen. [18] This precept I commend to thee ô Timothee: according to the prophecies going before on thee, that thou warre in them a good vvarfare, [19] hauing faith and a good conscience, vvhich certaine repelling, haue made shipvvracke about the faith. [20] Of vvhom is Hymenæus and Alexander: vvhom I haue deliuered to Satan, that they may learne not to blaspheme.	[15] This is a faithfull saying, and worthy of all acceptation, that Christ Iesus came into the world to saue sinners, of whom I am chiefe. [16] Howbeit, for this cause I obtained mercy, that in me first, Iesus Christ might shew foorth all long suffering, for a paterne to them which should hereafter beleeue on him to life euerlasting. [17] Now vnto the king eternal, immortall, inuisible, the onely wise God, be honour and glory for euer and euer. Amen. [18] This charge I commit vnto thee, sonne Timothie, according to the prophesies which went before on thee, that thou by them mightest warre a good warfare, [19] Holding faith, and a good conscience, which some hauing put away, concerning faith, haue made shipwracke. [20] Of whom is Hymeneus and Alexander, whom I haue deliuered vnto Satan, that they may learne not to blaspheme.
2. I EXHORTE therefore, that aboue all thinges, supplications, prayers, intercessions, and geuyng of thankes be had for all men. [2] For kynges, and for all that are *therfore* in auctoritie, that we may lyue a quiet and a peaceable lyfe, in	2. I DESIRE therfore first of al things that obsecrations, praiers, postulations, thankes-geuings be made for al men, [2] for kings and al that are in preeminence: that vve may leade a quiet and a peaceable life in al pietie and chastitie.	2. I [α] EXHORT therefore, that first of all, supplications, prayers, intercessions and giuing of thanks be made for all men: [2] For Kings, and for all that are in [β] authoritie, that we may leade a quiet and peaceable life in all godlinesse and

[α] *Or*, desire. [β] *Or*, eminent place

[3] τοῦτο γὰρ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ, [4] ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. [5] εἷς γὰρ Θεὸς, εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς, [6] ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίοις, [7] εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος· (ἀλήθειαν λέγω [i], οὐ ψεύδομαι·) διδάσκαλος ἐθνῶν, ἐν πίστει καὶ ἀληθείᾳ. [8] Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ [k] διαλογισμοῦ·| [9] ὡσαύτως καὶ τὰς γυναῖκας ἐν καταστολῇ [l] κοσμίῳ,| μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτὰς, μὴ ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ, [10] ἀλλ' ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν. [11] Γυνὴ ἐν ἡσυχίᾳ μαν-

[i] Rec.+ ἐν Χριστῷ. [k] Alex. διαλογισμῶν. [l] Alex. κοσμίως. [m] Alex. διδάσκειν δὲ γυναικὶ.

WICLIF—1380.

peisible liif in al pitee and chastite, [3] for this thing is good and acceptid bifor god oure sauyour: [4] that wole that alle men be made saaf, and that thei come to the knowynge of truthe, [5] for o god ȝ a mediatour is of god, and of men, a man crist ihesus, [6] that ȝaf hym silf redempcioun, for alle men, whos witnessinge is confermyd in his tymes, [7] in whiche I am sette a prechour and apostle, for I seie truthe and I lie not that am a techer of hethen men in feith and in truthe,

[8] therfore I wole that men preie in al place: liftynge up, clene hondis with outen wraththe and striif, [9] also wymmen in couenable abite, with schamfastnesse and sobirnesse, araiynge hem silf, not in writhun heeris, either in gold, ether perlis, ether precious cloth: [10] but that that bicometh wymmen, bihetynge pitee bi good werkis, [11] a womman lerne in scilence, with al subieccioun, [12] But I suffre not a womman to teche: nether to haue lordschip on the housbonde, but to be in scilence, [13] for aadam was first foormed: aftirward eue, [14] and adam was not disceyued: but the womman was disceyued in brekinge of the lawe, [15] but sche schal be saued bi generacioun of children: if sche dwellith perfiȝtli in feith and loue, and holynesse with sobirnesse,

3. A FEITHFUL word, if ony man desirith a bischopriche: he desirith a good werk, [2] therfor it bihoueth a bischop to be with out repreef, the housbonde of o wiif, sobre prudent chaast vertuous, holdinge hospitalite, a techer [3] not ȝouun myche to wyn, not a smyter but temperat, not ful of chidynge, not coueitous, [4] wel rulynge his hous, and haue sones, suget with al chastite, [5] for if ony *man* can not gouerne his hous: hou schal he

o, *one*. couenable abite, *suitable attire*. bihetynge, *promising*. ȝouun, *given*.

TYNDALE—1534.

honestie. [3] For that is good and accepted in the sight of god oure savioure, [4] which will have all men saved, and to come vnto the knowledge of the trueth. [5] For ther is one god, and one (mediator) bit wene god and man, which is the man Christ Iesus [6] which gave him silfe a raunsome for all men, that it shuld be testified at his tyme, [7] where vnto I am ordayned a preacher and an apostle: I tell the trueth in Christ and lye not, beynge the teacher of the gentyls in fayth and veritie.

[8] I wyll therfore that the men praye every where, liftynge vp pure hondes without wrath, or dowtinge. [9] Lykwyse also the wemen that they araye them selves in comlye aparell with shamfastnes and discrete behaveour, not with broyded heare, other golde, or pearles, or costly araye: [10] but with suche as becommeth wemen that professe the worshippynge of God thorow good workes. [11] Let the woman learne in silence with all subieccion. [12] I suffre not a woman to teache, nether to have auctoricie over a man: but forto be in silence. [13] For Adam was fyrst formed, and then Eve. [14] Also Adam was not deceaved, but the woman was deceaved, and was in transgression. [15] Notwithstondynge thorow bearinge of chyldren they shal be saved, so they continue in fayth, love and holynes with discrecion.

3. THIS is a true sayinge. Yf a man covet the office of a bysshope, he desyreth a good worke. [2] Ye and a bisshope must be fautlesse, the husband of one wyfe, sober, discrete, honestly aparelled, harberous, apt to teache, [3] not dronken, no fighter, not geven to filthy lucre: but gentle, abhorrynge fightynge, abhorrynge coveteousnes, [4] and one that rueleth his awne housse honestly, havynge chyldren vnder obedience, with all honeste. [5] For yf a man cannot rule his owne housse,

CRANMER—1539.

honestie. [3] For that is good and accepted in the syght of God oure sauiour, [4] which wyll haue all men to be saued, and to come vnto the knowledge of the trueth. [5] For ther is one God, and one (mediator) betwene God and man, euen the man Christ Iesus, [6] which gaue him selfe a raunsome for all men, that it shuld be testified at his tyme, [7] where vnto I am ordayned a preacher and an Apostle. I tell the trueth in Christ and lye not: beynge the teacher of the gentyls with fayth and veritie.

[8] I wyll therfore that the men praye euery where, lyftynge vp pure handes without wrath, or dowtyng. [9] Lyke wyse also the wemen, that they araye them selues in comlye apparell wyth shamfastnes and discrete behaueour, not with broyded heare, ether golde or pearles, or costly araye: [10] but as becommeth wemen, that professe godlynesse thorow good worckes. [11] Let the woman learne in sylence wyth all subieccyon. [12] I suffre not a woman to teach, nether to vsurpe auctorite ouer the man: but to be in sylence. [13] For Adam was fyrst fourmed, and then Eue. [14] Adam also was not deceaued, but the woman was deceaued, and was subdued to the transgressyon. [15] Notwithstandynge thorow bearynge of chyldren she shalbe saued, yf they contynue in fayth and loue, and holynes, with discrecyon.

3. THIS is a true saying: If a man desyer the offyce of a Bisshoppe, he desyreth an honest worke. [2] A Bisshoppe therfore must be blameles, the husbande of one wyfe, dilygent, sober, discrete, a keper of hospitalite: apte to teach: [3] not geuen to ouer moch wyne, no fyghter, not gredy of fylthye lucre: but gentle, abhorryng fyghtynge, abhorrynge coueteousnes, [4] one that ruleth well his awne house, one that hath chyldren in subieccyon with all reuerence. [5] For yf a man cannot rule his awne house, how shall he

θανέτω ἐν πάσῃ ὑποταγῇ. [12] [m] *γυναικὶ δὲ διδάσκειν| οὐκ ἐπιτρέπω, οὐδε αὐθεντεῖν ἀνδρὸς, ἀλλ᾽ εἶναι ἐν ἡσυχίᾳ.* [13] *Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὖα.* [14] *καὶ Ἀδὰμ οὐκ ἠπατήθη· ἡ δὲ γυνὴ* [n] *ἀπατηθεῖσα| ἐν παραβάσει γέγονε·* [15] *σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ μετὰ σωφροσύνης.*

III. *Πιστὸς ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ.* [2] *δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μιᾶς γυναικὸς ἄνδρα,* [o] *νηφάλιον,| σώφρονα, κόσμιον, φιλόξενον, διδακτικόν·* [3] *μὴ πάροινον, μὴ πλήκτην* [p]*· ἀλλ᾽ ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον.* [4] *τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος·* [5] *(εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδε, πῶς*

[n] Alex. *ἐξαπατηθεῖσα.* [o] [Rec. *νηφάλεον.*] [p] Rec. + *μὴ αἰσχροκερδῆ.*

GENEVA—1557.

all godlynes and honestie. [3] For this is good and accepted in the sight of God our Sauiour, [4] Which wil haue all men saued, and to come vnto the knowledge of the truth. [5] For there is one God, and one Mediatour betwene God and man, *which is* the man Christ Iesus,

[6] Which gaue him self a raunsome for all men, *which is* that testimonie appointed at his tyme. [7] Of the which testimonie I am ordeined a preacher and an Apostle (I tel the trueth in Christ, and lye not) a teacher *I meane* of the Gentiles in faith and veritie. [8] I wil therfore that the men pray euery where lifting vp pure handes without wrath, or douting.

[9] Likewyse also the women, that they araye them selues in comely apparel, with shamefastnes and modestie, not with broyded heare, other golde, or pearles, or costly araye: [10] But (as becommeth women that professe the feare of God) with good workes. [11] Let the woman learne in silence with all subiection. [12] I suffre not a woman to teache, nether to vsurpe auctoritie ouer the man, but for to be in silence. [13] For Adam was fyrst formed, and then Eue.

[14] And Adam was not deceaued, but the woman was deceaued, and was made giltie of the transgression. [15] Notwithstanding, through bearing of children they shalbe saued, so they continue in faith, loue, and holynes with modestie.

3. THIS is a true saying, If a man desire the office of a bishoppe, he desireth a worthie worke. [2] A byshop therfore must be faultlesse, the housband of one wyfe, watching, sober, modest, harberous, apt to teache, [3] Not geuen to wyne, no fighter, not geuen to fylthy lucre: but gentle, abhorring fyghtyng, abhorring couetousnes, [4] One that can rule his owne house honestly, hauyng children vnder obedience with all honestie.

[5] For yf a man can not rule his owne

RHEIMS—1582.

[3] For this is good and acceptable before our Sauiour God, [4] vvho vvill al men to be saued, and to come to the knovvledge of the truth, [5] For there is one God, one also mediatour of God and men, man Christ IESVS: [6] vvho gaue him self a redemption for al, vvhose testimonie in due times is confirmed. [7] vvherein I am appointed a preacher and an Apostle (I say the truth, I lie not) doctor of the Gentiles in faith and truth.

[8] I vvil therfore that men pray in euery place: lifting vp pure handes, vvithout anger and altercation. [9] In like maner vvomen also in comely attire: vvith demurenesse and sobrietie adorning them selues, not in plaited heare, or gold, or pretious stones, or gorgeous apparel, [10] but that vvhich becommeth vvomen professing pietie by good vvorkes.

[11] Let a vvoman learne in silence, vvith al subiection. [12] But to teach I permit not vnto a vvoman, nor to haue dominion ouer the man: but to be in silence. [13] For Adam vvas formed first: then Eue. [14] and Adam vvas not seduced: but the vvoman being seduced, vvas in preuarication. [15] Yet she shal be saued by generation of children: if they continue in faith and loue and sanctification vvith sobrietie.

3. A FAITHFUL saying. If a man desire a Bishops office, he desireth a good worke. [2] It behoueth therfore a Bishop to be irreprehensible, the husband of one vvife, sobre, vvise, comely, chast, a man of hospitalitie, a teacher, [3] not giuen to vvine, no fighter, but modest, no quareler, not couetous, [4] vvel ruling his ovvne house, hauing his children subiect vvith al chastitie. [5] But if a man knovv not to rule his ovvne house;

AUTHORISED—1611.

honestie. [3] For this is good and acceptable in the sight of God our Sauiour, [4] Who will haue all men to bee saued, and to come vnto the knowledge of the trueth. [5] For *there is* one God, and one Mediatour betweene God and men, the man Christ Iesus, [6] Who gaue himselfe a ransome for all, [α] to be testified in due time. [7] Whereunto I am ordained a preacher, and an Apostle (I speake the trueth in Christ, and lie not) a teacher of the Gentiles in faith and veritie.

[8] I will therefore that men pray euery where, lifting vp holy handes without wrath, and doubting. [9] In like maner also, that women adorne themselues in modest apparell, with shamefastnesse and sobrietie, not with [β] broided haire, or gold, or pearles, or costly aray, [10] But (which becommeth women professing godlines) with good works. [11] Let the woman learne in silence with all subiection: [12] But I suffer not a woman to teach, nor to vsurpe authoritie ouer the man, but to be in silence. [13] For Adam was first formed, then Eue: [14] And Adam was not deceiued, but the woman being deceiued was in the transgression: [15] Notwithstanding she shall be saued in child-bearing, if they continue in faith and charitie, and holinesse, with sobrietie.

3. THIS is a true saying: If a man desire the office of a Bishop, he desireth a good worke. [2] A Bishop then must be blamelesse, the husband of one wife, vigilant, sober, [γ] of good behauiour, giuen to hospitalitie, apt to teach; [3] Not [δ] giuen to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not couetous; [4] One that ruleth well his owne house, hauing his children in subiection with all grauitie. [5] (For if a man know not how to rule his owne house, how shall

[α] *Or*, a testimony. [β] *Or*, plaited. [γ] *Or*, modest. [δ] *Or*, not ready to quarell and offer wrong, as one in wine.

ἐκκλησίας Θεοῦ ἐπιμελήσεται;) [6] μὴ νεόφυτον, ἵνα μὴ τυφωθεὶς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου. [7] δεῖ δὲ [q] αὐτὸν| καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου. [8] Διακόνους ὡσαύτως σεμνοὺς, μὴ διλόγους, μὴ οἴνῳ πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς, [9] ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. [10] καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν, ἀνέγκλητοι ὄντες. [11] γυναῖκας ὡσαύτως σεμνὰς, μὴ διαβόλους, [r] νηφαλίους,| πιστὰς ἐν πᾶσι. [12] διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων. [13] οἱ γὰρ καλῶς διακονήσαντες, βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται, καὶ πολλὴν παῤῥησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ. [14] Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρός σε [s] τάχιον.| [15] ἐὰν δὲ

[q] Alex. = αὐτὸν. [r] [Rec. νηφαλέους.] [s] Alex. ἐν τάχει.

WICLIF—1380.

haue diligence of the chirche of god? [6] not newe conuertid to the feith, lest he be borun up in to pride, and falle in to dome of the deuel, [7] for it bihoueth hym also to haue good witnessynge of hem that ben with out forth: that he falle not in to repreef and in to the snare of the deuel. [8] Also *it bihoueth* dekenesse to be chaast, not double tungid, not ȝouun myche to wyne, not suynge foule wynnyngis [9] that han the mysterie of feith in clene conscience, [10] but be thei preued first: and mynystren so, hauynge no cryme,

[11] also *it bihoueth* wymmen to be chast not bacbitynge, sobre feithful, in alle thingis, [12] dekenes be housbondis of o wiif: whiche gouernen wel her sones, and her housis, [13] for thei that mynystren wel: schuln gete a good degree to hem silf and myche trist in the feith that is in crist ihesus,

[14] sone tymothe I write to thee these thingis: hopinge that I schal come soone to thee, [15] but if I tarie: that thou wite hou it bihoueth thee to lyue in the hous of god, that is in the chirche of lyuynge god: a piler and sadnes of truthe, [16] and opunli it is a greet sacrament of pitee, that *thing* that was schewid in fleisch it is iustified in spirit, it apperid to aungels, it is prechid to hethen men, it is bileued in the world, it is takun up in glorie.

4. BUT the spirit seith opunli, that in the laste tymes summen schuln departe fro the feith, ȝeuynge tent to spiritis of errour, and to techyngis of deuelis [2] that speken lesynge in ipocrisie, and han her consciens corupt, [3] forbedinge to be weddid, to absteyne fro metis which god made, to take with doynge of thankyngis to feithful men, and hem that han knowe the truthe, [4] for eche creature of god is good: and no thing is to be cast aweie, whiche is takun with doynge of thankyngis, [5] for it is halowid bi the word of

dome, *judgment*. suynge, *following*. o, *one*.
trist, *confidence*. wite, *know*. sadnes, *stay*.
ȝeuynge, *giving*. tent, *attention*. lesynge, *lying*.

TYNDALE—1534.

how shall he care for the congregacion of God. [6] He maye not be a yonge skoler, lest he swell and faule into the iudgement of the evyll speaker. [7] He must also be well reported of amonge them which are with outforth, lest he fall into rebuke and snare of the evyll speaker.

[8] Lykwyse must the deacons be honest, not double tonged, not geven vnto moche drynkinge, nether vnto filthy lucre: [9] but havynge the mistery of the fayth in pure conscience. [10] And let them fyrst be proved, and then let them minister, yf they be founde fautlesse.

[11] Even so must their wyves be honest, not evyll speakers: but sober and faythfull in all thinges. [12] Let the deacons be the husbandes of one wyfe, and suche as rule their chyldren well, and their awne housholdes. [13] For they that minister well, get them selves good degre and greate libertie in the fayth, which is in Christ Iesu.

[14] These thinges write I vnto the, trustinge to come shortly vnto the: [15] but and yf I tarie longe, that then thou mayst yet have knowledge how thou oughtest to behave thy silfe in the housse of God, which is the congregacion of the livinge God, the pillar and grounde of trueth. [16] And with out naye great is that mistery of godlines: God was shewed in the flesshe, was iustified in the sprete, was sene of angels, was preached vnto the gentyls, was beleved on in erth and receaved vp in glory.

4. THE sprete speaketh evydently that in the latter tymes some shall departe from the fayth, and shall geve hede vnto spretes of erroure, and dyvelysshe doctrine [2] of them which speake falce thorow ypocrisye, and have their consciences marked with an hote yron, [3] forbyddinge to mary, and commaundinge to abstayne from meates which God hath created to be receaved with gevynge thankes, of them which beleve and knowe the trueth. [4] For all the creatures of God are good and nothynge to be refused, yf it be receaved with thankes gevynge. [5] For it is sanctyfyed

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care for the congregacyon of God? [6] He maye not be a yonge scoler, lest he swell and fall into the iudgement of the euyll speaker. [7] He must also haue a good reporte of them whych are without, lest he fall into rebuke, and snare of the euyll speaker.

[8] Lykewyse must the mynysters be honest, not double tonged, not geuen vnto moch wyne, nether gredy of fylthy lucre: [9] but holdynge the mystery of the fayth with a pure conscience. [10] And let them fyrst be proued, and then let them mynyster so, that no man be able to reproue them.

[11] Euen so must their wyues be honest, not euyll speakers: but sober and faythfull in all thinges. [12] Let the Deacons be the husbandes of one wyfe, and such as rule their chyldren well, and their awne housholdes. [13] For they that mynyster well, get them selues a good degre and greate lybertye in the fayth, which is in Christ Iesu.

[14] These thinges write I vnto the, trusting to come shortely vnto the: [15] but and yf I tarie longe, that then thou mayst yet haue knowledge, how thou oughtest to behaue thy selfe in the house of God, which is the congregacyon of the lyuyng God, the pyllar and grounde of trueth. [16] And without doute great is that mystery of godlynes: God was shewed in the flesshe, was iustifyed in the sprete, was sene among the Angels, was preached vnto the gentyls, was beleued on in erth, and receaued vp in glory.

4. THE sprete speaketh euydently, that in the later tymes some shall departe from the fayth, and shall geue hede vnto spretes of erroure, and deuelysshe doctrines of them [2] which speake false thorow ypocrysye, and haue their conscyences marcked with an hote yron, [3] forbyddynge to mary; and commaundynge to abstayne from meates which God hath created to be receaued wyth geuynge of thanckes, of them which beleue, and knowe the trueth. [4] For all the creatures of God are good, and nothing to be refused, yf it be receaued with thankesgeuynge. [5] For it is sanctifyed

βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος, στύλος καὶ ἑδραίωμα τῆς ἀληθείας· [16] καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον· [t] Θεὸς| ἐφανερώθη ἐν σαρκὶ, ἐδικαιώθη ἐν Πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

IV. Τὸ δὲ Πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονταί τινες τῆς πίστεως, προσέχοντες πνεύμασι [u] πλάνοις| καὶ διδασκαλίαις δαιμονίων, [2] ἐν ὑποκρίσει ψευδολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, [3] κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν. [4] ὅτι πᾶν κτίσμα Θεοῦ καλὸν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον· [5] ἁγιάζεται γὰρ διὰ λόγου

[t] Alex. ὃς. Const. et Rec. Θεὸς. [u] Const. πλάνης.

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house, how shal he care for the Churche of God? [6] He may not be a yonge scholer, lest he swel, and fall into the condemnation of the deuil. [7] He must also be wel reported of among them which are without, lest he fall into rebuke, and the snare of the deuyl. [8] Lykewyse must Deacons be honest, not double tonged, nor geuen vnto muche wyne, nether to fylthy lucre. [9] But hauing the mysterie of the faith in pure conscience.

[10] And let them fyrst be proued, and then let them minister, yf they be founde fautlesse. [11] Euen so must their wyues be honest, not euyl speakers, but sober, and faithful in all thinges. [12] Let the Deacons be the housbandes of one wyfe, and suche as can rule their children wel, and their owne housholdes. [13] For they that haue ministered wel, get them selues a good degree, and great libertie in the faith, which is in Christ Iesus.

[14] These thinges write I vnto thee, trusting to come very shortely vnto thee: [15] But and if I tary longe, that then thou mayest yet haue knowledge, how thou oghtest to behaue thy selfe in the house of God, which is the Churche of the lyuing God, the pyllar and grounde of trueth. [16] And without nay, great is the mysterie of Godlynes: God is shewed in the fleshe, iustified in the Sprite, sene of Angels, preached vnto the Gentiles: beleued on in earth, and receaued vp in glorie.

4. THE Spirite speaketh euydently, that in the later tymes some shal depart from the faith, and shal geue hede vnto sprites of errour, and doctrines of deuils, [2] Which speake false through hypocrisie, and haue their consciences burned with an hote yron: [3] Forbydding to mary, *and commanding* to abstayne from meates which God hath created to be receaued with geuyng thankes, of them which beleue and knowe the trueth.

[4] For all the creatures of God are good, and nothing *ought* to be refused, yf it be receaued with thankesgeuyng. [5] For it is

RHEIMS—1582.

hovv shal he haue care of the Church of God? [6] Not a neophyte: lest puffed into pride, he fall into the iudgment of the Deuil. [7] And he must haue also good testimonie of them that are vvithout: that he fall not into reproch and the snare of the Deuil.

[8] Deacons in like maner chast, not double tonged, not giuen to much vvine, not folovvers of filthie lucre: [9] hauing the mysterie of faith in a pure conscience. [10] And let these also be proued first: and so let them minister, hauing no crime. [11] The vvomen in like maner chast, not detracting, sober, faithful in al things. [12] Let deacons be the husbandes of one vvife: vvhich rule vvel their children, and their houses. [13] For they that haue ministred vvel, shal purchase to them selues a good degree, and much confidence in the faith vvhich is in Christ IESVS.

[14] These things I vvrite to thee, hoping that I shal come to thee quickly. [15] but if I tary long, that thou maiest knovv how thou oughtest to conuerse in the house of God, which is the CHVRCH of the liuing God, the piller and ground of truth. [16] And manifestly it is a great sacrament of pietie, vvhich vvas manifested in flesh, vvas iustified in spirit, appeared to Angels, hath beene preached to gentils, is beleeued in the vvorld, is assumpted in glorie.

4. AND the Spirit manifestly saith that in the last times certain shal depart from the faith attending to spirites of errour, and doctrines of diuels, [2] speaking lies in hypocrisie, and hauing their conscience feared, [3] forbidding to marie, to abstaine from meates vvhich God created to receaue vvith thankes-giuing for the faithful, and them that haue knovven the truth. [4] For euery creature of God is good, and nothing to be reiected that is receiued vvith thankes-giuing.

AUTHORISED—1611.

he take care of the Church of God?) [6] Not a [α]nouice, lest being lifted vp with pride, hee fall into the condemnation of the deuill. [7] Moreouer, hee must haue a good report of them which are without, lest he fall into reproch, and the snare of the deuill.

[8] Likewise must the Deacons bee graue, not double tongued, not giuen to much wine, not greedy of filthy lucre, [9] Holding the mysterie of the faith in a pure conscience. [10] And let these also first be proued; then let them vse the office of a Deacon, being *found* blamelesse. [11] Euen so must their wiues be graue; not slanderers, sober, faithfull in all things. [12] Let the Deacons be the husbands of one wife, ruling their children, and their owne houses well. [13] For they that [β]haue vsed the office of a Deacon well, purchase to themselues a good degree, and great boldnesse in the faith, *which is* in Christ Iesus. [14] These things write I vnto thee, hoping to come vnto thee shortly. [15] But if I tary long, that thou mayest know how thou oughtest to behaue thy selfe in the House of God, which is the Church of the liuing God, the pillar and [γ]ground of the trueth. [16] And without controuersie, great is the mysterie of godlinesse: God was manifest in the flesh, iustified in the Spirit, seene of Angels, preached vnto the Gentiles, beleeued on in the world, receiued vp into glory.

4. NOW the Spirit speaketh expresly, that in the latter times some shall depart from the faith, giuing heed to seducing spirits, and doctrines of deuils: [2] Speaking lies in hypocrisie, hauing their conscience seared with a hote iron, [3] Forbidding to marry, *and commanding* to absteine from meates, which God hath created to bee receiued with thankesgiuing of them which beleeue, and know the trueth. [4] For euery creature of God *is* good, and nothing to be refused, if it be receiued with thankesgiuing: [5] For it is

[α] *Or*, one newly come to the faith. [β] *Or*, ministred. [γ] *Or*, stay.

Θεοῦ καὶ ἐντεύξεως. [6] *Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ἔσῃ διάκονος* [v] *Ἰησοῦ Χριστοῦ,| ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας ἣ παρηκολούθηκας.* [7] *Τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ· γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν.* [8] *ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν,* [w] *ἐπαγγελίαν| ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.* [9] *πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος.* [10] *εἰς τοῦτο γὰρ* [x] *καὶ| κοπιῶμεν καὶ* [y] *ὀνειδιζόμεθα,| ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι, ὅς ἐστι σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.* [11] *Παράγγελλε ταῦτα καὶ δίδασκε.* [12] *Μηδείς σου τῆς νεότητος καταφρονείτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ* [z]*, ἐν πίστει, ἐν ἁγνείᾳ.* [13] *ἕως ἔρχομαι, πρόσεχε τῇ*

[v] Alex. Χριστοῦ Ἰησοῦ. [w] Const. ἐπαγγελίας. [x] Alex. = καί.

WICLIF—1380.

god and bi preier, [6] thou puttinge forth these thingis to britheren: schalt be a good mynystre of crist ihesus nurischid with wordis of feith, and of good doctryne: which thou hast gete, [7] but eschewe thou vncouenable fablis and eld wymmens fablis.

haunte thi silf to pitee, [8] for bodili exercitacioun is profitable to litil thing, but pitee is profitable to alle thingis that hath a biheest of liif that now is, and that is to come, [9] a trewe word and worthi al accepcioun, [10] and in this thing we traueilen and ben cursid: for we hopen in lyuynge god that is sauyour of alle men, moost of feithful men, [11] comaunde thou this thing and teche, [12] no man dispise thi ȝougthe: but be thou ensaumple of feithful men in word, in lyuynge in charite in feith in chastite,

[13] til I come take tent to redynge to exortacioun and techynge, [14] nyle thou litil charge the grace whiche is in thee: that is ȝouun to thee, bi profecie, with puttynge on of the hondis of presthood, [15] thenke thou these thingis in these be thou that thi profetynge be schewid to alle men, [16] take tente to thi silf & to doctryne: be bisy in hem, for thou doinge these thingis: schalt make bothe thi silf saaf, and hem that heren thee, [1] Blame thou not an elder man: but biseche as a fadir, ȝunge men as britheren, [2] oold wymmen as modris, ȝunge wymmen as sistris in al chastite.

5. HONOURE thou widewis: that ben verri widewis, [4] but if ony widowe hath children of sones lerne sche first to gouerne hir hous, and quiȝte to fadir and modir, for this thing is acceptid bifor god, [5] and sche that is a widowe verrili and desolat: hope in to god, and be bisie in

vncouenable, *unsuitable.* haunte, *accustom.* biheest, *promise.* traueilen, *labour.* tent, *attention.* nyle, *not.* ȝouun, *given.* verri, *true.* quiȝte, *requite.*

TYNDALE—1534.

by the worde of God and prayer. [6] Yf thou shalt put the brethren in remembraunce of these thynges, thou shalt be a good minister of Iesu Christ, which hast bene norisshed vp in the wordes of the fayth and good doctryne, which doctryne thou hast continually followed. [7] But cast awaye vngostly and olde wyves fables.

Exercyse thy silfe vnto godlines. [8] For bodely exercise proffiteth lyttll: But godlines is good vnto all thynges, as a thynge which hath promyses of the lyfe that is now, and of the lyfe to come. [9] This is a sure sayinge and of all parties worthy to be receaved. [10] For therfore we laboure and suffre rebuke, because we beleve in the livynge god, which is the savioure of all men: but specially of those that beleve. [11] Suche thynges commaunde and teache. [12] Let no man despyse thy youth: but be vnto them that beleve, an insample, in worde in conversacion, in love, in sprete, in fayth and in purenes.

[13] Till I come, geve attendaunce to redynge, to exhortacion and to doctryne. [14] Despyse not the gyfte that is in the, which was geven the thorow prophesye and with layinge on of the hondes of an elder. [15] These thynges exercyse, and geve thy silfe vnto them, that it maye be sene how thou profetest in all thinges. [16] Take hede vnto thy silfe and vnto learnynge, and continue therin. For if thou shalt so do, thou shalt save thy silfe and them that heare the.

5. REBUKE not an elder: but exhorte him as a father, and the yonger men as brethren, [2] the elder wemen as mothers, the yonger as sisters, with all purenes. [3] Honoure widdowes which are true wyddowes. [4] Yf eny wyddowe have chyldren or neves, let them learne fyrst to rule their awne houses godly, and to recompence their elders. For that is good and acceptable before God. [5] She that is a very wyddowe and frendlesse, putteth her trust in god, and continueth in

CRANMER—1539.

by the worde of God and prayer. [6] If thou put the brethren in remembraunce of these thinges, thou shalt be a good mynyster of Iesu Christ whych hast bene norisshed vp in the wordes of the fayth and of good doctryne, which thou hast contynually followed. [7] But cast awaye vngostly and olde wyues fables.

Exercyse thy selfe rather vnto godlynes. [8] For bodely exercyse profyteth lytell: but godlynes is profytable vnto all thinges, as a thinge which hath promyses of the lyfe that is now, and of the lyfe to come. [9] This is a sure sayinge, and by all meanes worthy to be alowed. [10] For therfore we laboure and suffre rebuke, because we beleue in the lyuinge God, which is the saueoure of all men, specially of those that beleue. [11] Soch thynges commaunde and teache. [12] Let no man despyse thy youth but be vnto them that beleue, an ensample, in worde, in conuersacyon, in loue, in sprete, in fayth, in purenes.

[13] Tyll I come, geue attendaunce to readynge, to exhortacyon, to doctrine. [14] Despyse not the gyfte that is in the, which was geuen the thorow prophesie, with the layinge on of handes by the auctoryte of presthode. [15] These thinges exercyse, and geue thy selfe vnto them, that it maye be sene, how thou profetest in all thynges. [16] Take hede vnto thy selfe, and vnto learnynge, and continue therin. For yf thou shalt so do, thou shalt saue thy selfe, and them that heare the.

5. REBUKE not an elder: but exhorte him as a father: the yonger men, as brethren: [2] the elder wemen, as mothers: the yonger as systers, with all purenes. [3] Honoure wyddowes, which are true wyddowes. [4] If eny wyddowe haue chyldren or nevues, let them learne fyrst to rule their awne houses godly and to recompense their elders. For that is good and acceptable before God. [5] She that is a true wyddowe and frendelesse, putteth her trust in God, and contynueth in

ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. [14] μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου. [15] ταῦτα μελέτα, ἐν τούτοις ἴσθι· ἵνα σοῦ ἡ προκοπὴ φανερὰ ᾖ [a] ἐν| πᾶσιν. [16] ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ· ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν, καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου. V. Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς πατέρα· νεωτέρους, ὡς ἀδελφούς· [2] πρεσβυτέρας, ὡς μητέρας· νεωτέρας, ὡς ἀδελφὰς, ἐν πάσῃ ἁγνείᾳ. [3] Χήρας τίμα τὰς ὄντως χήρας. [4] εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γάρ ἐστιν [b] ἀποδεκτὸν ἐνώπιον τοῦ Θεοῦ. [5] ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ τὸν Θεὸν, καὶ προσμένει ταῖς δεήσεσι

[y] Alex. ἀγωνιζόμεθα. [z] Rec. + ἐν πνεύματι. [a] Alex. = ἐν. [b] Rec. + καλὸν καί.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
sanctified by the worde of God and prayer. [6] If thou put the brethren in remembrance of these thinges, thou shalt be a good minister of Iesus Christe, which hast bene norished vp in the wordes of faith, and of good doctrine, which doctrine thou hast continually folowed. [7] But cast away prophane, and olde wyues fables: and exercise thy selfe vnto godlynes.	[5] For it is sanctified by the vword of God and praier.	sanctified by the word of God, and prayer. [6] If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christ, nourished vp in the wordes of faith, and of good doctrine, whereunto thou hast attained. [7] But refuse prophane and olde wiues fables, and exercise thy selfe *rather* vnto godlinesse.
[8] For bodely exercise profiteth lytle: but godlynes is profitable vnto all thinges, as a thing which hath promise of the lyfe that is now, and of the lyfe to come. [9] This is a sure saying, and of all parties worthy to be receaued. [10] For therfore we labour and suffre rebuke, because we haue sure hope in the lyuing God, which is the Sauiour of all men, but specially of those that beleue. [11] These thinges commande and teache. [12] Let no man despice thy youth, but be vnto them that beleue an ensample, in worde, in conuersation, in loue, in sprite, in faith, and in purenes. [13] Tyl I come, geue attendance to reading, to exhortation, and to doctrine.	[6] These things proposing to the brethren, thou shalt be a good minister of Christ IESVS, nourished in the vvordes of the faith and the good doctrine vvhich thou hast attained vnto. [7] But folish and old vviues fables auoid: and exercise thy self to pietie. [8] For corporal exercise is profitable to litle: but pietie is profitable to al things: hauing promisse of the life that novv is, and of that to come.	[8] For bodily exercise profiteth [a] litle, but godlinesse is profitable vnto all things, hauing promise of the life that now is, and of that which is to come. [9] This *is* a faithful saying, and worthy of all acceptation: [10] For therfore we both labour, and suffer reproch, because we trust in the liuing God, who is the Sauiour of all men, specially of those that beleeue.
[14] Despice not that gyft that is in thee, which was geuen thee by prophecie with the laying on of the handes, by the Eldership. [15] These things exercise, and geue thy self vnto them, that it may be sene how thou profitest among al men. [16] Take hede vnto thy selfe, and vnto learning, and continue therin: for yf thou shalt so do, thou shalt saue thy selfe, and them that heare thee.	[9] A faithful saying and vvorthie of al acceptation. [10] For to this purpose vve labour and are reuiled, because vve hope in the liuing God vvhich is the Sauiour of al men, especially of the faithful. [11] Commaund these things and teach. [12] Let no man contemne thy youth: but be an example of the faithful, in vvord, in conuersation, in charitie, in faith, in chastitie. [13] Til I come, attend vnto reading, exhortation, doctrine. [14] Neglect not the grace that is in thee: vvhich is giuen thee by prophecie, vvith imposition of the handes of priesthod. [15] These things doe thou meditate, be in these things: that thy profiting may be manifest to al. [16] Attend to thy self, and to doctrine: be earnest in them. For, this doing, thou shalt saue both thy self and them that heare thee.	[11] These things command and teach. [12] Let no man despise thy youth, but be thou an example of the beleeuers, in word, in conuersation, in charitie, in spirit, in faith, in puritie. [13] Till I come, giue attendance to reading, to exhortation, to doctrine. [14] Neglect not the gift that is in thee, which was giuen thee by prophesie, with the laying on of the hands of the Presbyterie. [15] Meditate vpon these things, giue thy selfe wholly to them, that thy profiting may appeare [β] to all. [16] Take heed vnto thy selfe, and vnto the doctrine: continue in them: for in doing this, thou shalt both saue thy selfe, and them that heare thee.
5. REBUKE not an elder, but exhort him as a father: and the yonger men as brethren. [2] The elder women as mothers, the yonger as sisters, with al purenes. [3] Honour wydowes, which are true wyddowes. [4] If any wyddowe haue chyldren or nefues, let them learne first to shewe godlynes towarde their owne houses, and to recompence their kynred: for that is an honest thing and acceptable before God. [5] She that is a very wyddow and frenedlesse, putteth her trust in God, and continueth in supplications and prayers	5. A SENIOUR rebuke not: but beseeche as a father: yong men, as brethren: [2] old vvomen, as mothers: yong vvomen, as sisters, in al chastitie. [3] Honour vvidovves: vvhich are vvidovves in deede. [4] But if any vvidovv haue children or nephevves: let her learne first to rule her ovvne house, and to render mutual dutie to her parents. for this is acceptable before God. [5] But she that is a vvidovv in deede and desolate: let her hope in God, and continue	5. REBUKE not an Elder, but intreate him as a father, and the yonger men as brethren: [2] The elder women as mothers, the yonger as sisters with all puritie. [3] Honour widowes that are widowes indeed. [4] But if any widow haue children or nephewes, let them learne first to shew [γ] pietie at home, and to requite their parents: for that is good and acceptable before God. [5] Now she that is a widow in deed, and desolate, trusteth in God, and continueth in supplications and prayers

[a] *Or*, for a little time. [β] *Or*, in all things. [γ] *Or*, kindnesse.

καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας· [6] ἡ δὲ σπαταλῶσα, ζῶσα τέθνηκε. [7] καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίληπτοι ὦσιν. [8] εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ, τὴν πίστιν ἤρνηται, καὶ ἔστιν ἀπίστου χείρων. [9] Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἑξήκοντα, γεγονυῖα ἑνὸς ἀνδρὸς γυνὴ, [10] ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ ἁγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε. [11] Νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ, γαμεῖν θέλουσιν, [12] ἔχουσαι κρίμα, ὅτι τὴν πρώτην πίστιν ἠθέτησαν· [13] ἅμα δὲ καὶ ἀργαὶ μανθάνουσι περιερχόμεναι τὰς οἰκίας· οὐ μόνον δὲ ἀργαὶ, ἀλλὰ καὶ φλύαροι καὶ περίεργοι,

[c] Alex. = πιστὸς ἡ.

WICLIF—1380.

bisechinges and preiers nyȝt and dai, [6] for sche that is lyuynge in delicis is deed, [7] and comaunde thou this thing, that thei be without repreef, [8] for if ony man hath not cure of his owne: and moost of his houshold men: he hath denyed the feith, and is wors thanne an vnfeithful *man*.

[9] a widowe be chosun not lesse thanne sixti ȝeer, that was wiif of oon housbonde, [10] and hath witnessynge in good werkis, if sche nurischid children, if sche resceyued pore men to herborwe, if sche hath, waischun the feet of holi men if sche mynystrid to men that suffren tribulacioun, if sche folowid al good werk, [11] but eschewe thou ȝunger widewis, for whanne thei han don lecheri thei wolen be weddid in crist [12] hauynge dampnacioun: for thei han made voide the first feith, [13] also thei idil lernen to go aboute housis, not oonli idil, but ful of wordis and curious: spekynge thingis that bihoueth not,

[14] therfor I wole that ȝunger *widewis* ben weddid, and bryngen forth children, ȝ ben houswyues, to ȝeue noon occasioun to the aduersarie: bi cause of cursid thing [15] for now summe ben turned abak aftir sathanas, [16] if ony feithful man hath widowis: mynystre he to hem, that the chirche be not greued: that it suffice to hem that ben verri widowis, [17] the preestis that ben wel gouernouris, be thei hadde worthi to double honour, moost thei that traueilen in word and techynge, [18] for scripture seith, thou schalt not bridel the mouth of the oxe threishynge: and a werk man is worthi his hire, [19] nyle thou resceyue accusynge aȝens a preest: but vndir tweyne or thre witnessis, [20] but repreue thou men that synnen bifore alle men, that also other haue drede,

[21] I preie bifor god and ihesus crist, and

berborwe, *harbour*. ȝeue, *give*. verri, *true*. traueilen, *labour*. nyle, *not*.

TYNDALE—1534.

supplicacion and prayer nyght and daye. [6] But she that liveth in pleasure, is deed even yet alive. [7] And these thynges commaunde, that they maye be without faut, [8] Yf ther be eny that provideth not for his awne, and namly for them of his housholde, the same denyeth the fayth, and is worsse then an infydell.

[9] Let no wyddowe be chosen vnder threscore yere olde, and soche a one as was the wyfe of one man, [10] and well reported of in good workes: yf she have noresshed children, yf she have bene liberall to straungers, yf she have wesshed the saynctes fete, yf she have ministred vnto them which were in adversite, yf she were continually geven vnto all maner good workes. [11] The yonger widdowes refuse. For when they have begone to wexe wantone, to the dishonoure of Christ, then will they mary, [12] havynge damnacion, because they have broken their fyrst fayth. [13] And also they learne to goo from housse to housse ydle, ye not ydle only, but also tryflynge and busybodyes, speakynge thynges which are not comly.

[14] I will therfore that the yonger wemen mary and beare children, and gyde the housse, and geve none occasion to the adversary to speake evill [15] For many of them are all redy turned bake, and are gone after Satan. [16] And yf eny man or woman that beleveth have widdowes, let them minister vnto them, and let not the congregacion be charged: that yt maye have sufficient for them that are widdowes in dede.

[17] The elders that rule wel, are worthy of double honoure, most specially they which laboure in the worde and in teachinge. [18] For the scripture sayth: Thou shalt not mousell the mouth of the oxe that treadeth out the corne. And the labourer is worthy of his rewarde. [19] Agaynst an elder receave none accusacion: but vnder two or thre witnesses. [20] Them that synne, rebuke openly, that other maye feare.

[21] I testifie before god and the lorde

CRANMER—1539.

supplicacyons and prayers nyght and daye. [6] But she that lyueth in pleasure, is deed, euen yet alyue. [7] And these thynges commaunde, that they maye be without rebuke. [8] But yf eny prouide not for hys awne (and specially for them of hys housholde) the same hath denyed the fayth, and is worsse then an infydell.

[9] Let no wyddowe be chosen vnder threscore yere olde, and soch a one as was the wyfe of one man, [10] and well reported of in good workes: yf she haue brought vp chyldren, yf she haue lodged straungers, yf she haue wesshed the saynctes fete, yf she haue mynystred vnto them whych were in aduersitye, yf she haue bene contynually geuen vnto all maner of good worckes. [11] The yonger wyddowes refuse. For when they haue begone to wexe wanton agaynst Christ, they wyll mary, [12] hauynge damnacyon, because they haue cast awaye their fyrst fayth. [13] And also they learne to goo from house to house ydle: yee not ydle onely, but also tryflynge and besybodyes, speakinge thinges which are not comly.

[14] I wyll therfore that the yonger wemen mary, to beare chyldren, to gyde the house, and geue none occasyon to the aduersary to speake euyll. [15] For many of them are all ready turned backe, and are gone after Satan. [16] And yf eny man or woman that beleueth haue wyddowes, let them mynyster vnto them, and let not the congregacyon be charged: that there maye be sufficyent for them that are wyddowes in dede.

[17] The elders that rule well, are worthy of double honoure, most specially they whych laboure in the worde and teachynge. [18] For the scripture sayth: thou shalt not moosel the mouth of the oxe that treadeth out the corne. And the labourer is worthy of his reward. [19] Agaynst an elder, receaue none accusacyon: but vnder two or thre witnesses. [20] Them that synne, rebuke openly, that other also maye feare.

[21] I testifye before God and the Lord

λαλοῦσαι τὰ μὴ δέοντα. [14] βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν. [15] ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ. [16] εἴ τις [c] πιστὸς ἢ πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ. [17] Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ. [18] λέγει γὰρ ἡ γραφή, "[d] Βοῦν ἀλοῶντα οὐ φιμώσεις·" καὶ, "Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ." [19] Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. [20] Τοὺς ἁμαρτάνοντας, ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι. [21] Διαμαρτύρομαι

[d] Alex. Οὐ φιμώσεις βοῦν ἀλοῶντα.

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nyght and day. [6] But she that lyueth in pleasure, is dead, euen yet alyue, [7] These thinges therfore commande, that they may be wythout faut. [8] If there be any that prouideth not for his owne, and namely for them of his housholde, the same denieth the faith, and is worsse then an infidel.

[9] Let no wyddowe be chosen vnder threscore yere olde, and suche a one as was the wyfe of one man: [10] And wel reported of in good workes: if she haue norysshed her children, if she haue bene liberal to strangers, if she haue washed the Sainctes fete, if she haue ministred vnto them which were in aduersitie, if she were continually geuen vnto all maner good workes.

[11] The yonger wyddowes refuse: for when they haue begonne to waxe wanton against Christe, they wil mary: [12] Hauing damnation, because they haue broken the first faith. [13] And also they learne to go from house to house ydle: yea not ydle only, but also trifling, and besibodies, speakyng thinges which are not comely.

[14] I wyl therfore that the yonger women mary and beare children, and geue none occasion to the aduersarie to speake euil. [15] For many of them are alredy turned backe, and are gone after Satan. [16] And yf any man or woman that beleueth haue wyddowes, let them minister vnto them, and let not the Churche be charged, that ye may haue sufficient for them that are wyddowes in dede. [17] The Elders that rule wel, are worthy of double honour, moste specialy they which labour in the worde and teaching. [18] For the Scripture sayeth, Thou shalt not mousel the mouthe of the oxe that treadeth out the corne. And, the labourer is worthy of his reward. [19] Against an Elder receaue no accusation, but vnder two or thre witnesses. [20] Them that sinne, rebuke openly, that other may feare.

[21] I testifie before God and the Lord

RHEIMS—1582.

in obsecrations and praiers night and day. [6] For she that is in deliciousenes, liuing is dead. [7] And this commaund that they be blamlesse. [8] But if any man haue not care of his ovvne, and especially of his domesticals, he hath denied the faith, and is vvorse then an infidel.

[9] Let a vvidovv be chosen of no lesse then three score yeres, vvhich hath been the vvife of one husband, [10] hauing testimonie in good vvorkes, if she haue brought vp her children, if she haue receiued to harbour, if she haue vvashed the Saincts feete, if she haue ministred to them that suffer tribulation, if she haue folovved euery good vvorke. [11] But the yonger vvidovves auoid. For vvhen they shal be vvanton in Christ, they vvil marie: [12] hauing damnation, because they haue made void their first faith. [13] and vvithal idle also they learne to goe about from house to house: not only idle, but also ful of vvordes and curious, speaking things vvhich they ought not.

[14] I vvil therfore the yonger to marie, to bring forth children, to be housevviues: to giue no occasion to the aduersarie for to speake euil. [15] For novv certaine are turned backe after Satan. [16] If any faithful man haue vvidovves, let him minister to them, and let not the Church be burdened: that there may be sufficient for them that are vvidovves in deede.

[17] The priestes that rule vvel, let them be esteemed vvorthie of double honour: especially they that labour in the vvord ank doctrine. [18] For the Scripture faith: *Thou shalt not moosel the mouth to the oxe that treadeth out the corne* and, *The vvorke man is vvorthie of his hire.* [19] Against a priest receiue not accusation: but vnder tvvo or three vvitnesses. [20] Them that sinne, reproue before al: that the rest also may haue feare.

[21] I testifie before God and Christ IESVS,

AUTHORISED—1611.

night and day. [6] But she that liueth [α] in pleasure, is dead while she liueth. [7] And these things giue in charge, that they may be blamelesse. [8] But if any prouide not for his owne, and specially for those of his owne [β] house, hee hath denied the faith, and is worse then an infidel.

[9] Let not a widow bee [γ] taken into the number, vnder threescore yeeres old, hauing bene the wife of one man, [10] Well reported of for good works, if shee haue brought vp children, if shee haue lodged strangers, if she haue washed the Saints feet, if shee haue releeued the afflicted, if shee haue diligently followed euery good worke. [11] But the yonger widowes refuse: for when they haue begunne to waxe wanton against Christ, they will marry, [12] Hauing damnation, because they haue cast off their first faith. [13] And withall they learne *to bee* idle, wandering about from house to house; and not onely idle, but tatlers also, and busibodies, speaking things which they ought not. [14] I will therefore that the yonger women marry, beare children, guid the house, giue none occasion to the aduersary [δ] to speake reprochfully. [15] For some are already turned aside after Satan. [16] If any man or woman that beleeueth haue widowes, let them relieue them, and let not the Church be charged, that it may relieue them that are widowes indeed.

[17] Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine. [18] For the Scripture saith, Thou shalt not mousell the oxe that treadeth out the corne: and, The labourer is worthy of his reward. [19] Against an Elder receiue not an accusation, but [ε] before two or three witnesses. [20] Them that sinne rebuke before all, that others also may feare. [21] I charge thee before God, and the Lord

[α] *Or*, delicately. [β] *Or*, kindred. [γ] *Or*, chosen.
[δ] *Gr.* for their railing. [ε] *Or*, vnder.

ἐνώπιον τοῦ Θεοῦ καὶ [e] [f] Χριστοῦ Ἰησοῦ| καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ [g] πρόσκλισιν.| [22] Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις. Σεαυτὸν ἁγνὸν τήρει. [23] μηκέτι ὑδροπότει, ἀλλ' οἴνῳ ὀλίγῳ χρῶ, διὰ τὸν στόμαχόν [h] σου| καὶ τὰς πυκνάς σου ἀσθενείας. [24] Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσι, προάγουσαι εἰς κρίσιν· τισὶ δὲ καὶ ἐπακολουθοῦσιν. [25] ὡσαύτως καὶ τὰ [i] καλὰ ἔργα| πρόδηλά ἐστι· καὶ τὰ ἄλλως ἔχοντα, κρυβῆναι οὐ [k] δύναται.|

VI. Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημῆται. [2] οἱ δὲ πιστοὺς ἔχοντες δεσπότας, μὴ καταφρονείτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοί εἰσι καὶ ἀγαπητοὶ, οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι·

[e] Rec. + Κυρίου. [f] Rec. Ἰησοῦ Χριστοῦ. [g] Alex. πρόσκλησιν. [h] Alex. = σου. [i] Alex. ἔργα τὰ καλά. [k] Alex. δύνανται.

WICLIF — 1380.

hise chosun aungels, that thou kepe these thingis with out preiudice, and do no thing in bowynge in to othir side, [22] putte thou hondis to no man, nether anoon, comyne thou with other mennes synnes, kepe thi silf chaast, [23] nyle thou ȝit drynke watir, but vse a litil wyne for thi stomak, and for thin ofte fallynge in firmytees, [24] summe mennes synnes ben opene bifor goynge to dome: but of sum men thei comen aftir, [25] and also good dedis ben opene: and tho that han hem in other maner, moun not be hidde.

6. WHAT euer seruauntis ben vndir ȝok, deme thei her lordis worthi al honoure, leest the name of the lord, and the doctryne be blasfemed, [2] and thei that han feithful lordis dispise hem not for thei ben britheren, but more serue thei: for thei ben feithful and loued, which ben parteners of benefice, teche thou these thingis and monest thou these thingis, [3] if ony man techith other wise, and accordith not to the holsum wordis of oure lord ihesus crist, and to that techynge, that is bi pitee, [4] he is proud and can no thing, but langwischith aboute questiouns and stryuynge of wordis: of the which ben brouȝte forth enuyes, stryues, blasfemyes, yuel suspeciouns, [5] fiȝtyngis of men that ben corupt in soule, and that ben priued fro truthe: that demen wynnyng to be pitee, [6] But a greet wynnynge is pitee: with sufficience, [7] for we brouȝten in no thing in to this world and no doute that we moun not bere aweie ony thing, [8] but we hauyng foodis and with what thingis, we schulen be hilid: be we paied with these thingis, [9] for thei that wolen be made riche, fallen in to temptacioun & in to snare of the deuel, & in to many vnprofitable desiris and noieous: whiche drenchen men in to deeth and perdicioun, [10] for the roote of al yuels: is coueitise,

comyne, *commune*. nyle, *not*. dome, *judgment*. moun, *may*. deme, *judge*. monest. *admonish*. yuel, *evil*. pitee, *piety*. hilid, *covered*. drenchen, *drown*.

TYNDALE — 1534.

Iesus Christ, and the electe angels, that thou observe these thynges with out hasty iudgement, and do nothynge parcially. [22] Laye hondes sodenly on no man nether be partaker of other mens synnes: kepe thy silfe pure. [23] Drynke no lenger water, but vse a lytell wyne, for thy stommakes sake and thyne often diseases.

[24] Some mennes synnes are open before honde and goo before vnto iudgement: some mennes synnes folowe after. [25] Lykwyse also good workes are manyfest before honde and they that are other wyse, cannot be hid.

6. LET as many servauntes as are vnder the yoke, counte their masters worthy of all honour, that the name of god and his doctryne be not evyll spoken of. [2] Se that they which have belevynge, masters, despyse them not because they are brethren: but so moche the rather do service, for as moche as they are belevynge and beloved and partakers of the benefite.

These thynges teache and exhorte. [3] Yf eny man teache other wise, and is not content with the wholsome wordes of oure lorde Iesu christ, and with the doctryne of godlines, [4] he is pufte vp and knoweth nothynge: but wasteth his braynes aboute questions and stryfe of wordes, wherof sprynge envie, stryfe, raylinges, evyll surmysinges [5] and vayne disputacions of men with corrupte myndes and destitute of the trueth, which thynke that lucre is godlines. From soche seperate thy silfe. [6] Godlines is great ryches, yf a man be content with that he hath. [7] For we brought nothynge into the worlde, and it is a playne case that we can cary nothynge out.

[8] When we have fode and rayment, let vs ther with be content. [9] They that wilbe ryche, faule into temptacion and snares, and into many folysshe and noysome lustes, which droune men in perdicion & destruccion. [10] For coveteousnes is the

CRANMER — 1539.

Iesus Christ and the electe angels, that thou obserue these thynges without hastynesse of iudgement, and do nothinge parcially. [22] Laye handes sodenly on no man, nether be partaker of other mens synnes: kepe thy selfe pure. [23] Dryncke no lenger water, but vse a lytell wyne for thy stommakes sake and thyne often dyseases.

[24] Some mennes synnes are open before hande, and go before vnto iudgement: and some mennes synnes folowe after. [25] Lykewyse also good workes are manifest before hande, and they that are other wyse, cannot be hyd.

6. LET as many seruauntes as are vnder the yoke, counte their masters worthy of all honour, that the name of God and hys doctryne be not euyll spoken of. [2] Se that they which haue beleuynge masters, despyse them not because they are brethren: but rather do seruyce, for as moch as they are beleuynge and beloued, and partakers of the benefite.

These thynges teach and exhorte. [3] If eny man folowe other doctrine, and enclyne not vnto the wholsome wordes of oure Lorde Iesu Christ, and to the doctrine which is accordynge to Godlynes, [4] he is pufte vp, and knoweth nothinge: but wasteth his braynes about questions and stryfe of wordes, [5] wherof sprynge enuye, stryfe, raylynges, euyll surmisynges, vayne disputacyons of men that haue corrupte myndes, and that are robbed of the trueth: which thinke, that lucre is godlynes. From them that are soch separate thy selfe. [6] Godlynes is greate ryches If a man be content with that he hath. [7] For we brought nothynge into the worlde, nether maye we cary any thynge out.

[8] But when we haue fode and rayment we must therwith be content. [9] They that wylbe ryche, fall into temptacyon and snares, (*of the deuell*) and into many folysshe and noysome lustes, which droune men into perdicyon and destruccyon. [10] For coueteousnes of money is the rote of all

ταῦτα δίδασκε καὶ παρακάλει. [3] Εἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ, [4] τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίαι, ὑπόνοιαι πονηραὶ, [5 l] διαπαρατριβαὶ| διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν. [m] ἀφίστασο ἀπὸ τῶν τοιούτων.| [6] Ἔστι δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκείας. [7] οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, [n] δῆλον| ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα· [8] ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα. [9] Οἱ δὲ βουλόμενοι πλουτεῖν, ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα [o] καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβερὰς, αἵτινες βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν. [10] ῥίζα γὰρ πάντων τῶν

[l] Rec. παραδιατριβαί. [m] Alex. = ἀφίστασο ἀπὸ τῶν τοιούτων. [n] Alex. = δῆλον. [o] Alex. + τοῦ διαβόλου.

GENEVA—1557.

Iesus Christ and the elect Angels, that thou obserue these thinges without preferring one to another, and do nothing parcially. 22 Lay handes sodenly on no man, nether be partaker of other mens sinnes, kepe thy selfe pure. 23 Drincke no longer water, but vse a litle wine for thy stomakes sake, and thine often diseases. 24 Some mens sinnes are open before hande, and go before vnto iudgement: some mens sinnes folowe after. 25 Likewyse also good workes are manifeste before hande, and they that are other wise, can not be hid.

6. LET as many seruantes as are vnder the yoke, counte their masters worthy of all honour, that the Name of God, and his doctrine be not euyl spoken of. 2 Se that they which haue beleuing masters, despice them not, because they are brethren: but the rather do seruice, forasmuche as they are faithful, and beloued, and partakers of the benefite. These thinges teache and exhorte. 3 If any man teache other doctrine, and is not content with the wholsome wordes of our Lord Iesus Christe, and with the doctrine, which is according to godlynes:

4 He is pufte vp and knoweth nothing: but wasteth his braines about questions and strife of wordes, wherof sprynge enuie, strife, raylinges, euil surmisinges, 5 Vayne disputations of men with corrupt mindes, and destitute of the trueth, which thynke that lucre is godlynes. from suche separate thy selfe. 6 Godlynes is great riches, if a man be content with that he hath. 7 For we broght nothing into the worlde, and it is certeyne, that we can cary nothing out. 8 When we haue fode and rayment, let vs therwith be content.

9 They that wil be riche, fall into tentation and snares, and into many folyshe and noysome lustes, which drowne men in perdition and destruction. 10 For couetousnes of money is the rote of all euil,

RHEIMS—1582.

and the elect Angels, that thou keepe these things vvithout preiudice, doing nothing by declining to the one part. 22 Impose handes on no man lightly, neither do thou communicate vvith other mens sinnes. Keepe thy self chast. 23 Drinke not yet vvater: but vse a litle vvine for thy stomake, and thy often infirmities. 24 Certaine mens sinnes be manifest, going before to iudgement: and certaine men they folovv. 25 In like maner also good deedes be manifest, and they that are othervvise, can not be hidde.

6. WHOSOEVER are seruantes vnder yoke, let them counte their maisters vvorthie of al honour: lest the name of our Lord and his doctrine be blasphemed. 2 But they that haue faithful maisters, let them not contemne them because they are brethren, but serue the rather, because they be faithful and beloued, vvhich are partakers of the benefite. These things teache and exhort.

3 If any man teach othervvise, and consent not to the sound vvordes of our Lord IESVS Christ, and to that doctrine vvhich is according to pietie: 4 he is proude, knowing nothing, but lauguishing about questions and strife of vvordes: of vvhich rise enuies, contentions, blasphemies, euil suspicions, 5 conflictes of men corrupted in their minde, and that are depriued of the truth, that esteeme gaine to be pietie. 6 But pietie vvith sufficiencie is great gaine. 7 For vve brought nothing into this vvorld: doubtlesse, neither can vve take avvay any thing. 8 But hauing foode, and vvhervvith to be couered, vvith these vve are content. 9 For they that vvil be made riche, fall into tentation and the snare of the deuil, and many desires vnprofitable and hurteful, vvhich drovvne men into destruction and perdition. 10 For the roote of al euils

AUTHORISED—1611.

Iesus Christ, and the elect Angels, that thou obserue these things [α]without preferring one before another, doing nothing by partialitie. 22 Lay hands suddenly on no man, neither bee partaker of other mens sinnes. Keepe thy selfe pure. 23 Drinke no longer water, but vse a little wine for thy stomackes sake, and thine often infirmities. 24 Some mens sinnes are open before hand, going before to iudgement: and some *men* they follow after. 25 Likewise also the good works *of some* are manifest before hand, and they that are otherwise, cannot be hid.

6. LET as many seruants as are vnder the yoke, count their owne masters worthy of all honour, that the Name of God, and his doctrine be not blasphemed. 2 And they that haue beleeuing masters, let them not despise *them* because they are brethren: but rather doe *them* seruice, because they are [β]faithfull and beloued, partakers of the benefite: These things teach and exhort. 3 If any man teach otherwise, and consent not to wholesome words, *euen* the wordes of our Lord Iesus Christ, and to the doctrine which is according to godlinesse: 4 Hee is [γ]proud, knowing nothing, but [δ]doting about questions, and strifes of wordes, whereof commeth enuie, strife, railings, euill surmisings, 5 [ε]Peruerse disputings of men of corrupt mindes, and destitute of the trueth, supposing that gaine is godlinesse: From such withdraw thy selfe.

6 But godlinesse with contentment is great gaine. 7 For we brought nothing into this world, *and* it is certaine we can cary nothing out. 8 And hauing food and raiment let vs be therewith content. 9 But they that wil be rich, fall into temptation and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction and perdition. 10 For the loue of money is the root of all euill, which while

[α] *Or*, without preiudice. [β] *Or*, beleeuing. [γ] *Or*, a foole. [δ] *Or*, sicke. [ε] *Or*, gallings one of another.

κακῶν ἐστιν ἡ φιλαργυρία· ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς. 11 Σὺ δὲ ὦ ἄνθρωπε τοῦ Θεοῦ, ταῦτα φεῦγε· δίωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονὴν, [p] πραϋ-πάθειαν·| 12 ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως· ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν [q] ἐκλήθης, καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων. 13 Παραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ [r] ζωοποιοῦντος| τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν, 14 τηρῆσαι σε τὴν ἐντολὴν ἄσπιλον, ἀνεπίληπτον, μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 15 ἣν καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων, καὶ κύριος τῶν κυριευόντων, 16 ὁ μόνος ἔχων ἀθανασίαν, φῶς

[p] Rec. πραότητα. [q] Rec. + καὶ. [r] Alex. ζωογονοῦντος. [s] Alex. τοῦ νῦν αἰῶνος. [t] Alex. ἐπὶ.

WICLIF—1380.

whiche summen coueitynge: erriden fro the feith, ȝ bisettiden hem with many sorwis, 11 but thou man of god fle thes thingis, but sue thou riȝtwisnesse, pitee feith charite, pacience myldenes, 12 striif thou a good striif of feith, cacche euerlastynge liif, in to whiche thou art clepid, and hast knowlechid a good knowlechyng, bifor many witnessis,

13 I comaunde to thee bifor god, that quikeneth alle thingis and bifor crist ihesus, that ȝildid a witnessynge, vndir pilat of pounce: a good confessioun: 14 that thou kepe the comaundement with outen wemme, with out repref, in to the comynge of oure lord ihesu crist, 15 whom the blessid, and aloone myȝti kyng of kyngis, and lord of lordis, 16 schal schewe in hise tymes, which aloone hath vndeedlynes: and dwellith in liȝt to whiche no man mai come, whom no man saie: nether mai se, to whom: glorie, and onour, ȝ empire be with outen ende Amen.

17 Comaunde thou to the riche *men* of this world, that thei vndirstonde not hiȝli, nether that thei hope in vncerteynte of richessis: but in the lyuynge god that ȝeueth to us alle thingis plenteuousli 18 to use, to do wel, to be made riche in good werkis, liȝtli to ȝeue, 19 to comoun, to tresoure to hem silf a good foundement in to tyme to comynge: that thei cacche euerlastynge liif 20 thou Tymothe kepe the thing bitakun to thee, eschewinge cursid noueltees of voicis, ȝ openyouns of fals name of kunnynge, 21 whiche summen bihetinge: aboute the feith fellen doun, the grace of god be with thee Amen.

sue, *follow*. pitee, *piety*. clepid, *called*.
wemme, *spot*. vndeedlynes, *immortality*. ȝeue, *give*.
ȝildid, *yielded*. bihetinge, *promising*.

TYNDALE—1534.

rote of all evyll, which whill some lusted after, they erred from the fayth, and tanglyd them selves with many sorowes. 11 But thou which arte the man of god, flye soche thynges Folowe rightewesnes, godlines, love, pacience and meknes. 12 Fyght the good fyght of fayth. Laye honde on eternall lyfe, where vnto thou arte called, and hast professed a good profession before many witnesses.

13 I geve the charge in the sight of God, which quickneth all thinges, and before Iesu Christ which vnder Poncius Pilate witnessed a good witnessinge 14 that thou kepe the commaundement, and be with out spotte and unrebukeable, vntyll the apperynge of oure lorde Iesus Christ, 15 which aperynge (when the tyme ys come) he shall shewe that is blessed and myghty only, kynge of kynges and lorde of lordes, 16 which only hath immortalite, and dwelleth in light that no man can attayne, whom never man sawe, nether can se: vnto whom be honoure and rule everlastynge. Amen.

17 Charge them that are ryche in this worlde, that they be not excedynge wyse, and that they trust not in the vncertayne ryches, but in the livynge god, which geveth vs aboundantly all thynges to enioye them, 18 and that they do good and be ryche in good workes, and redy to geve and to distribute, 19 layinge vp in store for them selves a good foundacion agaynst the tyme to come that they maye obteyne eternall lyfe.

20 O Timothe save that which is geven the to kepe, and avoyde vngostly vanities of voyces and opposicions of science falsly so called, 21 which science whyll some professed, they have erred as concernynge the fayth. Grace be with the Amen.

CRANMER—1539.

euyll: whych whyll some lusted after, they erred from the fayth, and tanglyd them selues with many sorowes. 11 But thou man of God, flye soch thynges. Folowe ryghtewesnes, godlynes, fayth, loue, pacience, meaknes. 12 Fyght the good fyght of fayth. Laye hand on eternall lyfe, wher vnto thou art also called, and hast professed a good professyon before many witnesses.

13 I geue the charge in the syght of God, which quickneth all thynges, and before Iesu Christ (which vnder Poncius Pylate wytnessed a good witnessyng) 14 that thou kepe the commaundement, and be without spotte and vnrebukeable, vntyll the appearynge of oure Lorde Iesus Christ, 15 which appearyng (in hys tyme) he shall shewe, that is blessed and myghty onely, kynge of kynges, and lorde of lordes, 16 whych onely hath immortalite, and dwelleth in the lyght that no man can attayne, whom no man hath sene, nether can se, vnto whom be honoure and rule euerlastynge. Amen.

17 Charge them which are ryche in this world, that they be not hye mynded, ner trust in vncertayne ryches, but in the lyuynge God (which geueth vs aboundauntly all thinges to enioye them) 18 that they do good: that they be ryche in good workes: that they be redy to geue and gladly to distribute, 19 laying vp in store for them selues a good foundacion against the tyme to come, that they maye obtayne eternall lyfe.

20 O Timothe, saue that which is geuen the to kepe, and avoyde vngostly vanytyes of voyces and opposycyons of science falsly so called: 21 whych science whyle some professed, they erred as concernynge the fayth. Grace be with the. Amen.

οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται, ᾧ τιμὴ καὶ κράτος αἰώνιον. ἀμήν.

17 Τοῖς πλουσίοις [s] ἐν τῷ νῦν αἰῶνι| παράγγελλε, μὴ ὑψηλοφρονεῖν, μηδὲ ἠλπικέναι ἐπὶ πλούτου ἀδηλότητι, ἀλλ' [t] ἐν| τῷ Θεῷ [u] τῷ ζῶντι,| τῷ παρέχοντι ἡμῖν [v] πάντα πλουσίως| εἰς ἀπόλαυσιν· 18 ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικοὺς, 19 ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς [w] ὄντως| ζωῆς.

20 Ὦ Τιμόθεε, τὴν [x] παραθήκην| φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας, καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως· 21 ἣν τινες ἐπαγγελλόμενοι, περὶ τὴν πίστιν ἠστόχησαν. Ἡ χάρις μετὰ σοῦ [y].

[u] Alex. = τῷ ζῶντι. [v] Rec. πλουσίως πάντα. [w] Rec. αἰωνίου. [x] Rec. παρακαταθήκην. [y] Rec. + ἀμήν.

GENEVA—1557.

which while some luste after, they erred from the faith, and perced them selues throwe with many sorowes. 11 But thou ò man of God, flye suche thinges: and folowe rightuousnes, godlynes, faith, loue, pacience, and meaknes. 12 Fyghte the good fight of faith: laye hande of eternal life, wherunto thou art also called, and hast professed a good profession before many witnesses.

13 I geue thee charge in the sight of God, which quickneth all thinges, and before Iesus Christ which vnder Poncius Pilate witnessed a good wytnessyng, 14 That thou kepe this commandement, and be without spot and vnrebukeable, vntyl the famous appearing of our Lord Iesus Christ. 15 Which appearing (when the tyme is come) he shal shewe, that is blessed and prince only, Kyng of kynges, and Lord of lordes, 16 Which only hath immortalitie, and dwelleth in the lyght that no man can attayne vnto, whome neuer man saw, nether can se, vnto whome be honour and power euerlasting. Amen.

17 Charge them that are ryche in this world, that they be not high minded, and that they trust not in the vncertain riches, but in the liuing God (which geueth vs, abundantly all thinges to enioye,) 18 That they do good, and be riche in good workes, and redye to geue and distribute. 19 Laying vp in store for them selues a good foundation agaynst the tyme to come, that they may obtayne eternal lyfe. 20 O Timothie: saue that which is geuen thee to kepe, and auoyde vngostly vanities of voyces, and oppositions of science falsly so called, 21 Which science whyle some professe, they haue erred as concerning the faith. Grace be with thee. Amen.

RHEIMS—1582.

is couetousenes: vvhich certaine desiring haue erred from the faith, and haue intangled them selues in many sorovves.

11 But thou, ô man of God, flee these things: and pursue iustice, pietie, faith, charitie, patience, mildenes. 12 Fight the good fight of faith: apprehend eternal life, vvherein thou art called and hast confessed a good confession before many vvitnesses. 13 I commaund thee before God vvho quickeneth al things, and Christ IESVS vvho gaue testimonie vnder Pontius Pilate a good confession: 14 that thou keepe the commaundement vvithout spotte, blamelesse vnto the comming of our Lord IESVS Christ. 15 vvhich in due times the Blessed and onely Mightie vvil shevv, the King of kings and Lord of lordes, 16 vvho only hath immortalitie, and inhabiteth light not accessible, vvhom no man hath seen, yea neither can see, to vvhom be honour and empire euerlasting. Amen.

17 Commaund the riche of this vvorld not to be high minded, nor to trust in the vncertaintie of riches, but in the liuing God (vvho giueth vs al things aboundantly to enioy) 18 to doe wel, to become riche in good workes, to giue easily, to communicate, 19 to heape vnto them selues a good foundation for the time to come, that they may apprehend the true life.

20 O Timothee, keepe the *depositum*, auoiding the profane nouelties of voices, and oppositions of falsely called knovvledge. 21 Vvhich certaine promising, haue erred about the faith. Grace be vvith thee. Amen.

AUTHORISED—1611.

some coueted after, they haue [α] erred from the faith, and pierced themselues through with many sorrowes. 11 But thou, O man of God, flie these things; and follow after righteousnesse, godlinesse, faith, loue, patience, meekenesse. 12 Fight the good fight of faith, lay hold on eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I giue thee charge in the sight of God, who quickneth all things, and *before* Christ Iesus, who before Pontius Pilate witnessed a good [β] Confession, 14 That thou keepe this commandement without spot, vnrebukeable, vntill the appearing of our Lord Iesus Christ. 15 Which in his times he shall shew, who is the blessed, and onely Potentate, the King of kings, and Lord of lords: 16 Who onely hath immortalitie, dwelling in the light, which no man can approch vnto, whom no man hath seene, nor can see: to whom *be* honour and power euerlasting. Amen.

17 Charge them that are rich in this world, that they bee not high minded, nor trust in [γ] vncertaine riches, but in the liuing God, who giueth vs richly all things to enioy, 18 That they doe good, that they be rich in good works, ready to distribute, [δ] willing to communicate, 19 Laying vp in store for themselues a good foundation against the time to come, that they may lay holde on eternall life. 20 O Timothie, keepe that which is committed to thy trust, auoyding prophane *and* vaine bablings, and oppositions of science, falsly so called: 21 Which some professing, haue erred concerning the faith. Grace *be* with thee. Amen.

[α] *Or*, bene seduced. [β] *Or*, profession.
[γ] *Gr.* vncertaintie of riches. [δ] *Or*, sociable.

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ προς ΤΙΜΟΘΕΟΝ.

Κεφάλαιον Α.

THE SECOND

EPISTLE TO TIMOTHY.

CHAPTER I.

ΠΑΥΛΟΣ ἀπόστολος [a] *Ἰησοῦ Χριστοῦ| διὰ θελήματος Θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ,* [2] *Τιμοθέῳ ἀγαπητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.*

[3] *Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας,* [4] *ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρᾶς πληρωθῶ·* [5] *ὑπόμνησιν* [b] *λαμβάνων| τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις ἐνῴκησε πρῶτον ἐν τῇ μάμμῃ*

[a] Alex. Χριστοῦ Ἰησοῦ.

WICLIF — 1380.	TYNDALE — 1534.	CRANMER — 1539.
1. POUL apostil of ihesus crist bi the wil of god bi the biheest of liif that is in crist ihesus [2] to Tymothe his mooste dereworthi sone, grace merci and pees of god the fadir, and of ihesus crist, oure lord, [3] I do thankyngis to my god to whom I serue fro my progenytouris in clene consciens that with outen ceesynge I haue mynde of thee in my preiers, nyȝt [4] and dai desirynge to se thee, hauynge mynde of thi teeris, that I be fillid with ioie, [5] ȝ I bithenke of that feith: that is in thee not feyned, whiche also dwellid first in thin aunte loide: and in thi modir eunyce, and I am certeyn that also in thee,	1. PAUL an Apostle of Iesu Christ, by the will of God, to preache the promes of lyfe, which lyfe is in Christ Iesu. [2] To Timothe his beloved sonne. Grace, mercy and peace, from God the father, and from Christ Iesu oure Lorde. [3] I thanke god, whom I serve from myne elders with pure conscience, that with out ceasynge I make mencion of the in my prayres nyght and daye, [4] desyrynge to se the, myndfull of thy teares: so that I am filled with ioye, [5] when I call to remembraunce the vnfayned fayth that is in the, which dwelt fyrst in thy graunmoder Lois, and in thy mother Eunica: and am assured that it dwelleth in the also.	1. PAUL an Apostle of Iesu Christ, by the wyll of God, accordinge to the promes of lyfe whych is in Christ Iesu. [2] To Timothe hys beloued sonne. Grace, mercy and peace, from God the father, and from Iesu Christ oure Lorde. [3] I thanke God, whom I serue from myne elders with pure conscience, that without anye ceasynge I make mencyon of the in my prayers nyght and daye, [4] desyringe to se the, myndfull of thy teares: so that I am fylled with ioye, [5] when I call to remembraunce the vnfayned fayth that is in the, which dwelt fyrst in thy graund mother Lois, and in thy mother Eunica: and I am assure that it dwelleth in the also.
[6] for whiche cause I moneste thee that thou reise aȝen the grace of god: that is in thee bi the settynge on of myn hondis, [7] for whi god ȝaf not to us the spirit of drede, but of vertu and of loue, and of sobirnesse, [8] therfor nyle thou schame the witnessynge of oure lord ihesus crist: nether me his prisoner, But traueile thou to gidre in the gospel bi the vertu of god, [9] that delyuerid us, and clepid with his holi clepynge, not aftir oure werkis but bi his purpos, and grace that is ȝouun in	[6] Wherfore I warne the that thou stere vp the gyfte of god which is in the, by the puttynge on of my hondes. [7] For god hath not geven to vs the sprete of feare: but of power, and of love, and of sobrenes of mynde. [8] Be not a shamed to testyfye oure lorde, nether be a shamed of me, which am bounde for his sake: but suffre adversite with the gospell also thorow the power of god, [9] which saved vs and called vs with an holy callinge, not acordinge to oure dedes, but accordynge to his awne purpose and grace, which grace was geven vs thorowe Christ	[6] Wherfore I warne the that thou stere vp the gyfte of God which is in the by the puttynge on of my handes. [7] For God hath not geuen to us the sprete of feare: but of power, and of loue, and of sobrenes. [8] Be not thou therfore ashamed of the testymony of oure Lorde, nether be ashamed of me which am his presoner: but suffre thou aduersitye with the Gospell, accordinge to the power of God, [9] which saued vs, and called vs with an holy callynge, not accordynge to oure dedes, but accordinge to his awne purpose and grace, whych was geuen vs

biheest, *promise.* moneste, *admonish.* vertu, *power.* nyle, *not.* clepid, *called.* ȝouun, *given.*

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ προς ΤΙΜΟΘΕΟΝ.

Κεφάλαιον Α.

THE SECOND

EPISTLE to TIMOTHY.

CHAPTER I.

σου Λωΐδι καὶ τῇ μητρί σου Εὐνίκῃ, πέπεισμαι δὲ ὅτι καὶ ἐν σοί. [6] *Δι' ἣν αἰτίαν ἀναμιμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὅ ἐστιν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου·* [7] *οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.* [8] *μὴ οὖν ἐπαισχυνθῇς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ,* [9] *τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγίᾳ, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ*

[b] Alex. λαβὼν.

GENEVA — 1557.

1. PAVL an Apostle of Iesus Christe, by the wil of God, according to the promis of lyfe, which life is in CHRIST IESVS. [2] To Timothie my beloued sonne: grace, mercie, and peace from God the Father, and from Iesus Christe our Lord. [3] I thanke God, whome I serue from myne elders with pure conscience, that without ceasyng I haue remembrance of thee in my prayers nyght and day. [4] Desiryng to se thee, myndful of thy teares: that I may be fylled with ioye:

[5] When I call to remembrance the vnfayned fayth that is in thee, whych dwelt fyrst in thy grandmother Loide, and in thy mother Eunica: and am assured that *it dwelleth* in thee also. [6] Wherfore, I warne thee that thou stere vp the gyfte of God which is in thee, by the putting on of my handes. [7] For God hath not geuen to vs the Sprite of feare, but of power, and of loue, and of a sounde mynde.

[8] Be not therfore ashamed to testifie our Lord, nether be ashamed of me whych am bounde for hys sake: but be partaker of the afflictions of the Gospel, through the power of God, [9] Who saued vs, and called vs wyth an holy callyng, not according to our dedes, but accordyng to hys owne purpose and grace, which grace was geuen to vs through Christe Iesus

RHEIMS — 1582.

1. PAVL an Apostle of IESVS Christ by the vvil of God, according to the promisse of the life which is in Christ IESVS: [2] to Timothee my deerest sonne, grace, mercie, peace from God the father, and Christ IESVS our Lord.

[3] I giue thankes to God, vvhom I serue from my progenitours in a pure conscience, that vvithout intermission I haue a memorie of thee in my praiers, night and day [4] desiring to see thee, mindeful of thy teares, that I may be filled vvith ioy, [5] calling to minde that faith vvhich is in thee not feined, vvhich also dvvelt first in thy grandmother Loïs, and thy mother Eunice, and I am sure that in thee also. [6] For the vvhich cause I admonish thee that thou resuscitate the grace of God, vvhich is in thee by the imposition of my handes. [7] For God hath not giuen vs the spirit of feare: but of povver, and loue, and sobrietie. [8] Be not therfore ashamed of the testimonie of our Lord, nor of me his prisoner: but trauail vvith the Gospel according to the povver of God, [9] vvho hath deliuered and called vs by his holy calling, not according to our vvorkes, but according to his purpose and grace, vvhich vvas giuen to

AUTHORISED — 1611.

1. PAUL an Apostle of Iesus Christ by the will of God, according to the promise of life, which is in Christ Iesus, [2] To Timothie *my* dearely beloued sonne: grace, mercie, *and* peace from God the Father, and Christ Iesus our Lord. [3] I thanke God, whom I serue from *my* forefathers with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day, [4] Greatly desiring to see thee, being mindfull of thy teares, that I may bee filled with ioy, [5] When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice: and I am perswaded that in thee also. [6] Wherefore I put thee in remembrance, that thou stirre vp the gift of God which is in thee, by the putting on of my hands. [7] For God hath not giuen vs the spirit of feare, but of power, of loue, and of a sound minde. [8] Bee not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but bee thou partaker of the afflictions of the Gospel according to the power of God,

[9] Who hath saued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpose and grace, which was giuen vs in

Ἰησοῦ πρὸ χρόνων αἰωνίων, [10] φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, [11] εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν· [12] δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι· οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστι τὴν [c] παραθήκην| μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

[13] Ὑποτύπωσιν ἔχε ὑγιαινόντων λόγων, ὧν παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ. [14] τὴν καλὴν [c] παραθήκην| φύλαξον διὰ Πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. [15] Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστι [d] Φύγελλος| καὶ Ἑρμογένης. [16] Δῴη ἔλεος ὁ Κύριος τῷ

[c] Rec. παρακαταθήκην. [d] Alex. Φύγελος. [e] Alex. ἐπαισχύνθη.

WICLIF—1380.

crist ihesus bifor worldli tymes/ but now it is opun bi the liȝtinge of oure sauyour ihesus crist/ whiche distried deeth, and liȝtnede liif and vncorrupcioun bi the gospel/ [11] in whiche I am set a prechour and apostil: and maistir of hethen men/ [12] for whiche cause also I suffre these thinges but I am not confoundid/ for I woot to whom I haue bileeued, and I am certeyn that he is miȝti to kepe that is taken to my kepynge in to that dai/

[13] haue thou the fourme of holsum wordis: whiche thou herdist of me in feith and loue in crist ihesus/ [14] kepe thou the good takun to thi kepynge, bi the holi goost that dwellith in us/ [15] thou wost this that alle that ben in asie ben turned awei fro me: of whiche is figelus and ermogenes/

[16] the lord ȝeue merci to the hous of onesiforus: for ofte he refreischid me, & schamed not my chayne/ [17] But whanne he cam to roome: he souȝte me bisili and fonde/ [18] the lord ȝeue to hym to fynde merci of god, in that dai/ & hou greet thingis, he mynystrid to me at effecie: thou knowist better.

2. THERFOR thou my sone be counfortid in grace that is in crist ihesus/ [2] and what thingis thou hast herd of me bi many witnessis, bitake thou these to feithful men, whiche schuln be also able to teche other men/ [3] traueil thou as a good knyȝt of crist ihesus. [4] No man holdinge knyȝthood to god: wlappith hym silf with worldli nedis/ that he plese to him: to whom he hath preued hym silf/ [5] for he that fiȝtith in bateile schal not be crownede but he fiȝte lawfulli/ [6] it bihoueth an erthetilier

liȝtinge, *manifestations.* woot, *know.* wost, *wottest*, or, *knowest.* ȝeue, *give.* knyȝt, *soldier.*

TYNDALE—1534.

Iesu before the worlde was/ [10] but is nowe declared openly by the appearynge of oure savioure Iesu Christ/ which hath put away deeth/ and hath brought lyfe and immortalite vnto light thorow the gospell/ [11] whervnto I am apoynted a preacher/ and an Apostle/ and a teacher of the gentyls: [12] for the which cause I also suffre these thinges. Neverthelesse I am not a shamed For I knowe whom I have believed/ and am sure that he is able to kepe that which I have committed to his kepynge/ agaynst that daye.

[13] Se thou have the ensample of the holsome wordes which thou heardest of me/ in fayth and love which is in Iesu Christ. [14] That good thinge/ whiche was committed to thy kepynge/ kepe in the holy goost which dwelleth in vs. [15] This thou knowest/ how that all they which are in Asia/ be turned from me. Of which sorte are Phigelos and hermogenes.

[16] The lorde geve mercie vnto the housse of Onesiphoros/ for he ofte refresshed me/ and was not a shamed of my chayne: [17] but when he was at Rome/ he sought me out very diligently/ and founde me. [18] The lorde graunt vnto him that he maye fynde mercie with the lorde at that daye. And in how many thynges he ministred vnto me at Ephesus thou knowest very wel.

2. THOU therfore my sonne/ be stronge in the grace that is in Christ Iesu. [2] And what thynges thou hast hearde of me many bearynge witnes/ the same diliver to faythfull men/ which are apte to teache other [3] Thou therfore suffre affliccion as a good soudier of Iesu Christ. [4] No man that warreth/ entanglith him silfe with worldely busynes/ and that be cause he wolde please him that hath chosen him to asoudier. [5] And though a man strive for a mastery/ yet ys he not crouned/ except he strive laufully. [6] The husbandman that

CRANMER—1539.

thorow Christ Iesu (before the worlde beganne) [10] but is now declared openly by the appearynge of oure sauioure Iesu Christ which hath put awaye deeth, and hath brought lyfe and immortalite vnto lyght thorow the Gospell, [11] whervnto I am apoynted, a preacher and Apostle, and a teacher of the Gentyls: [12] for the whych cause I also suffre these thynges. Neuerthelesse, I am not ashamed. For I knowe, and am sure, that he (in whom I haue put my trust) is able to kepe that whych I haue committed to hys kepynge, agaynst that daye.

[13] Se that thou haue the ensample of the holsome wordes, whych thou hast heard of me with fayth and loue that is in Christ Iesu. [14] That good thynge, whych was committed to thy kepynge, holde fast thorow the holy goost, whych dwelleth in vs. [15] Thys thou knowest, how that all they which are in Asia, be turned from me. Of which sorte are Phigelus and Hermogenes, [16] The Lorde geue mercye vnto the housholde of Onesiphorus for he ofte refreshed me, and was not ashamed of my chayne: [17] but when he was at Rome, he sought me out very diligently, and founde me. [18] The Lorde graunt vnto him, that he maye fynde mercye wyth the Lorde at that daye. And in how many thinges he ministred vnto me at Ephesus, thou knowest very well.

2. THOU therfore my sonne, be stronge in the grace (that is thorow Christ Iesu) [2] and in the thynges that thou hast hearde of me by many wytnesses. The same commytte thou to faythfull men, which shalbe apte to teach other also. [3] Thou therfore suffre affliccyons as a good soudier of Iesu Christ. [4] No man that warreth, entanglyth hym selfe wyth worldly busynes, and that because he maye please hym, whych hath chosen hym to be asoudier. [5] And though a man stryue for a mastery, yet is he not crowned, except he stryue laufully. [6] The husbandman that

Ὀνησιφόρου οἴκῳ· ὅτι πολλάκις με ἀνέψυξε, καὶ τὴν ἅλυσίν μου οὐκ [e]ἐπῃσχύνθη,| [17] ἀλλὰ γενόμενος ἐν Ῥώμῃ, [f]σπουδαιότερον| ἐζήτησέ με καὶ εὗρε· [18] (δῴη αὐτῷ ὁ Κύριος εὑρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ.) καὶ ὅσα ἐν Ἐφέσῳ διηκόνησε, βέλτιον σὺ γινώσκεις.

II. Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ· [2] καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. [3 g] σὺ οὖν κακοπάθησον,| ὡς καλὸς στρατιώτης [h]Χριστοῦ Ἰησοῦ.| [4] οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ. [5] ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ. [6] τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν

[f] Alex. σπουδαίως. [g] Alex. συγκακοπάθησον. [h] Rec. Ἰησοῦ Χριστοῦ. Alex. Χριστοῦ Ἰησοῦ.

GENEVA—1557.

before the worlde was. [10] But is now declared openly by the glorious appearyng of our Sauiour Iesus Christe, who hath put away death, and hath broght lyfe and immortalitie vnto lyght through the Gospel.

[11] Wherunto I am appoynted a preacher and Apostle, and a teacher of the Gentils. [12] For the whych cause I also suffre these thynges, nether am I ashamed: for I knowe *him* whome I haue beleued, and I am persuaded that he is able to kepe that which I haue committed to his keping, against that day. [13] Se thou haue the ensample of the wholsome wordes, whych thou heardest of me in fayth, and loue whych *is* in Christe Iesus.

[14] That worthy thyng, which was committed to thy kepyng, kepe through the holy Gost, whych dwelleth in vs. [15] This thou knowest, how that all they which are in Asia, be turned from me: of which sorte are Phigellus and Hermogenes. [16] The Lord geue mercie vnto the house of Onesiphorus. for he ofte refreshed me, and was not ashamed of my chayne. [17] But when he was at Rome, he soght me out very diligently, and founde me. [18] The Lord graunt vnto him, that he may finde mercie wyth the Lord at that day. and in how many thinges he ministred vnto me at Ephesus, thou knowest very wel.

2. THOU therfore my sonne, be stronge in the grace that is in Christ Iesus. [2] And what thinges thou hast hearde of me, many bearyng wytnes, the same deliuer to faythful men, which are apte to teache other also. [3] Thou therfore suffre affliction as a good souldier of Iesus Christe. [4] No man that warreth entangleth him selfe with worldly busines: because he wolde please him that hath chosen him to be a souldier. [5] And thogh a man stryue for a masterie, yet is he not crouned, except he stryue as he oght to do.

[6] The housband man, must fyrst by

RHEIMS—1582.

vs in Christ Iesvs before the secular times. [10] But it is manifested novv by the illumination of our Sauiour Iesvs Christ, vvho hath destroied death, and illuminated life and incorruption by the Gospel: [11] vvherein I am appointed a preacher and Apostle and Maister of the Gentiles. [12] For the vvhich cause also I suffer these things: but I am not confounded. For I know whom I haue beleeued, and I am sure that he is able to keepe my *depositum* vnto that day.

[13] Haue thou a forme of sound vvordes, vvhich thou hast heard of me in faith and in the loue in Christ Iesvs. [14] Keepe the good *depositum* by the holy Ghost, vvhich dvvelleth in vs. [15] Thou knovvest this, that al vvhich are in Asia, be auerted from me: of vvhom is Phigelus and Hermogenes.

[16] Our Lord giue mercie to the house of Onesiphorus: because he hath often refreshed me, and hath not been ashamed of my chaine. [17] but vvhen he vvas come to Rome: he sought me carefully, and found me. [18] Our Lord graunt him to finde mercie of our Lord in that day. And how many things he ministred to me at Ephesus, thou knovvest better.

2. THOV therfore my sonne, be strong in the grace vvhich is in Christ Iesvs: [2] and the things vvhich thou hast heard of me by many witnesses, these commend to faithful men, vvhich shal be fit to teach others also. [3] Labour thou as a good souldiar of Christ Iesvs. [4] No man being a souldiar, to God, intangleth him self vvith secular businesses: that he may please him to vvhom he hath approued him self. [5] For he also that striueth for the maisterie, is not crovvned vnlesse he striue lavvfully.

[6] The husbandman that laboureth, must

AUTHORISED—1611.

Christ Iesus, before the world began, [10] But is now made manifest by the appearing of our Sauiour Iesus Christ, who hath abolished death, and hath brought life and immortalitie to light, through the Gospel: [11] Whereunto I am appointed a Preacher, and an Apostle, and a teacher of the Gentiles. [12] For the which cause I also suffer these things; neuerthelesse, I am not ashamed: for I know whom I haue [α]beleeued, and I am perswaded that he is able to keepe that which I haue committed vnto him against that day. [13] Holde fast the fourme of sound words, which thou hast heard of mee, in faith and loue, which is in Christ Iesus. [14] That good thing which was committed vnto thee, keepe, by the holy Ghost which dwelleth in vs. [15] This thou knowest, that all they which are in Asia be turned away from me, of whom are Phygellus and Hermogenes. [16] The Lord giue mercie vnto the house of Onesiphorus, for hee oft refreshed mee, and was not ashamed of my chaine. [17] But when he was in Rome, hee sought mee out very diligently, and found *mee*. [18] The Lord grant vnto him, that he may finde mercie of the Lord in that day: And in how many things hee ministred vnto mee at Ephesus, thou knowest very well.

2. THOU therefore, my sonne, be strong in the grace that is in Christ Iesus. [2] And the things that thou hast heard of mee [β]among many witnesses, the same commit thou to faithfull men, who shall be able to teach others also. [3] Thou therefore indure hardnesse, as a good souldier of Iesus Christ. [4] No man that warreth, intangleth himselfe with the affaires of *this* life, that hee may please him who hath chosen him to be a souldier. [5] And if a man also striue for masteries, *yet* is hee not crowned except hee striue lawfully. [6] [γ]The husbandman that laboureth, must

[α] *Or*, trusted. [β] *Or*, by. [γ] *Or*, the husbandman labouring first, must be partaker of the fruits.

μεταλαμβάνειν. [7] νόει [i] ἃ| λέγω· [k] δώσει| γάρ σοι ὁ Κύριος σύνεσιν ἐν πᾶσι. [8] Μνημόνευε Ἰησοῦν Χριστὸν ἐγηγερμένον ἐκ νεκρῶν, ἐν σπέρματος Δαβὶδ, κατὰ τὸ εὐαγγέλιόν μου· [9] ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακοῦργος· ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδεται. [10] διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσι τῆς ἐν Χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίου. [11] Πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν· [12] εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνούμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς· [13] εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι [l] γὰρ| ἑαυτὸν οὐ δύναται. [14] Ταῦτα ὑπομίμνησκε, διαμαρτυρόμενος ἐνώπιον τοῦ [m] Κυρίου| μὴ [n] λογομαχεῖν| [o] εἰς οὐδὲν| χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων. [15] σπούδασον σεαυτὸν δόκιμον παραστῆσαι τῷ Θεῷ,

[i] Alex. ὃ. [k] Rec. δῴη. [l] Rec. = γάρ. [m] Alex. Θεοῦ. [n] Alex. λογομάχει.

WICLIF — 1380.

to resceyue first of the fruytis, [7] vndirstonde thou what thingis I sei, for the lord schal ȝeue to thee vndirstondynge in alle thingis,

[8] Be thou myndeful that the lord ihesus crist of the seed of dauith hath rise aȝen fro deeth aftir my gospel, [9] in whiche I traueil til to boondis, as worchynge yuel, but the word of god is not bounden,

[10] therfor I suffre alle thingis for the chosun, that also thei gete the helthe that is in crist ihesus with heuenli glorie, [11] a trewe word, that if we ben deed to gidre: also we schuln lyue to gidre, [12] if we suffren we schuln regne to gidre, if we denyen: he schal denye us, [13] if we bileuen not: he dwellith feithful, he mai not denye hym silf, [14] teche thou these thingis: witnessynge bifor god, nyle thou stryue in wordis, for to no thing it is profitable, but to the subuertynge of men, that heren,

[15] bisili kepe to ȝeue thi silf apreued preisable werk man, to god with out schame, riȝtli tretynge the word of truthe, [16] but eschewe thou vnholi and veyn speches, for whi tho profeten myche to vnfeithfulnesse [17] and the word of hem crepith as a canker, of which filete is and Imeneus: [18] whiche felen doun fro the truthe, seiynge that the risynge aȝen is now don, and thei subuertiden the feith of summen, [19] but the sad foundement of god stondith: hauynge this mark, the lord knowith whiche ben hise, and eche man that nameth the name of the lord, departith fro wickidnesse, [20] but in a greet hous ben not oonli vessels of gold and of siluer but also of tree and of erthe, and so summen ben in to honour, and summe in to dispite, [21] therfor if ony man, clensith him silf fro these, he schal be a vessil halwid in to honour, and profitable to the lord, redi to alle good werk,

ȝeue, *give.* yuel, *evil.* nyle, *not.* sad, *solid.*

TYNDALE—1534.

laboreth must fyrst receave of the frutes. [7] Consyder what I saye. The lorde geve the vnderstondynge in all thynges.

[8] Remember that Iesus Christ beynge of the sede of David, rose agayne from deth accordynge to my gospell, [9] wherin I suffre trouble as an evyll doar, even vnto bondes. But the worde of god was not bounde. [10] Herefore I suffre all thinges, for the electes sakes, that they myght also obtayne that saluacion which is in Christ Iesu, with eternall glory.

[11] It is a true sayinge, if we be deed with him, we also shall live with him. [12] Yf we be pacient, we shall also raigne with him. If we denye him, he also shall denye vs. [13] Yf we beleve not, yet abideth he faithfull. He cannot denye him silfe. [14] Of these thynges put them in remembraunce, and testifie before the lorde, that they stryve not about wordes which is to no proffet, but to pervert the hearers.

[15] Study to shewe thy silfe laudable vnto god a workman that nedeth not to be a shamed, dividynge the worde of trueth iustly. [16] Vngostly and vayne voyces passe over. For they shall encreace vnto greater vngodlynes, [17] and their wordes shall fret even as doeth a cancre: of whose nombre ys Hymeneos and Philetos, [18] which as concernynge the trueth have erred, sayinge that the resurreccion is past all redy, and do destroye the fayth of divers persones.

[19] But the sure grounde of god remayneth, and hath this seale: the lorde knoweth them that are his, and let every man that calleth on the name of Christ, departe from iniquite. [20] Notwithstondinge in a greate housse are not only vesselles of golde and of silver: but also of wood and of erthe, some for honoure, and some vnto dishonoure. [21] But Yf a man purdge him silfe from suche felowes, he shalbe a vessell sanctified vnto honoure, mete for the lorde and prepared vnto all good workes.

CRANMER — 1539.

laboureth, must fyrst receaue of the frutes. [7] Consyder what I saye. The Lorde geue the vnderstandynge in all thynges.

[8] Remember that Iesus Christ of the sede of Dauid, rose agayne from deeth according to my Gospell, [9] wherin I suffre trouble as an euyll doar, euen vnto bondes. But the worde of God was not bounde. [10] Therfore I suffre all thynges, for the electes sakes, that they myght also obtayne that saluacion, which is in Christ Iesu, with eternall glory.

[11] It is a true sayinge for yf we be deed with hym, we shall also lyue wyth hym. [12] If we be pacient, we shall also raygne wyth hym. If we denye hym, he also shall denye vs. [13] If we beleue not, yet abydeth he faithfull. He cannot denye him selfe. [14] Of these thinges put them in remembraunce, and testifye before the Lorde, that they folowe no contencyous wordes: whych are to no profet, but to the peruertinge of the hearers.

[15] Study to shewe thy selfe laudable vnto God, a workman that nedeth not to be a shamed, distributinge the worde of trueth iustly. [16] As for vngoostly vanytyes of voyces, passe thou ouer them. For they wyll encreace vnto greater vngodlynes, [17] and their wordes shall fret euen as doeth the disease of a cancre: of whose nombre is Hymeneus and Philetus, [18] whych (as concernynge the trueth) haue erred, sayinge, that the resurreccyon is past all redy, and do destroye the fayth of some.

[19] But the sure grounde of God standeth still, and hath this seale: the Lorde knoweth them that are his. And let euery man that calleth on the name of Christ, departe from iniquite. [20] Notwyithstandyng in a greate house are not onely vesselles of golde and of syluer: but also of wood and of erthe: some for honoure, and some vnto dyshonoure. [21] Yf a man therfore pourge him selfe from such men, he shalbe a vessell sanctified vnto honoure, mete for the vses of the Lord, and prepared vnto all good workes.

ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. [16] Τὰς δὲ βεβήλους κενοφωνίας περιΐστασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας, [17] καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἕξει· ὧν ἐστιν Ὑμέναιος καὶ Φιλητὸς, [18] οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσι τήν τινων πίστιν. [19] ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἕστηκεν, ἔχων τὴν σφραγῖδα ταύτην, Ἔγνω Κύριος τοὺς ὄντας αὐτοῦ, καὶ, Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα [p] Κυρίου. [20] ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν. [21] ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, [q] καὶ εὔχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.

[o] Alex. s. ἐπ' οὐδὲν s. ἐπ' οὐδενὶ γὰρ. [p] Rec. Χριστοῦ. [q] Alex. = καὶ.

GENEVA—1557.

laboryng receaue the frutes. [7] Consider what I say. and the Lord geue thee vnderstanding in all thinges. [8] Remember that Iesus Christe *made* of the sede of Dauid, rose agayne from death accordyng to my Gospel. [9] Wherin I suffre trouble as an euyl doer, euen vnto bondes: but the worde of God is not bounde. [10] Therfore I suffre all thynges, for the electes sakes, that they myght also obtayne that saluation which is in Christe Iesus, wyth eternal glorie.

[11] It is a true saying. For if we be dead wyth *hym*, we also shal lyue wyth *hym*. [12] If we suffre, we shal also raygne wyth *hym*: if we denye him, he also shal denie vs. [13] If we beleue not, *yet* abideth he faithful, he can not denie him selfe.

[14] Of these thinges put them in remembrance, and testifie before the Lord, that they striue not about wordes: which is to no proffit, *but* to the peruerting of the hearers. [15] Studie to shewe thy selfe approued vnto God, a workeman that nedeth not to be ashamed, diuiding the worde of trueth iustly. [16] Suppresse prophane and vayne wordes. For they shal encrease vnto greater vngodlynes. [17] And their wordes shal fret euen as doth a cancre: of whose numbre is Hymeneus and Philetus. [18] Which as concerning the trueth haue erred, saying that the resurrection is past alredy, and do destroye the fayth of diuers persons.

[19] But the sure ground of God remayneth, and hath thys seale, The Lord knoweth who are hys, and, Let euery one that calleth on the Name of Christe, departe from iniquitie. [20] Notwithstanding in a great house are not only vessels of gould and of syluer, but also of wood and of earth, some for honour, and some vnto dishonour. [21] If a man therfore purge him selfe from these, he shalbe a vessel vnto honour, sanctified, and mete for the Lord, and prepared vnto all good workes.

RHEIMS—1582.

first take of the fruites. [7] Vnderstand vvhat I say: for our Lord vvil giue thee in al things vnderstanding. [8] Be mindeful that our Lord IESVS Christ is risen againe from the dead, of the seede of Dauid, according to my Gospel, [9] vvherein I labour euen vnto bandes, as a malefactour: but the vvord of God is not tied. [10] Therfore I sustaine al things for the elect, that they also may obtaine the saluation, vvhich is in Christ IESVS, vvith heauenly glorie.

[11] A faithful saying. For if vve be dead vvith him, vve shal liue also together. [12] If vve shal sustaine, vve shal also reigne together. If vve shal deny, he also vvil denie vs. [13] If vve beleeue not: he continueth faithful, he can not denie him self. [14] These things admonish: testifying before our Lord.

Contend not in vvordes, for it is profitable for nothing, but for the subuersion of them that heare. [15] Carefully prouide to present thy self approued to God, a vvorkeman not to be confounded, rightly handling the vvord of truth. [16] But profane and vaine speaches auoid: for they doe much grovv to impietie: [17] and their speache spreadeth as a canker: of vvhom is Hymenæus and Philêtus: [18] vvho haue erred from the truth, saying that the resurrection is done already, and haue subuerted the faith of some.

[19] But the sure foundation of God standeth, hauing this seale, Our Lord knovveth, vvho be his, and let euery one depart from iniquitie that nameth the name of our Lord. [20] But in a great house there are not only vessels of gold and of siluer, but also of vvood and of earth: and certaine in deede vnto honour, but certaine vnto contumelie. [21] If any man therfore shal cleanse him self from these, he shal be a vessel vnto honour, sanctified and profitable to our Lord, prepared to euery good vvorke.

AUTHORISED—1611.

bee first partaker of the fruites. [7] Consider what I say, and the Lord giue thee vnderstanding in all things.

[8] Remember that Iesus Christ of the seed of Dauid, was raised from the dead, according to my Gospel: Wherein I suffer trouble as an euill doer, *euen* vnto bonds: but the word of God is not bound. [10] Therefore I indure all things for the elects sakes, that they may also obtaine the saluation which is in Christ Iesus, with eternall glory. [11] *It is* a faithfull saying: for if wee be dead *with him*, wee shall also liue *with him*. [12] If we suffer, we shall also reigne *with him*: if wee denie him, hee also will deny vs. [13] If we beleeue not, *yet* hee abideth faithfull, he cannot deny himselfe. [14] Of these things put *them* in remembrance, charging *them* before the Lord, that they striue not about words to no profit, *but* to the subuerting of the hearers. [15] Studie to shew thy selfe approued vnto God, a workeman that needeth not to bee ashamed, rightly diuiding the word of trueth. [16] But shunne prophane and vaine bablings, for they will increase vnto more vngodlinesse. [17] And their word will eat as doeth a [α] canker: of whom is Hymeneus and Philetus. [18] Who concerning the trueth haue erred, saying that the resurrection is past alreadie, and ouerthrow the faith of some. [19] Neuerthelesse the foundation of God standeth [β] sure, hauing the seale, the Lord knoweth them that are his. And, let euery one that nameth the Name of Christ, depart from iniquitie. [20] But in a great house, there are not onely vessels of gold, and of siluer, but also of wood, and of earth: and some to honour, and some to dishonour. [21] If a man therefore purge himselfe from these, he shalbe a vessell vnto honour, sanctified, and meete for the Masters vse, and prepared vnto euery

[α] *Or*, gangrene. [β] *Or*, steady.

[22] *Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε· δίωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ* [r] *τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς καρδίας.* [23] *Τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννῶσι μάχας·* [24] *δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἤπιον εἶναι πρὸς πάντας, διδακτικὸν, ἀνεξίκακον,* [25] *ἐν* [s] *πραότητι| παιδεύοντα τοὺς ἀντιδιατιθεμένους· μήποτε* [t] *δῷ| αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,* [26] *καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.*

III. *Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί.* [2] *ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι,* [3] *ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι,* [4] *προδόται, προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ*

[r] Alex. + *πάντων.* [s] Alex. *πραΰτητι.* [t] Alex. *δῴη.*

WICLIF—1380.

[22] and fle thou desiris of ȝougthe, but sue thou riȝtwisnes, feith charite pees with hem that ynwardli clepen the lord of a clene herte, [23] and eschewe thou foltische questiouns, & with out kunnynge: witinge that tho gendren chidingis, [24] but it bihoueth the seruaunt of the lord to chide not, but to be mylde to alle men, able to teche, pacient [25] with temperaunce, repreuynge hem that aȝenstonden the truthe, that sumtyme god ȝeue to hem forthenkynge: that thei knowen the truthe, [26] and that thei rise aȝen fro the snares of the deuel: of whom thei ben holdun prisoners at his wil.

3. BUT wite thou this thing, that in the last daies perlous tymes schuln nyȝ, [2] and men schuln be louynge hem silf, coueitous hiȝ of berynge, proude, blasfemers, not obedient to fadir and modir, vnkynde cursid, [3] with outen affeccioun, with out pees, fals blamers, vncontynent vnmylde, with out benyngnyte, [4] traitours, ouerthert, bollun with proude thouȝtis blynde louers of lustis more thanne of god [5] hauynge the liknesse of pite but denyinge the vertu of it, and eschewe thou thes men, [6] of these thei ben that persen housis, and leden wymmen caitifs chargid with synnes, whiche ben led with dyuers desiris, [7] euermore lernynge: and neuer perfiȝtli comynge to the science of truthe,

[8] and as Iammes and manbres aȝenstoden moises, so these aȝenstoden the truthe, men corupt in vndirstondinge repreued about the feith: [9] but ferther thei schuln not profite, for the vnwisdom of hem schal be knowun to alle men: as herne was, [10] but thou hast getun my techynge, ordenaunce purposynge, feith long abidynge, loue paciens [11] persecuciouns, passiouns, which weren made to me at antioche, at Iconye, at listris, what maner persecuciouns I suffrid: and the lord hath

sue, *follow.* clepen, *call.* witinge, *knowing.*
ȝeue, *give.* wite, *know.* ouerthert, *heady.*
bollun, *swelled.* pite, *piety.* vertu, *power.*
persen, *enter.*

TYNDALE—1534.

[22] Lustes of youth avoyde, and folowe rightwesnes, fayth, love and peace, with them that call on the lorde with pure herte. [23] Folisshe and vnlearned questions put from the, remembrynge that they do but gendre stryfe. [24] But the servaunt of the lorde must not stryve: but must be peasable vnto all men, and apte to teache, and one that can suffre the evyll in meknes, [25] and can informe them that resist, yf that god at eny tyme will geve them repentaunce for to knowe the trueth: [26] that they maye come to them selves agayne out of the snare of the devyll, which are now taken of him at his will.

3. THIS vnderstonde, that in the last dayes shall come parelous tymes. [2] For the men shalbe lovers of their awne selves, coveteous, bosters, proude, cursed speakers, disobedient to father and mother, vnthankfull, vnholy, [3] vnkinde, trucebreakers, stubborn, falceaccusars, ryatours, fearce despisers of them which are good, [4] traytours, heddy, hye mynded, gredy apon volupteousnes more then the lovers of god, [5] havynge a similitude of godly lyvynge, but have denyed the power ther of and soche abhorre. [6] Of this sorte are they which entre in to houses, and brynge into bondage wymmen laden with synne, which wemen are ledde of divers lustes, [7] ever learnynge and never able to come vnto the knowledge of the trueth.

[8] As Iannes and Iambres with stode Moses, even so do these resist the trueth, men they are of corrupt myndes, and leawde as concernynge the fayth: [9] but they shall prevayle no lenger. For their madnes shalbe vttered vnto all men as theirs was. [10] But thou hast sene the experience of my doctrine, fassion of lyvynge, purpose, fayth, longe sufferynge, love, pacience, [11] persecucions, and afflicions which happened vnto me at Antioche, at Iconium and at lystra: which persecucions I suffered paciently. And from them all the lorde delivered me.

CRANMER—1539.

[22] Lustes of youth auoyde, but folowe rightwesnes, fayth, loue and peace, with them that call on the Lorde with a pure herte. [23] Folysshe and vnlearned questions put from the, knowing, that they do but gendre stryfe. [24] The seruaunt of the Lorde must not stryue: but be gentle vnto all men [25] apte to teach, and one that can suffre the euyll with meknes, and can informe them that resyst (*the trueth*) yf that God at eny tyme wyll geue them repentaunce, for to knowe the trueth: [26] and that they maye come to them selues agayne out of the snare of the deuyll, which are holden captiue of hym at hys wyll.

3. THIS know, that in the last dayes shall come parelous tymes. [2] For men shalbe louers of their awne selues, coueteous, boasters, proude, cursed speakers, dysobedient to fathers and mothers, vnthankfull, vngodly, [3] vnkynde, trucebreakers, false accusars, riatours, fearce, despisers of them which are good, [4] traytours, heady, hye mynded, gredy vpon volupteousnes more then the louers of God, [5] hauynge a symilitude of godlynesse, but haue denyed the power therof: and soch abhorre. [6] For of this sorte are they, whych entre into houses, and bringe into bondage wemen laden wyth synne, whychwemen are led with diuers lustes, [7] euer learnynge, and neuer able to come vnto the knowledge of the trueth.

[8] As Iannes and Iambres withstode Moses, euen so do these also resyst the trueth: men they are of corrupt myndes, and lewde as concernynge the fayth: [9] but they shall preuayle no lenger. For their madnes shalbe vttered vnto all men euen as theirs was. [10] But thou hast sene the experience of my doctrine, fassion of lyuing, purpose, fayth, longe sufferynge, loue, pacience, [11] persecucions, and afflicions which happened vnto me at Antioche, at Iconium, and at Lystra: which persecutions I suffered paciently. And from them all, the Lorde deliuered me.

φιλόθεοι, [5] ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι. καὶ τούτους ἀποτρέπου. [6] ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας, καὶ [u] αἰχμαλωτίζοντες| [v] γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, [7] πάντοτε μανθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα. [8] ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. [9] ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο. [10] Σὺ δὲ [w] παρηκολούθηκάς| μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, [11] τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις· οἵους διωγμοὺς ὑπήνεγκα, καὶ ἐκ πάντων με ἐῤῥύσατο ὁ Κύριος·

[u] Rec. *αἰχμαλωτεύοντες.* [v] Rec. + *τὰ.* [w] Alex. *παρηκολούθησας.*

GENEVA — 1557.

[22] Lustes of youth auoyde, and folowe ryghtuousnes, fayth, loue, and peace, wyth them that call on the Lord with pure heart. [23] Folishe and vnlearned questions put from thee, remembryng that they do but gendre stryfe. [24] But the seruant of the Lord muste not stryue: but muste be peasable vnto all men apte to teache, and one that can suffre the euyl men patiently. [25] And can informe them that are contrary mynded *prouing* if God at any tyme wil geue them grace, that being conuerted they may knowe the trueth. [26] And being deliuered out of the snare of the deuyl, may come to amendement, and performe hys wyl.

3. THYS vnderstande, that in the laste dayes shal come parelous tymes. [2] For men shalbe louers of their owne selues, couetous, bosters, proude, coursed speakers, disobedient to father and mother, vnthankeful, vnholy, [3] Without charitie, trucebreakers, false accusers, riatours, fearce, despicers of them which are good. [4] Traytours, heady, hye mynded, gredy vpon volupteousnes more then the louers of God.

[5] Hauing a similitude of godly lyuyng, but haue denyed the power therof: and turne away from suche. [6] Of thys sorte are they which crepe into houses, and bring into bondage women laden with sinne, and led with diuers lustes. [7] *VVhich women are* euer learning, and neuer able to come vnto the knowledge of the trueth. [8] As Iannes and Iambres withstode Moses, euen so do these also resiste the trueth, men they are of corrupte myndes, and lewde as concerning the fayth. [9] But they shal preuayle no longer: For theyr madnes shalbe vttered vnto all men, as theyrs also was.

[10] But thou hast sene the experience of my doctrine, maner of lyuyng, purpose, faythe, longe sufferyng, loue, pacience: [11] Persecutions, and afflictions which happened vnto me at Antioche, at Iconium, and at Lystri: which persecutions I suffered: but from them all the Lord

RHEIMS — 1582.

[22] But youthful desires flee: and pursue iustice, faith, charitie, and peace vvith them that inuocate our Lord from a pure hart. [23] And foolish and vnlearned questions auoid, knovving that they ingender braules. [24] But the seruant of our Lord must not vvrangle: but be milde tovvard al men, apt to teache, patient, [25] vvith modestie admonishing them that resist the truth: lest sometime God giue them repentance to knovv the truth: [26] and they recouer them selues from the snares of the deuil, of vvhom they are held captiue at his vvil.

3. AND this knovv thou, that in the last daies shal approche perilous times. [2] and men shal be louers of them selues, couetous, hautie, proud, blasphemous, not obedient to their parents, vnkinde, vvicked, [3] vvithout affection, vvithout peace, accusers, incontinent, vnmerciful, vvithout benignitie, [4] traitours, stubburne, puffed vp, and louers of voluptuousnes more then of God: [5] hauing an appearance in deede of pietie, but denying the vertue thereof. And these auoid.

[6] For of these be they that craftely enter into houses: and leade captiue seely vvomen loden vvith sinnes, vvhich are ledde vvith diuers desires: [7] alvvaies learning, and neuer attaining to the knovvledge of the truth. [8] But as Iannes and Mambres resisted Moyses, so these also resist the truth, men corrupted in minde, reprobate concerning the faith. [9] But they shal prosper no further: for their folly shal be manifest to al, as theirs also vvas.

[10] But thou hast attained to my doctrine, institution, purpose, faith, longanimitie, loue, patience, [11] persecutions, passions: vvhat maner of things vvere done to me at Antioche, at Iconium, at Lystra: vvhat maner of persecutions I sustained. and out of al our Lord deliuered me.

AUTHORISED — 1611.

good worke. [22] Flie also youthfull lusts: but follow righteousnesse, faith, charitie, peace with them that call on the Lord out of a pure heart. [23] But foolish and vnlearned questions auoyd, knowing that they doe gender strifes. [24] And the seruant of the Lord must not striue: but be gentle vnto all men, apt to teach, [α] patient, [25] In meekenesse instructing those that oppose themselues, if God peraduenture will giue them repentance to the acknowledging of the trueth. [26] And that they may [β] recouer themselues out of the snare of the deuill, who are [γ] taken captiue by him at his will.

3. THIS know also, that in the last dayes perillous times shall come. [2] For men shall be louers of their owne selues, couetous, boasters, proude, blasphemers, disobedient to parents, vnthankfull, vnholy, [3] Without naturall affection, trucebreakers, [δ] false accusers, incontinent, fierce, despisers of those that are good. [4] Traitours, heady, high minded, louers of pleasures more then louers of God, [5] Hauing a forme of godlinesse, but denying the power thereof: from such turne away. [6] For of this sort are they which creepe into houses, and lead captiue silly women laden with sinnes, led away with diuers lusts, [7] Euer learning, and neuer able to come to the knowledge of the trueth. [8] Now as Iannes and Iambres withstood Moses, so doe these also resist the trueth: men of corrupt mindes, [ε] reprobate concerning the faith. [9] But they shall proceed no further: for their folly shall be manifest vnto all *men*, as theirs also was.

[10] But [ζ] thou hast fully knowen my doctrine, maner of life, purpose, faith, long suffering, charitie, patience, [11] Persecutions, afflictions which came vnto me at Antioch, at Iconium, at Lystra, what persecutions I indured: but out of them all

[α] *Or*, forbearing. [β] *Gr.* awake. [γ] *Gr.* taken aliue. [δ] *Or*, makebates. [ε] *Or*, of no iudgement [ζ] *Or*, thou hast bene a diligent follower of.

12 καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθήσονται. 13 Πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι. 14 Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ [x] τίνος| ἔμαθες, 15 καὶ ὅτι ἀπὸ βρέφους [y] τὰ| ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. 16 πᾶσα γραφὴ θεόπνευστος, καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ· 17 ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

IV. Διαμαρτύρομαι [z] ἐνώπιον τοῦ Θεοῦ, καὶ [a] Ἰησοῦ Χριστοῦ, τοῦ μέλλοντος [b] κρίνειν| ζῶντας καὶ νεκροὺς [c] κατὰ| τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ, 2 κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγξον, ἐπιτίμησον,

[x] Alex. τίνων. [y] Alex. = τὰ. [z] Rec. + οὖν ἐγὼ. [a] Rec. + τοῦ Κυρίου. [b] Alex. κρῖναι.

WICLIF—1380.

delyuerid me of alle, 12 and alle men that wolen lyue feithfulli in crist ihesus, schuln suffre persecucioun, 13 but yuel men and disceyuers schuln encrees in to wors errynge and sendynge in to errour,

14 but dwelle thou in these thingis, that thou hast lerned: and that ben bitakun to thee, witinge of whom thou hast lerned, 15 for thou hast knowun holi lettris fro thi ȝungethe whiche moun lerne thee to helthe, bi feith that is in crist ihesus, 16 for al scripture onspirid of god is profitable to teche, to repreue to chastise, to lerne in riȝtwisnesse, 17 that the man of god be perfiȝt lerned to alle good werke.

4. I WITNESSE bifor god and crist ihesus that schal deme the quike and the deede, and bi the comynge of hym, and the kyngdom of him: 2 preche the word, be thou bisy couenabli with outen rest, reproue thou, bisech thou, blame thou in al pacience and doctryn, 3 for tyme schal be whanne men schuln not suffre holsum techinge, but at her desiris thei schuln gadere to gidre to hem silf maistris ȝicchynge to the eeris, 4 and truli thei schuln turne aweie the herynge fro truthe: but to fablis thei schuln turne, 5 but wake thou in alle thingis, traueil thou, do the werke of an euangellist, fulfille thi seruyce, be thou sobre,

6 for I am sacrificid now, and the tyme of my departinge is nyȝ, 7 I haue streuun a good striif, I haue endid the cours, I haue kept the feith, 8 in the tother tyme a crowne of riȝtwisnesse is kept to me, whiche the lord a iust domesman schal ȝilde to me in that dai, and not oonli to me but also to these that louen his comynge, 9 hiȝ thou to come to me soone,
10 for demas louynge this world, hath

yuel, *evil*. witinge, *knowing*. moun, *may*.
deme, *judge*. couenabli, *suitably*. traueil, *labour*.
streuun, *striven*. domesman, *judge*. hiȝ, *hasten*.

TYNDALE—1534.

12 Ye and all that will live godly in Christ Iesu, must suffre persecucions. 13 But the evyll men and disceavers shall wexe worsse and worsse, whill they deceave and are deceaved them selves.

14 But continue thou in the thynges which thou hast learned, which also were committed vnto the seynge thou knowest of whom thou hast learned them 15 and for as moche also as thou hast knowen holy scripture of a chylde, which is able tomake the wyse vnto saluacion thorowe the fayth which ys in Christ Iesu. 16 For all scripture geven by inspiracion of god, is proffitable to teache, to improve, to amende and to instruct in rightewesnes, 17 that the man of god maye be perfect and prepared vnto all good workes.

4. I TESTIFIE therfore before god, and before the lorde Iesu Christ, which shall iudge quicke and deed at his aperynge in his kyngdom, 2 preache the worde, be fervent, be it in season or out of season. Improve, rebuke, exhorte with all longe sufferinge and doctryne. 3 For the tyme will come, when they wyll not suffer wholsome doctryne: but after their awne lustes shall they (whose eares ytche) gett them an heepe of teachers, 4 and shall turne their eares from the trueth, and shalbe geven vnto fables. 5 But watch thou in all thynges, and suffre adversitie, and do the worke of an evangelist, fulfill thyne office vnto the vtmost.

6 For I am now redy to be offered, and the tyme of my departynge is at honde. 7 I have fought a good fight, and have fulfilled my course, and have kept the fayth. 8 From hence forth is layde vp for me a croune of rightewesnes which the lorde that is a righteous iudge shall geve me at that daye: not to me only but vnto all them that love his commynge. 9 Make spede to come vnto me atonce.
10 For Demas hath left me and hath

CRANMER—1539.

12 Yee and all they that will lyue godly in Christ Iesu shall suffre persecucion. 13 But the euyll men and dysceauers shall wexe worsse and worsse, whyll they deceaue and are deceaued them selues.

14 But continue thou in the thynges whych thou hast learned, which also were committed vnto the, knowing of whom thou hast learned them, 15 and for as moch also as of a childe thou hast knowen the holy scriptures which are able to make the lerned vnto saluacyon thorow the fayth which is in Christ Iesu. 16 All scripture geuen by inspiracyon of God, is proffitable to teache, to improue, to amende and to instruct in ryghtewesnes, 17 that the man of God maye be perfecte and prepared vnto all good workes.

4. I TESTIFYE therfore before God, and before the Lord Iesu Christ, which shall iudge the quicke and deed at his apearinge in his kyngdom, 2 preach thou the worde, be feruent, in season and out of season. Improue, rebuke, exhorte wyth all longe sufferynge and doctryne. 3 For the tyme wyll come, when they shall not suffer wholsome doctryne: but after their awne lustes shall they (whose eares ytche) gett them an heepe of teachers, 4 and shall withdrawe their eares from the trueth, and shalbe turned vnto fables. 5 But watch thou in all thynges, suffre afflictions, do the worcke of an Euangelist, fulfyll thyne offyce vnto the vtmost. (*Be sober*).

6 For I am now ready to be offered, and the tyme of my departynge, is at hande. 7 I haue fought a good fyght, I haue fulfylled my course. I haue kept the fayth. 8 From hence forth ther is layde vp for me a crowne of ryghtewesnes, which the Lorde (that is a righteous iudge) shall geue me at that daye: not to me onely, but vnto all them also that loue his comming. 9 Do thy diligence, that thou mayest come shortly vnto me.
10 For Demas hath forsaken me, and

παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ. 3 ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ [d] τὰς ἰδίας ἐπιθυμίας| [e] ἑαυτοῖς ἐπισωρεύσουσι| διδασκάλους, κνηθόμενοι τὴν ἀκοήν· 4 καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται. 5 Σὺ δὲ νῆφε ἐν πᾶσι, κακοπάθησον, ἔργον ποίησον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον. 6 Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς [f] ἐμῆς ἀναλύσεως| ἐφέστηκε. 7 τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα· 8 λοιπὸν, ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής· οὐ μόνον δὲ ἐμοὶ, ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

9 Σπούδασον ἐλθεῖν πρός με ταχέως. 10 Δημᾶς γάρ με ἐγκατέλιπεν, ἀγαπήσας

[c] Alex. καὶ. [d] Rec. τὰς ἐπιθυμίας τὰς ἰδίας. [e] Alex. ἐπισωρεύσουσιν ἑαυτοῖς. [f] Alex. ἀναλύσεως μου.

GENEVA — 1557.

deliuered me. 12 Yea and all that wil liue Godly in Christe Iesus, muste suffre persecution. 13 But the euyl men and deceauers, shal waxe worsse and worsse, whyle they deceaue *others* and are deceaued *themselues*.

14 But continue thou in the thynges which thou hast learned, which are also committed vnto thee, knowing of whome thou hast learned them: 15 And forasmuche also as thou hast knowen holy Scripture of a childe, which is able to make thee wise vnto saluation through the faith which is in Christ Iesus. 16 For the whole Scripture *is* geuen by inspiration of God, and *is* profitable to teache, to improue, to amend and to instruct in rightuousnes: 17 That the man of God may be perfect, and instructed vnto all good workes.

4. I TESTIFIE therfore before God, and before the Lord Iesus Christe, which shal iudge the quicke and deade at his appearyng and in his kyngdome: 2 Preache the worde, be feruent, in season and out of season: improue, rebuke, exhort with all longe suffryng and doctrine. 3 For the tyme wil come, when they wyl not suffer wholesome doctrine: but hauing their eares ytching, shal after their owne lustes, get them an heepe of teachers. 4 And shal turne their eares from the trueth, and be geuen vnto fables: 5 But watch thou in all thynges, and suffre aduersitie, and do the worke of an Euangelist, fulfyl thyne office vnto the vtmost.

6 For I am now ready to be offered, and the tyme of my departyng is at hande. 7 I haue foght a good fyght, and haue fulfylled my course, and haue kept the fayth. 8 From henceforth is layd vp for me a crowne of ryghtuousnes, which the Lord that is a ryghtuous iudge, shal geue me at that day: not to me only, but vnto all them also that loue his comming. 9 Make spede to come vnto me at once. 10 For Demas hath left me, and

RHEIMS — 1582.

12 And al that vvil liue godly in Christ IESVS, shal suffer persecution. 13 But euil men and seducers shal prosper to the vvorse: erring, and driuing into errour.

14 But thou, continue in those things vvhich thou hast learned, and are committed to thee: knowing of vvhom thou hast learned: 15 and because from thine infancie thou hast knovven the holy Scriptures, vvhich can instruct thee to saluation, by the faith that is in Christ IESVS.

16 All Scripture inspired of God, is profitable to teach, to argue, to correct, to instruct in iustice: 17 that the man of God may be perfect, instructed to euery good vvorke.

4. I TESTIFIE before God and IESVS Christ vvho shal iudge the liuing and the dead, and by his aduent, and his kingdom: 2 Preach the vvord. vrge in season, out of season, reproue, beseeche, rebuke in al patience and doctrine. 3 For there shal be a time vvhen they vvil not beare sound doctrine: but according to their ovvne desires they vvil heape to them selues maisters, hauing itching eares, 4 and from the truth certes they vvil auert their hearing, and to fables they vvil be conuerted.

5 But be thou vigilant, labour in al things, doe the vvorke of an Euangelist, fulfil thy ministerie. Be sober. 6 For I am euen novv to be sacrificed: and the time of my resolution is at hand. 7 I haue fought a good fight, I haue consummate my course, I haue kept the faith. 8 Concerning the rest, there is laid vp for me a crovvne of iustice, vvhich our Lord vvil render to me in that day, a iust iudge: and not only to me, but to them also that loue his comming.

9 Make hast to come to me quickly. 10 For Demas hath left me, louing this

AUTHORISED — 1611.

the Lord deliuered me. 12 Yea, and all that will liue godly in Christ Iesus, shall suffer persecution. 13 But euill men and seducers shall waxe worse and worse, deceiuing, and being deceiued. 14 But continue thou in the things which thou hast learned, and hast bene assured of, knowing of whom thou hast learned *them*. 15 And that from a childe thou hast knowen the holy Scriptures, which are able to make thee wise vnto saluation through faith which is in Christ Iesus. 16 All Scripture *is* giuen by inspiration of God, and *is* profitable for doctrine, for reproofe, for correction, for instruction in righteousnesse, 17 That the man of God may be perfect,[α] throughly furnished vnto all good workes.

4. I CHARGE *thee* therefore before God, and the Lord Iesus Christ, who shall iudge the quicke and the dead at his appearing, and his kingdome: 2 Preach the word, be instant in season, out of season, reprooue, rebuke, exhort with all long suffering and doctrine. 3 For the time will come when they will not endure sound doctrine, but after their owne lusts shall they heape to themselues teachers, hauing itching eares: 4 And they shall turne away their eares from the trueth, and shall be turned vnto fables. 5 But watch thou in all things, indure afflictions, doe the worke of an Euangelist, [β] make full proofe of thy ministerie. 6 For I am now ready to bee offered, and the time of my departure is at hand. 7 I haue fought a good fight, I haue finished my course, I haue kept the faith. 8 Hencefoorth there is layde vp for me a crowne of righteousnesse, which the Lord the righteous Iudge shall giue me at that day: and not to me onely, but vnto them also that loue his appearing.

9 Doe thy diligence to come shortly vnto me: 10 For Demas hath forsaken me,

[α] *Or*, perfected. [β] *Or*, fulfill.

τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην· Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν· [11] Λουκᾶς ἐστι μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ. ἔστι γάρ μοι εὔχρηστος εἰς διακονίαν. [12] Τυχικὸν δὲ ἀπέστειλα εἰς Ἔφεσον. [13] Τὸν φελόνην ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχομενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας. [14] Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο· [g] ἀποδώσει| αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ· [15] ὃν καὶ σὺ φυλάσσου, λίαν γὰρ [h] ἀνθέστηκε| τοῖς ἡμετέροις λόγοις. [16] Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδείς μοι [i] συμπαρεγένετο,| ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθείη· [17] ὁ δὲ Κύριός μοι παρέστη, καὶ ἐνεδυνάμωσέ με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ,

[g] Rec. ἀποδῴη. [h] Alex. ἀντέστη. [i] Alex. παρεγένετο

WICLIF—1380.

forsakun me, and wente to tessalonyk/ cresens in to galathie tite in to dalmacie,

[11] luk aloone is with me, take thou mark, and bringe with thee, for he is profitable to me in to seruyce/ [12] forsothe I sente titicus to effesie/ [13] the clothe which I lefte at troade at carpe, whanne thou comest brynge with thee, and the bookis but moost parchemyn/ [14] alisaundre the tresorer: schewid to me myche yuel/ the lord schal ȝilde to hym aftir hise werkis/

[15] whom also thou eschewe/ for he aȝenstood ful greetli oure wordis/ [16] in my first defence, no man helpid me, but alle forsakun me/ be it not arettid to hem. [17] But the lord helpid me and counfortid me, that the prechinge be fillid bi me/ and that alle folkis here, that I am delyuerid fro the mouth of the lioun/ [18] and the lord delyuerid me fro al yuel werk: and schal make me saaf in to his heuenli kyngdom/ to whom be glorie in to worldis of worldis, Amen.

[19] Grete wel prisca & aquyla, and the hous oneseforus/ [20] erastus lefte at corynthi/ and I lefte trofymus sike at mylete/ [21] hiȝ thou to come bifore wynter/ eubolus and prudent and lynus, and claudia and alle britheren greten thee wel/ [22] oure lord ihesus crist be with thi spirit/ the grace of god be with ȝou Amen.

yuel, *evil.* arettid, *imputed.*

TYNDALE—1534.

loved this present worlde/ and is departed into Tessalonica. Crescens is gone to Galacia/ and Titus vnto Dalmacea. [11] Only Lucas is with me. Take Marke and bringe him with the/ for he is necessary vnto me for to minister. [12] And Tichicus have I sent to Ephesus. [13] The cloke that I lefte at Troada with Carpus/ when thou commest/ brynge with the/ and the bokes/ but specially the partchement. [14] Alexander the coppersmyth did me moche evyll/ the lorde rewarde him accordynge to his dedes/ [15] of whom be thou ware also. For he withstode oure preachynge sore.

[16] At my fyrst answerynge/ no man assisted me/ but all forsoke me. I praye God/ that it maye not be layde to their charges: [17] not withstondinge the Lorde assisted me/ and strengthed me/ that by me the preachinge shuld be fulfilled to the vtmost/ and that all the gentyls shuld heare. And I was delivered out of the mouth of the lyon. [18] And the Lorde shall delivre me from all evyll doynge/ and shall kepe me vnto his hevenly kyngdome. To whom be prayse for ever and ever. Amen.

[19] Salute Prisca and Aquila/ and the housholde of Onesiphorus. [20] Erastus abode at Corinthum. Trophimos I lefte at Miletum sicke. [21] Make spede to come before winter. Eubolus gretith the/ and Pudes/ and Linus/ and Claudia/ and all the brethren. [22] The Lorde Iesus Christ be with thy sprete. Grace be with you. Amen.

CRANMER—1539.

loueth this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia. [11] Onely Lucas is with me. Take Marke, and bringe him with the, for he is profitable vnto me for the ministracion. [12] And Tychycus haue I sent to Ephesus. [13] The cloke that I lefte at Troada with Carpus, (when thou commest) bringe with the, and the bokes, but specially the partchement. [14] Alexander the coppersmyth dyd me moch euyll: the Lorde rewarde him accordinge to his dedes, [15] of whom be thou ware also. For he hath greatly wyithstand oure wordes.

[16] At my fyrst answerynge, no man assisted me, but all forsoke me. I praye God, that it maye not be layde to their charges: [17] Notwythstandynge the Lorde assysted me, and strengthed me, that by me the preaching shuld be fulfylled to the vtmost, and that all the Gentyls shuld heare. And I was delyuered out of the mouth of the lyon. [18] And the Lorde shall delyuer me from all euyll doynge, and shall kepe me vnto his heuenly kyngdom. To whom be prayse for euer and euer: Amen.

[19] Salute Prisca and Aquila, and the houshold of Onesiphorus, [20] Erastus abode at Corinthum. Trophimus haue I lefte at Myletum sycke. [21] Do thy diligence, that thou mayest come before wynter. Eubolus gretith the, and so doth Pudens, and Lynus, Claudia, and all the brethren. [22] The Lorde Iesus Christ be with thy sprete. Grace be with you: Amen.

καὶ [k] ἀκούσῃ| πάντα τὰ ἔθνη· καὶ ἐῤῥύσθην ἐκ στόματος λέοντος. [18] [l] καὶ| ῥύσεταί με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

[19] Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου οἶκον. [20] Ἔραστος ἔμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα. [21] Σπούδασον πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεταί σε Εὔβουλος, καὶ Πούδης, καὶ Λῖνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες. [22] ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν. [m]

[k] Alex. ἀκούσωσι. [l] Alex. = καὶ. [m] Rec. + ἀμήν.

GENEVA — 1557.

hath embraced this present world, and is departed vnto Thessalonica. Crescens *is gone* to Galacia, and Titus vnto Dalmacia.

[11] Only Lucas is with me. Take Marke and bryng him with thee: for he is necessary vnto me, for to minister. [12] And Tychicus haue I sent to Ephesus. [13] The cloke that I lefte at Troas with Carpus, when thou commest, bryng with thee, and the bokes, but specially the parchements. [14] Alexander the coppersmyth hath done me muche euil, the Lord rewarde him accordyng to his dedes. [15] Of whom be thou ware also: for he wythstode our preachyng sore.

[16] At my fyrste answeryng, no man assisted me, but all forsoke me: *I praye God*, that it may not be layd to theyr charges. [17] Not withstandyng the Lord assisted me, and strengthened me, that by me the preachyng should be fulfylled to the vtmost, and that all the Gentils should heare. and I was deliuered out of the mouthe of the lyon. [18] And the Lord shal deliuer me from all euyl doyng, and shal kepe me vnto his heuenly kyngdome: to whome be prayse for euer and euer. Amen. [19] Salute Prisca, and Aquila, and the housholde of Onesiphorus. [20] Erastus abode at Corinthus: Trophimus I lefte at Miletum sycke. [21] Make spede to come before winter. Eubúlus greteth thee, and Pudens, and Linus, and Claudia, and all the brethren. [22] The Lord Iesus Christe *be* with thy sprite. *his* Grace *be* with you. Amen.

RHEIMS — 1582.

vvorld, and is gone to Thessalonica: Crescens into Galatia, Titus into Dalmatia. [11] Luke only is vvith me. Take Marke, and bring him vvith thee: for he is profitable to me for the ministerie. [12] But Tychicus I haue sent to Ephesus. [13] The cloke that I left at Troas vvith Carpus, comming bring vvith thee, and the bookes, especially the parchement. [14] Alexander the Coppersmith hath shevved me much euil, our Lord vvil revvard him according to his vvorkes: [15] vvhom doe thou also auoid, for he hath greatly resisted our vvordes.

[16] In my first ansvver no man vvas with me, but al did forsake me: be it not imputed to them. [17] But our Lord stoode to me, and strengthened me, that by me the preaching may be accomplished, and al Gentiles may heare: and I was deliuered from the mouth of the lion. [18] Our Lord hath deliuered me from al euil vvorke: and vvil saue me vnto his heauenly kingdom. to vvhom be glorie for euer and euer. Amen.

[19] Salute Prisca and Aquila, and the house of Onesiphorus. [20] Erastus remained at Corinth. And Trophimus I left sicke at Milêtum. [21] Make hast to come before vvinter. Eubûlus and Pudens and Linus and Claudia, and al the brethren, salute thee. [22] Our Lord IESVS Christ be vvith thy spirit. Grace he vvith you. Amen.

AUTHORISED — 1611.

hauing loued this present world, and is departed vnto Thessalonica: Crescens to Galatia, Titus vnto Dalmatia. [11] Onely Luke is with mee. Take Marke and bring him with thee: for he is profitable to me for the ministerie. [12] And Tychicus haue I sent to Ephesus. [13] The cloake that I left at Troas with Carpus, when thou commest, bring *with thee*, but especially the parchments. [14] Alexander the Coppersmith did mee much euill, the Lord reward him according to his workes. [15] Of whom be thou ware also, for he hath greatly withstood [a] our words. [16] At my first answere no man stood with mee, but all men forsooke mee: *I pray God* that it may not be laid to their charge. [17] Notwithstanding the Lord stood with me, and strengthened me, that by me the preaching might be fully knowen, and that all the Gentiles might heare: and I was deliuered out of the mouth of the Lyon.

[18] And the Lord shall deliuer mee from euery euill worke, and will preserue me vnto his heauenly kingdome; to whom *bee* glory for euer, and euer. Amen. [19] Salute Prisca and Aquila, and the houshold of Onesiphorus. [20] Erastus abode at Corinth: but Trophimus haue I left at Miletum sicke. [21] Doe thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. [22] The Lord Iesus Christ *bee* with thy spirit. Grace *be* with you. Amen.

[a] *Or*, our preachings.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΤΟΝ.

Κεφάλαιον Α.

THE EPISTLE TO TITUS.

CHAPTER I.

ΠΑΥΛΟΣ δοῦλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ, (κατὰ πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν, [2] ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰωνίων, [3] ἐφανέρωσε δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ, ἐν κηρύγματι ὃ ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ·) [4] Τίτῳ γνησίῳ τέκνῳ, κατὰ κοινὴν πίστιν, χάρις [a] καὶ| εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.

[5] Τούτου χάριν [b] κατέλιπόν| σε ἐν Κρήτῃ, ἵνα τὰ λείποντα [c] ἐπιδιορθώσῃς,| καὶ

[a] Rec. ἔλεος. [b] Alex. ἀπέλιπον. [c] Rec. ἐπιδιορθώσῃ.

WICLIF — 1380.

1. POUL the seruaunt of god, ȝ apostil of ihesus crist bi the feith of the chosun of god, and bi the knowinge of the truthe: whiche is aftir pitee, [2] in to the hope of euerlastynge liif, which liif god that lieth not bihiȝte bifor tymes of the world, [3] but he hath schewid in his tymes his word in prechynge that is bitakun to me bi the comaundemente of god oure sauyoure, [4] to tite moost dereworthe sone, bi the comyn feith: grace and pees of god the fadir, and of crist ihesus oure sauyoure,

[5] for cause of this thing I lefte thee at crete, that thou amende tho thingis that that failen, and ordeyne preestis bi citees: as also I disposid to thee, [6] if ony man is with outen cryme: an housbonde of o wiif, ȝ hath feithful sones, not in accusacioun of leccherie, or not suget, [7] for it bihoueth a bischop to be with out cryme: a dispendour of god, not proud not wrathful, not drunkenlewe, not smytere, not coueitous of foule wynnynge: [8] but holding hospitalite, benyngne prudent, sobre iust holi, contynent [9] takynge that trewe word, that is aftir doctryn, that he be myȝti to amonest in holsum techynge: and to repreue hem that aȝenseien,

[10] for there ben many vnobedient and

pitee, *piety*. bihiȝte, *promised*. o, *one*.

TYNDALE — 1534.

1. PAUL the seruaunt of God, and an Apostle of Iesu Christ, to preache the fayth of goddis electe, and the knowledge of that trueth, which is after godlynes [2] vpon the hope of eternall lyfe, which lyfe God that cannot lye, hath promised before the worlde beganne: [3] but hath opened his worde at the tyme apoynted thorow preachynge, which preachynge is committed vnto me, by the commaundement of god oure saveoure.

[4] To Titus his naturall sonne in the commen fayth.
Grace mercie and peace from God the father, and from the lorde Iesu Christ oure saveoure.

[5] For this cause left I the in Creta, that thou shuldest performe that which was lackynge, and shuldest ordeyne elders in every citie as I apoynted the. [6] Yf eny be fautelesse, the husbande of one wyfe, havynge faythfull children, which are not sclandred of royote, nether are disobedient. [7] For a bisshoppe must be fautelesse, as it be commeth the minister of God: not stubborne, not angrye, no dronkarde, no fyghter, not geven to filthy lucre: [8] but herberous, one that loveth goodnes, sobre mynded righteous, holy, temperat, [9] and suche as cleveth vnto the true worde of doctryne, that he maye be able to exhorte with wholsom learnynge, and to improve them that saye agaynst it.

[10] For ther are many disobedient and

CRANMER — 1539.

1. PAUL the seruaunt of God, and apostle of Iesu Christ acording to the fayth of goddes electe, and acording to the knowledge of the trueth, whych is after godlynes [2] in the hope of eternall lyfe, which God (that cannot lye) promised before the worlde beganne: [3] but hath opened his worde at the tyme appoynted thorow preachynge, which is commytted vnto me, acording to the commaundement of God oure saueoure. [4] To Titus his naturall sonne after the commen fayth.
Grace mercy and peace from God the father and from the Lord Iesu Christ oure saueoure.

[5] For this cause left I the in Creta, that thou shuldest refourme the thinges that are unparfet, and shuldest ordeyne elders in euery citie, as I had appoynted the. [6] If eny be blamelesse, the husband of one wyfe, hauynge faythfull chyldren, which are not sclandred of ryote, nether are disobedient. [7] For a bisshope must be blamelesse, as the stewarde of God: not stubborne, not angrye not geuen to moch wyne, no fyghter, not geuen to fylthy lucre: [8] but a keper of hospitalite, one that loueth goodnes (*prudent*) sobre, righteous, godly, temperat, [9] and such as cleueth vnto the true worde of doctryne, that he maye be able also to exhorte by wholsome learnyng, and to improue them that saye agaynst it.

[10] For ther are many vnruely and talkers

ΕΠΙΣΤΟΛΗ προς ΤΙΤΟΝ.

Κεφάλαιον Α.

THE EPISTLE το TITUS.

CHAPTER I.

καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγώ σοι διεταξάμην· [6] εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστὰ, μὴ ἐν κατηγορίᾳ ἀσωτίας, ἢ ἀνυπότακτα. [7] δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον· μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, [8] ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ, [9] ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. [10] Εἰσὶ γὰρ πολλοὶ [d] καὶ ἀνυπότακτοι [e] ματαιολόγοι

[d] Alex. = καὶ. [e] Alex. + καὶ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
1. PAVL the seruant of God, and Apostle of Iesus Christ *to preache* the fayth of gods electe, and the acknowledging of the trueth, which is according to godlynes, 2 Vnto the hope of eternal lyfe, which lyfe God that can not lye, hath promised before the world began: 3 And hath opened his worde at the tyme appoynted through preaching, which preaching is committed vnto me, according to the commission of God our sauiour. 4 To Titus my natural sonne in the common fayth, grace mercie and peace from God the Father, and from the Lord Iesus Christ our sauiour. 5 For this cause left I thee in Creta, that thou shouldest continue to redresse that which resteth, and shouldest ordeyne Elders in euery citie, as I appoynted thee.	1. PAVL the seruant of God, and an Apostle of Iesvs Christ according to the faith of the elect of God and knowledge of the truth: vvhich is according to pietie 2 into the hope of life euerlasting, vvhich he promised that lieth not, God, before the secular times: 3 but hath manifested in due times his vvord in preaching, vvhich is committed to me according to the precept of our Sauiour God: 4 to Titus my beloued sonne according to the common faith, grace and peace from God the father, and Christ Iesvs our Sauiour.	1. PAUL a seruant of God, and an Apostle of Iesus Christ, according to the Faith of Gods elect, and the acknowledging of the trueth which is after godlinesse, 2 [α]In hope of eternall life, which God that cannot lie, promised before the world began: 3 But hath in due times manifested his word through preaching, which is committed vnto mee according to the commandement of God our Sauiour: 4 To Titus mine owne sonne after the common faith, Grace, mercy, and peace from God the Father, and the Lord Iesus Christ our Sauiour. 5 For this cause left I thee in Crete, that thou shouldest set in order the things that are [β]wanting, and ordaine Elders in euery citie, as I had appointed thee.
6 If any be fautlesse, the housband of one wyfe, hauing faithful chyldren, which are not slandered of ryote, nether are disobedient. 7 For a bishop must be fautlesse, as it becommeth Gods steward: not frowarde not angry, not giuen muche to wyne, no fyghter, not geuen to fylthy lucre: 8 But harberous, one that loueth goodnes, wise, righteous, holy, temperate.	5 For this cause left I thee in Crete, that thou shouldest reforme the things that are vvanting, and shouldest ordaine priestes by cities, as I also appointed thee: 6 if any be vvithout crime, the husband of one vvife, hauing faithful children, not in the accusation of riote, or not obedient.	6 If any be blamelesse, the husband of one wife, hauing faithfull children, not accused of riot, or vnruly. 7 For a Bishop must be blameles, as the steward of God: not selfewilled, not soone angry, not giuen to wine, no striker, not giuen to filthie lucre, 8 But a louer of hospitality, a louer of [γ]good men, sober, iust, holy, temperate, 9 Holding fast the faithfull word, [δ]as hee hath beene taught, that he may bee able by sound doctrine, both to exhort, and to conuince the gainsayers.
9 And suche as holdeth fast the true word of doctrine, that he may exhorte with wholsome learning, and improue them that say against it. 10 For there are many disobedient and talkers of vanitie,	7 For a Bishop must be vvithout crime, as the stevvard of God: not proud, not angrie, not giuen to vvine, no striker, not couetous of filthy lucre: 8 but giuen to hospitalitie, gentle, sober, iust, holy, continent: 9 embracing that faithful vvord vvhich is according to doctrine, that he may be able to exhort in sound doctrine, and to reproue them that gainesay it. 10 For there be many disobedient, vaine-	10 For there are many vnruly and vaine

[α] *Or*, for. [β] *Or*, left vndone. [γ] *Or*, good things. [δ] *Or*, in teaching.

καὶ φρεναπάται, μάλιστα [f] οἱ ἐκ περιτομῆς, [11] οὓς δεῖ ἐπιστομίζειν· οἵτινες ὅλους οἴκους ἀνατρέπουσι, διδάσκοντες ἃ μὴ δεῖ, αἰσχροῦ κέρδους χάριν. [12] εἶπέ τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης, Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί. [13] ἡ μαρτυρία αὕτη ἐστὶν ἀληθής· δι' ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει, [14] μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις, καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφομένων τὴν ἀλήθειαν. [15] πάντα [g] μὲν| καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθαρόν, ἀλλὰ μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. [16] Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

II. Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαινούσῃ διδασκαλίᾳ· [2] πρεσβύτας νηφαλίους

[f] Alex. + δέ. [g] Alex. = μέν. [h] Alex. οἰκουργούς. [i] Alex. ἀφθορίαν.

WICLIF—1380.

veyn spekers, and disceyuers, moost thei that ben of circumcisioun, [11] whiche it bihoueth to be repreued, whiche subuerten alle housis techinge whiche thingis it bihoueth not for the loue of foul wynnynge, [12] and oon of hem her [propre] profete: seide, men of crete ben euermore liers: yuel beestis of slowe wombe, [13] this witnessynge is trewe, for what cause blame hem sore: that thei be hool in feith, [14] not ȝeuynge tent to fablis of iewis, and to maundementis of men that turnen aweye hem fro truthe, [15] and alle thingis ben clene to clene men, but to vnclene men, and to vnfeithful, no thing is clene, for the soule and concience of hem ben made vnclene, [16] thei knowlechen that thei knowun god: but bi dedis thei denyen, whanne thei ben abhomynable and vnbileful: and repreuable to al good werk.

2. BUT speke thou tho thingis: that bisemen holsum techinge, [2] that oold men be sobir, chast, prudent, hool in feith in loue and pacience, [3] also oold wymmen in holi abite, not sclaunderers not seruynge myche to wyne, wel techynge that thei teche prudence, [4] monest thou ȝunge wymmen: that thei loue her housbondis, that thei loue her children, [5] and that thei ben prudent, chast, sobre, hauynge cure of the hous, benyngne, suget to her housbondis, that the word of god be not blasfemed. [6] Also monest thou ȝunge men: that thei be sobre,

[7] in alle thingis ȝeue thi silf ensaumple of good werkis in techinge, in hoolines, in sadnesse, [8] ꝛ holsum word, and vnrepreuable, that he that is of the contrarie side be aschamed: hauynge noon yuel thing to seie of ȝou, [9] monest thou seruauntis: to be suget to her lordis in alle thingis: plesynge not aȝenseiynge, not defraudinge, [10] but in alle thingis schewynge good feith that thei honoure in alle

yuel, *evil*. tent, *attention*. monest, *exhort*. ȝeue, *give*. sadnesse, *gravity*.

TYNDALE—1534.

talkers of vanite and disceavers of myndes, namely they of the circumcision, [11] whose mouthes must be stopped, which pervert whole houses teachinge thinges which they ought not, because of filthy lucre. [12] One beynge of them selves, which was a poyet of their awne, sayde: The Cretayns are all wayes lyars, evyll beastes, and slowe belies. [13] This witnes is true, wherfore rebuke them sharply, that they maye be founde in the fayth, [14] and not takynge hede to Iewes fables and commaundmentes of men that turne from the trueth. [15] Vnto the pure, are all thynges pure: but vnto them that are defiled and vnbelevynge, is nothynge pure: but even the very myndes and consciences of them are defiled. [16] They confesse that they knowe god: but with the dedes they denye hym, and are abhominable and disobedient, and vnto all good workes discommendable.

2. BUT speake thou that which becommeth wholsome learninge. [2] That the elder men be sober, honest, discrete, sounde in the fayth in love and in pacience. [3] And the elder wemen lykewyse, that they be in soche rayment as becommeth holynes, not falce accusars, not geven to moche drinkynge, but teachers of honest thynges, [4] to make the younge wemen sobremynded, to love their husbandes, to love their children, [5] to be discrete, chast, huswyfly, good and obedient vnto their awne husbandes that the worde of god be not evyll spoken of. [6] Yonge men lykwyse exhorte that they be sobre mynded. [7] Above all thynges shewe thy silfe an insample of good workes with vncorrupt doctryne, with honestie, [8] and with the wholsome worde which cannot be rebuked, that he which withstondeth, maye be a shamed, havynge no thinge in you that he maye disprayse. [9] The servauntes exhorte to be obedient vnto their awne masters, and to please in all thynges, not answerynge agayne, [10] nether be pickers, but that they shewe all good faythfulnes, that they maye do worshippe to the

CRANMER—1539.

of vanite, and disceauers of myndes, specially they that are of the circumcision, [11] whose mouthes must be stopped whych peruert whole houses, teachinge thinges which they ought not, because of fylthy lucre. [12] One of them selues (euen a prophete of their awne) sayde: The Cretyans are allwayes lyars, euill beastes, slowe belyes. [13] This wytnes is true: wherfore rebuke thou them sharply, that they maye be sounde in the fayth, [14] not takynge hede to Iewes fables and commaundementes of men that turne awaye the trueth. [15] Unto the pure, are all thynges pure: but vnto them that are defyled and vnbeleuynge, is nothynge pure: but euen the mynde and conscience of them is defyled. [16] They confesse that they know God: but with the dedes they denye him, seinge they are abominable and disobedient, and vnapte vnto euery good worcke.

2. BUT speake thou the thinges whych become wholsome learning. [2] That the elder men be sober, sage, discrete, sounde in the fayth, in loue, in pacience: [3] the elder wemen lykewyse, that they be in soche rayment as be commeth holynes, not beinge false accusars, not geuen to moch wyne, [4] but that they teach honest thinges to make the younge wemen sobre mynded, to loue their husbandes, to loue their children, [5] to be discrete, chast, huswyfly, good, obedient vnto their husbandes, that the worde of God be not euyll spoken of. [6] Yonge men lykewyse exhorte, that they be sobre mynded.

[7] In all thinges shewe thy selfe an ensample of good worckes in the doctryne, with honestie, grauytie, [8] and with the wholsome worde whych cannot be rebuked: that he which wythstandeth, maye be ashamed, hauing no euell thing to saye of you.

[9] Exhort seruauntes, to be obedient vnto their awne masters, and to please them in all thinges, not answering agayne, [10] nether to be pickers, but that they shewe all good faythfulnes, that they maye do

εἶναι, σεμνοὺς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ· [3] πρεσβύτιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἴνῳ πολλῷ δεδουλωμένας, καλοδιδασκάλους, [4] ἵνα σωφρονίζωσι τὰς νέας, φιλάνδρους εἶναι, φιλοτέκνους, [5] σώφρονας, ἁγνὰς, [h] οἰκουροὺς,| ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημῆται. [6] Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν, [7] περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ [i] ἀδιαφθορίαν,| σεμνότητα, [8] λόγον ὑγιῆ, ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, μηδὲν ἔχων περὶ [k] ἡμῶν| λέγειν φαῦλον. [9] Δούλους [l] ἰδίοις δεσπόταις| ὑποτάσσεσθαι, ἐν πᾶσιν εὐαρέστους εἶναι, μὴ ἀντιλέγοντας, [10] μὴ νοσφιζομένους, ἀλλὰ [m] πίστιν πᾶσαν| ἐνδεικνυμένους ἀγαθήν· ἵνα τὴν διδασκαλίαν [n] τὴν|

[h] Rec. ὑμῶν. [i] Alex. δεσπόταις ἰδίοις. [m] Alex. πᾶσαν πίστιν. [n] Rec. = τὴν.

GENEVA—1557.

and deceauers of myndes, namely they of the Circumcision. [11] Whose mouthes must be stopped, which subuert whole houses, teaching thynges which they ought not, because of filthy lucre. [12] One beyng of them selues, which was a prophet of their owne, sayd, The Cretians are alwayes lyars, euyl beastes, and slowe belyes. [13] This witnes is true, wherfore rebuke them sharpely, that they may be sound in the faith. [14] And not taking hede to Iewes fables and commandementes of men, that turne from the trueth. [15] Vnto the pure, are all thynges pure: but vnto them that are defyled and vnbeleuyng, *is* nothyng pure: but euen the very mindes and consciences of them are defyled. [16] They professe that they know God: but with the dedes they deny him, and are abominable and disobedient, and vnto all good workes discommendable.

2. BVT speake thou that which becommeth wholesome learnyng. [2] That the elder men be sober, honest, discrete, sounde in the fayth, in loue, and in pacience. [3] And the elder women lykewyse, that they be in suche behauiour as becommeth holynes, not false accusers, not geuen to muche wyne, but teachers of honest thynges.

[4] That they may instruct the young women to be sobre mynded, that they loue theyr housbandes, that they loue their children, [5] That they be discrete, chast, abyding at home, good, and obedient vnto their housbandes, that the word of God be not euyl spoken of. [6] Exhorte yonge men lykewyse, that they be sobre mynded. [7] Aboue all thinges shewe thy selfe an ensample of good workes with vncorrupt doctrine, with grauitie. [8] And with the wholesome worde, which can not be rebuked, that that which withstandeth, may be ashamed, hauing nothing in you that he may dispraise.

[9] The seruantes *exhorte* to be obedient vnto their masters, and to please *them* in all thinges, not answeryng agayne: [10] Nether to be pickers, but that they shewe all good faithfulnes, that they may

RHEIMS—1582.

speakers, and seducers, especially they that are of the Circumcision. [11] vvho must be controuled. vvho subuert vvhole houses, teaching the things they ought not, for filthie lucre. [12] One of them said, their ovvne proper prophete, *The Cretensians alvvaies liers, naughtie beastes, slouthful bellies.* [13] This testimonie is true. For the vvhich cause rebuke them sharpely, that they may be sound in the faith, [14] not attending to Ievvish fables, and commaundements of men auerting them selues from the truth.

[15] Al things are cleane to the cleane: but to the polluted and to infidels nothing is cleane: but polluted are both their minde and conscience. [16] They confesse that they knovv God: but in their vvorkes they deny, vvhereas they be abominable and incredulous and to euery good vvorke reprobate.

2. BVT doe thou speake the things that become sound doctrine. [2] Old men that they be sober, chast, vvise, sound in the faith, in loue, in patience. [3] Old women in like maner, in holy attire, not il speakers, not giuen to much wine: teaching vvel, [4] that they may teach the yong women vvisedom, to loue their husbands, to loue their children, [5] vvise, chast, sober, hauing a care of the house, gentle, subiect to their husbandes, that the vvord of God be not blasphemed. [6] Yong men in like maner exhort that they be sober.

[7] In al things shevv thy self an example of good vvorkes, in doctrine, in integritie, in grauitie, [8] the vvord sound, irreprehensible: that he vvhich is on the contrarie part, may be afraid, hauing no euil to say of vs. [9] Seruants to be subiect to their maisters, in al things pleasing, not gainsaying: [10] not defrauding, but in al things shevving good faith, that they

AUTHORISED—1611.

talkers and deceiuers, specially they of the circumcision: [11] Whose mouthes must bee stopped, who subuert whole houses, teaching things which they ought not, for filthy lucres sake. [12] One of themselues, *euen* a prophet of their owne, said: The Cretians are alway lyers, euill beasts, slow bellies. [13] This witnesse is true: wherefore rebuke them sharpely that they may be sound in the faith; [14] Not giuing heede to Iewish fables, and commandements of men that turne from the trueth. [15] Vnto the pure all things are pure, but vnto them that are defiled, and vnbeleeuing, is nothing pure: but euen their minde and conscience is defiled. [16] They professe that they know God; but in workes they deny him, being abominable, and disobedient, and vnto euery good worke [a] reprobate.

2. BVT speake thou the things which become sound doctrine: [2] That the aged men be [β] sober, graue, temperate, sound in faith, in charitie, in patience. [3] The aged women likewise that *they be* in behauiour as becommeth [γ] holinesse, not [δ] false accusers, not giuen to much wine, teachers of good things, [4] That they may teach the yong women to be [ε] sober, to loue their husbands, to loue their children, [5] *To be* discreet, chaste, keepers at home, good, obedient to their owne husbands, that the word of God bee not blasphemed. [6] Yong men likewise exhort, to be [ζ] sober minded. [7] In all things shewing thy selfe a patterne of good workes: in doctrine *shewing* vncorruptnesse, grauitie, sinceritie, [8] Sound speech that cannot be condemned, that he that is of the contrary part, may be ashamed, hauing no euill thing to say of you.

[9] *Exhort* seruants to be obedient vnto their owne masters, and to please *them* well in all things, not [η] answering againe: [10] Not purloyning, but shewing all good fidelitie, that they may adorne the doctrine

[a] *Or*, voyd of iudgement. [β] *Or*, vigilant. [γ] *Or*, holy women. [δ] *Or*, make bates. [ε] *Or*, wise. [ζ] *Or*, discreet. [η] *Or*, gainesaying.

τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν. [11] *Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ* [o] *ἡ σωτήριος| πᾶσιν ἀνθρώποις,* [12] *παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τ�ῳ νῦν αἰῶνι,* [13] *προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,* [14] *ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.* [15] *Ταῦτα λάλει, καὶ παρακάλει, καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς. μηδείς σου περιφρονείτω.*

III. *Ὑπομίμνησκε αὐτοὺς ἀρχαῖς* [p] *καὶ| ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους εἶναι,* [2] *μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους πραότητα πρὸς πάντας ἀνθρώπους.* [3] *ἦμεν γάρ*

[o] Alex. s. *σωτήριος* s. *τοῦ σωτῆρος ἡμῶν.* [p] Alex. = *καὶ.* [q] Alex. *ἃ.* [r] Alex. s. *τὸ ἔλεος αὐτοῦ* s. *τὸ αὐτοῦ ἔλεος.*

WICLIF—1380.

thingis, the doctryne of god oure sauyour, [11] for the grace of god oure sauyour hath apperid to alle men, [12] and tauȝte us, that we forsake wickidnesse and worldli desiris, lyue sobirli and iustli and piteuousli, in this world, [13] abidynge the blessid hope, and the comynge of the glorie of the grete god, and of oure sauyoure ihesus crist, [14] that ȝaf hym silf for us, to aȝenbie us fro al wickidnesse, & make clene to hym silf a puple acceptable, and suer of good werkis, [15] speke thou these thingis, and monest thou: and repreue thou with al comaundement, no man dispise thee.

3. AMONEST hem: to be sugettis to princis and to powers, to obeie to that that is seid, and to be redi to alle good werk, [2] to blasfeme no man, to be not ful of chidynge: but temperat, schewinge alle myldenesse to alle men, [3] for we weren sumtyme vnwise, vnbileful, errynge and seruynge to desiris and to dyuers lustis, doynge in malice & enuye worthi to be hatid, hatynge ech other.

[4] But whanne the benyngnyte: and the manhed of oure sauyour god apperid, [5] not of werkis of riȝtwisnesse that we diden, but bi his merci he made us saaf bi waischynge of aȝenbigetinge and aȝen newynge of the holi goost: [6] whom he schedde in to us plenteuousli, bi ihesus crist oure sauyour, [7] that we iustified bi his grace ben eiris bi hope of euerlastynge liif, [8] a trewe word is,

and of thes thingis I wole that thou conferme other, that thei that bileuen to god: be bisie to be abouen other in good werkis, these thingis ben gode and profitable to men, [9] & eschewe thou foltische questiouns and genologies and stryues and fiȝtinges of the lawe, for tho ben vnprofitable, and veyn, [10] eschewe thou a man

aȝenbie, *redeem.* suer, *follower.* amonest, *warne.* aȝenbigetinge, *regeneration.*

TYNDALE—1534.

doctryne of oure saveoure God in all thynges. [11] For the grace of god, that bryngeth saluacion vnto all men, hath appered [12] and teacheth vs that we shuld denye vngodlynes and wordly lustes, and that we shuld live sobre mynded, righteously and godly in this present worlde, [13] lokinge for that blessed hope and glorious apperenge of the myghty god, and of oure savioure Iesu Christ [14] which gave him silfe for vs, to redeme vs from all vnrightewesnes, and to pourge vs a peculiar people vnto him silfe, fervently geven vnto good workes. [15] These thinges speake, and exhorte, and rebuke, with all commaundynge Se that no man despise the.

3. WARNE them that they submitte them selves to rule and power, to obey the officers, that they be readie vnto all good workes, [2] that they speake evyll of no man that they be no fyghters, but softe, shewynge all meknes vnto all men. [3] For we oure selves also were in tymes past, vnwyse, disobedient, deceaved, in daunger to lustes, and to diuers maners of volupteousnes, livynge in maliciousnes and envie, full of hate, hatinge one another.

[4] But after that the kyndnes and love of oure saveoure God to manwarde appered, [5] not of the dedes of rightewesnes which we wrought but of his mercie he saved vs, by the fountayne of the newe birth, and with the renuynge of the holy goost, [6] which he shed on vs aboundantly, thorow Iesus Christ oure saveoure, [7] that we once iustified by his grace, shuld be heyres of eternall lyfe, thorowe hope [8] This is a true sayinge.

Of these thinges I wolde thou shuldest certifie, that they which beleve God, myght be diligent to go forwarde in good workes. These thinges are good and proffitable vnto men. [9] Folisshe questions, and genealogies, and braulinges and stryfe aboute the lawe, avoyde, for they are vnproffitable and superfluous. [10] A man that

CRANMER—1539.

worshyppe to the doctryne of God oure saueoure in all thynges. [11] For the grace of God, that bryngeth saluacion vnto all men, hath appeared [12] and teacheth vs that we shuld denye vngodlynes and wordly lustes, and that we shuld lyue soberly, and ryghteously, and godly in this present worlde, [13] lokynge for that blessed hope and appearinge of the glory of the greate God, and of oure sauioure Iesu Christ, [14] whych gaue him selfe for vs, to redeme vs from all vnryghtewesnes, and to pourge vs a peculyar people vnto him selfe feruently geuen vnto good worckes. [15] These thynges speake, and exhorte, and rebuke, with all feruentnes of commaundyng. Se that no man despyse the.

3. WARNE them that they submytte them selues to rule and power: that they obey the officers: that they be ready vnto euery good worke: [2] that they speake euyll of no man: that they be no fyghters, but gentle, shewyng all meknes vnto all men. [3] For we oure selues also were somtyme foolish dysobedient, deceaued, seruyng dyuerse lustes and volupteousnes, lyuyng in maliciousnes and enuye, full of hate, hatynge one another.

[4] But after that the kyndnes and loue of oure saueoure God to man warde appeared, [5] not by the dedes of ryghtewesnes which we wrought, but according to hys mercye he saued vs by the fountayne of the new byrth, and renuynge of the holy goost, [6] which he shed on vs abountdantly, thorowe Iesus Christ oure saueoure, [7] that we iustified by hys grace, shuld be made heyres acording to the hope of eternall lyfe, [8] This is a true sayinge.

Of these thinges I wyll that thou certifie, that they which beleue in God, might be diligent to go forwarde in good workes. For these thinges are good and profitable vnto men. [9] Folisshe questions, and genealogies, and braulynge, thorow stryuinges aboute the lawe, auoyde: for they are vnprofitable and superfluous. [10] A man

ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοὶ, μισοῦντες ἀλλήλους· 4 ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ, 5 οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ [q] ὧν| ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ [r] τὸν αὐτοῦ ἔλεον| ἔσωσεν ἡμᾶς, διὰ λουτροῦ παλιγγενεσίας, καὶ ἀνακαινώσεως [s] Πνεύματος ἁγίου, 6 οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν, 7 ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι, κληρονόμοι [t] γενώμεθα| κατ' ἐλπίδα ζωῆς αἰωνίου. 8 Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντίζωσι καλῶν ἔργων προΐστασθαι οἱ πεπιστευκότες [u] τῷ| Θεῷ· ταῦτά ἐστι [v] τὰ| καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις· 9 μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς περιΐστασο· εἰσὶ γὰρ ἀνωφελεῖς καὶ μάταιοι. 10 Αἱρετικὸν ἄνθρωπον μετὰ

[s] Alex. + διὰ. [t] Alex. γενηθῶμεν. [u] Alex. = τῷ. [v] Alex. = τὰ.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
do worshyp to the doctrine of our Sauiour God in all thinges. 11 For the grace of God, that bryngeth saluation vnto all men, hath appeared. 12 And teacheth vs that we should denye vngodlynes, and worldy lustes, and that we shulde lyue sobrely, ryghteously and godly in this present worlde,	may adorne the doctrine of our Sauiour God in al things. 11 For the grace of God our Sauiour hath appeared to al men: 12 instructing vs that denying impietie and worldly desires, vve liue soberly, and iustly, and godly in this vvorld, 13 expecting the blessed hope and aduent of the glorie of the great God and our Sauiour IESVS Christ, 14 vvho gaue him self for vs, that he might redeeme vs from al iniquitie, and might cleanse to him self a people acceptable, a pursuer of good vvorkes. 15 These things speake, and exhort and rebuke vvith al authoritie. Let no man contemne thee.	of God our Sauiour in all things. 11 For the grace of God [a]that bringeth saluation, hath appeared to all men, 12 Teaching vs that denying vngodlinesse and worldly lusts, we should liue soberly, righteously and godly in this present world, 13 Looking for that blessed hope, and the glorious appearing of the great God, and our Sauiour Iesus Christ, 14 Who gaue himselfe for vs, that he might redeeme vs from all iniquitie, and purifie vnto himselfe a peculiar people, zealous of good workes. 15 These things speake and exhort, and rebuke with all authoritie. Let no man despise thee.
13 Loking for that blessed hope, and notable appearing of the glorie of the myghty God, which is of our Sauiour IESVS Christ, 14 Who gaue him selfe for vs, to redeme vs from all vnrighteousnes, and to purge vs a peculiar people vnto him selfe, feruently geuen vnto good workes. 15 These thinges speake, and exhorte, and rebuke, with all autoritie. Se that no man despice thee.		
3. VVARNE them that they submit them selues to Rule and Power, to obey, that they be ready vnto all good workes. 2 That they speake euyl of no man, that they be no fyghters, but softe, shewyng all mekenes vnto all men. 3 For we our selues also were in tymes past, vnwyse, disobedient, deceaued, seruing to lustes, and to diuers manners of volupteousnes, lyuyng in maliciousnes and enuie, full of hate, hating one another.	3. ADMONISH them to be subiect to Princes and Potestates, to obey at a vvord, to be ready to euery good vvorke, 2 to blaspheme no man, not to be litigious, but modest: shevving al mildenes tovvard al men. 3 for we also vvere sometime vnvvise, incredulous, erring, seruing diuerse desires and voluptuousnesses, liuing in malice and enuie, odible, hating one an other.	3. PUT them in minde to bee subiect to Principalities and Powers, to obey magistrates, to bee ready to euery good worke, 2 To speake euill of no man, to bee no brawlers, *but* gentle, shewing all meekenesse vnto all men. 3 For we our selues also were sometimes foolish, disobedient, deceiued, seruing diuers lusts and pleasures, liuing in malice and enuie, hatefull, *and* hating one another.
4 But after that the kyndnes and loue of our Sauiour God to manwarde appeared. 5 Not of the dedes of ryghtuousnes which we wroght: but of his mercie he saued vs, by the fountayne of the newe byrth, and with the renuyng of the holy Gost, 6 Which he shed on vs abundantly, through Iesus Christ our Sauiour, 7 That we, being iustified by his grace should be made heyres according to the hope of eternal lyfe.	4 But vvhen the benignitie and kindnes tovvard man of our Sauiour God appeared: 5 not by the vvorkes of iustice vvhich vve did, but according to his mercie he hath saued vs by the lauer of regeneration and renouation of the holy Ghost, 6 vvhom he hath povvred vpon vs aboundantly by IESVS Christ our Sauiour: 7 that being iustified by his grace, vve may be heires according to hope of life euerlasting.	4 But after that the kindenesse and [β]loue of God our Sauiour toward man appeared, 5 Not by workes of righteousnesse which we haue done, but according to his mercy he saued vs, by the washing of regeneration, and renewing of the holy Ghost, 6 Which hee shed on vs [γ]abundantly, through Iesus Christ our Sauiour: 7 That being iustified by his grace, we should be made heires according to the hope of eternall life.
8 This is a true saying, and of these thinges I wil thou shouldest certifie, that they which haue beleued in God, might be diligent to mainteyn good workes. These thinges *are* good and profitable vnto men.	8 It is a faithful saying, and of these things I vvil haue thee auouch earnestly: that they vvhich beleeue in God, be careful to excell in good vvorkes. These things be good and profitable for men.	8 *This is* a faithfull saying, and these things I will that thou affirme constantly, that they which haue beleeued in God, might be carefull to maintaine good workes: these things are good and profitable vnto men.
9 And suppresse folish questions, and genealogies, and brawling, and strife about the Lawe: for they are vnprofitable and superfluous. 10 Reiect him that is an	9 But foolish questions, and genealogies, and contentions, and controuersies of the Lavv auoid. For they are vnprofitable and vaine. 10 A man that is an heretike after the	9 But auoyd foolish questions, and genealogies, and contentions, and striuings about the Law; for they are vnprofitable and vaine. 10 A man that is an heretike,

[a] *Or*, that bringeth saluation to all men, hath appeared. [β] *Or*, pitie. [γ] *Gr.* richly.

μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, [11] *εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ ἁμαρτάνει, ὢν αὐτοκατάκριτος.*

[12] *Ὅταν πέμψω Ἀρτεμᾶν πρός σε ἢ Τυχικόν, σπούδασον ἐλθεῖν πρός με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχειμάσαι.* [13] *Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλὼ*

WICLIF—1380.	TYNDALE—1534.	CRANMER—1539.
eritike, aftir oon and the secunde corec-cioun, [11] witynge that he that is suche a maner man: is subuertid, and trespassith: and is dampned bi his owne dome,	is geuen to heresie, after the fyrst and the seconde admonicion, avoyde, [11] remembrynge that he that is soche, is perverted, and synneth even damned by his awne iudgement.	that is an auctor of sectes, after the fyrst and the seconde admonicion auoyde: [11] knowyng, that he (that is soche) is peruerted and synneth euen damned by himselfe.
[12] whanne I sende to thee arteman or titicus, hiȝ thou to come to me to nycopolis, for I haue purposid: to dwelle in wynter there, [13] bisili bifor sende, ȝenam a wise man of lawe and apollo: that no thing faile to hem, [14] thei that ben of ouris: lerne to be gouernouris in good werkis, to necessarie vsis: that thei be not with out fruit, [15] alle men that ben with me: greeten thee wel, grete thou wel hem, that louen us in feith, the grace of god be with ȝou alle Amen.	[12] When I shall sende Artemas vnto the or Tichicus, be diligent to come to me vnto Nichopolis. For I have determined ther to wynter. [13] Brynge zenas the lawear and Apollos on their iorney diligently, that nothynge be lackynge vnto them. [14] And let oures olso learne to excell in good workes as farforth, as nede requyreth, that they be not vnfrutefull. [15] All that are with me, salute the. Grete them that love vs in the fayth. Grace be with you all, Amen.	[12] When I shal sende Artemas vnto the, or Tychicus, be diligent, to come to me vnto Nichopolis: For I haue determined there to winter. [13] Bringe zenas the lawear and Apollos on their iorney diligently, that nothyng be lackynge vnto them. [1] And let oures also learne to excell in good workes, as farforth as nede requyreth, that they be not vnfrutefull. [15] All that are with me, salute the. Grete them that loue vs in the fayth. Grace be with you all. Amen.

witynge, *knowing*. dome, *judgment*. hiȝ, *hasten*.

σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπῃ. 14 μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι. 15 Ἀσπάζονταί σε οἱ μετ' ἐμοῦ πάντες. ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάντων ὑμῶν[w].

[w] Rec. + ἀμήν.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
heretike, after once or twise admonition, 11 Knowing that he that is suche, is peruerted, and synneth euen damned by his owne iudgement.	first and second admonition auoid: 11 knovving that he that is such an one, is subuerted, and sinneth, being condemned by his ovvne iudgement.	after the first and second admonition, reiect: 11 Knowing that he that is such, is subuerted, and sinneth, being condemned of himselfe.
12 When I shal send Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter. 13 Bringe Zenas the lawiar, and Apollos on their iourney diligently, that they lack nothing. 14 And let ours also learne to exercise good workes, as far forth as nede requireth, that they be not vnfrutful. 15 All that are with me, salute thee. Grete them that loue vs in the faith. Grace be with you all. Amen.	12 Vvhen I shal send to thee Artemas or Tychicus, hasten to come vnto me to Nicopolis. for there I haue determined to vvinter. 13 Set forvvard Zenas the lavvyer and Apollos carefully, that nothing be vvanting to them. 14 And let our men also learne to excel in good vvorkes to necessarie vses: that they be not vnfruiteful. 15 Al that are vvith me, salute thee: salute them that loue vs in the faith. The grace of God be vvith you al. Amen.	12 When I shall send Artemas vnto thee, or Tychicus, be diligent to come vnto mee to Nicopolis: for I haue determined there to winter. 13 Bring Zenas the Lawyer, and Apollos, on their iourney diligently, that nothing be wanting vnto them. 14 And let ours also learne to [a]maintaine good workes for necessary vses, that they be not vnfruitfull. 15 All that are with mee salute thee. Greete them that loue vs in the faith. Grace be with you all. Amen.

[a] *Or*, professe honest trades.

ΕΠΙΣΤΟΛΗ προς ΦΙΛΗΜΟΝΑ.

THE EPISTLE to PHILEMON.

ΠΑΥΛΟΣ δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς, Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν, [2] καὶ Ἀπφίᾳ τῇ [a] ἀγαπητῇ,| καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν, καὶ τῇ κατ᾽ οἶκόν σου ἐκκλησίᾳ· [3] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[4] Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε μνείαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου, [5] ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις [b] πρὸς| τὸν Κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους, [6] ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργὴς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν [c] ἡμῖν| εἰς Χριστὸν [d] Ἰησοῦν.| [7] [e] χαρὰν| γὰρ

[a] Alex. ἀδελφῇ. [b] Alex. εἰς. [c] Rec. ὑμῖν. [d] Alex. = Ἰησοῦν. [e] [Rec. χάριν.]

WICLIF—1380.

POUL the bounden of crist ihesus and tymothe brother: to filemon biloued ȝ oure helper, [2] and to appia moost dere sistir and to archip oure euene knyȝt, and to the chirche that is in thin hous/ [3] grace be to ȝou and pees of god oure fadir, ȝ of the lord ihesus crist/

[4] I do thankyngis to my god euermore, makynge mynde of thee in my preiers, [5] herynge thi charite and feith that thou hast in the lord ihesus and to alle holi men/ [6] that the comynynge of thi feith, be made opene in knowinge of alle good thing in crist ihesus/ [7] and I hadde greet ioie, and counforte in thi charite: for the entrailis of holi men restiden bi thee brother.

[8] For whiche thing I hauyng myche trist in crist ihesus to comaunde to thee, that that perteyneth to profete: [9] but I biseche more for charite/ sithen thou art suche as the oold poul: and now the bounden of ihesus crist/ [10] I biseche thee for my sone/ onesyme, whom I in boondis bigat: [11] which sumtyme was vnprofitable to thee/ but now profitable bothe to thee and to me. [12] whom I sente aȝen to thee/ and resceyue thou hym as myn entrailis, [13] whom I woold with hoold with me, that he schulde serue for thee to me in

euene knyȝt, *fellow soldier*. comynynge, *communing*. sithen, *since*.

TYNDALE—1534.

PAUL the presoner of Iesu Christ/ and brother Timotheus.

Vnto Philemon the beloved/ and oure helper/ [2] and to the beloved Appia/ and to Archippus oure felowe soudier/ and to the congregacion of thy housse.

[3] Grace be with you and peace^ from God oure father/ and from the Lorde Iesus Christ.

[4] I thanke my God/ makinge mencion all wayes of the in my prayers/ [5] when I heare of thy love and fayth/ which thou hast towarde the Lorde Iesu/ and towarde all saynctes: [6] so that the fellisshippe that thou hast in the fayth/ is frutefull thorow knowledge of all good thinges/ which are in you by Iesus Christ. [7] And we have great ioye/ and consolacion over thy love: For by the (brother) the saynctes hertes are comforted.

[8] Wherfore though I be bolde in Christ to enioyne the/ that which becommeth the: [9] yet for loves sake I rather beseche the/ though I be as I am/ even Paul aged/ and now in bondes for Iesu Christes sake. [10] I beseche the for my sonne Onesimus/ whom I begat in my bondes/ [11] which in tyme passed was to the vnproffetable: but now proffetable bothe to the and also to me/ [12] whom I have sent home agayne. Thou therfore receave him/ that is to saye myne awne bowels/ [13] whom I wolde fayne have retayned with me/ that in thy stede he myght have ministred vnto me

CRANMER—1539.

PAUL the presoner of Iesu Christ, and brother Timothe.

Unto Philemon the beloued, and oure helper, [2] and to the beloued Appia, and to Archippus oure felowe soudier and to the congregacyon that is of thy house.

[3] Grace be vnto you and peace, from God oure father, and from the Lorde Iesus Christ.

[4] I thanke my God, makynge mencion allwayes of the in my prayers, [5] when I heare of thy loue and fayth, which thou hast towarde the Lorde Iesu, and towarde all saynctes, [6] so that the fellishippe of thy fayth is frutefull in the knowledge of euery good (*worke*) which is in you towarde Iesus Christ. [7] For we haue great ioye and consolacion in thy loue: because that by the (brother) the sainctes hertes are conforted.

[8] Wherfore, though I might be bold in Christ to commaunde the, that which was thy dewtye to do: [9] yet for loues sake I rather beseche the, though I be as I am, euen olde Paul, and now a presoner of Iesu Christ. [10] I beseche the for my sonne Onesimus whom I haue begotten in my bondes, [11] (which in tyme passed was to the vnprofitable but now proffitable both to the and to me) [12] whom I haue sent home againe. Thou therfore receaue him, that is to saye myne awne bowels, [13] whom I wolde fayne haue retayned with me, that in thy steade he myght haue ministred vnto me in the bondes of

ΕΠΙΣΤΟΛΗ προς ΦΙΛΗΜΟΝΑ.

THE EPISTLE to PHILEMON.

[f] ἔχομεν| πολλὴν καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαυται διὰ σοῦ, ἀδελφέ.

[8] Διὸ πολλὴν ἐν Χριστῷ παῤῥησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον, [9] διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ· τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ· [10] παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς [g] μου,| Ὀνήσιμον, [11] τόν ποτέ σοι ἄχρηστον, νυνὶ δέ σοι καὶ ἐμοὶ εὔχρηστον, [12] ὃν [h] ἀνέπεμψα·| σὺ δὲ αὐτὸν, τοῦτ' ἔστι τὰ ἐμὰ σπλάγχνα, προσλαβοῦ. [13] ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ [i] μοι διακονῇ|

[f] Alex. *ἴσχον.* [g] Alex. = *μου.* [h] Alex. *ἔπεμψα σοι* s. *ἀνέπεμψα σοι.* [i] Rec. *διακονῇ μοι.*

GENEVA — 1557.

PAVL the prisoner of IESVS Christ, and our brother Timothie, vnto Philemon our dere friende, and fellow helper. [2] And to oure dere *sister* Appia, and to Archippus our felowe souldier, and to the Churche that is in thy house: [3] Grace *be* to you, and peace from God our Father, and from the Lord IESVS CHRIST. [4] I geue thankes to my God, makyng mention alwayes of thee in my prayers, [5] (When I heare of thy loue and faith, which thou hast towarde the Lord Iesus, and towarde all Sainctes:)

[6] That the fellowshyp of thy faith may be made fruteful, and that whatsoeuer good thing is in you through Christe Iesus may be knowen. [7] For we haue great ioye and consolation in thy loue: because by thee (brother) the Sainctes hearts are comforted. [8] Wherfore, thogh I be bolde in Christe to enioyne thee, that which becommeth thee, [9] Yet for loues sake I rather beseche thee, thogh I be as I am, euen Paul aged, and now in bondes for Iesus Christes sake. [10] I beseche thee for my sonne Onesimus, whom I begate in my bondes, [11] Which in tyme passed was to thee vnproffitable: but now proffitable both to thee and to me, [12] Whom I haue sent home agayne, thou therfore receaue hym, that is to say, myne owne bowels,

[13] Whom I would fayne haue retayned with me, that in thy stede he myght haue ministred vnto me in the bondes of

RHEIMS — 1582.

PAVL the prisoner of Christ IESVS, and brother Timothee: to Philémon the beloued and our coadiutor, [2] and to Appia our deerest sister, and to Archippus our felovv-souldiar and to the church vvhich is in thy house. [3] Grace to you and peace from God our father, and our Lord IESVS Christ.

[4] I giue thankes to my God, alvvaies making a memorie of thee in my praiers, [5] hearing thy charitie and faith vvhich thou hast in our Lord IESVS, and tovvard al the sainctes: [6] that the communication of thy faith may be made euident in the agnition of al good that is in you in Christ IESVS. [7] For I haue had great ioy and consolation in thy charitie, because the bovvels of the sainctes haue rested by thee brother.

[8] For the vvhich thing hauing great confidence in Christ IESVS to commaund thee that vvhich pertaineth to the purpose: [9] for charitie rather I beseeche, vvhereas thou art such an one, as Paul being old and novv prisoner also of IESVS Christ. [10] I beseeche thee for my sonne vvhom I haue begotten in bandes, Onesimus, [11] vvho hath been sometime vnprofitable to thee, but novv profitable both to me and thee, [12] vvhom I haue sent backe to thee. And do thou receiue him as mine ovvne bovvels. [13] vvhom I would haue reteined vvith me, that for thee he might minister to me in the

AUTHORISED — 1611.

PAUL a prisoner of Iesus Christ, and Timothie our brother vnto Philemon our dearely beloued, and fellow labourer, [2] And to our beloued Apphia, and Archippus our fellow souldier, and to the Church in thy house. [3] Grace to you, and peace from God our Father, and the Lord Iesus Christ. [4] I thanke my God, making mention of thee alwayes in my prayers,

[5] Hearing of thy loue, and faith, which thou hast toward the Lord Iesus, and toward all Saints: [6] That the communication of thy faith may become effectuall by the acknowledging of euery good thing, which is in you in Christ Iesus. [7] For wee haue great ioy and consolation in thy loue, because the bowels of the Saints are refreshed by thee, brother. [8] Wherefore, though I might bee much bolde in Christ to enioyne thee that which is conuenient; [9] Yet for loues sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Iesus Christ. [10] I beseech thee for my sonne Onesimus, whom I haue begotten in my bonds,

[11] Which in time past was to thee vnprofitable: but now profitable to thee and to me: [12] Whom I haue sent againe: thou therfore receiue him, that is mine owne bowels. [13] Whom I would haue reteined with mee, that in thy stead hee might haue ministred vnto me

ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου· [14] χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾖ, ἀλλὰ κατὰ ἑκούσιον. [15] τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς. [16] Οὐκέτι ὡς δοῦλον, ἀλλ' ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητὸν, μάλιστα ἐμοὶ, πόσῳ δὲ μᾶλλόν σοι καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ; [17] εἰ οὖν [k] με| ἔχεις κοινωνὸν, προσλαβοῦ αὐτὸν ὡς ἐμέ. [18] Εἰ δέ τι ἠδίκησέ σε ἢ ὀφείλει, τοῦτο ἐμοὶ [l] ἐλλόγει.| [19] ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτόν μοι

[k] Rec. ἐμὲ. [l] Alex. ἐνλόγα. [m] Rec. Κυρίῳ.

WICLIF—1380.

boondis of the gospel, [14] but with out thi counceil I wolde not do ony thing, that thi good schulde not be as of nede but wilful,

[15] for parauenture, therfor he departid fro thee for a tyme: that thou schuldist resceyue hym with outen ende, [16] now not as seruaunt: but for a seruaunte, a moost dere brother, moost to me, and hou myche more to thee: bothe in fleische and in the lord? [17] therfor if thou hast me a felowe resceyue him as me, [18] for if he hath ony thing anoied thee ether owith: arette thou this thing to me, [19] I poul wroot with myn hond, I schal ȝilde, that I seie not to thee: that also thou owest to me thi silf, [20] so brother I schal use thee in the lord, fille thou myn entrailis in crist, [21] I tristnynge of thin obedience: wroot to thee, witinge that thou schalt do: ouer that that I seie, [22] also make thou redi to me an hous to dwelle inne, for I hope that bi ȝoure preiers I schal be ȝouun to ȝou, [23] epafras prisoner with me in crist ihesus, gretith thee wel, [24] and mark, ℈ aristark, demas lucas myn helperis, [25] the grace of oure lord ihesus crist, be with ȝoure spirit amen.

arette, *impute*. ȝilde, *yield*. witinge, *knowing*. ȝouun, *given*.

TYNDALE—1534.

in the bondes of the gospell. [14] Neverthelesse, without thy mynde, wolde I doo nothinge, that that good which springeth of the, shuld not be as it were of necessitie, but willingly.

[15] Haply he therfore departed for a season, that thou shuldest receave him for ever, [16] not nowe as a servaunt: but above a servaunt, I meane a brother beloved, specially to me: but how moche more vnto the, both in the flesshe, and also in the Lorde? [17] Yf thou count me a felowe, receave him as my selfe. [18] Yf he have hurt the or oweth the ought, that laye to my charge. [19] I Paul have written it with myne awne honde. I will recompence it. So that I do not saye to the, howe that thou owest vnto me even thyne awne silfe. [20] Even so brother, let me enioye the in the Lorde. Comforte my bowels in the Lorde. [21] Trustinge in thyne obedience, I wrote vnto the, knowynge that thou wilt do more then I saye for. [22] Moreover prepare me lodgynge: for I trust thorow the helpe of youre prayers, I shalbe geven vnto you. [23] Ther salute the, Epaphras my felowe presoner in Christ Iesu, [24] Marcus, Aristarchus, Demas, Lucas, my helpers. [25] The grace of oure Lorde Iesu Christ be with youre spretes. Amen.

CRANMER—1539.

the Gospell. [14] Neuerthelesse, without thy mynde wold I do nothing, that the good which thou doest, shuld not be as it were of necessite, but wyllingly.

[15] For happly he therfore departed for a season, that thou shuldest receaue him for euer, [16] not now as a seruaunt: but aboue a seruaunt, euen a brother beloued, specially to me: but how moch more vnto the, both in the flesshe, and also in the Lorde? [17] If thou count me therfore a felow, receaue him as my selfe. [18] If he haue done the anye hurt, or oweth the ought, that laye to my charge. [19] (I Paul haue written it wyth myne awne hande) I wyll recompence it. So that I do not saye to the, how that thou owest vnto me euen thyne awne selfe also. [20] Euen so brother, let me enioye the in the Lorde. Comforte my bowels in the Lorde. [21] Trustyng in thine obedience, I wrote vnto the, knowynge, that thou wylt also do more then I saye. [22] Moreouer, prepare me lodging: for I trust that thorow the helpe of youre prayers, I shalbe geuen vnto you. [23] Ther salute the, Epaphras my felow presoner in Christ Iesu, [24] Marcus, Aristarcus, Demas, Lucas, my helpers. [25] The grace of oure Lord Iesu Christ be wyth your sprete: Amen.

προσοφείλεις. [20] Ναὶ, ἀδελφὲ, ἐγώ σου ὀναίμην ἐν Κυρίῳ· ἀνάπαυσόν μου τὰ σπλάγχνα ἐν [m] Χριστῷ.| [21] πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ [n] ὃ| λέγω ποιήσεις.

[22] Ἅμα δὲ καὶ ἑτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν. [23] [o] Ἀσπάζεταί| σε Ἐπαφρᾶς ὁ συναιχμάλωτός μου ἐν Χριστῷ Ἰησοῦ, Μάρκος, [24] Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου. [25] ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν [p].

[n] Alex. ἃ. [o] Rec. Ἀσπάζονται. [p] Rec. + ἀμήν.

GENEVA—1557.

the Gospel. [14] But, without thy mynde, would I do nothing, that thy benefit, shuld not be as it were of necessitie, but wyllingly. [15] Perchance he therfore departed for a season, that thou shuldest receaue him for euer, [16] Not now as a seruant, but aboue a seruant, *I meane* a brother beloued, specially to me, but how muche more vnto thee, both in the flesh, and also in the Lord?

[17] If therfore thou countest our things, commune, receaue hym as my selfe. [18] If he hath hurt thee, or oweth thee ought, that lay to my charge. [19] I Paul haue wrytten *this* with myne owne hande, I wil recompence it, albeit I do not say to thee, that thou owest vnto me euen thyne owne selfe. [20] Verely brother, let me obteyne this fruit of thee in the Lord, conforte my bowels in the Lord. [21] Trusting in thine obedience, I wrote vnto thee, knowing that thou wylt do more then I say, [22] Moreouer prepare me lodging for I trust through the help of your prayers, I shalbe geuen vnto you. [23] There salute thee Epaphras my felowe for Christe Iesus, [24] Marcus, Aristarchus, Demas, Lucas, my helpers. [25] The grace of our Lord Iesus Christ *be* with your spirite. Amen.

RHEIMS—1582.

bandes of the Gospel: [14] but vvithout thy counsel I vvould doe nothing: that thy good might be not as it vvere of necessitie, but voluntarie.

[15] For perhaps therfore he departed for a season from thee, that thou mightest take him againe for euer. [16] novv not as a seruant, but for a seruant, a most deere brother, especially to me, but hovv much more to thee both in the flesh and in our Lord? [17] If therfore thou take me for thy fellovv: receiue him as my self. [18] And if he hath hurt thee any thing or is in thy dette, that impute to me. [19] I Paul haue vvritten vvith mine ovvne hand: I vvil repay it: not to say to thee, that thou ovvest me thine ovvne self also. [20] Yea brother. God graunt I may enioy thee in our Lord. Refresh my bovvels in our Lord. [21] Trusting in thy obedience I haue vvritten to thee, knovving that thou vvilt doe aboue that also vvhich I do say. [22] And withal prouide we also a lodging. for I hope by your praiers that I shal be giuen to you.

[23] There salute thee Epaphras my fellovv-prisoner in Christ Iesvs, [24] Marke, Aristarchus, Demas and Luke my coadiutors. [25] The grace of our Lord IESVS Christ be with your spirit. Amen.

AUTHORISED—1611.

in the bonds of the Gospel. [14] But without thy minde would I doe nothing, that thy benefite should not bee as it were of necessitie, but willingly. [15] For perhaps hee therefore departed for a season, that thou shouldest receiue him for euer: [16] Not now as a seruant, but aboue a seruant, a brother beloued, specially to me, but how much more vnto thee, both in the flesh, and in the Lord? [17] If thou count mee therefore a partner, receiue him as my selfe.

[18] If he hath wronged thee, or oweth *thee ought*, put that on mine account. [19] I Paul haue written it with mine owne hand, I will repay it: albeit I do not say to thee how thou owest vnto me, euen thine owne selfe besides: [20] Yea, brother, let mee haue ioy of thee in the Lord: refresh my bowels in the Lord. [21] Hauing confidence in thy obedience, I wrote vnto thee, knowing that thou wilt also doe more then I say. [22] But withall prepare mee also a lodging: for I trust that through your prayers I shall be giuen vnto you. [23] There salute thee Epaphras, my fellow prisoner in Christ Iesus: [24] Marcus, Aristarchus, Demas, Lucas, my fellow labourers. [25] The grace of our Lord Iesus Christ *be* with your spirit. Amen.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΕΒΡΑΙΟΥΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE HEBREWS.

CHAPTER I.

ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' [a] ἐσχάτου| τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, [2] ὃν ἔθηκε κληρονόμον πάντων, (δι' οὗ καὶ [b] τοὺς αἰῶνας ἐποίησεν,|) [3] ὃς (ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ,) [c] δι' ἑαυτοῦ| καθαρισμὸν [d] ποιησάμενος τῶν ἁμαρτιῶν| [e] ἡμῶν,| ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, [4] τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων, ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα. [5] Τίνι γὰρ εἶπε

[a] Rec. *ἐσχάτων.* [b] Alex. *ἐποίησε τοὺς αἰῶνας.* [c] Alex. = *δι' ἑαυτοῦ.* [d] Alex. *τῶν ἁμαρτιῶν (ἡμῶν) ποιησάμενος.*

WICLIF—1380.

1. GOD that spake sumtyme bi profetis in many maners to oure fadris, [2] at the last in these daies he hath spoke to us bi the sone, whom he hath ordeyned eir of alle thingis and bi whom he made the worldis, [3] which whanne also he is the britnes of glorie, and figure of his substaunce and berith alle thingis bi word of his vertu, he makith purgacioun of synnes, and sittith on the riȝthalf of the maieste in heuenes, [4] and so myche is made bettir thanne aungelis: bi hou myche he hath enheritid a more dyuers name bifor hem,

[5] for to whiche of the aungelis seid god ony tyme, thou art my sone I haue gendrid thee to dai? and eftsone, I schal be to him in to a fadir: and he schal be to me in to a sone, [6] and whanne eftsone he bryngith inne the first bigetun sone, in to the world: he seith, and alle the aungels of god worschip hym, [7] but he seith to aungels, he that makith hise aungels spiritis, and hise mynystris flawme of fier, [8] but to the sone he seith, god thi trone is in to the world of world: a ȝerd of equite is the ȝerd of thi rewme, [9] thou hast loued riȝtwisnesse, and hatidist

vertu, *power.* eftsone, *again.* rewme, *realm.* ȝerd, *staff.*

TYNDALE—1534.

1. GOD in tyme past diversly and many wayes, spake vnto the fathers by Prophetes: [2] but in these last dayes he hath spoken vnto vs by his sonne, whom he hath made heyre of all thinges: by whom also he made the worlde. [3] Which sonne beynge the brightnes of his glory, and very ymage of his substance, bearinge vp all thinges with the worde of his power, hath in his awne person pourged oure synnes, and is sitten on the right honde of the maiestie an hye, [4] and is more excellent then the angels, in as moche as he hath by inheritaunce obteyned an excellenter name then have they.

[5] For vnto which of the angels sayde he ateny tyme: Thou arte my sonne, this daye begate I the? And agayne: I will be his father, and he shalbe my sonne. [6] And agayne when he bringeth in the fyrst begotten sonne in to the worlde, he sayth: And all the angels of God shall worshippe him. [7] And of the angels he sayth: He maketh his angels spretes, and his ministres flammes of fyre. [8] But vnto the sonne he sayth: God thy seate shalbe forever and ever. The cepter of thy kyngdome is a right cepter. [9] Thou hast loved righteousnes and hated iniquyte.

CRANMER—1539.

1. GOD in tyme past diuersly and many wayes, spake vnto the fathers by Prophetes: [2] but in these last dayes he hath spoken vnto vs by hys awne sonne, whom he hath made heyre of all thinges by whom also he made the worlde. [3] Whych (sonne) beinge the brightnes of hys glory, and the very ymage of hys substance rulynge all thynges wyth the worde of hys power, hath by hys awne person pourged oure synnes, and sytteth on the right hande of the maiestye on hye: [4] beynge so moch more excellent then the angels, as he hath by inherytaunce obteyned a more excellent name then they.

[5] For vnto whych of the angels sayde he at eny tyme: Thou art my sonne, this daye haue I begotten the? [6] And agayne I will be his father, and he shalbe my sonne. And agayne, when he bringeth in the fyrst begotten sonne into the worlde, he sayth. And let all the angels of God worshyppe hym. [7] And vnto the angels he sayth He maketh hys angels spretes, and hys ministres a flamme of fyre. [8] But vnto the sonne he sayth: Thy seate (O God) shalbe for euer and euer The scepter of thy kingdome is a ryght scepter. [9] Thou hast loued ryghtewesnes, and hated iniquyte. Wherfore, God,

ΕΠΙΣΤΟΛΗ προς ΕΒΡΑΙΟΥΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE HEBREWS.

CHAPTER I.

ποτε τῶν ἀγγέλων, "Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε;" καὶ πάλιν, "Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;" [6] ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, "Καὶ προσκυνησάτωσαν αὐτῷ "πάντες ἄγγελοι Θεοῦ." [7] Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει, "Ὁ ποιῶν τοὺς "ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα·" [8] πρὸς δὲ τὸν υἱὸν, "Ὁ θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα [f] τοῦ αἰῶνος· | ῥάβδος εὐθύτητος "ἡ ῥάβδος τῆς βασιλείας σου. [9] ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας [g] ἀνομίαν· |

[e] Alex. = ἡμῶν. [f] Alex. s. = τοῦ αἰῶνος s. τοῦ αἰῶνος καὶ ἡ. [g] Alex. ἀδικίαν.

GENEVA — 1557.

1. GOD spake at sondrie tymes and in diuers maners in the olde tyme to our fathers by the Prophetes: [2] In these last dayes he hath spoken vnto vs by his Sonne, whome he hath made heir of all thinges, by whome also he made the worlde,

[3] Which Sonne beyng the bryghtnes of the glorie, and the ingraued forme of his personne, bearing vp all thinges with the worde of his power, hath by him selfe purged our synnes, and sytteth at the right hand of that moste highest maiestie. [4] And is made so muche more excellent then the Angels in as much as he hath by inheritance obteyned an excellenter name then they. [5] For vnto which of the Angels sayd he at any tyme: Thou art my Sonne, this day begate I thee? And agayne, I wil be his Father, and he shal-be my Sonne.

[6] And agayne when he bringeth in the first begotten Sonne into the world, he saith, And let all the Angels of God worshyp hym. [7] And of the Angels he sayth, He maketh the spirits his messengers, and his ministers a flamming fyre. [8] But vnto the Sonne *he sayth*, ò God thy seate *shalbe* for euer and euer, the scepter of thy kyngdome is a right scepter. [9] Thou haste loued rightuousnes and

RHEIMS — 1582.

1. DIVERSELY and many vvaies in times past God speaking to the fathers in the prophets: [2] last of al in these daies hath spoken to vs in his Sonne, vvhom he hath appointed heire of al, by vvhom he made also the vvorldes. [3] Vvho being the brightnesse of his glorie, and the figure of his substance, and carying al things by the vvord of his povver, making purgation of sinnes, sitteth on the right hand of the Maiestie in the high places: [4] being made so much better then Angels, as he hath inherited a more excellent name aboue them.

[5] For to vvhich of the Angels hath he said at any time, *Thou art my sonne, to day haue I begotten thee?* and againe, *I vvill be to him a father, and he shal be to me a sonne.* [6] And vvhen againe he bringeth in the first begotten into the vvorld, he faith, *And let al the Angels of God adore him.*

[7] And to the Angels truely he saith, *He that maketh his Angels, spirites: and his ministers, a flame of fire.* [8] But to the Sonne: *Thy throne ó God for euer and euer: a rod of equitie, the rod of thy kingdom.* [9] *Thou hast loued iustice, and*

AUTHORISED — 1611.

1. GOD who at sundry times, and in diuers maners, spake in time past vnto the fathers by the Prophets, [2] Hath in these last daies spoken vnto vs by *his* Sonne, whom hee hath appointed heire of all things, by whom also he made the worlds, [3] Who being the brightnesse of his glory, and the expresse image of his person, and vpholding all things by the word of his power, when hee had by himselfe purged our sinnes, sate downe on the right hand of the Maiestie on high, [4] Being made so much better then the Angels, as hee hath by inheritance obtained a more excellent Name then they. [5] For vnto which of the Angels said he at any time, thou art my sonne, this day haue I begotten thee? And againe, I will be to him a Father, and he shall be to me a Sonne. [6] And againe, when he bringeth in the first begotten into the world, hee saith, And let all the Angels of God worship him. [7] And of the Angels he saith: Who maketh his Angels spirits, and his ministers a flame of fire.

[8] But vnto the Sonne, *he saith*, Thy throne, O God, *is* for euer and euer: a Scepter of [a]righteousnesse *is* the Scepter of thy kingdome. [9] Thou hast loued righteousnesse, and hated iniquitie, therefore

[a] *Gr.* rightnesse, *or*, straightnes.

" διὰ τοῦτο ἔχρισέ σε ὁ Θεὸς, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς
" μετόχους σου." [10] Καὶ, " Σὺ κατ' ἀρχὰς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα
" τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί· [11] αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ
" πάντες ὡς ἱμάτιον παλαιωθήσονται, [12] καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτοὺς [h] καὶ
" ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι." [13] Πρὸς
τίνα δὲ τῶν ἀγγέλων εἴρηκέ ποτε, " Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς
" ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;" [14] οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύ-
ματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

II. Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μή ποτε
παραῤῥυῶμεν. [2] εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα

[h] Alex. + ὡς ἱμάτιον.

WICLIF—1380.

wickidnesse, therfor the god thi god, anoyntid thee with oile of ioie, more thanne thi felowis/

[10] and thou lord in the bigynnynge foundidist the erthe: and heuenes ben werkis of thin hondis/ [11] thei schuln perisch: but thou schalt perfiȝtli dwelle ⁊ alle schuln wexe oold as a cloth/ [12] and thou schalt chaunge hem as a cloth/ and thei schuln be chaungid/ but thou art the same thi silf: and thi ȝeeris schuln not faile/ [13] but to whiche of the aungels seide god at ony tyme: sitte thou on my riȝthalf, til I putte thin enemyes a stool of thi feet? [14] where thei alle ben not seruynge spiritis, sent to seruen: for hem that takun the eritage of heelthe.

2. THERFOR more plenteuousli it bihoueth us to kepe tho thingis, that we han herd, leest parauenture we fleten aweie/ [2] for if the ilke word that was seide bi aungelis, was made sad, and eche brekynge of the lawe, and vnobedience, took iust retribucioun of mede: [3] hou schuln we ascape, if we dispisen so greet an helthe? which whanne it hadde takun bigynnyng to be toold out bi the lord of hem that herden: is confermed in to us/ [4] for god witnessed to gidre bi myraclis and wondris and grete merueilis, and dyuers vertues/ and departyngis of the holi goost bi his wille/

[5] but not to aungels, god sugettid the world, that is to comynge, of whiche we speken/ [6] but summan witnessid in a place and seide/ what thing is man, that thou art myndeful of hym, or of mannes sone, for thou visitist hym? [7] thou hast made hym a litil les thanne aungels: thou hast crowned hym with glori and honoure, and thou hast ordeyned hym on the werkis of thin hondis/ [8] thou hast made alle thingis suget vndir his feet/ and in that, that he sugettid alle thingis to him, he lefte no thing unsuget to him/ but now we seen not ȝitt alle thingis suget

dwelle, *remain.* wexe, *grow.* ilke, *same.* sad, *stedfast.* mede, *reward.*

TYNDALE—1534.

Wherfore God which is thy God/ hath anoynted the with the oyle of gladnes above thy felowes.

[10] And thou Lorde in the begynninge hast layde the foundacion of the erth. And the hevens are the workes of thy hondes. [11] They shall perisshe/ but thou shalt endure. They all shall wexe olde as doth a garment: [12] and as a vesture shalt thou chaunge them/ and they shalbe chaunged. But thou arte all wayes/ and thy yeres shall not fayle. [13] Vnto which of the angels sayde he at eny tyme? Sit on my ryght honde/ tyll I make thyne enemyes thy fote stole. [14] Are they not all mynistrynge spretes/ sent to minister for their sakes which shalbe heyres of salvacion?

2. WHERFORE we ought to geve the more hede to the thinges we have herde lest we perysshe. [2] For yf the worde which was spoken by angels was stedfast: so that every transgression and disobedience receaved a iust recompence to reward: [3] how shall we escape/ yf we despyse so great saluacion which at the fyrst began to be preached of the lorde him silfe/ and afterwarde was confermed vnto vs warde/ by them that hearde it/ [4] god bearynge witnes therto/ bothe with sygnes and wonders also/ and with divers miracles/ and gyftes of the holy gooste/ accordynge to his awne will.

[5] He hath not vnto the angels put in subieccion the worlde to come/ where of we speake. [6] But one in a certayne place witnessed/ sayinge. What is man/ that thou arte myndfull of him? [7] After thou haddest for a season made him lower then the angels: thou crounedst him with honour and glory/ and hast set him above the workes of thy hondes. [8] Thou hast put all thynges in subieccion vnder his fete. In that he put all thynges vnder him/ he left nothynge that is not put

CRANMER—1539.

euen thy God hath anoynted the with the oyle of gladnes aboue thy felowes.

[10] And thou Lorde in the beginnynge hast layde the foundacyon of the erth. And the heauens are the workes of thy handes. [11] They shal perysshe, but thou endurest, But they all shall wexe olde also as doth a garment: [12] and as a vesture shalt thou chaunge them, and they shalbe chaunged. But thou art euen the same and thy yeres shall not fayle. [13] Vnto which of the angels sayde he at eny tyme: Syt on myryght hande, tyll I make thyne enemyes thy fote stole? [14] Are they not all ministrynge spretes, that are sent to minister, for their sakes which shalbe heyres of saluacyon?

2. WHERFORE, we ought to geue the more hede to the thynges that are spoken vnto vs, lest at any tyme we peryssh. [2] For yf the worde whych was spoken by angells was stedfast: And euery transgression and disobedience receaued a iust recompence of rewarde, [3] how shall we escape, yf we despyse so great saluacion, whych at the fyrst began to be preached of the Lorde hym selfe, and was confermed vnto vs warde, by them that hearde it? [4] God bearynge wytnes therto, both with sygnes and wonders also and with diuers myracles, and giftes of the holy gooste, accordynge to hys awne will.

[5] For vnto the angels hath he not subdued the worlde to come, wherof we speake, [6] but one in a certayne place wytnessed, sayinge, What is man, that thou art myndfull of him Or the sonne of man, that thou visitest him? [7] Thou madest him a litle lower then the angels: thou hast crouned hym wyth honour and glory, and hast set him aboue the workes of thy handes. [8] Thou hast put all thynges in subieccion vnder hys fete. In that he put all thinges vnder him, he left nothynge that is not put vnder him. Neuerthelesse, we se not yet all thinges subdued vnto him:

παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν, [3] πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, [4] συνεπιμαρτυροῦντος τοῦ Θεοῦ σημείοις τε καὶ τέρασι, καὶ ποικίλαις δυνάμεσι, καὶ Πνεύματος ἁγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν. [5] Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν· [6] διεμαρτύρατο δέ που τὶς λέγων, "Τί ἐστιν ἄνθρωπος, "ὅτι μιμνήσκῃ αὐτοῦ· ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ αὐτόν; [7] ἠλάττωσας "αὐτὸν βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν[1], [8] πάντα "ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ." Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον· νῦν δὲ οὔπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα.

[1] Rec. + καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου.

GENEVA—1557.

hated iniquitie. Wherfore, God which is thy God, hath anointed thee with the oyle of gladnes aboue thy felowes.

10 And, Thou Lord in the begynnyng hast establysshed the earth: and the heauens are the workes of thy handes. 11 They shal perishe, but thou doest remayne: and they all shal waxe olde as dothe a garment: 12 And as a vesture shalt thou change them, and they shalbe changed: but thou art the same and thy yeres shal not fayle. 13 Vnto which of the Angels sayd he at any tyme, Syt at my right hande, tyl I make thyne enemies thy fote stole? 14 Are they not all ministryng sprites, sent to minister, for theyr sakes whych shalbe heyres of saluation?

2. VVHERFORE we oght diligently to geue hede to the thynges whych we haue heard lest at any tyme we shulde not kepe them. 2 For if the worde whych was spoken by Angels was stedfaste: and euery transgression and disobedience receaued a iuste recompence of rewarde, 3 How shal we escape, if we despice so great saluation? whych saluation at the fyrst began to be preached of the Lord him selfe, and *after warde* was confirmed vnto vs, by them that hearde him, 4 God bearyng wytnes therto, bothe wyth signes and wonders also, and wyth diuers miracles, and gyftes of the holy Gost, accordyng to hys owne wyl.

5 For he hath not put in subiection vnto the Angels the worlde to come, wherof we speake. 6 But one in a certayne place wytnessed, saying, What is man, that thou shuldest be myndeful of hym: or the sonne of man that thou woldest loke vpon hym? 7 Thou madest him for a season inferior to the Angels: thou crounedest hym wyth honour and glorie, and hast set hym aboue the workes of thy handes. 8 Thou hast put all thynges in subiection vnder hys fete. And in that he hath put all thynges vnder hym, he lefte nothyng that shuld not be subiect vnto hym. But, we yet se not all thynges subdued vnto

RHEIMS—1582.

hated iniquitie: therfore thee, God, thy God hath anointed vvith the oile of exultation aboue thy fellovves. 10 And, *Thou in the beginning ó Lord didst found the earth: and the vvorkes of thy handes are the heauens.* 11 *They shal perish, but thou shalt continue: and they shal al vvaxe old as a garment.* 12 *And as a vesture shalt thou chaunge them, and they shal be changed: but thou art the self same, and thy yeres shal not faile.*

13 But to vvhich of the Angels said he at any time: *Sit on my right hand, vntil I make thine enemies the footestoole of thy feete?* 14 Are they not al, ministring spirits: sent to minister for them vvhich shal receiue the inheritance of saluation?

2. THERFORE more aboundantly ought vve to obserue those things vvhich vve haue heard: lest perhaps vve runne out. 2 For if the vvord that vvas spoken by Angels, became sure, and al preuarication and disobedience hath receiued a iust retribution of revvard: 3 hovv shal vve escape if vve neglect so great saluation? vvhich vvhen it vvas begonne to be declared by our Lord, of them that heard vvas confirmed on vs, 4 God vvithal testifying by signes, and vvonders, and diuers miracles, and distributions of the holy Ghost according to his vvil.

5 For not to Angels hath God made subiect the vvorld to come, whereof vve speake. 6 But one hath testified in a certaine place, saying: *Vvhat is man, that thou art mindeful of him: or the sonne of man, that thou visitest him?* 7 *Thou didst minish him litle lesse then Angels: with glorie and honour thou hast crovvned him, and constituted him ouer the vvorkes of thy handes.* 8 *Al things hast thou made subiect vnder his feete.* For in that he subiected al things to him, he left nothing not subiect to him. But novv vve see not as yet al things subiected to him.

AUTHORISED—1611.

God, *euen* thy God hath anoynted thee with the oyle of gladnesse aboue thy fellowes. 10 And, thou Lord in the beginning hast layed the foundation of the earth: and the heauens are the workes of thine hands. 11 They shall perish, but thou remainest: and they all shall waxe old as doth a garment. 12 And as a vesture shalt thou folde them vp, and they shall be changed, but thou art the same, and thy yeeres shall not faile. 13 But to which of the Angels said he at any time, Sit on my right hand, vntill I make thine enemies thy footestoole? 14 Are they not all ministring spirits, sent foorth to minister for them, who shalbe heires of saluation?

2. THEREFORE we ought to giue the more earnest heede to the things which we haue heard, lest at any time we should [α] let them slip. 2 For if the word spoken by Angels was stedfast, and euery transgression and disobedience receiued a iust recompence of reward. 3 How shal we escape, if we neglect so great saluation, which at the first began to be spoken by the Lord, *and* was confirmed vnto vs by them that heard *him*, 4 God also bearing them witnesse, both with signes and wonders, and with diuers miracles, and [β] gifts of the holy Ghost, according to his owne will? 5 For vnto the Angels hath he not put in subiection the world to come, whereof we speake. 6 But one in a certaine place testified, saying: What is man, that thou art mindfull of him: or the Sonne of man that thou visitest him? 7 Thou madest him a [γ] little lower then the Angels, thou crownedst him with glory and honor, and didst set him ouer the workes of thy hands. 8 Thou hast put all things in subiection vnder his feete. For in that he put all in subiection vnder him, hee left nothing that is not put vnder him. But now we see not yet all things put vnder him.

[α] *Gr.* runne out as leaking vessels. [β] *Or,* distributions. [γ] *Or,* a little while inferiour to. [δ] *Or,* by.

[9] τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα
τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς
γεύσηται θανάτου. [10] Ἔπρεπε γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα,
πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημά-
των τελειῶσαι. [11] ὅ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἐξ ἑνὸς πάντες· δι' ἣν
αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν, [12] λέγων, "Ἀπαγγελῶ τὸ
"ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε." [13] Καὶ πάλιν,
"Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ." Καὶ πάλιν, "Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι
"ἔδωκεν ὁ Θεός." [14] Ἐπεὶ οὖν τὰ παιδία κεκοινώνηκε [k] σαρκὸς καὶ αἵματος,| καὶ
αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ

[k] Alex. *αἵματος καὶ σαρκὸς.*

WICLIF—1380.

to hym, [9] but we seen hym, that was made a litil les thanne aungels, ihesus for the passioun of deeth, crowned with glorie and honour: that he thorus grace of god schulde taste deeth for alle *men*,

[10] for it bisemed hym for whom alle thingis, and bi whom alle thngis *weren made* whiche hadde brouste many sones in to glorie, and was auctour of the helthe of hem, that he hadde an ende bi passioun, [11] for he that halowith, and thei that ben halowid ben alle of oon, for whiche cause he is not schamed, to clepe hem britheren, [12] seiynge, I schal telle thi name to my britheren, in the myddil of the chirche, I schal herie thee, [13] and eftsone I schal be tristnynge in to hym, and eftsone, lo I and my children, which god saf to me,

[14] therfor for children comyneden to fleisch & blood & he also took part of the same, that bi deeth he schulde distrie hym, that hadde lordschip of deeth, that is to seie the deuel, [15] and that he schulde delyuer hem, that bi drede of deeth bi alle liif: weren bounden to seruage, [16] and he took neuer aungels: but he took the seed of abraham, [17] wherfor he ouste to be likned to britheren bi alle thingis that he schulde be made merciful, & a feithful bischop to god, that he schulde be merciful to the trespassis of the puple, [18] for in that thing in which he suffrid & was temptid he is mysti to help also hem that ben temptid.

3. THERFOR holi britheren, and parteners of heuenli clepynge, biholde se the apostle, and the bischop of oure confessioun ihesus, [2] which is trewe to hym that made hym, as also moises in al the hous of hym, [3] but this bischop is hadde worthi of more glorie thanne moises: bi as myche as he hath more honoure of the

clepe, *call.* herie, *praise.* eftsone, *again.* tristnynge, *confiding.* comyneden, *partake.* clepynge, *calling.*

TYNDALE—1534.

vnder him. [9] Neverthelesse we yet se not all thynges subdued but him that was made lesse then the angelles: we se that it was Iesus which is crouned with glory and honour for the sofferinge of death: that he by the grace of god, shulde tast of deeth for all men.

[10] For it becam him, for whom are all thynges and by whom are all thynges, after that he had brought many sonnes vnto glory, that he shuld make the lorde of their saluacion parfect thorow sofferynge. [11] For he that sanctifieth, and they which are sanctified, are all of one. For which causes sake, he is not a shamed to call them brethren [12] sayinge: I will declare thy name vnto my brethren, and in the myddes of the congregacion will I prayse the. [13] And agayne: I will put my trust in him. And agayne: beholde here am I and the children which god hath geven me.

[14] For as moche then as the children were parte takers of flesshe and bloud, he also him silfe lyke wyse toke parte with them, for to put doune thorow deth, him that had lordshippe over deeth, that is to saye the devyll, [15] and that he myght delyver them which thorow feare of deeth were all their lyfe tyme in daunger of bondage. [16] For he in no place taketh on him the angels: but the seede of Abraham taketh he on him. [17] Wherfore in all thynges it became him to be made lyke vnto his brethren, that he myght be mercifull, and a faythfull hye preste in thynges concernynge god, for to pourge the peoples synnes. [18] For in that he him silfe suffered and was tempted, he is able to sucker them that are tempted.

3. WHERFORE holy brethren, partakers of the celestiall callinge, consyder the embasseatour and hye prest of oure profession, Christ Iesus [2] which was faythfull to him that made him, even as was Moses in all his housse. [3] And this man was counted worthy of more glory then Moses: In as moche as he which hath prepared the housse hath most honoure

CRANMER—1539.

[9] but him that was made lesse then the angels, we se that it was Iesus, whych is crouned with glory and honour for the sofferynge of death: that he by the grace of God, shulde tast of deeth for all men.

[10] For it became him, for whom are all thinges and by whom are all thinges (after that he had brought many sonnes vnto glory) that he shuld make the Lorde of their saluacyon parfecte thorow afflictions. [11] For both he that sanctifieth and they whych are sanctifyed, are all of one. For whych causes sake he is not a shamed to call them brethren, [12] sayinge: I wil declare thy name vnto my brethren, in the myddes of the congregacion will I prayse the. [13] And agayne: I will put my trust in hym. And agayne: beholde, here am I and the children whom God hath geuen me.

[14] For as moch then as the children are partetakers of flesshe and bloud, he also him selfe lykewise toke parte with them that (thorow deeth) he myght expell hym that had lordshippe ouer deeth, that is to saye the deuyll, [15] and that he myght delyuer them, which thorow feare of deeth were all there life tyme subdued vnto bondage. [16] For he in no place taketh on hym the angels: but the seed of Abraham taketh he on him. [17] Wherfore, in all thinges it became him to be made lyke vnto his brethren, that he might be mercyfull, and a faythfull hye Preste in thynges concernynge God, for to pourge the peoples synnes. [18] For in that it fortuned him selfe to be tempted, he is able to sucker them also that are tempted.

3. THERFORE holy brethren, partakers of the celestiall callyng consyder the embassadour and hye prest of oure profession Christ Jesus, [2] how that he is faythfull vnto him that put hym in the office, euen as was Moses in all his house. [3] For loke how moch honoure he (that hath buylded a house) hath more then the house it self, So moch honour is he counted worthy of more then Moses.

κράτος ἔχοντα τοῦ θανάτου, τουτέστι, τὸν διάβολον, [15] καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας. [16] οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. [17] ὅθεν ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεὸν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. [18] ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

III. Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν [l] Ἰησοῦν· [2] πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν, ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ. [3] Πλείονος γὰρ [m] οὗτος δόξης παρὰ Μωσῆν ἠξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας

[l] Rec. + Χριστὸν. [m] Rec. δόξης οὗτος.

GENEVA—1557.

hym. [9] But we se Iesus crowned with glorie and honour: which for a while was made inferior to the Angels, through the suffering of death, that by Gods benefit he might taste death for all men.

[10] For it became hym, for whome are all thynges, and by whome are all thynges, seing that he broght many sonnes vnto glorie, that he shoulde consecrate the Prince of theyr saluation through afflictions. [11] For he that sanctifieth, and they whych are sanctified, are all of one. wherfore, he is not ashamed to call them brethren, [12] Saying, I wyl declare thy Name vnto my brethren, in the myddes of the Churche wyl I sing prayses to thee.

[13] And agayne, I wyl put my trust in hym. And agayne, Beholde here am I, and the chyldren which God hath geuen me. [14] Forasmuche then as the chyldren were partetakers of fleshe and bloude, he also hym selfe lykewyse toke part wyth them, for to put downe through death, hym that had Lordshyp ouer death, that is the deuyl, [15] And that he might deliuer them, which for feare of death were all there life time in danger of bondage. [16] For he in no sort toke the Angels: but he toke the seed of Abraham. [17] Wherfore in all thinges it became hym to be made lyke vnto his brethren, that he myght be merciful, and a faithful hie Prieste in thinges concerning God, for to purge the peoples synnes. [18] For in that he hym selfe suffered and was tempted, he is able to sucker them that are tempted.

3. THERFORE holy brethren, partakers of the heauen by callyng, consider the Apostle and hye Prieste of our profession Christ Iesus: [2] Who was faithful to him that hath appointed hym, euen as Moses *was faithful* in all his house. [3] And yet was this man counted worthy of more glorie then Moses, inasmuche as he which hath builded the house hath the more

RHEIMS—1582.

[9] But him that vvas a litle lessened vnder the Angels, vve see IESVS, because of the passion of death, crovvned vvith glorie and honour: that through the grace of God he might tast death for al. [10] For it became him for vvhom al things, and by vvhom al things, that had brought many children into glorie, to consummate the author of their saluation, by his passion.

[11] For he that sanctifieth, and they that be sanctified: al of one. For the which cause he is not ashamed to call them brethren, [12] saying, *I vvil declare thy name to my brethren: in the middes of the Church vvil I praise thee.* [13] And againe, *I vvil haue affiance in him.* And againe, *Behold here am I and my children: vvhom God hath giuen me.* [14] Therfore because the children haue communicated vvith flesh and bloud, him self also in like maner hath been partaker of the same: that by death he might destroy him that had the empire of death, that is to say, the Deuil: [15] and might deliuer them that by the feare of death through al their life vvere subiect to seruitude.

[16] For no vvhere doth he take Angels: but the seede of Abraham he taketh. [17] Vvherevpon he ought in al things to be like vnto his brethren: that he might become a merciful and faithful high Priest before God, that he might repropitiate the sinnes of the people. [18] For in that vvherein him self suffered and vvas tempted: he is able to helpe them also that are tempted.

3. WHEREFORE holy brethren, partakers of the heauenly vocation, consider the Apostle, and high priest of our confession IESVS: [2] vvho is faithful to him that made him, as also Moyses in al his house. [3] For, this man is esteemed vvorthie of more ample glorie aboue Moyses, by so much as more ample glorie then the house, hath he that framed it.

AUTHORISED—1611.

[9] But wee see Iesus, who was made a little lower then the Angels, [α] for the suffering of death, crowned with glory and honour, that hee by the grace of God should taste death for euery man. [10] For it became him for whom are all things, and by whom are all things, in bringing many sonnes vnto glory, to make the Captaine of their saluation perfect through sufferings. [11] For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to cal them brethren, [12] Saying, I will declare thy Name vnto my brethren, in the midst of the Church will I sing praise vnto thee. [13] And againe, I will put my trust in him: and againe, Behold, I, and the children which God hath giuen me. [14] Forasmuch then as the children are partakers of flesh and blood, he also himselfe likewise tooke part of the same, that through death hee might destroy him that had the power of death, that is, the deuill: [15] And deliuer them, who through feare of death were all their life time subiect to bondage. [16] For verely he [β] tooke not on him *the nature of* Angels: but he tooke on *him* the seed of Abraham. [17] Wherfore in all things it behoued him to bee made like vnto his brethren, that he might bee a mercifull and faithfull high Priest, in things pertaining to God, to make reconciliation for the sinnes of the people. [18] For in that he himselfe hath suffered, being tempted, he is able to succour them that are tempted.

3. WHERFORE holy brethren, partakers of the heauenly calling, consider the Apostle and high Priest of our profession Christ Iesus, [2] Who was faithfull to him that [γ] appointed him, as also Moses was faithfull in all his house. [3] For this *man* was counted worthy of more glory then Moses, in as much as he who hath builded the house, hath more honour then

[α] *Or*, by. [β] *Gr.* hee taketh not hold of Angels, but of the seede of Abraham he taketh hold. [γ] *Gr.* made.

αὐτόν· [4] πᾶς γὰρ οἶκος κατασκευάζεται ὑπό τινος· ὁ δὲ [n] τὰ| πάντα κατασκευάσας, Θεός. [5] καὶ Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων· [6] Χριστὸς δὲ, ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, οὗ οἶκός ἐσμεν ἡμεῖς, [o] ἐάνπερ| τὴν παῤῥησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν. [7] Διὸ, καθὼς λέγει τὸ Πνεῦμα τὸ ἅγιον, "Σήμερον ἐὰν τῆς φωνῆς "αὐτοῦ ἀκούσητε, [8] μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, "κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, [9] οὗ [p] ἐπείρασάν [q] με| οἱ πατέρες "ὑμῶν, [r] ἐδοκίμασάν με,| καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη· [10] διὸ προσ- "ὠχθισα τῇ γενεᾷ [s] ἐκείνῃ,| καὶ [t] εἶπον,| Ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ "ἔγνωσαν τὰς ὁδούς μου· [11] ὡς ὤμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν "κατάπαυσίν μου." [12] βλέπετε ἀδελφοὶ, μή ποτε ἔσται ἔν τινι ὑμῶν καρδία

[n] Alex. = τὰ. [o] Alex. ἐαν. [p] Alex. ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον. [q] Alex.= με. [r] Alex. ἐν δοκιμασίᾳ.

WICLIF—1380.

hous that made the hous, [4] for eche hous is made of summan, he that made alle thingis of nou3t: is god, [5] and moises was trewe in alle his hous, as a seruaunte in to witnessynge of tho thingis that weren to be seide, [6] but crist as a sone in his hous, whiche hous we ben, if we holden sad trist and glorie of hope in to the ende,

[7] wherfor as the holi goost seith, to dai if 3e han herde his vois: [8] nyle 3e hardne 3oure hertis as in wraththing like the dai of temptacioun in desert, [9] where 3oure fadris temptiden me and preueden and si3en my werkis, fourti 3eris, [10] wherfor I was wrooth to this generacioun, and I seide euermore thei erren in herte, for thei knewen not my weies, [11] to whiche I swor in my wraththe, thei schulen not entre in to my reste, [12] britheren, se 3e, leest parauenture in ony of 3ou be an yuel herte of vnbileue: to depart fro the lyuynge god, [13] but moneste 3ou silf bi alle daies, the while to dai is named, that noon of 3ou be hardned bi fallace of synne,

[14] for we ben made parteners of crist, if netheles we holden the bigynnynge of his substaunce sad in to the ende, [15] while it is seide, to dai, if 3e han herde the vois of hym nyle 3e hardne 3oure hertis as in that wraththing, [16] for summen herynge wraththiden, but not alle thei that wenten out of egipt bi moises, [17] but to whiche was he wraththid fourti 3eeris? whether not to hem that synneden whos careyns weren cast doun in desert? [18] and to which he swoor: that thei schulden not entre in to the rest of hym, no but to hem that weren vnbileful? [19] and we seen, that thei my3ten not entre in to the reste of hym for vnbileue.

4. THERFOR drede we leest parauenture, while the biheest of entrynge in to his reste is lefte, that if ony of us be

sad trist, *firm confidence.* nyle, *not.* si3en, *saw.* yuel, *evil.* careyns, (*carrions*) *dead bodies.* vnbileful, *unbelieving.* biheest, *promise.*

TYNDALE—1534.

in the housse. [4] Every housse is prepared of some man. But he that ordeyned all thinges is god. [5] And Moses verely was faythfull in all his housse as a minister, to beare witnes of tho thinges which shuld be spoken afterwarde. [6] But Christ as a sonne hath rule over the housse, whose housse are we, so that we holdfast the confydence and the reioysynge of that hope, vnto the ende.

[7] Wherfore as the holy goost sayth: to daye if ye shall heare his voyce, [8] harden not youre hertes, after the rebellyon in the daye of temptacion in the wildernes, [9] where youre fathers tempted me, proved me, and sawe my workes xl. yeare longe. [10] Wherfore I was greved with the generacion and sayde. They erre ever in their hertes: they verely have not knowen my wayes, [11] so that I sware in my wrathe, that they shuld not enter into my rest. [12] Take hede brethren that therbe in none of you an evyll herte in vnbeleve, that he shuld departe from the lyvynge god: [13] but exhorte one another dayly, whill it is called to daye, lest eny of you wexe harde herted thorow the deceytfullnesse of sinne.

[14] We are partetakers of Christ yf we kepe sure vnto the ende the fyrst substance, [15] so longe as it is sayd: to daye yf ye heare his voyce, harden not youre hertes, as when ye rebelled. [16] For some, when they hearde, rebelled: howbeit not all that cam out of Egypt vnder Moses. [17] But with whom was he despleased .xl. yeares? Was he not displeased with them that synned: whose carkases were overthorwen in the desert? [18] To whom sware he that they shuld not enter into his rest: but vnto them that beleved not? [19] And we se that they coulde not enter in, because of vnbeleve.

4. LET vs feare therfore lest eny of vs forsakynge the promes of entrynge into his rest, shulde seme to come behinde.

CRANMER—1539.

[4] For euery house is buylded of some man. But he that ordeyned all thinges, is God. [5] And Moses verely was faythfull in all hys house, as a minister, to beare witnes of those thinges whych were to be spoken afterwarde. [6] But Christ as a sonne, hath rule ouer the house, whose house are we, yf we hold fast the confidence and the reioysynge of that hope, vnto the ende.

[7] Wherfore (as the holy goost sayth:) to daye yf ye will heare his voyce, [8] harden not youre hertes, as in the prouokyng, in the daye of temptacion in the wyldernes, [9] where youre fathers tempted me, proued me, and sawe my workes .xl. yeare. [10] Wherfore I was greued with that generacyon, and sayde: They do allwaye erre in their hertes: they verely haue not knowen my wayes, [11] so that I sware in my wrath: they shal not enter into my rest. [12] Take hede brethren, lest at anye tyme ther be in anye of you a froward hert subiect vnto vnbelefe, that he shuld departe from the lyuynge God: [13] but exhorte ye one another dayly, whyll it is called to daye: lest eny of you wexe hard harted thorow the deceytfulnesse of synne.

[14] We are made partetakers of Christ, yf we kepe sure (vnto the ende) the beginnyng of the substance, [15] so longe as it is sayd: to daye yf ye wyll hear hys voyce, harden not youre hertes, as in the prouoking, [16] for some when they heard dyd prouoke: how be it not all that came out of Egypt by moses. [17] But with whom was he despleased .xl. yeares? Was he not despleased with them that had synned, whose carkases were ouerthrowen in the desert? [18] To whom sware he that they shuld not enter into his rest, but vnto them that were not obedient? [19] And we se, that they coulde not enter in, because of vnbelefe.

4. LET vs feare therfore, lest eny of you (forsakinge the promes of entringe into hys rest) shulde seme at anye tyme to

πονηρὰ ἀπιστίας, ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ ζῶντος· [13] ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ [u] ἐξ ὑμῶν τις| ἀπάτῃ τῆς ἁμαρτίας· [14] μέτοχοι γὰρ [v] τοῦ Χριστοῦ γεγόναμεν,| ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν, [15] ἐν τῷ λέγεσθαι, "Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς "ἐν τῷ παραπικρασμῷ." [16] [w] Τίνες| γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ' οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωσέως. [17] τίσι δὲ προσώχθισε τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ κῶλα [x] ἔπεσεν| ἐν τῇ ἐρήμῳ; [18] τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασι; [19] καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν. IV. Φοβηθῶμεν οὖν μή ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῇ

[s] Alex. ταύτῃ. [t] Alex. εἶπα. [u] Rec. τις ἐξ ὑμῶν. [v] Rec. γεγόναμεν τοῦ Χριστοῦ. [w] Rec. Τινὲς. [x] Alex. ἔπεσαν.

GENEVA—1557.

honour then the house. [4] For euery house is builded of some man: but he that made all thinges is God.

[5] And Moses verely was faithful in all his house, as a seruant, to beare wytnes of the thinges, which should be spoken afterwarde. [6] But Christe as the Sonne, which hath rule ouer his owne house, whose house we are if we holde faste the confidence and the reioycing of that hope vnto the ende. [7] Wherfore, as the holy Gost sayeth, To day if ye shal heare his voyce, [8] Harden not your hearts, as in the *day* of prouoking *God*, in the day of that tentation in the wildernes, [9] Where your fathers tempted me: proued me, and saw my workes fourty yeres long. [10] Wherfore I was greued with that generation, and sayd, They erre euer in their hearts, nether haue they knowen my wayes.

[11] Therfore I sware in my wrathe, If they shal enter into my rest. [12] Take hede brethren lest there be at any tyme in any of you an euil heart, and vnfaithful, to departe away from the lyuing God. [13] But exhort one another dayly, while it is called To day, lest any of you waxe hard hearted through the deceitfulnesse of sinne. [14] For we are made partakers of Christ, if we kepe sure vnto the ende the begynning, wherwith we are vpholden, [15] So long as it is sayd, To day if ye heare his voyce, harden not your hearts, as in the *day* of prouokyng. [16] For some, when they heard, angred *the Lord:* howbeit, not all that came out of Egypt by Moses. [17] But with whom was he displeased fourtie yeres? Was he not displeased with them that sinned, whose carkases were ouerthrowen in the desert? [18] And to whome sware he that they should not enter into his rest, but vnto them, that obeyed not? [19] And we se that they coulde not enter in because of vnbeliefe.

4. LET vs feare therfore, lest at any tyme by forsakyng the promis of entring into hys reste, any of you should seme to

RHEIMS—1582.

[4] For euery house is framed of some man. but he that created al things, is God, [5] And Moyses in deede vvas faithful in al his house as a seruant, for a testimonie of those things vvhich vvere to be said: [6] but Christ as the Sonne in his ovvne house: which house are vve, if vve keepe firme the confidence and glorie of hope vnto the end.

[7] Vvherefore, as the holy Ghost saith, *To day if you shal heare his voice,* [8] *harden not your hartes as in the exacerbation according to the day of tentation in the desert,* [9] *vvhere your fathers tempted me: proued and savv my vvorkes fourtie yeres.* [10] *For the vvhich cause I vvas offended vvith this generation, and said, They doe alvvaies erre in hart. And they haue not knovven my vvaies.* [11] *to vvhom I svvare in my vvrath, If they shal enter into my rest.*

[12] Bevvare brethren, lest perhaps there be in some of you an euil hart of incredulitie, to depart from the liuing God. [13] but exhort your selues euery day, vvhiles *to day* is named, that none of you be obdurate vvith the fallacie of sinne, [14] For vve be made partakers of Christ: yet so if vve keepe the beginning of his substance firme vnto the end. [15] Vvhile it is said, *To day if you shal heare his voice, do not obdurate your hartes as in that exacerbation.* [16] For some hearing did exasperate: but not al they that vvent out of Ægypt by Moyses. [17] And vvith vvhom vvas he offended fourtie yeres? vvas it not with them that sinned, vvhose carcasses vvere ouerthrovven in the desert? [18] And to vvhom did he svveare that they should not enter into his rest: but to them that were incredulous? [19] And vve see that they could not enter in, because of incredulitie.

4. LET vs feare therfore lest perhaps forsaking the promis of entring into his rest, some of you be thought to be

AUTHORISED—1611.

the house. [4] For euery house is builded by some man, but hee that built all things is God. [5] And Moses verely was faithfull in all his house as a seruant, for a testimony of those things which were to be spoken after. [6] But Christ as a sonne ouer his owne house, whose house are wee, if we hold fast the confidence, and the reioycing of the hope firme vnto the end. [7] Wherfore as the holy Ghost saith, To day if ye will heare his voyce, [8] Harden not your hearts, as in the prouocation in the day of temptation in the wildernesse: [9] When your fathers tempted me, proued me, and saw my workes fourty yeeres. [10] Wherefore I was grieued with that generation, and sayd, They doe alway erre in their hearts, and they haue not knowen my wayes. [11] So I sware in my wrath: [a] they shall not enter into my rest.

[12] Take heed, brethren, lest there be in any of you an euill heart of vnbeliefe, in departing from the liuing God. [13] But exhort one another dayly, while it is called To day, lest any of you be hardened through the deceitfulnesse of sinne. [14] For wee are made partakers of Christ, if we hold the beginning of our confidence stedfast vnto the end. [15] Whilest it is said, To day if yee will heare his voyce, harden not your hearts as in the prouocation. [16] For some when they had heard, did prouoke: howbeit not all that came out of Egypt by Moses. [17] But with whom was he grieued fourty yeeres? *was it* not with them that had sinned, whose carcases fell in the wildernesse? [18] And to whom sware he that they should not enter into his rest, but to them that beleeued not? [19] So we see that they could not enter in, because of vnbeleefe.

4. LET vs therefore feare, lest a promise being left *vs,* of entring into his rest, any of you should seeme to come short of

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[a] *Gr.* if they shall enter.

τις ἐξ ὑμῶν ὑστερηκέναι. [2] καὶ γάρ ἐσμεν εὐηγγελισμένοι, καθάπερ κἀκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ [y] συγκεκραμένος| τῇ πίστει τοῖς ἀκούσασιν. [3] εἰσερχόμεθα [z] γὰρ| εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν, "Ὡς ὤμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου." καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων. [4] Εἴρηκε γάρ που περὶ τῆς ἑβδόμης οὕτω, "Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν "ἔργων αὐτοῦ·" [5] καὶ ἐν τούτῳ πάλιν, "Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν "μου." [6] Ἐπεὶ οὖν ἀπολείπεταί τινας εἰσελθεῖν εἰς αὐτὴν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπείθειαν, [7] πάλιν τινὰ ὁρίζει ἡμέραν, "Σήμερον," ἐν Δαβὶδ λέγων, μετὰ τοσοῦτον χρόνον· (καθὼς [a] εἴρηται,|) "Σήμερον ἐὰν τῆς "φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν." [8] Εἰ γὰρ αὐτοὺς

[y] Alex. s. *συγκεκραμένους* s. *συγκεκερασμένους*. [z] Alex. *οὖν*.

WICLIF—1380.

gessid to be awei, [2] for it is toold also to us: as to hem, and the word that was herd, profitid not to hem, not meynde to feith, of tho thingis that thei herden, [3] for we that han bileued, schulen entre in to reste, as he seide, as I swoor in my wraththe: thei schuln not entre in to my reste, and whanne the werkis weren made perfiȝt at the ordenaunce of the world: [4] he seide thus in a place of the seuenthe dai, and god restid in the seuenthe dai from alle hise werkis, [5] and in this place eftsone, thei schuln not entre in to my reste,

[6] therfor it sueth, that summen schulen entre into it, and thei to whiche it was telde to bifor entriden not for her vnbileue: [7] eftsone he termyneth sum dai ȝ seith, in dauith to dai aftir so myche tyme of tyme, as it is bifor seid, to dai if ȝe han herd his vois, nyle ȝe hardne ȝoure hertis, [8] for if ihesus hadde ȝoue reste to hem: he schulde neuer speke of other aftir this dai, [9] therfor the saboth is lefte to the puple of god, [10] for he that is entrid in to his reste, restid of hise werkis, as also god of hise,

[11] therfor hast we to entre in to that rest: that no man falle in to the same ensaumple of vnbileue, [12] for the word of god is quyk and spedi in worchynge and more able to perse thanne ony tweyne eggid swerd, and strecchith forth to the departynge of the soule and of the spirit, and of the ioynturis and merewis and demer of thouȝtis and of ententis and hertis, [13] and no creature is vnuysible in the siȝt of god, for alle thingis ben nakid and opene to hise iȝen: to whom a word to us, [14] therfor we that han a greet bischop that persed heuenes: ihesus the sone of god, holde we the knowlechynge of oure hope, [15] for we han not a bischop

meynde, *mingled*. eftsone, *again*. sueth, *followeth*.
ȝoue, *given*. nyle, *not*. demer, *judger*.
iȝen, *eyes*.

TYNDALE—1534.

[2] For vnto vs was it declared, as well as vnto them. But it proffited not them that they hearde the worde, because they which hearde it, coupled it not with fayth. [3] But we which have beleved, do enter into his rest, as contrary wyse he sayde to the other: I have sworne in my wrath, they shall not enter into my rest. And that spake he verely longe after that the workes were made and the foundacion of the worlde layde. [4] For he spake in a certayne place of the seventh daye, on this wyse: And god did rest the seventh daye from all his workes. [5] And in this place agayne: They shall not come into my rest.

[6] Seynge therfore it foloweth that some muste enter therinto, and they to whom it was fyrst preached, entred not therin for vnbeleves sake. [7] Agayne he apoynteth in David a certayne present daye after so longe a tyme, sayinge as it is rehearsed: this daye if ye heare his voyce, be not harde herted. [8] For if Iosue had geven them rest, then wolde he not afterwarde have spoken of another daye. [9] There remayneth therfore yet a rest to the people of God. [10] For he that is entred into his rest doth cease from his awne workes, as god did from his.

[11] Let vs study therfore to entre into that rest, lest eny man faule after the same ensample, in to vnbelefe. [12] For the worde of god is quycke, and myghty in operacion, and sharper then eny two edged swearde: and entreth through, even vnto the dividynge a sonder of the soule and the sprete, and of the ioyntes and the mary: and iudgeth the thoughtes and the intentes of the herte: [13] nether is there eny creature in visible in the sight of it. For all thynges are naked and bare vnto the eyes of him, of whom we speake.

5. SEYNGE then that we have a great hye prest whych is entred into heven (I meane Iesus the sonne of God) let vs holde oure profession. [15] For we have not

CRANMER—1539.

haue bene disapoynted. [2] For vnto vs is it declared, as well as vnto them. But it proffyted not them, that they hearde the worde: because they which hearde it, coupled it not with fayth [3] (For we whych haue beleued, do enter into his rest) as he sayde Euen as I haue sworne in my wrath: they shall not enter into my rest. And that spake he verely longe after that the workes were made and the foundacion of the worlde layde. [4] For he spake in a certayne place of the seuenth daye, on this wyse And God dyd rest the seuenth daye from all hys workes. [5] And in thys place agayne: They shall not enter into my rest.

[6] Seynge therfore it foloweth, that some must enter therinto, and they (to whom it was fyrst preached) entred not therin for vnbelefes sake, [7] he apoynteth a certayne daye after so longe a tyme sayinge in Dauid (as it is rehearsed) this daye yf ye will heare hys voyce, harden not your hertes. [8] For yf Iosue had geuen them rest, then wolde he not afterwarde haue spoken of another daye. [9] Ther remayneth therfore yet a rest to the people of God. [10] For he that is entred into his rest hath ceased also from hys awne workes, as God dyd from hys.

[11] Let vs study therfore to entre into that rest, lest eny man faule after the same ensample of vnbelefe. [12] For the worde of God is quycke and mighty in operacion, and sharper then eny two edged swearde: and entreth through, euen vnto the diuidinge a sonder of the soule and the sprete, and of the ioyntes and the mary: and is a discerner of the thoughtes and of the intentes of the herte: [13] nether is ther eny creature that is not manifest in the syght of him: But all thinges are naked and open vnto the eyes of him, of whom we speake.

[14] Seynge then, that we haue a great hye prest which is entred into heauen (euen Iesus the sonne of God) let vs holde the profession (*of oure hope*) [15] For we haue

Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας· [9] ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ. [10] ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός. [11] Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας. [12] ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργὴς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς [b] τε| καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας· [13] καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ· πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

[14] Ἔχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας. [15] Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον

[a] Alex. προείρηται. [b] Alex. = τε.

GENEVA—1557.

be depriued. [2] For vnto vs was the Gospel preached as also vnto them: but it proffited not them that they hearde the worde, because they that heard it, had not the mixtion of faith. [3] For we which haue beleued, do enter into rest, as *contrary wyse* he sayd *to the other*, I haue sworne in my wrathe, If they shal enter into my rest. All thogh the workes were made perfect from the foundation of the worlde.

[4] For he spake in a certayne place of the seuenth day, on this wise, And God did rest the seuenth day from all his workes. [5] And in this place agayne, If they shal enter into my rest. [6] Seing therfore it foloweth that some must enter therinto, and they to whom it was first preached, entred not therin for vnbelefes sake. [7] Agayne he appoynted in Dauid a certayne *day* by (*To day*) after so longe a time, saying *as it is rehearsed*, This day if ye heare his voyce harden not your hearts.

[8] For if Iosue had geuen them rest, then would he not afterward haue spoken of an other day. [9] There remayneth therfore yet a reste to the people of God. [10] For he that is entred into his rest, hath also ceased from his owne workes, as God did from his. [11] Let vs study therfore to entre into that rest, lest any man falle after the same ensample of stubbernes. [12] For the worde of God *is* quycke, and mighty in operation, and sharper then any two edged sworde: and entreth through, euen vnto the diuidyng a sonder of the soule and the sprite, and of the ioyntes and the marye: and is a discerner of the thoghtes and the intentes of the heart:

[13] Nether is there any creature, which is not manifest in his sight: but all thynges *are* naked and open vnto his eyes, with whome we haue to do. [14] Seyng then that we haue a great hye Priest whych hath entred into heauen (I meane Iesus the Sonne of God) let vs holde fast our profession. [15] For we haue not an hye

RHEIMS—1582.

vvanting. [2] For to vs also it hath been denounced, as also to them. but the vvord of hearing did not profit them, not mixt vvith faith of those things vvhich they heard. [3] For vve that haue beleeued, shal enter into the rest: as he said, *As I svvare in my vvrath, if they shal enter into my rest*: and truely the vvorkes from the foundation of the vvorld being perfited.

[4] For he said in a certaine place of the seuenth day, thus: *And God rested the seuenth day from al his vvorkes*. [5] And againe in this, *If they shal enter into my rest*. [6] Because then it remaineth that certaine enter into it, and they to vvhom first it vvas preached, did not enter because of incredulitie: [7] againe he limiteth a certaine day: *To day*, in Dauid saying, after so long time, as is aboue said, *To day if you shal heare his voice: doe not obdurate your hartes*. [8] For if Iesus had giuen them rest: he vvould neuer speake of an other day aftervvard. [9] Therfore there is left a sabbatisme for the people of God. [10] For he that is entred into his rest, the same also hath rested from his vvorkes, as God from his.

[11] Let vs hasten therfore to enter into that rest: that no man fal into the same example of incredulitie. [12] For the vvord of God is liuely and forcible, and more persing then any tvvo edged svvord: and reaching vnto the diuision of the soule and the spirit, of the ioyntes also and the marowes, and a discerner of the cogitations and intentes of the hart. [13] And there is no creature inuisible in his sight. but al things are naked and open to his eies, to vvhom our speache is.

[14] Hauing therfore a great high Priest that hath entred the heauens, IESVS the sonne of God, let vs hold the confession. [15] For vve haue not a high priest that can

AUTHORISED—1611.

it. [2] For vnto vs was the Gospel preached, as wel as vnto them: but [α] the word preached did not profit them, [β] not being mixed with faith in them that heard *it*. [3] For we which haue beleeued do enter into rest, as hee said, As I haue sworne in my wrath, if they shall enter into my rest, although the works were finished from the foundation of the world. [4] For he spake in a certaine place of the seuenth day on this wise: And God did rest the seuenth day from all his works. [5] And in this place againe: If they shall enter into my rest. [6] Seeing therfore it remaineth that some must enter therein, and they to whom [γ] it was first preached, entred not in because of vnbeliefe: [7] Againe, hee limiteth a certaine day, saying in Dauid, To day, after so long a time; as it is sayd, To day if ye will heare his voyce, harden not your hearts. [8] For if [δ] Iesus had giuen them rest, then would he not afterward haue spoken of another day. [9] There remaineth therefore a [ε] rest to the people of God. [10] For he that is entred into his rest, hee also hath ceased from his owne works, as God *did* from his.

[11] Let vs labour therefore to enter into that rest, lest any man fall after the same example of [ζ] vnbeleefe. [12] For the word of God is quicke and powerfull, and sharper then any two edged sword, pearcing euen to the diuiding asunder of soule and spirit, and of the ioynts and marrow, and is a discerner of the thoughts and intents of the heart. [13] Neither is there any creature that is not manifest in his sight: but all things *are* naked, and opened vnto the eyes of him with whome wee haue to doe. [14] Seeing then that wee haue a great high Priest, that is passed into the heauens, Iesus the Sonne of God, let vs hold fast *our* profession. [15] For we haue not

[α] *Gr.* the word of hearing. [β] *Or*, because they were not vnited by faith to. [γ] *Or*, the Gospel was first preached. [δ] *That is*, Iosuah. [ε] *Or*, keeping of a Sabbath. [ζ] *Or*, disobedience.

συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, [c] πεπειρασμένον| δὲ κατὰ πάντα καθ' ὁμοιότητα, χωρὶς ἁμαρτίας. [16] προσερχώμεθα οὖν μετὰ παῤῥησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν [d] ἔλεον,| καὶ χάριν εὕρωμεν εἰς εὔκαιρον βοήθειαν.

V. Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεὸν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν, [2] μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περίκειται ἀσθένειαν· [3] καὶ [e] διὰ ταύτην| ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ προσφέρειν [f] ὑπὲρ| ἁμαρτιῶν. [4] Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ [g] καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ [h] Ἀαρών. [5] οὕτω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γενηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτὸν, "Υἱός μου εἶ

[c] Alex. *πεπειραμένον.* [d] Alex. *ἔλεος.* [e] Alex. *δι' αὐτὴν.* [f] Alex. *περί.*

WICLIF—1380.

that may not haue compassioun on oure infirmytees: but was temptid bi alle thingis, bi the liknesse with oute synne, [16] therfor go we with trist to the trone of his grace, that we gete merci, and fynde grace in couenable help.

5. FOR eche bischop takun of men: is ordeyned for men in these thingis that ben to god, that he offre ȝiftis and sacrificis for synnes, [2] which mai to gidre sorwe with hem that ben vnkunnynge and erren, for also he is enuyrowned with infirmyte, [3] ȝ therfor he owith, as for the puple: so also for hym silf to offre for synnes, [4] nether ony man takith to hym honour: but he that is clepid of god as aaron was, [5] so crist clarified not hym silf, that he were bischop: but he that spake to hym, thou art my sone, to day I gendrid thee, [6] as in another place he seith, thou art a preest with oute ende aftir the ordre of melchisedech, [7] which in the daies of his fleisch offrid with greet crie and teeris, preiers and bisechinge to hym that myȝte make hym saaf fro deeth, and was herd for his reuerence, [8] and whanne he was goddis sone: he lerned obedience of these thingis that he suffrid,

[9] and he brouȝt to the ende: is made cause of euerlastynge heelthe to alle that obeischen to hym, [10] and is clepid of god a bischop bi the ordre of melchisedech,

[11] of whom there is to us a greet word, for to seie: and able to be expowned, for ȝe ben made feble to here, [12] for whanne ȝe ouȝten to be maistris for a tyme eftsone ȝe neden that ȝe be tauȝte whiche ben the lettris of the bigynnynge of goddis wordis, and ȝe ben made thilke

trist, *confidence.* couenable, *suitable.* vnkunnynge, *ignorant.* owith, *ought.* clepid, *called.* clarified, *glorified.* eftsone, *again.* thilke, *that.*

TYNDALE—1534.

an hye prest, which can not have compassion on oure infirmities: but was in all poyntes tempted, lyke as we are: but yet with out synne. [16] Let vs therfore goo boldely vnto the seate of grace, that we maye receave mercy, and fynde grace to helpe in tyme of nede.

[1] For every hye prest that is taken from amonge men, is ordeyned for men, in thynges pertaynyge to god: to offer gyftes and sacryfyces for synne: [2] which can have compassion on the ignoraunt, and on them that are out of the waye, because that he him silfe also is compased with infirmitie: [3] For the which infirmities sake, he is bounde to offer for synnes, as well for hys awne parte, as for the peoples. [4] And noman taketh honour vnto him silfe, but he that is called of God, as was Aaron.

[5] Even so lykewise, Christ glorified not him silfe, to be made the hye prest: but he that sayde vnto him: thou arte my sonne, this daye begat I the, glorified him. [6] As he also in another place speaketh: Thou arte a prest for ever after the order of Melchisedech. [7] Which in the dayes of his flesshe, did offer vp prayers and supplicacions, with stronge cryinge and teares, vnto him that was able to save him from deeth: and was also hearde, because of his godlines. [8] And though he were Goddes sonne, yet learned he obedience, by tho thynges which he suffered, [9] and was made parfaite, and the cause of eternall saluacion vnto all them that obey him: [10] and is called of God an hye prest, after the order of Melchisedech.

[11] Wherof we have many thynges to saye which are harde to be vttered: because ye are dull of hearinge. [12] For when as concerninge the tyme, ye ought to be teachers, yet have ye nede agayne that we teache you the fyrst principles of the worde of god: and are become soche as

CRANMER—1539.

not an hye prest, which cannot haue compassion on oure infyrmities: but was in all poyntes tempted, lyke as we are: but yet with out synne. [16] Let vs therfore go boldely vnto the seate of grace, that we maye obtayne mercy, and fynde grace to helpe in tyme of nede.

5. FOR euery hye prest that is taken from amonge men, is ordeyned for men, in thinges pertayninge to God to offer gyftes and sacrifices for synne: [2] which can haue compassion on the ignoraunt, and on them that are out of the waye, for as moch as he hym selfe also is compased with infirmitie: [3] And for the same infirmities sake he is bounde to offer for synnes, as well for him self, as for the people. [4] And no man taketh honour vnto hym selfe, but he that is called of God, as was Aaron.

[5] Euen so Christ also glorified not him selfe, to be made the hye prest: but he that sayde vnto hym, thou art my sonne, thys daye haue I begoten the, glorified him. [6] As he saieth also in another place: thou art a Prest for euer after the order of Melchisedeth [7] Which in the dayes of his flesshe, whan he had offered vp prayers and supplicacions, with stronge cryinge and teares (vnto him that was able to saue him from deeth) and was hearde because of hys reuerence, [8] though he were the sonne (*of God*) yet learned he obedience, by those thynges which he suffered: [9] and he beynge parfaicte, was the cause of eternal saluacion vnto all them that obeyed him: [10] and is called of God an hye prest, after the order of Melchisedech.

[11] Wherof we wolde speake many thinges but they are harde to be vttered: seynge ye are dull of hearinge. [12] For when as concerning the tyme, ye ought to be teachers, yet haue ye nede agayne, that we teache you the fyrst principles of the worde of God: and are become soch as

" σὺ, ἐγὼ σήμερον γεγέννηκά σε·" [6] καθὼς καὶ ἐν ἑτέρῳ λέγει, " Σὺ ἱερεὺς εἰς " τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ." [7] Ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου, μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, [8] καίπερ ὢν υἱὸς, ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοὴν, [9] καὶ τελειωθεὶς ἐγένετο [i] τοῖς ὑπακούουσιν αὐτῷ πᾶσιν| αἴτιος σωτηρίας αἰωνίου· [10] προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.

[11] Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς. [12] καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ·

[g] Rec. + ὁ. [h] Rec. + ὁ. [i] Alex. *πᾶσι τοῖς ὑπακούουσιν αὐτῷ.*

GENEVA—1557.

Priest, which can not be touched with the feling of our infirmities: but *was* in all poyntes tempted, like *as we are: but yet* wythout synne. [16] Let vs therfore go boldely vnto the throne of grace, that we may receaue mercie, and fynde grace to helpe in tyme of nede.

5. FOR euery hye Prieste is taken from among men, and is ordeyned for men, in thinges pertayning to God: to offer giftes and sacrifices for synne. [2] Which is able sufficiently to haue compassion on the ignorant, and on them, that are out of the way, because that he hymselfe also is compassed with infirmitie: [3] And for the same infirmities sake, he is bounde to offer for synnes, as wel for his owne parte, as for the peoples. [4] And no man taketh this honour vnto him selfe, but he that is called of God, as *was* Aaron.

[5] Euen so lykewyse, Christe toke not to him selfe this honour, to be made the hye Priest: but he that sayd vnto hym, Thou art my Sonne, this day begate I thee, *gaue it him*. [6] As he also in another place speaketh, Thou art a Priest for euer after the order of Melchi sedec. [7] Which in the dayes of his fleshe, dyd offer vp prayers and supplications, with stronge crying and teares vnto him, that was able to saue hym from deathe, and was also hearde, in that which he feared.

[8] And thogh he were *Goddes* Sonne, yet learned he obedience, by the thinges which he suffered. [9] And being consecrat was made the autor of eternal saluation vnto all them that obey him: [10] And is called of God, an hye Priest, after the order of Melchi sedec. [11] Wherof we haue many thinges to say, which are hard to be vttered, because ye are made dull of hearing.

[12] For when as concerning the tyme, ye oght to be teachers, yet haue ye nede agayne that we teache you the fyrst principles of the worde of God: and are become

RHEIMS—1582.

not haue compassion on our infirmities: but tempted in al things by similitude, except sinne. [16] Let vs goe therfore vvith confidence to the throne of grace: that vve may obteine mercie, and finde grace in seasonable aide.

5. FOR euery high Priest taken from among men, is appointed for men in those things that pertaine to God: that he may offer giftes and sacrifices for sinnes: [2] that can haue compassion on them that be ignorant and do erre: because him self also is compassed vvith infirmitie: [3] and therfore he ought, as for the people, so also for him self to offer for sinnes. [4] Neither doth any man take the honour to him self, but he that is called of God, as Aaron.

[5] So Christ also did not glorifie him self that he might be made a high priest: but he that spake to him, *My Sonne art thou, I this day haue begotten thee.* [6] As also in an other place he saith, *Thou art a priest for euer, according to the order of Melchisedec.* [7] Vvho in the daies of his flesh, vvith a strong crie and teares, offering praiers and supplications to him that could saue him from death, vvas heard for his reuerence. [8] And truely vvhereas he was the Sonne, he learned by those things vvhich he suffered, obedience: [9] and being consummate, vvas made to al that obey him, cause of eternal saluation, [10] called of God a high priest according to the order of Melchisedec.

[11] Of vvhome vve haue great speache and inexplicable to vtter: because you are become vveake to heare. [12] For vvhereas you ought to be maisters for your time, you neede to be taught againe your selues vvhat be the elements of the beginning of the vvordes of God: and

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an high Priest which cannot bee touched with the feeling of our infirmities: but was in all points tempted like as we are, *yet* without sinne. [16] Let vs therefore come boldly vnto the throne of grace, that we may obtaine mercie, and find grace to helpe in time of neede.

5. FOR euery high Priest taken from among men, is ordeined for men in things *pertaining* to God, that hee may offer both gifts and sacrifices for sins. [2] Who [α]can haue compassion on the ignorant, and on them that are out of the way, for that hee himselfe also is compassed with infirmitie. [3] And by reason hereof he ought as for the people, so also for himselfe, to offer for sinnes. [4] And no man taketh this honour vnto himselfe, but hee that is called of God, as *was* Aaron.

[5] So also, Christ glorified not himselfe, to bee made an High Priest: but he that saide vnto him, Thou art my Sonne, to day haue I begotten thee. [6] As he saith also in another place, Thou *art* a Priest for euer after the order of Melchisedec. [7] Who in the daies of his flesh, when hee had offered vp prayers and supplications, with strong crying and teares, vnto him that was able to saue him from death, and was heard, [β]in that he feared.

[8] Though hee were a Sonne, yet learned hee obedience, by the things which he suffered: [9] And being made perfect, hee became the authour of eternall saluation vnto all them that obey him, [10] Called of God an high Priest after the order of Melchisedec: [11] Of whom we haue many things to say, and hard to be vttered, seeing ye are dull of hearing. [12] For when for the time ye ought to be teachers, ye haue need that one teach you againe which be the first principles of the Oracles of

[α] *Or*, can reasonably beare with. [β] *Or*, for his pietie.

καὶ γεγόνατε χρείαν ἔχοντες γάλακτος, [k] καὶ| οὐ στερεᾶς τροφῆς. [13] πᾶς γὰρ ὁ μετέχων γάλακτος, ἄπειρος λόγου δικαιοσύνης· νήπιος γάρ ἐστι· [14] τελείων δέ ἐστιν ἡ στερεὰ τροφὴ, τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ. VI. Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώμεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεὸν, [2] βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου. [3] καὶ τοῦτο [l] ποιήσομεν,| ἐάνπερ ἐπιτρέπῃ ὁ Θεός. [4] Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους γενηθέντας Πνεύματος ἁγίου, [5] καὶ καλὸν γευσαμένους Θεοῦ ῥῆμα, δυνάμεις τε μέλλοντος αἰῶνος, [6] καὶ

[k] Alex. = καί. [l] Alex. ποιήσωμεν.

WICLIF—1380.	TYNDALE—1534.	CRANMER—1539.
to whiche is nede of mylk, and not sad mete, [13] for eche that is partener of mylk: is with out part of the word of riȝtwisnesse, for he is a litil child, [14] but of perfiȝt men is sad mete: of hem that for custum han wittis excercisid, to discrescioun of good and of yuel.	have nede of mylke, and not of stronge meate: [13] For every man that is feed with mylke, is inexperte in the worde of righteousnes. For he is but a babe. [14] But stronge meate belongeth to them that are parfecte which thorow custome have their wittes exercised, to iudge both good and evyll also.	haue nede of mylke: and not of stronge meate: [13] for euery man that is fed with mylke, is inexperte in the worde of ryghteousnes. For he is but a babe. [14] But stronge meate belongeth to them that are parfecte euen those, which (by reason of vse) haue their wittes exercised to discerne both good and euyll.
6. THERFOR we bringynge in a word of the bigynnyng of crist be we borun to the perfeccioun of hym, not eftsone leggynge the foundement of penaunce fro deed werkis and of the feith to god, [2] and of techynge of baptym and of leiynge on of hondis, and of risynge aȝen of deed men and of the euerlastynge dome, [3] and this thing we schuln do if god schal suffre, [4] but it is inpossible that thei that ben oonys liȝtned & han taastid also an heuenli ȝifte, and ben made parteners of the holi goost, [5] and netheles han taastid the good word of god and the vertues of the world to comynge, [6] & ben sliden fer awei that thei ben renewid eftsone to penaunce whiche eftsones crucifiynge to hem silf the sone of god: and han to scorun,	6. VVHERFORE let vs leave the doctryne pertayninge to the beginninge of a Christen man, and let vs go vnto perfeccion, and now no more laye the foundacion of repentaunce from deed workes, and of fayth towarde God, of baptyme, of doctryne, and of layinge on of hondes, and of resurreccion from deeth, and of eternall iudgement. [3] And so will we do, yf God permitte. [4] For it is not possible that they, which were once lyghted, and have tasted of the hevenly gyft, and were become partetakers of the holy goost, [5] and have tasted of the good worde of God, and of the power of the worlde to come: [6] yf they faule, shuld be renued agayne vnto repentaunce: for as moche as they have (as concerninge them selves) crucified the sonne of God a fresshe, makynge a mocke of him.	6. THERFORE leuaing the doctryne that pertayneth to the begynnynge of Christen men, let vs go forth vnto perfeccion, not layeng agayne the foundacion of repentaunce from deed workes and of fayth towarde God, [2] of baptysinges, of doctryne, and of layinge on of handes, and of resurrection from deeth and of eternall iudgement. [3] And so wyll we do If God permitte. [4] For it can not be that they which were once lyghted, and haue tasted of the heauenly gifte, and were become partakers of the holy goost, [5] and haue tasted of the good worde of God, and of the power of the worlde to come: [6] yf they fall awaye (and as concernynge them selues crucifie the sonne of God a fresshe, and make a mocke of hym) that they shulde be renued agayne by repentaunce.
[7] for the erthe that drynkith reyn ofte comynge on it, and bryngith forth couenable erbe to hem of whiche it is tilid: takith blessynge of god, [8] but that that is bryngynge forth thornes and breris: is repreuable, and next to curs, whos endynge schal be in to brennynge, [9] but ȝe moost dereworthe, we tristen of ȝou better thingis, and neer to helthe: thouȝ we speken so, [10] for god is not vniust that he forȝete ȝoure werk & loue, whiche ȝe han schewid in his name for ȝe han mynystrid to seyntis, and mynystren, [11] and we coueiten that eche of ȝou schewe the same bisynesse, to the fillynge of hope: in to the ende, [12] that ȝe be not made slowe: but also suers of hem whiche bi feith and	[7] For that erth which drinketh in the rayne wich commeth ofte vpon it, and bringeth forth erbes mete for them that dresse it, receaveth blessynge of god. [8] But that grounde, which beareth thornes and bryars, is reproved, and is nye vnto cursynge: whose ende is to be burned. [9] Neverthelesse deare frendes, we trust to se better of you and thynges which accompany saluacion, though we thus speake. [10] For god is not vnrighteous that he shuld forget youre worke and laboure that procedeth of love, which love shewed in his name, which have ministred vnto the saynctes, and yet minister [11] Yee, and we desyre that every one of you shew the same diligence, to the stablysshynge of hope, even vnto the ende: [12] that ye faynt not, but folowe them, which thorow	[7] For the erth which drinketh in the rayne that commeth oft vpon it, and bringeth forth herbes mete for them that dresse it, receaueth blessinge of God. [8] But that grounde which beareth thornes and bryars, is reproued, and is nye vnto cursynge: whose ende is to be burned. [9] Neuerthelesse (deare frendes) we trust to se better of you, and thinges which accompany saluacion, though we thus speake: [10] For God is not vnrighteous that he shuld forget youre worke and laboure that procedeth of loue, which loue ye shewe in his name, which haue ministred vnto the sainctes, and yet minister. [11] Yee, and we desyre, that euery one of you shew the same diligence, to the full stabilisshinge of hope, euen vnto the ende: [12] that ye faint not, but be folowers of them, which thorow fayth and pacience

sad, *solid*. yuel, *evil*. eftsone, *again*
leggynge, *laying*. dome, *judgment*. vertues, *powers*.
couenable, *suitable*. tristen, *trust*. suers, *followers*.

παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ Θεοῦ καὶ παραδειγματίζοντας. [7] γῆ γὰρ ἡ πιοῦσα τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετὸν, καὶ τίκτουσα βοτάνην εὔθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ· [8] ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ κατάρας ἐγγὺς, ἧς τὸ τέλος εἰς καῦσιν. [9] Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοὶ, τὰ [m] κρείττονα| καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν. [10] οὐ γὰρ ἄδικος ὁ Θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν, καὶ [n] τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες. [11] ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους· [12] ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ

[m] Alex. *κρείσσονα.* [n] Rec. + *τοῦ κόπου.*

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
such as haue nede of mylke, and not of stronge meat: [13] For euery man that is fed wyth mylke, is inexpert in the worde of rightuousnes: for he is but a babe. [14] But stronge meat belongeth to them that are growen in age, which through custome haue their wittes exercised, to iudge both good and euyl.	you are become such as haue neede of milke, and not of strong meate. [13] For euery one that is partaker of milke, is vnskilful of the vvord of iustice: for he is a childe. [14] But strong meate is for the perfect, them that by custome haue their senses exercised to the discerning of good and euil.	God, and are become such as haue need of milke, and not of strong meat. [13] For euery one that vseth milke, is [α] vnskilfull in the word of righteousnesse: for he is a babe. [14] But strong meate belongeth to them that are [β] of ful age, *euen* those who by reason [γ] of vse haue their senses exercised to discerne both good and euill.
6. THERFORE, let vs leaue the doctrine perteyning to the beginning of a Christen man, and let vs go vnto perfection, and no more laye the foundation of repentance from dead workes, and of faith towarde God, [2] Of the doctrine of baptismes, and laying on of handes, and of resurrection from the dead, and of eternal iudgement. [3] And so wil we do, if God permit. [4] For it is not possible that they, which were once lyghted, and haue tasted of the heauenly gift, and were made partakers of the holy Gost, [5] And haue tasted of the good worde of God, and of the power of the worlde to come: [6] If they fall away, should be renued agayne by repentance: forasmuche as they haue crucified to them selues the Sonne of God a freshe, making a mocke of hym.	6. VVHERFORE intermitting the vvord of the beginning of Christ, let vs proceede to perfection, not againe laying the foundation of penance from dead vvorkes, and of faith tovvard God, [2] of the doctrine of baptismes, and of imposition of handes, and of the resurrection of the dead, and of eternal iudgement. [3] And this shal vve doe, if God vvill permit. [4] For it is impossible for them that were once illuminated, haue tasted also the heauenly gift, and vvere made partakers of the holy Ghost, [5] haue moreouer tasted the good vvord of God, and the povvers of the world to come, [6] and are fallen: to be renevved againe to penance, crucifying againe to them selues the sonne of God, and making him a mockerie.	6. THEREFORE leauing the [δ] principles of the doctrine of Christ, let vs goe on vnto perfection, not laying againe the foundation of repentance from dead workes, and of faith towards God, [2] Of the doctrine of Baptismes, and of laying on of hands, and of resurrection of the dead, and of eternall Iudgement. [3] And this will we doe, if God permit. [4] For it is impossible for those who were once inlightned, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost, [5] And haue tasted the good word of God, and the powers of the world to come; [6] If they shall fall away, to renue them againe vnto repentance: seeing they crucifie to themselues the Sonne of God afresh, and put him to an open shame.
[7] For the earth whych drinketh in the rayne that cometh ofte vpon it, and bringeth forth herbes mete for them that dresse it, receaueth blessyng of God. [8] But *that grounde* whych beareth thornes and bryars, *is* reproued, and is nye vnto cursyng: whose ende *is* to be burned. [9] But deare friendes we haue persuaded our selues better things of you, and suche as accompany saluation, thogh we thus speake.	[7] For the earth which drinketh in the raine often comming vpon it, and bringing forth grasse commodious for them by vvhom it is tilled, receiueth blessing of God. [8] but bringing forth thornes and bryers, it is reprobate, and very neere a curse, vvhose end is, to be burnt.	[7] For the earth which drinketh in the raine that commeth oft vpon it, and bringeth foorth herbes meete for them [ε] by whom it is dressed, receiueth blessing from God. [8] But that which beareth thornes and briers, is reiected, and is nigh vnto cursing, whose end is to be burned.
[10] For God is not vnrighteous, that he should forget your worke, and labour that procedeth of loue, whych loue ye shewed towarde hys Name, in that ye haue ministred vnto the Sainctes, and yet minister. [11] And we desire that euery one of you shewe the same diligence, to the ful persuasion of hope, euen vnto the ende, [12] That ye faint not, but be folowers of them, which through fayth and patience,	[9] But vve confidently trust of you, my best beloued, better things and neerer to saluation: although vve speake thus. [10] For God is not vniust, that he should forget your vvorke and loue which you haue shevved in his name, vvhich haue ministred to the sainctes and do minister. [11] And our desire is that euery one of you shevv forth the same carefulnesse to the accomplishing of hope vnto the end: [12] that you become not slouthful, but imitatours of them vvhich by faith and	[9] But beloued, wee are perswaded better things of you, and things that accompany saluation, though we thus speake. [10] For God is not vnrighteous, to forget your worke and labour of loue, which yee haue shewed toward his Name, in that ye haue ministred to the Saints, and doe minister. [11] And we desire, that euery one of you doe shew the same diligence, to the full assurance of hope vnto the end: [12] That ye be not slothfull, but followers of them,

[α] *Gr.* hath no experience. [β] *Or*, perfect. [γ] *Or*, of an habite, or perfection. *Or*, the word of the beginning of Christ. [δ] *Or*, for.

μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας. 13 Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος
ὁ Θεὸς, ἐπεὶ κατ᾽ οὐδενὸς εἶχε μείζονος ὀμόσαι, ὤμοσε καθ᾽ ἑαυτοῦ, 14 λέγων, "°Η
"μὴν| εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε." 15 καὶ οὕτω μακροθυ-
μήσας ἐπέτυχε τῆς ἐπαγγελίας. 16 ἄνθρωποι ᵖμὲν| γὰρ κατὰ τοῦ μείζονος
ὀμνύουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος· 17 ἐν ᾧ
περισσότερον βουλόμενος ὁ Θεὸς ἐπιδεῖξαι τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ
ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὅρκῳ, 18 ἵνα διὰ δύο πραγμάτων ἀμετα-
θέτων, ἐν οἷς ἀδύνατον ψεύσασθαι Θεὸν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ κατα-
φυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος· 19 ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς
ᵠἀσφαλῆ| τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος,
20 ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδὲκ

° Alex. Εἰ μήν. ᵖ Alex. = μέν. ᵠ Alex. ἀσφαλήν.

WICLIF—1380.

pacience schuln enherite the biheestis/
13 for god bihetynge to abraham/ for he hadde noon gretter bi whom he schulde swer, swoor bi hym silf 14 and seide/ I blessynge schal blesse thee: and I multiplynge schal multiplie thee/ 15 and so he long abidinge, hadde the biheest/ 16 for men sweren bi a gretter thanne hem silf: and the ende of al ther ple, is an ooth to confirmacioun/ 17 in whiche thing god willynge to schewe plenteuouslier to the eiris of his biheest the sadnesse of his counceil: puttid bitwixe an othe/ 18 that bi tweye thingis vnmeuable, bi whiche it is in possible that god lie: we haue a strengest solace, that we fleen to gidre to holde the hope that is putte forth to us/ 19 whiche hope is an anker we han siker to the soule and sad ꝛ goynge in to the ynner thingis of hidynge/ 20 where the bifor goer ihesus that is made bischop with outen ende, bi the ordre of melchisedech: entrid for us.

7. AND this melchisedech kynge of salem, and preest of the hiȝist god/ whiche mette with abraham, as he turned aȝen fro sleynge of kyngis: and blessid hym/ 2 to whom also abraham departid tithis of alle thingis/ first he is seid kyng of riȝtwisnesse: and aftirward kyng of salem, that is to seie kyng of pees/ 3 with out fadir with out modir, with out genologie: nether hauynge bigynnynge of daies, nether ende of liif/ and he is likned to the sone of god, and dwellith preest with outen ende/
4 but biholde ȝe hou greet is this: to whom abraham the patriark, ȝaf tithis of the best thingis/ 5 for men of the sones of leuye takynge preesthood han maundement to take tithis of the puple bi the lawe/ that is to seie of her britheren, thouȝ also thei wenten out of the leendis of abraham/ 6 but he whos generacioun is

biheestes, *promises*. bihetynge, *promising*.
ple, *plea*, or, *controversy*. sadnesse, *firmness*.
siker, *secure*. sad, *firm*. leendis, *loins*.

TYNDALE—1534.

fayth and pacience inheret the promyses.
13 For when god made promes to Abraham/ because he had no greater thinge to sweare by he sware by him silfe 14 sayinge: Surely I will blesse the and multiply the in dede. 15 And so after he had taryed a longe tyme/ he enioyed the promes. 16 Men verely sweare by him that is greater then them selves/ and an othe to confyrme the thynge/ ys amonge them an ende of all stryfe. 17 So god willynge very aboundanly to shewe vnto the heyres of promes/ the stablenes of his counsayle/ he added an othe/ 18 that by two immutable thinges (in which it was vnpossible that God shuld lye) we myght have parfect consolacion/ which have fled/ for to holde fast the hope that is set before vs/ 19 which hope we have as an ancre of the soule both sure and stedfast. Which hope also entreth in/ into tho thynges which are with in the vayle/ 20 whither the fore runner is for vs entered in/ I mean Iesus that is made an hye prest for ever/ after the order of Melchisedech.

7. THIS Melchisedech kynge of Salem (which beinge prest of the most hye god met Abraham/ as he returned agayne from the slaughter of the kynges/ and blessed him: 2 to whom also Abraham gave tythes of all thynges) fyrst is by interpretacion kynge of rightewesnes: after that he is kynge of Salem/ that is to saye kynge of peace/ 3 with out father/ with out mother/ with out kynne/ and hath nether begynnynge of his tyme/ nether yet ende of his lyfe: but is lykened vnto the sonne of god and continueth a preste for ever.
4 Consyder what a man this was/ unto whom the patriarke Abraham gave tythes of the spoyles. 5 And verely those children of levy/ which receave the office of the prestes/ have a commaundement to take acordynge to the lawe/ tythes of the people/ that is to saye/ of their brethren/ yee though they spronge out of the loynes of Abraham. 6 But he whose

CRANMER—1539.

receaue the enheritaunce of the promyse.
13 For when God made promes to Abraham because he had none greater to sweare by he sware by him selfe. 14 sayinge: Surely I will blesse the, and multiplie the in dede. 15 And so after that he had taried paciently, he enioyed the promes. 16 For men verely sweare by hym that is greater then them selues, and an othe to confyrme the thynge, is to them an ende of all stryfe. 17 So God willinge very aboundantly to shewe vnto the heyres of promes, the stablenes of his counsayl, added an oth: 18 that by two immutable thynges (in which it was vnpossible that God shuld lye) we might haue a strong consolacion, which hitherto haue fled, for to holde fast the hope that is set before vs, 19 which hope we holde as an ancre of the soule both sure and stedfast, which hope also entreth in, into those thynges which are wyth in the vayle, 20 where the fore runner is for vs entred in, euen Iesus, that is made an hye prest for euer, after the order of Melchisedech.

7. THIS Melchisedech kynge of Salem (which beinge prest of the most hye God, met Abraham, as he returned agayne from the slaughter of the kinges and blessed hym: 2 to whom also Abraham gaue tythes of all thynges) fyrst is called by interpretacion kynge of ryghtewesnes: after that, kynge of Salem (that is to saye, kynge of peace) 3 wythout father without mother, without kynne, and hath nether begynnynge of dayes, nether yet ende of lyfe: but is likened vnto the sonne of God and contynueth a preste for euer.
4 Consyder what a man this was, vnto whom also the Patriarke Abraham gaue tythes of the spoyles. 5 And verely those children of Lęuy, which receaue the office of the prestes, haue a commaundement to take (accordinge to the lawe) tythes of the people, that is to saye, of their brethren, yee though they spronge out of the loynes of Abraham. 6 But he whose

ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

VII. Οὗτος γὰρ ὁ Μελχισεδὲκ, βασιλεὺς Σαλὴμ, ἱερεὺς τοῦ Θεοῦ [r]τοῦ| ὑψίστου, ([s]ὁ| συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων, καὶ εὐλογήσας αὐτόν· [2]ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ·) πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλὴμ, (ὅ ἐστι, βασιλεὺς εἰρήνης·) [3]ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος· μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων· ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές. [4]Θεωρεῖτε δὲ πηλίκος οὗτος, ᾧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης. [5]καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες, ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ' ἔστι, τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ· [6]ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτων,

[r] Rec. = τοῦ. [s] Alex. ὃς.

GENEVA—1557.

inherit the promis. [13] For when God made promis to Abraham because he had no greater to sweare by, he sware by him selfe, [14] Saying, Surely I wyl moste abundantly blesse thee and multiplie thee aboue measure.

[15] And so after that he had taryed paciently, he enioyed the promis. [16] For men verely sweare by hym that is greater *then them selues*, and an othe to confirme the thyng, is among them an ende of all stryfe. [17] So God wylling very abundantly to shewe vnto the heyres of promys, the stablenesse of his counsel, he assured by an othe, [18] That by two immutable thinges, in which it is vnpossible that God shulde lye we myght haue stronge consolation, which haue fled *to this*, for to holde faste the hope that is set before vs. [19] Which hope we haue, as an ancre of the soule, both sure and stedfast, and it entreth in, into the thynges which are within the vayle. [20] Whither the forerunner is for vs entred in: I meane Iesus that is made an hie Priest for euer after the order of Melchisedec.

7. FOR this Melchi-sedec *was* kyng of Salem, the hie Priest of the most hye God, and met Abraham, as he returned from the slaughter of the kynges, and blessed hym: [2] To whome also Abraham gaue tythes of all thinges, who fyrst is by interpretation king of rightuousnes: after that, *he is* kyng of Salem, that is, king of peace: [3] Without father, without mother, without kinne, and hath nether begynning of hys dayes, nether yet ende of his lyfe: but is lykened vnto the Sonne of God, and continueth a Priest for euer. [4] Consider what a man this was, vnto whom the Patriarke Abraham gaue tythes of the spoyles. [5] And verely they which are the children of Leuie, which receaue the office of the Priesthode, haue a commandement to take, accordyng to the Law, tythes of the people, that is to say, of their brethren, yea thogh they sprouge out of the loynes of Abraham. [6] But he

RHEIMS—1582.

patience shal inherite the promisses.

[13] For God promising to Abraham, because he had none greater by vvhom he might sweare, he sware by him self, [14] saying, Vnles blessing I shal blesse thee, and multiplying shal multiplie thee. [15] And so patiently enduring he obtained the promise. [16] For men svveare by a greater then them selues: and the end of al their controuersie, for the confirmation, is an othe. [17] Vvherein God meaning more aboundantly to shevv to the heires of the promise the stabilitie of his counsel, he interposed an othe: [18] that by tvvo things vnmoueable, vvhereby it is impossible for God to lie, vve may haue a most strong comfort. vvho haue fled to hold fast the hope proposed, [19] vvhich vve haue as an anker of the soule, sure and firme, and going in into the inner partes of the vele, [20] vvhere IESVS the precursor for vs is entered, made a high priest for euer according to the order of Melchisedec.

7. FOR this Melchisedec, the king of Salem, Priest of the God most high, vvho mette Abraham returning from the slaughter of the kings, and blessed him: [2] to vvhom also Abraham deuided tithes of al: first in deede by interpretation, the king of iustice: and then also king of Salem, vvhich is to say, king of peace, [3] vvithout father, without mother, vvithout genealogie, hauing neither beginning of daies nor end of life, but likened to the sonne of God, continueth a priest for euer.

[4] And behold hovv great this man is, to vvhom also Abraham the Patriarke gaue tithes of the principal things. [5] And certes they of the sonnes of Leui that take the priesthod, haue commaundement to take tithes of the people according to the Lavv, that is to say, of their brethren: albeit them selues also issued out of the loines of Abraham. [6] but he vvhose

AUTHORISED—1611.

who through faith and patience inherite the promises. [13] For when God made promise to Abraham, because hee could sweare by no greater, he sware by himselfe, [14] Saying, Surely, blessing I will blesse thee, and multiplying I wil multiply thee. [15] And so after hee had patiently indured, he obtained the promise.

[16] For men verily sweare by the greater, and an oath for confirmation is to them an end of all strife. [17] Wherein God willing more abundantly to shew vnto the heires of promise the immutabilitie of his counsell, [a] confirmed *it* by an oath: [18] That by two immutable things, in which it was impossible for God to lye, wee might haue a strong consolation, who haue fled for refuge to lay hold vpon the hope set before vs. [19] Which *hope* wee haue as an anker of the soule both sure and stedfast, and which entreth into that within the vaile, [20] Whither the forerunner is for vs entered; *euen* Iesus, made an high Priest for euer after the order of Melchisedec.

7. FOR this Melchisedec King of Salem, Priest of the most high God, who met Abraham returning from the slaughter of the Kings, and blessed him: [2] To whom also Abraham gaue a tenth part of all: first being by interpretation King of righteousnesse, and after that also King of Salem, which is, King of peace. [3] Without father, without mother, [β] without descent, hauing neither beginning of dayes nor end of life: but made like vnto the Sonne of God, abideth a Priest continually. [4] Now consider how great this man was, vnto whom euen the patriarch Abraham gaue the tenth of the spoiles. [5] And verily they that are of the sonnes of Leui, who receiue the office of the Priesthood, haue a commandement to take Tithes of the people according to the Law, that is of their brethren, though they come out of the loynes of Abraham: [6] But hee

[a] *Gr.* interposed himselfe by an oath.

[β] *Gr.* without pedigree.

δεδεκάτωκε [t] τὸν| Ἀβραὰμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε· [7] χωρὶς δὲ πάσης ἀντιλογίας, τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. [8] καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ. [9] καὶ, (ὡς ἔπος εἰπεῖν), διὰ Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτωται· [10] ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήντησεν αὐτῷ [u] ὁ| Μελχισεδέκ. [11] Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευϊτικῆς ἱερωσύνης ἦν· (ὁ λαὸς γὰρ ἐπ' [v] αὐτῇ| [w] νενομοθέτητο·|) τίς ἔτι χρεία, "κατὰ τὴν τάξιν Μελχισεδὲκ" ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ "κατὰ τὴν τάξιν Ἀαρὼν" λέγεσθαι; [12] μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται. [13] ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς [x] προσέσχηκε| τῷ θυσιαστηρίῳ·

[t] Alex. = τὸν. [u] Alex. = ὁ. [v] Alex. αὐτῆς. [w] Alex. νενομοθέτηται. [x] Alex. προσέσχε.

WICLIF—1380.

not noumbrid in hem, took tithis of abraham, & he blessid this *abraham*, whiche hadde repromyssiouns, [7] with outen ony aȝenseiynge: that that is lesse, is blessid of the better, [8] and here deedli men takun tithis: but there he berith witnessynge that he lyueth, [9] and that it be seid so: bi abraham also leuye, that took tithis was tithid, [10] and ȝit he was in hise fadris leendis, whanne melchisedech mette with him,

[11] therfor if perfeccioun was bi the preesthood of leuy, for vndir hym the puple took the lawe: what ȝit was it nedeful, another preest to rise, bi the ordre of melchisedech, and not to be seide bi the ordre of aaron, [12] for whi whanne the preesthode is translatid it is nede, that also translacioun of lawe be made,

[13] but he in whom these thingis ben [seid is] of another lynage, of whiche no man was preest or redi to the autir, [14] for it is opene, that oure lord is borun of iuda, in which lynage moises spake no thing of preestis, [15] & more ȝit, it is knowun if bi the ordre of melchisedech, another preest is risun up, [16] whiche is not made bi the lawe of fleischli maundement, but bi vertu of liif, that mai not be vndon, [17] for he witnessith that thou art a preest with outen ende, bi the ordre of melchisedech, [18] that repreuynge of the maundement bifor goynge is made: for the vnsadnesse and vnprofiȝt of it, [19] for whi the lawe brouȝte no thing to perfeccioun, but there is a bryngynge in of a better hope, bi whiche we nyȝen to god, [20] and hou greet it is: not with outen swerynge, [21] but the other ben made preestis with outen an ooth: but this prest with an ooth bi hym that seide to him, the lord swoor and it schal not rewe him, thou art a preest with outen ende bi the order of

repromyssiouns, *promises*. leendis, *loins*.
vnsadnesse, *weakness*. nyȝen, *draw nigh*.
rewe, *repent*.

TYNDALE—1534.

kynred is not counted amonge them, receaved tythes of Abraham, and blessed him that had the promyses. [7] And no man denyeth but that which is lesse, receaveth blessinge of that which is greater. [8] And here men that dye receave tythes. But there he receaveth tythes of whom it is witnessed, that he liveth. And to saye the trueth, Levy him silfe also which receaveth tythes, payed tythes in Abraham. [10] For he was yet in the loynes of his father Abraham when Melchisech met him.

[11] Yf now therfore perfeccion came by the presthod of the levites (for vnder that presthod the people recaved the lawe) what neded it further more that an other prest shuld ryse, after the order of Melchisedech, and not after the order of Aaron? [12] Now no dout, yf the presthod be translated, then of necessitie must the lawe be translated also.

[13] For he of whom these thynges are spoken, pertayneth vnto another trybe, of which never man served at the aultre. [14] For it is evident that oure lorde spronge of the trybe of Iuda, of which trybe spake Moses nothynge concernynge presthod.

[15] And it is yet a more evydent thinge, yf after the similitude of Melchisedech, ther aryse a nother prest, [16] which is not made after the lawe of the carnall commaundment: but after the power of the endlesse lyfe [17] (For he testifieth: Thou arte a prest for ever, after the order of Melchysedech) [18] Then the commaundment that went a fore, is disanulled, because of hir weaknes and vnproffitablenes. [19] For the lawe made nothynge parfecte: but was an introduccion of a better hope, by which hope, we drawe nye vnto god.

[20] And for this cause it is a better hope, that it was not promysed with out an othe. [21] Those prestes were made with out an oth: but this prest with an oth, by him that saide vnto him The lorde sware, and will not repent: Thou arte a prest for ever after the order of

CRANMER—1539.

kynred is not counted amonge them, receaued tythes of Abraham, and blessed him that had the promyses. [7] And no man denyeth, but that he which is lesse, receaueth blessynge of him which is greater. [8] And here men that dye, receaue tythes. But there he receaueth tythes, of whom it is witnessed, that he liueth. [9] And to saye the trueth, Leuy him selfe also which vseth to receaue tythes payed tythes in Abraham. [10] For he was yet in the loynes of hys father whan Melchisedech met Abraham.

[11] If now therfore perfeccion came by the presthod of the Leuites (for vnder that presthod the people receaued the lawe) what neded it furthermore, that another prest shuld ryse to be called after the order of Melchisedech, and not after the order of Aaron? [12] For yf the presthod be translated, then of necessitie must the lawe be translated also.

[13] For he of whom these thinges are spoken pertayne vnto another trybe, of whom neuer man serued at the aultre. [14] For it is euident that oure Lorde spronge of the tribe of Iuda, of whych trybe spake Moses nothinge concerninge presthod. [15] And it is yet a more euident thinge, yf after the similitude of Melchisedech ther aryse another prest, [16] whych is not made after the lawe of that carnall commaundement: but after the power of the endlesse, lyfe. [17] (For after thys maner doth he testifye thou art a prest foreuer, after the order of Melchisedech) [18] Then the commaundement that went afore, is disanulled, because of weaknes and vnprofytablenes. [19] For the lawe brought nothinge to perfeccion: but was an introduccyon to a better hope, by the whych we drawe nye vnto God. [20] And therfore is it a better hope, because the thing was not done without an othe. [21] For those prestes were made without an othe, but this preste wyth an oth, by hym that sayde vnto hym. The Lorde sware, and wyll not repent: Thou art a prest for euer after the order of Melchisedech.

14 πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν, εἰς ἣν φυλὴν [y] οὐδὲν
περὶ ἱερωσύνης| Μωσῆς ἐλαλησε. 15 Καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ
τὴν ὁμοιότητα Μελχισεδὲκ ἀνίσταται ἱερεὺς ἕτερος, 16 ὃς οὐ κατὰ νόμον ἐντολῆς
[z] σαρκικῆς| γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου· 17 [a] μαρτυρεῖ| γὰρ,
"Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ." 18 Ἀθέτησις μὲν
γὰρ γίνεται προαγούσης ἐντολῆς, διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές· 19 (οὐδὲν
γὰρ ἐτελείωσεν ὁ νόμος), ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ
Θεῷ. 20 Καὶ καθ' ὅσον οὐ χωρὶς ὁρκωμοσίας· (21 οἱ μὲν γὰρ, χωρὶς ὁρκωμοσίας εἰσὶν
ἱερεῖς γεγονότες, ὁ δὲ, μετὰ ὁρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτὸν, "Ὤμοσε
"Κύριος καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα [b] κατὰ τὴν τάξιν

[y] Alex. περὶ ἱερέων οὐδὲν. [z] Alex. σαρκίνης. [a] Alex. μαρτυρεῖται. [b] Alex. = κατὰ τὴν τάξιν Μελχισεδέκ.

GENEVA — 1557.

whose kinred is not counted among them, receaued tythes of Abraham, and blessed hym that had the promises. 7 And without all nay, he which is lesse, receaueth blessyng of hym which is greater.

8 And here, men that dye, receaue tythes: but there, he *receaueth tythes*, of whom it is wytnessed, that he lyueth. 9 And to say the truth, Leui him selfe also which receaueth tythes, payed tythes in Abraham. 10 For he was yet in the loynes of his father Abraham, when Melchi-sedec met hym. 11 If now therfore perfection came by the Priesthode of the Leuites (for vnder that Priesthode the Lawe was established to the people) what neded it furthermore, that another Priest should ryse after the ordre of Melchi-sedec, and not to be called after the order of Aaron? 12 For douteles, if the Priesthod be translated, then of necessitie must the Lawe be translated also. 13 For he of whom these thinges are spoken, pertaineth vnto another tribe, of which neuer man serued at the aultre. 14 For it is euident, that our Lord spronge of the tribe of Iuda, as concerning the which tribe Moses spake nothing touching the Priesthode.

15 And it is yet a more euident thyng, *because* that after the similitude of Melchi-sedec, there aryseth another Priest. 16 Which is not made *Priest* after the Lawe whose commandement is carnal: but after the power of the endlesse lyfe. 17 For he testifieth thus, Thou art a Priest for euer, after the order of Melchi-sedec. 18 For the commandement that went afore, is disanulled, because of it weakenes and vnproffitablenes. 19 For the Lawe made nothyng perfect: but the bringing in of a better hope *made perfect*, by which hope, we drawe nye vnto God. 20 And forasmuche as it is not without an othe (for those Priestes are made without an othe, 21 But this Priest *is made* with an othe, by hym that sayd vnto hym, The Lord sware, and wyl not repent, Thou *art* a Priest for euer, after the order of

RHEIMS — 1582.

generation is not numbered among them, tooke tithes of Abraham, and blessed him that had the promises. 7 But vvithout al contradiction, that vvhich is lesse, is blessed of the better. 8 And here in deede, men that die, receiue tithes: but there he hath vvitnes, that he liueth.

9 And (that it may so be said) by Abraham Leui also, which receiued tithes, vvas tithed. 10 for as yet he vvas in his fathers loines, vvhen Melchisedec mette him. 11 If them consummation vvas by the Leuitical priesthod (for vnder it the people receiued the Lavv) vvhat necessitie vvas there yet an other priest to rise according to the order of Melchisedec, and not to be called according to the order of Aaron? 12 For the priesthod being translated, it is necessarie that a translation of the Lavv also be made. 13 For he on vvhom these things be said, is of an other tribe, of the vvhich, none attended on the altar.

14 For it is manifest that our Lord sprung of Iuda: in the which tribe Moyses spake nothing of priestes. 15 And yet it is much more euident: if according to the similitude of Melchisedec there arise an other priest, 16 vvhich vvas not made according to the Lavv of the carnal commaundement, but according to the povver of life indissoluble. 17 For he vvitnesseth, *That thou art a priest for euer, according to the order of Melchisedec.* 18 Reprobation certes is made of the former commaundement, because of the vveakenesse and vnprofitablenesse thereof. 19 For the Lavv brought nothing to perfection, but an introduction of a better hope, by the vvhich vve approche to God.

20 And in as much as it is not vvithout an othe, (the other truely vvithout an othe vvere made priestes: 21 but this vvith an othe, by him that said vnto him: *Our Lord hath svvorne, and it shal not repent him: thou art a priest for euer*)

AUTHORISED — 1611.

whose [α] descent is not counted from them, receiued Tithes of Abraham, and blessed him that had the promises. 7 And without all contradiction, the lesse is blessed of the better.

8 And here men that die receiue Tithes: but there hee *receiueth them*, of whom it is witnessed that he liueth. 9 And as I may so say, Leui also who receiueth Tithes, payed Tithes in Abraham. 10 For hee was yet in the loynes of his Father when Melchisedec met him. 11 If therefore perfection were by the Leuiticall Priesthood (for vnder it the people receiued the Law) what further neede was there, that another Priest should rise after the order of Melchisedec, and not bee called after the order of Aaron? 12 For the Priesthood being changed, there is made of necessitie a change also of the Law. 13 For hee of whom these things are spoken, pertaineth to another Tribe, of which no man gaue attendance at the Altar. 14 For it is euident that our Lord sprang out of Iuda, of which tribe Moses spake nothing concerning Priesthood. 15 And it is yet farre more euident: for that after the similitude of Melchisedec there ariseth another Priest, 16 Who is made not after the Law of a carnall commandement, but after the power of an endlesse life. 17 For hee testifieth; Thou art a Priest for euer, after the order of Melchisedec. 18 For there is verily a disanulling of the commandement going before, for the weakenesse and vnprofitablenesse thereof.

19 For the Law made nothing perfect, [β] but the bringing in of a better hope *did*: by the which we draw nigh vnto God. 20 And in as much as not without an oath *he was made Priest*, 21 (For those *Priests* were made [γ] without an oath: but this with an oath, by him that said vnto him, The Lord sware and wil not repent, thou art a Priest for euer after the order

[α] *Or*, pedigree. [β] *Or*, but it was the bringing in. [γ] *Or*, without swearing of an oath.

" Μελχισεδέκ·" |) [22] κατὰ [c] τοσοῦτον| κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς. [23] Καὶ οἱ μὲν, πλείονές εἰσι [d] γεγονότες ἱερεῖς,| διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν· [24] ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερωσύνην· [25] ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ Θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. [26] τοιοῦτος γὰρ ἡμῖν [e] καὶ| ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος· [27] ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενέγκας. [28] ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς ὁρκωμοσίας τῆς μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

[c] Alex. τοσοῦτο. [d] Alex. ἱερεῖς γεγονότες. [e] Rec. et Alex. = καὶ. [f] Alex. = καὶ.

WICLIF—1380.

melchisedech, [22] in so myche ihesus is made biheter of the better testament,

[23] and the other weren made many preestis, therfor for thei weren forbodun bi deeth to dwelle stille, [24] but this, for he dwellith with outen ende, hath an euerlastinge preesthod, [25] wherfor also he mai saue with outen ende, comynge ny3 bi him silf to god and euermore lyueth to preie for us,

[26] for it bisemede that suche a man were a bischop to us, holi ynnocent, vndefoulid, clene departid fro synful men: and made hi3ere thanne heuenes, [27] whiche hath not nede, eche dai as preestis first for his owne giltis to offre sacrificis, and aftirward for the puple, for he dide this thing in offryng hym silf oonys, [28] and the lawe ordeyned men preestis, hauynge siknesse, but the word of swerynge, whiche is aftir the lawe ordeyned the sone perfict with outen ende.

8. BUT a capitil on tho thingis that ben seide, we han suche a bischop that satte in the ri3thalf of the sete, of greetnesse in heuenes: [2] the mynystre of seyntis and of the verri tabernacle that god made and not man, [3] for eche bischop is ordeyned to offre 3iftis and sacrificis, wherfor it is nede that also this bischop haue sum thing that he schal offre, [4] therfor if he were on erthe: he were not preest, whanne there weren that schulden offre 3iftis bi the lawe [5] whiche seruen to the saumpler and schadowe of heuenli thingis, as it was answeride to moises, whanne he schulde ende the tabernacle, se he seide, make thou alle thingis, bi the saumpler that is schewid to thee in the mounte,

[6] but now he hath getun a bettir mynysterie, bi so myche as he is a mediatour of a better testamente, whiche is confermed with better biheestis, [7] for if the ilke first hadde lackid blame: the place of the

biheter, *surety*. capitil, *summary*. verri, *true*. biheestis, *promises*. ilke, *same*.

TYNDALE—1534.

Melchisedech. [22] And for that cause was Iesus a stablyssher of a better testament.

[23] And amonge them many were made prestes, because they were not suffred to endure by the reason of deeth. [24] But this man, because he endureth ever, hath an everlastinge presthod. [25] Wherfore he is able also ever to save them that come vnto god by him, seynge he ever lyveth, to make intercession for vs.

[26] Soche an hye prest it became vs to have, which is wholy, harmlesse, vndefyled, separat from synners and made hyar then heven. [27] Which nedeth not dayly (as yonder hie prestes) to offer vp sacrifice, fyrst for his awne synnes, and then for the peoples synnes. For that did he at once for all when he offered vp him silfe. [28] For the lawe maketh men prestes, which have infirmitie: but the worde of the othe that came sence the lawe, maketh the sonne prest, which is parfecte for ever more.

8. OF the thynges which we have spoken, this is the pyth: that we have soche an hye preste that is sitten on the right honde of the seate of maieste in heven, [2] and is a minister of holy thynges, and of the very tabernacle, which God pyght, and not man. [3] For every hye prest is ordeyned to offer gyftes and sacryfises, wherfore it is of necessitie, that this man have some what also to offer. [4] For he were not a preste, yf he were on the erth where are prestes that acordynge to the lawe, offer giftes, [5] which prestes serve vnto the ensample and shadowe of hevenly thynges: even as the answer of God was geven vnto Moses when he was about to fynnishe the tabenacle: Take hede (sayde he) that thou make all thynges accordynge to the patrone shewed to the in the mount.

[6] Now hath he obtayned a more excellent office, in as moche as he is the mediator of a better testament, which was made for better promyses. [7] For yf that fyrst testament had bene fautelesse: then

CRANMER—1539.

[22] And for that cause was Iesus a stablysher of a better testament.

[23] And amonge them many were made prestes, because they were not suffred to endure by the reason of deeth. [24] But this man (because he endureth euer) hath an euerlastinge presthode. [25] Wherfore, he is able also euer to saue them to the vttemost, that come vnto God by him, seynge he euer liueth to make intercession for vs.

[26] For soch an hye Prest it became vs to haue, which is holy, harmlesse, vndefiled, separate from synners, made hyer then heauen. [27] Which nedeth not dayly (as yonder hye prestes) to offer vp sacrifyce. Fyrst for his awne synnes, and then for the peoples synnes. For that dyd he once, when he offered vp him selfe [28] For the lawe maketh men prestes, which haue infirmitie: but the worde of the oth that came sence the lawe, maketh the sonne preste, which is perfecte for euermore.

8. OF the thinges which we haue spoken, this is the pyth: that we haue soch an hye preste as sitteth on the ryght hande of the seate of maiestie in heauen, [2] and is a minister of holy thinges, and of the true tabernacle, which God pyght, and not man. [3] For euery hye prest is ordeyned to offer gyftes and sacrifices: wherfore it is of necessitie, that thys man haue some what also to offer. [4] For he were not a preste, yf he were on the erth where are prestes, that accordinge to the lawe offer gyftes [5] which serue vnto the ensample and shadowe of heauenly thinges: euen as the answer of God was geuen vnto Moses, when he was about to fynyssh the tabernacle. Take hede (sayde he) that thou make all thinges accordinge to the patrone which is shewed to the in the mount.

[6] But now hath he obtayned a presthode so moch the more excellent, as he is the mediator of a better testament, whych was confirmed in better promyses. [7] For yfthatfyrst testament had bene soch, that

VIII. *Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, [2] τῶν ἁγίων λειτουργὸς, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος, [f] καὶ| οὐκ ἄνθρωπος. [3] πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τὶ καὶ τοῦτον ὃ προσενέγκῃ. [4] εἰ μὲν [g] οὖν| ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων [h] τῶν ἱερέων| τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα, ([5] οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς κεχρημάτισται Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, "Ὅρα," γάρ φησι, "[i] ποιήσεις| πάντα κατὰ τὸν "τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει·") [6] νυνὶ δὲ διαφορωτέρας [k] τέτευχε| λειτουργίας, ὅσῳ καὶ κρείττονός ἐστι διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται. [7] Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας*

[f] Rec. γὰρ. [h] Alex. = τῶν ἱερέων. [i] Rec. ποιήσῃς. [k] Alex. τέτυχε.

GENEVA — 1557.

Melchi-sedec) [22] By so muche is Iesus made a suretie of a better Couenant. [23] And amonge them many were made Priestes, because they were not suffered to endure, by the reason of death. [24] But this man, because he endureth euer, hath an euerlasting Priesthode.

[25] Wherfore, he is able also perfectly to saue them that come vnto God by hym, seyng he euer lyueth, to make intercession for them. [26] For suche an hye Prieste it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made hyer then the heauens. [27] Which neded not dayly as those hye Priestes to offer vp sacrifice, fyrst for his owne synnes, and then for the peoples *synnes:* for that dyd he once, when he offered vp hym self. [28] For the Lawe maketh men Priestes, which haue infirmitie: but the worde of the othe *that came* synce the Lawe *maketh* the Sonne *Priest*, who is perfect for euermore.

8. OF the thynges which we haue spoken, *this is* the summe, That we haue such an hye Priest, that sytteth at the ryght haude of the throne of the heauenly maiestie. [2] And *is* a minister of the inward Sanctuarie, and of the very Tabernacle which God pight, and not man. [3] For euery hie Priest is ordeyned to offer gyftes and sacrifices: wherfore it was of necessitie, that this man shulde haue somewhat also to offer. [4] For he were not a Priest, yf he were on the earth, where remayne Priestes that accordyng to the Law offer giftes. [5] Which Priestes serue vnto the patrone and shadowe of heauenly thynges: euen as the answer of God was geuen vnto Moses, when he was about to fynyshe the Tabernacle, Take hede (said he) that thou make all thynges accordyng to the patrone shewed to thee in the mount.

[6] But now *our hie Priest* hath obtayned a more excellent office, in asmuch as he is the mediatour of a better Couenant which is established in more worthy promises. [7] For yf that fyrst Couenant had

RHEIMS — 1582.

[22] by so much, is IESVS made a suretie of a better testament. [23] And the other in deede vvere made priestes, being many, because that by death they vvere prohibited to continue: [24] but this, for that he continueth for euer, hath an euerlasting priesthod. [25] vvhereby he is able to saue also for euer going by him self to God: alvvaies liuing to make intercession for vs.

[26] For it vvas seemely that vve should haue such a high priest, holy, innocent, impolluted, separated from sinners, and made higher then the heauens. [27] vvhich hath not necessitie daily (as the priestes) first for his ovvne sinnes to offer hostes, then for the peoples. for this he did once, in offering him self. [28] For the Lavv appointeth priestes them that haue infirmitie: but the vvord of the othe vvhich is after the Lavv, the Sonne for euer perfected.

8. BVT the summe concerning those things vvhich be said, is: Vve haue such an high priest, vvho is sette on the right hand of the seate of maiestie in the heauens, [2] a minister of the holies, and of the true tabernacle, vvhich our Lord pight and not man. [3] For euery high priest is appointed to offer giftes and hostes, vvherfore it is necessarie that he also haue some thing that he may offer: [4] if then he vvere vpon the earth, neither vvere he a priest: vvhereas there vvere that did offer giftes according to the Lavv, [5] that serue the exampler and shadow of heauenly things. As it vvas ansvvered Moyses, vvhen he finished the tabernacle, See (quod he) that thou make al things according to the exampler vvhich vvas shevved thee in the mount.

[6] But novv he hath obtained a better ministerie, by so much as he is mediatour of a better testament, vvhich is established in better promises. [7] For if that former had been void of fault, there

AUTHORISED — 1611.

of Melchisedec) [22] By so much was Iesus made a surety of a better Testament. [23] And they truely were many Priests, because they were not suffered to continue by reason of death. [24] But this man because hee continueth euer, hath an [α] vnchangeable Priesthood. [25] Wherefore hee is able also to saue them [β] to the vttermost, that come vnto God by him, seeing hee euer liueth to make intercession for them. [26] For such an high Priest became vs, *who is* holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens. [27] Who needeth not daily, as those high Priests, to offer vp sacrifice, first for his owne sinnes and then for the peoples: for this he did once, when hee offered vp himselfe. [28] For the Law maketh men high Priests which haue infirmitie, but the word of the oath which was since the Law, *maketh* the Sonne, who is [γ] consecrated for euermore.

8. NOW of the things which we haue spoken, *this is* the summe: wee haue such an high Priest, who is set on the right hand of the throne of the Maiestie in the heauens: [2] A minister [δ] of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man. [3] For euery high Priest is ordeined to offer gifts and sacrifices: wherefore it is of necessitie that this man haue somewhat also to offer. [4] For if he were on earth, he should not bee a Priest, seeing that [ε] there are Priests that offer gifts according to the Law: [5] Who serue vnto the example and shadow of heauenly things, as Moses was admonished of God when he was about to make the Tabernacle. For see (saith he) that thou make all things according to the paterne shewed to thee in the Mount. [6] But now hath he obtained a more excellent ministerie, by how much also he is the Mediatour of a better [ζ] Couenant, which was established vpon better promises.

[7] For if that first *Couenant* had bene

[α] *Or*, which passeth not from one to another. [β] *Or*, euermore. [γ] *Gr*, perfected. [δ] *Or*, of holy things. [ε] *Or*, they are Priests. [ζ] *Or*, Testament.

ἐζητεῖτο τόπος. [8] μεμφόμενος γὰρ [l] αὐτοῖς| λέγει, "Ἰδοὺ, ἡμέραι ἔρχονται, λέγει
"Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην
"καινήν· [9] οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ
"ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι
"αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν, λέγει Κύριος.
"[10] ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας,
"λέγει Κύριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν
"ἐπιγράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεὸν, καὶ αὐτοὶ ἔσονταί μοι εἰς
"λαόν. [11] καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν [m] πολίτην| αὐτοῦ, καὶ ἕκαστος τὸν
"ἀδελφὸν αὐτοῦ, λέγων, Γνῶθι τὸν Κύριον· ὅτι πάντες εἰδήσουσί με, ἀπὸ μικροῦ
"[n] αὐτῶν| ἕως μεγάλου αὐτῶν· [12] ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν

[l] Alex. αὐτοὺς. [m] Rec. πλησίον. [n] Alex. = αὐτῶν. [o] Alex. = καὶ τῶν ἀνομιῶν αὐτῶν.

WICLIF — 1380.

secunde schulde not haue be sou3te, [8] for he repreuynge hem: seith, lo daies comen seith the lord: and I schal make perfi3t a newe testament on the hous of israel & on the hous of iuda, [9] not liik the testamente that I made to her fadris in the dai in which I cau3te her hond, that I schulde lede hem out of the lond of egipt, for thei dwelliden not perfi3tli in my testament: and I haue dispisid hem, seith the lord,

[10] but this is the testament: whiche I schal dispose to the hous of israel, aftir tho daies seith the lord in 3euyng my lawis in to the soulis of hem, and in to the hertis of hem, I schal aboue write hem, and I schal be to hem in to a god, and thei schuln be to me in to a puple, [11] and eche man schal not teche his nei3bore and eche man his brother, seiynge, knowe thou the lord, for alle men schuln knowe me fro the lesse to the more of hem, [12] for I schal be merciful to the wickidnesse of hem, and now I schal not bithenke on the synnes of hem. [13] but in seiynge a newe: the former wexed oold, & that that is of many daies and wexith elde: is ny3 the deeth.

9. AND the former testament hadde iustifiyngis of worschip and holi thing duringe for a tyme, [2] for the tabernacle was made first in whiche weren candilstickis and boord & settinge forth of looues whiche is seide holi, [3] and aftir the veil the secunde tabernacle, that is seide sancta sanctorum *that is holi of holi thingis*, [4] hauynge a golden sencer: and the arke of the testament, keuerid aboute on eche side with gold, in whiche was a potte of gold, hauynge manna, and the 3erde of aaron that florischid, and the tablis of the testamente, [5] on which *thingis* were cherubyns of glorie ouer schadowynge the propiciatorie: of which thingis it is not now to seie bi alle,

[6] But whanne these weren made thus to

wexed, *grew*. 3erde, *rod*.

TYNDALE — 1534.

shuld no place have bene sought for the seconde. [8] For in rebukynge them he sayth: Beholde the dayes will come (sayth the lorde) and I will fynnyshe apon the housse of Israhel, and apon the housse of Iuda, a newe testament: [9] not lyke the testament that I made with their fathers at that tyme, when I toke them by the hondes, to lede them oute of the londe of Egipte, for they continued not in my testament, and I regarded them not sayth the lorde.

[10] For this is the testament that I will make with the housse of Israhell: After those dayes sayth the lorde: I will put my lawes in their myndes, and in their hertes I will wryte them, and I wilbe their God, and they shalbe my people. [11] And they shall not teache, every man his neghboure, and every man his brother, sayinge: knowe the lorde: For they shall knowe me, from the lest to the moste of them: [12] For I wilbe mercifull over their vnrightwesnes, and on their synnes and on their iniquities. [13] In that he sayth a new testament he hath abrogat the olde. Now that which is disanulled and wexed olde, is redy to vannysshe awaye.

9. THAT fyrst tabernacle verely had ordinaunces, and servynges of god, and wordly holynes. [2] For there was a fore tabernacle made, wherin was the candlesticke, and the table, and the shewe breed, which is called wholy. [3] But with in the seconde vayle was ther a tabernacle, which is called holiest of all, [4] which had the golden senser, and the arcke of the testament overlayde roundabout with golde, wherin was the golden pot with manna, and Aarons rodde that spronge, and the tables of the testament. [5] Over the arcke were the cherubis of glory shadowynge the seate of grace. Of which thynges, we wyll not now speake perticularly.

[6] When these thynges were thus ordeyned,

CRANMER — 1539.

no faute coulde haue bene founde in it, then shulde no place haue bene sought for the seconde. [8] For in rebukinge them, he sayth vnto them. Beholde the dayes come (sayth the Lorde) and I wil fynisshe vpon the house of Israel, and vpon the house of Iuda, a new testament: [9] not like the testament that I made wyth their fathers in that daye, when I toke them by the handes, to leade them oute of the lande of Egypte, For they continued not in my testament, and I regarded them not sayth the Lorde.

[10] For this is the testament, that I will make with the house of Israel: After those dayes (sayth the Lord) I will put my lawes in their myndes, and in their hertes I will write them, and I wylbe their God, and they shalbe my people. [11] And they shall not teach, euery man his neyghboure, and euery man hys brother, sayinge: knowe the Lord: for they shall knowe me, from the least to the moste of them: [12] For I wilbe mercifull ouer their vnrightewesnes, and their synnes and their iniquities will I thinke vpon nomore. [13] In that he sayth a new testament, he hath worne out the olde. For that which is worne out and wexed olde, is redy to vannyshe awaye.

9. THE olde Testament then had verely ordinaunces, and seruinges of God, and wordly holynes. [2] For ther was a fore tabernacle made, wherin was the light, and the table, and the shewe breed, which is called holy. [3] But within the seconde vayle was ther a tabernacle, which is called holyest of all, [4] whych had the golden senser, and the arcke of the testament ouerlayde round about with golde, wherin was the golden pot with Manna, and Aarons rodde, that spronge and the tables of the testament [5] Ouer the arke were the Cherubims of glory, shadow ynge the seate of grace. Of which thinges we cannot now speake particularly.

[6] When these thinges were thus ordeyned,

" ἁμαρτιῶν αὐτῶν [o] καὶ τῶν ἀνομιῶν αὐτῶν| οὐ μὴ μνησθῶ ἔτι." [13] Ἐν τῷ λέγειν, " Καινὴν," πεπαλαίωκε τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον, ἐγγὺς ἀφανισμοῦ.

IX. Εἶχε μὲν οὖν καὶ ἡ πρώτη [p] δικαιώματα λατρείας, τό τε ἅγιον κοσμικόν. [2] Σκηνὴ γὰρ κατεσκευάσθη, ἡ πρώτη, ἐν ᾗ ἥ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων· ἥτις λέγεται [q] ἁγία.| [3] μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη [r] ἅγια| ἁγίων, [4] χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῆ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης· [5] ὑπεράνω δὲ αὐτῆς Χερουβὶμ [s] τῆς| δόξης, κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστι νῦν λέγειν κατὰ μέρος. [6] Τούτων δὲ οὕτω κατεσκευασμένων, εἰς μὲν

[p] Rec. + σκηνή. [q] Alex. s. τὰ ἅγια s. ἅγια ἁγίων. [r] τὰ ἁγια τῶν. [s] Rec. = τῆς.

GENEVA — 1557.

ben fautlesse: then should no place haue ben soght for the seconde.

[8] For in rebukyng them he sayth, Behold the dayes wyl come sayth the Lord, when I shal make with the house of Israel, and with the house of Iuda, a new Couenant: [9] Not lyke the Couenant that I made with theyr fathers, at that tyme when I toke them by the handes, to lede them out of Egypte, for they continued not in my Couenant, and I regarded them not sayth the Lord. [10] For this is the Couenant that I wyl make wyth the house of Israel, after those dayes sayth the Lord, I wyl put my lawes in their myndes, and in their hearts I wyl wryte them, and I wyl be theyr God, and they shalbe my people.

[11] And they shal not teache euery man his neyghbour, and euery man his brother, saying, Knowe the Lord: for all shal knowe me, from him that is litle among them to him that is great among them. [12] For I wyl be merciful to their vnrightuousnesses, and to theyr synnes, and I wyl remember their iniquities no more. [13] In that he sayth a newe Couenant, he hath abrogate the olde: Now that which is disanulled and waxed olde, is redy to vannyshe away.

9. THEN that first *Couenant* verely, had rites of religion ordeyned, and a wordly Sanctuarie. [2] For the first Tabernacle was made, wherin was the Candelsticke, and the Table, and the Shewbread, which *Tabernacle* is called the Holy places. [3] And with in the middle vayle, *was* the Tabernacle, which is called the Holyest of all. [4] Which had the golden senser, and the Arcke of the Couenant ouerlayde rounde about with golde, wherin the golden pot which had Manna, and Aarons rodde was, that had spronge, and the Tables of the Couenant. [5] And ouer the Arke were the glorious Cherubins, shadowing the propitiatorie: of which thinges we wyl not now speake particularly.

[6] When these thinges were thus ordeyned,

RHEIMS — 1582.

should not certes a place of a second been sought. [8] For blaming them, he saith: *Behold the daies shal come, saith our Lord: and I vvil consummate vpon the house of Israel, and vpon the house of Iuda a nevv Testament:* [9] *not according to the testament vvhich I made to their fathers in the day that I tooke their hand to bring them out of the land of Ægypt. because they did not continue in my testament: and I neglected them, saith our Lord.* [10] *For this is the testament vvhich I vvil dispose to the house of Israel after those daies, saith our Lord: Giuing my lavves into their minde, and in their hart vvil I superscribe them: and I vvil be their God, and they shall be my people:* [11] *and euery one shal not teach his neighbour, and euery one his brother, saying, Knovv our Lord: because al shal knovv me from the lesser to the greater of them:* [12] *because I wil be merciful to their iniquities, and their sinnes I wil not now remember.*

[13] And in saying a nevv, the former he hath made old. And that vvhich grovveth auncient and vvaxeth old, is nigh to vtter decay.

9. THE former also in deede had iustifications of seruice, and a secular sanctuarie. [2] For the tabernacle vvas made, the first, vvherin vvere, the candlestickes, and the table, and the proposition of loaues, vvhich is called Holy. [3] But after the second vele, the tabernacle, vvhich is called *Sancta Sanctorum:* [4] hauing a golden censar, and the arke of the testament couered about on euery part vvith gold, in the vvhich vvas a golden potte hauing Manna, and the rod of Aaron that had blossomed, and the tables of the testament, [5] and ouer it vvere the Cherubins of glorie ouershadovving the propitiatorie. of vvhich things it is not needeful to speake novv particularly.

[6] But these things being so ordered, in

AUTHORISED — 1611.

faultlesse, then should no place haue bene sought for the second. [8] For finding fault with them, hee saith, Behold, the dayes come (saith the Lord) when I will make a new Couenant with the house of Israel, and the house of Iudah. [9] Not according to the Couenant that I made with their fathers, in the day when I tooke them by the hand to lead them out of the land of Egypt, because they continued not in my Couenant, and I regarded them not, saith the Lord. [10] For this is the Couenant that I will make with the house of Israel after those dayes, saith the Lord: I will [α] put my Lawes into their minde, and write them [β] in their hearts: and I will be to them a God, and they shall be to me a people. [11] And they shall not teach euery man his neighbour, and euery man his brother, saying, Know the Lord: For all shall know me, from the least to the greatest. [12] For I will bee mercifull to their vnrighteousnes, and their sinnes, and their iniquities will I remember no more. [13] In that he saith, A new *Couenant*, he hath made the first olde. Now that which decayeth and waxeth old, is readie to vanish away.

9. THEN verily the first *Couenant* had also [γ] ordinances of diuine Seruice, and a worldly Sanctuary. [2] For there was a Tabernacle made, the first, wherein was the Candlesticke, and the Table, and the Shewbread, which is called [δ] the Sanctuarie. [3] And after the second vaile, the Tabernacle, which is called the Holiest of all: [4] Which had the golden Censor, and the Arke of the Couenant ouerlayed round about with gold, wherein was the Golden pot that had Manna, and Aarons rod that budded, and the Tables of the Couenant. [5] And ouer it the Cherubims of glory shadowing the Mercyseat; of which we cannot now speake particularly.

[6] Now when these things were thus

[α] *Gr.* giue. [β] *Or,* vpon. [γ] *Or,* ceremonies. [δ] *Or.* holy.

τὴν πρώτην σκηνὴν διαπαντὸς εἰσίασιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες· [7] εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· [8] τοῦτο δηλοῦντος τοῦ Πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν· [9] ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' [t] ἣν| δῶρά τε καὶ θυσίαι προσφέρονται, μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα, [10] μόνον ἐπὶ βρώμασι καὶ πόμασι καὶ διαφόροις βαπτισμοῖς,[u] [v] δικαιώματα| σαρκὸς, μέχρι καιροῦ διορθώσεως ἐπικείμενα. [11] Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς, οὐ χειροποιήτου, (τοῦτ' ἔστιν, οὐ ταύτης τῆς κτίσεως,) [12] οὐδὲ δι' αἵματος

[t] Rec. ὃν. [u] Rec. + καὶ. [v] Rec. δικαιώμασι.

WICLIF—1380.

gidre: preestis entriden euer more in the former tabernacle, doynge the officis of sacrificis, [7] but in the secunde tabernacle, the bischop entrid oonys in the ȝeer not with oute blood: whiche he offrid for his ignoraunce and the puplis, [8] for the holi goost signyfied this thing that not ȝit the weie of seintis, was opened while the former tabernacle hadde staat, [9] whiche parable is of this present tyme, bi which also ȝiftis and sacrificis ben offrid, whiche moun not make a man seruynge perfiȝt bi conscience, [10] oonli in metis and drynkis and dyuers waischyngis and riȝtwisnessis of fleisch that weren sette to the tyme of correcioun,

[11] But crist beynge a bischop of goodis to comynge entride bi a larger and a perfiȝter tabernacle, not made bi hond, that is to seie not of this makynge, [12] nether bi blood of goot buckis or of calues: but bi his owne blood entrid oonys in to holi thingis that weren founden bi an euerlastynge redempcioun, [13] For if the blood of gote buckis and of bolis: and the aische of a cow calf spreind halowith vnclene men to the clensynge of fleisch, [14] hou myche more the blood of crist whiche bi the holi goost, offrid hym silf vnwemmed to god schal clense oure conscience fro deed werkis to serue god that lyueth?

[15] and therfor he is a mediatour of the newe testament, that bi deeth fallynge bitwixe in to redempcioun of the trespassynges that weren vndir the former testament, thei that ben clepid, take the biheest of euerlastynge eritage, [16] for where a testament is: it is nede that the deeth of the testament-maker come bitwixe, [17] for a testament is confermed in dede men, ellis it is not worth, while he lyueth that made the testamente, [18] Wherfore neither the first testament was

statt, *stood*. moun, *may*, or, *can*. bolis, *bulls*. spreind, *or*, bispreynde, *sprinkled*. vnwemmed, *unspotted*. clepid, *called*. biheest, *promise*.

TYNDALE—1534.

the prestes went all wayes into the fyrst tabernacle and executed the service of god. [7] But into the seconde went the hye prest alone, once every yeare: and not with out bloud, which he offered for him silfe, and for the ignoraunce of the people. [8] Wherwith the holy goost this signifyeng, that the waye of holy thynges, was not yet opened, whill as yet the fyrst tabernacle was stondynge. [9] Which was a similitude for the tyme then present, and in which were offered gyftes and sacrifises that coulde not make them that minister parfecte, as pertaynynge to the conscience, [10] with only meates and drinkes, and divers wesshynges and iustifyinges of the flesshe, which were ordeyned vntyll the tyme of reformacion.

[11] But Christ beynge an hye prest of good thynges to come, came by a greater and a moare parfecte tabernacle, not made with hondes: that is to saye, not of this maner bildynge, [12] nether by the bloud of gotes and calves: but by his awne bloud we entred once for all into the holy place, and founde eternall redemcion. [13] For yf the bloud of oxen and of Gotes and the asshes of an heyfer, when it was spryncked puryfied the vnclene, as touchynge the purifiynge of the flesshe: [14] How moche more shall the bloud of Christ (which thorow the eternall sprete, offered him silfe with out spot to God) pourdge youre consciences from deed workes for to serve the livynge god?

[15] And for this cause is he the mediator of the newe testament, that thorow deeth which chaunsed for the redempcion of those transgressions that were in the fyrst testament) they which were called, myght receave the promes of eternall inheritaunce. [16] For whersoever is a testament, there must also be the deeth of him that maketh the testament. [17] For the testament taketh auctoritie when men are deed: For it is of no value as longe as he that made it is a live. [18] For which cause also, nether that fyrst testament was

CRANMER—1539.

the Prestes went all wayes into the fyrst tabernacle, which executed the seruice of the holy thinges. [7] But into the seconde went the hye prest alone once euery yeare: not wyth out bloud whych he offered for him selfe, and for the ignoraunces of the people. [8] Wherwith the holy goost thys signifyed, that the waye of holy thinges was not yet opened, whyll as yet the fyrst tabernacle was standynge. [9] Which was a symilitude for the tyme then present, in which were offered gyftes and sacrifyces, that coulde not make the mynister parfecte, as pertayninge to the conscyence, [10] wyth onely meates and drinckes, and diuers wasshinges and iustifyinges of the flesshe, whych were ordeyned vntyll the tyme of reformacyon.

[11] But Christ beinge an hye Prest of good thinges to come, came by a greater and a more parfecte tabernacle, not made with handes: that is to saye, not of thys buylding, [12] nether by the bloud of goates and calues: but by hys awne bloude he entred in once into the holy place, and founde eternall redemcion.

[13] For yf the bloud of oxen and of gotes and the asshes of a yong cow, when it was sprinckkled, purifieth the vnclene, as touchynge the purifyinge of the flesshe: [14] how moch moare shall the bloud of Christ (which thorow the eternall sprete, offered him selfe without spot to God) pourge youre conscience from deed workes, for to serue the lyuinge God?

[15] And for this cause is he the mediator of the new testament, that thorow deeth which chaunsed, for the redempcion of those transgressions that were vnder the fyrst testament they whych are called, myght receaue the promes of eternall inheritaunce. [16] For wher as is a testament, ther must also (of necessite) be the deeth of him that maketh the testament. [17] For the testament taketh auctoritie when men are deed: for it is yet of no value, as longe as he that maketh the testament is alyue, [18] for which cause also, nether the

τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὑράμενος. 13 εἰ γὰρ τὸ αἷμα [w] ταύρων καὶ τράγων,| καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους, ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, 14 πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ, καθαριεῖ τὴν συνείδησιν [x] ὑμῶν| ἀπὸ νεκρῶν ἔργων, εἰς τὸ λατρεύειν Θεῷ ζῶντι; 15 Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστὶν, ὅπως θανάτου γενομένου, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. 16 ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου· 17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μή ποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος. 18 ὅθεν οὐδ' ἡ πρώτη χωρὶς

[w] Alex. τράγων καὶ ταύρων. [x] Alex. ἡμῶν.

GENEVA—1557.

the Priestes went alwayes into the fyrst Tabernacle, and executed the rites. 7 But into the second, went the hye Priest alone, once euery yere: not without bloude, which he offered for him selfe, and for the ignorances of the people. 8 Wherby the holy Gost this signified, that the way into the Holyest of all, was, not yet opened whyle as yet the fyrst Tabernacle was standyng.

9 Which *Tabernacle* was a figure for the tyme then present, wherin were offered giftes and sacrifices that could not make the minister holie, as pertayning to the conscience. 10 Which things were layed vpon vs in meates only and drinckes, and diuers wasshynges, and carnal rites, vntyl the tyme of reformation.

11 But Christ being come an hye Priest of good thynges, by a greater and a more perfect Tabernacle, not made with handes that is, not of this maner buyldyng. 12 Nether by the bloude of goates and calues: but by his owne bloude entred in once into the Holy place, and purchased eternal redemption *for vs*. 13 For yf the bloud of bulles and of goates and the asshes of an heyfer, sprinckling them that are vncleane, sanctifieth as touching the purifiyng of the flesh: 14 How muche more shal the bloude of Christ which through the eternal Sprit, offered hym selfe without spot to God, purge your conscience from dead workes, for to serue the liuing God? 15 And for this cause is he the mediatour of the new Couenant, that through death which was for the redemption of those transgressions that were in the former Testament, they which were called, myght receaue the promisse of eternal enheritance.

16 For whersoeuer is a testament, there must also be the death of hym that maketh the testament. 17 For the testament taketh autoritie when men are dead: for it is yet of no value as longe as he that made it, is a lyue. 18 For which cause also,

RHEIMS—1582.

the first tabernacle in deede the priests alvvaies entered, accomplishing offices of the sacrifices. 7 But in the second, once a yere the high priest only: not vvithout bloud vvhich he offereth for his ovvne and the peoples ignorance: 8 the holy Ghost signifying this, that the vvay of the holies was not yet manifested, the former tabernacle as yet standing. 9 vvhich is a parable of the time present: according to vvhich are offered giftes and hostes, vvhich can not concerning the conscience make perfect him that serueth, 10 onely in meates and in drinkes, and diuerse baptismes, and iustices of the flesh laid on them vntil the time of correction.

11 But Christ assisting an high Priest of the good things to come, by a more ample and more perfect tabernacle not made vvith hand, that is, not of this creation: 12 neither by the bloud of goates or of calues, but by his ovvne bloud entered in once into the Holies, eternal redemption being found.

13 For if the bloud of goates and of oxen and the ashes of an heifer being sprinkled, sanctifieth the polluted to the cleansing of the flesh: 14 hovv much more hath the bloud of Christ vvho by the holy Ghost offered him self vnspotted vnto God, cleansed our conscience from dead vvorkes, to serue the liuing God? 15 And therfore he is the mediatour of the nevv Testament: that death being a meane, vnto the redemption of these preuarications vvhich vvere vnder the former testament, they that are called may receiue the promise of eternal inheritance.

16 For vvhere there is a testament: the death of the testatour must of necessitie come betvvene. 17 For a testament is confirmed in the dead: othervvise it is yet of no value, vvhiles he that tested, liueth. 18 Vvherevpon neither vvas the

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ordained, the Priestes went alwayes into the first Tabernacle, accomplishing the seruice of God. 7 But into the second *went* the high Priest alone once euery yeere, not without blood, which hee offered for himselfe, and for the errours of the people. 8 The holy Ghost this signifying, that the way into the Holiest of all, was not yet made manifest, while as the first Tabernacle was yet standing: 9 Which *was* a figure for the time then present, in which were offred both gifts and sacrifices, that could not make him that did the seruice perfect, as pertayning to the conscience, 10 *Which stood* onely in meates and drinkes, and diuers washings, and [α] carnall ordinances imposed on them vntill the time of reformation. 11 But Christ being come an high Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building: 12 Neither by the blood of Goates and Calues: but by his owne blood hee entred in once into the Holy place, hauing obtained eternall redemption *for vs*.

13 For if the blood of Bulls, and of goats, and the ashes of an heifer sprinkling the vncleane, sanctifieth to the purifying of the flesh: 14 How much more shall the blood of Christ, who through the eternall Spirit, offered himselfe without [β] spot to God, purge your conscience from dead workes, to serue the liuing God? 15 And for this cause hee is the Mediatour of the New Testament, that by meanes of death, for the redemption of the transgressions *that were* vnder the first Testament, they which are called, might receiue the promise of eternall inheritance. 16 For where a Testament is, there must also of necessitie [γ] bee the death of the Testatour. 17 For a Testament is of force after men are dead: otherwise it is of no strength at all whilest the Testatour liueth. 18 Whereupon, neither the first *Testament* was [δ] dedicated

[α] *Or*, rites, or ceremonies. brought in. [β] *Or*, fault. [γ] *Or*, bee [δ] *Or*, purified.

αἵματος ἐγκεκαίνισται. [19] λαληθείσης γὰρ πάσης ἐντολῆς κατὰ [y] νομον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων, μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν [z] ἐῤῥάντισε,| [20] λέγων, "Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός·" [21] καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως [z] ἐῤῥάντισε. | [22] καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις. [23] Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, τούτοις καθαρίζεσθαι· αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας. [24] οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν [a] ὁ| Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανὸν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ

[y] Alex. + τὸν. [z] Alex. ἐράντισε. [a] Alex. = ὁ.

WICLIF—1380.

halowid with oute blood/ [19] for whanne eche maundement of the lawe was redde of moises to al the puple, he took the blood of calues, and of buckis of geet, with watir ȝ reed wolle and Isope, and bi spreynde bothe thilke book and al the puple [20] and seide/ this is the blood of the testament: that god comaundid to ȝou/ [21] also he spreynde with blood the tabernacle, and alle the vessels of the seruyce in like maner, [22] and almeest alle thingis ben clensid in blood bi the lawe: and with out schedynge of blood, remyssioun of sinnes is not made/

[23] therfor it is nede, that the saumplers of heuenli thingis ben clensid with thes thingis: but thilke heuenli thingis, with better sacrificis thanne these/ [24] for ihesus entrid not in to holi thingis made bi hondis, that ben saumplers of verri thingis/ but in to heuene it silf that he appere now to the cheer of god for us/ [25] nether that he offre hym silf ofte, as the bischop entrid in to holi thingis bi alle ȝeeris in alien blood/ [26] els it bihofte hym to suffre ofte fro the bigynnynge of the world/ but now oonys in the endyng of worldis, to destruccioun of synne, by his sacrifice he apperid/ [27] and as it is ordeyned to men oonys to die/ and aftir this is the dome:

[28] so crist was offrid oonys, to avoide the synnes of many *men*/ the secunde tyme he schal appere withouten synnes: to men that abiden hym in to helthe.

10. FOR the lawe hauynge a schadowe of good thingis that ben to come, not the ilke ymage of thingis: mai neuer make men neiynge pertfiȝt bi the ilke same sacrificis, whiche thei offren with oute ceesynge bi alle ȝeeris/ [2] ellis thei schulden

spreynde, *sprinkled*. buckis of geet, *buck goats*. thilke, *that*. verri, *true*. cheer, *face*. dome, *judgment*. ilke, *same*.

TYNDALE—1534.

ordeyned with out bloud. [19] For when all the commaundementes were redde of Moses vnto all the people/ he toke the bloud of calves and of Gotes/ with water and purple woll and ysope/ and sprynkled both the boke and all the people/ [20] sayinge: this is the bloud of the testament which god hath apoynted vnto you. [21] Morover/ he sprenkled the tabernacle with bloud also/ and all the ministrynge vessels. [22] And almost all thynges/ are bye the lawe/ pourged with bloud/ and with out effusion of bloud/ is no remission.

[23] It is then nede that the similitudes of hevenly thynges be purified with soche thynges: but the hevenly thynges them selves are purified with better sacrifises then are those. [24] For Christ is not entred into the holy places that are made with hondes/ which are but similitudes of true thynges: but is entred into very heven/ for to appere now in the syght of God for vs: [25] not to offer him silfe often/ as the hye prest entreth in to the holy place every yeare with straunge bloud/

[26] for then must he have often suffered sence the worlde began. But now in the ende of the worlde/ hath he appered once/ to put synne to flyght/ by the offerynge vp of him silfe. [27] And as it is apoynted vnto men that they shall once dye/ and then commeth the iudgement/ [28] even so Christ was once offered to take a waye the synnes of many/ and vnto them that loke for him/ shall he appeare agayne without synne/ vnto saluacion.

10. FOR the lawe which hath but the shadowe of good thynges to come/ and not the thynges in their awne fassion/ can never with the sacryfises which they offer yere by yere continually/ make the commers ther vnto parfayte. [2] For wolde not then those sacrifises have ceased to have

CRANMER—1539.

fyrst testament was ordeyned without bloud. [19] For when Moses had declared all the commaundement to all the people acording to the lawe, he toke the bloud of calues and of goates, with water and purple wolle, and ysope, and sprinckled both the boke, and all the people, [20] saying: this is the bloud of the testament, whych God hath appoynted vnto you. [21] Moreouer, he sprenckled the tabernacle wyth bloud also, and all the ministringe vessels. [22] And almost all thynges are by the lawe purged wyth bloud, and without sheadinge of bloud is no remissyon.

[23] It is nede then, that the similitudes of heauenly thynges be purifyed wyth soch thinges: but that the heauenly thynges them selues be purifyed with better sacrifyces then are those. [24] For Christ is not entred into the holy places that are made with handes (which are symilitudes of true thinges) but is entred into very heauen, for to appeare now in the sight of God for vs: [25] not to offer hym selfe often as the hye prest entreth into the holy place euery yeare with straunge bloud, [26] for then must he haue often suffered sence the world began. But now in the ende of the worlde, hath he appeared once, to put sinne to flyght by the offerynge vp of him selfe. [27] And as it is apoynted vnto all men that they shall once dye, and then commeth the iudgement [28] euen so Christ was once offered, to take awaye the synnes of many, and vnto them that loke for hym shall he appeare agayne without synne vnto saluacyon.

10. FOR the lawe (hauynge the shadowe of good thynges to come, and not the very fasshion of the thinges themselues) can neuer with those sacrifices which they offer, yeare by yeare continualli make the commers therunto parfayte. [2] For wold not then those sacrifyces haue ceased to haue bene offered, because

ὑπὲρ ἡμῶν. [25] οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ· [26] ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτησιν ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. [27] καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις· [28] οὕτως [b] καὶ| ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν. X. Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν, εἰς τὸ διηνεκὲς οὐδέποτε [c] δύναται| τοὺς προσερχομένους τελειῶσαι. [2] ἐπεὶ [d] οὐκ| ἂν ἐπαύσαντο προσφερόμεναι; διὰ

[b] Rec. = καὶ. [c] Alex. δύνανται. [d] Rec. = οὐκ. Alex. + οὐκ.

GENEVA—1557.

nether that fyrst testament was ordeyned without bloude.

19 For when Moses had expounded euery precept to the people, according to the Lawe, he toke the bloude of calues and of goates, with water and purple wolle and hyssope, and sprinckled both the boke, and all the people, 20 Saying, This is the bloude of the Testament, whych God hath appoynted vnto you. 21 Moreouer, he sprinckeled likewise the Tabernacle with bloude also, and all the ministryng vessels. 22 And almost all thynges, are by the Lawe pourged with bloud, and without sheadyng of bloude is no remission. 23 It is then nede, that the similitudes of heauenly thynges be purified with suche thinges: but the heauenly thynges them selues are purified with better sacrifices then are these.

24 For Christ is not entred into the Holy places that are made with handes, which are but similitudes of the true *Sanctuarie:* but *is entred* into very heauen, for to appeare now in the sight of God for vs: 25 Not to offer hym selfe often, as the hye Priest entreth into the Holy place euery yere with other bloud. 26 (For then must he haue often suffered synce the worlde began.) but now in the ende of the worlde, hath he appeared once to put synne to flyght, by the offeryng vp of hym selfe. 27 And as it is appoynted vnto men that they shal once dye, and then *commeth* the iudgement: 28 Euen so Christ was once offered to take away the synnes of many, and vnto them that loke for hym, shal he appeare agayne without synne vnto saluation.

10. FOR the Lawe hauyng the shadowe of good thynges to come, and not the very image of the thynges, can neuer with those sacrifices which they offer yere by yere continually, make the commers therunto perfect. 2 For wold not then those sacrifices haue ceased to haue

RHEIMS—1582.

first certes dedicated vvithout bloud. 19 For al the commaundement of the Lavv being read of Moyses to al the people: he taking the bloud of calues and goates vvith vvater and scarlet vvool and hyssope, sprinkled the very booke also it self and al the people, 20 saying, This is the bloud of the Testament, vvhich God hath commaunded vnto you.

21 The tabernacle also and al the vessel of the ministerie he in like maner sprinkled with bloud. 22 And al things almost according to the lavv are cleansed with bloud: and vvithout sheading of bloud there is not remission.

23 It is necessarie therfore that the examplers of the cœlestials be cleansed vvith these: but the celestials them selues vvith better hostes then these. 24 For IESVS is not entred into Holies made vvith hand, examplers of the true: but into heauen it self, that he may appeare novv to the countenance of God for vs. 25 Nor that he should offer him self often, as the high priest entereth into the Holies, euery yere in the bloud of others: 26 othervvise he ought to haue suffered often from the beginning of the vvorld: but novv once in the consummation of the vvorldes, to the destruction of sinne, he hath appeared by his ovvne host.

27 And as it is appointed to men to die once, and after this, the iudgement: 28 so also Christ vvas offered once to exhaust the sinnes of many. the second time he shal appeare vvithout sinne to them that expect him, vnto saluation.

10. FOR the lavv hauing a shadovv of good things to come, not the very image of the things: euery yere vvith the self same hostes which they offer incessantly, can neuer make the commers thereto perfect: 2 othervvise they should haue ceased to be offered, because the

AUTHORISED—1611.

without blood. 19 For when Moses had spoken euery precept to all the people according to the Law, he tooke the blood of Calues and of Goates, with water and [a] scarlet wooll, and hysope, and sprinckled both the booke and all the people, 20 Saying, This is the blood of the Testament which God hath enioyned vnto you.

21 Moreouer, hee sprinckled with blood both the Tabernacle, and all the vessels of the Ministerie. 22 And almost all things are by the Law purged with blood: and without shedding of blood is no remission.

23 It was therefore necessary that the patternes of things in the heauens should bee purified with these, but the heauenly things themselues with better sacrifices then these. 24 For Christ is not entred into the Holy places made with handes, which are the figures of the true, but into heauen it selfe, now to appeare in the presence of God for vs. 25 Nor yet that he should offer himselfe often, as the high Priest entreth into the Holy place, euery yeere with blood of others: 26 For then must hee often haue suffered since the foundation of the world: but now once in the ende of the world, hath he appeared to put away sinne by the sacrifice of himselfe. 27 And as it is appointed vnto men once to die, but after this the Iudgement: 28 So Christ was once offered to beare the sinnes of many, and vnto them that looke for him shall hee appeare the second time without sinne, vnto saluation.

10. FOR the Law hauing a shadow of good things to come, and not the very Image of the things, can neuer with those sacrifices which they offered yeere by yeere continually, make the commers thereunto perfect: 2 For then would they not haue ceased to bee offered, because that

[a] *Or*, purple.

τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας, ἅπαξ [e] κεκαθαρμένους· | [3] ἀλλ᾽ ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ᾽ ἐνιαυτόν· [4] ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. [5] Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, "Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι· [6] ὁλοκαυτώματα "καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας· [7] τότε εἶπον, Ἰδοὺ ἥκω· (ἐν κεφαλίδι βιβλίου "γέγραπται περὶ ἐμοῦ·) τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου." [8] Ἀνώτερον λέγων, "Ὅτι [f] θυσίαν καὶ προσφορὰν| καὶ ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ "ἠθέλησας, οὐδὲ εὐδόκησας," (αἵτινες κατὰ τὸν νόμον προσφέρονται,) [9] τότε εἴρηκεν, "Ἰδοὺ ἥκω τοῦ ποιῆσαι [g] τὸ θέλημά σου." ἀναιρεῖ τὸ πρῶτον, ἵνα τὸ δεύτερον στήσῃ· [10] ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν διὰ τῆς προσφορᾶς τοῦ σώματος [h] Ἰησοῦ Χριστοῦ ἐφάπαξ. [11] Καὶ πᾶς μὲν [i] ἱερεὺς| ἕστηκε καθ᾽ ἡμέραν

[e] Alex. κεκαθαρισμένους. [f] Alex. θυσίας καὶ προσφορὰς. [g] Rec. + ὁ Θεὸς. [h] Rec. + τοῦ.

WICLIF—1380.

haue ceesid to be offrid: for as myche as the worschipers clensid oonys, hadden not ferthermore conscience of synne, [3] but in hem mynde of synnes is made bi alle ȝeeris, [4] for it is in possible: that synnes be don awey, bi blood of bolis and of buckis of geet,

[5] therfor he entrynge in to the world: seith, thou woldist not sacrifice and offrynge but thou hast schapun a bodi to me, [6] brent sacrificis also for synne: plesid not to thee, [7] thanne I seid, lo I come, in the bigynnyng of the book it is writun of me: that I do thi wille god, [8] he seiynge bifor that thou woldist not sacrificis and offryngis and brente sacrificis for synnes, ne tho thingis ben plesaunt to thee, which ben offrid bi the law: [9] thanne I seide, lo I come: that I do thi wille god, he doith awei the first, that he make stidfast the secunde, [10] in whiche wille we ben halowid: bi the offrynge of the bodi of crist ihesus oonys,

[11] and eche preest is redi, mynystrynge eche dai and ofte tymes offryng the same sacrificis: whiche moun neuer do aweye synnes, [12] but this *man* offrynge oo sacrifice for synnes for euermore: sittith in the riȝthalf of god the fadir, [13] fro thennes forth abidynge: til hise enemyes be putte a stool of his feet, [14] For bi oon offrynge he made perfiȝt for euer halowid men, [15] and the holi goost witnessith to us, for aftir that he seide, [16] this is the testament, whiche I schal witnesse to hem aftir tho daies the lord seith, in ȝeuynge my lawis in the hertis of hem and in the soulis of hem, I schal aboue write hem, [17] and now I schal no more thenke on the synnes and the wickidnessis of hem, [18] and wher remyssioun of these is: now is there noon offrynge for synne,

[19] therfor britheren hauynge trist in to the entrynge of holi thingis in the blood

bolis, *bulls*. buckis of geet, *buck goats*. moun, *can*. oo, *one*. trist, *confidence*.

TYNDALE—1534.

bene offered, because that the offerers once pourged, shuld have had no moare consciences of sinnes. [3] Neverthelesse in those sacrifises is ther mencion made of synnes every yeare. [4] For it is vnpossible that the bloud of oxen, and of gotes shuld take awaye synnes.

[5] Wherfore when he commeth into the worlde, he sayth: Sacrifice and offeringe thou woldest not have: but a bodie hast thou ordeyned me. [6] In sacrifices and synneofferynges thou hast no lust. [7] Then I sayde: Lo I come, in the chefest of the boke it is written of me, that I shuld doo thy will, o god. [8] Above when he had sayed sacrifice and offerynge, and burnt sacrifices and synneofferynges thou woldest not have, nether hast alowed (which yet are offered by the lawe) [9] and then sayde: Lo I come to do thy will o god: he taketh a waye the fyrst to stablisshe the latter. [10] By the which will we are sanctified, by the offeringe of the body of Iesu Christe once for all.

[11] And every prest is redy dayly ministrynge, and ofte tymes offereth one maner of offerynge, which can never take awaye synnes. [12] But this man after he had offered one sacrifyce for synnes, sat him doune for ever on the right honde of god, [13] and from hence forth tarieth till his foes be made his fotestole. [14] For with one offerynge hath he made parfecte for ever them that are sanctified. [15] And the holy goost also beareth vs recorde of this, even when he tolde before: [16] This is the testament that I will make vnto them after those dayes sayth the lorde. I will put my lawes in their hertes and in their mynde I will write them [17] and their synnes and iniquyties will I remember no moare. [18] And where remission of these thinges is, there is no moare offerynge for synne.

[19] Seynge brethren that by the meanes of the bloud of Iesu, we maye be bolde to

CRANMER—1539.

that the offerers once purged shuld haue had no more conscience of sinnes? [3] Neuerthelesse, in those sacrifices, is ther mencyon made of synnes euery yeare. [4] For the bloud of oxen and of goates can not take awaye synnes.

[5] Wherfore, when he commeth into the worlde, he sayth: Sacrifyce and offerynge thou woldest not haue: but a bodie hast thou ordeyned me: [6] Burnt offeringes also for synne hast thou not alowed. [7] Then sayd I: lo, I am here. In the begynnyng of the booke it is written of me, that I shuld do thy will, o God. [8] Aboue, when he saieth: sacrifice and offeryng, and burnt sacrifyces and synne offerynges thou woldest not haue, nether hast thou alowed them (which yet are offered by the lawe) [9] then sayd he: Lo, I am here, to do thy wil, o god: he taketh a waye the fyrst to stablisshe the latter [10] [by which wyl we are made holy, euen by the] offeryng of the body of Iesu Christe once for all.

[11] And euery prest is ready dayly ministring and offring ofte tymes one maner of oblacion, which can neuer take awaye synnes. [12] But thys man after he hath offered one sacrifice for synnes, is set downe for euer on the ryght hand of God, [13] and from hence forth taryeth till his foes be made his fotestole. [14] For wyth one offerynge hath he made parfecte for euer them that are sanctifyed. [15] The holy goost himself also beareth vs recorde, euen when he tolde before: [16] This is the testament that I will make vnto them: after those dayes (sayth the Lorde) I will put my lawes in their herte, and in their myndes will I wryte them, [17] and their synnes and iniquites wyll I remember nomore. [18] And where remission of these thynges is, ther is nomore offeryng for synne.

[19] Seyng therfore brethren, that by the meanes of the bloud of Iesu we haue

λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας· [12] [k] οὗτος| δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκὲς, ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ, [13] τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ. [14] μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους. [15] Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ [l] προειρηκέναι,| " [16] Αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς " μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, " καὶ ἐπὶ [m] τῶν διανοιῶν| αὐτῶν ἐπιγράψω αὐτούς·" [17] καὶ, " Τῶν ἁμαρτιῶν αὐτῶν " καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ [n] μνησθῶ| ἔτι." [18] Ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας.

[19] Ἔχοντες οὖν, ἀδελφοὶ, παῤῥησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι

[i] Alex. ἀρχιερεὺς. [k] Rec. αὐτὸς. [l] Alex. εἰρηκέναι. [m] Alex. τὴν διάνοιαν. [n] Alex. μνησθήσομαι.

GENEVA — 1557.

bene offered, because that the offerers once purged, should haue had no more conscience of synnes? [3] But, in those *sacrifices* is there mention made of synnes euery yere.

[4] For it is vnpossible that the bloude of bulles, and goates should take away synnes. [5] Wherfore, when he commeth into the worlde, he sayth, Sacrifice and offeryng thou wouldest not haue: but a body hast thou ordeyned me. [6] In burnt sacrifices and synne offerynges thou hast no pleasure. [7] Then I sayd, Lo I am here (In the begynnyng of the booke it is wrytten of me) that I should do thy wyl, ò God. [8] Aboue, when he had sayd, Sacrifice and offeryng, and burnt sacrifices, and synne offringes thou wouldest not haue, nether hast alowed (which yet are offered by the Lawe) [9] Then sayd he, Lo I am here to do thy wil, ò God: he taketh away the fyrst, to stablish the latter. [10] By the which wyl, we are sanctified, by the offeryng of the body of Iesus Christ once *made*.

[11] And euery Priest appeareth dayly ministryng, and ofte tymes offereth one maner of offering, which can neuer take awaye synnes: [12] But this man after he had offered one sacrifice for synnes, sitteth for euer at the ryght hand of God: [13] And from hence forth taryeth, tyl his foes be made his fotestole. [14] For with one offeryng hath he made perfect for euer them that are sanctified. [15] For the holy Gost also beareth vs recorde euen when he tolde before, [16] This is the Couenant that I wyl make vnto thē after those dayes, sayth the Lord, I wyl put my Lawes in theyr hearts, and in theyr myndes I wyl wryte them. [17] And theyr synnes and iniquities wyl I remember no more. [18] And where remission of these thynges is, there is no more offeryng for synne.

[19] Seyng therfore brethren, that by the meanes of the bloude of Iesus, we may be

RHEIMS — 1582.

vvorshippers once cleansed should haue no conscience of sinne any longer. [3] but in them there is made a commemoration of sinne euery yere. [4] for it is impossible that vvith the bloud of oxen and goates sinnes should be taken avvay.

[5] Therfore comming into the vvorld he saith: *Host and oblation thou vvouldest not: but a body thou hast fitted to me:* [6] *Holocaustes and for sinne did not please thee.* [7] *Then said I, Behold I come: in the head of the booke it is vvritten of me: That I may doe thy vvil ó God.* [8] Saying before, *Because hostes and oblations and holocaustes, and for sinne thou vvouldest not, neither did they please thee*, vvhich are offered according to the lavv, [9] *then said I, Behold I come that I may doe thy vvil ó God:* he taketh avvay the first, that he may establish that that folovveth. [10] In the vvhich vvil, vve are sanctified by the oblation of the body of IESVS Christ once.

[11] And euery priest in deede is ready daily ministring, and often offering the same hostes, vvhich can neuer take avvay sinnes: [12] but this man offering one host for sinnes, for euer sitteth on the right hand of God, [13] hence forth expecting, vntil his enemies be put the footestoole of his feete. [14] For by one oblation hath he consummated for euer them that are sanctified. [15] And the holy Ghost also doth testifie to vs. For after that he said: [16] *And this is the Testament vvhich I vvil make to them after those daies, saith our Lord, giuing my lavves in their hartes, and in their mindes vvil I superscribe them:* [17] *and their sinnes and iniquities I vvil novv remember no more.* [18] But vvhere there is remission of these, novv there is not an oblation for sinnes.

[19] Hauing therfore brethren confidence in the entring of the holies in the bloud of

AUTHORISED — 1611.

the worshippers once purged, should haue had no more conscience of sinnes? [3] But in those sacrifices *there is* a remembrance againe *made* of sinnes euery yeere. [4] For it is not possible that the blood of Bulls and of Goats, should take away sinnes.

[5] Wherefore when he commeth into the world, he saith, Sacrifice and offering thou wouldest not, but a body [α] hast thou prepared me: [6] In burnt offerings, and sacrifices for sinne thou hast had no pleasure: [7] Then said I, Loe, I come. (In the volume of the booke it is written of me) to doe thy will, O God. [8] Aboue when hee said, Sacrifice, and offering, and burnt offerings, and offering for sinne thou wouldest not, neither hadst pleasure therein, which are offered by the Law: [9] Then said he, Loe, I come to doe thy will (O God:) He taketh away the first, that he may establish the second. [10] By the which will we are sanctified, through the offering of the body of Iesus Christ once for all. [11] And euery Priest standeth dayly ministring, and offring oftentimes the same sacrifices, which can neuer take away sinnes. [12] But this man after he had offred one sacrifice for sinnes for euer, sate downe on the right hand of God, [13] From henceforth expecting till his enemies be made his footstoole. [14] For by one offering he hath perfected for euer them that are sanctified. [15] Whereof the holy Ghost also is a witnesse to vs: for after that he had said before, [16] This is the Couenant that I wil make with them after those dayes, saith the Lord: I wil put my Lawes into their hearts, and in their mindes will I write them: [17] And their sinnes and iniquities will I remember no more. [18] Now, where remission of these is, there is no more offering for sinne.

[19] Hauing therefore, brethren, [β] boldnesse to enter into the Holiest by the blood of

[α] *Or*, thou hast fitted me. [β] *Or*, libertie.

Ἰησοῦ, [20] ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος, (τοῦτ᾽ ἔστι, τῆς σαρκὸς αὐτοῦ,) [21] καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ, [22] προσερχώμεθα μετ᾽ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἐῤῥαντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς· [23] καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ, κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ· (πιστὸς γὰρ ὁ ἐπαγγειλάμενος·) [24] καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων, [25] μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισὶν, ἀλλὰ παρακαλοῦντες· καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν. [26] Ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία· [27] φοβερὰ δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος

WICLIF—1380.

of crist, [20] whiche halowid to us a newe weie and lyuynge bi the hilinge that is to seie his fleisch, [21] and *we hauynge* the greet prest on the hous of god: [22] nyȝ we with verri herte in the plente of feith, and be oure hertis spreinde fro an yuel conscience, and oure bodies waischen with clene watir: [23] and holde we the confessioun of oure hope bowinge to no side, for he is trewe: that hath made the biheest, [24] and biholde we to gidre in the stiringe of charite and of good werkis: [25] not forsakynge oure gaderinge to gidre, as it is of custum to summe men but counfortynge, and bi so myche the more; bi hou myche ȝe seen the dai nyȝynge,

[26] for whi now sacrifice for synnes is not leeft to us that synnen wilfulli aftir that we han take the knowynge of truthe, [27] for whi summe abidynge of the dome is dredful and the suynge of fier: whiche schal waste aduersaries, [28] who that brekith moises lawe: dieth with outen ony merci bi tweyne or thre witnessis, [29] hou myche more gessen ȝe that he deserueth wors turmentis: whiche defoulith the sone of god? and holdith the blood of the testamente pollut in whiche he is halowid, ȝ doith dispit to the spirit of grace? [30] for we knowen hym that seide, to me veniaunce, and I schal ȝilde, and efte, for the lord schal deme his puple, [31] it is ferdful to falle in to the hondis of god lyuynge,

[32] And haue ȝe mynde on the former daies in whiche ȝe weren liȝtnede, and suffriden greet striif of passiouns, [33] and in the tother ȝe weren maad a spectacle bi schynschipis and tribulaciouns: in another ȝe weren made felowis of men lyuynge so, [34] for also to bounden men ȝe

hilinge, *covering*. verri, *true*. spreinde, *sprinkled*. yuel, *evil*. biheest, *promise*. dome, *judgment*. suynge, *following*. efte, *again*. deme, *judge*. schynschipis, *reproaches*.

TYNDALE—1534.

enter into that holy place, [20] by the newe and livynge waye, which he hath prepared for vs, through the vayle, that is to saye by his flesshe. [21] And seynge also that we have an hye prest which is ruler over the housse of god, [22] let vs drawe nye with a true herte in a full fayth, sprynckeled in oure hertes from an evyll conscience, and wesshed in oure bodies with pure water, [23] and let vs kepe the profession of oure hope, with oute waveringe (for he is faythfull that promysed) [24] and let vs consyder one another to provoke vnto love, and to good workes: [25] and let vs not forsake the felishippe that we have amonge oure selves, as the maner of some is: but let vs exhorte one another, and that so moche the more, because ye se that the daye draweth nye.

[26] For yf we synne willyngly after that we have receaved the knowledge of the trueth, there remayneth no more sacrifice for synnes [27] but a fearfull lokynge for iudgement, and violent fyre which shall devoure the adversaries [28] He that despiseth Moses lawe, dyeth with out mercy vnder two or thre witnesses. [29] Of how moche sorer punyshment suppose ye shall he be counted worthy, which treadeth vnder fote the sonne of god: and counteth the bloude of the testament as an vnholy thynge wherwith he was sanctified, and doth dishonoure to the sprete of grace. [30] For we knowe him that hath sayde, vengeaunce belongeth vnto me, I will recompence sayth the lorde. And agayne: the lorde shall iudge his people. [31] It is a fearfull thynge to faule into the hondes of the livynge God.

[32] Call to remembraunce the dayes that are passed, in the which after ye had receaved light, ye endured a greate fyght in adversities, [33] partly whill all men wondred and gased at you for the shame and tribulacion that was done vnto you, and partly whill ye became companyons of them which so passed their tyme. [34] For ye suffered also with my bondes, and toke a

CRANMER—1539.

libertye to enter into the holy place, [20] by the new and lyuing waye which he hath prepared for vs, through the vayle (that is to saye, by his flesshe.) [21] And seing also that we haue an hye prest whych is ruler ouer the house of God, [22] let vs drawe nye with a true herte in a sure fayth, sprynckeled in our hertes from an euyll conscience, and wesshed in our bodyes with pure water: [23] let vs kepe the profession of our hope, without wauerynge (for he is faythfull that promysed) [24] and let vs consider one another, to the intent that we may prouoke vnto loue, and to good workes, [25] not forsakynge the felisshippe that we haue among our selues, as the maner of some is: but let vs exhorte one another, and that so moch the more, because ye see that the daye draweth nye.

[26] For yf we synne wyllfully after that we haue receaued the knowledge of the trueth, ther remayneth nomore sacrifyce for synnes [27] but a fearfull lokyng for iudgement, and violent fyre, whych shall deuoure the aduersaries. [28] He that despiseth Moses lawe, dyeth without mercy vnder two or thre witnesses: [29] how moch sorer (suppose ye) shall he be ponisshed which treadeth vnder fote the sonne of God: and counteth the bloude of the testament, wherwyth he was sanctifyed, as an vnholy thyng, and doth dishonoure to the sprete of grace. [30] For we knowe hym that hath sayde: It belongeth vnto me to take vengeaunce. I will recompence sayth the Lord. And agayne: the Lord shall iudge hys people. [31] It is a fearfull thynge to fall into the handes of the lyuyng God.

[32] Call to remembraunce the dayes that are passed, in the whych after ye had receaued lyght, ye endured a greate fyght of aduersities, [33] partly whyle all men wondred and gased at you for the shame and tribulacyon that was done vnto you: partly, whyle ye became companyons of them whych so passed their tyme. [34] For ye became parttakers also of the afflictions

ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. [28] ἀθετήσας τις νόμον Μωσέως, χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει· [29] πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυβρίσας; [30] οἴδαμεν γὰρ τὸν εἰπόντα, "Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, ° λέγει Κύριος·" | καὶ πάλιν, "Κύριος κρινεῖ τὸν λαὸν αὐτοῦ." [31] Φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶντος.

[32] Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων· [33] τοῦτο μὲν, ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι· τοῦτο δὲ, κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γενηθέντες· [34] καὶ γὰρ τοῖς

° Alex. = λέγει Κύριος.

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bolde to enter into that Holy place, [20] By the newe and lyuyng way, which he hath prepared for vs, through the vayle, that is, by his flesh. [21] *And seyng also that we haue* an hye Priest which is ruler ouer the house of God: [22] Let vs drawe nye with a true heart, in a fulfayth, sprinckeled in our hearts from an euil conscience, and washed in our bodyes with pure water. [23] Let vs kepe the profession of our hope, without wauerynge (for *he is* faythful that promised) [24] And let vs consider one another, to prouoke vnto loue, and to good workes.	Christ: [20] vvhich he hath dedicated to vs a nevv and liuing vvay by the vele, that is, his flesh, [21] and a high priest ouer the house of God, [22] let vs approche vvith a true hart in fulnesse of faith, hauing our hartes sprinkled from euil conscience, and our body vvashed vvith cleane vvater, [23] let vs hold the confession of our hope vndeclining (for he is faithful that hath promised) [24] and let vs consider one an other vnto the prouocation of charitie and of good vvorkes: [25] not forsaking our assemblie as some are accustomed, but comforting, and so much the more as you see the day approching.	Iesus, [20] By a new and liuing way which hee hath [a]consecrated for vs, through the vaile, that is to say, His flesh: [21] And *hauing* an high Priest ouer the house of God: [22] Let vs drawe neere with a true heart in full assurance of faith, hauing our hearts sprinkled from an euill conscience, and our bodies washed with pure water. [23] Let vs hold fast the profession of our faith without wauering (for hee is faithfull that promised) [24] And let vs consider one another to prouoke vnto loue, and to good workes: [25] Not forsaking the assembling of our selues together, as the manner of some is: but exhorting one another, and so much the more, as ye see the day approching. [26] For if we sinne wilfully after that we haue receiued the knowledge of the trueth, there remaineth no more sacrifice for sinnes, [27] But a certaine feare-full looking for of iudgement, and fiery indignation, which shall deuoure the aduersaries. [28] He that despised Moses Lawe, died without mercie, vnder two or three witnesses. [29] Of how much sorer punishment *suppose ye*, shall hee be thought worthy, who hath troden vnder foote the Sonne of God, and hath counted the blood of the couenant wherwith he was sanctified, an vnholy thing, and hath done despite vnto the spirit of grace? [30] For we know him that hath said, Vengeance belongeth vnto me, I wil recompense, saith the Lord: and again, The Lord shall iudge his people. [31] It is a fearefull thing to fall into the hands of the liuing God.
[25] Not forsakyng the fellowship that we haue among our selues, as the maner of some *is:* but let vs exhort *one another,* and that so muche the more, because ye se that the day draweth nye. [26] For yf we synne willingly after that we haue receaued the knowledge of the trueth, there remayneth no more sacrifice for synnes. [27] But a feareful loking for iudgement, and violent fyre, which shal deuoure the aduersaries. [28] He that despiceth Moses Lawe, dyeth without mercie vnder two or thre wytnesses. [29] Of how muche sorer punishment suppose ye shal he be counted worthy, which treadeth vnder fote the Sonne of God, and counteth the bloude of the Couenant as an vnholy thing, wher with he was sanctified, and doth dishonour to the Sprite of grace? [30] For we knowe hym that hath sayd, Vengeance belongeth vnto me, I wil recompence sayth the Lord. And agayne, The Lord shal iudge his people. [31] It is a feareful thinge to fall into the handes of the lyuyng God. [32] Call to remembrance the dayes that are passed, in the which after ye had receaued light, ye endured a great fight in aduersities. [33] Partely whyle all men wondred and gased at you for the shame and tribulation that was done vnto you, and partly whyle ye became companions of them which were so tossed. [34] For both ye sorrowed with me for my	[26] For if vve sinne vvillingly after the knovvledge of the truth receiued, novv there is not left an host for sinnes, [27] but a certaine terrible expectation of iudgement and rage of fire, vvhich shal consume the aduersaries, [28] A man making the lavv of Moyses frustrate: vvithout any mercie dieth vnder tvvo or three vvitnesses. [29] hovv much more thinke you, doth he deserue vvorse punishments vvhich hath troden the sonne of God vnder foote, and estemed the bloud of the testament polluted, vvherein he is sanctified, and hath done contumelie to the spirit of grace? [30] For vve knovv him that said, *Reuenge to me, I vvil repay*. And againe, *That our Lord vvil iudge his people*. [31] It is horrible to fal into the handes of the liuing God. [32] But call to minde the old daies: vvherein being illuminated, you sustained a great fight of passions. [33] and on the one part certes by reproches and tribulations made a spectacle: and on the other part made companions of them that conuersed in such sort. [34] For, you both had compassion on them that vvere in bondes:	[32] But call to remembrance the former dayes, in which after yee were illuminated, ye indured a great fight of afflictions: [33] Partly whilest ye were made a gazing stocke both by reproches and afflictions, and partly whilest ye became companions of them that were so vsed. [34] For ye had compassion of mee in my bonds, and tooke

[a] *Or*, new made.

[p] δεσμίοις| συνεπαθήσατε, καὶ τὴν ἁρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν[q] ἑαυτοῖς κρείττονα ὕπαρξιν [r] ἐν οὐρανοῖς| καὶ μένουσαν. [35] μὴ ἀποβάλητε οὖν τὴν παῤῥησίαν ὑμῶν, ἥτις ἔχει [s] μισθαποδοσίαν μεγάλην.| [36] ὑπομονῆς γὰρ ἔχετε χρείαν, ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες, κομίσησθε τὴν ἐπαγγελίαν. [37] Ἔτι γὰρ μικρὸν ὅσον ὅσον, "ὁ ἐρχόμενος ἥξει, καὶ "οὐ χρονιεῖ. [38] ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστείληται, οὐκ "εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ." [39] Ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς. XI. Ἔστι δὲ πίστις, ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων. [2] ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι. [3] Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ

[p] Rec. δεσμοῖς μου. [q] Rec. + ἐν. [r] Alex. = ἐν οὐρανοῖς. [s] Alex. μεγάλην μισθαποδοσίαν.

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hadden compassioun, and ȝe resceyueden with ioie the robbynge of ȝoure goodis, knowynge that ȝe han a better and a dwellynge substaunce, [35] therfor nyle ȝe lese ȝoure trist: whiche hath greet rewardynge, [36] for paciens is nedeful to ȝou: that ȝe don the wille of god, and bryngen aȝen the biheest, [37] for ȝit a litil and he that is to comynge schal come: and he schal not tarie, [38] for my iust man lyueth of feith, that if he with drawith hym silf: he schal not plese to my soule, [39] but we ben not the sones of withdrawynge aweie in to perdicioun: but of feith in to getynge of soule.

11. BUT feith is the substaunce of thingis that ben to be hopid, and an argument of thingis not aperynge, [2] and in this feith eeld men han getun witnessinge, [3] bi feith we vndirstonden that the worldis weren made bi goddis word: that visible thingis weren made bi vnuysible thingis, [4] bi feith: abel offrid a myche more sacrifice thanne caym to god, bi whiche he gat witnessynge to be iust, for god bare witnessynge to hise ȝiftis, and bi that feith: he deed spekith ȝit,

[5] bi feith ennok was translatid: that he schulde not se deeth, and he was not founden, for the lord translatid hym, for bifor translacioun he hadde witnessynge: that he plesid god, [6] and it is inpossible to plese god with outen feith, for it bihoueth that a man comynge to god bileue, that he is, and that he is rewarder to men that seken hym,

[7] bi feith, noe dredde thoruȝ answere takun of these thingis that ȝit weren not seen, and schapid a schip, in to the helthe of his hous, bi whiche he dampned the world: and is ordeyned eire of riȝtwisnesse whiche is bi feith,

[8] bi feith, he that is clepid abraham:

nyle, *not*. trist, *confidence*. biheest, *promise*. clepid, *called*.

TYNDALE—1534.

worth the spoylynge of youre goodes, and that with gladnes, knowynge in youre selves how that ye had in heven a better and an endurynge substaunce [35] Cast not awaye therfore youre confidence, which hath great rewarde to recompence. [36] For ye have nede of pacience, that after ye have done the will of god, ye myght receave the promes. [37] For yet a very lytell whyle, and he that shall come will come, and will not tary. [38] But the iust shall live by faith. And yf he with drawe him silfe, my soule shall have no pleasure in him. [39] We are not whiche with drawe oure selves vnto dampnacion, but partayne to fayth to the wynnynge of the soule.

11. FAYTH is a sure confidence of thynges which are hoped for, and a certayntie of thynges which are not sene. [2] By it the elders were well reported of. [3] Thorow fayth we vnderstonde that the worlde was ordeyned by the worde of god: and that thynges which are sene, were made of thynges which are not sene. [4] By fayth Abell offered vnto god a more plenteous sacrifice then Cayn: by which, he obteyned witnes that he was righteous, god testifyinge of his gyftes: by which also he beynge deed, yet speaketh.

[5] By fayth was Enoch translated that he shuld not se deeth: nether was he founde: for God had taken him awaye. Before he was taken awaye, he was reported of, that he had pleased God: [6] but with out fayth it is vnpossible to please him. For he that commeth to God, must beleve that God is, and that he is a rewarder of them that seke him.

[7] By fayth Noe honored God, after that he was warned of thinges which were not sene, and prepared the arcke to the savinge of his housholde, thorowe the which arcke, he condempned the worlde, and became heyre of the rightewesnes which commeth by fayth.

[8] By fayth Abraham, when he was called

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whych happened thorow my bondes, and toke in worth the spoylyng of your goodes, and that with gladnes: knowynge in your selues, how that ye haue in heauen a better and an enduring substaunce. [35] Cast not awaye therfore your confydence, whych hath a great recompence of rewarde. [36] For ye haue nede of pacyence, that after ye haue done the wyll of God, ye myght receaue the promes. [37] For yet a very lytell whyle, and he that shall come wyll come, and wyll not tary. [38] But the iust shall lyue by fayth. And yf he withdrawe him selfe, my soule shall haue no pleasure in hym. [39] It is not we that withdrawe oure selues vnto dampnacyon, but we partayne vnto fayth, to the wynnynge of the soule.

11. FAYTH is a sure confydence of thynges, whych are hoped for, and a certayntie of thynges whych are not sene. [2] For by it the elders obtayned a good reporte. [3] Thorow fayth we vnderstande, that the worlde was ordeyned by the worde of God, and that thinges which are sene, were made of thynges whych were not sene. [4] By fayth Abel offered vnto God a more plenteous sacryfyce then Cayn: by whych he obteyned witnes that he was ryghteous, God testifyinge of hys gyftes: by whych also he beyng deed, yet speaketh.

[5] By fayth was Enoch translated, that he shulde not se deeth: nether was he founde: for God had taken him awaye. For afore he was taken awaye, he obteyned a good reporte, that he pleased God: [6] but without fayth it can not be that anye man shuld please him. For he that commeth to God, must beleue that God is, and that he is a rewarder of them that seke hym.

[7] By fayth Noe beynge warned of God, eschued the thynges whych were as yet not sene, and prepared the arcke to the sauynge of hys housholde, thorow the whych arcke, he condempned the worlde, and became heyre of the rightewesnes whych is acordyng to fayth.

[8] By fayth Abraham, when he was called

μὴ ἐκ φαινομένων [t] τὰ βλεπόμενα | γεγονέναι. [4] Πίστει πλείονα θυσίαν Ἄβελ παρὰ Καΐν προσήνεγκε τῷ Θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ [u] τοῦ Θεοῦ· | καὶ δι' αὐτῆς ἀποθανὼν ἔτι [v] λαλεῖ. | [5] Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ "Οὐχ εὑρίσκετο, διότι μετέθηκεν αὐτὸν "ὁ Θεός·" πρὸ γὰρ τῆς μεταθέσεως [w] αὐτοῦ | μεμαρτύρηται "εὐηρεστηκέναι τῷ "Θεῷ·" [6] χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται. [7] Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ· δι' ἧς κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος. [8] Πίστει καλούμενος Ἀβραὰμ

[t] Alex. τὸ βλεπόμενον. [u] τῷ Θεῷ. [v] Rec. λαλεῖται. [w] Alex. = αὐτοῦ.

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bondes, and suffred with ioye the spoylyng of your gooddes, knowing in your selues how that ye had in heauen a better, and an enduryng substance.	and the spoile of your ovvne goodes you tooke vvith ioy, knovving that you haue a better and a permanent substance.	ioyfully the spoyling of your goods, knowing in your selues that yee haue in heauen a better and an induring substance.
35 Cast not away therfore your confidence whych hath great recompence of rewarde.	35 Do not therfore leese your confidence, vvhich hath a great remuneration.	35 Cast not away therefore your confidence which hath great recompense of reward.
36 For ye haue nede of pacience, that after ye haue done the wyl of God, ye myght receaue the promes.	36 For patience is necessarie for you: that doing the vvil of God, you may receiue the promise.	36 For ye haue need of patience, that after ye haue done the will of God, ye might receiue the promise.
37 For yet a very lytle whyle, and he that shal come wil come, and wil not tary.	37 For yet a litle and a very litle vvhile, he that is to come, vvil come, and vvil not slacke.	37 For yet a little while, and he that shall come will come, and will not tary.
38 Now the iust shal lyue by faith. but if any withdraw him selfe, my soule shal haue no pleasure in hym.	38 and my iust liueth of faith. but if he vvithdravv him self, he shal not please my soule.	38 Now the iust shall liue by faith: but if any man drawe backe, my soule shall haue no pleasure in him.
39 We are not they which withdraw our selues vnto damnation, but beleue to the saluation of the soule.	39 But vve are not the children of vvithdravving vnto perdition: but of faith to the vvinning of the soule.	39 But wee are not of them who draw backe vnto perdition: but of them that beleeue, to the sauing of the soule.
11. FAYTH is that, which causeth those things to appeare in deed which are hoped for, and sheweth euidently the thinges which are not sene.	11. AND faith is, the substance of things to be hoped for, the argument of things not appearing.	11. NOW faith is the [α] substance of things hoped for, the euidence of things not seen.
2 For by it our elders were wel reported of.	2 For in this the old men obtained testimonie.	2 For by it the Elders obtained a good report.
3 Through faith we vnderstand that the world was ordeined by the worde of God, so that the thinges which we se, are not made of thinges which dyd appeare.	3 By faith, vve vnderstand that the vvorldes vvere framed by the vvord of God: that of inuisible things visible things might be made.	3 Through faith wee vnderstand that the worlds were framed by the word of God, so that things which are seene were not made of things which doe appeare.
4 By faith Abel offered vnto God a more plenteous sacrifice then Cain: by which faith he obteyned wytnes that he was ryghteous, God testifiyng of his giftes: by which faith also he being dead, yet speaketh.	4 By faith, Abel offered a greater hoste to God then Cain: by vvhich he obtained testimonie that he vvas iust, God giuing testimonie to his giftes, and by it, he being dead, yet speaketh.	4 By faith Abel offered vnto God a more excellent sacrifice then Kain, by which he obtained witnes that he was righteous, God testifying of his gifts: and by it he being dead, [β] yet speaketh.
5 By faith was Enoch translated, that he shuld not se death: nether was he founde: for God had taken him away: for before he was taken away, he was reported of, that he had pleased God:	5 By faith Henoch vvas translated, that he should not see death, and he vvas not found: because God translated him. for before his translation he had testimonie that he had pleased God.	5 By faith Enoch was translated, that hee should not see death, and was not found, because God had translated him: For before his translation he had this testimony, that he pleased God.
6 But without faith it is vnpossible to please *hym:* for he that cometh to God must beleue that *God* is, and that he is a rewarder of them that seke hym.	6 But vvithout faith it is impossible to please God. For he that commeth to God, must beleeue that he is, and is a revvarder to them that seeke him.	6 But without faith it is impossible to please him: for hee that commeth to God, must beleeue that hee is, and that he is a rewarder of them that diligently seeke him.
7 By faith Noe being warned of God, of the thinges which were as yet not sene, moued with reuerence prepared the arcke to the sauyng of his housholde, through the which arcke, he condemned the worlde, and was made heyre of the rightuousnes, which commeth by faith.	7 By faith, Noë hauing receiued an answver concerning those things vvhich as yet vvere not seen, fearing, framed the arke for the sauing of his house, by the vvhich he condemned the vvorld: and vvas instituted heire of the iustice vvhich is by faith.	7 By faith Noah being warned of God of things not seene as yet, [γ] moued with feare, prepared an Arke to the sauing of his house, by the which he condemned the world, and became heire of the righteousnesse which is by faith.
8 By faith Abraham, when he was called	8 By faith, he that is called, Abraham,	8 By faith Abraham when he was called to goe out into a

[α] *Or*, ground, *or*, confidence. [β] *Or*, is yet spoken of. [γ] *Or*, being wary.

ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν ἤμελλε λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε, μὴ ἐπιστάμενος ποῦ ἔρχεται. [9] Πίστει παρῴκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας, ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακὼβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς· [10] ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός. [11] Πίστει καὶ αὐτὴ Σάῤῥα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας[x], ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον. [12] διὸ καὶ ἀφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ [y] ὡς ἡ| ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος. [13] Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόῤῥωθεν αὐτὰς ἰδόντες, [z] καὶ ἀσπασάμενοι, καὶ

[x] Rec. + ἔτεκεν. [y] Rec. ὡσεὶ. [z] Rec. + καὶ πεισθέντες.

WICLIF — 1380.

obeied to go out in to a place, whiche he schulde take in to eritage, and he wente out: not witynge whidir he schulde go,

[9] bi feith he dwelte in the lond of biheest: as in an alien lond: dwellynge in litil housis with Isaac and Iacob euen eiris of the same biheest, [10] for he abode the citee hauynge foundementis: whos crafti man and maker is god,

[11] bi feith also, the ilke sara bareyn took vertu in conseyuynge of seed, ȝe aȝen the tyme of age, for sche bileued hym trewe that hadde bihiȝt,

[12] for whiche thing of oon ꝛ ȝit nyȝ deed there ben borun as sterris of heuene in multitude, and as grauel that is at the see side out of noumbre,

[13] bi feith alle these ben deed, whanne the biheestis weren not takun, but thei bihelden hem afer, and gretynge hem wel: and knowlechiden that thei weren pilgryms, ꝛ herborid men on the erthe, [14] and thei that seien these thingis: signyfien that thei seken a cuntre, [15] if thei hadden hadde mynde of the ilke of whiche thei wenten out, thei hadden tyme of turnynge aȝen, [16] but now thei desiren a bettir, that is to seie heuenli, therfor god is not confoundid to be clepid the god of hem, for he made redi to hem a citee,

[17] bi feith abraham offrid Isaac whanne he was temptid, ꝛ he offrid the oon bigetun, whiche hadde takun the biheestis, [18] to whom it was seid, for in Isaac the seed schal be clepid to thee, [19] for he demed that god is myȝti to reise hym ȝhe fro deeth, wherfor he took hym also in to a parable, [20] Bi feith also of thingis to comynge: Isaac blessid Iacob and esau:

[21] Bi feith Iacob diynge blessid alle the

witynge, *knowing*. biheest, *promise*. ilke, *same*. vertu, *power*. bihiȝt, *promised*. herborid, *lodged*. clepid, *called*. demed, *judged*.

TYNDALE — 1534.

obeyed, to goo out into a place, which he shuld afterwarde receave to inheritaunce, and he went out not knowynge whether he shuld goo.

[9] By fayth he removed into the londe that was promysed him, as into a straunge countre, and dwelt in tabernacles: and so dyd Isaac and Iacob, heyres with him of the same promes. [10] For he loked for a citie havinge a foundacion, whose bylder and maker is God.

[11] Thorow fayth Sara also receaved strength to be with chylde, and was delivered of a chylde when she was past age, because she iudged him faythfull which had promysed.

[12] And therfore spronge therof one (and of one which was as good as deed) so many in multitude, as the starres of the skye, and as the sond of the see shore which is innumerable.

[13] And they all dyed in fayth, and receaved not the promyses: but sawe them a farre of, and beleved them, and saluted them: and confessed that they were straungers and pilgrems on the erthe. [14] They that saye soche thinges, declare that they seke a countre. [15] Also yf they had bene myndfull of that countre, from whence they came oute, they had leasure to have returned agayne. [16] But now they desyre a better, that is to saye a hevenlye. Wherfore God is not a shamed of them even to be called their God: for he hath prepared for them a citie.

[17] In fayth Abraham offered vp Isaac, when he was tempted, and he offered him beinge his only begotten sonne, which had receaved the promyses [18] of whom it was sayde, in Isaac shall thy seed be called: [19] for he considered, that God was able to rayse vp agayne from deeth. Wherfore receaved he him, for an ensample. [20] In fayth Isaac blessed Iacob and Esau, concerninge thinges to come.

[21] By fayth Iacob when he was a dyinge,

CRANMER — 1539.

obeyed, to go out into a place, whych he shuld afterwarde receaue to inheritaance: and he went out, not knowing whether he shuld go.

[9] By fayth he remoued into the lande of promes, as into a straunge countre, whan he had dwelt in tabernacles: and so dyd Isaac and Iacob heyres with hym of the same promes. [10] For he loked for a cytie hauyng a foundacion, whose buylder and maker is God.

[11] Thorow fayth Sara also receaued strength to conceaue and be with chylde, and was delyuered of a childe when she was past age, because she iudged him faythfull which had promysed.

[12] And therfore sprange ther of one (euen of one whych was as good as deed) so many in multitude as are the starres of the skye, and as the sond the which is by the see shore, innumerable.

[13] These all dyed accordynge to fayth, whan they had not receaued the promyses: but sawe them a farre of, and beleued them, and saluted them, and confessed, that they were straungers and pilgrems on the erthe. [14] For they that saye soch thynges, declare, that they seke a countre. [15] Also yf they had bene myndfull of that countre, from whence they came out, they had leasure to haue returned agayne: [16] but now they desyre a better (that is to saye) a heauenlye. Wherfore God is not ashamed to be called theyr god for he hath prepared for them a cytie.

[17] By fayth Abraham offered vp Isaac, when he was proued, and he offered him beyng hys only begotten sonne, in whom he had receaued the promyses. [18] And to hym it was sayde, in Isaac shall thy sede be called: [19] for he consydered, that God was able to rayse vp agayne from deeth. Therfore, receaued he hym also for an ensample of the resurreccion. [20] By fayth did Isaac blesse Iacob and Esau, concernyng thynges to come.

[21] By fayth Iacob when he was a dying,

ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς. [14] οἱ γὰρ τοιαῦτα
λέγοντες, ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσι. [15] καὶ εἰ μὲν ἐκείνης ἐμνημόνευον
ἀφ' ἧς [a] ἐξῆλθον, εἶχον ἂν καιρὸν ἀνακάμψαι· [16] [b] νῦν δὲ κρείττονος ὀρέγονται, τοῦτ'
ἔστιν, ἐπουρανίου· διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεὸς, Θεὸς ἐπικαλεῖσθαι αὐτῶν·
ἡτοίμασε γὰρ αὐτοῖς πόλιν. [17] Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζό-
μενος, καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, [18] πρὸς ὃν
ἐλαλήθη, "Ὅτι ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα·" [19] λογισάμενος ὅτι καὶ ἐκ
νεκρῶν ἐγείρειν δυνατὸς ὁ Θεὸς, ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο. [20] Πίστει
[c] περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακὼβ καὶ τὸν Ἡσαῦ. [21] Πίστει Ἰακὼβ
ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσὴφ εὐλόγησε· καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον

[a] Alex. ἐξέβησαν. [b] Rec. vvvì. [c] Alex. + καὶ.

GENEVA—1557.

obeyed *God*, to go out into a place, which he should afterward receaue for inherytance: and he went out not knowing whether he should go. [9] By faith he abode in the lande, that was promised him, as in a strange countre, as one that dwelt in tabernacles, and with Isaac, and Iacob heyres with him of the same promis: [10] For he loked for a citie hauyng a foundation, whose buylder and maker is God.

[11] Through faith Sarra also receaued strength to be wyth childe, and was deliuered of a childe when she was past age, because she iudged him faithful which had promised. [12] And therfore sprang there of one, and of one which was dead, *so many* as the starres of the skye are in multitude, and as the sand of the sea shore which is innumerable. [13] And they all dyed in faith, and receaued not the promises, but sawe them a farre of, and beleued *them*, and receaued *them* with thanckes, and confessed that they were strangers and pylgrems on the earth. [14] For they that say suche thynges, declare plainly that they seke a countre.

[15] If that they had bene mindeful of that *countre*, from whence they came out, they had leasure to haue returned agayne: [16] But now they desire a better, that is a heauenly, wherfore God him selfe is not ashamed to be called their God: for he hath prepared for them a citie. [17] By faith Abraham offered vp Isaac, when he was tempted, and he offered hym being his onely begotten sonne, which had receaued the promises. [18] (To whome it was sayd, In Isaac shal thy sede be called,) [19] For he considered that God was able to rayse it vp euen from death: from whence he receaued him also after a sort.

[20] By faith Isaac blessed Iacob and Esau, concerning thinges to come. [21] By faith Iacob when he was a dying, blessed both

RHEIMS—1582.

obeied to goe forth into the place vvhich he vvas to receiue for inheritance: and he vvent forth, not knovving vvhither he vvent. [9] By faith, he abode in the land of promise, as in a strange land, dvvelling in cottages vvith Isaac and Iacob the coheires of the same promise. [10] For he expected the citie that hath foundations: vvhose artificer and maker is God.

[11] By faith, Sara also her self being barren, receiued vertue in conceauing of seede, yea past the time of age: because she beleeued that he vvas faithful which had promised. [12] For the vvhich cause euen of one (and him quite dead) there rose as the starres of heauen in multitude, and as the sand that is by the sea shore innumerable.

[13] According to faith died al these, not hauing receiued the promises, but beholding them a farre of, and saluting them, and confessing that they are pilgrimes and strangers vpon the earth: [14] for they that say these things, doe signifie that they seeke a countrie. [15] And in deede if they had been mindeful of the same from vvhence they came forth, they had time verely to returne. [16] but novv they desire a better, that is to say, a heauenly. Therfore God is not confounded to be called their God. for he hath prepared them a citie.

[17] By faith, Abraham offered Isaac, vvhen he vvas tempted: and his onlie-begotten did he offer vvho had receiued the promises: ([18] to vvhom it vvas said, *That in Isaac shal seede be called to thee.*) [19] accounting that God is able to raise vp euen from the dead. wherevpon he receiued him also for a parable.

[20] By faith, also of things to come, Isaac blessed Iacob and Esau.

[21] By faith, Iacob dying, blessed euery

AUTHORISED—1611.

place which hee should after receiue for an inheritance, obeyed, and he went out, not knowing whither he went. [9] By faith he soiourned in the land of promise, as in a strange countrey, dwelling in tabernacles with Isaac and Iacob, the heires with him of the same promise. [10] For hee looked for a citie which hath foundations, whose builder and maker is God. [11] Through faith also Sara her selfe receiued strength to conceiue seede, and was deliuered of a child when she was past age, because she iudged him faithful who had promised.

[12] Therefore sprang there euen of one, and him as good as dead, *so many* as the starres of the skie in multitude, and as the sand which is by the sea shore innumerable. [13] These all died [a] in faith, not hauing receiued the promises, but hauing seene them afarre off, and were perswaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. [14] For they that say such things, declare plainly that they seeke a countrey. [15] And truly if they had been mindfull of that *countrey*, from whence they came out, they might haue had opportunitie to haue returned: [16] But now they desire a better countrey, that is, an heauenly: wherefore God is not ashamed to bee called their God: for he hath prepared for them a city.

[17] By faith Abraham when he was tried, offered vp Isaac: and he that had receiued the promises, offered vp his onely begotten sonne, [18] [β] Of whom it was said, That, in Isaac shall thy seed be called:

[19] Accounting that God was able to raise *him* vp, euen from the dead: from whence also he receiued him in a figure. [20] By faith Isaac blessed Iacob and Esau concerning things to come. [21] By faith Iacob when he was a dying, blessed both the

[a] *Gr.* according to faith. [β] *Or*, To.

τῆς ῥάβδου αὐτοῦ. [22] Πίστει Ἰωσὴφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο. [23] Πίστει Μωσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον· καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως. [24] Πίστει Μωσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ, [25] μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ, ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν· [26] μείζονα πλοῦτον ἡγησάμενος τῶν [d] Αἰγύπτου| θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν. [27] Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησε. [28] Πίστει πεποίηκε τὸ πάσχα

[d] Rec. ἐν Αἰγύπτῳ.

WICLIF—1380.	TYNDALE—1534.	CRANMER—1539.
sones of Ioseph and honourede the hiȝnesse of his ȝerd/	blessed both the sonnes of Ioseph/ and bowed him selfe towarde the toppe of his cepter.	blessed both the sonnes of Ioseph, and bowed hym selfe towarde the toppe of hys scepter.
22 bi feith Ioseph diynge: hadde mynde of the passynge forth of the children of israel, and comaundid of hise boonys/	22 By fayth Ioseph when he dyed/ remembred the departinge of the chyldren of Israel/ and gave commaundement of his bones.	22 By fayth Ioseph when he dyed, remembred the departyng of the chyldren of Israel, and gaue commaundement of hys bones.
23 bi feith moises borun was hid thre monthis of his fadir and modir, for that thei siȝen the ȝong child fair: and thei dredden not the maundement of the kyng/	23 By fayth Moses when he was borne/ was hid thre monethes of his father and mother/ because they sawe he was a proper chylde: nether feared they the kynges commaundement.	23 By fayth Moses when he was borne, was hyd thre monethes of his father and mother because they sawe he was a proper chylde, nether feared they the Kynges commaundement.
24 bi feith moises was made greet: and denyede that he was the sone of faraos douȝtir/ 25 and chees more to be turmentide with the puple of god thanne to haue myrthe of temperal synne/ 26 demynge the repref of crist more richessis: thanne the tresouris of egipcians/ for he biheeld in to the rewardynge/	24 By fayth Moses when he was great/ refused to be called the sonne of Pharaos doughter/ 25 and chose rather to suffre adversitie with the people of God/ then to enioye the pleasurs of synne for a ceason/ 26 and estemed the rebuke of Christ greater ryches then the treasure of Egypt. For he had a respect vnto the rewarde.	24 By fayth Moses when he was great, refused to be called the sonne of Pharaos daughter, 25 and chose rather to suffre aduersitie with the people of God, then to enioye the pleasures of synne for a ceason, 26 and estemed the rebuke of Christ greater ryches then the treasures of Egypt. For he had respect vnto the rewarde.
27 bi feith he forsook egipt, and dredde not the hardynesse of the kyng/ for he abood as seynge hym that was vnuysible/	27 By fayth he forsoke Egypt/ and feared not the fearcenes of the kynge. For he endured/ even as he had sene him which is invisible.	27 By fayth he forsoke Egipt, and feared not the fearcenes of the Kyng. For he endured, euen as though he had sene him whych is inuisible.
28 bi feith he halowid pask ⁊ the schedynge out of blood, that he that distried the first thingis of egipcians schulde not touche hem,	28 Thorow fayth he ordeyned the ester lambe/ and the effusion of bloud/ lest he that destroyed the fyrst borne/ shuld touche them.	28 Thorow fayth he ordeyned the passeouer and the effusyon of bloud, lest he that destroyed the fyrst borne, shulde touch them.
29 bi feith thei passiden the rede see as bi drie lond: whiche thing egipcians asaiynge weren deuourid/	29 By fayth they passed thorow the reed see as by drye londe/ which when the Egypcians had assayed to do/ they were drouned.	29 By fayth they passed thorow the reed see as by drye lande: which when the Egypcyans had assayed to do, they were drowned.
30 bi feith, the wallis of ierico filden doun: bi cumpassynge of seuene daies/	30 By fayth the walles of Ierico fell doune after they were compased about/ seven dayes.	30 By fayth the walles of Ierico fell downe after they were compassed about seuen dayes.
31 bi feith raab the hoore resceyued the aspiers with pees and perischid not with vnbileful men/	31 By fayth the harlot Raab perisshed not with the vnbelevers/ when she had receaved the spyes to lodgynge peaseably.	31 By fayth the harlot Raab perisshed not with them that were disobedient, when she had receaued the spyes to lodging peaseably.
32 and what ȝit schal I seie/ for tyme schal faile to me tellynge of iedeon, Barak, sampson, Iepte, Dauith and samuel, and of other profetis: 33 whiche bi feith ouercamen rewmes, wrouȝten riȝtwisnesse gaten repromyssiouns/ thei stoppiden the mouthis of liouns, 34 thei quenchiden the fersnesse of fier, thei dryueden aweie the egge of swerd, thei keuerden of sikenesse, thei weren made strong in bateil/	32 And what shall I more saye/ the tyme wold be to short for me to tell of Gedeon/ of Barach and of Samson/ and of Iephthae: also of David and Samuel/ and of the Prophetes: 33 which thorowe fayth subdued kyngdomes/ wrought righteousnes obteyned the promyses/ stopped the mouthes of lyons/ 34 quenched the violence of fyre/ escaped the edge of the swearde/ of weake were made stronge/ waxed valient in fight/ turned to flyght	32 And what shall I more saye: for the tyme wyll be to short for me to tell of Gedeon, of Barach, and of Sampson, and of Iephthae, of Dauid also and Samuel, and of the Prophetes: 33 Which thorow faith subdued kingdomes: wrought righteousnes: obteyned the promyses: stopped the mouthes of lyons: 34 quenched the violence of fyre: escaped the edge of the swearde: out of weaknesse, were made stronge: waxed valient in fyght: turned

ȝerd, *rod*, or, *staff*. siȝen. *saw*. demynge, *judging*. rewmes, *realms*. repromyssiouns, *promises*. keuerden, *recovered*.

καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα, θίγῃ αὐτῶν. 29 Πίστει διέβησαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς[e]· ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν. 30 Πίστει τὰ τείχη Ἰεριχὼ [f]ἔπεσε,| κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας. 31 Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασι, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης. 32 Καὶ τί ἔτι λέγω; ἐπιλείψει γάρ με διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ τε καὶ Σαμψὼν καὶ Ἰεφθάε, Δαβίδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν· 33 οἳ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, 34 ἔσβεσαν δύναμιν πυρὸς, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν

[e] Alex. + γῆς. [f] Alex. ἔπεσαν.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
the sonnes of Ioseph, and leaning on the ende of his staffe worshipped *God*.	one of the sonnes of Ioseph: and adored the toppe of his rodde.	sonnes of Ioseph, and worshipped *leaning* vpon the top of his staffe. 22 By faith, Ioseph when he died, [α]made mention of the departing of the children of Israel, and gaue commandement concerning his bones. 23 By faith Moses when hee was borne was hid three moneths of his parents, because they saw he was a proper childe, and they [were] not afraid of the Kings commandement. 24 By faith Moses when hee was come to yeeres, refused to be called the sonne of Pharaohs daughter,
22 By faith Ioseph when he died, remembred the departing of the children of Israel, and gaue commandement of his bones. 23 By faith Moses when he was borne, was hyd thre monethes of his father and mother, because they sawe he was a proper chylde: nether feared they the kynges commandement.	22 By faith, Ioseph dying, made mention of the going forth of the children of Israël: and gaue commaundement concerning his bones. 23 By faith, Moyses being borne, vvas hidde three monethes by his parents: because they savv him a proper infant, and they feared not the kings edict.	
24 By faith Moses when he was come to age, refused to be called the sonne of Pharaos daughter: 25 And chose rather to suffre aduersitie with the people of God, then to enioy the pleasures of sinnes for a ceason, 26 Esteming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the rewarde. 27 By faith he forsoke Egypt, and feared not the fearcenes of the kyng: for he endured, euen as he that had sene hym which is inuisible.	24 By faith, Moyses being made great, denied him self to be the sonne of Pharaos daughter: 25 rather chosing to be afflicted vvith the people of God, then to haue the pleasure of temporal sinne, 26 esteeming the reproche of Christ, greater riches then the treasure of the Ægyptians. for he looked vnto the remuneration. 27 By faith, he left Ægypt: not fearing the fiercenes of the king. for him that is inuisible he susteined as if he had seen him. 28 By faith, he celebrated the Pasche, and the sheading of the bloud: that he vvhich destroied the first-borne, might not touche them. 29 By faith they passed the redde sea as it vvere by the drie land: vvhich the Ægyptians assaying, vvere deuoured.	25 Chusing rather to suffer affliction with the people of God, then to enioy the pleasures of sinne for a season: 26 Esteeming the reproch [β]of Christ greater riches then the treasures in Egypt: for he had respect vnto the recompense of the reward. 27 By faith hee forsooke Egypt, not fearing the wrath of the king: for he indured, as seeing him who is inuisible. 28 Through faith he kept the Passeouer, and the sprinkling of blood, lest he that destroyed the first borne, should touch them. 29 By faith they passed through the red sea, as by drie land: which the Egyptians assaying to do, were drowned.
28 Through faith he ordeyned the Easter lambe, and the effusion of bloude, lest he that destroyed the firste borne, should touche them. 29 By faith they passed through the red sea as by dry land, which when the Egyptians had assayed to do, they were drouned. 30 By faith the walles of Iericho fell doune after they were compassed about seuen dayes. 31 By faith the harlot Rahab perished not with them which obeyed not, when she had receaued the spies to lodging peaseably.	30 By faith the vvalles of Iericho fel dovvne, by the circuting of seuen daies. 31 By faith, Rahab the harlot perished not vvith the incredulous, receiuing the spies vvith peace.	30 By faith the walles of Iericho fell downe, after they were compassed about seuen dayes. 31 By faith the harlot Rahab perished not with them [γ]that beleeued not, when shee had receiued the spies with peace.
32 And what shal I more say, the time would be to short for me to tell of Gedeon, of Barac, and of Sampson, and of Iephte, also of Dauid, and Samuel, and of the Prophetes: 33 Which through faith subdued kingdomes, wroght rightuousnes, obteyned the promises, stopped the mouthes of lyons, 34 Quenched the violence of fire, escaped the edge of the sword, of weake were made strong, waxed valient in fight,	32 And vvhat shal I yet say? For the time vvil faile me telling of Gedeon, Barac, Sampson, Iephtè, Dauid, Samuël, and the prophets: 33 vvho by faith ouercame kingdoms, vvrought iustice, obteined promises, stopped the mouthes of lions, 34 extinguished the force of fire, repelled the edge of the svvord, recouered of their infirmitie, vvere made strong in battel,	32 And what shall I more say? for the time would faile mee to tell of Gideon, and of Barak, and of Sampson, and of Iephthah, of Dauid also and Samuel, and of the Prophets: 33 Who through faith subdued kingdomes, wrought righteousnesse, obteined promises, stopped the mouthes of Lions, 34 Quenched the violence of fire, escaped the edge of the sword, out of weakenesse were made strong, waxed valiant in fight, turned to

[α] *Or*, remembred. [β] *Or*, for Christ. [γ] *Or*, that were disobedient.

ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων· [35] ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν· [36] ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· [37] ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, [38] (ὧν οὐκ ἦν ἄξιος ὁ κόσμος·) ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς. [39] Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, [40] τοῦ Θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.

XII. Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρ-

ε Rec. ἐκάθισεν.

WICLIF—1380.	TYNDALE—1534.	CRANMER—1539.
thei turneden the oostis of aliens, [35] wymmen resceyueden her dede *children* fro deeth to liif, but other weren holden forth not takyng redempcioun: that thei schulden fynde a better aȝenreisynge, [36] and other assaieden scornyngis and betyngis: more ouer and boondis and prisouns, [37] thei weren stooned, thei weren sawid thei weren temptid thei weren deed in sleynge of swerd, thei wenten aboute in brok skynnes, and in skynnes of geet, nedi angwischid, turmentid [38] to whiche the world was not worthi, thei erriden in wildirnesse, in mounteyns and dennes and caues of the erthe, [39] and alle these preued bi witnessynge of feith: token not repromyssioun, [40] for god purueied summe bettir thing for us that thei schulden not be made perfiȝt with outen us.	the armyes of the alientes. [35] And the wemen receaved their deed raysed to lyfe agayne. Other were racked, and wolde not be delyvered, that they myght receave a better resurreccion. [36] Other tasted of mockynges and scourginges, morover of bondes and presonment: [37] were stoned, were hewen a sunder, were tempted, were slayne with sweardes, walked vppe and doune in shepes skynnes, in gotes skynnes, in nede, tribulacion, & vexacion, [38] which the worlde was not worthy of: they wandred in wildernes, in mountaynes, in dennes and caves of the erth. [39] And these all thorow fayth obtayned good reporte and receaved not the promes, [40] God provydinge a better thinge for vs, that they with out vs shuld not be made parfecte.	to flyght the armyes of the alientes [35] the wemen receaued theyr deed raysed to lyfe agayne. Other were racked, and wolde not be delyuered, that they myght inheret a better resurreccion. [36] Agayne, other were tried with mockynges and scourgynges, moreouer, with bondes and presonment: [37] were stoned, were hewen asunder, were tempted, were slayne with swearde, walked vp and downe in shepes skynnes, and goates skynnes, beyng destitute, troubled and vexed: [38] whych men the world was not worthy of: they wandred in wildernesses, and in mountaynes, and in dennes, and caues of the erth. [39] And these all thorow faith obtayned good reporte, and receaued not the promes, [40] because God had prouided a better thing for vs, that they without vs shuld not be made parfecte.
12. THERFOR we that han so greet a cloude of witnessis putte to: do we aweie al charge and synne, stondynge aboute us, and bi pacience renne we to the bateil purposid to us: [2] biholdynge in to the maker of feith and the perfiȝt endere ihesus, whiche whanne ioie was purposid to hym, he suffrid the cros & dispisid confusioun, & sittith on the riȝthalf of the seete of god, [3] and bithenken ȝe on hym that suffrid suche aȝenseiynge of synful men aȝens him silf, that ȝe be not made weri failynge in ȝoure soulis, [4] for ȝe aȝenstonden not ȝit til to blood fiȝtynge aȝens synne, [5] and ȝe han forȝete the counfort that spekith to ȝou, as to sones and seith, my sone nyle thou dispise the techynge of the lord: nethere be thou made werie the while thou art chastisid of hym, [6] for the lord chastisith hym that he loueth, he betith eueri sone: that he resceyueth, [7] abide ȝe stille in chastisynge, god proferith hym to ȝou as to sones, for what sone is it, whom the fadir chastisith not?	12. VVHERFORE let vs also (seynge that we are compased with so great a multitude of witnesses) laye a waye all that presseth doune, & the synne that hangeth on, & let vs runne with pacience vnto the battayle that is set before vs, [2] lokynge vnto Iesus, the auctor & fynnyssher of oure fayth, which for the ioye that was set before him, abode the crosse, and despysed the shame, & is set doune on the right honde of the trone of God. [3] Consider therfore how that he endured suche speakinge agaynst him of synners, lest ye shuld be weried and faynte in youre myndes. [4] For ye have not yet resisted vnto bloud sheddinge, stryvinge agaynst synne. [5] And ye have forgotten the consolacion, which speaketh vnto you, as vnto chyldren: My sonne despyse not the chastenynge of the Lorde, nether faynt when thou arte rebuked of him: [6] For whom the Lorde loveth, him he chasteneth: yee, and he scourgeth every sonne that he receaveth. [7] Yf ye endure chastninge, God offereth him selfe vnto you, as vnto sonnes. What sonne is that whom the father chasteneth	12. WHERFORE, let vs also (seyng that we are compassed with so great a multitude of witnesses) laye awaye all that presseth doune, and the synne that hangeth so fast on, let vs runne with pacience vnto the battayle that is set before vs, [2] lookyng vnto Iesus the auctor and finissher of our fayth, which (for the ioye that was set before hym) abode the crosse, and despised the shame, and is set downe on the ryghte hande of the throne of God. [3] Consyder therfore, how that he endured such speakynge agaynst hym of synners, lest ye shuld be weryed and faynte in your mindes. [4] For ye haue not yet resysted vnto bloud, striuynge agaynst synne. [5] And haue forgotten the exhortacion, whych speaketh vnto chyldren: my sonne, despyse not thou the chastening of the Lord, nether faynt, when thou art rebuked of him: [6] for whom the Lorde loueth, hym he chasteneth: yee he scourgeth euery sonne that he receaueth. [7] If ye endure chastening, God offereth hym selfe vnto you as vnto sonnes. What sonne is he whom the father chasteneth

aȝenreisynge, *resurrection*. brok, *sheep*. geet, *goats*.
repromyssiouns, *promises*. purueied, *provided*.
endere, *ender* or *finisher*. nyle, *not*.

τύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα· [2] ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, ὑπέμεινε σταυρὸν, αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ [g] κεκάθικεν. | [3] ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμητε, ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

[4] Οὔπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι, [5] καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται· "Υἱέ μου, μὴ "ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύου, ὑπ' αὐτοῦ ἐλεγχόμενος. [6] ὃν γὰρ ἀγαπᾷ "Κύριος, παιδεύει· μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται." [7] [h] Εἰ| παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός· τίς γάρ ἐστιν υἱὸς ὃν οὐ παιδεύει

[h] Alex. Εἰς.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
turned to flight the armies of the alientes. [35] And the women receaued their dead raysed to lyfe agayne: other were racked, and would not be deliuered that they might receaue a better resurrection. [36] Other suffred mockinges and scourginges, moreouer bondes and prisonement. [37] They were stoned, they were hewen a sunder, they were tempted, they were slayne with the sword, they wandered vp and doune in shepes skynnes, and in goates skynnes, in nede, tribulation, and vexation, [38] Which the worlde was not worthy of: they wandred in wyldernesses, in mountaynes, in dennes and caues of the earth. [39] And these all through faith obtayned good report, and receaued not the promis. [40] God prouiding a better thing for vs, that they without vs should not be made perfect.	turned avvay the campe of forainers: [35] vvomen receiued of resurrection their dead. and others vvere racked, not accepting redemption, that they might finde a better resurrection. [36] And others had trial of mockeries and stripes, moreouer also of bandes and prisons: [37] they vvere stoned, they vvere hevved, they vvere tempted, they died in the slaughter of the svvord, they vvent about in sheep-skinnes, in goates skinnes, needy, in distresse, afflicted: [38] of vvhom the vvorld vvas not vvorthie. vvandering in desertes, in mountaines and dennes, and in caues of the earth. [39] And al these being approued by the testimonie of faith, receiued not the promise, [40] God for vs prouiding some better thing, that they vvithout vs should not be consummate.	flight the armies of the aliens. [35] Women receiued their dead raised to life againe: and others were tortured, not accepting deliuerance, that they might obtaine a better resurrection. [36] And others had triall of cruell mockings and scourgings, yea moreouer, of bonds and imprisonment. [37] They were stoned, they were sawen asunder, were tempted, were slaine with the sword: they wandered about in sheepskinnes, and goat skins, being destitute, afflicted, tormented. [38] Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dennes and caues of the earth. [39] And these all hauing obtained a good report through faith, receiued not the promise: [40] God hauing [α]prouided some better thing for vs, that they without vs, should not be made perfect.
12. VVHERFORE, let vs also, seyng that we are compassed with so great a cloude of wytnesses, cast away all that presseth downe, and the synne that hangeth so fast on, let vs rune with pacience the race that is set before vs, [2] Lokyng vnto Iesus the auctor and finissher of our faythe, who, for the ioye that was set before hym, abode the crosse, and despiced the shame, and is set at the right hand of the throne of God. [3] Consider therfore, who he is that endured suche speakyng agaynst hym of sinners, lest ye should be weryed and faynte in your mindes. [4] Ye haue not yet resisted vnto bloude striuing agaynst sinne. [5] And ye haue forgotten the consolation, which speaketh vnto you as vnto chyldren: My sonne despice not the chastenyng of the Lord, nether faynt when thou art rebuked of hym: [6] For whome the Lord loueth, him he chasteneth: and he scourgeth euery sonne that he receaueth. [7] If ye endure chastenyng, God offereth hym selfe, vnto you as vnto sonnes: what sonne is that whome the father chasteneth	12. AND therfore vve also hauing so great a cloud of vvitnesses put vpon vs: laying avvay al vveight and sinne that compasseth vs, by patience let vs runne to the fight proposed vnto vs, [2] looking on the author of faith, and the consummator IESVS, vvho, ioy being proposed vnto him, sustained the crosse, contemning confusion, and sitteth on the right hand of the seate of God. [3] For, thinke diligently vpon him vvhich sustained of sinners such contradiction against him self: that you be not vvearied, fainting in your mindes. [4] For you haue not yet resisted vnto bloud, repugning against sinne: [5] and you haue forgotten the consolation, vvhich speaketh to you, as it vvere to children, saying, *My sonne, neglect not the discipline of our Lord: neither be thou vvearied vvhiles thou art rebuked of him.* [6] *For vvhom our Lord loueth, he chasteneth: and he scourgeth euery childe that he receiueth.* [7] Perseuêre ye in discipline. As vnto children doth God offer him self to you. for vvhat sonne is there, vvhom the father	12. WHEREFORE, seeing wee also are compassed about with so great a cloud of witnesses, let vs lay aside euery weight, and the sin which doth so easily beset vs, and let vs runne with patience vnto the race that is set before vs, [2] Looking vnto Iesus the [β]Authour and finisher of *our* faith, who for the ioy that was set before him, endured the Crosse, despising the shame, and is set downe at the Right hand of the Throne of God. [3] For consider him that indured such contradiction of sinners against himselfe, lest yee be wearied and faint in your mindes. [4] Yee haue not yet resisted vnto blood, striuing against sinne. [5] And yee haue forgotten the exhortation which speaketh vnto you as vnto children, My sonne, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. [6] For whom the Lord loueth hee chasteneth, and scourgeth euery sonne whom he receiueth. [7] If yee endure chastening, God dealeth with you as with sonnes: for what sonne is he whom the father chasteneth

[α] *Or*, foreseene. [β] *Or*, beginner

πατήρ; [8] εἰ δὲ χωρίς ἐστε παιδείας, ἧς μέτοχοι γεγόνασι πάντες, ἄρα νόθοι ἐστὲ καὶ οὐχ υἱοί. [9] εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἴχομεν παιδευτὰς, καὶ ἐνετρεπόμεθα· οὐ πολλῷ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων, καὶ ζήσομεν; [10] οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ δοκοῦν αὐτοῖς, ἐπαίδευον· ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ. [11] πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης. [12] Διὸ "τὰς παρειμένας "χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε·" [13] καὶ "τροχιὰς ὀρθὰς "ποιήσατε τοῖς ποσὶν ὑμῶν," ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον. [14] Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἁγιασμὸν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν

[i] Alex. = ὄρει. [k] Alex. καὶ ζόφῳ.

WICLIF—1380.

[8] that if ȝe ben out of chastisynge, whos parteners be ȝe alle made? thanne ȝe be auoutrers and not sones, [9] ¶ aftirward, we hadden fadris of oure fleisch techers, and we with reuerence dredden hem, whether not myche more we schuln obeisch to the fadir of spiritis and we schulen lyue? [10] and thei in tyme of fewe daies: tauȝten us bi her wille, but this fadir techith to that thing that is profitable in resceyuynge the halowynge of hym, [11] ¶ eche chastisynge in present tyme: semeth to be not of ioie but of sorwe, but aftirward it schal ȝilde fruyt of riȝtwisnes moost pesible to men exercisid bi it,

[12] for whiche thing reise ȝe slowe hondis and knees vnbounden: [13] and make ȝe riȝtful steppis to ȝoure feet, that no man haltynge erre: but more be heelid, [14] sue ȝe pees with alle men and holynesse: with out which no man schal se god: [15] biholde ȝe that no man faile to the grace of god, that no root of bittirnesse: buriownynge upward lette, and many ben defoulid bi it, [16] that no man be lecchour ether vnholi as esau: whiche for o mete selde his first thingis, [17] for wite ȝe, that aftirward, he coueitynge to enherite blessynge, was repreued, for he foond not place of penaunce, thouȝ he souȝt it with teeris,

[18] but ȝe han not come to the fier able to be touchid and able to come to, and to the whirlewynde, and myst and tempist, [19] and sown of trumpe, and vois of wordis, whiche thei that herden excuseden hem, that the word schulde not be made to hem,

[20] for thei baren not: that that was seid, and if a beeste touchid the hille, it was stoonyd, [21] and so dredful it was, that was seien, that moises seide, I am aferd and ful of tremblynge, [22] But ȝe han come nyȝ

ȝilde, *yield*. sue, *follow*. buriownynge, *springing*. o, *one*. wite, *know*.

TYNDALE—1534.

not? [8] If ye be not vnder correccion (where of all are parttakers) then are ye bastardes and not sonnes. [9] Moreover seynge we had fathers of oure flesshe which corrected vs, and we gave them reverence: shuld we not moche rather be in subieccion vnto the father of spretuall gyftes, that we myght live?

[10] And they verely for a feaue dayes, nurtred vs after their awne pleasure: but he learneth vs vnto that which is proffitable, that we myght receave of his holines. [11] No manner chastisynge for the present tyme semeth to be ioyeous, but greveous: neverthelesse afterwarde it bryngeth the quyet frute of rightewesnes vnto them which are therin exercysed.

[12] Stretch forthe therfore agayne the hondes which were let doune, ¶ the weake knees, [13] ¶ se that ye have strayght steppes vnto youre fete, lest eny haltinge turne out of the waye: yee, let it rather be healed.

[14] Embrace peace with all men, ¶ holynes: with out the which, no man shall se the Lorde. [15] And looke to, that no man be destitute of the grace of God, ¶ that no rote of bitternes springe vp ¶ trouble, ¶ therby many be defiled: [16] and that there be no fornicator, or vnclene person, as Esau, which for one breakfast solde his birthright. [17] Ye knowe how that afterwarde when he wolde have inherited the blessinge, he was put by, and he founde no meanes to come therby agayne: no though he desyred it with teares.

[18] For ye are not come vnto the mounte that can be touched, ¶ vnto burninge fyre, nor yet to myst and darcknes and tempest of wedder, [19] nether vnto the sounde of a trompe ¶ the voyce of wordes: which voyce they that hearde it, wisshed awaye, that the communicacion shuld not be spoken to them. [20] For they were not able to abyde that which was spoken. If a beast had touched the mountayne, it must have bene stoned, or thrust thorowe with a darte: [21] even so terreble was the sight which appered. Moses sayde, I feare and quake.

[22] But ye are come vnto the mounte

CRANMER—1539.

not? [8] If ye be not vnder correccion (where of all are parttakers) then are ye bastardes, and not sonnes. [9] Therfore seyng we haue had fathers of our flesshe whych corrected vs, and we gaue them reuerence: shal we not moch rather be in subieccion vnto the father of spretuall gyftes, and lyue? [10] And they verely for a feaw dayes, nurtred vs after their awne pleasure: but he nurtreth vs for our profit, to the intent that he maye mynister of his holynes vnto vs. [11] No maner chastisyng for the present tyme semeth to be ioyous, but greueous: neuertheles afterwarde, it bryngeth the quyet frute of ryghtewesnes, vnto them whych are exercysed therby.

[12] Stretch forth therfore the handes whych were let downe, and the weake knees: [13] and se that ye haue strayght steppes vnto youre fete, lest eny halting turne you out of the waye: yee let it rather be healed. [14] Folowe peace wyth all men and holynes: with out the whych no man shall se the Lorde. [15] And loke, that no man be destitute of the grace of god, lest anye roote of bytternes spryng vp and trouble, and therby many be defyled: [16] that ther be no fornicator, or vncleane person, as Esau whych for one mease of meate solde his byrthryght. [17] For ye knowe how that afterwarde when he wolde by inheretyaunce haue optayned blessyng, he was put by. For he founde no place of repentaunce, though he sought it with teares.

[18] For ye are not come vnto the mounte that is touched, and vnto burnyng fyre, nor vnto storme, and darcknes, and tempeste of wedder, [19] and sounde of a trompe, and the voyce of wordes: whych voyce, they (that hearde it) wysshed awaye, that the communicacyon shuld not be spoken to them. [20] For they coulde not abyde that whych was commaunded. If a beast touche the mountayne, it shall be stoned, or thrust thorow with a darte: [21] so terrible was the syght whych appeared. Moses sayde: I feare and quake. [22] But ye are

Κύριον· [15] ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ· μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μιανθῶσι πολλοί· [16] μή τις πόρνος, ἢ βέβηλος, ὡς Ἠσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ. [17] ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομῆσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη· μετανοίας γὰρ τόπον οὐχ εὗρε, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν. [18] Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ [i] ὄρει,| καὶ κεκαυμένῳ πυρὶ, καὶ γνόφῳ, [k] καὶ σκότῳ,| καὶ θυέλλῃ, [19] καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρῃτήσαντο μὴ προστεθῆναι αὐτοῖς λόγον· [20] (οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, "Κἂν "θηρίον θίγῃ τοῦ ὄρους, λιθοβοληθήσεται[l]," [21] καὶ, οὕτω φοβερὸν ἦν τὸ φανταζόμενον, Μωσῆς εἶπεν, 'Ἔκφοβός εἰμι καὶ ἔντρομος·') [22] ἀλλὰ προσεληλύθατε Σιὼν

[i] Rec. + ἠ βολίδι κατατοξευθήσεται.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
not? [8] If ye be without correction where of, all are partakers, then are ye bastardes and not sonnes. [9] Moreouer we haue had the fathers of our bodies which corrected vs, and we gaue them reuerence: should we not muche rather be in subiection vnto the Father of sprits, that we myght lyue? [10] For they verely for a fewe dayes, chastened vs after their owne pleasure: but he *chasteneth vs* for our proffit, that we might be partakers of his holynes. [11] No maner chastysing for the present tyme semeth to be ioyous, but greuous: but afterward, it bringeth the quiet frute of rightuousnes, vnto them which are therby exercised. [12] Wherfore lift vp your handes which hange doune, and your weake knees. [13] And se that ye haue strayght steppes vnto your fete, lest that which *is* halting lead you out of the way, but let it rather be healed. [14] Follow peace wyth all men, and holynes: wythout the which no man shal se the Lord. [15] Take hede, that no man fall a way from the grace of God, and that no rote of bitternes spring vp and trouble, and therby many be defyled: [16] And that there be no fornicator, or vncleane person as Esau, which for one portion of meate, solde his title of the first begotton. [17] For ye knowe how that afterwarde also when he wold haue inhereted the blessynge, he was put by, for he founde no place to *his* repentance, thogh he soght *the blessing* with teares. [18] For ye are not come vnto the mounte that might be touched, and vnto burnyng fyre, nor yet to blacknes and darcknes, and tempeste of wether, [19] Nether vnto the sounde of a trompet, and the voyce of wordes: which voyce they that heard it, excused them selues, that the communication should not be spoken to them any more. [20] (For they were not able to abyde, that which was commanded, If as muche as a beaste touche the mountayne, it shalbe stoned, or thrust thorow with a darte: [21] And so terrible was the sight which appeared, that Moses sayd, I feare and quake.) [22] But ye are come vnto the mounte	doth not correct? [8] But if you be vvithout discipline, vvhereof al be made partakers: then are you bastards, and not children. [9] Moreouer the fathers in deede of our flesh vve had for instructors, and vve did reuerence them: shal vve not much more obey the Father of spirites, and liue? [10] And they in deede for a time of fevv daies, according to their vvil instructed vs: but he, to that vvhich is profitable in receiuing of his sanctification. [11] And al discipline for the present certes seemeth not to be of ioy, but of sorovv: but aftervvard it vvil render to them that are exercised by it, most peaceable fruite of iustice. [12] For the vvhich cause stretch vp the slacked handes and the loose knees: [13] and make straight steppes to your feete: that no man halting erre, but rather be healed. [14] Folovv peace vvith al men, and holinesse: vvithout vvhich no man shal see God: [15] looking diligently lest any man be vvanting to the grace of God: lest any roote of bitternes springing vp do hinder, and by it many be polluted. [16] Lest there be any fornicator or prophane person as Esau: vvho for one dish of meate sold his first-birth-rightes. [17] For knovv ye that aftervvard also desiring to inherite the benediction, he vvas reprobated: for he found not place of repentance, although vvith teares he had sought it. [18] For you are not come to a palpable mount, and an accessible fire, and vvhirlevvinde, and darkenes, and storme, [19] and the sound of trompet, and voice of vvordes, vvhich they that heard, excused them selues, that the vvord might not be spoken to them, ([20] for they did not beare that which was said, *And if a beast shal touche the mount, it shal be stoned.* [21] And so terrible vvas it vvhich vvas seen, Moyses said: *I am frighted and tremble.* [22] But you are come to mount Sion, and	not? [8] But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sonnes. [9] Furthermore, wee haue had fathers of our flesh, which corrected vs, and we gaue them reuerence: shall we not much rather bee in subiection vnto the Father of Spirits, and liue? [10] For they verily for a fewe dayes chastened vs after their owne pleasure, but he for our profit, that we might bee partakers of his holinesse. [11] Now no chastening for the present seemeth to be ioyous, but grieuous: neuerthelesse, afterward it yeeldeth the peaceable fruit of righteousnesse, vnto them which are exercised thereby. [12] Wherefore lift vp the handes which hang downe, and the feeble knees. [13] And make [α] straight pathes for your feet, lest that which is lame be turned out of the way, but let it rather bee healed. [14] Follow peace with all men, and holinesse, without which no man shall see the Lord: [15] Looking diligently, lest any man [β] faile of the grace of God, lest any roote of bitternesse springing vp, trouble *you*, and thereby many be defiled: [16] Lest there be any fornicatour, or prophane person, as Esau, who for one morsell of meat sold his birthright. [17] For yee know how that afterward when hee would haue inherited the blessing, hee was reiected: for hee found no [γ] place of repentance, though he sought it carefully with teares. [18] For yee are not come vnto the Mount that might be touched, and that burned with fire, nor vnto blacknesse, and darknesse, and tempest, [19] And the sound of a Trumpet, and the voyce of wordes, which *voyce* they that heard, entreated that the word should not bee spoken to them any more. [20] For they could not indure that which was commaunded: And if so much as a beast touch the Mountaine, it shall be stoned, or thrust thorow with a dart. [21] And so terrible was the sight, that Moses saide, I exceedingly feare, and quake. [22] But yee are come vnto mount Sion,

[α] *Or*, euen. [β] *Or*, fall from. his minde. [γ] *Or*, way to change

ὄρει, καὶ πόλει Θεοῦ ζῶντος, Ἰερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, [23] πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων [m] ἀπογεγραμμένων ἐν οὐρανοῖς,| καὶ κριτῇ Θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων, [24] καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ, [n] κρεῖττον| λαλοῦντι παρὰ τὸν Ἄβελ. [25] βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα. εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον, τὸν ἐπὶ [o] γῆς παραιτησάμενοι χρηματίζοντα, πολλῷ μᾶλλον ἡμεῖς οἱ τὸν ἀπ᾽ οὐρανῶν ἀποστρεφόμενοι, [26] οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσε τότε, νῦν δὲ ἐπήγγελται, λέγων, "Ἔτι ἅπαξ ἐγὼ [p] σείσω| "οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν." [27] Τὸ δὲ, "Ἔτι ἅπαξ," δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν, ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα. [28] διὸ βασιλείαν

[m] Rec. ἐν οὐρανοῖς ἀπογεγραμμένων. [n] Rec. κρείττονα. [o] Rec. + τῆς. [p] Rec. σείω.

WICLIF—1380.

to the hille of sion, and to the citee of god lyuynge the heuenli ierusalim and to the multitude of many thousynde aungelis, [23] and to the chirche of the first men: whiche ben writun in heuenes, and to god domesman of alle, and to the spirit of iust perfi3t men: [24] and to ihesus mediatour of the newe testamente, and to the sprynge of blood, better spekyng thanne abel,

[25] se 3e that 3e forsake not the speker, for if thei that forsaken hym that spake on the erthe, ascapid not mych more we that turnen aweye fro hym that spekith to us fro heuenes, [26] whos vois thanne moued the erthe: but now he a3enbihetith and seith, 3it oonys & I schal moue not oonli erthe, but also heuene, [27] and that he seith 3it oonys, he declarith the translacioun of mouable thingis as of made thingis, that tho thingis dwelle that ben vnmouable, [28] therfor we resceyuynge the kyngdom, vnmouable haue we grace, bi whiche serue we plesynge to god with drede and reuerence, [29] for oure god is fier that wastith.

13. THE charite of brithered dwelle in 3ou, [2] and nyle 3e for3ete hospitalite, for bi this: summen pleseden to aungelis that weren resceyued to herborwe, [3] thenke 3e on bounden men, as 3e weren to gidre bounden, and of trauelynge men, as 3e silf dwellynge in the bodi, [4] weddyng *is* in alle thingis onourable: and bed vnwemmed, for god schal deme fornycatouris & auoutreris, [5] be 3oure maners with out coueitise: apaied with present thingis, for he seide, I schal not leue thee, nether forsake, [6] so that we seie tristli, the lord is an helper to me, I schal not drede, what a man schal do to me, [7] haue 3e mynde of

domesman, *judge*. springynge, *sprinkling*. a3enbihetith, *repromises*. nyle, *not*. herborwe, *lodge*. trauelynge, *troubled*. vnwemmed, *unspotted* deme, *judge*. apaied, *content*. tristli, *confidently*.

TYNDALE—1534.

Sion, & to the citie of the livinge god, the celestiall Ierusalem: and to an innumerable sight of angels, [23] & vnto the congregacion of the fyrst borne sonnes, which are written in heven, and to God the iudge of all, and to the spretes of iust and parfecte men, [24] and to Iesus the mediator of the newe testament, & to the sprynckynge of bloud that speaketh better then the bloud of Abell.

[25] Se that ye despise not him that speaketh. For yf they escaped not which refused him that spake on erth: moche more shall we not escape, yf we turne awaye from him that speaketh from heven: [26] whose voyce then shouke the erth, & now declareth sayinge: yet once more will I shake not the erth only, but also heven. [27] No dout the same that he sayth, yet once more, signifieth the removinge a waye of those thinges which are shaken, as of thinges which have ended their course: that the thynges which are not shaken maye remayne. [28] Wherfore if we receave a kyngdom which is not moved, we have grace, wherby we maye serve god and please him with reverence and godly feare. [29] For oure god is a consumynge fyre.

13. LET brotherly love continue. [2] Be not forgetfull to lodge straungers. For therby have dyvers receaved angels into their houses vnwares. [3] Remember them that are in bondes, even as though ye were bounde with them. Be myndfull of them which are in adversitie, as ye which are yet in youre bodies. [4] Let wedlocke be had in pryce in all poyntes, and let the chamber be vndefiled: for whore kepers and advoutrars god will iudge. [5] Let youre conversacion be with out coveteousnes and be content with that ye have all redy. For he verely sayd: I will not fayle the, nether forsake the: [6] that we maye boldly saye: the lorde is my helper, and I will not feare what man doeth vnto me.

[7] Remember them which have the over-

CRANMER—1539.

come vnto the mount Syon, and to the citye of the liuynge God, the celestiall Ierusalem: and to an innumerable syght of angels, [23] and vnto the congregacion of the fyrst borne sonnes, whych are wrytten in heauen, and to God, the iudge of all, and to the spretes of iust and parfecte men, [24] and to Iesus the mediator of the new testament, and to the sprincklynge of bloud that speaketh better then the bloud of Abel.

[25] Se that ye despyse not hym, that speaketh. For yf they escaped not, whych refused hym that spake on erth: moch more shall we not escape, yf we turne away from hym, that speaketh from heauen: [26] whose voyce then shoke the erth, and now hath declared sayinge: yet once more will I shake, not the erth onely, but also heauen. [27] Where as he sayth: yet once more, it signifyeth the remouyng awaye of those thynges which are shaken, as of thinges whych haue ended their course: that the thinges which are not shaken, maye remayne. [28] Wherfore, yf we receaue the kyngdome which is not moued, we haue grace, wherby we maye so serue God, and that we maye please hym with reuerence and godly feare. [29] For oure God is a consumyng fyre.

13. LET brotherly loue continue [2] Be not forgetfull to lodge straungers, For therby haue dyuers men lodged angels vnwares. [3] Remember them that are in bondes, euen as though ye were bounde with them your selues. Be mindfull of them whych are in aduersyte, as ye whych are yet in the bodye. [4] Wedlocke is to be had in honoure among all men, and the bed vndefyled. As for whore kepers and aduoutrers God shall iudge them. [5] Let your conuersacyon be without coueteousnes and be content with soch thinges as ye haue all ready. For he hath sayd: I will not fayle the, nether forsake the: [6] so that we maye boldly saye: the Lorde is my helper, and I will not feare what man maye do vnto me. [7] Remember them

ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς [q] λατρεύωμεν| εὐαρέστως τῷ Θεῷ μετὰ [r] αἰδοῦς καὶ εὐλαβείας.| [29] καὶ γὰρ "ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον."

XIII. Ἡ φιλαδελφία μενέτω. [2] τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε· διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους. [3] μιμνήσκεσθε τῶν δεσμίων, ὡς συνδεδεμένοι· τῶν κακουχουμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. [4] τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος· πόρνους [s] δὲ| καὶ μοιχοὺς κρινεῖ ὁ Θεός. [5] ἀφιλάργυρος ὁ τρόπος· ἀρκούμενοι τοῖς παροῦσιν. αὐτὸς γὰρ εἴρηκεν, "Οὐ μή σε "ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω·" [6] ὥστε θαῤῥοῦντας ἡμᾶς λέγειν, "Κύριος "ἐμοὶ βοηθὸς, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος." [7] Μνημονεύετε

[q] Const. λατρεύομεν. [r] Alex. εὐλαβείας καὶ δέους. [s] Alex. γὰρ.

GENEVA—1557.

Sion, and to the citie of the lyuing God, the celestial Ierusalem: and to the compagnie of innumerable Angels. [23] And to the congregation of the fyrst borne sonnes, which are wrytten in heauen, and to God the iudge of all, and to the spirites of iust and perfect men: [24] And to Iesus the Mediator of the Newe testament, and to the bloud of sprinckling that speaketh better thinges then the bloud of Abel.

[25] Se that ye despice not hym that speaketh: for if they escaped not which refused him, that spake on earth: much more shal we *not escape*, if we turne away from him, that *speaketh* from heauen. [26] Whose voyce then shouke the earth, and now declared saying, Yet once more wyl I shake, not the earth onely, but also heauen. [27] No dout that same that he sayeth, Yet once more, signifieth the remouyng away of those thinges, which are shaken, as of thinges which are made *with handes*: that the thynges which are not shaken may remayne. [28] Wherfore seing we receaue a kyngdome, which can not be shaken, let vs haue grace, wherby we may so serue God, that we may please him with reuerence and godly feare. [29] For our God is a consuming fyre.

13. LET brotherly loue continue. [2] Be not forgetful to lodge strangers. for therby some haue receaued Angels into their houses vnwares. [3] Remember them that are in bondes, euen as thogh ye were bounde with them: and them which are in aduersitie as if ye were *afflicted* in the body. [4] Wedlocke *is* to be had in honour among all men, and the bed vndefiled, for whore kepers and aduouterers God wyl iudge. [5] Let your conuersation be without coueteousnes, *and be* content with those things that ye haue: for he hath sayd, I wil not fayle thee, nether forsake thee:

[6] So that we may boldely say, The Lord is my helper, nether wil I feare what man can do vnto me. [7] Remember them which

RHEIMS—1582.

the citie of the liuing God, heauenly Hierusalem, and the assemblie of many thousand Angels, [23] and the Church of the first-borne, vvhich are vvritten in the heauens, and the iudge of all, God: and the spirites of the iust made perfect, [24] and the mediator of the nevv Testament IESVS, and the sprinkling of bloud speaking better then Abel.

[25] See that you refuse him not speaking. for if they escaped not, refusing him that spake vpon the earth: much more vve, that turne avvay from him speaking to vs from heauen. [26] Vvhose voice moued the earth then: but novv he promiseth, saying, *Yet once: and I vvil moue not only the earth, but heauen also.* [27] And in that he saieth, *Yet once*, he declareth the translation of moueable things as being made, that those things may remaine vvhich are vnmoueable. [28] Therfore receiuing an vnmoueable kingdom, vve haue grace: by the vvhich let vs serue pleasing God, vvith feare and reuerence. [29] For our God is a consuming fire.

13. LET the charitie of the fraternitie abide in you. [2] And hospitalitie do not forget, for by this, certaine being not avvare, haue receiued Angels to harbour.

[3] Remember them in bondes, as if you vvere bound vvith them: and them that labour, as your selues also remaining in bodie. [4] Mariage honorable in all, and the bed vndefiled. For, fornicatours and aduouterers God vvil iudge. [5] Let your maners be vvithout auarice: contented vvith things present. For he said, *I vvil not leaue thee, neither vvil I forsake thee.* [6] so that vve do confidently say: *Our Lord is my helper: I vvil not feare vvhat man shal doe to me.*

[7] Remember your Prelates, vvhich haue

AUTHORISED—1611.

and vnto the Citie of the liuing God the heauenly Ierusalem, and to an innumerable company of Angels: [23] To the generall assembly, and Church of the first borne which are [α] written in heauen, and to God the Iudge of all, and to the spirits of iust men made perfect: [24] And to Iesus the Mediatour of the new [β] Couenant, and to the blood of sprinckling, that speaketh better things then that of Abel.

[25] See that yee refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not wee *escape* if wee turne away from him that *speaketh* from heauen. [26] Whose voyce then shooke the earth, but now hee hath promised, saying, Yet once more I shake not the earth onely, but also heauen. [27] And this *word*, Yet once more, signifieth the remoouing of those things that [γ] are shaken, as of things that are made, that those things which cannot be shaken may remaine. [28] Wherefore wee receiuing a kingdome which cannot be mooued, [δ] let vs haue grace, whereby wee may serue God acceptably, with reuerence and godly feare. [29] For our God is a consuming fire.

13. LET brotherly loue continue. [2] Be not forgetfull to entertaine strangers, for thereby some haue entertained Angels vnawares. [3] Remember them that are in bonds, as bound with them; *and* them which suffer aduersitie, as being your selues also in the body. [4] Mariage *is* honourable in all, and the bed vndefiled: but whoremongers, and adulterers God will iudge. [5] Let your conuersation bee without couetousnesse: and be content with such things as yee haue. For hee hath said, I will neuer leaue thee, nor forsake thee. [6] So that we may boldly say, The Lord is my helper, and I will not feare what man shall doe vnto me. [7] Remember them which

[α] *Or*, inrouled. [β] *Or*, Testament. [γ] *Or*, may be shaken. [δ] *Or*, let vs hold fast.

τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ· ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν. [8] Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας. [9] διδαχαῖς ποικίλαις καὶ ξέναις μὴ [t] παραφέρεσθε· | καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες. [10] Ἔχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες. [11] ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς· [12] διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαὸν, ἔξω τῆς πύλης ἔπαθε. [13] τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες· [14] οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν. [15] Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως

[t] Rec. περιφέρεσθε. [u] Alex πειθόμεθα.

WICLIF — 1380.

3oure souereyns that han spokun to 3ou the word of god/ of whiche biholden 3e the goynge out of lyuynge: and sue 3e the feith of hem/

[8] ihesus crist 3istirdai and to dai he is also in to worldis. [9] Nile 3e be led awey with dyuers techyngis and straunge/ for it is best to stable the herte with grace not with metis whiche profreden not to men wandrynge in hem/ [10] we han an autir, of whiche thei that seruen to the tabernacle han not power to ete/ [11] for of whiche beestis the blod is borun in for synne in to holi thingis bi the bischop/ the bodies of hem ben brent with oute the castelis/ [12] for whiche thing, ihesus that he schulde halowe the puple bi his blood: suffrid without the 3ate/ [13] therfor go we out to hym with out the castels: berynge his repreef/ [14] for we han not here a cite dwellynge: but we seken a citee to comynge/

[15] therfor bi hym offre we a sacrifice of heriynge euermore to god: that is *to seie* the fruyt of lippis knowlechynge to his name/ [16] ȝ nyle 3e forȝete wel doynge and comynynge/ for bi suche sacrificis, god is disseuered, [17] obeie 3e to 3oure souereyns, and be 3e suget to hem/ for thei perfi3tli waken as to 3ildynge resoun for 3oure soulis/ that thei do this thing with ioie: and not sorowynge/ for this thing spedith not to 3ou/ [18] preie 3e for us/ and we tristen, that we han good conscience in alle thingis willynge to lyue wel/ [19] more ouer I biseche 3ou to do that I be restorid the sunner to 3ou/

[20] and god of pees that ledde out fro deeth the greet schepherd of schep in the blood of euerlastynge testament/ oure lord ihesus crist: [21] schape 3ou in alle good thing that 3e do the wil of hym/ ȝ he do in 3ou that thing that schal plese bifor

sue, *follow*. nile, *not*. castelis, camps. heriynge, *praising*. 3ildynge, *yielding*.

TYNDALE — 1534.

sight of you/ which have declared vnto you the worde of god. The ende of whose conversacion se that ye looke vpon/ and folowe their fayth.

[8] Iesus Christ yesterdaye and to daye/ and the same continueth for ever. [9] Be not caryed aboute with divers and straunge learnynge. For it is a good thynge that the herte be stablisshed with grace/ and not with meates/ which have not proffeted them that have had their pastyme in them. [10] We have an altre wherof they maye not eate which serve in the tabernacle.

[11] For the bodies of those beastes whose bloud is brought into the holy place by the hie prest to pourge sinne/ are burnt with out the tentes. [12] Therfore Iesus/ to sanctifye the people with his awne bloud/ suffered with out the gate. [13] Let vs goo forth therfore out of the tentes/ and suffer rebuke with him. [14] For here have we no continuynge 'citie: but we seke one to come.

[15] For by him offer we the sacrifice of laude all wayes to god: that is to saye/ the frute of those lyppes/ which confesse his name. [16] To do good/ and to distribute forget not/ for with suche sacrifises god is pleased. [17] Obeye them that have the oversight of you/ and submit youre selves to them/ for they watch for youre soules/ even as they that must geve a comptes: that they maye do it with ioye/ and not with grefe. For that is an vnproffitable thynge for you. [18] Praye for vs. We have confidence because we have a good conscience in all thynges/ and desyre to live honestly. [19] I desire you therfore somwhat the moare aboundantly/ that ye so do/ that I maye be restored to you quyckly.

[20] The god of peace that brought agayne from deth oure lorde Iesus/ the gret shepperde of the shepe/ thorowe the bloud of the everlastynge testament/ [21] make you parfect in all good workes/ to do his will/ workynge in you that which is pleasaunt

CRANMER — 1539.

whych haue the ouersyght of you, whych haue spoken vnto you the worde of God. Whose fayth se that ye folowe, and consider the ende of theyr conuersacyon.

[8] Iesus Christ yesterdaye and to daye, and the same continueth for euer. [9] Be not caryed aboute with diuers and straunge learnyng. For it is a good thynge that the herte be stablysshed with grace, not with meates, whych haue not proffeted them that haue had theyr pastyme in them. [10] We haue an aulter, wherof they maye not eate, whych serue in the tabernacle. [11] For the bodyes of those beastes whose bloud is brought into the holy place by the hye prest to pourge synne, are burnt with out the tentes. [12] Therfore Iesus also to sanctifye the people with his awne bloud, suffered without the gate. [13] Let vs goo forth therfore vnto hym, out of the tentes, and suffer rebuke wyth hym. [14] For here haue we no continuynge citie: but we seke one to come.

[15] By him therfore do we offer sacrifyce of laude alwayes to God: that is to saye, the frute of those lyppes, which confesse his name. [16] To do good and to distribute, forget not, for with such sacrifyces God is pleased. [17] Obeye them that haue the ouersyght of you, and submyt your selues vnto them, for they watch for your soules, euen as they that must geue acomptes: that they maye do it with ioye, and not with grefe. For that is an vnproffytable thing for you. [18] Praye for vs. For we trust we haue a good conscience among all men, and desyre to lyue honestly. [19] But I desyre you the more, that ye so do, that I maye be restored to you the sooner.

[20] The God of peace that brought agayne from deeth our Lorde Iesus the gret shepperde of the shepe, thorow the bloud of the euerlastyng testament, [21] make you parfect in all good workes, to do his wyll, and bryng to passe, that the thing which ye do, maye be pleasaunt in his syght

διαπαντὸς τῷ Θεῷ, τοῦτ' ἔστι, καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ. [16] τῆς δὲ εὐποιΐας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός. [17] Πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπείκετε· αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντες· ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι, καὶ μὴ στενάζοντες· ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο. [18] Προσεύχεσθε περὶ ἡμῶν· [u] πεποίθαμεν| γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι καλῶς θέλοντες ἀναστρέφεσθαι· [19] περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

[20] Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν[v], [21] καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ὑμῖν τὸ

[v] Alex. + Χριστὸν.

GENEVA—1557.

haue the ouer sight of you, which haue declared vnto you the worde of God: whose faith folowe, considering what hath bene the ende of their conuersation. [8] Iesus Christ yester day, and to day, the same also continueth for euer. [9] Be not caried about with diuers and strange learning: for it is a good thing that the heart be stablysshed with grace, and not with meates, which haue not profited them that haue bene occupied ther in.

[10] We haue an aulter wherof they may not eate which serue in the Tabernacle. [11] For the bodyes of those beastes whose bloude is broght into the Holy place by the hye Priest to purge synne, are burnt without the tentes. [12] Therfore Iesus, to sanctifie the people with his owne bloud, suffered without the gate. [13] Let vs go forth therfore out of the tentes, and suffer rebuke with him. [14] For here haue we no continuing citie: but we seke one to come. [15] By him therfore offer we the sacrifice of praise alwayes to God, that is, the frute of the lyppes, which confesse his Name. [16] To do good, and to distribute forget not: for with suche sacrifices God is pleased.

[17] Obey them that haue the ouersight of you, and submit your selues to them: for they watche for your soules, euen as they that must geue accomptes: that they may do it with ioye, and not with grefe: for that is vnprofitable for you. [18] Pray for vs: for we truste that we haue a good conscience, in all thinges, desiring to lyue honestly. [19] And I desire you some what the more earnestly, that ye so do, that I may be restored to you more quickly. [20] The God of peace that broght agayne from death our Lord Iesus, the great shepherde of the shepe, through the bloud of the euerlasting Couenant, [21] Make you perfect in all good workes, to do his wyl, workyng in you that which is pleasant in

RHEIMS—1582.

spoken the vvord of God to you: the end of vvhose conuersation beholding, imitate their faith. [8] Iesvs Christ yesterday, and to day: the same also for euer. [9] Vvith various and strange doctrines be not led avvay. For it is best that the hart be established vvith grace, not vvith meates: vvhich haue not profited those that vvalke in them.

[10] Vve haue an altar: vvhereof they haue not povver to eate vvhich serue the tabernacle. [11] For the bodies of those beastes, vvhose bloud for sinne is caried into the holies by the high priest, are burned vvithout the campe. [12] For the vvhich thing Iesvs also, that he might sanctifie the people by his ovvne bloud, suffered vvithout the gate. [13] Let vs goe forth therfore to him vvithout the campe: carying his reproche. [14] For vve haue not here a permanent citie: but vve seeke that vvhich is to come. [15] By him therfore let vs offer the host of praise alvvaies to God, that is to say, the fruite of lippes confessing to his name.

[16] And beneficence and communication do not forget. for vvith such hostes God is promerited. [17] Obey your Prelates, and be subiect to them. For they vvatch as being to render account for your soules: that they may doe this vvith ioy, and not mourning. for this is not expedient for you. [18] Pray for vs. for vve haue confidence that vve haue a good conscience, vvilling to conuerse vvel in all. [19] And I beseeche you the more to doe this, that I may the more spedily be restored to you.

[20] And the God of peace vvhich brought out from the dead the great Pastor of the sheepe, in the bloud of the eternal testament, our Lord Iesvs Christ: [21] fitte you in al goodnes, that you may doe his vvil, doing in you that which please

AUTHORISED—1611.

[a] haue the rule ouer you, who haue spoken vnto you the word of God, whose faith follow, considering the end of their conuersation. [8] Iesus Christ the same yesterday, and to day, and for euer.

[9] Be not caried about with diuers and strange doctrines: for it is a good thing that the heart be established with grace, not with meates, which haue not profited them that haue bene occupied therein. [10] Wee haue an Altar whereof they haue no right to eate, which serue the Tabernacle. [11] For the bodies of those beastes, whose blood is brought into the Sanctuary by the high Priest for sinne, are burnt without the campe. [12] Wherefore Iesus also, that hee might sanctifie the people with his owne blood, suffered without the gate. [13] Let vs goe foorth therefore vnto him without the campe, bearing his reproch. [14] For here haue we no continuing citie, but we seeke one to come. [15] By him therefore let vs offer the sacrifice of praise to God continually, that is, the fruit of *our* lippes, [β] giuing thankes to his Name. [16] But to doe good, and to communicate forget not, for with such sacrifices God is well pleased.

[17] Obey them that [γ] haue the rule ouer you, and submit your selues: for they watch for your soules, as they that must giue accompt, that they may doe it with ioy, and not with griefe: for that is vnprofitable for you. [18] Pray for vs: for we trust we haue a good conscience in all things, willing to liue honestly. [19] But I beseech you the rather to doe this, that I may be restored to you the sooner. [20] Now the God of peace, that brought againe from the dead our Lord Iesus, that great Shepheard of the sheepe, through the blood of the euerlasting [δ] Couenant, [21] Make you perfect in euery good worke to doe his will, [ε] working in you that which is well pleasing in his sight, through Iesus

[a] *Or*, are the guides. [β] *Gr.* confessing to. [γ] *Or*, guide. [δ] *Or*, Testament. [ε] *Or*, doing.

εὐάρεστον ἐνώπιον αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

[22] Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως· καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν. [23] Γινώσκετε τὸν ἀδελφὸν [w] Τιμόθεον ἀπολελυμένον,

[w] Alex. + ἡμῶν.

WICLIF—1380.	TYNDALE—1534.	CRANMER—1539.
him: bi ihesus crist, to whom be glorie in to worldis of worldis, amen,	in his syght thorow Iesus christ To whom be prayse for ever whill the worlde endureth Amen.	thorow Iesus Christ. To whom be prayse for euer whyle the world endureth. Amen.
[22] and britheren I preie 3ou: that 3e suffre a word of solace, for bi ful fewe thingis I haue writun to 3ou, [23] knowe 3e oure brother tymothe that is sent forth: with whom if he schal come more hastli, I schal se 3ou. [24] greete 3e wel al 3oure souereyns: & al holi men, the britheren of itali: greten 3ou wel, [25] the grace of god be with 3ou alle amen.	[22] I beseche you brethren, suffre the wordes of exhortacion: For we have written vnto you in feawe wordes: [23]knowe the brother Timothe, whom we have sent from vs, with whom (yf he come shortly) I will se you. [24] Salute them that have the oversight of you, and all the saynctes. They of Italy salute you. [25] Grace be with you all. Amen.	[22] I beseche you brethren, suffre the worde of exhortacion: for we haue wrytten vnto you in feawe wordes. [23] Ye knowe our brother Timothe, that he is at libertye: with whom (yf he come shortly) I wyll se you. [24] Salute them that haue the ouersyght of you, and all the saynctes. They of Italy salute you. [25] Grace be with you all: Amen.

μεθ' οὗ, ἐὰν τάχιον ἔρχηται, ὄψομαι ὑμᾶς. [24] Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους. ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. [25] ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
his sight through IESVS Christ. to whome *be* prayse for euer and euer. Amen. [22] And I beseche you brethren, suffre the wordes of exhortation: for we haue written vnto you in fewe wordes: [23] Knowe that our brother Timothie, is deliuered, with whome (if he come shortely) I wyl se you. [24] Salute all them that haue the ouer sight of you, and all the Sainctes. They of Italie salute you. [25] Grace *be* with you all. Amen.	before him by IESVS Christ: to vvhom is glorie for euer and euer. Amen. [22] And I desire you brethren that you suffer the vvord of consolation. For in very fevv vvordes haue I vvritten to you. [23] Knovv you our brother Timothee to be dismissed: vvith vvhom (if he come the sooner) I vvil see you. [24] Salute al your prelates, and al the sainctes. The brethren of Italie salute you. [25] Grace be vvith you al. Amen.	Christ, to whom be glory for euer and euer. Amen. [22] And I beseech you brethren, suffer the word of exhortation, for I haue written a letter vnto you in few words. [23] Know yee, that our brother Timothie is set at libertie, with whom if he come shortly, I will see you. [24] Salute all them that haue the rule ouer you, and all the Saints. They of Italy salute you. [25] Grace be with you all. Amen.

ΕΠΙΣΤΟΛΗ ΙΑΚΩΒΟΥ.

Κεφάλαιον Α.

THE EPISTLE OF JAMES.

CHAPTER I.

Ἰάκωβος, Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, χαίρειν.

[2] Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις, [3] γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν· [4] ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ἦτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι. [5] Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος Θεοῦ πᾶσιν ἁπλῶς, καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ. [6] αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινό-

WICLIF—1380.

1. IAMES the seruaunt of god, and of oure lord ihesus crist, to the twelue kynredis that ben in scaterynge abrood: helthe, [2] Mi britheren deme ȝe al ioie, whanne ȝe fallen in to dyuers temptaciouns, [3] witynge that the preuynge of ȝoure feith: worchith pacience, [4] and pacience hath a perfiȝt werk: that ȝe be parfiȝt and hoole, and faile in no thing, [5] and if ony of ȝou nedith wisdom: axe he of god, whiche ȝeueth to alle men largeli and up breidith not: and it schal be ȝouen to hym, [6] but axe he in feith and doute no thing, for he that doutith, is like to a wawe of the see, which is moued and borun aboute of wynde, [7] therfor gesse not the ilke man: that he schal take ony thing of the lord, [8] a man double in soule: is unstable in alle his weies,

[9] and a meke brother: haue glorie in his enhaunsynge, [10] and a riche man in his lownesse: for as the floure of gras, he schal passe, [11] the sunne roos up with hete, and dried the gras, and the flour of it fil doun: and the feirnesse of his chere perischid, and so a riche man welewith in his weyes,

[12] blessid is the man that suffrith

kynredis, *tribes.* deme, *judge.* witynge, *knowing.* ȝouen, *given.* the ilke, *that.* chere, *countenance.* welewith, *withereth.*

TYNDALE—1534.

1. IAMES the seruaunt of God and of the Lorde Iesus Christ, sendeth gretinge to the .xii. trybes which are scattered here and there. [2] My brethren, count it excedynge ioye when ye faule into divers temptacions, [3] for as moche as ye knowe how that the tryinge of youre fayth bringeth pacience: [4] and let pacience have her parfect worke, that ye maye be parfecte and sounde, lackinge nothinge.

[5] Yf eny of you lacke wysdome, let him axe of God which geveth to all men indifferentlie, and casteth no man in the teth: and it shalbe geven him. [6] But let him axe in fayth and waver not. For he that douteth is lyke the waves of the see, tost of the wynde and caried with violence. [7] Nether let that man thinke that he shall receave eny thinge of the Lorde. [8] A waveringe mynded man is vnstable in all his wayes.

[9] Let the brother of lowe degre reioyce in that he is exalted, [10] and the ryche in that he is made lowe. For even as the flower of the grasse, shall he vanysshe awaye. [11] The sonne ryseth with heate, and the grasse wydereth, and his flower falleth awaye, and the beautie of the fassion of it perissheth: even so shall the ryche man perisshe with his aboundance.

[12] Happy is the man that endureth in

CRANMER—1539.

1. IAMES the seruaunt of God and of the Lorde Iesus Christ, sendeth gretyng to the twelue trybes whych are scattered abroade. [2] My brethren, count it for an excedyng ioye, when ye fall into diuers temptacyons: [3] knowing this, that the trying of your fayth gendreth pacience: [4] and let pacience haue her parfect worke, that ye maye be parfect and sounde, lackyng nothing.

[5] If eny of you lacke wysdome, let hym aske of him that geueth it: euen God, whych geueth to all men indifferentlye, and casteth no man in the teeth: and it shalbe geuen him. [6] But let hym aske in fayth, and wauer not. For he that douteth, is lyke a waue of the see, which is tost of the wyndes and caryed with violence. [7] Nether let that man thinke, that he shall receaue eny thing of the Lorde. [8] A waueryng mynded man, is vnstable in all his wayes. [9] Let the brother which is of lowe degre reioyce whan he is exalted. [10] Againe: let him that is riche, reioyce whan he is made lowe. For euen as the flower of the grasse, shall he passe a waye. [11] For the sonne ryseth wyth heat, and the grasse wydereth, and hys flower falleth awaye, and the beautie of the fassyon of it perissheth: euen so shall the rich man perisshe with his wayes.

[12] Happy is the man that endureth

ΕΠΙΣΤΟΛΗ ΙΑΚΩΒΟΥ.

Κεφάλαιον Α.

THE EPISTLE OF JAMES.

CHAPTER I.

μενος· ὁ γὰρ διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ. [7] *μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος, ὅτι λήψεταί τι παρὰ τοῦ Κυρίου.* [8] *ἀνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.* [9] *Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ·* [10] *ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύσεται.* [11] *ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτω καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.* [12] *Μακάριος*

GENEVA — 1557.

1. IAMES the seruant of God, and of the Lord IESVS CHRIST, sendeth greting to the twelue Tribes, which ar scattered abrode. [2] My bretheren, count it exceding ioye, when ye fall into diuers tentations. [3] Knowing that the triyng of your faith bringeth pacience: [4] And let pacience haue her perfect worke, that ye may be perfect and sounde, lackyng nothing. [5] If any of you lacke wisedome, let him aske of him, which geueth, *that is* God, *and geueth I say* to all men frely, and casteth no man in the teath: and it shalbe geuen hym. [6] But let him aske in faith, and wauer not: for he that douteth, is like a waue of the sea, tost of the wynde, and caried with violence. [7] Nether let that man thinke that he shal receaue any thing of the Lord. [8] A wauering minded man *is* vnstable in all his wayes. [9] Let the brother of lowe degre reioyce in that he is exalted,

[10] Agayne he that is riche, in that he is made lowe: for euen as the flower of the grasse, shal he vanyshe away. [11] For *as when* the sunne riseth with heat, then the grasse wythereth, and his flower falleth away, and the beautie of the fashion of it perisheth: euen so shal the riche man fade away in all his wayes. [12] Happy is the man, that endureth tentation, for

RHEIMS — 1582.

1. IAMES the seruant of God and of our Lord IESVS Christ, to the tvvelue tribes that are in dispersion, greeting.

[2] Esteeme it, my brethren, al ioy, vvhen you shal fall into diuers tentations: [3] knovving that the probation of your faith vvorketh patience. [4] And let patience haue a perfect vvorke: that you may be perfect and entire, failing in nothing. [5] But if any of you lacke vvisedom, let him aske of God who giueth to al men aboundantly, and vpbraideth not: and it shal be giuen him.

[6] But let him aske in faith nothing doubting. for he that doubteth, is like to a vvaue of the sea, vvhich is moued and caried about by the vvinde. [7] therfore let not that man thinke that he shal receiue any thing of our Lord. [8] A man double of minde is inconstant in al his vvaies.

[9] But let the humble brother glorie, in his exaltation. [10] and the riche, in his humilitie, because as the floure of grasse shal he passe: [11] for the sunne rose vvith heate, and parched the grasse, and the floure of it fel avvay, and the beautie of the shape thereof perished: so the riche man also shal vvither in his vvaies. [12] Blessed is the man that suffereth tentation: for

AUTHORISED — 1611.

1. IAMES a seruant of God, and of the Lord Iesus Christ, to the twelue tribes which are scattered abroad, greeting. [2] My brethren, count it all ioy when yee fall into diuers temptations, [3] Knowing *this*, that the trying of your faith worketh patience, [4] But let patience haue *her* perfect worke, that yee may be perfect, and entire, wanting nothing. [5] If any of you lacke wisedome, let him aske of God, that giueth to all men liberally, and vpbraydeth not: and it shall be giuen him. [6] But let him aske in faith, nothing wauering: for he that wauereth is like a waue of the sea, driuen with the wind, and tossed. [7] For let not that man thinke that he shall receiue any thing of the Lord. [8] A double minded man *is* vnstable in all his wayes.

[9] Let the brother of low degree, [a] reioyce in that he is exalted: [10] But the rich, in that hee is made low: because as the floure of the grasse he shall passe away. [11] For the Sunne is no sooner risen with a burning heat, but it withereth the grasse; and the floure thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his wayes. [12] Blessed is the man that endureth

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[a] *Or*, glory.

ἀνὴρ ὃς ὑπομένει πειρασμόν· ὅτι δόκιμος γενόμενος λήψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ Κύριος τοῖς ἀγαπῶσιν αὐτόν. [13] Μηδεὶς πειραζόμενος λεγέτω, Ὅτι ἀπὸ [a] Θεοῦ πειράζομαι· ὁ γὰρ Θεὸς ἀπείραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς οὐδένα. [14] ἕκαστος δὲ πειράζεται, ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος· [15] εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον. [16] Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί· [17] πᾶσα δόσις ἀγαθὴ, καὶ πᾶν δώρημα τέλειον ἄνωθέν ἐστι, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι παραλλαγὴ, ἢ τροπῆς ἀποσκίασμα. [18] βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν τινα τῶν αὐτοῦ κτισμάτων. [19] [b] Ὥστε,| ἀδελφοί μου ἀγαπητοὶ, ἔστω πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν. [20] ὀργὴ γὰρ ἀνδρὸς,

[a] Rec. + τοῦ. [b] Alex. Ἴστε.

WICLIF—1380.

temptacioun/ for whanne he schal be preued he schal resceyue the corowne of liif, whiche god bihi3te to men that louen hym/

[13] no man whanne he is temptid seye, that he is temptid of god/ for whi god is not a tempter of yuel thingis/ for he temptith no man/ [14] but eche man is temptid, drawun and stirid of his owne coueitynge/ [15] aftirward coueitynge whanne it hath consceyued bringith forth synne/ but synne whanne it is fillid: gendrith deeth/

[16] therfor my moost dereworthe britheren, nyle 3e erre/ [17] eche good 3ifte/ and eche parfi3t 3ifte is from above/ and cometh doun fro the fadir of li3tis anentis whom is noon other chaunginge ne ouer schadewinge of reward/ [18] for wilfulli he bigat us bi the word of truthe: that we be a bigynnynge of his creature/

[19] wite 3e my britheren moost loued/ be ech man swifte to here, but slowe to speke, and slowe to wraththe/ [20] for the wraththe of man/ worchith not the ri3twisnes of god/

[21] for whiche thing caste 3e awey al vnclennesse/ and plente of malice/ and in myldenesse resceyue 3e the word that is plauntid that mai saue 3oure soulis. [22] But be 3e doers of the word, and not hereris oonli: disceyuynge 3ou silf/ [23] for if ony man is an herer of the word, and not a doer this schal be likned to a man that biholdith the cheer of his birthe in a myrrour/ [24] for he bihelde hym silf/ & wente awey/ and anoon he for3at whiche he was/ [25] But/ he that biholdith in the lawe of perfi3t fredom and dwellith in it, and is not made a for3eteful herere, but a doer of werk: this schal be blessid in his dede/

[26] and if ony man gessith hym silf to be relegious and refreyneth not his tunge: but disceyueth his herte, the relegioun of hym is veyn/ [27] a clene relegioun/ and an

bihi3te, *promised.* yuel, *evil.* nyle, *not.*
anentis, *with.* wite, *know.* cheer, *countenance.*

TYNDALE—1534.

temptacion/ for when he is tryed he shall receave the croune of lyfe/ which the Lorde hath promysed to them that love him.

[13] Let no man saye when he is tempted that he is tempted of God. For God tempteth not vnto evyll/ nether tempteth he anie man. [14] But every man is tempted/ drawne awaye/ and entysed of his awne concupiscence. [15] Then when lust hath conceaved/ she bringeth forth synne/ and synne when it is fynisshed bringeth forthe deeth.

[16] Erre not my deare brethren. [17] Every good gyfte/ and every parfayt gyft/ is from above and commeth doune from the father of light/ with whom is no variablenes/ nether is he chaunged vnto darcknes. [18] Of his awne will begat he vs with the worde of lyfe/ that we shuld be the fyrst frutes of his creatures.

[19] Wherfore deare brethren/ let every man be swyfte to heare/ slowe to speake/ and slowe to wrath. [20] For the wrath of man worketh not that which is ryghteous before God.

[21] Wherfore laye a parte all fylthynes/ all superfluite of maliciousnes/ and receave with meknes the worde that is grafted in you/ which is able to save youre soules. [22] And se that ye be doars of the worde and not hearers only/ deceavinge youre awne selves with sophistrie [23] For yf eny heare the worde/ and do it not/ he is lyke vnto a man that beholdeth his bodyly face in a glasse. [24] For assone as he hath loked on him silfe/ he goeth his waye/ and forgetteth immediatlie what his fassion was. [25] But whoso loketh in the parfaict lawe of libertie/ and continueth ther in (yf he be not a forgetfull hearer/ but a doar of the worke) the same shallbe happie in his dede.

[26] Yf eny man amonge you seme devoute/ and refrayne not his tonge: but deceave his awne herte/ this mannes devocion is in vayne. [27] Pure devocion and vndefiled

CRANMER—1539.

temptacyon: for when he is tryed, he shall receaue the crowne of lyfe, which the Lorde hath promysed to them that loue him.

[13] Let no man saye when he is tempted, that he is tempted of God. For, God cannot tempte vnto euyll, because he tempteth no man. [14] But euery man is tempted, whan he is drawne a waye, and entysed of hys awne concupiscence. [15] Then, when lust hath conceaued, she bryngeth forth synne: and synne when it is fynisshed, bryngeth forth deeth. [16] Do not erre my deare brethren, [17] Euery good gyfte, and euery parfayt gyft, is from aboue, and commeth downe from the father of lyghtes, with whom is no variablenes, nether is he chaunged vnto darcknes. [18] Of his awne wyll begat he vs with the worde of trueth, that we shulde be the fyrst frutes of his creatures.

[19] Wherfore (deare brethren) let euery man be swyfte to heare, slowe to speake, slowe to wrath. [20] For the wrath of man worketh not that which is ryghteous before God.

[21] Wherfore laye a parte all fylthynes and superfluyte of malycyousnes, and receaue wyth meknes, the worde that is graffed in you, which is able to saue your soules.

[22] And se that ye be doars of the worde and not hearers onely, deceauing your awne selues. [23] For yf eny man heare the worde, and declareth not the same by his workes, he is lyke vnto a man beholding his bodely face in a glasse. [24] For assone as he hath loked on hym selfe, he goeth his waye, and forgetteth immediatly what hys fassyon was. [25] But who so loketh in the parfayt lawe of libertye, and continueth ther in (yf he be not a forgetfull hearer, but a doar of the worke) the same shalbe happye in his dede.

[26] If eny man among you seme to be deuoute, refrayneth not his tong, but deceaueth his awne hert, this mannes deuocion is in vayne. [27] Pure deuocion and

δικαιοσύνην Θεοῦ [c] οὐ κατεργάζεται.| [21] Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσείαν κακίας, ἐν πραΰτητι δέξασθε τὸν ἔμφυτον λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

[22] Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ μόνον ἀκροαταὶ, παραλογιζόμενοι ἑαυτούς. [23] ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶ καὶ οὐ ποιητὴς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ· [24] κατενόησε γὰρ ἑαυτὸν καὶ ἀπελήλυθε, καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν. [25] ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμείνας, [d] οὗτος| οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος, ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται. [26] Εἴ τις δοκεῖ θρῆσκος εἶναι [e] μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία. [27] θρησκεία [f] καθαρὰ καὶ ἀμίαντος παρὰ τῷ Θεῷ καὶ

[c] Alex. οὐκ ἐργάζεται. [d] Alex. = οὗτος. [e] Rec. + ἐν ὑμῖν. [f] Alex. + s. γὰρ s. δὲ.

GENEVA—1557.

when he is tried, he shal receaue the crowne of lyfe, which the Lord hath promised to them that loue him. [13] Let no man say when he is tempted, that he is tempted of God: for God can not be tempted with euyl, nether tempteth he any man. [14] But euery man is tempted, when he is drawne away, by his owne concupiscence, and is entised.

[15] Then when lust hath conceaued, she bringeth forth synne, and synne when it is fynisshed, bringeth forth death. [16] Erre not my deare brethren. [17] Euery good geuing, and euery perfect gyft is from aboue, and commeth downe from the Father of lyghts, with whom is no variablenes, nether shadowing by tourning. [18] Of his owne wyl begat he vs with the worde of lyfe, that we should be as the fyrst frutes of his creatures. [19] Wherfore deare brethren, let euery man be swift to heare, slowe to speake, and slowe to wrath.

[20] For the wrath of man doth not execute the righteousnes of God. [21] Wherfore lay apart all fylthynes, and all superfluitie of maliciousnes, and receaue with mekenes, the worde that is graffed in you, which is able to saue your soules.

[22] And se that ye be doers of the worde and not hearers only, deceauyng your owne selues. [23] For yf any heare the worde, and do it not, he is like vnto a man, that beholdeth his lyuely face in a glasse. [24] For assone as he hath loked on hym selfe, he goeth his way, and forgetteth immediately what his fashyon was. [25] But who so loketh in the perfect Lawe of libertie, and continueth therin, he, forasmuch as he is not a forgetful hearer, but a doer of the worke, shalbe happy in his dede. [26] If any man among you semeth religious, and refraineth not his toung, but deceaueth his owne heart, this mannes religion is in vayne. [27] Pure religion and

RHEIMS—1582.

vvhen he hath been proued, he shal receiue the crovvne of life, vvhich God hath promised to them that loue him.

[13] Let no man vvhen he is tempted, say that he is tempted of God. for God is not a tempter of euils, and he tempteth no man. [14] But euery one is tempted of his ovvne concupiscence abstracted and allured. [15] Aftervvard concupiscence vvhen it hath conceiued, bringeth forth sinne. but sinne vvhen it is consummate, ingendreth death.

[16] Do not erre therfore my deerest brethren. [17] Euery best gift, and euery perfect gift, is from aboue, descending from the Father of lightes, vvith vvhom is no transmutation, nor shadovving of alteration. [18] Voluntarily hath he begotten vs by the vvord of truth, that vve may be some beginning of his creature. [19] You knovv my deerest brethren, And let euery man be svvift to heare: but slovv to speake, and slovv to anger. [20] For the anger of man vvorketh not the iustice of God.

[21] For the vvhich thing casting avvay al vncleannesse and aboundance of malice, in meekenesse receiue the engraffed vvord, vvhich is able to saue your soules. [22] But be doers of the vvord, and not hearers only, deceauing your selues. [23] For if a man be a hearer of the vvord, and not a doer: he shal be compared to a man beholding the countenance of his natiuitie in a glasse. [24] For he considered him self, and vvent his vvay, and by and by forgat vvhat an one he vvas. [25] But he that hath looked in the lavv of perfect libertie, and hath remained in it, not made a forgetful hearer, but a doer of the vvorke: this man shal be blessed in his deede. [26] And if any man thinke him self to be religious not bridling his tong, but seducing his hart: this mans religion is vaine. [27] Religion cleane and vnspotted vvith God and

AUTHORISED—1611.

temptation: for when he is tryed, hee shall receiue the crowne of life, which the Lord hath promised to them that loue him. [13] Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with [α] euill, neither tempteth he any man. [14] But euery man is tempted, when hee is drawen away of his owne lust, and entised. [15] Then when lust hath conceiued, it bringeth foorth sinne: and sinne, when it is finished, bringeth foorth death. [16] Doe not erre, my beloued brethren.

[17] Euery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whom is no variablenesse, neither shadow of turning. [18] Of his owne will begate hee vs, with the word of Trueth, that wee should be a kind of first fruits of his creatures. [19] Wherefore my beloued brethren, let euery man be swift to heare, slow to speake, slow to wrath. [20] For the wrath of man worketh not the righteousnesse of God. [21] Wherefore lay apart all filthinesse, and superfluity of naughtinesse, and receiue with meekenesse the engrafted word, which is able to saue your soules. [22] But be ye doers of the word, and not hearers only, deceiuing your owne selues.

[23] For if any be a hearer of the word and not a doer, he is like vnto a man beholding his naturall face in a glasse: [24] For he beholdeth himselfe, and goeth his way, and straightway forgetteth what maner of man he was. [25] But who so looketh into the perfect Law of libertie, and continueth *therein*, he being not a forgetfull hearer, but a doer of the worke, this man shall be blessed in his [β] deed. [26] If any man among you seeme to bee religious, and bridleth not his tongue, but deceiueth his owne heart, this mans religion is vaine. [27] Pure religion and

[α] *Or*, euils. [β] *Or*, doing.

πατρὶ αὕτη ἐστὶν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

II. Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. [2] ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι, [3 g] καὶ ἐπιβλέψητε| ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν, καὶ εἴπητε [h], ‘Σὺ ‘κάθου ὧδε καλῶς,’ καὶ τῷ πτωχῷ εἴπητε, ‘Σὺ στῆθι ἐκεῖ, ἢ κάθου [i] ὧδε| ὑπὸ ‘τὸ ὑποπόδιόν μου·’ [4 k] καὶ| οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν; [5] Ἀκούσατε, ἀδελφοί μου ἀγαπητοὶ, οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου [l], πλουσίους ἐν πίστει, καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν; [6] ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν. οὐχ οἱ

[g] Alex. ἐπιβλέψητε δέ. [h] Rec. + αὐτῷ. [i] Alex. = ὧδε. [k] Alex. = καὶ.

WICLIF—1380.

vnwemmed anentis god and the fadir is this, to visite fadirles and modirles childreen and widewis in her tribulacioun: and to kepe hym silf vndefoulid fro this world.

2. MI britheren: nyle ȝe haue the feith of oure lord ihesus crist of glorie in accepcioun of persones, [2] for if a man that hath a golden rynge, and in a fair clothing cometh in ȝoure cumpany, and a pore man entrith in a foul clothinge, [3] and if ȝe biholden in to hym that is clothid with cleer clothing, and if ȝe seye to hym, sitte thou here wel, but to the pore man ȝe seyn: stonde thou there ether sitte vndir the stool of my feet, [4] whether ȝe demen not anentis ȝou silf and ben made domesmen of wickid thouȝtis?

[5] here ȝe my moost dere worthe britheren, whether god chees not pore men in this world? riche in feith and eiris of the kyngdom that god bihiȝte to men that louen hym, [6] but ȝe han dispisid the pore man, whether rich men oppressen not ȝou bi power: and thei drawen ȝou to domes? [7] whether thei blasfemen not the good name that is clepid to helpe on ȝou?

[8] netheles if ȝe performen the kingis lawe bi scripturis, thou schalt loue thi neiȝbore as thi silf ȝe don wel, [9] but if ȝe takun persones: ȝe worchen synne, and ben repreued of the lawe as trespassouris, [10] and who euer kepith al the lawe, but offendith in oon: he is made gilti of alle, [11] for he that seid thou schalt do no leccherie, seid also thou schalt not sle, that if thou doist not leccheri: but thou sleest, thou art made trespassour of the lawe, [12] thus speke ȝe and thus do ȝe, as bigynnynge to be demed bi the lawe of fredom, [13] for whi doom with out merci is to him that doith no merci, but merci aboue reisith dome,

[14] my britheren what schal it profete, if ony man seye that he hath feith, but he hath not the werkis, whethir feith schal mow saue hym? [15] and if a brother ether

vnwemmed, *unspotted*. anentis, *with*. nyle, *not*. cleer, *bright*. demen, *judge*. domesmen, *judges*. bihiȝte, *promised*. domes, *judgments*. clepid, *called*. mow, *can*, or, *be able*.

TYNDALE—1534.

before God the father, is this: to vysit the frendlesse and widdowes in their aduersite, and to kepe him silfe vnspotted of the worlde.

2. BRETHREN have not the fayth of oure lorde Iesus Christ the lorde of glory in respecte of persons. [2] Yf ther come into youre company a man with a golden rynge and in goodly aparell and ther come in also a poore man in vyle rayment, [3] and ye have a respecte to him that weareth the gaye clothynge and saye vnto him. Sit thou here in a good place: and saye vnto the poore, stonde thou there or sit here vnder my fote stole: [4] are ye not parciall in youre selves, and have iudged after evyll thoughtes?

[5] Harken my deare beloved brethren. Hath not God chosen the poore of this worlde, which are ryche in fayth, and heyres of the kyngdom which he promysed to them that love him? [6] But ye have despised the poore. Are not the rych they which opresse you: and they which drawe you before iudges? [7] Do not they speake evyll of that good name after which ye be named.

[8] Yf ye fulfill the royall lawe accordynge to the scripture which sayth. Thou shallt love thyne neghbour as thy silfe, ye do well. [9] But yf ye regarde one person more then another, ye commit synne, and are rebuked of the lawe as transgressours. [10] Whosoever shall kepe the whole lawe, and yet fayle in one poynt, he is gyltie in all. [11] For he that sayd. Thou shallt not commit adulterie, sayed also: thou shallt not kyll. Though thou do none adulterie, yet if thou kill, thou arte a transgresser of the lawe. [12] So speake ye, and so do as they that shalbe iudged by the lawe of libertie. [13] For ther shalbe iudgement merciles to him that sheweth no mercy, and mercy reioyseth agaynst iudgement: [14] What a vayleth it my brethren, though a man saye he hath fayth, when he hath no dedes? Can fayth save him? [15] If a brother or a sister be naked or destitute

CRANMER—1539.

vndefyled before God the father, is this: to visyt the fatherlesse and widdowes in their aduersyte, and to kepe hym selfe vnspotted of the worlde.

2. MY brethren, esteme not the fayth of our Lorde Iesus Christ the Lorde of glory with respecte of persons. [2] For if ther come into youre company a man wearing a golden ryng, clothed in goodly aparell, and ther come in also a poore man in vyle rayment, [3] and ye haue a respecte to him that weareth the gaye clothing, and saye vnto him: Syt thou here in a good place: and saye vnto the poore: stande thou there, or syt here vnder my fote stole: [4] are ye not parciall in youre selues, and haue iudged after euyll thoughtes?

[5] Harken my deare beloued brethren. Hath not God chosen the poore of this worlde, soch as are ryche in fayth, and heyres of the kyngdome, whych he promysed to them that loue him? [6] But ye haue despysed the poore. Do not ryche men execute tirannye vpon you, and draw you before the iudgement seates? [7] Do not they speake euyl of that good name which is called vpon ouer you?

[8] If ye fulfyll the royall lawe, accordyng to the scripture. Thou shalt loue thine neghboure as thy selfe, ye do well. [9] But yf ye regarde one person more then another, ye commyt synne, and are rebuked of the lawe, as transgressours. [10] Whosoeuer shall kepe the whole lawe, and yet fayle in one poynt, he is gyltie of all. [11] For he that sayd: Thou shalt not commyt adulterye, sayde also: thou shalt not kyll. Though thou do none adulterye, yet yf thou kyll, thou art become a transgressor of the law. [12] So speake ye, and so do, as they that shalbe iudged by the lawe of libertye. [13] For he shal haue iudgement without mercy that sheweth no mercy: and mercy reioyseth agaynst iudgement. [14] What auayleth it my brethren, though a man saye he hath fayth, yf he hath no dedes? Can fayth saue him? [15] If a brother or a syster be naked and destitute of

πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἕλκουσιν ὑμᾶς εἰς κριτήρια; [7] οὐκ αὐτοὶ βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; [8] Εἰ μέντοι νόμον τελεῖτε βασιλικὸν, κατὰ τὴν γραφὴν, "Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν," καλῶς ποιεῖτε· [9] εἰ δὲ προσωποληπτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται. [10] ὅστις γὰρ ὅλον τὸν νόμον τηρήσει, πταίσει δὲ ἐν ἑνὶ, γέγονε πάντων ἔνοχος. [11] ὁ γὰρ εἰπὼν, "Μὴ μοιχεύσῃς," εἶπε καὶ, "Μὴ "φονεύσῃς·" εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δὲ, γέγονας παραβάτης νόμου. [12] Οὕτω λαλεῖτε καὶ οὕτω ποιεῖτε, ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι· [13] ἡ γὰρ κρίσις [m] ἀνίλεως| τῷ μὴ ποιήσαντι ἔλεος· [n] κατακαυχᾶται ἔλεος κρίσεως.

[14] Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; [15] ἐὰν [o] δὲ| ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσι καὶ

[l] Rec. + τούτου. [m] Alex. ἀνέλεος. [n] Rec. + καὶ. [o] Alex. = δὲ.

GENEVA—1557.

vndefiled before God the Father, is this, to visit the fatherlesse and wyddowes in their aduersitie, and to kepe hym selfe vnspotted of the worlde.

2. MY brethren haue not the faith of our glorious Lord Iesus Christ, in respect of persons. [2] For yf there come into your companye a man with a golde rynge, and in goodly apparel, and there come in also a poore man in vyle rayment, [3] And ye haue a respect to him that weareth the gaye clothing, and say vnto him, Syt thou here in a good place: and say vnto the poore, Stande thou there, or syt here vnder my fotestole: [4] Are ye not partial, in your selues, and haue iudged after euyl thoghtes?

[5] Harken my deare beloued brethren, hath not God chosen the poore of this world, *that they shuld be made* riche in faith, and heyres of the kyngdome which he promised to them that loue hym? [6] But ye haue despiced the poore. Do not the riche oppresse you, by tyrannie and drawe you before the iudgement seates? [7] Do not they blaspheme that worthy Name after which ye be named. [8] If ye fulfil the royal Lawe according to the Scripture *which saith*, Thou shalt loue thy neyghbour as thy selfe, ye do wel. [9] But yf ye regarde one person more then another, ye commit synne, and are rebuked of the Lawe, as transgressours. [10] Whosoeuer shal kepe the whole Lawe, and yet fayleth in one point, he is gylty in all. [11] For he that sayd, Thou shalt not commit adulterie, sayd also, Thou shalt not kyl. Thogh thou doest none adulterie, yet yf thou kyllest, thou art a transgressor of the Lawe.

[12] So speake ye, and so do, as they that shalbe iudged by the Lawe of libertie. [13] For there shalbe iudgement merciles to him that sheweth no mercy, and mercy reioyseth against iudgement. [14] What auayleth it my brethren, thogh a man sayeth he hath fayth, when he hath no dedes? Can that faith saue him? [15] If a brother or a syster be naked and destitute

RHEIMS—1582.

the Father, is this, to visite pupilles and vvidovves in their tribulation: and to keepe him self vnspotted from this vvorld.

2. MY brethren, Haue not the faith of our Lord IESVS Christ of glorie in acception of persons. [2] For if there shal enter into your assemblie a man hauing a golden ring in goodly appareil, and there shal enter in a poore man in homely attire, [3] and you haue respect to him that is clothed vvith the goodly appareil, and shal say to him, Sitte thou here vvel: but say to the poore man, Stand thou there: or sitte vnder my foote-stoole: [4] do you not iudge vvith your selues, and are become iudges of vniust cogitations? [5] Heare my deerest brethren: hath not God chosen the poore in this vvorld, riche in faith, and heires of the kingdom vvhich God hath promised to them that loue him? [6] But you haue dishonoured the poore man. Do not the riche oppresse you by might: and them selues dravv you to iudgements? [7] Doe not they blaspheme the good name that is inuocated vpon you? [8] If not-vvithstanding you fulfil the roial lavv according to the scriptures, *Thou shalt loue thy neighbour as thy self*, you doe vvel: [9] but if you accept persons, you vvorke sinne, reproued of the Lavv as transgressours. [10] And vvhosoeuer shal keepe the vvhole Lavv, but offendeth in one: is made guilty of al. [11] For he that said, Thou shalt not commit aduoutrie, said also, Thou shalt not kil. And if thou doe not commit aduoutrie, but shalt kil: thou art made a transgressour of the Lavv. [12] So speake ye, and so doe, as beginning to be iudged by the lavv of libertie. [13] For iudgement vvithout mercie to him that hath not done mercie. And mercie exalteth it self aboue iudgement.

[14] Vvhat shal it profit my brethren, if a man say he hath faith: but hath not vvorkes? Shal faith be able to saue him? [15] And if a brother or sister be naked, and

AUTHORISED—1611.

vndefiled before God and the Father, is this, to visit the fatherlesse and widowes in their affliction, *and* to keepe himselfe vnspotted from the world.

2. MY brethren, haue not the faith of our Lord Iesus Christ *the Lord* of glorie, with respect of persons. [2] For if there come vnto your [α]assembly a man with a gold ring, in goodly apparell, and there come in also a poore man, in vile raiment: [3] And yee haue respect to him that weareth the gay clothing, and say vnto him, Sit thou here [β]in a good place: and say to the poore, Stand thou there, or sit here vnder my footstoole: [4] Are yee not then partiall in your selues, and are become iudges of euill thoughts?

[5] Hearken, my beloued brethren, Hath not God chosen the poore of this world, rich in faith, and heires of [γ]the kingdome, which hee hath promised to them that loue him? [6] But yee haue despised the poore. Doe not rich men oppresse you, and draw you before the Iudgement seats? [7] Do not they blaspheme that worthy Name, by the which ye are called? [8] If ye fulfill the royall Law, according to the Scripture, Thou shalt loue thy neighbour as thy selfe, ye doe well. [9] But if yee haue respect to persons, yee commit sinne, *and* are conuinced of the Law, as transgressours. [10] For whosoeuer shall keepe the whole Law, ¶ yet offend in one point, he is guiltie of all. [11] For he [δ]that said, Doe not commit adulterie, said also, Doe not kill. Now if thou commit no adulterie, yet if thou kill, thou art become a transgressour of the Law. [12] So speake ye, and so doe, as they that shall be iudged by the Law of libertie. [13] For hee *shall haue* iudgement without mercy, that hath shewed no mercy, and mercy [ε]reioyceth against iudgement.

[14] What doth it profit, my brethren, though a man say hee hath faith, and haue not workes? can faith saue him? [15] If a brother or sister be naked, and

[α] *Gr.* Synagogue. [β] *Or*, well, *or*, seemely. [γ] *Or*, that. [δ] *Or*, that *Law* which said. [ε] *Or*, glorieth.

λειπόμενοι ὦσι τῆς ἐφημέρου τροφῆς, [16] εἴπῃ δέ τις αὐτοῖς ἐξ ὑμῶν, ‘ Ὑπάγετε ἐν ‘ εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε,’ μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος; [17] οὕτω καὶ ἡ πίστις, ἐὰν μὴ [p] ἔχῃ ἔργα,| νεκρά ἐστι καθ’ ἑαυτήν. [18] ἀλλ’ ἐρεῖ τις, ‘ Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω· δεῖξόν μοι τὴν ‘ πίστιν σου [q] χωρὶς| τῶν ἔργων [r] σου,| κἀγὼ δείξω σοι ἐκ τῶν ἔργων μου τὴν ‘ πίστιν μου.’ [19] σὺ πιστεύεις ὅτι ὁ Θεὸς εἷς ἐστι· καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσι, καὶ φρίσσουσι. [20] θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστιν; [21] Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; [22] βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη; [23] καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, “ Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη

[p] Rec. ἔργα ἔχῃ. [q] Rec. ἐκ. [r] Alex. = σου. [s] Rec. + τοίνυν.

WICLIF—1380.

sistir be nakid: and han nede of ech dayes liiflode, [16] and if ony of 3ou seye to hem, go 3e in pees be 3e made hoot and be 3e fillid, but if 3e 3euen not to hem tho thingis that ben necessarie to bodi, what schal it profite? [17] so also feith if it hath not werkis is deed in it silf,

[18] but sum man schal seye, thou hast feith: and I haue werkis, schewe thou to me thi feith with oute werkis: and I schal schewe to thee my feith of werkis, [19] thou bileuest that o god is thou doist wel, and deuelis bileuen and tremblen,

[20] but welt thou wite thou veyn man, that feith with out werkis is idil? [21] whether abraham oure fadir was not iustified of werkis offrynge Isaac his sone on the autir? [22] therfor thou seest, that feith wrou3te with his werkis, and his feith was fillid of werkis, [23] and the scripture was fillid seiynge, abraham bileued to god, and it was arettid to hym to ri3twisnesse, and he was clepid the frende of god, [24] 3e seen that a man is iustified of werkis? and not of feith oonly, [25] in like maner and whether also raab the hoore was not iustified of werkis, ꝛ resceyued the messangers: and sente hem out bi another weye? [26] for as the bodi with out spirit is deed: so also feith with out werkis is deed.

3. MI britheren nyle 3e be made many maistris: wityng that 3e take the more doom, [2] for alle we offenden in many thingis, if ony man offendith not in word: this is a perfi3t man, for also he mai lede aboute al the bodi with a bridel, [3] for if we putten bridels in to horsis mouthis, for to consente to us: and we leden aboute alle the bodi of hem, [4] and lo schippis whanne thei ben greet, and ben dryuen of strong wyndis: 3it thei ben borun aboute of a litil gouernaile: where

3euen, *give*. o, *one*. wite, *know*. arettid, *imputed*. clepid, *called*. nyle, *not*. wityng, *knowing*. doom, *judyment*. gouernaile, *rudder*.

TYNDALE—1534.

of dayly fode, [16] and one of you saye vnto them: Departe in peace, God sende you warmnes and fode: not withstondynge ye geve them not tho thynges which are nedfull to the body: what helpeth it them? [17] Even so fayth, yf it have no dedes, is deed in it selfe.

[18] Ye and a man myght saye: Thou hast fayth, and I have dedes: Shewe me thy fayth by thy dedes: and I will shewe the my fayth by my dedes. [19] Belevest thou that ther is one God? Thou doest well. The devyls also beleve and tremble.

[20] Wilt thou vnderstonde o thou vayne man, that fayth with out dedes is deed? [21] Was not Abraham oure father iustified thorow workes when he offered Isaac his sonne vpon the aultre? [22] Thou seist how that fayth wrought with his dedes, and through the dedes was the fayth made parfect: [23] and the scripture was fulfilled which sayth: Abraham beleved God, and it was reputed vnto him for rightewesnes: and he was called the frende of God. [24] Ye se then how that of dedes a man is iustified, and not of fayth only. [25] Lyke wyse also was not Raab the harlot iustifyed thorow workes, when she receaved the messengers, and sent them out another waye? [26] For as the body, with oute the sprete is deed, even so fayth with out dedes is deed.

3. MY brethren, be not every man a master, remembringe how that we shall receave the more damnacion: [2] for in many thinges we synne all. Yf a man synne not in worde, the same is a parfecte man, and able to tame all the body. [3] Beholde we put bittes into the horses mouthes that they shuld obeye vs, and we turne aboute all the body. [4] Beholde also the shyppes, which though they be so gret, and are dryven of fearce windes, yet are they turned about with a very smale helme, whither soever the violence

CRANMER—1539.

dayly fode, [16] and one of you saye vnto them: departe in peace, God send you warmnes and fode, notwythstandyng ye geue them not those thinges which are nedful to the body, what shal it helpe? [17] Euen so fayth, yf it haue no dedes: is deed in it selfe:

[18] But some man wyll saye: thou hast fayth, and I haue dedes: shewe me thy fayth by thy dedes: and I will shewe the my fayth by my dedes. [19] Beleuest thou that ther is one god? Thou doest well. The deuyls also beleue, and tremble.

[20] But wilt thou vnderstande, (O thou vayne man) that fayth without dedes is deed? [21] Was not Abraham oure father iustifyed thorow workes, when he had offered Isaac his sonne vpon the aulter? [22] Thou seest, how that fayth wrought wyth his dedes, and through the dedes was the fayth made parfecte: [23] and the scripture was fulfylled, which sayth: Abraham beleued God, and it was reputed vnto hym for ryghtewesnes: and he was called the frende of God. [24] Ye se then how that of dedes a man is iustifyed, and not of fayth onely. [25] Likewyse also, was not Raab the harlot iustified thorow workes, when she had receaued the messengers, and had sent them out another waye? [26] For as the body, wythout the sprete is deed, euen so fayth wythout workes is deed also.

3. MY brethren, be not euery man a master, knowinge how that we shal receaue the greater damnacion: [2] for in many thinges we synne all. If a man synne not in worde, the same is a perfecte man, and able also to tame all the body. [3] Beholde, we put bittes in to the horses mouthes, that they maye obeye vs, and we turne aboute all the body of them. [4] Beholde also the shyppes, whych though they be so great, and are dryuen of fearce windes, yet are they turned about with a very smal helme whyther soeuer the

" αὐτῷ εἰς δικαιοσύνην," καὶ φίλος Θεοῦ ἐκλήθη. [24] *Ὁρᾶτε* [s] *ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον;* [25] *ὁμοίως* [t] *δὲ| καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἑτέρᾳ ὁδῷ ἐκβαλοῦσα;* [26] *ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτω καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστι.*

III. *Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρίμα ληψόμεθα·* [2] *πολλὰ γὰρ πταίομεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.* [3] [u] *Ἴδε| τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν πρὸς τὸ πείθεσθαι* [v] *αὐτοὺς ἡμῖν,| καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν.* [4] *Ἰδοὺ καὶ τὰ πλοῖα τηλικαῦτα ὄντα, καὶ ὑπὸ* [w] *σκληρῶν ἀνέμων| ἐλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ ὁρμὴ τοῦ*

[s] Alex. = δὲ. [u] Rec. Ἰδοὺ. [v] Alex. ἡμῖν αὐτούς. [w] Alex. ἀνέμων σκληρῶν.

GENEVA—1557.

of dayly fode, [16] And one of you say vnto them, Depart in peace, warme your selues, and fil your bellies: notwithstanding ye geue them not those thinges which are nedeful to the body what helpeth it? [17] Euen so faith, yf it haue no dedes, is dead in it selfe. [18] But a man might saye, Thou hast faith and I haue dedes: shewe me thy faith by thy dedes: and I wil shew thee my faith by my dedes. [19] Thou beleuest that ther is one God: thou doest wel: the deuyls also beleue, and tremble.

[20] Wylt thou vnderstand ô thou vayne man, that that faith *which is* without dedes is deade? [21] Was not Abraham our father iustified through workes, when he offered Isaac his sonne vpon the aulter? [22] Thou seyst how that faith wroght with his dedes, and through the dedes was the faith made perfect: [23] And the Scripture was fulfylled which sayth, Abraham beleued God, and it was reputed vnto him for rightuousnes: and he was called the friend of God. [24] Ye se then how that of dedes a man is iustified, and not of faith only, [25] Lykewyse also was not Rahab the harlot iustified through workes, when she receaued the messengers, and sent them out another waye? [26] For as the body, without the sprite is deade, euen so that faith *which is* without dedes is dead.

3. MY brethren, be not euery man a master, remembring how that we shal receaue the more damnation: [2] For in many thinges we synne all. If a man synne not in worde, the same is a perfect man, and able to brydel all the body. [3] Beholde we put byttes into the horses mouthes that they should obey vs, and we turne about all their body. [4] Beholde also the shyppes, which thogh they be so great, and are dryuen of fearce wyndes, yet are they turned about with a very smal rudder, whether soeuer the gouerner

RHEIMS—1582.

lacke daily foode: [16] and one of you say to them, Goe in peace, be vvarmed and filled: but you giue them not the things that are necessarie for the bodie: vvhat shal it profit? [17] So faith also, if it haue not vvorkes, is dead in it self. [18] But some man saith, Thou hast faith, and I haue vvorkes: shevv me thy faith vvithout vvorkes: and I vvil shevv thee by vvorkes my faith. [19] Thou beleeuest that there is one God. Thou doest vvel: the deuils also beleeue and tremble. [20] But vvilt thou knovv ô vaine man, that faith vvithout vvorkes is idle? [21] Abraham our father vvas he not iustified by vvorkes, offering Isaac his sonne vpon the altar?

[22] Seest thou that faith did vvorke vvith his vvorkes: and by the vvorkes the faith vvas consummate? [23] And the Scripture vvas fulfilled, saying, *Abraham beleeued God, and it vvas reputed him to iustice, and he vvas called the freende of God.*

[24] Do you see that by vvorkes a man is iustified: and not by faith only? [25] And in like maner also Rahab the harlot, vvas not she iustified by vvorkes, receiuing the messengers, and putting them forth an other vvay? [26] For euen as the bodie vvithout the spirit is dead: so also faith vvithout vvorkes is dead.

3. BE yee not many maisters my brethren, knovving that you receiue the greater iudgement, [2] For in many things vve offend al. If any man offend not in vvord: this is a perfect man. he is able also vvith bridle to turne about the whole body. [3] And if vve put bittes into the mouthes of horses that they may obey vs, vve turne about al their body also. [4] And behold, the shippes, vvhereas they be great, and are driuen of strong vvindes: yet are they turned about vvith a litle sterne whither the violence of the director

AUTHORISED—1611.

destitute of dayly food, [16] And one of you say vnto them, Depart in peace, bee you warmed and filled: notwithstanding yee giue them not those things which are needfull to the body: what doth it profit? [17] Euen so faith, if it hath not works, is dead being [α] alone. [18] Yea, a man may say, Thou hast faith, and I haue workes: shew me thy faith [β] without thy workes, and I will shew thee my faith by my workes. [19] Thou beleeuest that there is one God, thou doest well: the deuils also beleeue and tremble. [20] But wilt thou know, O vaine man, that faith without workes is dead?

[21] Was not Abraham our father iustified by workes, when he had offered Isaac his sonne vpon the Altar? [22] [γ] Seest thou how faith wrought with his workes, and by workes was faith made perfect? [23] And the Scripture was fulfilled which saith, Abraham beleeued God, and it was imputed vnto him for righteousnesse: and he was called the friend of God. [24] Ye see then, how that by workes a man is iustified, and not by faith only. [25] Likewise also, was not Rahab the harlot iustified by works, when she had receiued the messengers, and had sent them out another way? [26] For as the body without the [δ] spirit is dead, so faith without workes is dead also.

3. MY brethren, be not many masters, knowing that wee shall receiue the greater [ε] condemnation. [2] For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. [3] Behold, we put bittes in the horses mouthes, that they may obey vs, and we turne about their whole body. [4] Behold also the shippes, which though they be so great, and are driuen of fierce windes, yet are they turned about with a very small helme, whithersoeuer the gouernour

[α] *Gr.* by it selfe. [β] *Some copies read*, by thy workes. [γ] *Or*, thou seest. [δ] *Or*, breath. [ε] *Or*, iudgement.

εὐθύνοντος βούληται. [5] οὕτω καὶ ἡ γλῶσσα μικρὸν μέλος ἐστι, καὶ μεγαλαυχεῖ. Ἰδοὺ ὀλίγον πῦρ ἡλίκην ὕλην ἀνάπτει· [6] καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας. [x] οὕτως| ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γεέννης· [7] πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἑρπετῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ· [8] τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι· ἀκατάσχετον κακὸν, μεστὴ ἰοῦ θανατηφόρου. [9] ἐν αὐτῇ εὐλογοῦμεν τὸν [y] Θεὸν| καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας· [10] ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα· οὐ χρὴ, ἀδελφοί μου, ταῦτα οὕτω γίνεσθαι. [11] μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρύει τὸ γλυκὺ καὶ τὸ πικρόν; [12] μὴ δύναται, ἀδελφοί μου,

[x] Alex. = οὕτως. [y] Alex. Κύριον. [z] Alex. = οὕτως.

WICLIF—1380.

the meuynge of the gouernour wole, [5] so also the tunge is but a litil membre: and reisith gret thingis,

lo hou litil fier brenneth a ful greet wode, [6] and oure tunge is fier: the vnyuersite of wickidnes, the tung is ordeyned in oure membris, whiche defoulith al the bodi, and it is enflawmed of helle: and enflawmeth the whele of oure birthe,

[7] and al the kinde of beestis and of foulis and of serpentis and of other is chastisid, ¶ tho ben made tame of mannes kynde, [8] but no man mai chastice the tunge, for it is an vnpesible yuel and ful of deedli venym, [9] in it we blessen god the fadir: and in it we cursen men that ben made to the liknesse of god, [10] of the same mouth passith forth blessynge and cursynge, My britheren it bihoueth not that thes thingis ben don so, [11] whether a welle of the same hool bryngith forth swete and salt watir? [12] My britheren whether a fige tre may make grapis, ether a vyne figis? so nether salt watir mai make swete watir, [13] who is wise and tau3t among 3ou? schewe he of good lyuynge his worchynge in myldenesse of his wisdom,

[14] that if 3e han bittir enuye and stryuyngis ben in 3oure hertis: nyle 3e haue glorie, and be liers a3ens the truthe, [15] for this wisdom is not fro aboue comynge doun but erthli and beestli ¶ fendli, [16] for where is enuye and striif: ther is vnstidfastnesse and al schrewid werk, [17] but wisdom that is fro aboue, first is chast, aftirward pesible, mylde, able to be counceilid, consentynge to good thingis, ful of merci, and of good fruytis demynge with out feynynge, [18] and the fru3t of ri3twisnesse is sowen in pees to men that maken pees.

4. WHERE of ben bateilis ¶ cheestis among 3ou? whether not of 3oure coueitisis

meuynge, *moving*. vnpesible, *restless*. nyle, *not*. fendli, *devilish*. demynge, *judging*. cheestis, *strifes*.

TYNDALE—1534.

of the governer wyll. [5] Even so the tonge is a lyttell member, and bosteth great thinges.

Beholde how gret a thinge a lyttell fyre kyndleth, [6] and the tonge is fyre, and a worlde of wyckednes. So is the tonge set amonge oure members, that it defileth the whole body, and setteth a fyre all that we have of nature, and is it selfe set a fyre even of hell.

[7] All the natures of beastes, and of byrdes, and of serpentes, and thinges of the see, are meked and tamed of the nature of man. [8] But the tonge can no man tame. Yt is an vnruely evyll full of deedly poyson. [9] Therwith blesse we God the father, and therwith cursse we men which are made after the similitude of God. [10] Out of one mouth proceadeth blessynge and cursynge. My brethren these thinges ought not so to be. [11] Doth a fountayne sende forth at one place swete water and bytter also? [12] Can the fygge tree, my Brethren, beare olive beries: other a vyne beare fygges? So can no fountayne geve bothe salt water and fresshe also. [13] If eny man be wyse and endued with learnynge amonge you let him shewe the workes of his good conversacion in meknes that ys coupled with wisdome.

[14] But Yf ye have bitter envyinge and stryfe in youre hertes, reioyce not: nether be lyars agaynst the trueth. [15] This wisdome descendeth not from a boue: but is erthy, and naturall, and divelisshe. [16] For where envyinge and stryfe is, there is stablenes and all manner of evyll workes. [17] But the wisdom that is from above, is fyrst pure, then peasable, gentle, and easy to be entreated, full of mercy and good frutes, without iudgynge, and without simulacion: [18] yee, and the frute of rightewesnes is sowen in peace, of them that mayntene peace.

4. FROM whence commeth warre and fighttynge amonge you: come they

CRANMER—1539.

violence of the gouerner will [5] Euen so the tonge is a lyttell member also, and boasteth great thynges.

Beholde, how gret a thynge a lytell fyre kyndleth, [6] and the tonge is fyre, euen a world of wyckednes. So is the tonge set amonge oure membres, that it defyleth the whole body, and setteth a fyre all that we haue of nature, and is it selfe set a fyre euen of hell.

[7] All the natures of beastes, and of byrdes, and of serpentes, and thinges of the see are meked and tamed of the nature of man. [8] But the tonge can no man tame. It is an vnruely euyll, full of deedly poyson. [9] Therwyth blesse we God the father, and therwyth cursse we men, whych are made after the (*ymage and*) symilitude of God. [10] Out of one mouth proceadeth blessing and cursyng. My brethren, these thynges ought not so to be. [11] Doth a fountayn send forth at one place swete water and byter also? [12] Can the fygge tree (my brethren) beare olyue beries: ether a vyne beare fygges? So can no fountayne geue bothe salt water and fresshe also. [13] If eny man be wyse and endued wyth knowledge amonge you, let hym shewe his workes out of good conuersacion with meknes of wysdome.

[14] But yf ye haue bytter enuyeng and stryfe in your herte, reioyce not: nether be lyars agaynst the trueth: [15] For soch wysdome descendeth not from aboue: but is erthy, naturall, and diuelisshe. [16] For wher enuyeng and stryfe is, there is vnstablenes, and all maner of euyll workes. [17] But the wysdome that is from aboue, is fyrst pure, then peasable, gentle, and easy to be entreated, full of mercy and good frutes, without iudging, without sīmulacion: [18] yee, and the frute of ryghtewesnes is sowen in peace, of them that mayntene peace.

4. FROM whence commeth warre, and fyghtyng amonge you? come they not

συκῆ ἐλαίας ποιῆσαι, ἢ ἄμπελος σῦκα; [z] οὕτως| [a] οὐδεμία πηγὴ ἁλυκὸν καὶ γλυκὺ| ποιῆσαι ὕδωρ.

[13] *Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραΰτητι σοφίας.* [14] *εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐρίθειαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας.* [15] *Οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχικὴ, δαιμονιώδης.* [16] *ὅπου γὰρ ζῆλος καὶ ἐρίθεια, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.* [17] *ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἁγνή ἐστιν, ἔπειτα εἰρηνικὴ, ἐπιεικὴς, εὐπειθὴς, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος [b] καὶ| ἀνυπόκριτος.* [18] *καρπὸς δὲ [c] δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.*

IV. *Πόθεν πόλεμοι καὶ [d] πόθεν| μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν*

[a] Alex. *οὔτε ἁλυκὸν γλυκύ.* [b] Alex. = *καὶ.* [c] Rec. + *τῆς.* [d] Rec. = *πόθεν.*

GENEVA—1557.

listeth. [5] Euen so the tounge is a lyttel member, and boasteth great thinges: beholde how great a thing a lyttle fyre kyndleth,

[6] And the tounge is fyre, yea a worlde of wyckednes: so is the tounge set among our membres, that it defyleth the whole body, and setteth a fyre the course of our life, and is it selfe set a fyre euen of hel. [7] The whole nature of beastes, and of byrdes and serpentes, and thinges of the sea is tamed and hath bene tamed of the nature of man. [8] But the tounge can no man tame: *It is* an vnruly euyl, ful of deadely poyson. [9] Therwith blesse we God the Father, and therwith curse we men, which are made after the similitude of God. [10] Out of one mouth proceadeth blessyng and cursing: my brethren, these thinges oght not so to be.

[11] Doth a fountayne send forth at one place swete water and bytter also? [12] Can the fygge tree my brethren, beare the fruit of olyues, other a vyne beare fygges? so can no fountayne geue both salte water and freshe also. [13] Who is a wyse man and endued with learnyng among you? let him shewe the workes of his good conuersation with mekenes of wysedome. [14] But yf ye haue bytter enuying and stryfe in your hearts, reioyce not, nether be lyers agaynst the trueth.

[15] This wisdome descendeth not from aboue: but *is* earthy, sensual, and dyuelyshe. [16] For where enuieng and stryfe is, there is sedition, and all maner of euyl workes. [17] But the wysedome that *is* from aboue, is fyrst pure, then peaceable, gentle, and easy to be entreated, ful of mercy and good frutes, without iudging, and without simulation. [18] And the frute of rightuousnes is sowen in peace, of them that mayntayne peace.

4. FROM whence commeth warres and contentions among you? come they

RHEIMS—1582.

vvil. [5] So the tongue also is certes a litle member, and vaunteth great things. Behold hovv much fire what a great vvood it kindleth? [6] And the tongue, is fire, a vvhole vvorld of iniquitie. The tongue is set among our members, vvhich defileth the vvhole bodie, and inflameth the vvheele of our natiuitie, inflamed of hel. [7] For al nature of beastes and foules and serpents and of the rest is tamed and hath been tamed by the nature of man. [8] but the tongue no man can tame, an vnquiet euil, ful of deadly poison. [9] By it vve blesse God and the Father: and by it vve curse men vvhich are made after the similitude of God. [10] Out of the self same mouth procedeth blessing and cursing. These things must not be so done my brethren.

[11] Doth the fountaine giue forth out of one hole svveete and soure water? [12] Can, my brethren, the figge tree yeld grapes: or the vine, figges? So neither can the salt water yeld sweete.

[13] Vvho is vvise and hath knowledge among you? Let him shevv by good conuersation his vvorking in mildenesse of vvisedom. [14] But if you haue bitter zeale, and there be contentions in your hartes: glorie not and be not liers against the truth. [15] for this is not vvisedom descending from aboue: but earthly, sensual, diuelish. [16] For vvhere zeale and contention is: there is inconstancie, and euery peruerse vvorke. [17] But the vvisedom that is from aboue, first certes is chast: then peaceable, modest, suasible, consenting to the good, ful of mercie and good fruites, not iudging, vvithout simulation. [18] And the fruite of iustice, in peace is sovved, to them that make peace.

4. FROM vvhence are vvarres and contentions among you? Are they not

AUTHORISED—1611.

listeth. [5] Euen so the tongue is a little member, and boasteth great things: behold, how great [a] a matter a little fire kindleth. [6] And the tongue is a fire, a world of iniquitie: so is the tongue amongst our members, that it defileth the whole bodie, and setteth on fire the course of nature, and it is set on fire of hell.

[7] For euery [β] kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath beene tamed of [γ] mankind. [8] But the tongue can no man tame, *it is* an vnruly euill, ful of deadly poison. [9] Therewith blesse wee God, euen the Father: and therewith curse wee men, which are made after the similitude of God. [10] Out of the same mouth proceedeth blessing and cursing: my brethren, these things ought not so to be. [11] Doeth a fountaine send foorth at the same [δ] place sweet water and bitter? [12] Can the figtree, my brethren, beare oliue berries? either a vine figs? so *can* no fountaine both yeeld salt water and fresh.

[13] Who is a wise man and indued with knowledge amongst you? let him shew out of a good conuersation his workes with meekenesse of wisedome. [14] But if ye haue bitter enuying and strife in your hearts, glory not, and lie not against the trueth. [15] This wisedome descendeth not from aboue, but *is* earthly, [ε] sensuall, deuilish. [16] For where enuying and strife is, there is [ζ] confusion, and euery euil worke. [17] But the wisedome that is from aboue, is first pure, then peaceable, gentle, and easie to be intreated, full of mercy, and good fruits, [η] without partialitie, and without hypocrisie. [18] And the fruit of righteousnesse is sowen in peace, of them that make peace.

4. FROM whence come warres and [θ] fightings among you? come they not

[a] *Or*, wood. [β] *Gr.* nature. [γ] *Gr.* nature of man. [δ] *Or*, hole. [ε] *Or*, naturall. [ζ] *Gr.* tumult, *or*, vnquietnesse. [η] *Or*, without wrangling. [θ] *Or*, brawlings

ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν; [2] ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν. μάχεσθε καὶ πολεμεῖτε, [e] οὐκ ἔχετε,| διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς· [3] αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε. [4] Μοιχοὶ καὶ μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου, ἔχθρα τοῦ Θεοῦ ἐστιν; ὃς ἂν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται. [5] ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει; πρὸς φθόνον ἐπιποθεῖ τὸ Πνεῦμα ὃ κατῴκησεν ἐν ἡμῖν; [6] μείζονα δὲ δίδωσι χάριν· διὸ λέγει, "Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν." [7] Ὑποτάγητε οὖν τῷ Θεῷ· ἀντίστητε [f] τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν· [8] ἐγγίσατε τῷ Θεῷ, καὶ ἐγγιεῖ ὑμῖν. καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἁγνίσατε καρδίας, δίψυχοι. [9] ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως

[e] Rec. οὐκ ἔχετε δέ. [f] Alex. + δέ. [g] Alex. = τοῦ. [h] Alex. ἤ. [i] Rec. = καὶ κριτὴς. [k] Rec. = δέ. [l] Alex. ὁ κρίνων. [m] Alex. πλησίον. [n] Rec. ἤ.

WICLIF — 1380.

that fi3ten in 3oure membris: [2] 3e coueiten ⁊ 3e han not, 3e sleen ⁊ 3e han enuye: and 3e moun not gete, 3e chiden and maken debate, and 3e han not for 3e axen not worthili, [3] 3e axen, and 3e resceyuen not, for that 3e axen yuel: as 3e schewen openly in 3oure coueitisis, [4] auoutreris witen not 3e, that the frendschip of this world, is enemye to god? therfor who euer wole be frende of this world is made the enemye of god, [5] whether 3e gessen that the scripture seith veynli, the spirit that dwellith in 3ou coueitith to enuye? but he 3eueth the more grace, [6] for whiche thing he seith, god withstondith proude men: but to meke men he 3eueth grace, [7] therfor be 3e suget to god, but withstonde 3e the deuel: and he schal fle fro 3ou, [8] ny3 3e to god and he schal ny3e to 3ou, 3e synners clense the hondis: and 3e double in soule purge 3e the hertis, [9] be 3e wrecchis and weile 3e, 3oure lei3ynge be turned into wepinge and ioie in to sorowe of herte, [10] be 3e mekid in the si3t of the lord, and he schal enhaunce 3ou, [11] Mi britheren nyle 3e bacbite eche other, he that bacbitith his brother ether that demeth his brothir: bacbitith the lawe and demeth the lawe, and if thou demest the lawe: thou art not a doer of the lawe, but a domesman, [12] but oon is maker of the lawe and iuge: that may leese and delyuer, and who art thou that demest thi nei3bore?

[13] lo now 3e that seyn, to day ether to morowe we schuln go in to thilke citee, and there we schulen dwelle a 3eer, and we schulen make marchaundise, and we schuln make wynnynge: [14] whiche witen not, what is to 3ou in the morwe? for what is 3oure liif? a smoke aperynge at a litil, ⁊ aftirward it schal be waastid, [15] therfor that 3e seye, if the lord wole, and if we lyuen: we schuln do this thing ether that thing, [16] and now 3e maken ful

moun, *may*, or, *can*. yuel, *evil*. witen, *know*. lei3ynge, *laughing*. nyle, not. demeth, *judgeth*. domesman, *judge*. thilke, *that*. seie, *say*.

TYNDALE — 1534.

not here hence? even of youre volupteousnes that rayne in youre members. [2] Ye lust, and have not. Ye envie and have indignacion, and cannot obtayne. Ye fight and warre and have not, because ye axe not. [3] Ye axe and receave not, because ye axe a mysse: even to consume it apon youre volupteousnes. [4] Ye advouterars, and wemen that breke matrimonie: knowe ye not how that the frenshippe of the worlde is ennimite to godwarde? Whosoever wilbe a frende of the worlde, is made the enemie of god. [5] Ether do ye thinke that the scripture sayth in vayne The sprite that dwelleth in you, lusteth even contrary to envie: [6] but geveth more grace.

[7] Submit youre selves to god, and resist the devyll, and he will flye from you. [8] Drawe nye to god and he will drawe nye to you. Clense youre hondes ye synners, and pourdge youre hertes ye waveryng mynded. [9] Suffre affliccions: sorowe ye and wepe. Let youre laughter be turned to mornynge, and youre ioye to hevynes. [10] Cast doune youre selves before the lorde, and he shall lift you vp. [11] Backbyte not one another, brethren. He that backbyteth hys brother, and he that iudgeth his brother, backbyteth the lawe, and iudgeth the lawe. But and yf thou iudge the lawe, thou art not an observer of the lawe: but a iudge. [12] Ther is one lawe gever, which is able to save and to distroye. What art thou that iudgest a nother man?

[13] Go to now ye that saye: to daye and to morow let vs go into soche a citie and continue there a yeare and bye and sell, and wynne: [14] and yet can not tell what shall happen to morowe. For what thynge is youre lyfe? It is even a vapoure that apereth for a lytell tyme, and then vanyssheth awaye: [15] For that ye ought to saye: yf the lorde will and yf we live, let vs do this or that. [16] But nowe ye

CRANMER — 1539.

here hence? euen of youre lustes, that fight in your membres? [2] Ye lust, and haue not. Ye enuye and haue indignacyon, and cannot obtayn. Ye fight and warre. Ye haue not because ye aske not. [3] Ye aske and receaue not, because ye aske a mysse: euen to consume it vpon your lustes. [4] Ye aduouterars, and wemen that breke matrimonye: knowe ye not how that the frend shyp of the worlde is enemyte wyth God Whosoeuer therfore wilbe a frende of the worlde, is made the enemye of God. [5] Ether do ye thynke that the scripture sayth in vayne. The sprete that dwelleth in vs, lusteth euen contrary to enuy: [6] but geueth more grace. (*wherfore he saieth: God resisteth the proude, but geueth grace vnto the lowely.*)

[7] Submit your selues therfore to God: but resyst the deuyll, and he will flye from you. [8] Drawe nye to God, and he will drawe nye to you. Clense your handes ye synners, and pourge your hertes ye wauerynge mynded. [9] Suffre affliccions: and mourne, and wepe. Let your laughter be turned to mournyng, and youre ioye to heuynes. [10] Humble youre selues in the sight of the Lord, and he shal lyft you vp. [11] Backbyte not one another, brethren. He that backbyteth hys brother, and he that iudgeth hys brother, backbyteth the lawe, and iudgeth the lawe. But and yf thou iudge the lawe, thou art not an obseruer of the lawe: but a iudge. [12] Ther is one lawe geuer (*and iudge*) which is able to saue and to destroye. What art thou that iudgest another? [13] Go to now ye that saye: to daye and to morow let vs go into soch a citye, and continue there a yeare, and bye and sell, and wynne: [14] and yet can not ye tell, what shall happen on the morowe. For what thing is your lyfe? It is euen a vapour, that apereth for a lytell time, and then vanyssheth awaye: [15] For that ye ought to saye: yf the Lord will, and yf we lyue, let vs do this or that. [16] But now

ὑμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ εἰς κατήφειαν. [10] ταπεινώθητε ἐνώπιον [g] τοῦ| Κυρίου, καὶ ὑψώσει ὑμᾶς.

[11] Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ, [h] καὶ| κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ νόμου, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου, ἀλλὰ κριτής. [12] εἷς ἐστιν ὁ νομοθέτης [i] καὶ κριτὴς| ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ [k] δὲ| τίς εἶ [l] ὃς κρίνεις| τὸν [m] ἕτερον;|

[13] Ἄγε νῦν οἱ λέγοντες, 'Σήμερον [n] καὶ| αὔριον [o] πορευσώμεθα εἰς τήνδε τὴν 'πόλιν, καὶ ποιήσωμεν ἐκεῖ ἐνιαυτὸν ἕνα, καὶ ἐμπορευσώμεθα, καὶ κερδήσωμεν·'| [14] οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον· (ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς [p] γάρ| [q] ἐστιν| ἡ πρὸς ὀλίγον φαινομένη, [r] ἔπειτα δὲ ἀφανιζομένη·|) [15] ἀντὶ τοῦ λέγειν ὑμᾶς, 'Ἐὰν 'ὁ Κύριος θελήσῃ, καὶ ζήσωμεν, καὶ [s] ποιήσομεν| τοῦτο ἢ ἐκεῖνο.' [16] νῦν δὲ

[o] Rec. πορευσόμεθα . . . ποιήσομεν . . . ἐμπορευσόμεθα . . . κερδήσομεν. [p] Alex. = γάρ. [q] Const. ἔσται. [r] Alex. ἔπ. καὶ ἄφ. [s] Rec. ποιήσωμεν. [Elz. ποιήσομεν.]

GENEVA—1557.

not here hence, euen of your volupteousnes, that fyght in your members? [2] Ye luste, and haue not: ye enuie, and haue indignation, and can not obtayne: ye fyght and warre, and gayne not, because ye aske not. [3] Ye aske and receaue not, because ye aske a mysse: euen to consume it vpon your voluptuousnes. [4] Ye men, and women that are aduouterers, know ye not that the friendshyp of the world, is ennemitie to godwarde? Whoso euer therfore wyl be a friend of the world, is made the enmye of God.

[5] Eyther do ye thinke that the Scripture sayth in vayne, The sprite that dwelleth in vs, lusteth after enuie? [6] But *the Scripture* offereth more grace and therfore sayeth, God resisteth the proude, and geueth grace to the afflicted. [7] Submit your selues to God: resist the deuil, and he wyl flye from you. [8] Drawe nye to God, and he wyl drawe nye to you. Clense your handes ye synners, and pourge your hearts ye wauering minded. [9] Suffre afflictions, and sorowe ye, and wepe: let your laughter be turned to mourning, and your ioye to heauynes.

[10] Cast downe your selues before the Lord, and he shal lyft you vp. [11] Backbyte not one another, brethren. He that backbyteth his brother, or he that condemneth his brother, backbyteth the Law, and condemneth the Lawe: and yf thou condemnest the Lawe, thou art not an obseruer of the Lawe, but a iudge. [12] There is one Lawe geuer, which is able to saue, and to destroye. Who art thou that iudgest another man?

[13] Go to now ye that say, To day or to morowe we wil go into suche a citie, and continue there a yere, and bye and sel, and get gayne. [14] (And yet can not tel what *shal happen* to morowe. For what is your lyfe? It is euen a vapour that appeareth for a lytle tyme, and then vanysheth away) [15] For that ye ought to say, Yf the Lord wyl, and, If we lyue, we wil do this, or that, [16] But now ye reioyce in

RHEIMS—1582.

hereof? of your concupiscences vvhich vvarre in your members? [2] You couet: and haue not. you kil, and enuie: and can not obtaine. you contend and vvarre: and you haue not, because you aske not. [3] You aske, and receiue not: because you aske amisse: that you may consume it on your concupiscences. [4] Aduouterers, know you not that the frendship of this vvorld, is the enemie of God? Vvhosoeuer therfore vvil be a frende of this vvorld: is made an enemie of God. [5] Or do you thinke that the Scripture saieth in vaine: *To enuie doth the spirit couet vvhich dvvelleth in you?* [6] And giueth greater grace. For the which cause it saith, *God resisteth the proud, and giueth grace to the humble.*

[7] Be subiect therfore to God, but resist the Deuil, and he vvil flee from you. [8] Approche to God, and he vvil approche to you. Cleanse your handes, ye sinners: and purifie your hartes, ye double of minde. [9] Be miserable, and mourne, and vveepe: let your laughter be turned into mourning: and ioy, into sorovv. [10] Be humbled in the sight of our lord, and he vvil exalt you. [11] Detracte not one from an other my brethren. He that detracteth from his brother, or he that iudgeth his brother, detracteth from the Law, and iudgeth the Law. But if thou iudge the Lavv, thou art not a doer of the Lavv, but a iudge. [12] For there is one lavv-maker, and iudge that can destroy and deliuer. [13] But thou, vvhat art thou that iudgest thy neighbour?

Behold novv you that say, To day or to morovv vve vvil goe into that citie, and there certes vvil spend a yere, and vvil traficke, and make our gaine ([14] vvho are ignorant vvhat shal be on the morovv. For vvhat is your life? It is a vapour appearing for a litle vvhile, and aftervvard it shal vanish avvay) [15] for that you should say, If our Lord vvil: and, If vve shal liue, vve vvil doe this or that. [16] But novv you reioyce in your

AUTHORISED—1611.

hence, euen of your [α] lusts, that warre in your members? [2] Yee lust, and haue not: yee kill, and desire to haue, and cannot obtaine: yee fight and warre, yet yee haue not, because ye aske not. [3] Ye aske and receiue not, because yee aske amisse, that yee may consume it vpon your [α] lusts. [4] Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? whosoeuer therefore will bee a friend of the world, is the enemy of God. [5] Doe yee thinke that the Scripture saith in vaine, The spirit that dwelleth in vs lusteth [β] to enuy? [6] But he giueth more grace, wherefore he saith, God resisteth the proude, but giueth grace vnto the humble. [7] Submit your selues therefore to God: resist the deuill, and hee will flee from you.

[8] Draw nigh to God, and hee will draw nigh to you: cleanse your hands ye sinners, and purifie your hearts yee double minded. [9] Be afflicted, and mourne, and weepe: let your laughter be turned to mourning, and your ioy to heauinesse. [10] Humble your selues in the sight of the Lord, and he shall lift you vp. [11] Speake not euill one of another (brethren:) he that speaketh euill of his brother, and iudgeth his brother, speaketh euill of the Law, and iudgeth the Law: but if thou iudge the Law, thou art not a doer of the Law, but a Iudge. [12] There is one Lawgiuer, who is able to saue, and to destroy: who art thou that iudgest another?

[13] Goe to now yee that say, To day or to morrow wee will goe into such a city, and continue there a yeere, and buy and sell, and get gaine: [14] Whereas ye know not what *shall bee* on the morrow: for what is your life? [γ] It is euen a vapour that appeareth for a little time, and then vanisheth away. [15] For that ye ought to say, If the Lord will, wee shall liue, and doe this, or that. [16] But now ye reioyce

[α] *Or*, pleasures. [β] *Or*, enuiously. [γ] *Or*, for it is.

καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καύχησις τοιαύτη πονηρά ἐστιν. 17 εἰδότι οὖν καλὸν ποιεῖν, καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστιν.

V. Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις. 2 ὁ πλοῦτος ὑμῶν σέσηπε, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν· 3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ· ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις· 4 ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος ἀφ' ὑμῶν, κράζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου Σαβαὼθ εἰσεληλύθασιν. 5 ἐτρυφήσατε ἐπὶ τῆς γῆς, καὶ ἐσπαταλήσατε· ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς. 6 κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον· οὐκ ἀντιτάσσεται ὑμῖν.

[t] Alex. s. = ὑετὸν s. καρπὸν. [u] Rec. κατακριθῆτε. [v] Rec. = ὁ. [w] Rec. τῆς κακοπαθείας, ἀδελφοί μου.

WICLIF—1380.

out ioie in 3oure pridis/ eueri suche ioiynge is wickid/ 17 therfor it is synne to hym that kan do good: and doith not.

5. DO now 3e riche men: wepe 3e 3ellynge in 3oure wrecchidnessis that schuln come to 3ou/ 2 3oure richessis ben rotun/ and 3oure clothis ben etun of mou3tis, 3 3oure gold & siluer hath rustid: and the rust of hem schal be to 3ou in to witnessynge, & schal ete 3oure fleischis as fier/ 3e han tresourid to 3ou wraththe in the last dayes/ 4 lo the hire of 3oure werke men, that repiden 3oure feeldis, whiche is fraudid of 3ou: crieth/ and the crie of hem hath entrid: in to the eeris of the lord of oostis/ 5 3e han ete on the erthe/ and in 3oure lecheries 3e han nurischid 3oure hertis/ in the day of sleynge 6 3e brou3ten and slowen the iust man and he a3enstode not 3ou.

7 therfor britheren be 3e pacient til to the comynge of the lord/ lo an erthetilier abidith precious fruyt of the erthe: pacientli suffringe til he resceyue tymeful and lateful fruyt/ 8 and be 3e pacient, and conferme 3e 3oure hertis: for the comynge of the lord schal ny3e/ 9 britheren nyle 3e be sorwful eche to other: that 3e be not demed/ lo the iuge stoondith ny3 bifor the 3ate/ 10 britheren take 3e ensaumple of yuel goynge out & of long abidynge and traueil & of paciens: the profetis that spakun to 3ou in the name of the lord/ 11 lo we blessen hem that suffreden/ 3e herden the suffringe *ether pacience* of ioob, and 3e saien the ende of the lord: for the lord is merciful and doynge merci/

12 bifor alle thingis my britheren nyle 3e swere, nether bi heuene nether bi erthe, nether bi what euer othir ooth/ but be 3oure word 3he, 3he, nay, nay, that 3e

mou3tis, *moths*. erthetilier, *husbandman*. nyle, *not*. demed, *judged*. yuel, *evil*. saien, *see*.

TYNDALE—1534.

reioyce in youre bostinges. All soche reioysynge is evyll. 17 Therfore to him that knoweth how to do good/ and doth it not/ to him it is synne.

5. GOO to now ye ryche men. Wepe/ and howle on youre wretchednes that shall come apon you. 2 Youre ryches is corrupte/ youre garmentes are motheaten. 3 Youre golde and youre silver are cankred/ and the rust of them shalbe a witnes vnto you/ and shall eate youre flesshe/ as it were fyre. Ye have heaped treasure togedder in youre last dayes: 4 Beholde the hyre of the labourers which have reped doune youre feldes (which hyer is of you kept backe by fraude) cryeth: and the cryes of them which have reped/ are entred into the eares of the lorde Sabaoth. 5 Ye have lived in pleasure on the erth and in wantannes. Ye have norysshed youre hertes/ as in a daye of slaughter. 6 Ye have condempned and have killed the iust/ and he hath not resisted you.

7 Be pacient therfore brethren/ vnto the commynge of the lorde. Beholde the husbande man wayteth for the precious frute of the erth/ and hath longe pacience ther vppon/ vntill he receave (the erly and the latter rayne.) 8 Be ye also pacient therfore/ and settle youre hertes/ for the commynge of the lorde draweth nye. 9 Grodge not one agaynst another brethren/ lest ye be dampned. Beholde the iudge stondeth before the dore. 10 Take (my brethren) the prophettes for an ensample of sufferynge adversitie/ and of longe pacience/ which spake in the name of the lorde. 11 Beholde we counte them happy which endure. Ye have hearde of the pacience of Iob/ and have knowen what ende the lorde made. For the lorde is very pitifull and mercifull.

12 But above all thynges my brethren/ sweare not/ nether by heven/ nether by erth/ nether by eny other othe. Let youre ye be ye/ and youre naye naye: lest ye

CRANMER—1539.

ye reioyce in your boastynges. All soch reioysynge is euyll. 17 Therfore to hym that knoweth how to do good, and doth it not, to hym it is synne.

5. GO to now ye ryche men. Wepe, and howle on your wretchednes that shal come vpon you. 2 Your riches is corrupte, your garmentes are motheaten. 3 Youre golde and syluer is cankred, and the rust of them shalbe a wytnes vnto you, and shall eate youre flesshe as it were fyre. Ye haue heaped treasure to gether (*euen wrath to your selues*) in your last dayes: 4 Beholde the hyre of labourers which haue reaped downe youre feldes (which hyre is of you kept backe by fraude) cryeth: and the cryes of them which haue reaped, are entred in to the eares of the Lord Sabbaoth. 5 Ye haue lyued in pleasure on the erthe, and bene wantan. Ye haue norysshed youre hertes, as in a daye of slaughter. 6 Ye haue condempned and kylled the iust, and he hath not resisted you. 7 Be pacient therfore brethren, vnto the commynge of the Lord. Beholde, the husbande man wayteth for the precyous frute of the earth, and hath longe pacience thervpon, vntyll he receaue the early and the latter rayne. 8 Be ye also pacient therfore, and settle youre hertes, for the commynge of the Lorde draweth nye. 9 Grudge not one agaynst another brethren, lest ye be damned. Beholde, the iudge standeth before the dore. 10 Take (my brethren) the Prophetes for an ensample of sufferynge aduersytie, and of pacience, which spake in the name of the Lorde. 11 Beholde, we counte them happy which endure. Ye haue heard of the pacience of Iob, and haue knowen what ende the Lorde made. For the Lord is very pitefull and mercyfull.

12 But aboue all thynges my brethren sweare not, nether by heuen, nether by earth, nether eny other othe. Let your yee be yee, and your naye naye: lest ye

7 Μακροθυμήσατε οὖν, ἀδελφοὶ, ἕως τῆς παρουσίας τοῦ Κυρίου. ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ᾽ αὐτῷ, ἕως ἂν λάβῃ [t] ὑετὸν| πρώϊνον καὶ ὄψιμον· 8 μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικε. 9 Μὴ στενάζετε κατ᾽ ἀλλήλων, ἀδελφοὶ, ἵνα μὴ [u] κριθῆτε·| ἰδοὺ [v] ὁ| κριτὴς πρὸ τῶν θυρῶν ἕστηκεν. 10 Ὑπόδειγμα λάβετε, [w] ἀδελφοί μου, τῆς κακοπαθείας,| καὶ τῆς μακροθυμίας, τοὺς προφήτας οἳ ἐλάλησαν [x] τῷ ὀνόματι Κυρίου. 11 ἰδοὺ μακαρίζομεν τοὺς [y] ὑπομένοντας.| τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἴδετε, ὅτι [z] πολύσπλαγχνός| ἐστιν [a] ὁ Κύριος| καὶ οἰκτίρμων.

12 Πρὸ πάντων δὲ, ἀδελφοί μου, μὴ ὀμνύετε μήτε τὸν οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλον τινὰ ὅρκον· ἤτω δὲ ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὒ, οὔ· ἵνα μὴ [b] ὑπὸ κρίσιν| πέσητε.

[z] Alex. + ἐν. [y] Alex. ὑπομείναντας. [z] Alex. πολυεύσπλαγχνος. [a] Const. = ὁ Κύριος. [b] Const. εἰς ὑπόκρισιν.

GENEVA—1557.

your bostynges: all suche reioysyng is euyl. 17 Therfore, to hym that knoweth how to do wel, and doth it not, to hym it is synne.

5. GO to now ye ryche men, wepe, and howle for your miseries that shal come vpon you. 2 Your ryches are corrupt, your garmentes are motheaten. 3 Your golde and siluer is cankred, and the rust of them shalbe a wytnesse against you, and shal eat your flesne as *it were* fyre. Ye haue heaped treasure together for the last dayes. 4 Beholde, the hyre of the labourers which haue reped doune your feldes (which hyre is of you kept backe by fraude) cryeth and the cryes of them which haue reped, are entred into the eares of the Lord of Armies.

5 Ye haue lyued in pleasure on the earth and in wantonnes. Ye haue noryshed your heartes, as in a day of slaughter. 6 Ye haue condemned and haue kylled the iuste, and he hath not resisted you. 7 Be pacient therfore brethren, vnto the comming of the Lord. Beholde the housband man wayteth for the precious frute of the earth, and hath long patience there vpon, vntyl he receaue the forther and the latter rayne. 8 Be ye also pacient therfore and setle your hearts, for the commyng of the Lord draweth nye.

9 Grudge not one against another brethren, lest ye be condemned: beholde the iudge standeth before the dore. 10 Take (my brethren) the Prophetes for an ensample of sufferyng aduersitie, and of longe pacience, whych spake in the Name of the Lord. 11 Beholde we count them happy which endure. Ye haue heard of the pacience of Iob, and haue knowen what ende the Lord made. For the Lord is very pitiful and mercyful. 12 But aboue al thinges my brethren, sweare not, nether by heauen, nether by earth, nether by any other othe: but let your yea be yea, and your naye naye: lest ye fall into condemnation.

RHEIMS—1582.

arrogancies. Al such reioycing, is vvicked. 17 To one therfore knovving to doe good, and not doing it: to him it is sinne.

5. GOE to novv ye riche men, vveepe, hovvling in your miseries vvhich shal come to you. 2 Your riches are corrupt: and your garmentes are eaten of mothes. 3 Your gold and siluer is rusted: and their rust shal be for a testimonie to you, and shal eate your flesh as fire. You haue stored to your selues vvrath in the last daies.

4 Behold the hire of the vvorkemen that haue reaped your fields, vvhich is defrauded of you, crieth: and their crie hath entred into the eares of the Lord of Sabboth. 5 You haue made merie vpon the earth: and in riotousnes you haue nourished your hartes in the day of slaughter. 6 You haue presented, and slaine the iust one: and he resisted you not.

7 Be patient therfore brethren, vntil the comming of our Lord. Behold, the husband man expecteth the pretious fruite of the earth: patiently bearing til he receiue the timely and the latevvard. 8 Be you also patient, and confirme your hartes: because the comming of our Lord vvil approche. 9 Grudge not brethren one against an other: that you be not iudged. Behold, the iudge standeth before the gate. 10 Take an example, brethren, of labour and patience, the prophetes: vvhich spake in the name of our Lord. 11 Behold vve account them blessed that haue suffered.

The sufferance of Iob you haue heard, and the end of our Lord you haue seen, because our Lord is merciful and pitieful. 12 But before al things my brethren, svveare not, neither by heauen, nor by earth, nor other othe whatsoeuer. But let your talke be, yea, yea: no, no: that you fall not vnder iudgement.

AUTHORISED—1611.

in your boastings: all such reioycing is euill. 17 Therefore to him that knoweth to doe good, and doeth it not, to him it is sinne.

5. GOE to now, ye rich men, weepe and howle for your miseries that shall come vpon you. 2 Your riches are corrupted, and your garments motheaten: 3 Your gold and siluer is cankered, and the rust of them shall be a witnesse against you, and shall eate your flesh as it were fire: ye haue heaped treasure together for the last dayes. 4 Behold, the hire of the labourers which haue reaped downe your fields, which is of you kept backe by fraud, cryeth: and the cryes of them which haue reaped, are entred into the eares of the Lord of Sabbaoth. 5 Yee haue liued in pleasure on the earth, and beene wanton: ye haue nourished your hearts, as in a day of slaughter: 6 Yee haue condemned, *and* killed the iust, *and* hee doeth not resist you.

7 [α] Be patient therefore, brethren, vnto the comming of the Lord: behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, vntill he receiue the earely and latter raine. 8 Be yee also patient; stablish your hearts: for the comming of the Lord draweth nigh. 9 [β] Grudge not one against another, brethren, lest ye be condemned: behold, the Iudge standeth before the doore. 10 Take, my brethren, the Prophets, who haue spoken in the Name of the Lord, for an example of suffering affliction, and of patience. 11 Behold, wee count them happy which endure. Ye haue heard of the patience of Iob, and haue seene the end of the Lord: that the Lord is very pitifull and of tender mercy. 12 But aboue all things, my brethren, sweare not, neither by heauen, neither by the earth, neither by any other oath: but let your yea, be yea, and your nay, nay: lest yee fall into condemnation.

[α] *Or*, be long patient, *or*, suffer with long patience. [β] *Or*, groane, *or*, grieue not.

[13] *Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τις; ψαλλέτω.* [14] *ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ᾽ αὐτὸν, ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ Κυρίου.* [15] *καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· κἂν ἁμαρτίας ᾖ πεποιηκὼς, ἀφεθήσεται αὐτῷ.* [16] *Ἐξομολογεῖσθε* [c] *ἀλλήλοις* [d] *τὰ παραπτώματα,| καὶ εὔχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε· πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη.* [17] *Ἠλίας*

[c] Alex. + *οὖν*. [d] Alex. *τὰς ἁμαρτίας*.

WICLIF—1380.

falle not vndir dome, [13] & if ony of 3ou is sorwful: preye he with paciente soule, and seye he a salm. [14] If ony of 3ou is sike: lede he ynne preestis of the chirche, and preie thei for hym, and anoynte with oile in the name of the lord: [15] and the preier of feith schal saue the sike man, and the lord schal make hym li3t, and if he be in synnes: thei schuln be for3ouen to hym.

[16] therfor knowleche 3e to eche othir 3oure synnes, and preie 3e eche for other, that 3e be saued, for the contynuel preier of a iust man, is myche worth, [17] eli was a deedli man like us and in preier he preied: that it schulde not reyne on the erthe, and it reyned not thre 3eeris and sixe monethis, [18] and efte soone he preied: and heuene 3af reyne and the erthe 3af his fruyt, [19] and britheren if ony of 3ou errith fro truthe and if ony conuertith hym: [20] he owith to wite, that he that makith a synner to be turned fro the errour of his weye: schal saue the soule of hym fro deeth, and keuerith the multitude of synnes.

dome, *judgment*. seye, *say*. deedli, *mortal*.
efte soone, *ayain*. owith, *ought*. wite, *know*.

TYNDALE—1534.

faule into ypocrecy. [13] Yf eny of you be evyll vexed, let him praye. Yf eny of you be mery, let him singe Psalmes. [14] Yf eny be deseased amonge you, let him call for the elders of the congregacion, and let them praye over him, and anoynte him with oyle in the name of the lorde: [15] and the prayer of fayth shall save the sicke, and the lorde shall rayse him vp: and yf he have committed synnes, they shalbe forgeuen him.

[16] knowledge youre fautes one to another: and praye one for another, that ye maye be healed. The prayer of a ryghteous man avayleth moche, yf it be fervent. [17] Helias was a man mortall even as we are, and he prayed in his prayer, that it myght not rayne: and it rayned not on the erth by the space of thre yeares and sixe monethes. [18] And he prayed agayne, and the heven gave rayne and the erth brought forth her frute.

[19] Brethren yf eny of you erre from the trueth and a nother convert him, [20] let the same knowe that he which converted the synner from goynge a straye out of his waye, shall save a soule from deeth, and shall hyde the multitude of synnes.

CRANMER—1539.

fall into ypocricy, [13] If any of you be vexed, let him praye. If eny of you be mery, let him synge Psalmes. [14] If eny be diseased amonge you, let hym call for the elders of the congregacyon, and let them praye ouer him, and anoynte hym wyth oyle in the name of the Lorde, [15] and the prayer of fayth shall saue the sycke, and the Lord shal rayse him vp: and yf he haue commytted synnes, they shalbe forgeuen hym.

[16] Knowledge youre fautes one to another: and praye one for another, that ye maye be healed. For the feruent prayer of a righteous man auayleth moch. [17] Helyas was a man mortall euen as we are, and he prayed in his prayer that it myght not rayne: and it rayned not on the earthe by the space of thre yares and syx monethes. [18] And he prayed agayne, and the heauen gaue rayne, and the earth brought forth her frute.

[19] Brethren, yf eny of you do erre from the trueth and another conuert hym, [20] let the same knowe that he which conuerteth the synner from goyng a straye out of hys waye, shall saue a soule from deeth, and shall hyde the multitude of synnes.

ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. [18] καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκε, καὶ ἡ γῆ ἐβλάστησε τὸν καρπὸν αὐτῆς. [19] Ἀδελφοί [e], ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας, καὶ ἐπιστρέψῃ τις αὐτὸν, [20] γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ, σώσει [f] ψυχὴν| ἐκ θανάτου, καὶ καλύψει πλῆθος ἁμαρτιῶν.

[e] Alex. + μου. [f] Alex. ψυχὴν αὐτοῦ.

GENEVA — 1557.

[13] Is any among you afflicted? let hym praye. is any mery? let him syng. [14] Is any sike among you? let him call for the Elders of the Churche, and let them praye for hym, and anoynt hym wyth oyle in the Name of the Lord. [15] And the prayer of fayth shal saue the sicke, and the Lord shal rayse hym vp: and if he haue committed synnes, they shalbe forgeuen hym. [16] Knowledge your fautes one to another, and praye one for another, that ye may be healed. for the prayer of a ryghteous man auayleth muche, if it be feruent. [17] Helias was a man mortal euen as we are, and he prayed in his prayer that it myght not rayne: and it rayned not on the earth by the space of thre yeres and sixe monethes. [18] And he prayed agayne and the heauen gaue rayne, and the earth broght forth her frute. [19] Brethren, if any of you hath erred from the trueth, and another hath conuerted hym,

[20] Let the same knowe that he which conuerted the synner from goyng a straye out of hys way, shal saue a soule from death, and shal hyde the multitude of synnes.

RHEIMS — 1582.

[13] Is any of you in heauinesse? let him pray. Is he of a cheereful hart? let him sing. [14] Is any man sicke among you? let him bring in the priestes of the Churche, and let them pray ouer him, anoiling him vvith oile in the name of our Lord. [15] and the praier of faith shal saue the sicke: and our Lord shal lift him vp: and if he be in sinnes, they shal be remitted him. [16] Confesse therfore your sinnes one to an other: and pray one for an other that you may be saued. for the continual praier of a iust man auaileth much.

[17] Elias vvas a man like vnto vs passible: and vvith praier he praied that it might not raine vpon the earth, and it rained not for three yeres and sixe monethes. [18] And he praied againe: and the heauen gaue raine, and the earth yelded her fruite.

[19] My brethren, if any of you shal erre from the truth, and a man conuert him: [20] he must know that he vvhich maketh a sinner to be conuerted from the errour of his vvay, shal saue his soul from death. and couereth a multitude of sinnes.

AUTHORISED — 1611.

[13] Is any among you afflicted? let him pray. Is any merry? let him sing Psalmes. [14] Is any sicke among you? let him call for the Elders of the Church, and let them pray ouer him, anoynting him with oyle in the Name of the Lord: [15] And the prayer of faith shall saue the sicke, and the Lord shall raise him vp: and if hee haue committed sinnes, they shall be forgiuen him. [16] Confesse your faults one to another, and pray one for another, that ye may be healed: the effectuall feruent prayer of a righteous man auaileth much.

[17] Elias was a man subiect to like passions as we are, and he prayed [a] earnestly that it might not raine: and it rained not on the earth by the space of three yeeres and sixe moneths. [18] And he prayed againe, and the heauen gaue raine, and the earth brought foorth her fruit. [19] Brethren, if any of you doe erre from the trueth, and one conuert him, [20] Let him know, that hee which conuerteth the sinner from the errour of his way, shall saue a soule from death, and shall hide a multitude of sinnes.

[a] *Or*, in his prayer.

ΠΡΩΤΗ

ΕΠΙΣΤΟΛΗ ΠΕΤΡΟΥ.

Κεφάλαιον Α.

THE FIRST

EPISTLE OF PETER.

CHAPTER I.

ΠΕΤΡΟΣ *ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας,* [2] *κατὰ πρόγνωσιν Θεοῦ πατρὸς, ἐν ἁγιασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.*

[3] *Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,* [4] *εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον,*

[a] Rec. ἡμᾶς. [b] Const. λυπηθέντας.

WICLIF — 1380.

1. PETIR apostil of ihesus crist to the chosun men to the comelingis of scaterynge abrood, of ponte, of galathie, of capodosie of asie and of bithyny, [2] bi the bifor knowynge of god the fadir in halowynge of spirit, bi obedience and sprynge of the blood of ihesus crist, grace and pees be multiplied to ȝou/

[3] blessid be god ⁊ the fadir of oure lord ihesus crist: whiche bi his greet merci bigat us aȝen in to lyuynge hope bi the aȝenrisynge of ihesus crist fro deeth/ [4] in to eritage vncorruptible and vndefouled and that schal not fade/ that is kept in heuenes for ȝou [5] that in the vertu of god ben kept bi the feith: in to helthe/ and is redi to be schewid in the last tyme/ [6] in which ȝe schuln make ioie: thouȝ it bihoueth now a litil, to be sorie in dyuers temptaciouns/ [7] that the preuynge of ȝoure feith be mych more precious thanne gold: that is preued bi fier/ ⁊ be founden in to herynge ⁊ glorie and honour: in the reuelacioun of ihesus crist/ [8] whom whanne ȝe han not seyn ȝe louen/ in to whom also now ȝe not seynge: bileuen/ but ȝe that bileuen schuln haue ioie and gladnesse that mai not be teeld out/ and ȝe schuln be glorified [9] and haue the ende of ȝoure

comelingis, *strangers.* aȝenrisynge *resurrection.* herynge, *praising.* sprynge, *sprinkling.* vertu, *power.*

TYNDALE — 1534.

1. PETER an Apostle of Iesu Christ/ to them that dwell here and there as straungers thorowout Pontus/ Galacia/ Capadocia/ Asia/ and Bethinia/ [2] electe by the forknowledge of God the father/ thorow the sanctifyinge of the sprete/ vnto obedience and sprinklinge of the bloud of Iesus Christ. Grace be with you and peace be multiplyed.

[3] Blessed be God the father of oure Lorde Iesus Christ/ which thorow is aboundant mercie begat vs agayne vnto a lively hope/ by the resurreccion of Iesus Christ from deeth/ [4] to enioye an inheritaunce immortall and vndefiled/ and that purifieth not/ reserved in heven for you/ [5] which are kept by the power of God thorow fayth/ vnto salvacion/ which salvacion/ is prepared all redy to be shewed in the last tyme/ [6] in the which tyme ye shall reioyce/ though now for a season (if nede requyre) ye are in hevines/ thorowe manifolde temptacions/ [7] that youre fayth once tried/ beinge moche more precious then golde that perissheth (though it be tried with fyre) myght be founde vnto lawde/ glory/ and honoure at the apperinge of Iesus Christ: [8] whom ye have not sene and yet love him/ in whom even now/ though ye se him not/ ye yet beleue/ and reioyce with ioye vnspeakable and glorious: [9] receavynge the ende of youre

CRANMER — 1539.

1. PETER an Apostle of Iesu Chryst, to them that dwell here and there as straungers thorowout Pontus, Galacia, Capadocya: Asia, and Bethynia, [2] electe accordyng to the for knowledge of God the father thorow the sanctifynge of the sprete vnto obedience and sprincklyng of the bloude of Iesus Chryst.

Grace be wyth you and peace be multiplyed. [3] Blessed be God the father of oure Lord Iesus Chryst, whych accordyng to his aboundant mercye begat vs agayne vnto a lyuely hope (by that that Iesus Christ rose agayne from deeth) [4] to an inherytaunce immortall and vndefyled, and that perissheth not, reserued in heauen for you, [5] whych are kept by the power of God thorow fayth, vnto saluacion, whych is prepared allready to be shewed in the last tyme, [6] in the whych ye reioyce, though now for a season (yf nede require) ye are in heuynes, thorowe manifolde temptacyons, [7] that the triall of youre fayth beyng moche more precious then golde that perysshetb (though it be tryed with fyre) myght be founde vnto laude, glory and honoure, at the apperynge of Iesus Chryst, [8] whom ye haue not sene, and yet loue hym, in whome euen now, though ye se hym not, yet do you beleue, and reioyce with ioye vnspeakable and glorious [9] receauynge the ende of your

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Κεφάλαιον Α.

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CHAPTER I.

τετηρημένην ἐν οὐρανοῖς εἰς [a] ὑμᾶς,| [5] τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως, εἰς σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ· [6] ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι, (εἰ δέον ἐστὶ) [b] λυπηθέντες| ἐν ποικίλοις πειρασμοῖς, [7] ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως [c] πολυτιμότερον| χρυσίου, τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου, εὑρεθῇ εἰς ἔπαινον καὶ [d] τιμὴν καὶ δόξαν,| ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ· [8] ὃν οὐκ [e] εἰδότες| ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὁρῶντες, πιστεύοντες δὲ, ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ, [9] κομιζόμενοι τὸ τέλος τῆς πίστεως

[c] Rec. πολὺ τιμιώτερον. [d] Alex. δόξαν καὶ τιμήν. [e] Alex. ἰδόντες.

GENEVA — 1557.

1. PETER an Apostle of Iesus Christe, to the strangers that dwel here and there throughout Pontus, Galacia, Cappadocia, Asia, and Bithynia: [2] Elect accordyng to the foreknowledge of God the Father vnto sanctification of the sprite, through obedience and sprinckling of the bloud of Iesus Christe: Grace be wyth you and peace be multiplied. [3] Blessed be God the Father of our Lord Iesus Christ, which accordyng to his abundant mercy begat vs agayne vnto a lyuely hope by the resurrection of Iesus Christe from the dead. [4] *That is*, to an inheritance immortal and vndefyled, and that perysheth not, reserued in heauen for you. [5] Which are kept by the power of God through fayth vnto saluation, which saluation is prepared, to be shewed in the last tyme.

[6] Wherin ye reioyce thogh now for a ceason (if nede require) ye are in heauines, through manyfolde tentations. [7] That the trial of your fayth, being much more precious then golde that perysheth (thogh it be tryed with fyre) myght be founde vnto your praise, glorie and honour at the appearing of Iesus Christe: [8] Whome ye haue not sene, and yet loue hym, in whome euen now, thogh ye se hym not, yet do you beleue, and reioyce wyth ioye vnspeakable and glorious. [9] Receauyng

RHEIMS — 1582.

1. PETER an Apostle of Iesvs Christ, to the electe strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, [2] according to the prescience of God the Father, into sanctification of the Spirit, vnto the obedience and sprinkling of the bloud of Iesvs Christ: Grace to you and peace be multiplied.

[3] Blessed be God and the father of our Lord Iesvs Christ, vvho according to his great mercie hath regenerated vs vnto a liuely hope, by the resurrection of Iesvs Christ from the dead, [4] vnto an inheritance incorruptible, and incontaminate, and that can not fade, conserued in the heauens in you, [5] (vvho in the vertue of God are kept by faith vnto saluation) ready to be reuealed in the last time.

[6] wherin you shal reioyce, a litle novv if you must be made heauy in diuerse tentations: [7] that the probation of your faith much more pretious than gold (vvhich is proued by the fire) may be found vnto praise and glorie and honour in the reuelation of Iesvs Christ: [8] vvhom hauing not seen, you loue: in vvhom novv also not seing you beleeue: and beleeuing you reioyce vvith ioy vnspeakable and glorified, [9] receiuing the end of your

AUTHORISED — 1611.

1. PETER an Apostle of Iesus Christ, to the strangers scattered thorowout Pontus, Galatia, Cappadocia, Asia, and Bithynia, [2] Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit vnto obedience, and sprinkling of the blood of Iesus Christ: Grace vnto you and peace be multiplyed.

[3] Blessed be the God and Father of our Lord Iesus Christ, which according to his [α] abundant mercy, hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead, [4] To an inheritance incorruptible, and vndefiled, and that fadeth not away, reserued in heauen [β] for you, [5] Who are kept by the power of God through faith vnto saluation, ready to be reuealed in the last time: [6] Wherein ye greatly reioyce, though now for a season (if need be) ye are in heauines through manifold temptations: [7] That the triall of your faith, being much more precious then of gold that perisheth, though it be tryed with fire, might be found vnto praise, and honour, and glorie, at the appearing of Iesus Christ: [8] Whom hauing not seene, yee loue, in whom though now yee see *him* not, yet beleeuing, yee reioyce with ioy vnspeakeable, and full of glory, [9] Receiuing the

[α] *Or*. much. [β] *Or*, for vs.

ὑμῶν, σωτηρίαν ψυχῶν· [10] περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, [11] ἐρευνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς Πνεῦμα Χριστοῦ, προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δόξας· [12] οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς, [f] ὑμῖν| δὲ διηκόνουν αὐτὰ, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς [g] ἐν| Πνεύματι ἁγίῳ ἀποσταλέντι ἀπ᾽ οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι. [13] Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες, τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. [14] Ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις, [15] ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον, καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ

[f] Rec. ἡμῖν. [g] Alex. = ἐν. [h] Alex. ἔσεσθε. [i] Alex. = εἰμι.

WICLIF—1380.

feith the helthe of 3oure soulis/ [10] of whiche helthe profetis sou3ten & enserchiden: that profecieden of the grace to comynge in 3ou/ [11] and sou3ten which euer what maner tyme the spirit of crist signyfied in hem: and bifor teeld tho passiouns, that ben in crist, and the latter glories/ [12] to whiche it was schewid, for not to hem silf but to 3ou thei mynystriden tho thingis that now ben teeld to 3ou bi hem that prechiden to 3ou bi the holi goost sente fro heuene, in to whom aungelis desiren to biholde/

[13] for whiche thing be 3e girde the leendis of 3oure soule, sobre perfi3t/ and hope 3e in to the ilke grace that is proferid to 3ou bi the schewynge of ihesus crist/ [14] as sones of obedience, not made like to the former desiris of 3oure vnkunnyngnes/ [15] but like hym that hath clepid 3ou holi: that also 3e silf ben holi in al lyuynge/ [16] for it is writun/ 3e schuln be holi: for I am holi/

[17] and if 3e ynwardli clepen hym fadir, whiche demeth with out accepcioun of persones bi the werk of ech man: lyue 3e in drede in the tyme of 3oure pilgrymage. [18] witynge that not bi corruptible gold ether siluer, 3e ben bou3te a3en of 3oure veyn lyuynge of fadris tradiciouns; [19] but bi the precious blood as of the lomb vndefoulid and vnspottid crist ihesus/ [20] that was knowen bifor the makynge of the world: but he is schewid in the last tymes for 3ou [21] that bi hym ben feithful in god/ that reisid hym fro deeth, and 3af to hym euer lastynge glorie: that 3oure feith and hope were in god/

[22] and make 3e chaast 3oure soulis in obedience of charite, in loue of brotherhood, of symple herte loue 3e to gidre

passiouns, *sufferings*. leendis, *loins*. ilke, *same*. vnkunnyngnes, *ignorance*. cleped, *called*. demeth, *judgeth*. witynge, *knowing*.

TYNDALE—1534.

fayth/ the salvacion of youre soules. [10] Of which salvacion have the Prophetes enquyred and searched/ which prophisied of the grace that shuld come vnto you/ [11] searchinge when or at what tyme the sprete of Christ which was in them shuld signifie/ which sprete testified before/ the passions that shuld come vnto Christ/ and the glory that shuld folowe after: [12] vnto which Prophetes it was declared/ that not vnto them selves/ but vnto vs/ they shuld minister the thinges which are now shewed vnto you of them which by the holy goost sent doune from heven/ have preached vnto you the thinges which the angels desyre to beholde.

[13] Wherfore gyrde vp the loynes of youre myndes/ be sober/ and trust perfectly on the grace that is brought vnto you/ by the declaringe of Iesus Christ/ [14] as obedient chyldren/ not facioninge youre selves vnto youre olde lustes of ignorancye: [15] but as he which called you is holy/ even so be ye holy in all maner of conuersacion/ [16] because it is written. Be ye holy/ for I am holy.

[17] And yf so be that ye call on the father which with out respecte of person iudgeth accordinge to every mannes worke/ se that ye passe the tyme of youre pilgremage in feare. [18] For as moche as ye know how that ye were not redemed with corruptible sylver and golde from youre vayne conversacion which ye receaved by the tradicions of the fathers: [19] but with the precious bloud of Christ/ as of a lambe vndefiled/ and with outen spot/ [20] which was ordeyned before the worlde was made: but was declared in the last tymes for youre sakes/ [21] which by his meanes have beleved on god that raysed him from deth/ and glorified him/ that youre fayth and hope myght be in god.

[22] And for as moche as ye have purified youre soules thorowe the sprete/ in obeyinge the trueth for to love brotherly withouten faynynge/ se that ye love one another with a pure hert fervently:

CRANMER—1539.

fayth, euen the saluacyon of youre soules. [10] Of whych saluacyon haue the Prophetes enquyred and searched, whych prophesyed of the grace that shuld come vnto you, [11] searchyng when or at what tyme the sprete of Chryst (whych was in them) shuld sygnifye, whych sprete testifyed before, the passyons that shuld happen vnto Chryst, and the glory that shulde folowe after, [12] vnto whych Prophetes it was also declared, that not vnto them selues, but vnto vs, they shulde minyster the thynges whych are now shewed vnto you of them, whych (by the holy goost sent downe from heauen) haue in the Gospell preached vnto you the thynges, whych the angels desyre to beholde.

[13] Wherfore gyrde vp the loynes of youre mynde, be sober, and trust perfectly on the grace that is brought vnto you (by the declaryng of Iesus Chryst) [14] as obedient chyldren, that ye geue not youre selues ouer vnto youre olde lustes, by whych ye were led, whan as yet ye were ignoraunt of Christ: [15] but as he which called you, is holy, euen so be ye holy also in all maner of conuersacyon, [16] because it is written: Be holy, for I am holy.

[17] And yf so be that ye call on the father, which wythout respect of person iudgeth according to euery mannes worke, se that ye passe the tyme of youre pilgremage in feare. [18] For as moch as ye knowe, how that ye were not redemed wyth corruptible thynges (as syluer and golde) from youre vayne conuersacion, whych ye receaued by the tradicion of the fathers: [19] but with the precious bloude of Chryst, as of a lambe vndefyled, and wythout spot, [20] whych was ordeyned before hande, euen before the worlde was made: but was declared in the last tymes for your sakes, [21] whych by his meanes do beleue on God, that raysed hym vp from deeth, and gloryfyed hym, that ye might haue fayth and hope toward God: [22] euen ye whych haue purifyed youre soules thorow the sprete, in obeynge the trueth wyth brotherly loue vnfayned, se that ye loue one another wyth a pure hert feruently:

γενήθητε· [16] διότι γέγραπται, "Ἅγιοι [h] γένεσθε,| ὅτι ἐγὼ ἅγιός [i] εἰμι." | [17] Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε· [18] εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου, [19] ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ· [20] προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' [k] ἐσχάτων| τῶν χρόνων δι' [l] ὑμᾶς,| [21] τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεὸν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν. [22] Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας [m] διὰ Πνεύματος| εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς·

[k] Alex. ἐσχάτου. [l] Alex. ἡμᾶς. [m] Alex. = διὰ Πνεύματος.

GENEVA—1557.

the ende of your fayth, the saluation of your soules. [10] Of which saluation the Prophetes haue inquired and searched, whych prophecied of the grace that should come vnto you. [11] Searchyng when or what tyme that forwarning Sprite of Christ which was in them, should declare the suffrings *that should come* vnto Christe, and the glorie that shoulde folowe them.

[12] Vnto whych Prophetes it was declared, that not vnto them selues, but vnto vs, they should minister the thynges which are now shewed vnto you of them which haue preached vnto you the Gospel by the holy Gost sent doune from heauen, the which things the Angels desire to beholde. [13] Wherfore, gyrde vp the loynes of your mendes, be sober, and truste perfectly on the grace that is broght vnto you, by the reuelation of Iesus Christe: [14] As obedient chyldren, not fashyoning your selues vnto the olde lustes of your ignorance: [15] But as he whych called you is holy, euen so be ye holy also in all maner of conuersation. [16] Because it is wrytten, Be ye holy, for I am holy. [17] And if so be that ye call him Father whych wythout respect of person iudgeth accordyng to euery mans worke, se that ye passe the tyme of your dwelling here in feare.

[18] Forasmuche as ye knowe, how that ye were not redemed wyth corruptible *thynges as* syluer and golde, from your vayne conuersation, whych ye receaued by the traditions of the fathers: [19] But wyth the pretious bloud of Christ, as of a Lambe vndefiled, and wythout spot. [20] Whych was ordeyned before the worlde was made: but was declared in the laste tymes for your sakes. [21] Whych by his meanes do beleue on God that raysed him from the dead, and glorified him, that your fayth and hope might be in God. [22] And forasmuche as your soules are purefied in obeing the trueth through the Sprite, for to loue brotherly without fayning, se that ye loue one another with a pure heart

RHEIMS—1582.

faith, the saluation of your soules. [10] Of the vvhich saluation the Prophetes inquired and searched, vvhich prophecied of the grace to come in you, [11] searching vnto vvhich or vvhat maner of time the Spirit of Christ in them did signifie: foretelling those passions that are in Christ and the glories folovving: [12] to vvhom it vvas reuealed, that not to them selues, but to you they ministred those things vvhich novv are told you by them that haue euangelized to you, the holy Ghost being sent from heauen, on vvhom the Angels desire to looke.

[13] For the vvhich cause hauing the loines of your minde girded, sober, trust perfectly in that grace vvhich is offered you, in the reuelation of IESVS Christ, [14] as children of obedience, not configurated to the former desires of your ignorance: [15] but according to him that hath called you, the Holy one, be you also in al conuersation holy: [16] because it is vvritten: *You shal be holy, because I am holy.*

[17] And if you inuocate the Father, him vvhich vvithout acception of persons iudgeth according to euery ones vvorke: in feare conuerse ye the time of your peregrination.

[18] Knovving that not vvith corruptible things, gold or siluer, you are redeemed from your vaine conuersation of your fathers tradition: [19] but vvith the pretious bloud as it vvere of an immaculate and vnspotted lambe, Christ, [20] foreknovven in deede before the constitution of the vvorld, but manifested in the last times for you, [21] vvhich by him are faithful in God vvho raised him from the dead, and hath giuen him glorie, that your faith and hope might be in God. [22] Making your soules chaste in obedience of charitie, in the sincere loue of the fraternitie from the hart loue ye one an other

AUTHORISED—1611.

end of your faith, euen the saluation of your soules:

[10] Of which saluation the Prophets haue inquired, and searched diligently, who prophesied of the grace *that should come* vnto you, [11] Searching what, or what maner of time the Spirit of Christ which was in them did signifie, when it testified beforehand the sufferings of Christ, and the glory that should follow. [12] Unto whom it was reuealed, that not vnto themselues, but vnto vs, they did minister the things which are now reported vnto you, by them that haue preached the Gospel vnto you, with the holy Ghost sent downe from heauen, which things the Angels desire to looke into. [13] Wherefore gird vp the loynes of your mind, be sober, and hope [a] to the end, for the grace that is to be brought vnto you at the reuelation of Iesus Christ: [14] As obedient children, not fashioning your selues according to the former lusts, in your ignorance: [15] But as he which hath called you is holy, so be yee holy in all manner of conuersation; [16] Because it is written, Be ye holy, for I am holy.

[17] And if ye call on the Father, who without respect of persons iudgeth according to euery mans worke, passe the time of your soiourning here in feare: [18] Forasmuch as yee know that yee were not redeemed with corruptible things, as siluer and gold, from your vaine conuersation *receiued* by tradition from your fathers, [19] But with the precious blood of Christ, as of a Lambe without blemish and without spot, [20] Who verily was foreordeined before the foundation of the world, but was manifest in these last times for you: [21] Who by him doe beleeue in God that raised him vp from the dead, and gaue him glory, that your faith and hope might be in God. [22] Seeing yee haue purified your soules in obeying the truth through the Spirit, vnto vnfained loue of the brethren: see that ye loue one another with a pure heart feruently,

[a] *Gr.* perfectly.

[23] ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος Θεοῦ καὶ μένοντος[n]. [24] διότι "πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα [o] αὐτῆς| ὡς "ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος [p] αὐτοῦ| ἐξέπεσε· [25] τὸ δὲ ῥῆμα "Κυρίου μένει εἰς τὸν αἰῶνα." Τοῦτο δέ ἐστι τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

II. Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλιὰς, [2] ὡς ἀρτιγέννητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε [q] εἰς σωτηρίαν,| [3] εἴπερ ἐγεύσασθε ὅτι [r] χρηστὸς| ὁ Κύριος. [4] Πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔντιμον, [5] καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευματικὸς, [s] ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας

[n] Rec. + εἰς τὸν αἰῶνα. [o] Rec. ἀνθρώπου. [p] Alex. = αὐτοῦ. [q] Rec. = εἰς σωτηρίαν.

WICLIF—1380.

more bisili, [23] and be ȝe borun aȝen not of corruptible seed but of vncorruptible bi the word of lyuynge god and dwellynge in to with outen ende, [24] for eche fleisch is hey: and al the glorie of it is as flour of hey, the hey dried vp: and his flour fildoun, [25] but the word of the lord dwellith with outen ende, and this is the word that is prechid to ȝou.

2. THERFOR putte ȝe aweye alle malice and al gile and feynyngis ⁊ enuyes and al bacbityngis [2] as now borun ȝung children, resonale with out gile, coueite ȝe mylke: that in it ȝe wexe in to helthe, [3] if netheles ȝe han taastid that the lord is swete, [4] and nyȝe ȝe to hym, that is a lyvynge stoon and repreued of men: but chosun of god and onourid, [5] and ȝe silf as quyk stoones be ȝe aboue bildid in to spiritual housis and an holi presthood to offre spiritual sacrificis acceptable to god by ihesus crist,

[6] for whiche thing the scripture seith, lo I schal sette in sion the hiȝist corner stoon, chosun and precious, and he that schal bileue in him: schal not be confoundid, [7] therfor honour to ȝou that bileuen, but to men that bileuen not: the stoon whom the bilders repreueden, this is made in to the heed of the corner, [8] and the stoon of hertynge and stoon of sclaundre: to hem that offenden to the word, nether bileuen it in whiche thei ben sette, [9] but ȝe ben a chosun kyn, a kingli preesthood, holi folke, a puple of purchasynge: that ȝe telle the vertues of hym that clepid ȝou fro derknessis in to his wondirful liȝt, [10] which sumtyme were not a puple of god: but now ȝe ben the puple of god, whiche hadde not merci: but now ȝe han merci,

[11] Moost dere I biseche ȝou as comelyngis ⁊ pilgrymes to absteyne ȝou fro

wexe, *grow.* nyȝe, *approach.* clepid, *called.* comelyngis, *strangers.*

TYNDALE—1534.

[23] for ye are borne a newe, not of mortall seed, but of immortall, by the worde of god which liveth, and lasteth for ever. [24] For all flesshe is as grasse, and all the glory of man is as the floure of grasse. The grasse widdereth, and the flower falleth awaye, [25] but the worde of the lorde endureth ever. And this is the worde which by the gospell was preached amonge you.

2. VVHERFORE laye asyde all maliciousnes and all gyle, and dissimulacion, and envie, and all backbytynge: [2] and as newe borne babes, desyre that reasonable mylke which is with out corrupcion, that ye maye growe therin. [3] If so be that ye have tasted how plesaunt the lorde is, [4] to whom ye come as vnto a livynge stone disalowed of men, but chosen of god and precious: [5] and ye as lyvynge stones, are made a spretuall housse, and an holy presthode, for to offer vp spretuall sacryfice, acceptable to god by Iesus Christ.

[6] Wherfore it is contayned in the scripture: beholde, I put in Sion an heed corner stone, electe and precious: and he that beleveth on him shall not be a shamed. [7] Vnto you therfore which beleve, he is precious: but vnto them which beleve not, the stone which the bylders refused the same is made the heed stone in the corner, [8] and a stone to stomble at, and a rocke to offende them which stomble at the worde, and beleve not that where on they were set. [9] But ye are a chosyn generacion, a royall presthod, an holy nacion, and a peculiar people, that ye shuld shewe the vertues of him that called you out of darknes into hys marvelous light [10] which in tyme past were not a people, yet are now the people of God: which were not vnder mercye but now have obteyned mercye.

[11] Derly beloved, I beseche you as straungers and pilgrems, abstayne from flesshly

CRANMER—1539.

[23] for ye are borne a newe, not of mortall seed, but of immortall, by the worde of God, which lyueth and lasteth for euer.
[24] For all flesshe is grasse, and all the glory of man is as the floure of grasse. The grasse wyddereth, and the floure falleth awaye, [25] but the worde of the Lord endureth euer And thys is the worde, whych by the Gospell was preached vnto you.

2. WHERFORE laye asyde all maliciousnes and al gyle, and faynednesse and enuy and all backbytinge: [2] and as new borne babes, desyre ye the mylke (not of the body but of the soule) which is with out disceate: that ye maye growe ther by (*unto saluacyon*) [3] If so be that ye haue tasted, how gracious the Lorde is, [4] to whom ye come, as vnto a lyuinge stone, disalowed of men, but chosen of God and precious: [5] and ye as lyuinge stones, are made a spretuall house an holy presthode, for to offer vp spretual sacrifyces, acceptable to God by Iesus Christ. [6] Wherfore it is contayned also in the scripture: beholde I put in Sion a stone to be layed in the chefe corner, electe and precious. and he that beleueth on him shall not be confounded. [7] Unto you therfore whych beleue he is precious: but vnto them which beleue not the stone which the buylders refused, the same is begonne to be the heed of the corner, [8] and a stone that men stomble at, and a rocke wherat they be offended whych stomble at the worde, and beleue not that, wher on they were set. [9] But ye are a chosen generacion, a royall presthod, an holy nacyon, a people whych are wonne: that ye shuld shewe the vertues of hym, that called you out of darcknes into hys maruelous lyght, [10] whych in tyme past were not a people, but are now the people of God: which some time had not optayned mercye, but now haue optayned mercye.

[11] Dearly beloued, I beseche you as straungers and pylgrems, abstayne from

εὐπροσδέκτους [t] τῷ| Θεῷ διὰ Ἰησοῦ Χριστοῦ. [6 u] Διότι| περιέχει [v] ἐν τῇ γραφῇ,|
" Ἰδοὺ τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον, ἐκλεκτὸν, ἔντιμον· καὶ ὁ πιστεύων ἐπ'
" αὐτῷ, οὐ μὴ καταισχυνθῇ." [7] Ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ἀπειθοῦσι δὲ
" λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας,"
καὶ " λίθος προσκόμματος καὶ πέτρα σκανδάλου·" [8] οἳ προσκόπτουσι τῷ λόγῳ
ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν· [9] ὑμεῖς δὲ γένος ἐκλεκτὸν, βασίλειον ἱεράτευμα,
ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους
ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· [10] οἱ ποτὲ οὐ λαὸς, νῦν δὲ λαὸς
Θεοῦ· οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες.
[11] Ἀγαπητοὶ, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους, ἀπέχεσθαι τῶν

[r] Const. Χριστὸς. [s] Alex. + εἰς. [t] Alex. = τῷ. [u] Rec. Διὸ καὶ. [v] Alex. s. ἐν γραφῇ s. ἡ γραφή.

GENEVA — 1557.

feruently. [23] Being borne a newe, not of mortal seed but of immortal, by the worde of God, who liueth and lasteth for euer. [24] For all flesh *is* as grasse, and all the glorie of man is as the floure of grasse. The grasse wythereth, and the flower falleth away. [25] But the worde of the Lord endureth euer, and this is the worde which by the Gospel is preached among you.

2. VVHERFORE, laye asyde all maliciousnes and all gyle, and dissimulation, and enuie, and all backbyting: [2] And as newe borne babes desire the syncere mylke of the worde, that ye maye growe therby. [3] If so be that ye haue tasted how good the Lord is. [4] To whome ye come as vnto a lyuyng stone disalowed of men, but chosen of God and pretious. [5] And ye as liuing stones, be made a spiritual house, an holy Priesthode, for to offer vp spiritual sacrifices acceptable to God by Iesus Christ.

[6] Wherfore it is contayned in the Scripture, Beholde I put in Sion a chief corner stone, electe and precious: and he that beleueth on him, shal not be ashamed. [7] Vnto you therfore which beleue, he is precious: but vnto them which be disobedient, the stone which the buylders refused, the same is made the head stone in the corner. [8] And a stone to stomble at, and a rocke of offence to them which stomble at the worde, disobedient, vnto the which thing they were also ordeyned. [9] But ye are a chosen generation, a royal Priesthod, an holy nation, a peculiar people, that ye should shewe the vertues of him that called you out of darcknes into his maruelous light. [10] Which in tyme past were not a people, yet are now the people of God: which in tyme past were not vnder mercy, but now haue obtayned mercy.

[11] Derely beloued, I besech you as strangers and pilgrems, abstayne from fleshly

RHEIMS — 1582.

earnestly: [23] borne againe not of corruptible seede, but incorruptible by the vvord of God vvho liueth and remaineth for euer.

[24] For *al flesh is as grasse: and al the glorie thereof as the floure of grasse. the grasse is vvithered, and the floure thereof is fallen avvay.* [25] But the vvord of our Lord remaineth for euer, and this is the vvord that is euangelized among you.

2. LAYING avvay therfore al malice, and al guile, and simulations, and enuies, and al detractions, [2] as infants euen novv borne, reasonable, milke vvithout guile desire ye, that in it you may grovv vnto saluation. [3] if yet you haue tasted that our Lord is svveete. [4] Vnto vvhom approching, a liuing stone, of men in deede reprobated, but of God elect and made honorable: [5] be ye also your selues superedified as it vvere liuing stones, spiritual houses, a holy priesthod, to offer spiritual hostes, acceptable to God by IESVS Christ. [6] For the vvhich cause the Scripture conteineth, *Behold I put in Sion a principal corner stone elect, pretious. and he that shal beleeue in him, shal not be confounded.* [7] To you therfore that beleeue, honour: but to them that beleeue not, *the stone vvhich the builders reiected, the same is made into the head of the corner:* [8] and a stone of offense, and a rocke of scandal, to them that stumble at the vvord, neither doe beleeue wherin also they are put. [9] But you are an elect generation, a kingly priesthod, a holy nation, a people of purchase: that you may declare his vertues vvhich from darkenesse hath called you into his maruelous light. [10] *Vvhich sometime not a people: but novv the people of God. Vvhich not hauing obtained mercie: but novv hauing obtained mercie.*

[11] My deerest I beseche you as strangers and pilgrimes, to refraine your selues

AUTHORISED — 1611.

[23] Being borne againe, not of corruptible seed, but of incorruptible, by the word of God, which liueth and abideth for euer. [24a] For all flesh *is* as grasse, and all the glorie of man as the flowre of grasse: the grasse withereth, and the flowre thereof falleth away. [25] But the word of the Lord endureth for euer: and this is the word which by the Gospel is preached vnto you.

2. WHEREFORE laying aside all malice, and all guile, and hypocrisies, and enuies, and euill speakings, [2] As new borne babes desire the sincere milke of the word, that ye may grow thereby, [3] If so be yee haue tasted that the Lord is gracious. [4] To whom comming *as* vnto a liuing Stone disallowed indeed of men, but chosen of God, and precious, [5] Ye also as liuely stones, [β] are built vp a spirituall house, an holy Priesthood to offer vp spirituall sacrifice, acceptable to God by Iesus Christ. [6] Wherefore it is contained in the Scripture, Behold, I lay in Sion a chiefe corner stone, elect, precious, and hee that beleeueth on him, shall not bee confounded.

[7] Unto you therefore which beleeue [γ] hee is precious; but vnto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, [8] And a Stone of stumbling, and a Rocke of offence, *euen to them* which stumble at the word, being disobedient, whereunto also they were appointed.

[9] But yee are a chosen generation, a royall Priesthood, an holy nation, a [δ] peculiar people, that yee should shew foorth the [ε] praises of him, who hath called you out of darkenesse into his marueilous light: [10] Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now haue obtained mercy. [11] Dearely beloued, I beseech you as strangers and pilgrimes,

[α] *Or*, for that. [β] *Or*, be ye built. [γ] *Or*, he is an honour. [δ] *Or*, a purchased people. [ε] *Or*, vertues.

σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς. [12] τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύσαντες δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς. [13] Ὑποτάγητε [w] οὖν| πάσῃ ἀνθρωπίνῃ κτίσει, διὰ τὸν Κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι· [14] εἴτε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν [x] κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν. [15] ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποιοῦντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν. [16] ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δοῦλοι Θεοῦ. [17] πάντας τιμήσατε, τὴν ἀδελφότητα [y] ἀγαπᾶτε,| τὸν Θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.

[18] Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς. [19] Τοῦτο γὰρ χάρις, εἰ διὰ

[w] Alex. = οὖν. [x] Rec. + μὲν. [y] Const. ἀγαπήσατε.

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fleischli desiris: that fiȝten aȝens the soule, [12] and haue ȝe ȝoure conuersacioun good, among hethen men, that in that thing that thei bacbite of ȝou as of mysdoers: thei biholden ȝou of good werkis ϛ glorifie god in the day of visitacioun,

[13] be ȝe suget to eche creature for god, ether to the kyng as to hym that is hiȝer in state, [14] ether to duykis: as to thilke that ben sente of hym, to the veniaunce of mysdoers and to the preisynge of good men, [15] for so is the wille of god: that ȝe do wel and make the vnkunnyngnesse of vnprudent men to be doumbe, [16] as fre men: and not as hauynge fredom, the keuerynge of malice: but as the seruauntis of god, [17] onoure ȝe alle men, loue ȝe britherehode, drede ȝe god, onoure ȝe the kyng,

[18] seruauntis be ȝe sugettis in al drede to lordis, not oonli to good and to mylde: but also to tirauntis, [19] for this is grace: if for conscience of god, ony men suffrith heuynesse and suffrith vniustli, [20] for what grace is it, if ȝe synnen and ben buffetid and suffren, but if ȝe don wel and suffren pacientli: this is grace anentis god,

[21] for to this thing ȝe ben clepid. For also crist suffrede for us and lefte ensaumple to ȝou: that ȝe folowe the steppis of hym, [22] whiche dide not synne: nether gile was founden in his mouth, [23] and whanne he was cursid: he cursid not, and whanne he suffrid he manassid not but he bitook hym silf to hym that demed hym vniustli, [24] and he hym silf bare oure synnes in his bodi on a tre, that we be deed to synnes and lyue to riȝtwisnesse, bi whos wanne wounde ȝe ben heelid, [25] for ȝe werun as scheep erringe: but ȝe ben now turned to the scheparde and bischop of ȝoure soulis.

3. ALSO wymmen be thei suget to hir housbondis, that if ony man bileue not

thilke, *the same*. vnkunnyngnesse, *ignorance*. anentis, *with*. clepid, *called*. manassid, *menaced*. demed, *judged*.

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lustes which fyght agaynst the soule, [12] and se that ye have honest conversacion amonge the gentyls that they which backbyte you as evyll doars maye se youre good workes and prayse god in the daye of visitacion.

[13] Submit youre selves vnto all manner ordinaunce of man for the lordes sake, whether it be vnto the kynge as vnto the chefe heed: [14] other vnto rulars, as vnto them that are sent of him, for the punysshment of evyll doars: but for the laude of them that do well. [15] For so is the will of god, that ye put to sylence the ygnorancie of the folyshe men: [16] as fre, and not as havinge the libertie for a cloke of maliciousnes but even as the servauntes of god. [17] Honoure all men. Love brotherly felishippe. Feare god and honour the kynge.

[18] Servauntes obey youre masters with all feare, not only yf they be good and courteous: but also though they be frowarde. [19] For it is thankeworthye yf a man for conscience towarde god endure grefe, sufferinge wrongfully. [20] For what prayse is it, if when ye be buffeted for youre fautes, ye take it paciently? But and yf when ye do well, ye suffer wronge and take it paciently, then is there thanke with God.

[21] For herevnto verely were ye called: for Christ also suffered for vs levinge vs an insample that ye shuld folowe his steppes, [22] which dyd no sinne, nether was ther gyle founde in his mouth: [23] which when he was reviled, reviled not agayne: when he suffered, he threatened not: but comitted the cause to him that iudgeth ryghteously, [24] which his awne silfe bare oure synnes in his body on the tree, that we shuld be delyvered from synne and shuld lyve in rightewesnes. By whose strypes ye were healed. [25] For ye were as shepe goinge astraye: but are now returned vnto the shepheerd and bisshoppe of youre soules.

3. LYKEWYSE let the wyves be in subieccion to their husbandes, that even

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fleshly lustes, which fyght against the soule, [12] and se that ye haue honest conuersacion amonge the Gentyles, that where as they backbyte you as euyll doars they maye se your good workes, and prayse God in the daye of vysytacion.

[13] Submyt youre selues therfore vnto all maner ordinaunce of man for the lordes sake, whether it be vnto the kynge, [14] as vnto the chefe heed: other vnto rulars, as vnto them that are sent of hym, for the punysshement of euyll doars, but for the laude of them, that do well. [15] For so is the wyll of God, that wyth well doyng ye maye stoppe the mouthes of foolysh and ignoraunt men: [16] as fre, and not as hauinge the lybertie for a cloacke of maliciousnes, but euen as the seruauntes of God [17] Honoure all men. Loue brotherly feleshyppe. Feare God, honoure the kynge.

[18] Seruauntes, obey your masters with feare not onely yf they be good and courteous: but also though they be frowarde [19] For it is thanke worthye yf a man for conscience towarde God endure grefe, and suffer wrong vndeserued. [20] For what prayse is it, yf when ye be buffeted for your fautes, ye take it pacyently? But ϛ yf when ye do well, ye suffer wronge and take it paciently, then is ther thanke with God.

[21] For here vnto verely were ye called: for Christ also suffered for vs leauynge vs an ensample, that ye shulde folowe his steppes, [22] whych dyd no synne, nether was there gyle founde in hys mouth: [23] whych when he was reuyled, reuyled not agayne: when he suffered, he threatened not, but committed the vengeaunce to hym that iudgeth ryghteously [24] whych hys awne selfe bare our synnes in his body on the tree, that we beyng delyuered from synne, shuld lyue vnto ryghteousnes: By whose strypes ye were healed. [25] For ye were as shepe goyng astraye: but are now turned vnto the shepeherd and bysshope of youre soules.

3. LIKEWYSE ye wyues be in subieccyon to youre husbandes, that euen

συνείδησιν Θεοῦ ὑποφέρει τις λύπας, πάσχων ἀδίκως. [20] *ποῖον γὰρ κλέος, εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ Θεῷ.* [21] *Εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ* [z] *ἡμῶν, ὑμῖν| ὑπολιμπάνων ὑπογραμμὸν, ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ.* [22] *ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ.* [23] *ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει· παρεδίδου δὲ τῷ κρίνοντι δικαίως.* [24] *ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν· οὗ τῷ μώλωπι* [a] *αὐτοῦ| ἰάθητε.* [25] *ἦτε γὰρ ὡς πρόβατα πλανώμενα· ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.*

III. *Ὁμοίως, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ*

[z] Rec. *ὑμῶν, ὑμῖν.* [a] Alex. = *αὐτοῦ.*

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
lustes, which fight against the soule. [12] And se that ye haue honest conuersation among the Gentils, that they which backbyte you as euyl doers, maye se your good workes and prayse God in the day of visitation. [13] Submit your selues vnto all maner ordinance of man for the Lordes sake, whether it be vnto the Kynge as vnto the chiefe head: [14] Other vnto Rulers, as vnto them that are sent of hym, both for the punyshment of euyl doers, and also for the praise of them that do wel. [15] For so is the wyl of God, that ye put to silence the ignorance of the folyshe men. [16] As fre, and not as hauyng the libertie for a cloke of maliciousnes, but euen as the seruantes of God. [17] Honour all men. Loue brotherly felowshippe. Feare God, Honour the kyng. [18] Seruantes obey your masters wyth all feare, not only if they be good and courteous, but also thogh they be frowarde. [19] For this is thanke worthye, if a man for conscience towarde God endure griefe, sufferyng wrongfully. [20] For what prayse is it, if when ye be buffeted for your fautes, ye take it pacientely? but and if when ye do wel, ye suffer wronge and take it paciently, this is acceptable to God. [21] For here vnto ye are called: for Christe also suffered for vs leuyng vs an ensample that ye should folowe hys steppes. [22] Which dyd no synne, nether was there gyle founde in hys mouthe. [23] Which when he was reuyled, reuiled not agayne: when he suffred, he threatened not: but committed the ponishement to him that iudgeth righteously. [24] Which hys owne selfe bare our synnes in hys body on the tree, that we being deliuered from synne, should lyue in ryghtuousnes: by whose stripes ye were healed. [25] For ye were as shepe going astraye: but are now returned vnto the shepherd and bishope of your soules. 3. LYKEWYSE let the wyues be in subiection to theyr housbandes that euen	from carnal desires which vvarre against the soule, [12] hauing your conuersation good among the Gentiles: that in that vvherein they misreport of you as of malefactors, by the good vvorkes considering you, they may glorifie God in the day of visitation. [13] Be subiect therfore to euery humane creature for God: vvhether it be to king, as excelling: [14] or to rulers as sent by him to the reuenge of malefactors, but to the praise of the good: [15] for so is the vvil of God, that doing vvel you may make the ignorance of vnvvise men to be dumme: [16] as free, and not as hauing the freedom for a cloke of malice, but as the seruants of God. [17] Honour al men. Loue the fraternitie. Feare God. Honour the king. [18] Seruants be subiect in al feare to your maisters, not only to the good and modest, but also to the vvaivvard. [19] For this is thanke, if for conscience of God a man sustaine sorovves, suffering vniustly. [20] For vvhat glorie is it: if sinning, and buffeted you suffer? but if doing vvel you sustaine patiently: this is thanke before God. [21] For vnto this are you called: because Christ also suffred for vs, leauing you an example that you may folovv his steppes. [22] *vvho did no sinne, neither vvas guile found in his mouth.* [23] vvho vvhen he vvas reuiled, did not reuile: vvhen he suffred, he threatened not: but deliuered him self to him that iudged him vniustly. [24] vvho him self bare our sinnes in his body vpon the tree: that dead to sinnes, we may liue to iustice. by vvhose stripes you are healed. [25] For you vvere as sheepe straying: but you be conuerted novv to the Pastor and Bishop of your soules. 3. IN like maner also let the vvomen be subiect to their husbandes: that if any	abstaine from fleshly lusts, which warre against the soule, [12] Hauing your conuersation honest among the Gentiles, that [α] whereas they speake against you as euill doers, they may by *your* good workes which they shall behold, glorifie God in the day of visitation. [13] Submit your selues to euery ordinance of man for the Lords sake, whether it be to the King, as supreme, [14] Or vnto gouernours, as vnto them that are sent by him, for the punishment of euill doers, and for the praise of them that doe well. [15] For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. [16] As free, and not [β] vsing your liberty for a cloake of maliciousnesse, but as the seruants of God. [17] [γ] Honour all men. Loue the brotherhood. FeareGod. Honor the King. [18] Seruants, bee subiect to your masters with all feare, not onely to the good and gentle, but also to the froward. [19] For this is thankeworthy, if a man for conscience toward God endure griefe, suffering wrongfully. [20] For what glory is it, if when yee be buffeted for your faults, ye shall take it patiently? but if when yee doe well, and suffer for it, ye take it patiently, this is [δ] acceptable with God. [21] For euen hereunto were ye called: because Christ also suffered [ε] for vs, leauing vs an example, that yee should follow his steps. [22] Who did no sin, neither was guile found in his mouth. [23] Who when hee was reuiled, reuiled not againe; when hee suffered, hee threatned not, but [ζ] committed *himselfe* to him that iudgeth righteously. [24] Who his owne selfe bare our sinnes in his owne body [η] on the tree, that wee being dead to sinnes, should liue vnto righteousnesse, by whose stripes ye were healed. [25] For yee were as sheepe going astray, but are now returned vnto the Shepheard and Bishop of your soules. 3. LIKEWISE, yee wiues, be in subiection to your owne husbands, that if

[α] *Or*, wherein. [β] *Gr.* hauing. [γ] *Or*, esteeme. [δ] *Or*, thanke. [ε] *Some reade*, for you. [ζ] *Or*, committed his cause. [η] *Or*, to.

τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου [b] *κερδηθήσωνται,* | [2] *ἐποπτεύσαντες τὴν ἐν φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν.* [3] *ὧν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν, καὶ περιθέσεως χρυσίων, ἢ ἐνδύσεως ἱματίων κόσμος·* [4] *ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πραέος καὶ ἡσυχίου πνεύματος, ὅ ἐστιν ἐνώπιον τοῦ Θεοῦ πολυτελές.* [5] *οὕτω γάρ ποτε καὶ αἱ ἅγιαι γυναῖκες* [c] *αἱ ἐλπίζουσαι ἐπὶ τὸν Θεὸν,* | *ἐκόσμουν ἑαυτὰς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν·* [6] *ὡς Σάῤῥα ὑπήκουσε τῷ Ἀβραὰμ, κύριον αὐτὸν καλοῦσα, ἧς ἐγενήθητε τέκνα· ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.* [7] *Οἱ ἄνδρες, ὁμοίως, συνοικοῦντες κατὰ γνῶσιν, ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ ἀπονέμοντες τιμὴν, ὡς καὶ συγκληρονόμοι* [d] *χάριτος ζωῆς, εἰς τὸ μὴ* [e] *ἐγκόπτεσθαι* | *τὰς προσευχὰς ὑμῶν.*

[b] Alex. *κερδηθήσονται.* [c] Alex. *αἱ ἐλπίζουσαι εἰς (τὸν) Θεὸν.* [d] Alex. + *ποικίλης.* [e] Rec. *ἐκκόπτεσθαι.* [f] Rec. *φιλόφρονες.*

WICLIF — 1380.

to the word: bi the conuersacioun of wymmen, thei ben wonnun with out word, [2] and biholde ȝe in drede ȝoure holi conuersacioun, [3] of whiche there be not with outforth curious ournynge of heer, ether doynge aboute of gold, ether ournynge of clothinge: [4] but thilke that is the hidde man of herte in vncorrupcioun and of mylde spirit, whiche is riche in the siȝt of god, [5] for so sumtyme holy wymmen hopynge in god ourneden hem silf: and werun suget to her owne housbondis, [6] as sare obeied to abraham: and clepid hym lord, of whom ȝe ben douȝtris wel doynge: and not dredyng ony perturbacioun,

[7] also men dwelle to gidre and bi kunnynge ȝeue ȝe onour to the wommans freelte as to the more feble and as to euene eiris of grace and of liif that ȝoure preieris be not lettid, [8] and in feith oon of alle wille in preier be ȝe eche suffrynge with other, louers of brithered, merciful mylde meke,

[9] not ȝildynge yuel for yuel, nether cursyng for cursynge: but aȝen ward blessynge, for in this thing ȝe ben clepid, that ȝe wilde blessynge bi eritage, [10] for he that wole loue liif and se goode dayes: constreyne his tunge fro yuel, and hise lippis that thei speke not gile, [11] and bowe he fro yuel and do good: seke he pees and parfiȝtli sue it, [12] for the iȝen of the lord ben on iust men: and his eeris on the preiers of hem, but the cheer of the lord is on men that don yuelis,

[13] and who is it, that schal anoye ȝou: if ȝe ben sueris and louers of goodnesse? [14] but also if ȝe suffren ony thing for riȝtwisnesse: ȝe ben blissid, but drede ȝe not the drede of hem: that ȝe be not disturblid, [15] but halowe ȝe the lord crist in ȝoure hertis, and euermore be ȝe redi to

hir, *their*. ournynge, *adorning*. thilke, *the same*. clepid, *called*. ȝeue, *give*. euene, *even, or, fellow*. lettid, *hindered*. yuel, *evil*. wilde, *possess*. sue, *follow*. iȝen, *eyes*. cheer, *countenance*.

TYNDALE — 1534.

they which beleve not the worde, maye with out the worde be wonne by the conversacion of the wyves: [2] whill they beholde youre pure conversacion coupled with feare. [3] Whose apparell shall not be outwarde with broyded heare, and hangynge on of golde, other in puttinge on of gorgious aparell: [4] but let the hyd man of the herte be incorrupt, with a meke and a quyet sprete, which sprete is before God a thinge moche set by. [5] For after this maner in the olde tyme dyd the holy wemen which trusted in God, tyer them selves, and were obedient to their husbandes, [6] even as Sara obeyed Abraham and called him Lorde: whose doughters ye are as longe as ye do well, and be not afrayde of every shadowe.

[7] Lyke wyse ye men dwell with them accordinge to knowledge, gevinge honoure vnto the wyfe, as vnto the weaker vessell, and as vnto them that are heyres also of the grace of lyfe, that youre prayers be not let.

[8] In conclusion, be ye all of one mynde, one suffre with another, love as brethren, be petifull, be courteous, [9] not rendringe evyll for evyll, nether rebuke for rebuke: but contrary wyse, blesse, remembringe that ye are thervnto called, even that ye shuld be heyres of blessinge. [10] If eny man longe after life, and loveth to se good dayes, let him refrayne his tonge from evyll, and his lippes that they speake not gyle. [11] Let him eschue evyll and do good: let him seke peace, and ensue it. [12] For the eyes of the Lorde are over the righteous, and his eares are open vnto their prayers. But the face of the Lorde beholdeth them that do evyll.

[13] Moreover who is it that will harme you yf ye folowe that which is good? [14] Not withstondynge happy are ye yf ye suffre for rightewesnessis sake. Ye and feare not though they seme terrible vnto you, nether be troubled: [15] but sanctifie the Lorde God in youre hertes. Be redy

CRANMER — 1539.

they whych obeye not the worde, maye without the worde be wonne by the conuersacyon of the wyues, [2] whyll they beholde youre chast conuersacyon coupled wyth feare. [3] Whose apparell shall not be outward wyth broyded heare, and hangyng on of golde, ether in puttynge on of gorgyous apparell: [4] but let the hyd man which is in the herte, be without all corrupcyon, so that the sprete be at rest and quyete: whych sprete is before God a thynge moch set by. [5] For after this maner in the olde tyme dyd the holy wemen which trusted in God, tyer them selues, and were obedient to their hushandes, [6] euen as Sara obeyed Abraham, and called hym Lorde: whose daughters ye are, as longe as do well, and are not afrayde for anye terrour.

[7] Lykewyse, ye men, dwell with them accordynge to knowledge: geuyng honoure vnto the wife, as vnto the weaker vessell, and as vnto them that are heyres also of the grace of lyfe that youre prayers be not hyndred. [8] In conclusyon, be ye all of one mynde, of one hart and loue as brethren, be petifull, be courteous (*meke*) [9] not rendrynge euyll for euyll, or rebuke for rebuke: but contrarywise, blesse: knowinge that ye are ther vnto called, euen that ye shulde be heyres of the blessynge. [10] For he that doth longe after lyfe, and loueth to se good dayes, let hym refrayne his tonge from euyll, and his lippes that they speake not gyle. [11] Let him eschue euyll, and do good: let him seke peace, and ensue it. [12] For the eyes of the Lord are ouer the ryghteous, and hys eares are open vnto their prayers. Agayne: the face of the Lorde is ouer them that do euyll.

[13] Moreouer, who is it that wyll harme you, yf ye folowe that whych is good? [14] Yee, happy are ye, yf anye trouble happen vnto you for rightewesnesse sake. Be not ye afrayed for anye terroure of them, nether be ye troubled [15] but sanctifye the Lorde God in youre hertes Be ready

[8] *Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὔσπλαγχνοι,* [f] *ταπεινόφρονες·* | [9] *μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας· τοὐναντίον δὲ εὐλογοῦντες,* [g] *εἰδότες* | *ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομήσητε.*
" [10] Ὁ γὰρ θέλων ζωὴν ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσάτω τὴν γλῶσσαν
" [h] αὐτοῦ | *ἀπὸ κακοῦ, καὶ χείλη* [i] *αὐτοῦ* | *τοῦ μὴ λαλῆσαι δόλον.* [11] *ἐκκλινάτω* [k] *ἀπὸ*
" κακοῦ, καὶ ποιησάτω ἀγαθόν· ζητησάτω εἰρήνην, καὶ διωξάτω αὐτήν. [12] *ὅτι*
" [l] ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ
" Κυρίου ἐπὶ ποιοῦντας κακά." [13] *Καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ*
[m] *μιμηταὶ* | *γένησθε;* [14] *ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι.* *" Τὸν δὲ*
" φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε· [15] *Κύριον δὲ* [n] *τὸν Θεὸν* | *ἁγιάσατε"*

[g] Alex. = *εἰδότες.* [h] Alex. = *αὐτοῦ.* [i] Alex. + *αὐτοῦ.* [k] Alex. + *δὲ.* [l] Rec. + *οἱ.* [m] Alex. *ζηλωταὶ.* [n] Alex. *τὸν Χριστὸν.*

GENEVA — 1557.

they which obey not the worde, may wythout the word be wone by the conuersation of the wyues: [2] Whyle they behold your pure conuersation *coupled* wyth feare. [3] Whose apparel let it not be outwarde with broyded heare, and golde put about, ether in putting on of gorgious apparel. [4] But let the hid man of the heart be vncorrupt with a meke and quiet sprite, which is before God a thing muche set by.

[5] For after this maner in the old time did the holy women which trusted in God, tier them selues, and were obedient to their housbandes. [6] As Sara obeyed Abraham, and called him Syr: whose daughters ye are, as long as ye do wel, not being afrayde of any terrour. [7] Lykewyse ye men dwel with them as be commeth men that haue knowledge: geuyng honour vnto the wyfe, as vnto the weaker vessel, and as they which are together heyres of the grace of life, that your prayers be not let. [8] In conclusion, be ye all of one mynde, one suffre with an other, loue as brethren, be pitiful, be courteous: [9] Not rendring euil for euil, nether rebuke for rebuke: but contrary wyse, blesse, remembring that ye are therunto called, that ye should be heyres of blessyng.

[10] For if any man longe after lyfe, and loueth to se good dayes, let hym refrayne his tonge from euyl, and hys lippes that they speake not gyle. [11] Let him eschue euil and do good: let him seke peace, and ensue it. [12] For the eyes of the Lord are ouer the rightuous, and his eares are open vnto their prayers. and the face of the Lord beholdeth them that do euil. [13] And who is it that wil harme you, if ye folow that whych is good? [14] Notwithstandyng, happy are ye if ye suffre for ryghtuousnes sake. Yea and feare not thogh they seme terrible to you, nether be troubled. [15] But sanctifie the Lord God in your hearts. and be redy alwayes to geue an answere

RHEIMS — 1582.

beleeue not the vvord, by the conuersation of the vvomen vvithout the vvord they may be vvonne, [2] considering your chast conuersation in feare. [3] Vvhose trimming let it not be outvvardly the plaiting of heare, or laying on gold round about, or of putting on vestures: [4] but the man of the hart that is hidden, in the incorruptibilitie of a quiet and a modest spirit, vvhich is riche in the sight of God.

[5] For so sometime the holy vvomen also that trusted in God, adorned them selues, subiect to their ovvne husbandes. [6] As Sara obeied Abraham, calling him lord: vvhose daughters you are, doing vvel, and not fearing any perturbation.

[7] Husbandes likevvise, dvvelling vvith them according to knovvledge, as vnto the vveaker feminine vessel imparting honour, as it vvere to the coheires also of the grace of life: that your praiers be not hindered.

[8] And in fine al of one minde, hauing compassion, louers of the fraternitie, merciful, modest, humble. [9] not rendering euil for euil, nor curse for curse: but contrariewise, blessing: for vnto this are you called, that you may by inheritance possesse a benediction. [10] *For he that vvil loue life, and see good daies: let him refraine his tong from euil, and his lippes that they speake not guile.* [11] *Let him decline from euil, and doe good: let him enquire peace, and folovv it:* [12] *because the eies of our Lord are vpon the iust, and his eares vnto their praiers: but the countenance of our Lord vpon them that doe euil things.*

[13] And vvho is he that can hurt you, if you be emulators of good? [14] But and if you suffer ought for iustice, blessed are ye. And the feare of them feare ye not, and be not troubled. [15] But sanctifie our Lord Christ in your hartes, ready alwaies

AUTHORISED — 1611.

any obey not the word, they also may without the word bee wonne by the conuersation of the wiues: [2] While they behold your chaste conuersation *coupled* with feare: [3] Whose adorning, let it not be that outward *adorning*, of plaiting the haire, and of wearing of gold, or of putting on of apparell. [4] But *let it be* the hidden man of the heart, in that which is not corruptible, *euen the ornament* of a meeke and quiet spirit, which is in the sight of God of great price. [5] For after this manner in the old time, the holy women also who trusted in God adorned themselues, beeing in subiection vnto their owne husbands. [6] Euen as Sara obeyed Abraham, calling him Lord, whose[α] daughters ye are as long as yee doe well, and are not afraid with any amazement.

[7] Likewise ye husbands, dwel with them according to knowledge, giuing honour vnto the wife as vnto the weaker vessell, and as being heires together of the grace of life, that your prayers be not hindered. [8] Finally *be ye* all of one minde, hauing compassion one of another, [β]loue as brethren, be pitifull, be courteous, [9] Not rendring euill for euill, or railing for railing: but contrariwise blessing, knowing that yee are thereunto called, that ye should inherit a blessing. [10] For he that will loue life, and see good dayes, let him refraine his tongue from euill, and his lips that they speak no guile: [11] Let him eschew euill and do good, let him seeke peace aud ensue it.

[12] For the eyes of the Lord *are* ouer the righteous, and his eares are *open* vnto their prayers: but the face of the Lord *is* [γ]against them that doe euill. [13] And who is hee that will harme you, if ye be followers of that which is good? [14] But and if ye suffer for righteousnes sake, happy *are ye*, and be not afraid of their terrour, neither be troubled: [15] But sanctifie the Lord God in your hearts, and *be* ready

[α] *Gr.* children. [β] *Or,* louing to the brethren. [γ] *Gr.* vpon.

ἐν ταῖς καρδίαις ὑμῶν. Ἕτοιμοι [o] δὲ| ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, [p] μετὰ πραΰτητος καὶ φόβου· [16] συνείδησιν ἔχοντες ἀγαθήν, ἵνα ἐν ᾧ [q] καταλαλῶσιν ὑμῶν| ὡς κακοποιῶν, καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν. [17] Κρεῖττον γὰρ ἀγαθοποιοῦντας, εἰ [r] θέλοι| τὸ θέλημα τοῦ Θεοῦ, πάσχειν, ἢ κακοποιοῦντας· [18] ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν [s] ἔπαθε,| δίκαιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, θανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς δὲ [t] πνεύματι, [19] ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν, [20] ἀπειθήσασί ποτε, ὅτε [u] ἀπεξεδέχετο| ἡ τοῦ Θεοῦ μακροθυμία ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ, εἰς ἣν ὀλίγαι, τουτέστιν ὀκτὼ, ψυχαὶ διεσώθησαν δι' ὕδατος, [21] [v] ὃ| καὶ ἡμᾶς ἀντίτυπον νῦν σώζει

[o] Alex. = δέ. [p] Alex. + ἀλλά. [q] Alex. καταλαλοῦσιν ὑμῶν. [r] Rec. θέλει. [s] Alex. ἀπέθανε. [t] Rec. + τῷ.

WICLIF—1380.

satisfaccioun to ech man axynge ȝou resoun of that feith and hope that is in ȝou, but with myldenesse and drede: [16] hauynge good conscience, that in that thing that thei bacbite of ȝou, thei ben confoundid whiche calengen falsli ȝour good conuersacioun in crist,

[17] for it is bettir that ȝe do wel and suffre if the wil of god wole: thanne doynge yuel, [18] For also crist oonys died for oure synnes, the iust for vniust that he schulde offre to god us made dede in fleisch, but made quyk in spirit,

[19] for which thing he cam in spirit, and also to hem that werun closid to gidre in prisoun: prechid, [20] whiche werun sumtyme vnbileeful whanne thei abideden the paciens of god in the dayes of noye whanne the schip was made: in whiche a fewe that is to seye eiȝte soulis werun made saaf bi watir, [21] and so baptym of liike forme makith us saaf, not the puttynge awey of filthis of fleisch: but the axynge of a good conscience in god, bi the aȝenrisynge of oure lord ihesus crist, [22] that is in the riȝthalf of god. And swolowith deeth: that we schulden be made eiris of euerlastynge liif, he ȝede in to heuene: and aungels ȝ poweris and vertues ben made sugetis to hym.

4. THERFOR for crist suffrid in fleisch, be ȝe also armed bi the same thenkynge, for he that suffrid in fleisch ceesid fro synnes, [2] that that is lefte now in fleisch: lyue not now to the desiris of men, but to the wille of god, [3] for the tyme that is passid is ynow to the wille of hethen men to be endid: which walkiden in lecheries and lustis in myche drinkynge of wyne in vnmesurable etyngis and drynkyngis, and vnleful worschipynge of mawmetis,

[4] in which now thei ben astonyed, in whiche thing thei wondren, for ȝe rennen not to gidre in to the same confusioun of leccherie and blasfemen, [5] and thei schuln ȝeue resoun to hym: that is redi to deme

yuel, *evil*. aȝenrisynge, *resurrection*. ȝede, *went*. mawmetis, *idols*. ȝeue, *give*. deme, *judge*.

TYNDALE—1534.

all wayes to geve an answere to every man that axeth you a reson of the hope that is in you, and that with meaknes and feare: [16] havinge a good conscience, that when they backbyte you as evyll doars, they maye be ashamed, for as moche as they have falsely accused youre good conversacion in Christ.

[17] It is better (yf the wyll of God be so) that ye suffre for well doynge, then for evyll doynge. [18] For as moche as Christ hath once suffered for synnes, the iuste for the vniuste, for to bringe vs to God, and was kylled, as pertayninge to the flesshe: but was quyckened in the sprete.

[19] In which sprete, he also went and preached vnto the spretes that were in preson, [20] which were in tyme passed disobedient, when the longe sufferinge of God abode excedinge paciently in the dayes of Noe, whyll the arcke was a preparinge, wherin feawe (that is to saye .viii. soules) were saved by water, [21] which signifieth baptim that now saveth vs, not the puttinge awaye of the filth of the flesshe, but in that a good conscience consenteth to God, by the resurreccion of Iesus Christ, [22] which is oure right honde of God and is gone into heven, angels, power and myght subdued vnto him.

4. FOR as moche as christ hath suffred for vs in the flesshe, arme youre selves lyke wyse with the same mynde: for he which suffereth in the flesshe ceasith from synne, [2] that he hence forwarde shuld lyve as moche tyme as remayneth in the flesshe: not after the lustes of men, but after the will of God. [3] For it is sufficient for vs that we have spent the tyme that is past of the lyfe, after the will of the gentyls, walkinge in wantannes, lustes, dronkennes, in eatinge, drinkinge and in abominable ydolatrie.

[4] And it semeth to them a straunge thinge that ye runne not also with them vnto the same excesse of ryote, and therfore speake they evill of you, [5] which shall geve a comptes to him that is redy to

CRANMER—1539.

allwayes to geue an answere to euery man that asketh you a reason of the hope that is in you, and that with meaknes and feare: [16] hauynge a good conscience that where as they backbyte you as euyll doars, they maye be ashamed, that falsely accuse your good conuersacion in Chryst.

[17] For it is better (yf the wyll of God be so) that ye suffre for well doynge, then for euyll doinge.

[18] For as moch as Christ hath once suffered for synnes, the iust for the vniust, to bring vs to God, and was kylled, as pertayninge to the flesshe: but was quyckened in the sprete.

[19] In whych sprete he also went and preached vnto the spretes that were in preson, [20] which some tyme had bene disobedyent, when the longe sufferynge of God was once loked for in the dayes of Noe whyll the arcke was a preparyng: wherin feaw, that is to saye viii. soules, were saued by the water, [21] like as baptyme also now saueth vs, not the puttynge awaye of the fylth of the flesshe, but in that a good conscyence consenteth to God, by the resurreccyon of Iesus Christ, [22] whych is on the ryghte hande of God: and is gone into heauen, angels, powers, and myght subdued vnto hym.

4. FOR as moch then as Christ hath suffred for vs in the flesshe, arme ye youre selues lykewyse with the same mynde: for he whych suffereth in the flesshe, ceaseth from synne [2] that he hence forwarde shulde lyue (as moch tyme as remayneth in the flesshe) not after the lustes of men, but after the wyll of God. [3] For it is sufficyent for vs, that we haue spent the tyme that is past of the lyfe, after the wyll of the Gentyls, walkynge in wantannes, lustes, in excesse of wynes, in excesse of eatynge, in excesse of drinkynge (*in dronkenesse*) ȝ in abomynable ydolatrie.

[4] And it semeth to them an inconuenient thynge, that ye runne not also with them vnto the same excesse of ryote, and therfore speake they euyll of you, [5] whych shall geue acomptes to him, that is ready

βάπτισμα, (οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεὸν,) δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, [22] ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανὸν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων. IV. Χριστοῦ οὖν παθόντος [w] ὑπὲρ ἡμῶν| σαρκὶ, καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὁπλίσασθε· ὅτι ὁ παθὼν [x] ἐν| σαρκὶ, πέπαυται ἁμαρτίας· [2] εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιῶσαι χρόνον. [3] ἀρκετὸς γὰρ [y] ἡμῖν| ὁ παρεληλυθὼς χρόνος [z] τοῦ βίου,| τὸ [a] θέλημα| τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδώλολατρείαις· [4] ἐν ᾧ ξενίζονται, μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες· [5] οἳ ἀποδώσουσι λόγον τῷ ἑτοίμως ἔχοντι

[w] Rec. ἅπαξ ἐξεδέχετο. [x] Rec. ᾧ. [w] Alex. = ὑπὲρ ἡμῶν. [x] Alex. = ἐν. [y] Alex. = ἡμῖν. [z] = τοῦ βίου. [a] Alex. βούλημα.

GENEVA—1557.

to euery man that asketh you a reason of the hope that is in you. And that with meaknes and reuerence: [16] hauyng a good conscience, that when they backbyte you as euyl doers, they may be ashamed, forasmuch as they falsely accuse our good conuersation in Christ.

[17] For *it is* better (if the wil of God be so) that ye suffre for wel doing, then for euyl doing. [18] For Christ also hath once suffered for synnes, the iust for the vniust, for to bring vs to God, and was killed as partayning to the fleshe, but was quickened in the spirite. [19] By the which sprite he also went, and preached vnto the sprites that *are* in prison, [20] Which were in tyme passed disobedient, when once the longe suffering of God abode in the dayes of Noe, while the arcke was preparing, wherin fewe, that is to say, eight soules were saued in the water. [21] To the which the figure of Baptisme is agreing now that saueth vs also: not the putting away of the fylthe of the fleshe, but in that a good conscience maketh request to God, by the resurrection of Iesus Christ, [22] Which is at the right hand of God: gone into heauen, to whom the Angels, powers, and mighte are subdued.

4. FORASMUCH then as Christe hath suffered for vs in the fleshe, arme your selues lykewyse with the same minde: *which is*, that he which hath suffered in the fleshe, hath ceased from synne, [2]That he hence forwarde shoulde lyue (as muche tyme as remayneth in the fleshe:) not after the lustes of men, but after the wyl of God, [3] For it is sufficient for vs that we haue spent the tyme that is past of the lyfe, after the lust of the Gentiles, walkyng in wantones, lustes, dronckenes, in eating, drincking, and in abominable idolatrie.

[4]And it semeth to them a strange thynge, that ye runne not also with them vnto the same excesse of ryote, and therfore speake they euyl *of you*, [5] Which shal geue accomptes to hym, that is ready to

RHEIMS—1582.

to satisfie euery one that asketh you a reason of that hope vvhich is in you: but vvith modestie and feare, [16] hauing a good conscience: that in that vvhich they speake il of you, they may be confounded vvhich calumniate your good conuersation in Christ. [17] For it is better to suffer as doing vvel (if the vvil of God vvil haue it so) then doing il.

[18] Because Christ also died once for our sinnes, the iust for the vniust: that he might offer vs to God, mortified certes in flesh, but quickened in spirit. [19] In the vvhich spirit comming he preached to them also that vvere in prison: [20] vvhich had been incredulous sometime, vvhen they expected the patience of God in the daies of Noë, vvhen the arke vvas a building: in the vvhich, fevv, that is, eight soules vvere saued by vvater.

[21] Vvherevnto Baptisme being of the like forme novv saueth you also: not the laying avvay of the filth of the flesh, but the examination of a good conscience tovvard God by the resurrection of IESVS Christ. [22] vvho is on the right hand of God, svvallovving death, that vve might be made heires of life euerlasting: being gone into heauen, Angels and Potentates and Povvers subiected to him.

4. CHRIST therfore hauing suffered in the flesh, be you also armed vvith the same cogitation. because he that hath suffered in the flesh, hath ceased from sinnes: [2] that novv not after the desires of men, but according to the vvil of God he liue the rest of his time in the flesh. [3] For the time past sufficeth (to accomplish the vvil of the Gentiles) them that haue vvalked in riotousnes, desires, excesse of wine, banketings, potations, and vnlavvful seruices of Idols.

[4] Vvherein they maruel blaspheming, you not concurring into the same confusion of riotousnes. [5] vvho shal render account to him, vvhich is ready to iudge

AUTHORISED—1611.

alwayes to giue an answere to euery man that asketh you a reason of the hope that is in you, with meekenesse and [a]feare: [16] Hauing a good conscience, that whereas they speake euill of you, as of euill doers, they may bee ashamed that falsly accuse your good conuersation in Christ. [17] For it is better, if the will of God be so, that yee suffer for well doing, then for euill doing.

[18] For Christ also hath once suffered for sinnes, the iust for the vniust, that he might bring vs to God, being put to death in the flesh, but quickened by the Spirit. [19] By which also he went and preached vnto the spirits in prison, [20] Which sometime were disobedient, when once the long-suffering of God wayted in the dayes of Noah, while the Arke was a preparing: wherin few, that is, eight soules were saued by water. [21] The like figure whereunto, euen Baptisme, doth also now saue vs, (not the putting away of the filth of the flesh, but the answere of a good conscience toward God,) by the resurrection of Iesus Christ. [22] Who is gone into heauen, and is on the right hand of God, Angels, and authorities, and powers being made subiect vnto him.

4. FORASMUCH then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde: for hee that hath suffered in the flesh, hath ceased from sinne: [2] That he no longer should liue the rest of *his* time in the flesh, to the lusts of men, but to the will of God. [3] For the time past of our life may suffice vs to haue wrought the will of the Gentiles, when we walked in lasciuiousnesse, lusts, excesse of wine, reuellings, banquetings, and abominable idolatries. [4] Wherein they thinke it strange, that you runne not with them to the same excesse of riot, speaking euil of you: [5] Who shal giue accompt to him that is

[a] *Or*, reuerence.

κρῖναι ζῶντας καὶ νεκρούς. [6] εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ, ζῶσι δὲ κατὰ Θεὸν πνεύματι. [7] Πάντων δὲ τὸ τέλος ἤγγικε. σωφρονήσατε οὖν καὶ νήψατε εἰς τὰς προσευχάς· [8] πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι "ἡ ἀγάπη [b] καλύψει| πλῆθος ἁμαρτιῶν·" [9] Φιλόξενοι εἰς ἀλλήλους, ἄνευ [c] γογγυσμῶν·| [10] ἕκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ· [11] εἴ τις λαλεῖ, ὡς λόγια Θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεός· ἵνα ἐν πᾶσι δοξάζηται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

[12] Ἀγαπητοὶ, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένῃ,

[b] Alex. καλύπτει. [c] Alex. γογγυσμοῦ [d] Rec. καθὼς. [e] Rec. = καὶ δυνάμεως.

WICLIF—1380.

the quycke and the deed, [6] for whi for this thing it is prechid also to deed men: that thei be demed bi men in fleisch and that thei lyue bi god in spirit, [7] for the ende of alle thingis schal nyȝe,

therfor be ȝe prudent: and wake ȝe in preiers, [8] bifor alle thingis haue ȝe charite ech to other in ȝou silf: algates lastynge: for charite keuerith the multitude of synnes, [9] holde ȝe hospitalite to gidre with out grucchinge, [10] eche man as he hath resceyued grace, mynystrynge it in to eche other: as good dispenders of many foold grace of god, [11] if ony man spekith speke he as the wordis of god, if ony man mynystrith: as of the vertu, which god mynystrith, that god be onourid in alle thingis bi ihesus crist oure lord, to whom is glorie and lordschip in to the worldis of worldis amen.

[12] Moost dere britheren nyle ȝe go in pilgrimage in feruour that is made to ȝou to temptacioun: as if ony newe thing bi falle to ȝou, [13] but comyne ȝe with the passiouns of crist and haue ȝe ioie, that also ȝe be glad and haue ioie in the reuelacioun of his glorie,

[14] if ȝe ben dispisid for the name of crist: ȝe schuln be blessid, for that that is of the honoure and of the glorie and of the vertu of god, and the spirit that is his: schal rest on ȝou, [15] but no man of ȝou suffre as a mansleer, ether a theef, ether curser, ether desirer of other mennes goodis, [16] but if as a cristen man, schame he not, but glorifie he god in this name, [17] for tyme is that doom bigynne at goddis hous, and if it bigynne first at us: what ende schal be of hem that bileuen not to the gospel? [18] and if a iust man vnnethe schal be saued: where schuln the vnfeithful man and the synner appere, [19] therfor ℭ thei that suffren bi the wille

demed, *judged*. nyȝe, *approach*. algates, *always*. keuerith, *covereth*. vertu, *power*. nyle, *not*. comyne, *commune*. passiouns, *sufferings*. doom, *judgment*. vnnethe, *scarcely*.

TYNDALE—1534.

iudge quycke and deed. [6] For vnto this purpose verely was the gospell preached vnto the (deed) that they shuld be condempned of men in the flesshe, but shuld live before God in the sprete. [7] The ende of all thinges is at honde.

Be ye therfore discrete and sober, that ye maye be apte to prayers. [8] But above all thinges have fervent love amonge you. For love covereth the multitude of synnes. [9] Be ye herberous one to another, and that with out grudginge. [10] As every man hath receaved the gyfte, minister the same one to another as good ministers of the manyfolde grace of God. [11] Yf eny man speake, let him talke as though he spake the wordes of God. If eny man minister, let him do it as of the abilitie which god ministreth vnto him. That god in all thinges maye be glorified thorow Iesus Christ, to whom be prayse and dominion for ever and whyll the worlde stondeth. Amen.

[12] Dearly beloved, be not troubled in this heate, which now is come amonge you to trye you as though some straunge thinge had happened vnto you: [13] but reioyce in as moche as ye are partetakers of Christes passions, that when his glory appereth, ye maye be mery and glad.

[14] If ye be rayled vpon for the name of Christ happie are ye. For the sprete of glory and the sprete of god resteth apon you. On their parte he is evyll spoken of: but on youre parte he is glorified.

[15] Se that none of you suffre as a murtherer, or as a thefe, or an evyll doar, or as a busybody in other mens matters. [16] Yf eny man suffre as a Christen man, let him not be ashamed: but let him glorifie god on his behalfe. [17] For the tyme is come that iudgement must begynne at the housse of god. Yf it fyrst begynne at vs, what shall the ende be of them which beleve not the gospell of god? [18] And yf the righteous scasly be saved: where shall the vngodly and the sinner appere? [19] Wherfore let them that suffer accordynge to the will of god, commit

CRANMER—1539.

to iudge quicke and deed. [6] For vnto thys purpose verely was the Gospell preached also vnto the deed, that they shuld be iudged lyke other men in the flesshe, but shuld lyue before God in the sprete. [7] The ende of al thinges is at hande.

Be ye therfore sober, and watch vnto prayer. [8] But aboue all thynges haue feruent loue among your selues. For loue shall couer the multitude of synnes. [9] Be ye herberous one to another, wythout grudgynge. [10] As euery man hath receaued the gyfte, euen so mynister the same one to another, as good mynisters of the manyfolde grace of God. [11] If eny man speake, let him talke as the wordes of God. If eny man mynister, let him do it as of the abylite, whych God mynystreth vnto hym. That God in all thynges maye be glorifyed thorow Iesus Christ, to whom be prayse and dominion for euer and euer. Amen.

[12] Dearly beloued, maruayll not that ye are proued by fyre (whych thyng is to trye you) as though some straunge thing happened vnto you: [13] but reioyce, in as moch as ye are partakers of Christes passyons: that when hys glory appeareth, ye maye be mery and glad. [14] If ye be rayled vpon for the name of Christ, happie are ye. For the glory and the sprete of God resteth vpon you. On their parte he is euyll spoken of: but on youre parte he is glorifyed.

[15] Se that none of you be punysshed as a murtherer, or as a thefe, or an euyll doar, or as a busybody in other mens matters. [16] If eny man suffre as a Christen man, let him not be ashamed: but let him glorifye God on this behalfe. [17] For the tyme is come, that iudgement must begynne at the house of God. If it fyrst begynne at vs, what shall the ende be of them, whych beleue not the Gospell of God? [18] And yf the ryghteous scarcely be saued: where shall the vngodly and the synner appeare? [19] Wherfore, let them that are troubled accordyng to the

ὡς ξένου ὑμῖν συμβαίνοντος· [13] ἀλλὰ [d] καθὸ| κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι. [14] Εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης [e] καὶ δυνάμεως| καὶ τὸ τοῦ Θεοῦ Πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· [f] κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.| [15] μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιὸς, ἢ ὡς ἀλλοτριοεπίσκοπος· [16] εἰ δὲ ὡς Χριστιανὸς, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ [g] μέρει| τούτῳ. [17] ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ; [18] καὶ "εἰ ὁ δίκαιος μόλις "σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται;" [19] ὥστε καὶ οἱ πάσχοντες

[f] Alex. = κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. [g] Alex. ὀνόματι.

GENEVA—1557.

iudge quicke and deade. [6] For vnto this purpose was the Gospel preached also vnto the dead, that they myght be condemned, according to men, *that is*, in the fleshe, but might lyue according to God, *that is*, in the sprite. [7] The ende of all thinges is at hande. Be ye therfore sober, and watching in prayer. [8] But aboue all thinges haue feruent loue among you: for loue couereth the multitude of synnes. [9] Be ye herberous one to another, and that without grudgyng. [10] As euery man hath receaued the gifte, so minister the same one to another, as good ministers of the manifolde grace of God.

[11] If any man speake, *let hym talke* as thoghe he spake the wordes of God. If any man mynister, *let him do it* as of the abilitie which God ministreth vnto him: that God in all thynges may be glorified through Iesus Christ, to whom is prayse and dominion for euer, and euer. Amen. [12] Dearely beloued, be not as strangers troubled in this trial by the fyre, which nowe is come amonge you to proue you, as thogh some strange thinge had happened vnto you: [13] But reioyce, in as muche as ye are partakers of Christes passions, that when his glorie shal appeare, ye may be mery and glad. [14] If ye be rayled vpon for the Name of Christ, happie *are ye*: for the Sprite of glorie, and of God resteth vpon you: *which* on their parte is euyl spoken of: but on your parte is glorified.

[15] Se that none of you suffre as a murtherer, or as a thefe, or an euyl doer, or as a busibody in other mens matters. [16] But if *any man suffre* as a Christen man, let him not be ashamed: but glorifie God in this behalfe. [17] For the tyme is come, that iudgement must begyn at the house of God. If it fyrst *begin* at vs, what shal the ende be of them which obey not the Gospel of God? [18] And if the righteous scarsely be saued, where shal the vngodly and the synner appeare? [19] Wherfore let them that suffer according

RHEIMS—1582.

the liuing and the dead. [6] For, for this cause also vvas it euangelized to the dead: that they may be iudged in deede according to men, in the flesh: but may liue according to God in the Spirit. [7] And the end of al shal approche.

Be vvise therfore: and vvatch in praiers. [8] But before al things, hauing mutual charitie continual among your selues: because charitie couereth the multitude of sinnes. [9] Vsing hospitalitie one tovvard an other vvithout murmuring. [10] Euery one as he hath receiued grace, ministring the same one tovvard an other: as good dispensers of the manifold grace of God. [11] If any man speake, as the vvordes of God. if any man minister: as of the povver, vvhich God administreth. that in al things God may be honoured by IESVS Christ: to vvhom is glorie and empire for euer and euer. Amen.

[12] My deerest, thinke it not strange in the feruour vvhich is to you for a tentation, as though some nevv thing happened to you: [13] but communicating vvith the passions of Christ, be glad, that in the reuelation also of his glorie you may be glad reioycing. [14] If you be reuiled in the name of Christ, you shal be blessed: because that vvhich is of the honour, glorie, and vertue of God, and the Spirit vvhich is his, shal rest vpon you. [15] But let none of you suffer as a murderer, or a theefe, or a railer, or a coueter of other mens things. [16] But if as a Christian, let him not be ashamed, but let him glorifie God in this name. [17] for the time is that iudgement begin of the house of God. And if first of vs: vvhat shal be the end of them that beleeue not the Gospel of God?

[18] And if the iust man shal scarce be saued: where shal the impious and sinner appeare? [19] Therfore they also that suffer according to the vvil of God, let them

AUTHORISED—1611.

ready to iudge the quicke and the dead. [6] For, for this cause was the Gospel preached also to them that are dead, that they might be iudged according to men in the flesh, but liue according to God in the spirit.

[7] But the end of all things is at hand: be yee therefore sober and watch vnto prayer. [8] And aboue all things haue feruent charitie among your selues: for charity [a] shall couer the multitude of sinnes. [9] Use hospitalitie one to another without grudging. [10] As euery man hath receiued the gift, *euen so* minister the same one to another, as good stewards of the manifold grace of God. [11] If any man speake, *let him speake* as the oracles of God: if any man minister, let him doe it as of the ability which God giueth, that God in all things may bee glorified through Iesus Christ, to whom be praise and dominion for euer and euer. Amen. [12] Beloued, thinke it not strange concerning the fiery triall, which is to trie you, as though some strange thing happened vnto you. [13] But reioyce in as much as yee are partakers of Christs sufferings; that when his glory shal be reuealed, ye may be glad also with exceeding ioy.

[14] If ye be reproached for the Name of Christ, happy *are ye*, for the Spirit of glory, and of God resteth vpon you: on their part hee is euill spoken of, but on your part he is glorified. [15] But let none of you suffer as a murtherer, or as a thiefe, or as an euill doer, or as a busibody in other mens matters. [16] Yet if any *man suffer* as a Christian, let him not be ashamed, but let him glorifie God on this behalfe. [17] For the time is *come* that iudgement must begin at the house of God: and if it first begin at vs, what shall the end be of them that obey not the Gospel of God? [18] And if the righteous scarcely bee saued, where shall the vngodly and the sinner appeare? [19] Wherefore let them that suffer according to the will

[a] Or, will.

κατὰ τὸ θέλημα τοῦ Θεοῦ, [h] ὡς| πιστῷ κτίστῃ παρατιθέσθωσαν τὰς ψυχὰς [i] ἑαυτῶν| ἐν ἀγαθοποιΐᾳ.

V. Πρεσβυτέρους [k] τοὺς ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνὸς, [2] ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ' ἑκουσίως· μηδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως· [3] μηδ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου· [4] καὶ φανερωθέντος τοῦ ἀρχιποίμενος, κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον. [5] Ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἀλλήλοις [m] ὑποτασσόμενοι,| τὴν ταπεινοφροσύνην ἐγκομβώσασθε· ὅτι "ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπει-

[h] Alex. = ὡς. [i] Const. αὐτῶν. [k] Alex. + οὖν. [l] Alex. + κατὰ Θεόν. [m] Alex. = ὑποτασσόμενοι. [n] Alex. + ἐπισκοπῆς.

WICLIF—1380.

of god: bitakun her soulis in good dedis, to the feithful maker of nou3t.

5. THERFOR I an euen elder man, and a witnesse of cristis passiouns, whiche also am a comyner of that glorie, that schal be schewid in tyme to comyng, biseche the elder men that ben among 3ou, [2] fede 3e the flok of god: that is among 3ou, purueye 3e not as constreyned but wilfulli bi god, not for loue of foule wynnynge: but wilfulli, [3] nether as hauynge lordschip in the clergie: but that 3e be made ensaumple of the flok of wille of soule. [4] and whanne the prince of schepardis schal appere: 3e schuln resceyue the crowne of glorie, that mai neuer fade.

[5] also 3e 3unge men be 3e suget to elder men, and alle schewe 3e to gidre mekenesse, for the lord with stondith proude men: but he 3eueth grace to meke men. [6] therfor be 3e mekid vndir the my3ti hond of god: that he reise 3ou in the tyme of visitacioun, [7] and cast 3e al 3oure bisynesse in to hym: for to hym is cure of 3ou,

[8] be 3e sobre and wake 3e, for 3oure aduersarie the deuel as a rorynge lioun goith aboute, sechynge whom he schal deuoure, [9] whom a3enstonde 3e strong in the feith: witynge that the same passioun is made to thilke britherhood of 3ou that is in the world, [10] and god of al grace that clepid 3ou in to his euer lastynge glorie 3ou suffrynge a litil he schal perfourme and schal conferme, and schal make sad, [11] to hym be glorie and lordschip in to worldis of worldis, amen,

[12] bi siluan feithful brother to 3ou as I deme, I wroot schortli, bisechynge and

euen, *even*, or, *fellow*. comyner, *partaker*. withstand. clepid, *called*. passiouns, *sufferings*. purueye, *provide*. witynge, *knowing*. sad, *stable*. a3enstonde, thilke, *the same*. deme, *judge*. verri, *true*.

TYNDALE—1534.

their soules to him with well doynge, as vnto a faythfull creator.

5. THE elders which are amonge you, I exhorte, which am also an elder and a witnes of the affliccions of Christ, and also a partaker of the glory that shalbe opened:

[2] se that ye fede Christes flocke which is amonge you, takynge the oversyght of them, not as though ye were compelled therto, but willyngly: not for the desyre of filthy lucre, but of a good mynde. [3] not as though ye were lordes over the parisshes: but that ye be an insample to the flocke. [4] And when the chef shepheerde shall appere, ye shall receave an incorruptible croune of glorye.

[5] Lykwyse ye yonger submit youre selves vnto the elder. Submit youre selves every man, one to another, knet youre selves togedder in lowlines of mynde. For god resisteth the proude and geveth grace to the humble. [6] Submit youre selves therfore vnder the myghty honde of god, that he maye exalt you, when the tyme is come. [7] Cast all youre care to him: for he careth for you.

[8] Be sober and watch, for youre adversary the devyll as a rorynge lion walketh about, sekynge whom he maye devoure: [9] whom resist stedfast in the fayth, remembrynge that ye do but fulfill the same affliccions which are apoynted to youre brethren that are in the worlde. [10] The God of all grace, which called you vnto his eternall glory by Christ Iesus, shall his awne silfe after ye have soffred a lytell affliccion make you perfect: shall settle strenght and stablishe you. [11] To him be glory and dominion for ever, and whill the worlde endureth Amen.

[12] By Silvanus a faythfull brother vnto you (as I suppose) have I written brefly,

CRANMER—1539.

wyll of God, commyt their soules to him with well doynge, as vnto a faythfull creator.

5. THE elders which are amonge you, I exhorte, which am also an elder, and a wytnes of the affliccyons of Christ, and also a partaker of the glory that shalbe opened: [2] Fede ye Christes flocke, asmoch as lyeth in you, takynge the ouersyght of them, not as compelled therto, but wyllyngly: (*after a godly sorte*) not for the desyre of fylthy lucre: but of a good mynde, [3] not as though ye were lordes ouer the parisshes: but that ye be an ensample to the flocke (*and that wyth good wyll*)

[4] And when the chefe sheperd shall appeare, yee shal receaue, an incorruptibile crowne of glorie. [5] Lykewyse ye yonger, submyt your selues vnto the elder: Submit youre selues euery man, one to another, knyt youre selues together in lowlynes of mynde. For God resisteth the proude, and geueth grace to the humble.

[6] Submyt youre selues therfore vnder the myghty hande of God, that he maye exalte you, when the tyme is come. [7] Cast all your care vpon him: for he careth for you.

[8] Be sober and watch, for youre aduersary the deuyll as a roaring lyon walketh about, sekyng whom he maye deuoure: [9] whom resyst stedfast in the fayth, knowing, that the same affliccyons are apoynted vnto your brethren, that are in the worlde.

[10] But the God of all grace whych hath called vs vnto hys eternall glory by Christ Iesus, shall hys awne selfe (after that ye haue suffred a lytell affliccyon) make you perfect: settle, strength and stablisshe you. [11] To him be glory and dominyon for euer, and euer. Amen.

[12] By Syluanus a faythfull brother vnto you (as I suppose) haue I wrytten brefly,

" νοῖς δὲ δίδωσι χάριν." [6] Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ[n]· [7] πᾶσαν τὴν μέριμναν ὑμῶν ἐπιῤῥίψαντες ἐπ' αὐτὸν, ὅτι αὐτῷ μέλει περὶ ὑμῶν. [8] Νήψατε, γρηγορήσατε· [o] ὁ ἀντίδικος ὑμῶν διάβολος, ὡς λέων ὠρυόμενος, περιπατεῖ, ζητῶν [p] τίνα καταπίῃ·| [9] ᾧ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι. [10] Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας [q] ἡμᾶς| εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας, αὐτὸς [r] καταρτίσαι| ὑμᾶς, [s] στηρίξει, σθενώσει θεμελιώσει·| [11] αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

[12] Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα,

[o] Rec. + ὅτι. [p] Const. τινὰ καταπιεῖν. [q] Alex. ὑμᾶς. [r] Alex. καταρτίσει. [s] Rec. στηρίξαι, σθενίσαι, θεμελιώσαι.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
to the wil of God, commit their soules to him with wel doying, as vnto a faithful Creator.	commend their soules to the faithful creator, in good deedes.	of God, commit the keeping of their soules to him in well doing, as vnto a faithfull Creator.
5. THE Elders which are amonge you, I beseche which am also an Elder, and a wytnes of the afflictions of Christe, and also a partaker of the glorie that shalbe opened. [2] Fede the flocke of God, which dependeth vpon you, caring for it, not as thogh ye were compelled therto, but wyllingly: not for the desire of filthy lucre, but of a good mynde. [3] Not as thogh ye were lordes ouer *Gods* heritage: but that ye be ensamples to the flocke. [4] And when the chief shepherd shal appere, ye shal receaue an incorruptible croune of glorie.	5. THE seniors therfore that are among you, I beseche, my self a fellovv senior vvith them and a vvitnesse of the passions of Christ, vvho am also partaker of that glorie vvhich is to be reuealed in time to come: [2] feede the flocke of God vvhich is among you prouiding not by constrainte, but vvillingly according to God: neither for filthie lucre sake, but voluntarily: [3] neither as ouerruling the Clergie, but made examples of the flocke from the hart. [4] And vvhen the prince of pastors shal appeare, you shal receiue the incorruptible crovvne of glorie.	5. THE Elders which are among you I exhort, who am also an Elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shall be reuealed. [2] Feed the flocke of God [α] which is among you, taking the ouersight *therof*, not by constraint, but willingly: nor for filthy lucre, but of a ready minde: [3] Neither as [β] being lords ouer *Gods* heritage: but being ensamples to the flocke. [4] And when the chiefe Shepheard shall appeare, ye shall receiue a crowne of glory that fadeth not away.
[5] Lykewyse, ye yonger, submit your selues vnto ancient men, and submit your selues euery man, one to another, decke your selues inwardely in lowlynes of minde. for God resisteth the proud and geueth grace to the humble. [6] Submit your selues therfore vnder the myghty hand of God, that he may exalt you, when the tyme is come.	[5] In like maner ye yong men be subiect to the seniors. And do ye al insinuate humilitie one to an other, because *God resisteth the proude: and to the humble he giueth grace.* [6] Be ye humbled therfore vnder the mightie hand of God, that he may exalt you in the time of visitation: [7] casting al your carefulnes vpon him, because he hath care of you.	[5] Likewise ye yonger, submit your selues vnto the elder: yea, all *of you* bee subiect one to another, and bee cloathed with humilitie: for God resisteth the proud, and giueth grace to the humble. [6] Humble your selues therefore vnder the mighty hand of God, that hee may exalt you in due time, [7] Casting all your care vpon him, for he careth for you.
[7] Cast all your care on him: for he careth for you. [8] Be sober and watche, for your aduersarie the deuyl as a roring lyon walketh about, sekyng whom he may deuoure: [9] Whom resist stedfast in the faith, knowing that your brethren which are in the worlde fulfil the same afflictions. [10] And the God of all grace, which hath called vs vnto his eternal glorie by Christ Iesus, he *I say* after ye haue suffred a lytel affliction make you perfect, settle, strengthen and stablyshe you.	[8] Be sober and vvatch: because your aduersarie the Deuil as a roaring lion goeth about, seeking vvhom he may deuoure. [9] vvhom resist ye, strong in faith: knovving that the self same affliction is made to that your fraternitie vvhich is in the vvorld. [10] But the God of al grace, vvhich hath called vs vnto his eternal glorie in Christ IESVS, he vvil perfite you hauing suffered a litle, and confirme, and stablish you.	[8] Be sober, be vigilant: because your aduersary the deuill, as a roaring Lion walketh about, seeking whom hee may deuoure. [9] Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. [10] But the God of all grace who hath called vs into his eternall glory by Christ Iesus, after that yee haue suffered a while, make you perfect, stablish, strengthen, settle you.
[11] To him be glorie and dominion for euer and euer. Amen. [12] By Siluanus a faithful brother vnto you (as I suppose) haue I written briefly, exhorting and	[11] To him be glorie and empire for euer and euer. Amen. [12] By Syluanus a faithful brother to you, as I thinke, I haue breefely vvritten:	[11] To him bee glory and dominion for euer and euer. Amen. [12] By Syluanus a faithfull brother vnto you, (as I suppose) I haue written briefly,

[α] *Or*, as much as in you is. [β] *Or*, ouerruling.

παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ εἰς ἣν ἑστήκατε. [13] Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ, καὶ Μάρκος ὁ υἱός μου.

WICLIF—1380.

witnessynge, that this is the verri grace of god in which ȝe stonden/ [13] the chirche that is gaderid in babiloyne and markus my sone: greetith ȝou wel/ [14] grete ȝe wel togidre in holi coose/ grace be to ȝou alle that ben in crist amen.

coose, *kiss.*

TYNDALE—1534.

exhortynge and testifyinge how that this is the true grace of god/ wherin ye stonde. [13] The companions of youre eleccion that are at Babilon/ saluteth you/ and Marcus my sonne.

[14] Grete ye one another with the kysse of love. Peace be with you all which are in Christ Iesus. Amen.

CRANMER—1539.

exhortynge and testifyinge, how that thys is the true grace of God, wherin ye stande. [13] The congregacyon of them whych at Babylon are companyons of youre eleccyon, saluteth you, and so doth Marcus my sonne.

[14] Grete ye one another wyth the kysse of loue. Peace be with you all, which are in Christ Iesu. Amen.

14 ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ Ἰησοῦ [t].

[t] Rec. + ἀμήν.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
testifiing how that this is the true grace of God, wherin ye stand. 13 The Churche that is at Babylon elected together with you, saluteth you, and Marcus my sonne.	beseching and testifying that this is the true grace of God, vvherein you stand. 13 The Church saluteth you, that is in Babylon, coëlect: and Marke my sonne.	exhorting, and testifying, that this is the true grace of God wherin ye stand. 13 The Church that is at Babylon elected, together with you, saluteth you, and *so doeth* Marcus my sonne.
14 Grete ye one another with the kysse of loue. Peace be to you all which are in Christe Iesus. Amen.	14 Salute one an other in a holy kisse. Grace be to al you vvhich are in Christ IESVS. Amen.	14 Greet ye one another with a kisse of charitie: Peace bee with you all that are in Christ Iesus. Amen.

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ ΠΕΤΡΟΥ.

Κεφάλαιον Α.

THE SECOND

EPISTLE OF PETER.

CHAPTER I.

ΣΥΜΕΩΝ Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἰσότιμον ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ·
[2] χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν.
[3] Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς [a] διὰ δόξης καὶ ἀρετῆς.|
[4] δι' ὧν τὰ [b] μέγιστα ἡμῖν καὶ τίμια| ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων

[a] Alex. *ἰδίᾳ δόξῃ καὶ ἀρετῇ.* [b] Const. *τίμια ἡμῖν καὶ μέγιστα.*

WICLIF—1380.

1. SIMOUNT petir seruaunt and apostil of ihesus crist: to hem that han take with us the euen feith in the ri3t-wisnesse of oure god and sauyour ihesus crist,

[2] grace and pees be fillid to 3ou, bi the knowynge of oure lord ihesus crist, [3] hou alle thingis of his godlich vertu that ben to liif and pitee ben 3ouun to us bi the knowynge of hym that clepid us for his owne glorie and vertu: [4] bi whom he 3af to us moost precious biheestis, that bi these thingis 3e schuln be made felowis of goddis kynde: and fle the corrupcioun of that coueitise that is in the world,

[5] and brynge 3e in al bisynes: and mynystre 3e in 3oure feith, vertu, and in uertu, kunnynge, [6] in kunnynge abstynence, in abstynence: pacience, in pacience: pitee, [7] in pitee loue of britherhood, and in loue of britherhood: charite, [8] for if these ben with 3ou and ouercomen: thei schulen not make 3ou voide, nether with out fruyt in the knowynge of oure lord ihesus crist, [9] but to whom these ben

euen, *even*, or, *fellow*. vertu, *power*. pitee, *piety*. 3ouun, *given*. clepid, *called*. biheestis, *promises*.

TYNDALE—1534.

1. SIMON Peter a seruaunt and an Apostle of Iesus Christ, to them which have obtayned lyke precious fayth with vs in the rightewesnes that commeth of oure God and savioure Iesus Christ.

[2] Grace with you, and peace be multiplied in the knowledge of God and of Iesus oure Lorde. [3] Accordinge as his godly power hath geven vnto vs all thinges that pertayne vnto lyfe and godlynes, thorow the knowledge of him that hath called vs by vertue and glory, [4] by the meanes whereof, are geven vnto vs excellent and moste greate promises, that by the helpe of them ye shuld be partakers of the godly nature, in that ye flye the corrupcion of worldy lust.

[5] And hervnto geve all diligence: in youre fayth minister vertve, and in vertue knowledge, [6] and in knowledge temperancy, and in temperancy pacience, in pacience godlynes, [7] in godlynes brotherly kyndnes, in brotherly kyndnes love. [8] For yf these thinges be amonge you and are plenteous, they wyll make you that ye nether shalbe ydle nor vnfrutefull in the knowledge of oure lorde Iesus Christ. [9] But he that lacketh these thynges is

CRANMER—1539

1. SIMON Peter a seruaunt, and an Apostle of Iesus Christ, to them whych haue obtayned lyke precyous fayth wyth vs thorow the ryghtewesnes of oure God and sauioure Iesus Christ.

[2] Grace be vnto you, and peace be multiplyed thorow the knowledge of God and of Iesus oure Lorde. [3] Accordynge as his godly power hath geuen vnto vs all thinges that pertayne vnto lyfe and godlynes, thorow the knowledge of him that hath called vs by glory, and vertue, [4] by the whych are geuen vnto vs excellent and moste greate promyses, that by the meanes therof ye myght be partakers of the godly nature, yf ye flye the corrupcyon of worldly lust.

[5] And herunto geue all diligence: in youre fayth mynyster vertue: in vertue knowledge: [6] in knowledge temperaunce, in temperaunce pacience: in pacience godlynes, [7] in godlynes brotherly kyndnes, in brotherly kyndnes loue. [8] For yf these thynges be amonge you, and be plenteous, they wyll make you that ye nether shalbe ydle nor vnfrutefull in the knowledge of oure Lorde Iesus Christ. [9] But he that lacketh these thynges, is

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ ΠΕΤΡΟΥ.

Κεφάλαιον Α.

THE SECOND

EPISTLE OF PETER.

CHAPTER I.

γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν [c] κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.
[5] καὶ [d] αὐτὸ τοῦτο δὲ,| σπουδὴν πᾶσαν παρεισενέγκαντες, ἐπιχορηγήσατε ἐν τῇ
πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν, [6] ἐν δὲ τῇ γνώσει τὴν
ἐγκράτειαν, [7] ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονὴν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,
ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. [8] ταῦτα
γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα, οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς
τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν· [9] ᾧ γὰρ μὴ πάρεστι ταῦτα,

[c] Alex. + *τῷ.* [d] Alex. s. *αὐτοὶ δὲ* s. *αὐτῷ δὲ τούτῳ*

GENEVA — 1557.

1. SIMEON Peter the seruant and Apostle of Iesus Christ, to them which haue obtayned lyke precious faith with vs by the rightuousnes of our God and Sauiour Iesus Christ: [2] Grace to you, and peace be multiplied by the knowledge of God and of Iesus our Lord. [3] Accordyng as his godly power hath geuen vnto vs all thinges that pertayne vnto lyfe and godlynes, through the knowledge of him that hath called vs vnto glorie and vertue. [4] In that, that moste great, and precious promesses, are geuen vnto vs, that by them, ye shoulde be partakers of the godly nature, in that ye flye the corruption, which is in the world through lust.

[5] And here vnto geue all diligence: and ioyne more ouer vertue with your faith, and with vertue knowledge, [6] And with knowledge temperance, and with temperance patience, agayne with patience godlynes, [7] And with godlynes brotherly kindnes, and with brotherly kyndnes, loue. [8] For if these thinges be among you, and are plenteous, they wyl make you that ye nether shalbe ydle, nor vnfrutefull in the knowledge of our Lord Iesus Christ. [9] For he that lacketh these thinges, is

RHEIMS — 1582.

1. SIMON Peter seruant and Apostle of IESVS Christ, to them that haue obtained equal faith vvith vs in the iustice of our God and Sauiour IESVS Christ. [2] Grace to you and peace be accomplished in the knovvledge of God and Christ IESVS our Lord:

[3] as al things of his diuine povver vvhich pertaine to life and godlines, are giuen vs by the knovvledge of him vvhich hath called vs by his ovvne propre glorie and vertue, [4] by vvhom he hath giuen vs most great and pretious promises: that by these you may be made partakers of the diuine nature, fleeing the corruption of that concupiscence vvhich is in the vvorld.

[5] And you employing al care, minister ye in your faith, vertue: and in vertue, knovvledge: [6] and in knovvledge, abstinence: and in abstinence, patience: and in patience, pietie: [7] and in pietie, loue of the fraternitie: and in the loue of the fraternitie, charitie. [8] For if these things be present vvith you, and abound: they shal make you not vacant, nor vvithout fruite in the knovvledge of our Lord IESVS Christ. [9] For he that hath not

AUTHORISED — 1611.

1. SIMON Peter, a seruant and an Apostle of Iesus Christ, to them that haue obtained like precious Faith with vs, through the righteousnes of God, and our Sauiour Iesus Christ.

[2] Grace and peace be multiplied vnto you through the knowledge of God, and of Iesus our Lord, [3] According as his diuine power hath giuen vnto vs all things that *pertaine* vnto life and godlinesse, through the knowledge of him that hath called vs [a] to glory and vertue. [4] Whereby are giuen vnto vs exceeding great and precious promises, that by these you might bee partakers of the diuine Nature, hauing escaped the corruption that is in the world through lust.

[5] And besides this, giuing all diligence, adde to your faith, vertue; and to vertue, knowledge; [6] And to knowledge, temperance; and to temperance, patience; and to patience, godlinesse; [7] And to godlinesse, brotherly kindnesse; and to brotherly kindnesse, charitie. [8] For if these things be in you, and abound, they make you that ye shall neither bee barren, nor vnfruitfull in the knowledge of our Lord Iesus Christ. [9] But hee that

[a] *Or*, by.

τυφλός ἐστι, μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ [e] ἁμαρτημάτων.| [10] Διὸ μᾶλλον, ἀδελφοὶ, σπουδάσατε βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε. [11] οὕτω γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. [12] Διὸ [f] οὐκ ἀμελήσω| [g] ἀεὶ ὑμᾶς| ὑπομιμνήσκειν περὶ τούτων, καίπερ εἰδότας, καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ. [13] δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει· [14] εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέ μοι. [15] σπουδάσω δὲ καὶ ἑκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον, τὴν τούτων μνήμην ποιεῖσθαι. [16] Οὐ γὰρ σεσοφι-

[e] Rec. ἁμαρτιῶν. [f] Alex. μελλήσω.

WICLIF—1380.

not redi he is blynde and gropith with his hond, and forȝetith the purgynge of his olde trespassis/

[10] wherfor britheren be ȝe more bisie, that bi good werkis ȝe make ȝoure clepynge & chesynge certeyn/ for ȝe doynge thes thingis: schuln not do synne ony tyme/ [11] for thus the entrynge in to euerlastynge kyngdom of oure lord and sauyour ihesus crist: schal be mynystrid to ȝou plenteuousli/ [12] for whiche thing I schal bigynne to monest ȝou euermore of thes thingis/ and I wole that ȝe be kunnynge and confermed in this presente truthe/ [13] forsothe I deme iustli as long as I am in this tabernacle to reise ȝou in monestyng/ [14] and I am certeyn that the puttynge awey of my tabernacle is swifte: bi this that oure lord ihesus crist hath schewid to me/ [15] but I schal ȝeue bisynesse and ofte aftir my deeth: ȝe haue mynde of thes thingis.

[16] for we not suynge vnwise taalis han made knowen to ȝou the vertu and the bifore knowynge of oure lord ihesus crist: but we werun made biholders of his gretenesse/ [17] for he took of god the fadir honour and glorie bi suche maner vois slidun doun to hym fro the greet glorie/ this is my loued sone, in whom I haue plesid to me: here ȝe hym/ [18] and we herden this vois brouȝt fro heuene whanne we werun with hym in the holi hille/

[19] and we han a sadder word of profecie: to which ȝe ȝeuynge tente don wel, as to a lanterne ȝeuynge liȝt in a derk place, til the day bigynne to ȝeue liȝt, and the dai sterre sprynge in ȝoure hertis/ [20] and first vndir stonde ȝe this thing that eche profecie of scripture: is not made bi propre in terpretacioun/ [21] for profecie was not brouȝte ony tyme bi

clepynge, *calling*. moneste, *admonish*. deme, *judge*. ȝeue, *give*. suynge, *following*. vertu, *power*. sadder, *stronger*. tente, *attention*.

TYNDALE—1534.

blynde and gropeth for the waye with his honde/ and hath forgotten that he was pourged from his olde synnes.

[10] Wherfore brethren/ geve the moare diligence forto make youre callynge and eleccion sure. For yf ye do soche thynges/ ye shall never erre. [11] Ye and by this meanes an entrynge in shall be ministred vnto you aboundantly in to the everlastynge kyngdome of oure lorde and saveoure Iesus Christ.

[12] Wherfore I will not be necgligent to put you allwayes in remembraunce of soche thinges/ though that ye knowe them youre selves and be also stablisshed in the present trueth. [13] Notwithstondinge I thynke yt mete (as longe as I am in this tabernacle) to stere you vp by puttynge you in remembraunce/ [14] for as moch as I am sure howe that the tyme is at honde that I must put of my tabernacle/ even as oure lorde Iesus Christ hath shewed me. [15] I will enfoarce therfore/ that on every syde ye myght have wherwith to stere vp the remembraunce of these thynges after my departynge.

[16] For we folowed not decevable fables when we openned vnto you the power and commynge of oure lorde Iesus Christ/ but with oure eyes we sawe his maieste: [17] even then verely when he receaved of god the father honour and glory/ and when ther came soche a voyce to him from excellent glorie. This is my dere beloved sonne/ in whom I have delite. [18] This voyce we hearde when it came from heven/ beynge with him in the holy mounte.

[19] We have also a right sure worde of prophesye wher vnto yf ye take hede/ as vnto a lyght that shyneth in a darke place/ ye do wel/ vntill the daye dawne and the daye starre aryse in youre hertes. [20] So that ye fyrst knowe this. that no prophesye in the scripture hath eny private interpretacion. [21] For the scripture came never by the will of man: but holy men of god

CRANMER—1539.

blynde and gropeth for the waye wyth his hande, and hath forgotten, that he was pourged from hys olde synnes.

[10] Wherfore brethren, geue the more diligence for to make your calling and eleccyon sure (*by good workes*) For yf ye do soch thynges, ye shall neuer fall. [11] Yee and by this meanes an entrynge in shal be mynistred vnto you aboundantly into the euerlastyng kyngdome of oure Lorde and sauioure Iesus Christ.

[12] Wherfore, I wyll not be neglygent to put you all wayes in remembraunce of soch thynges though ye knowe them youre selues, and be stablisshed in the present trueth. [13] Notwythstandynge I thynke it mete (as longe as I am in thys tabernacle) to stere you vp by puttyng you in remembraunce, [14] for as moch, as I am sure, that shortly I must put of thys my tabernacle, euen as oure Lorde Iesus Christ shewed me. [15] I wyll euer also geue my diligence, that ye maye haue wherwyth to stere vp the remembraunce of these thinges after my departyng. [16] For we haue not folowed deceatfull fables, when we opened vnto you the power and commynge of oure Lorde Iesus Christ, but wyth our eyes we sawe his maiestie: [17] euen then verely when he receaued of God the father honoure and glory, and when ther came soch a voyce to hym from the excellent glorye. Thys is my dere beloued sonne, in whom I haue delyte. [18] This voyce we hearde come from heauen, whan we were wyth hym, in the holy mounte.

[19] We haue also a ryght sure worde of prophecye, wher vnto yf ye take hede, as vnto a lyght that shyneth in a darcke place, ye do well, vntyll the daye dawne, and the daye starre aryse in youre hertes. [20] So that ye fyrst know thys: that no prophecye in the scripture hath eny pryuate interpretacyon. [21] For the scripture came neuer by the wyll of man: but holy

σμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος. [17] λαβὼν γὰρ παρὰ Θεοῦ πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς, εἰς ὃν ἐγὼ εὐδόκησα. [18] Καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν, σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ, [19] καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον· ᾧ καλῶς ποιεῖτε προσέχοντες, (ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ, καὶ φωσφόρος ἀνατείλῃ), ἐν ταῖς καρδίαις ὑμῶν· [20] τοῦτο πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλύσεως οὐ γίνεται. [21] οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία, ἀλλ' ὑπὸ Πνεύματος ἁγίου

[g] Rec. ὑμᾶς ἀεί.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
blynde, and can not se farre of, and hath forgotten that he was purged from olde synnes.	these things ready, is blinde, and groping vvith his hand, hauing forgotten the purging of his old sinnes.	lacketh these things, is blinde, and cannot see farre off, and hath forgotten that hee was purged from his old sinnes.
[10] Wherfore brethren, geue rather diligence for to make your callyng and election sure: for yf ye do these thinges, ye shal neuer fall. [11] For by this meanes an entring in shalbe ministred vnto you abundantly into the euerlasting kyngdome of our Lord and Sauiour Iesus Christ.	[10] Vvherfore, brethren, labour the more that by good vvorkes you may make sure your vocation and election. for, doing these things, you shal not sinne at any time. [11] For so there shal be ministred to you aboundantly an entrance into the euerlasting kingdom of our Lord and Sauiour IESVS Christ. [12] For the vvhich cause I wil begin to admonish you alvvaies of these things: and you in deede knovving and being confirmed in the present truth [13] But I thinke it meete as long as I am in this tabernacle, to stirre you vp by admonition: [14] being certaine that the laying avvay of my tabernacle is at hand, according as our Lord IESVS Christ also signified to me. [15] And I vvil doe my diligence, you to haue often after my decease also, that you may keepe a memorie of these things.	[10] Wherefore, the rather, brethren, giue diligence to make your calling and election sure: for if yee doe these things, ye shall neuer fall. [11] For so an entrance shall be ministred vnto you abundantly, into the euerlasting kingdome of our Lord and Sauiour Iesus Christ. [12] Wherefore I wil not be negligent to put you alwayes in remembrance of these things, though yee know them, and bee stablished in the present trueth. [13] Yea, I thinke it meete, as long as I am in this tabernacle, to stirre you vp, by putting you in remembrance: [14] Knowing that shortly I must put off this my Tabernacle, euen as our Lord Iesus Christ hath shewed mee. [15] Moreouer, I will endeuour, that you may bee able after my decease, to haue these things alwayes in remembrance.
[12] Wherfore, I wil not be negligent to put you alwayes in remembrance of these thinges, thogh that ye knowe wel, and be stablished in the present truth. [13] For I thinke it mete as longe as I am in this tabernacle to stere you vp by putting you in remembrance, [14] Seing *I knowe* that the tyme is at hande that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath shewed me. [15] I wil enforce therfore, that ye may be able to haue remembrance of these thinges after my departing. [16] For we folowed not deceuable fables when we opened vnto you the power and commyng of our Lord Iesus Christ, but with our eyes we saw his maiestie:	[16] For, not hauing folovved vnlearned fables, haue vve made the povver and presence of our Lord IESVS Christ knovven to you: but made beholders of his greatenesse. [17] For, he receiuing from God his father honour and glorie, this maner of voice comming dovvne to him from the magnifical glorie, *This is my beloued sonne in vvhom I haue pleased my self, heare him.* [18] And this voice vve heard brought from heauen, vvhen vve vvere vvith him in the holy mounte.	[16] For wee haue not followed cunningly deuised fables, when wee made knowne vnto you the power and comming of our Lord Iesus Christ, but were eye witnesses of his Maiestie. [17] For hee receiued from God the Father, honour and glory, when there came such a voyce to him from the excellent glory, This is my beloued Sonne in whom I am well pleased. [18] And this voyce which came from heauen we heard, when wee were with him in the holy Mount.
[17] For he receaued of God the Father honour and glorie, when there came suche a voyce to him from the excellent glorie, This is my dere beloued Sonne, in whome I delite. [18] And this voyce we heard when it came from heauen, being with him in the holy mounte. [19] We haue also a moste sure worde of prophecie, to the which, ye do wel that ye take hede, as vnto a light that shyneth in a darcke place, vntil the daye dawne, and the daye starre aryse in your hearts. [20] So that ye fyrst knowe this, that no prophecie in the Scripture is of any priuate motion. [21] For the Prophets came not in olde tyme by the wil	[19] And we haue the prophetical vvord more sure: vvhich you doe vvel attending vnto, as to a candel shining in a darke place, vntil the day davvne, and the day starre arise in your hartes: [20] vnderstanding this first that no prophecie of scripture is made by priuate interpretation. [21] For, not by mans vvil vvas prophecie brought	[19] We haue also a more sure word of prophecie, whereunto ye doe well that yee take heed, as vnto a light that shineth in a darke place, vntill the day dawne, and the day starre arise in your hearts: [20] Knowing this first, that no prophecie of the Scripture is of any priuate interpretation: [21] For the prophecie came not [a]in old time by the will of man: but

[a] *Or*, at any time.

φερόμενοι ἐλάλησαν [k] ἅγιοι Θεοῦ ἄνθρωποι.

II. Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν· [2] καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς [i] ἀσελγείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται· [3] καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ [k] νυστάζει. [4] Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν [l] τηρουμένους· [5] καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλ' ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας· [6] καὶ πόλεις Σοδόμων

[k] Rec. + οἱ. [i] Rec. ἀπωλείαις. [k] Const. νυστάξει.

WICLIF — 1380.

mannes wille: but the holi men of god inspirid with the hooli goost spaken.

2. BUT also false profetis werun in the puple as in ȝou schuln be maistir lieris that schuln brynge in sectis of perdicioun, and thei denyen thilke lord that bouȝte hem: and bryngen on hem silf hasti perdicioun, [2] and many schuln sue her lecheries: bi whiche the weye of truthe schal be blasfemed, [3] and thei schuln make marchaundise of ȝou in coueitise bi feynede wordis, to whiche dom now a while ago ceessith not: and the perdicioun of hem nappith not,

[4] for if god sparid not aungels synnynge, but bitoke hem to be turmentid and to be drawun doun with boondis of helle in to helle: to be kepte in to dome, [5] and sparid not the first world, but kepte noe the eiȝtthe man the bifor goer of riȝtwisnes: and brouȝte in the greet flood to the world of vnfeithful men, [6] and he droof in to poudir the citees of men of sodom ȝ of men of gommor and dampned hem bi turnynge upso doun, and putte hem the ensaumple of hem that werun to doynge yuel, [7] and delyuerid the iust loth oppressid of the wrong ȝ of the leccherous conuersacioun of cursid men, [8] for in siȝt and herynge he was iust and dwellid among hem that fro day in to day turmentiden with wickid werkis a iust soule, [9] for the lord kanne delyuer piteuous men fro temptacioun: and kepe wickid men in to the day of dome to be turmentid, [10] but more hem that walken aftir the fleisch in coueitynge of vnclennesse: and dispisen lordschipinge, and ben boold plesinge hem silf: and dreden not to brynge ynne sectis blasfemynge, [11] where aungels, whanne thei ben more in strengthe and vertu: baren not that was the execrable doom aȝens hem, [12] but these ben as vnresonable beestis kyndli in to takynge and in to deeth: blasfemynge in thes thingis that thei knowen not, and schulen

thilke, *the same*. sue, *follow*. her, *their*. dom, *judgment*. yuel, *evil*.

TYNDALE — 1534.

spake as they were moved by the holy goost.

2. THER were falce prophetes amonge the people, even as ther shalbe falce teachers amonge you: wich prevely shall brynge in damnable sectes, even denyinge the Lorde that hath bought them, and brynge vpon them selves swyft damnacion,

[2] and many shall folowe their damnable wayes, by which the waye of trueth shalbe evyll spoken of, [3] and thorow coveteousnes shall they with fayned wordes make marchandyse of you, whose iudgement is not farre of, and their dampnacion slepeth not.

[4] For yf god spared not the angels that synned, but cast them doune into hell, and delyuered them in chaynes of darknes, to be kept vnto iudgement. [5] Nether spared the olde worlde but saved Noe the ryghte preacher of rightewesnes, and brought in the flud vpon the worlde of the vngodly, [6] and turned the cities of zodom and Gomor into asshes: overthrewe them, damned them, and made on them an ensample vnto all that after shuld live vngodly. [7] And iust Lot vexed with the vnclenly conversacion of the wicked, delivered he. [8] For he beynge ryghteous and dwellynge amonge them, in seynge and hearynge, vexed his righteous soule from daye to daye with their vnlawfull dedes. [9] The lorde knoweth how to deliver the godly out of temptacion, and how to reserve the vniuste vnto the daye of iudgement for to be punisshed: [10] namely them that walke after the flesshe in the lust of vnclennes, and despyse the rulars. Presumpteous are they, and stubborne and feare not to speake evyll of them that are in auctorite. [11] When the angels which are greater bothe in power and myght, receave not of the lorde raylynge iudgement agaynst them. [12] But these as brute beastes, naturally made to be taken and destroyed, speake evyll of that they knowe not, and shall perisshe through their awne

CRANMER — 1539.

men of God spake, as they were moued by the holy goost.

2. THER were false prophetes also amonge the people, euen as ther shalbe false teachers amonge you: whych preuely shall brynge in damnable sectes (euen denyenge the Lorde that hath bought them and brynge vpon them selues swyft damnacyon, [2] and many shall folowe their damnable wayes, by whom the waye of trueth shal be euyll spoken of, [3] and thorow coueteousnes shall they wyth fayned wordes make marchandyse of you, whose iudgement is now not farre of, and their damnacyon slepeth not.

[4] For yf God spared not the angels that synned, but cast them downe into hell, and delyuered them into chaynes of dercknes (*to be punyshed*) to be kept vnto iudgement: [5] nether spared the olde worlde, but saued Noe the eyght preacher of ryghtewesnes, and brought in the floud vpon the worlde of the vngodly, [6] and turned the cyties of zodom and Gomor into asshes: ouerthrewe them, damned them, and made on them an ensample vnto those that after shulde lyue vngodly. [7] And iust Lot vexed wyth the vnclenly conuersacyon of the wycked, delyuered he. [8] For he beynge ryghteous, and dwellynge among them in seynge and hearyng, vexed his ryghteous soule from daye to daye wyth their vnlaufull dedes. [9] The Lorde knoweth how to delyuer the godly out of temptacyon, and to reserue the vniuste vnto the daye of iudgement for to be punysshed: [10] but chefely them that walcke after the flesshe in the lust of vnclennes, and despyse auctoryte. Presumpteous are they, and stubborne, which feare not to speake euyll of them that excell in worshippe. [11] When the Angels whych are greater both in power and might, receaue not of the Lord raylyng iudgment agaynst them selues. [12] But these as brute beastes, naturally brought forth to be taken and destroyed, speake euyll of the thinges that they vnderstande not, and shall perysshe in their awne

καὶ Γομόρρας τεφρώσας [m] καταστροφῇ| κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς· [7] καὶ δίκαιον Λὼτ, καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς, ἐρρύσατο· ([8] βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν·) [9] οἶδε Κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν· [10] μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μιασμοῦ πορευομένους, καὶ κυριότητος καταφρονοῦντας. Τολμηταὶ αὐθάδεις, δόξας οὐ τρέμουσι βλασφημοῦντες· [11] ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες, οὐ φέρουσι κατ᾽ αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν. [12] οὗτοι δὲ, ὡς ἄλογα ζῶα φυσικὰ [n] γεγενημένα| εἰς ἅλωσιν καὶ φθορὰν, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν

[l] Rec. τετηρημένους. [m] Alex. = καταστροφῇ. [n] Rec. γεγεννημένα.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
of man: but holy men of God spake as they were moued by the holy Gost. 2. THERE were false Prophetes also amonge the people, euen as there shalbe false teachers among you: which pryuely shal brynge in damnable heresies, euen denying the Lord, that hath boght them, and bringe vpon them selues swyft damnation, [2] And many shal folow their damnable wayes, by whom the way of trueth shalbe euil spoken of, [3] And through couetousnes shal they with fayned wordes make marchandise of you, whose iudgement long agone is not farre of, and their damnation slepeth not. [4] For yf God spared not the Angels, that had synned, but caste them downe into hell, and deliuered them into chaines of darkenes, to be kept vnto damnation: [5] Nether spared the old worlde, but saued Noe the eyght *persone* a preacher of rightuousnes, and broght in the floud vpon the world of the vngodly, [6] And turned the cities of the Sodomites and Gomorrhe into asshes: ouerthrew them, damned them, and made on them an ensample vnto all that after should lyue vngodly: [7] And he deliuered iuste Loth vexed with the vnclenly conuersation of the wicked. [8] (For being righteous, and dwelling among them, in seing and hearing, vexed his righteous soule from day to daye, with their vnlawful dedes.) [9] The Lord knoweth how to deliuer the godly out of tentation, and how to reserue the vniust vnto the day of iudgement for to be punished: [10] Namely them that walke after the flesshe, in the luste of vnclennes, and despice the Gouernement: presumpteous are they, and stande in their owne conceite, and feare not to speake euyl of them that are in dignitie. [11] When the Angels which are greater bothe in power, and might gyue not raylyng iudgement agaynst them before the Lord. [12] But these as brute beastes, led with natural sensualitie and made to that ende that being taken they shulde be destroyed, speake euil of those things which they knowe not, and	at any time: but the holy men of God spake, inspired vvith the holy Ghost. 2. BVT there vvere also false-prophets in the people, as also in you there shal be lying maisters vvhich shal bring in sectes of perdition, and denie him that hath bought them, the Lord: bringing vpon them selues speedie perdition. [2] And many shal folovv their riotousnesses, by vvhom the vvay of truth shal be blasphemed. [3] and in auarice shal they vvith feined vvordes make merchandise of you. vnto vvhom the iudgement novv long since ceaseth not: and their perdition slumbereth not. [4] For if God spared not Angels sinning: but with the ropes of Hel being dravven dovvne into Hel deliuered them to be tormented, that they should be reserued vnto iudgement: [5] and he spared not the original vvorld, but kept the eight, Noë, the preacher of iustice, bringing in the deluge vpon the vvorld of the impious. [6] And bringing the cities of the Sodomites and of the Gomorrheites into ashes, he damned them vvith subuersion, putting an example of them that shal doe impiously: [7] and deliuered iust Lot oppressed by the iniurie and luxurious conuersation of the abominable men. [8] for in sight and hearing he vvas iust: dvvelling vvith them vvho from day to day vexed the iust soule vvith vniust vvorkes. [9] Our Lord knovveth to deliuer the godly from tentation, but to reserue the vniust vnto the day of iudgement to be tormented: [10] and especially them vvhich vvalke after the flesh in concupiscence of vncleannesse, and contemne dominion, bold, self-pleasers: they feare not to bring in sectes, blaspheming. [11] Vvhereas Angels being greater in strength and povver, beare not the execrable iudgement against them. [12] But these men as vnreasonable beastes, naturally tending to the snare and into destruction, in those things vvhich they know not, blaspheming, shal perish in	holy men of God spake as they were moued by the holy Ghost. 2. BUT there were false prophets also among the people, euen as there shall be false teachers among you, who priuily shall bring in damnable heresies, euen denying the Lord that bought them, and bring vpon themselues swift destruction. [2] And many shall follow their [α] pernicious wayes, by reason of whom the way of trueth shall be euill spoken of: [3] And through couetousnesse shall they with fained words, make merchandise of you, whose iudgement now of a long time lingereth not, and their damnation slumbreth not. [4] For if God spared not the Angels that sinned, but cast them downe to hel, *and* deliuered them into chains of darknesse, to be reserued vnto iudgement: [5] And spared not the old world, but saued Noah the eighth *person* a preacher of righteousnesse, bringing in the Flood vpon the world of the vngodly: [6] And turning the cities of Sodom and Gomorrah into ashes, condemned them with an ouerthrow, making them an ensample vnto those that after should liue vngodly: [7] And deliuered iust Lot, vexed with the filthy conuersation of the wicked: [8] (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soule from day to day, with *their* vnlawfull deedes.) [9] The Lord knoweth how to deliuer the godly out of temptations, and to reserue the vniust vnto the day of iudgement to be punished: [10] But chiefly them that walke after the flesh in the lust of vncleannesse, and despise [β] gouernment. Presumptuous *are they*, selfe willed: they are not afraid to speake euill of dignities: [11] Whereas Angels which are greater in power and might, bring not railing accusation [γ] against them before the Lord. [12] But these, as natural bruit beasts made to be taken and destroyed, speake euill of the things that they vnderstand not, *and* shal vtterly perish in

[α] *Or*, lasciuious wayes, *as some copies reade*. [β] *Or*, dominion. [γ] *Some read*, against themselues.

° καταφθαρήσονται,| [13] κομιούμενοι μισθὸν ἀδικίας. Ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφὴν, σπῖλοι καὶ μῶμοι, ἐντρυφῶντες ἐν ταῖς [p] ἀπάταις| αὐτῶν, συνευωχούμενοι ὑμῖν, [14] ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ [q] ἀκαταπαύστους | ἁμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην [r] πλεονεξίας| ἔχοντες, κατάρας τέκνα, [15] καταλιπόντες [s] εὐθεῖαν ὁδὸν, ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσὸρ, ὃς μισθὸν ἀδικίας ἠγάπησεν, [16] ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον, ἐν ἀνθρώπου φωνῇ φθεγξάμενον, ἐκώλυσε τὴν τοῦ προφήτου παραφρονίαν. [17] Οὗτοί εἰσι πηγαὶ ἄνυδροι, [t] καὶ ὁμίχλαι| ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται. [18] ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι, δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς, [u] [v] ἀσελγείαις,|

° Alex. *καὶ φθαρήσονται.* p Alex. *ἀγάπαις.* q Const. *ἀκαταπαύστου.* r Rec. *πλεονεξίαις.* s Rec. + *τὴν.*

WICLIF—1380.

perisch in her corupcioun: [13] and resceyue the hire of vnri3twisnesse/

and thei gessen delicis of defoulinge ꝛ of wemmen: to be likyngis of day/ flowynge in her feestis with delicis doynge leccherie with 3ou: [14] and han i3en ful of auoutrie/ ꝛ vnceesynge trespas/ disceyuynge vnstidfast soulis, and han the herte excersisid to coueitise/ the sones of cursynge [15] that forsaken the ri3t weye, and erriden suynge the weie of balaam of bosor/ whiche loued the hire of wickidnesse: [16] but he hadde repreuynge of his wodenesse/ a doumb beest vndir 3ocke that spake with vois of man: that forbede the vnwisdom of the profete/

[17] these ben wellis with out watir and myistis dryuen with whirlynge wyndis to whiche the thik myst of derknesse is reserued/ [18] and thei spekun in pride of vanyte: and disceyuen in desiris of fleisch of leccheri, hem that scapen a litil/ [19] whiche lyuen in errour and beheten fredom to hem: whanne thei ben seruauntis of corrupcioun/ for of whom ony man is ouercomun: of hym also he is seruaunt/ [20] for if men forsakun the vnclennessis of the world, bi the knowing of oure lord and sauyour ihesus crist, and eftsone ben wlappid in these and ben ouercomen: the latter thingis ben made to hem worse thanne the former/ [21] for it was bettir to hem to not knowe the wey of ri3twisnesse: thanne to turne a3en aftir the knowynge, fro that holi maundement that was bitakun to hem/ [22] for thilke verri prouerbe bifilde to hem/ the hound turned a3en to his castynge, and a sowe is waischen in walewyng in fenne.

3. LO 3e moost dereworthe britheren I write to 3ou this secunde epistil in whiche

TYNDALE—1534.

destruccion/ [13] and receave the rewarde of vnrightewesnes.

They count it pleasure to live deliciously for a season. Spottes they are and filthines/ livinge at pleasure and in disceaveable wayes feastynge with you: [14] havinge eyes full of advoutrie and that cannot cease to synne/ begylynge vnstable soules. Hertes they have exercised with coveteousnes. They are cursed chyldren/ [15] and have forsaken the right waye/ and are gone astraye folowinge the waye of Balam the sonne of Bosor/ which loved the rewarde of vnrightewesnes. [16] but was rebuked of his iniquitie. The tame and domme beast/ speakinge with mannes voyce/ forbade the folisshnes of the Prophete.

[17] These are welles without water/ and cloudes caried about of a tempest/ to whome the myst of darcknes is reserved for ever. [18] For when they have spoken the swellinge wordes of vanytie/ they begyle with wantannes thorowe the lustes of the flesshe/ them that were clene escaped: but now are wrapped in errours. [19] They promys them libertye/ and are them selves the bonde servauntes of corrupcion. For of whom soever a man is over come/ vnto the same is he in bondage. [20] For yf they/ after they have escaped from the filthynes of the worlde thorowe the knowledge of the Lorde and of the saviour Iesus Christ/ they are yet tangled agayne therin and overcome: then is the latter ende worsse with them then the beginninge. [21] For it had bene better for them/ not to have knowne the waye of righteousnes then after they have knowen it/ to turne from the holy commaundment geven vnto them. [22] It is happened vnto them accordinge to the true proverbe: The dogge is turned to his vomet agayne/ and the sow that was wesshed/ to her wallowynge in the myre.

3. THIS is the seconde pistle that I now wryte vnto you/ beloved/ wherwith

CRANMER—1539.

destruccion, [13] and receaue the rewarde of vnryghtwesnes.

They count it pleasure to lyue delyciously for a season. Spottes they are and fylthynes: which lyue at pleasure in their owne dysceauable wayes, feastinge with you: [14] hauynge eyes full of aduoutrie, and that cannot cease from synne, begyling vnstable soules. Hertes they haue exercysed with couetousnes. They are cursed chyldren [15] which haue forsaken the right waye, and are gone astraye folowynge that waye of Balam the sonne of Bosor, which loued the rewarde of vnryghtewesnes: [16] but was rebuked of his iniquitie. The tame and domme beast, speakynge with mannes voyce, forbade the madnesse of the Prophete.

[17] These are welles wythout water: cloudes that are caried with a tempest, to whom the myst of dercknes is reserued for euer. [18] For when they haue spoken the greate swelling wordes of vanytie, they entyse thorow lustes in the volupteousnes of the flessh, them that were cleane escaped: euen them that now lyue in erroure: [19] whyll they promes them lybertie, where as they them selues are the bonde seruauntes of corrupcion. For of whom a man is ouer come, vnto the same is he brought in bondage. [20] For yf they (after they haue escaped from the fylthynes of that worlde thorow the knowledge of the Lorde and the sauiour Iesus Christ) are yet tangled agayne therin, and ouercome then is the latter ende worse with them then the begynning. [21] For it had bene better for them, not to haue knowne the waye of ryghteousnes, then after they haue knowen it, to turne from the holy commaundement that was geuen vnto them: [22] But the same is happened vnto them that is vsed to be spoken by the true prouerbe. The dogge is turned to his vomet agayne, and the sow that was wesshed is turned agayne to her walowynge in the myer.

3. THIS is the seconde epistle that I now write vnto you dearly beloued, wher

delicis, *delights*. defoulinge, *defiling*. wemmen, *spots*. i3en, *eyes*. suynge, *following*. wodenesse, *madness*. beheten, *promise*. eftsone, *again*. thilke, *the same*. verri, *true*. fenne, *mire*.

τοὺς [w] ὀλίγως| [x] ἀποφυγόντας| τοὺς ἐν πλάνῃ ἀναστρεφομένους· [19] ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γάρ τις ἥττηται, τούτῳ καὶ δεδούλωται. [20] Εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ Κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων. [21] κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς. [22] συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, "Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα·" καί, "Ὗς λουσαμένη, "εἰς κύλισμα βορβόρου."

III. Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς διεγείρω

[t] Rec. νεφέλαι. [u] Rec. + ἐν. [v] Alex. ἀσελγείας. [w] Rec. ὄντως. [x] Alex. ἀποφεύγοντας.

GENEVA—1557.

shal perisshe through their owne corruption. [13] And shal receaue the rewarde of vnryghtuousnes, as they which count it pleasure to lyue deliciously for a season. Spottes they are and blottes deliting them selues in that they deceaue you, in feasting with you. [14] Hauing eyes ful of aduoutrie, and that can not cease to synne, begyling vnstable soules: they haue hearts exercised with couetousnes, detestable fellowes, [15] Which forsakyng the right waye, haue gone astraye, folowyng the way of Balaam the sonne of Bosor, which loued the rewarde of vnrightuousnes:

[16] But he was rebuked for his iniquitie: *for* the domme beast, wher on he sat speaking with mans voyce, forbade the folyshnes of the Prophete. [17] These are welles without water, and cloudes caried about with a tempest, to whom the blake darcknes is reserued for euer. [18] For in speaking swelling wordes of vanitie, they begyle with wantonnes through the lustes of the fleshe men that were cleane escaped from them which are wrapped in errours. [19] Promissing vnto them libertie, and are them selues the bond seruants of corruption: for of whom soeuer a man is ouercome, vnto the same is he in bondage. [20] For if they, after they haue escaped from the filthines of the worlde, through the knowledge of the Lord, and of the Sauiour Iesus Christ, are yet tangled agayne therin, and ouercome: then is the latter ende worsse with them then the begynning. [21] For it had bene better for them, not to haue knowen the way of rightuousenes, then after they haue knowen it, to turne from the holy commandement geuen vnto them. [22] But it happeneth vnto them, according to the true prouerbe, The dogge is turned to his owne vomit agayne: and, The sowe that was wasshed, to her wallowyng in the myer.

3. THIS is the seconde Epistle that I now write vnto you beloued, wherwith

RHEIMS—1582.

their corruption, [13] receiuing the revvard of iniustice, esteeming for a pleasure the delightes of a day: coinquinations and spottes, flovving in delicacies, in their feastings rioting vvith you, [14] hauing eies ful of adulterie and incessant sinne: alluring vnstable soules, hauing their hart exercised vvith auarice, the children of malediction: [15] leauing the right vvay they haue erred, hauing folovved the vvay of Balaam of Bosor, vvhich loued the revvard of iniquitie, [16] but had a checke of his madnesse. the dumme beast vnder the yoke, speaking vvith mans voice, prohibited the folishnes of the prophet.

[17] These are fountaines vvithout vvater, and cloudes, tossed vvith vvhirlevvindes, to vvhom the mist of darkenesse is reserued. [18] For, speaking the proud things of vanitie, they allure in the desires of fleshly riotousnes, those that escape a litle, vvhich conuerse in errour, [19] promising them libertie, vvhereas them selues are the slaues of corruption. for vvherevvith a man is ouercome: of that he is the slaue also.

[20] For if fleeing from the coinquinations of the vvorld in the knovvledge of our Lord and Sauiour IESVS Christ, they againe intangled vvith the same be ouercome: the later things are become vnto them vvorse then the former. [21] For it vvas better for them not to knovv the vvay of iustice, then after the knovvledge, to turne backe from that holy commaundement vvhich vvas deliuered to them. [22] For, that of the true prouerbe is chaunced to them, The dogge returned to his vomite: and, The sovve vvashed into her vvallovving in the mire.

3. THIS loe the second epistle I vvrite to you my deerest, in vvhich I stirre vp

AUTHORISED—1611.

their own corruption. [13] *And* shall receiue the reward of vnrighteousnesse, *as* they that count it pleasure to riot in the day time: Spots *they are* and blemishes, sporting themselues with their own deceiuings, while they feast with you: [14] Hauing eyes ful of [α]adultery and that cannot cease from sinne, beguiling vnstable soules: an heart they haue exercised with couetous practises: cursed children: [15] Which haue forsaken the right way, and are gone astray, following the way of Balaam *the sonne* of Bosor, who loued the wages of vnrighteousnesse, [16] But was rebuked for his iniquity: the dumbe asse speaking with mans voyce, forbade the madnesse of the Prophet.

[17] These are wells without water, clouds that are caried with a tempest, to whom the mist of darknesse is reserued for euer. [18] For when they speake great swelling wordes of vanitie, they allure through the lusts of the flesh, through much wantonnesse, those that were [β]cleane escaped from them who liue in errour. [19] While they promise them liberty, they themselues are the seruants of corruption: for of whom a man is ouercome, of the same is hee brought in bondage. [20] For if after they haue escaped the pollutions of the world through the knowledge of the Lord and Sauiour Iesus Christ, they are againe intangled therein, *and* ouercome, the latter end is worse with them then the beginning. [21] For it had beene better for them not to haue knowen the way of righteousnes, then after they haue knowen it, to turne from the holy Commandement deliuered vnto them. [22] But it is happened vnto them according to the true prouerbe: The dog is turned to his own vomit againe, and the sow that was washed, to her wallowing in the mire.

3. THIS second Epistle (beloued) I now write vnto you, in both which I stir

[α] *Gr.* an adulteresse. [β] *Or*, for a little, *or*, a while, *as some reade.*

ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν, [2] μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων [y] ἡμῶν| ἐντολῆς, τοῦ Κυρίου καὶ σωτῆρος· [3] τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' [z] ἐσχάτου| τῶν ἡμερῶν [a] ἐν ἐμπαιγμονῇ| ἐμπαῖκται, κατὰ τὰς ἰδίας [b] ἐπιθυμίας αὐτῶν| πορευόμενοι, [4] καὶ λέγοντες, 'Ποῦ ἐστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ 'οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως.' [5] Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἔκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, τῷ τοῦ Θεοῦ λόγῳ, [6] δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο· [7] οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ [c] τῷ αὐτοῦ| λόγῳ τεθησαυρισμένοι εἰσὶ, πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων. [8] Ἓν δὲ τοῦτο μὴ

[y] Alex. ὑμῶν. [z] Alex. ἐσχάτων. [a] Rec. = ἐν ἐμπαιγμονῇ. [b] Rec. αὐτῶν ἐπιθυμίας.

WICLIF—1380.

I stire ȝoure cleer soule bi monestynge to gidre: [2] that ȝe be myndeful of tho wordis that I bifor seide of the holi profetes: and of the maundementis of the holi apostlis of the lord and sauyour,

[3] first wite ȝe this thing that in the last dayes disceyuers schuln come in disceit, goynge aftir her owne coueityngis, [4] seiynge, where is the biheest or the comynge of hym? for sithen the fadris dieden: alle thingis lasten fro the bigynnynge of creature, [5] but it is hid fro hem willynge this thing: that heuenes werun bifor, and the erthe of watir, was stondinge bi watir bi goddis word [6] bi which thilke world clensid thanne bi watir perischide, [7] but the heuenes that now ben and the erthe ben kept bi the same word and ben reserued to fier in the day of dome and perdicioun of wickid men,

[8] but ȝe moost dere: this o thing be not hidde to ȝou, that o dai anentis god, is as a thousand ȝeeris, and a thousand ȝeeris: ben as o day, [9] the lord tarieth not his biheest as summe gessen: but he doith pacientli for ȝou, and wole not that ony man perische, but that alle turne aȝen to penaunce, [10] for the day of the lord schal come as a theef: in whiche heuenes with greet bire schuln passe, and elementis schuln be dissolued bi heete, and the erthe and alle the werkis that ben in it: schulen be brente,

[11] therfor whanne alle these thingis schuln be dissolued, what maner men bihoueth it ȝou to be in holi lyuyngis and pitees: [12] abidynge and hiȝynge in to the comynge of the dai of oure lord ihesus crist, bi whom heuenes brennynge schuln be dissolued: and elementis schulen faile bi brennynge of fier, [13] also we abiden bi hise biheestis newe heuenes and newe erthe: in which riȝtwisnesse dwellith,

monestynge, *admonishing*. wite, *know*.
biheest, *promise*. sithen, *since*. thilke, *the same*.
dome, *judgment*. o, *one*. anentis, *with*.
bire, *confusion*. pitees, *pieties*. hiȝynge, *hasting*.

TYNDALE—1534.

I stere vp and warne youre pure myndes, [2] to call to remembraunce the wordes which were tolde before of the holy prophetes, and also the commaundement of vs the apostles of the lorde and saveour.

[3] This fyrst vnderstonde, that ther shall come in the last dayes mockers, which will walke after their awne lustes [4] and saye. Where is the promes of his commynge? For sence the fathers dyed, all thinges continue in the same estate wher in they were at the begynninge. [5] This they knowe not (and that willyngly) how that the hevens a great whyle ago were, and the erth that was in the water, appered vp out of the water by the worde of god: [6] by the which thinges, the worlde that then was, perisshed over flowen with the water. [7] But the hevens verely and erth which are now, are kept by the same worde in store, and reserved vnto fyre, agaynst the daye of iudgement and perdicion of vngodly men.

[8] Derely beloved, be not ignorant of this one thynge, how that one daye is with the lorde, as a thousande yeare, and a thousand yeare as one daye. [9] The lorde is not slacke to fulfill his promes, as some men count slacknes: but is pacient to vs warde and wolde have no man lost, but wolde receave all men to repentaunce. [10] Neverthelesse the daye of the lorde will come as a thefe in the nyght, in the which daye, the hevens shall perisshe with terrible noyes, and the elementes shall melt with heet, and the erth with the workes that are therin shall burne.

[11] Yf all these thinges shall perisshe, what maner persons ought ye to be in holy conversacion and godlynes: [12] lokyngefor and hastynge vnto the commynge of the daye of God, in which the hevens shall perisshe with fyre, and the elementes shalbe consumed with heate. [13] Neverthelesse we loke for a newe heven and a newe erth, accordynge to his promes, where in dwelleth rightewesnes.

CRANMER—1539.

with I stere vp your syncere mynde, by putting you in remembraunce, [2] that ye maye be myndefull of the wordes (whych were tolde before of the holy Prophetes) and also the commaundement of vs which be Apostles of the Lorde and sauyour.

[3] This fyrst vnderstande, that ther shall come in the last dayes, mockers (*in disceatfulnesse*) whych wyll walke after their awne lustes, [4] and saye: Where is the promes of his commyng? For sence the fathers dyed, all thynges contynue in the same estate wherin they were at the begynnynge. [5] For this they knowe not (and that wylfully) how that the heauens a great whyle ago were, and the erth out of the water appeared vp thorow the water, by the word of God: [6] by the whych thynges the world that then was, perisshed, beynge ouer runne wyth water. [7] But the heauens and erth whych are now, be kept by hys worde in store, and reserued vnto fyre, agaynst the daye of iudgement and perdicion of vngodly men.

[8] Dearely beloued, be not ignoraunt of this one thynge, how that one daye is wyth the Lord, as a thousande yeare, and a thousand yeare as one daye. [9] The Lord that hath promised, is not slacke, as some men count slacknes: but is pacyent to vs warde: for asmoch as he wolde haue no man lost, but wyll receaue all men to repentaunce.

[10] Neuerthelesse the daye of the Lorde wyll come as a thefe in the nyghte, in the which daye, the heauens shall passe awaye in maner of a tempest, and the elementes shall melt wyth heat: the erth also and the workes that are therin, shall burne. [11] Seyng then that all these thynges shall perisshe, what maner persons ought ye to be in holy conuersacion and godlynes: [12] lokynge for, and hastinge vnto the commynge of the daye of God, by whom the heauens shall perisshe with fyre, and the elementes shall melt wyth heate? [13] Neuerthelesse, we (acording to his promes) loke for a new heauen and a new earth, wherin dwelleth ryghtewesnes.

λανθανέτω ὑμᾶς, ἀγαπητοὶ, ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία. 9 οὐ βραδύνει [d] ὁ| Κύριος τῆς ἐπαγγελίας, ὥς τινες βραδυτῆτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ [e] εἰς ἡμᾶς,| μὴ βουλόμενός τινας ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι. 10 Ἥξει δὲ ἡ ἡμέρα Κυρίου ὡς κλέπτης [f], ἐν ᾗ οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται. 11 Τούτων οὖν πάντων λυομένων, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις, 12 προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται; 13 Καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.

[c] Rec. τῷ αὐτῷ. [d] Alex. = ὁ. [e] Alex. s. εἰς ὑμᾶς s. δι' ὑμᾶς. [f] Rec. + ἐν νυκτὶ.

GENEVA—1557.

I stere vp, and warne your pure myndes, 2 To call to remembrance the wordes, which were told before of the holy Prophets, and also the commandement of vs the Apostles of the Lord and Sauiour.

3 This fyrst vnderstande, that there shal come in the last days, mockers, which wyl walke after their lustes, 4 And say, Where is the promis of his comming? for synce the fathers died, all thinges continue in the same estate wher in they were at the beginning. 5 For this they knowe not (and that willingly) how that the heauens a great whyle ago were, by the worde of God, and the earth that was in the water appeared vp out of the water, 6 Wherfore the world that then was, perished, ouerflowed with the water.

7 But the heauens and earth, which are now, are kept by the same worde in store, and reserued vnto fyre, against the day of damnation, and destruction of vngodly men. 8 Derely beloued, be not ignorant of this one thinge, how that owne day is with the Lord, as a thousand yere, and a thousand yere, as one day. 9 The Lord is not slacke to fulfil his promes (as some men count slacknes) but is pacient to vswarde, and wolde haue no man lost, but woulde receaue all men to repentance.

10 And the day of the Lord wyl come as a thiefe in the night, in the which day, the heauens shal passe away with a noyse, and the elementes shal melt with heate, and the earth with the workes, that are therin shal burne. 11 Seing therfore all these thinges muste be dissolued, what maner persons oght ye to be in holy conuersation and godlynes? 12 Loking for, and hastyng vnto the comming in the day of God, in which the heauens shal be dissolued with fyre, and the elementes shal melt with heat. 13 But, we loke for new heauens, and a newe earth, according to his promis, wherin dwelleth righteousnes.

RHEIMS—1582.

by admonition your sincere minde: 2 that you may be mindeful of those vvordes vvhich I told you before from the holy Prophetes, and of your Apostles, of the preceptes of our Lord and Sauiour. 3 Knovving this first, that in the last daies shal come mockers in deceit, vvalking according to their ovvne concupiscences, 4 saying, Vvhere is his promise or his comming? For since the time that the fathers slept, al things do so perseuère from the beginning of creature. 5 for they are vvilfully ignorant of this, that the heauens vvere before, and the earth, out of vvater, and through vvater, consisting by the vvord of God: 6 by the vvhich, that vvorld then, being ouerflovved vvith vvater perished.

7 But the heauens vvhich novv are, and the earth, are by the same word kept in store, reserued to fire vnto the day of iudgement and of the perdition of the impious men. 8 But this one thing be not ignorant of, my deerest, that one day with our Lord is as a thousand yeres, and a thousand yeres as one day. 9 Our Lord slacketh not his promis, as some do esteeme it: but he doth patiently for you, not vvilling that any perish, but that al returne to penance. 10 And the day of our Lord shal come as a theefe in the vvhich the heauens shal passe vvith great violence, but the elementes shal be resolued vvith heate, and the earth and the vvorkes vvhich are in it, shal be burnt.

11 Therfore vvhereas al these thinges are to be dissolued: vvhat maner of men ought you to be in holy conuersations and godlinesses, 12 expecting and hasting vnto the comming of the day of our Lord, by vvhich the heauens burning shal be resolued, and the elementes shal melt vvith the heate of fire: 13 But vve expect nevv heauens and a nevv earth according to his promises, in vvhich iustice inhabiteth.

AUTHORISED—1611.

vp your pure mindes by way of remembrance: 2 That ye may be mindfull of the words which were spoken before by the holy Prophets, and of the Commandement of vs the Apostles of the Lord and Sauiour: 3 Knowing this first, that there shall come in the last dayes scoffers, walking after their owne lusts, 4 And saying, Where is the promise of his coming? For since the Fathers fell asleepe, all things continue as they were from the beginning of the creation. 5 For this they willingly are ignorant of, that by the word of God the heauens were of old, and the earth [α]standing out of the water, and in the water, 6 Whereby the world that then was, being ouerflowed with water, perished. 7 But the heauens and the earth which are now, by the same word are kept in store, reserued vnto fire against the day of Iudgement, and perdition of vngodly men.

8 But (beloued) be not ignorant of this one thing, that one day is with the Lord as a thousand yeeres, and a thousand yeeres as one day. 9 The Lord is not slacke concerning his promise (as some men count slackenesse) but is long-suffring to vs-ward, not willing that any should perish, but that all should come to repentance. 10 But the day of the Lord will come as a thiefe in the night, in the which the heauens shall passe away with a great noise, and the Elements shal melt with feruent heat, the earth also and the workes that are therein shall bee burnt vp. 11 Seeing then that all these things shall be dissolued, what maner of persons ought ye to be in all holy conuersation, and godlinesse, 12 [β]Looking for and hasting vnto the comming of the day of God, wherein the heauens being on fire shall be dissolued, and the Elements shall melt with feruent heat? 13 Neuerthelesse we, according to his promise, looke for new heauens, and a new earth, wherein dwelleth righteousnesse.

[α] *Gr.* consisting. [β] *Or*, hasting the comming.

14 Διὸ, ἀγαπητοὶ, ταῦτα προσδοκῶντες, σπουδάσατε ἄσπιλοι καὶ [g] ἀμώμητοι| αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ, 15 καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν, σωτηρίαν ἡγεῖσθε· καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν [h] αὐτῷ δοθεῖσαν| σοφίαν ἔγραψεν ὑμῖν, 16 ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων· ἐν [i] οἷς| ἐστι δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὡς καὶ

[g] Alex. ἄμωμοι. [h] Alex. δοθ. αὐτῷ.

WICLIF — 1380.

14 for whiche thing ȝe moost dere, abidynge thes thingis be ȝe bisie: to be founden to hym in pees vnspottid and vndefoulid, 15 and deme ȝe long abidynge of oure lord ihesus crist: ȝoure heelthe, as also oure moost dere brother poul wroot to ȝou bi wisdom ȝouen to him, 16 as in alle epistlis he spekith in hem of thes thingis, in whiche ben sum hard thingis to vndirstonde, whiche vnwise ȝ vnstable men deprauen, as also thei don other scripturis to her owne perdicioun,

17 therfor ȝe britheren bifor witinge kepe ȝou silf: leest ȝe be disceyued bi errour of vnwise men ȝ falle awei fro ȝoure owne sadnesse, 18 but wexe ȝe in grace, ȝ the knowynge of oure lord ihesus crist ȝ oure sauyour, to him be glori now ȝ in to the day of euerlastingnes, amen.

deme, *judge*. her, *their*. witinge, *knowing*. sadnesse, *stability*. wexe, *grow*.

TYNDALE — 1534.

14 Wherfore derly beloved, seynge that ye loke for soche thynges, be diligent that ye maye be founde of him in peace, with out spotte and vndefiled 15 And suppose that the longe sufferynge of the lorde is saluacion, even as oure derely beloved brother Paul, accordynge to the wysdome geven vnto him, wrote to you, 16 yee, almost in every pistle speakynge of soche thynges: amonge which are many thynges harde to be vnderstonde, which they that are vnlearned and vnstable, pervert, as they do other scriptures vnto their awne destruccion.

17 Ye therfore beloved, seynge ye knowe it before hande, beware lest ye be also plucked a waye with the erroure of the wicked, and fall from youre awne stedfastnes: 18 but growe in grace, and in the knowledge of oure lorde and saveoure Iesus Christ. To whom be glory bothe now and for ever. Amen.

CRANMER — 1539.

14 Wherfore dearly beloued, seynge that ye loke for such thinges, be dylygent that ye maye be founde of hym in peace, without spotte and vndefyled. 15 And suppose that the longe sufferinge of the Lord is saluacyon, euen as oure derely beloued brother Paule also (accordinge to the wysdome geuen vnto hym) hath wrytten vnto you, 16 ye, almoost in euery epistle, speakynge of such thynges: amonge which are many thinges harde to be vnderstande, which they that are vnlearned and vnstable, peruert, as they do also the other scriptures vnto their awne destruccion.

17 Ye therfore beloued, (seynge ye be warned afore hand) beware, lest ye, wyth other men be also plucked awaye thorow the erroure of the wycked, and fall from your awne stedfastnes: 18 but growe in grace, and in the knowledge of oure Lorde and sauyoure Iesus Chryst. To whom be glory both now and for euer. Amen.

τὰς λοιπὰς γραφὰς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. [17] Ὑμεῖς οὖν, ἀγαπητοὶ, προγινώσκοντες φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες, ἐκπέσητε τοῦ ἰδίου στηριγμοῦ· [18] αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. ἀμήν.

[i] Alex. αἷς.

GENEVA—1557.

[14] Wherfore dearly beloued, seing that ye loke for suche thinges, be diligent that ye may be founde of him in peace, without spotte and vndefiled. [15] And suppose that the longe suffering of the Lord is saluation, euen as our dearly beloued brother Paul, according to the wysdome geuen vnto hym, wrote to you. [16] As one, almoste in euery Epistle speakyng of suche thinges: among which things some ar harde to be vnderstand, which they that are vnlearned and vnstable peruert, as they do also other Scriptures vnto their owne destruction.

[17] Ye therfore beloued, seyng ye knowe these things before hande, beware, leste ye be also plucked away with the errour of the wicked, and fall from your owne stedfastnes. [18] But growe in grace, and in the knowledge of our Lord and Sauiour Iesus Christe: to whome be glorie both now and for euer. Amen.

RHEIMS—1582.

[14] For the vvhich cause my deerest, expecting these things, labour earnestly to be found immaculate and vnspotted to him in peace: [15] and the longanimitie of our Lord, do ye account saluation, as also our most deere brother Paul according to the vvisdom giuen him hath vvritten to you: [16] as also in al epistles, speaking in them of these things, in the vvhich are certaine things hard to be vnderstoode, vvhich the vnlearned and vnstable depraue, as also the rest of the Scriptures, to their ovvne perdition.

[17] You therfore brethren, foreknovving, take heede lest ledde aside by the errour of the vnwise you fal away from your owne stedfastnes. [18] but grovv in grace and in knovvledge of our Lord and sauiour IESVS Christ. To him be glorie both novv and vnto the day of eternitie. Amen.

AUTHORISED—1611.

[14] Wherefore (beloued) seeing that ye looke for such things, be diligent that ye may be found of him in peace, without spot, and blamelesse. [15] And account that the long suffering of the Lord is saluation, euen as our beloued brother Paul also, according to the wisedome giuen vnto him, hath written vnto you. [16] As also in all his Epistles, speaking in them of these things, in which are some things hard to be vnderstood, which they that are vnlearned and vnstable wrest, as they doe also the other Scriptures, vnto their owne destruction.

[17] Yee therefore, beloued, seeing yee know *these things* before, beware lest yee also being led away with the errour of the wicked, fall from your owne stedfastnesse. [18] But grow in grace, and in the knowledge of our Lord and Sauiour Iesus Christ: to him be glory both now and for euer. Amen.

ΠΡΩΤΗ

ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ.

Κεφάλαιον Α.

THE FIRST

EPISTLE OF JOHN.

CHAPTER I.

Ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς· [2] *(καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑωράκαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν·)* [3] *ὃ ἑωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν* [a] *ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία* [b] *δὲ| ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ·* [4] *καὶ ταῦτα γράφομεν* [c] *ὑμῖν,| ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.* [5] *Καὶ*

[a] Alex. + *καὶ*. [b] Alex. = *δὲ*. [c] Alex. *ἡμεῖς*.

WICLIF—1380.

1. THAT thing that was fro the bigynnyng: whiche we herden which we saien with oure iȝen, whiche we bihelden ȶ oure hondis touchiden of the word of liif: [2] ȶ the liif is schewid and we saien ȶ we witnessen, and tellen to ȝou euerlasting liif: that was anentis the fadir ȶ apperid to us, [3] therfor we tellen to ȝou that thing that we saien ȶ herden: that also ȝe haue felowschip with us ȶ oure felowschip be with the fadir ȶ with his sone ihesus crist, [4] ȶ we writen this thing to ȝou: that ȝe haue ioie, ȶ that ȝoure ioie be ful,

[5] ȶ this is the tellynge that we herden of him ȶ tellen to ȝou: that god is liȝt: and there ben no derknessis in him, [6] if we seien that we han felowschip with him, ȶ we wandren in derknessis: we lien and doon not truthe, [7] but if we walken in liȝt, as also he is in liȝt: we han felowschip to gidre, ȶ the blood of ihesus crist his sone: clensith us fro al synne,

[8] if we seien that we han not synne: we disceyuen us silf, ȶ truthe is not in us,

saien, *saw*. iȝen, *eyes*. anentis, *with*.

TYNDALE—1534.

1. THAT which was from the begynninge, concerninge which we have hearde, which we have sene with oure eyes, which we have loked vpon, and oure hondes have handled, of the worde of life. [2] For the lyfe appered, and we have sene, and beare witnes, and shewe vnto you that eternall lyfe, which was with the father, and appered vnto vs. [3] That which we have sene and herde declare we vnto you, that ye maye have felloushippe with vs, and that oure fellishippe maye be with the father and his sonne Iesus Christ. [4] And this write we vnto you, that oure ioye maye be full.

[5] And this is the tydynges which we have hearde of him, and declare vnto you, that god is lyght, and in him is no darknes at all, [6] yf we saye that we have fellishippe with him, and yet walke in darknes, we lye, and do not the truth: [7] but and yf we walke in (lyght) even as he is in lyght, then have we fellishippe with him, and the bloud of Iesus Christ his sonne clenseth vs from all synne.

[8] Yf we saye that we have no synne, we deceave oure selves, and trueth is not in

CRANMER—1539.

1. THAT whych was from the begynnynge, whych we haue hearde, whych we haue sene, with oure eyes, whych we haue looked vpon, and our handes haue handled, of the word of the lyfe. [2] And the lyfe appeared, and we haue sene and beare wytnes, and shewe vnto you that eternall lyfe, whych was wyth the father, and appered vnto vs. [3] That whych we haue sene and herde, declare we vnto you, that ye also maye haue fellowshyppe wyth vs and that oure felloushyppe maye be wyth the father and hys sonne Iesus Chryst. [4] And thys write we vnto you, that (*ye maye reioyce, and that*) your ioye maye be full.

[5] And this is the tydynges whych we haue hearde of hym and declare vnto you, that God is lyght, and in him is no dercknes at all. [6] If we saye, that we haue felouship wyth hym, and walcke in dercknes, we lye, and do not the truth. [7] But and yf we walke in light euen as he is in lyght, then haue we fellishippe wyth hym, and the bloude of Iesus Chryst hys sonne clenseth vs from all synne:

[8] If we saye that we haue no synne, we deceaue oure selues, and the trueth is not

ΠΡΩΤΗ

ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ.

Κεφάλαιον Α.

THE FIRST

EPISTLE OF JOHN.

CHAPTER I.

[d] *αὕτη ἐστὶν| ἡ [e] ἀγγελία| ἣν ἀκηκόαμεν ἀπ' αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστι, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.* [6] *ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν·* [7] *ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.* [8] *Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια [f] ἐν ἡμῖν οὐκ ἔστιν.|*

[d] Alex. ἔστιν αὕτη. [e] Rec. ἐπαγγελία. [f] Rec. οὐκ ἔστιν ἐν ἡμῖν.

GENEVA—1557.

1. THAT which was from the beginning, which we haue heard, which we haue sene with our eyes, which we haue loked vpon, and our handes haue handled, of the Worde of life, [2] (For the life appeared, and we haue sene and beare wytnes, and shewe vnto you, that eternal lyfe, which was with the Father, and appeared vnto vs)

[3] That *I say* which we haue sene and heard, declare we vnto you, that ye may also haue fellowship with vs, and that our felowship may be with the Father and with his Sonne Iesus Christ. [4] And this write we vnto you, that your ioye may be ful.

[5] This then is the tydinges which we haue heard of him, and declare vnto you, that God is light and in him is no darckenes. [6] If we say that we haue fellowship with him, and yet walke in darkenes, we lye, and do not syncerely. [7] But if we walke in light as he is in light, then haue we mutual felloship with him, and the bloude of Iesus Christ his Sonne clenseth vs from all synne.

[8] If we say that we haue no synne, we deceaue our selues, and trueth is not in

RHEIMS—1582.

1. THAT vvhich vvas from the beginning, vvhich vve haue heard, vvhich vve haue seen vvith our eies, vvhich vve haue looked vpon, and our handes haue handled of the vvord of life: ([2] and the life vvas manifested: and vve haue seen, and do testifie, and declare vnto you the life eternal vvhich vvas vvith the Father, and hath appeared to vs) [3] that vvhich vve haue seen and haue heard, vve declare vnto you, that you also may haue societie vvith vs, and our societie may be vvith the Father and vvith his Sonne IESVS Christ. [4] And these things vve vvrite to you, that you may reioyce, and your ioy may be ful.

[5] And this is the annuntiation vvhich vve haue heard of him, and declare vnto you, That God is light, and in him there is no darkenesse. [6] If vve shal say that we haue societie vvith him, and vvalke in darkenesse: vve lie, and do not the truth. [7] But if we vvalke in the light, as he also is in the light: vve haue societie one tovvard an other, and the bloud of IESVS Christ his sonne cleanseth vs from al sinne.

[8] If vve shal say that vve haue no sinne, vve seduce our selues, and the truth is

AUTHORISED—1611.

1. THAT which was from the beginning, which wee haue heard, which wee haue seene with our eyes, which wee haue looked vpon, and our hands haue handled of the word of life. [2] (For the life was manifested, and we haue seene it, and beare witnes, and shew vnto you that eternall life which was with the Father, and was manifested vnto vs.) [3] That which we haue seene and heard, declare we vnto you, that ye also may haue fellowship with vs; and truely our fellowship *is* with the Father, and with his Sonne Iesus Christ. [4] And these things write we vnto you, that your ioy may be full.

[5] This then is the message which we haue heard of him, and declare vnto you, that God is light, and in him is no darkenesse at all. [6] If we say that wee haue fellowship with him, and walke in darknesse, we lie, and doe not the trueth.

[7] But if we walke in the light, as he is in the light, we haue fellowship one with another, and the blood of Iesus Christ his Son, clenseth vs from all sin. [8] If we say that we haue no sinne, we deceiue our selues, and the trueth is not in vs.

9 ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας. 10 ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.
II. Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμάρτητε· καὶ ἐάν τις ἁμάρτῃ, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον· 2 καὶ αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτὸν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. 4 ὁ λέγων, ‘ [g] Ἔγνωκα αὐτὸν,’ καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστὶ, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν· 5 ὃς δ’ ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται. ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ

[g] Alex. + ὅτι. [h] Alex. = οὕτως.

WICLIF—1380.

9 if we knowlechen oure synnes: he is feithful and iust that he forȝeue to us oure synnes: and clense us fro al wickidnesse, 10 ȶ if we seyn we han not synned: we maken him a lier, ȶ his word is not in us.

2. MI litil sones I write to ȝou thes thingis: that ȝe synne not, but if ony man synneth: we han an aduocat anentis the fadir ihesus crist, 2 ȶ he is the forȝeuenesse for oure synnes, ȶ not oonli for oure synnes: but also for the synnes of al the world. 3 ȶ in this thing we witen that we knowen him: if we kepen his comaundementis, 4 he that seith that he knowith god, ȶ kepith not hise comaundementis: is a lier ȶ truthe is not in him, 5 but the charite of god is perfiȝt verrili in him: that kepith his word, in this thing we witen that we ben in him: if we ben perfiȝt in him, 6 he that seith that he dwellith in him: he owith to walke as he walkid,

7 Moost dere britheren I write to ȝou not a newe maundement: but the eeld maundement, that ȝe hadden fro the bigynnynge, the eld maundement: is the word that ȝe herden, 8 eftsone I write to ȝou a newe maundement that is trewe bothe in him ȶ in ȝou: for derknessis ben passid ȶ verri liȝt schyneth now, 9 he that seith that he is in liȝt, ȶ hatith his brother: is in derknesse ȝit, 10 he that loueth his brother dwellith in liȝt ȶ sclaundre is not in him, 11 but he that hatith his brother: is in derknessis, ȶ wandrith in derknessis and woot not whidir he goith: for derknessis han blindid his iȝen,

12 litil sones I write to ȝou: that ȝoure synnes ben forȝouun to ȝou for his name, 13 fadris, I write to ȝou, for ȝe han knowen him that is fro the bigynnynge, ȝung men I write to ȝou, for ȝe han ouercomun the

anentis, *with*. witen, *know*. owith, *ought*.
eftsone, *again*. verri, *true*. woot, *knoweth*.
iȝen, *eyes*. forȝouun, *forgiven*.

TYNDALE—1534.

vs. 9 Yf we knowledge oure synnes, he is faythfull and iust, to forgeve vs oure synnes, and to clense vs from all vnrightewesnes. 10 Yf we saye we have not sinned, we make him alyar, and his worde is not in vs.

2. MY lytell children, these thynges write I vnto you, that ye synne not: yf eny man synne, yet we have an advocate with the father, Iesus Christ, which is righteous: 2 and he it is that obteyneth grace for oure synnes: not for oure synnes only: but also for the synnes of all the worlde. 3 And herby we are sure that we knowe him, yf we kepe his commaundementes. 4 He that sayth I knowe him, and kepeth not his commaundementes is a lyar, and the veritie is not in him. 5 Whosoever kepeth his (worde) in him is the love of god parfect in dede. And therby knowe we that we are in him. 6 He that sayth he bydeth in him ought to walke even as he walked.

7 Brethren I write no newe commaundement vnto you: but that olde commaundement which ye hearde from the begynnynge. The olde commaundement is the worde which ye hearde from the begynnynge. 8 Agayne a newe commaundement I write vnto you, a thynge that is true in him, and also in you: for the darknes is past, and the true lyght now shyneth. 9 He that sayth how that he is in the light, and yet hateth his brother, is in darknes even vntyll this tyme. 10 He that loveth his brother, abydeth in the light and ther is none occasion of evyll in him. 11 He that hateth his brother is in darknes, and walketh in darknes: and cannot tell whither he goeth, because that darknes hath blynded his eyes.

12 Babes I write vnto you how that youre synnes are forgeven you for his names sake. 13 I wryte vnto you fathers, how that ye have knowen him that was from the begynnynge. I wryte vnto you yonge men, how that ye have overcome the

CRANMER—1539.

in vs: 9 If we knowledge oure synnes, he is faythfull and iust, to forgeue vs oure synnes, and to clense vs from all vnryghtewesnes. 10 If we saye we haue not synned, we make hym a lyar, and hys worde is not in vs.

2. MY lytell children, these thinges write I vnto you, that ye synne not. And yf eny man synne we haue an aduocate wyth the father, Iesus Christ, the ryghteous: 2 and he it is that obteyneth grace for oure synnes not for oure synnes onely: but also for the synnes of all the worlde. 3 And herby we are sure that we knowe him, yf we kepe hys commaundementes. 4 He that sayth I knowe hym, and kepeth not hys commaundementes is a lyar, and the veritye is not in hym. 5 But whoso kepeth his worde, in him is the loue of God parfect in dede: herby knowe we that we are in him. 6 He that sayth he bydeth in hym, ought to walke euen as he walked.

7 Brethren, I wryte no new commaundement vnto you: but that olde commaundement, which ye haue had from the beginnynge. The olde commaundement is the worde, whych ye haue hearde from the beginnynge. 8 Agayne, a new commaundement I wryte vnto you, that is true in hym, and the same is true also in you: for the dercknes is past, and the true light now shyneth. 9 He that sayth how that he is in the lyght, and yet hateth hys brother, is in dercknes euen vntyll thys tyme. 10 He that loueth hys brother, abydeth in the lyght, and ther is none occasion of euyll in hym. 11 He that hateth hys brother, is in dercknes, and walketh in dercknes: and cannot tell whyther he goeth, because that dercknes hath blynded hys eyes.

12 Babes I wryte vnto you, how that youre synnes are forgeuen you for hys names sake. 13 I wryte vnto you fathers, how that ye haue knowne hym that is from the begynnynge. I wryte vnto you yonge men, how that ye haue ouercome

ἐσμεν. [6] ὁ λέγων ἐν αὐτῷ μένειν, ὀφείλει, καθὼς ἐκεῖνος περιεπάτησε, καὶ αὐτὸς [h] οὕτως| περιπατεῖν. [7] [i] ἀγαπητοὶ,| οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ᾽ ἐντολὴν παλαιὰν, ἣν εἴχετε ἀπ᾽ ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά ἐστιν ὁ λόγος ὃν ἠκούσατε [k] ἀπ᾽ ἀρχῆς.| [8] πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν· ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. [9] ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. [10] ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν. [11] ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.

[12] Γράφω ὑμῖν τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

[13] Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ᾽ ἀρχῆς. γράφω ὑμῖν, νεανίσκοι,

[i] Rec. ἀδελφοί. [k] Alex. = ἀπ᾽ ἀρχῆς.

GENEVA — 1557.

vs. [9] If we acknowledge our synnes, he is faithful and iuste, to forgeue vs our synnes, and to clense vs from all vnrightuousnes. [10] If we say we haue not sinned, we make him a lier, and his worde is not in vs.

2. MY babes, these thinges write I vnto you, that ye synne not. and if any man sinne, we haue an Aduocat with the Father, Iesus Christ, the righteous. [2] And he it is that obteyneth grace for our sinnes: not for our sinnes only, but also for *the sinnes* of all the worlde. [3] And herby we are sure that we knowe hym, if we kepe his commandementes. [4] He that sayeth, I know him, and kepeth not his commandementes is a lyer, and the trueth is not in hym. [5] But whosoeuer kepeth hys worde, in him is the loue of God perfect in dede, herby we know that we are in him. [6] He that sayeth he bideth in hym, ought also to walke, euen as he hath walked.

[7] Brethren, I wryte no newe commandement vnto you: but that olde commandement, which ye haue had from the beginning: this olde commandement is the worde, which ye haue heard from the beginning. [8] Agayne, a newe commandement I write vnto you, *a thinge* that is true in hym, and also in you: for the darcknes is past, and the true lyght now shyneth. [9] He that sayeth that he is in the light, and yet hateth his brother, is in darcknes euen vntil this tyme. [10] He that loueth his brother, abideth in the light, and there is none occasion of euil in him. [11] But he that hateth his brother, is in darknes, and walketh in darcknes and can not tel whyther he goeth, because that darcknes hath blinded his eyes.

[12] Litle children, I write vnto you, because your sinnes are forgeuen you for hys Names sake, [13] I writ vnto you fathers, because ye haue knowen him that is from the begynning, I write vnto you

RHEIMS — 1582.

not in vs. [9] If vve confesse our sinnes: he is faithful and iust, for to forgiue vs our sinnes, and to cleanse vs from al iniquitie. [10] If vve shal say that vve haue not sinned: vve make him a lier, and his vvord is not in vs.

2. MY litle children, these things I vvrite to you, that you sinne not. But and if any man shal sinne, vve haue an aduocate vvith the Father, Iesvs Christ the iust: [2] and he is the propitiation for our sinnes: and not for ours only, but also for the vvhole vvorldes. [3] And in this vve know that vve haue knovven him, if vve obserue his commaundements.

[4] He that saith he knovveth him, and keepeth not his commaundements: is a lier and the truth is not in him: [5] But he that keepeth his vvord, in him in very deede the charitie of God is perfited: in this vve knovv that vve be in him. [6] He that saith he abideth in him: ought euen as he walked, him self also to vvalke.

[7] My deerest, I vvrite not a nevv commaundement to you, but an old commaundement vvhich you had from the beginning. The old commaundement is the vvord vvhich you haue heard. [8] Againe a nevv commaundement vvrite I to you, vvhich thing is true both in him and in you: because the darkenesse is passed, and the true light novv shineth.

[9] He that saith he is in the light, and hateth his brother: is in the darkenesse euen vntil novv. [10] He that loueth his brother, abideth in the light, and scandal is not in him. [11] But he that hateth his brother: is in the darkenesse, and vvalketh in the darkenesse, and knovveth not vvhither he goeth, because the darkenes hath blinded his eies.

[12] I vvrite vnto you litle children, because your sinnes are forgiuen you for his name. [13] I vvrite vnto you fathers, because you haue knovven him vvhich is from the beginning. I vvrite vnto you

AUTHORISED — 1611.

[9] If we confesse our sinnes, hee is faithfull, and iust to forgiue vs our sinnes, and to clense vs from all vnrighteousnesse. [10] If we say that wee haue not sinned, wee make him a liar, and his word is not in vs.

2. MY little children, these things write I vnto you, that ye sinne not. And if any man sinne, wee haue an Aduocate with the Father, Iesus Christ the righteous: [2] And he is the propitiation for our sinnes: and not for ours onely, but also for the sinnes of the whole world. [3] And hereby wee doe know that wee know him, if wee keepe his Commandements. [4] He that saith, I know him, and keepeth not his Commandements, is a lyar, and the trueth is not in him. [5] But whoso keepeth his word, in him verily is the loue of God perfected: hereby know we that we are in him. [6] Hee that saith hee abideth in him, ought himselfe also so to walke, euen as he walked.

[7] Brethren, I write no new commandement vnto you, but an old Commandement which ye had from the beginning: the old Commandement is the word which ye haue heard from the beginning. [8] Againe a new Commandement I write vnto you, which thing is true in him and in you: because the darkenesse is past, and the true light now shineth. [9] He that saith he is in the light, and hateth his brother, is in darknesse euen vntill now. [10] Hee that loueth his brother, abideth in the light, and there is none occasion of [a] stumbling in him. [11] But he that hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whither he goeth, because that darkenesse hath blinded his eyes. [12] I write vnto you, little children, because your sinnes are forgiuen you for his Names sake. [13] I write vnto you, fathers, because ye haue knowne him that is from the beginning. I write vnto you, young men, because you haue ouercome the wicked one. I write

[a] *Gr.* scandall.

ὅτι νενικήκατε τὸν πονηρόν. [l]γράφω| ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα.
14 Ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ᾽ ἀρχῆς. Ἔγραψα ὑμῖν, νεανίσκοι,
ὅτι ἰσχυροί ἐστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρόν.
15 μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ
ἔστιν ἡ ἀγάπη τοῦ [m]πατρὸς| ἐν αὐτῷ· 16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία
τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν
ἐκ τοῦ πατρὸς, ἀλλ᾽ ἐκ τοῦ κόσμου ἐστί. 17 καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπι-
θυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ, μένει εἰς τὸν αἰῶνα. 18 Παιδία,
ἐσχάτη ὥρα ἐστί· καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν
ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν. 19 Ἐξ

[l] Alex. ἔγραψα. [m] Alex. Θεοῦ.

WICLIF — 1380.

wickid, I write to 3ou 3unge children: for 3e han knowe the fadir, 14 I write to 3ou britheren: for 3e han knowen him that is fro the bigynnynge, I write to 3ou 3ung men: for 3e ben strong, & the word of god dwellith in 3ou and 3e han ouercomen the wickid,

15 nyle 3e loue the world: ne tho thingis that ben in the world, if ony man loueth the world: the charite of the fadir is not in him, 16 for al thing that is in the world, is coueitise of fleisch, & coueitise of i3en & pride of liif, whiche is not of the fadir: but it is of the world, 17 and the world schal passe: and the coueitise of it, but he that doith the wille of god: dwellith withouten ende.

18 Mi litil sones the last oure is, and as 3e han herde that anticrist cometh: now many anticristis ben made, wherfor we witen that it is the last our, 19 thei wenten forth fro us, but thei werun not of us: for if thei hadden ben of us: thei hadden dwelte with us, but that thei be knowen that thei be not of us,

20 but 3e han anoyntinge of the holi goost: and knowun alle thingis, 21 I wroot not to 3ou, as to men that knowen not truthe: but as to men that knewen it, & for eche lesinge is not of truthe,

22 who is a lier: but this that denyeth that ihesus is not crist, this is anticrist: that denyeth the fadir & the sone, 23 so eche that denyeth the sone: hath not the fadir, but he that knowlechith the sone: hath also the fadir, 24 that thing that 3e herden at the bigynnynge: dwelle it in 3ou, for if that thing dwellith in 3ou: whiche 3e herden at the bigynnynge: 3e schulen dwelle in the sone and in the fadir, 25 & this is the biheest: that he bihi3t to us euerlastynge liif,

nyle, *not*. i3en, *eyes*. witen, *know*. lesinge, *lying*. biheest, *promise*. bihi3t, *promised*.

TYNDALE — 1534.

wicked. I wryte vnto you lytell children, how that ye have knowne the father. 14 I wryte vnto you fathers, how that ye have knowen him that was from the begynnynge. I wryte vnto you younge men, how that ye are stronge: and the worde of God abydeth in you and ye have over come that wicked.

15 Se that ye love not the worlde, nether the thynges that are in the worlde. Yf eny man love the worlde, the love of the father is not in him. 16 For all that is in the worlde (as the lust of the flesshe, the lust of the eyes, and the pryde of gooddes) is not of the father: but of the worlde, 17 And the worlde vannyssheth awaye, and the lust therof: but he that fulfilleth the will of god, abydeth for ever.

18 Lytell children it is the last tyme, and as ye have herde how that Antichrist shall come: even now are there many Antichristes come allredy. Wherby we knowe that it is the last tyme. 19 They went oute from vs but they were not of vs. For yf they had bene of vs, they wolde no dout, have continued with vs. But that fortuned that yt myght appere, that they were not of vs.

20 And ye have an oyntment of the holy gost, and ye knowe all thynges. 21 I wrote not vnto you, as though ye knewe not the trueth: but as though ye knewe it and knowe also that no lye commeth of trueth. 22 Who is a lyar: but he that denyeth that Iesus is Christ? The same is the Antichrist that denyeth the father and the sonne. 23 Whosoever denyeth the sonne the same hath not the father. 24 Let therfore abyde in you that same which ye hearde from the begynnynge. Yf that which ye hearde from the begynnynge, shall remayne in you, ye also shall continewe in the sonne, and in the father 25 And this is the promes that he hath promysed vs, even eternall lyfe.

CRANMER — 1539.

that wycked: I write vnto you lytell chyldren, how that ye haue knowen the father. 14 I haue wryten vnto you fathers, how that ye haue knowne hym that is from the begynnynge. I haue wryten vnto you yonge men, how that ye are stronge, and the worde of God abydeth in you, and ye haue ouercome that wycked.

15 Se that ye loue not the worlde, nether the thynges that are in the worlde. If eny man loue the worlde, the loue of the father is not in hym. 16 For all that is in the worlde (as the lust of the flesshe, and the lust of the eyes, and the pryde of life) is not of the father, but of the worlde. 17 And the worlde passeth a waye and the lust therof: but he that fulfylleth the will of God, abydeth for euer.

18 Lytell chyldren, it is the last tyme, and as ye haue herde how that Antichrist shall come, euen now are there many begonne to be Antichristes allredy, wherby we knowe, that it is the last tyme. 19 They went out from vs, but they were not of vs. For yf they had bene of vs, they wolde no dout haue continued with vs. But that it might appeare, that they were not of vs.

20 Neuerthelesse, ye haue an oyntment of him that is holy, and ye knowe all thinges. 21 I haue not wryten vnto you, as though ye knewe not the trueth: but as though ye knewe it, and knowe also that no lye commeth of trueth. 22 Who is a lyar, but he that denyeth that Iesus is Christ? the same is Antichrist, that denyeth the father and the sonne. 23 Whosoeuer denyeth the sonne, the same hath not the father. (*he that knowlegeth the sonne, hath the father also*) 24 Let therfore abyde in you that same which ye hearde from the beginnynge. If that which ye hearde from the beginninge shal remayne in you, ye also shall contynewe in the sonne, and in the father. 25 And this is the promes that he hath promysed vs, euen eternall lyfe.

ἡμῶν ἐξῆλθον, ἀλλ᾽ οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενήκεισαν ἂν μεθ᾽ ἡμῶν· ἀλλ᾽ ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν. [20] Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα. [21] οὐκ ἔγραψα ὑμῖν, ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ᾽ ὅτι οἴδατε αὐτὴν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι. [22] Τίς ἐστιν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. [23] πᾶς ὁ ἀρνούμενος τὸν υἱὸν, οὐδὲ τὸν πατέρα ἔχει· [n] ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει.| [24] Ὑμεῖς [o] οὖν| ὃ ἠκούσατε ἀπ᾽ ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνῃ ὃ ἀπ᾽ ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε. [25] καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.

[n] Rec. = ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει. [o] Alex. = οὖν.

GENEVA—1557.

yong men, because ye haue ouercome the euil man. [14] I write vnto you babes, because ye haue knowen the Father: I haue written vnto you fathers, because ye haue knowen hym, that is from the beginning: I haue written vnto you yong men, because ye are stronge, and the worde of God abideth in you, and ye haue ouercome that wycked man. [15] Se that ye loue not the worlde, nether the thinges that are in the world. If any man loue the worlde, the loue of the Father is not in him. [16] For all that is in the worlde, as the luste of the fleshe, the luste of the eyes, and the pride of life, is not of the Father, but of the worlde. [17] And the world passeth awaye, and the luste therof: but he that fulfilleth the wyl of God, abideth euer.

[18] Babes it is the last time, and as ye haue hearde that Antichrist shal come, euen now are there many Antichristes come alredy: wherby we knowe that it is the laste tyme. [19] They went out from vs, but they were not of vs: for if they had bene of vs, they would douteles haue continued with vs. But *this cometh to passe*, that it might appeare, that they are not all of vs. [20] But ye haue an oyntement, that came from him, that is Holy, and ye haue knowen all thinges. [21] I haue not writ vnto you, because ye knowe not the trueth: but because ye knowe it, and that no lye commeth of trueth. [22] Who is a lyer, but he that denieth that Iesus is Christ? The same is the Antichriste that denyeth the Father and the Sonne. [23] Whosoeuer denieth the Sonne, the same hath not the Father. [24] Let therfore abyde in you that same which ye haue heard from the begynning. If that which ye haue heard from the beginning, shal remayne in you, ye also shal continewe in the Sonne, and in the Father.

[25] And this is the promis that he hath promised vs, euen eternal life.

RHEIMS—1582.

yong men, because you haue ouercome the vvicked one. [14] I vvrite to you infantes, because you haue knovven the Father. I vvrite vnto you yong men, because you are strong, and the vvord of God abideth in you, and you haue ouercome the vvicked one.

[15] Loue not the vvorld, nor those things vvhich are in the vvorld. If any man loue the vvorld, the charitie of the Father is not in him. [16] because al that is in the vvorld, is the concupiscence of the flesh, and the concupiscence of the eies, and the pride of life, vvhich is not of the Father, but is of the vvorld. [17] And the vvorld passeth and the concupiscence thereof. But he that doeth the vvil of God, abideth for euer.

[18] Litle children, it is the last houre, and as you haue heard, that Antichrist commeth: now there are become many antichristes: vvhereby vve knovv, that it is the last houre. [19] They vvent out from vs: but they vvere not of vs. for if they had been of vs, they vvould surely haue remained with vs: but that they may be manifest that they are not al of vs. [20] But you haue the vnction from the Holy one, and knovv al things. [21] I haue not vvritten to you as to them that knovv not the truth, but as to them that knovv it: and that no lie is of the truth.

[22] Vvho is a lier, but he vvhich denieth that IESVS is not Christ? This is Antichrist vvhich denieth the Father and the Sonne. [23] Euery one that denieth the Sonne, neither hath he the Father. He that confesseth the Sonne, hath the Father also. [24] You, that vvhich you haue heard from the beginning, let it abide in you. If that abide in you vvhich you haue heard from the beginning, you also shal abide in the Sonne and the Father.

[25] And this is the promis vvhich he promised vs, life euerlasting.

AUTHORISED—1611.

vnto you, little children, because ye haue knowne the Father. [14] I haue written vnto you fathers, because ye haue knowne him *that is* from the beginning. I haue written vnto you, yong men, because yee are strong, and the word of God abideth in you, and yee haue ouercome the wicked one.

[15] Loue not the world, neither the things that are in the world. If any man loue the world, the loue of the Father is not in him. [16] For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. [17] And the world passeth away, and the lust thereof, but hee that doeth the will of God, abideth for euer. [18] Little children, it is the last time: and as yee haue heard that Antichrist shall come, euen now are there many Antichrists, whereby we know that it is the last time. [19] They went out from vs, but they were not of vs: for if they had beene of vs, they would no doubt haue continued with vs: but *they went out* that they might be made manifest, that they were not all of vs. [20] But ye haue an vnction from the holy One, and ye know all things. [21] I haue not written vnto you, because yee know not the trueth: but because yee know it, and that no lie is of the trueth. [22] Who is a lier, but he that denieth that Iesus is the Christ? hee is Antichrist, that denyeth the Father, and the Sonne. [23] Whosoeuer denieth the Sonne, the same hath not the Father: *but hee that acknowledgeth the Sonne, hath the Father also.*

[24] Let that therefore abide in you which yee haue heard from the beginning: if that which ye haue heard from the beginning shall remaine in you, yee also shall continue in the Sonne, and in the Father. [25] And this is the promise that hee hath promised vs, *euen* eternall life.

[26] ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς. [27] Καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ᾽ αὐτοῦ, [p] ἐν ὑμῖν μένει,| καὶ οὐ χρείαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς· ἀλλ᾽ ὡς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι, καὶ οὐκ ἔστι ψεῦδος· καὶ καθὼς ἐδίδαξεν ὑμᾶς, [q] μενεῖτε| ἐν αὐτῷ. [28] Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ· ἵνα [r] ὅταν| φανερωθῇ, ἔχωμεν παῤῥησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ᾽ αὐτοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ. [29] ἐὰν εἰδῆτε ὅτι δίκαιός ἐστι, γινώσκετε ὅτι [s] πᾶς ὁ ποιῶν τὴν δικαιοσύνην, ἐξ αὐτοῦ γεγέννηται. III. *Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ, ἵνα τέκνα Θεοῦ κληθῶμεν [t]· διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν. [2] ἀγαπητοὶ, νῦν τέκνα Θεοῦ ἐσμεν, καὶ οὔπω ἐφανερώθη τί ἐσόμεθα· οἴδαμεν [u] δὲ| ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὀψόμεθα αὐτὸν καθώς ἐστι. [3] Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ᾽ αὐτῷ,*

[p] Alex. *μένει ἐν ὑμῖν.* [q] Alex. *μένετε.* [r] Alex. *ἐὰν.* [s] Alex. + *καὶ.*

WICLIF — 1380.

[26] I wroot thes thingis to 3ou of hem that disceyuen 3ou, [27] & that the anoyntinge whiche 3e resceyueden of him: dwelle in 3ou, & 3e han not nede, that ony man teche 3ou: but as his anoyntynge techith 3ou of alle thingis, and it is trewe, & it is not lesynge, & as he tau3te 3ou: dwelle 3e in him, [28] and now litil sones dwelle 3e in him: that whanne he schal appere, we haue a trist & be not confoundid of him in his comynge, [29] if we witen, that he is iust: wite 3e also that ech that doith ri3twisnesse, is borun of him,

3. SE 3e what maner charite the fadir 3af to us: that we be named the sones of god and ben hise sones, for this thing the world knewe not us: for it knewe not hym, [2] moost dere britheren now we ben the sones of god: and 3it it aperid not what we schuln be, we witen that whanne he schal appere we schuln be like hym: for we schuln se hym as he is, [3] and eche man that hath this hope in him: makith him silf holi, as he is holi, [4] eche man that doth synne, doith also wickidnes, and synne is wickidnesse, [5] and 3e witen that he apperid to do awey synnes, & synne is not in him, [6] eche man that dwellith in him: synneth not, & eche that synneth: seeth not hym, nether knewe him,

[7] litil sones: no man disceyue 3ou, he that doith ri3twisnesse: is iust, as also he is iust, [8] he that doith synne: is of the deuel, for the deuel synneth fro the bigynnynge, in this thing the sone of god aperid: that he vndo the werkis of the deuel, [9] eche man that is borun of god: doith not synne, for the seed of god dwellith in him and he mai not do synne for he is borun of god, [10] in this thing the sones of god ben knowun: and the sones of the feend, eche man that is not iust: is

lesynge, *lying.* trist, *confidence.* witen, *know.*

TYNDALE—1534.

[26] This have I written vnto you, concernynge them that disceave you. [27] And the anoyntynge which ye have receaved of him, dwelleth in you. And ye nede not that eny man teache you: but as the annoyntynge teacheth you all thynges, and is true, and is no lye: and as it taught you, even so byde therin. [28] And nowe babes abyde in him that when he shall appere, we maye be bolde and not be made a shamed of him at his commynge. [29] Yf ye knowe that he is righteous, knowe also that he which foloweth rightewesnes, is borne of him.

3. BEHOLDE what love the father hath shewed on vs, that we shuld be called the sonnes of god. For this cause the worlde knoweth you not because it knoweth not him. [2] Derely beloved, now are we the sonnes of God, and yet it dothe not appere what we shal be. But we knowe that when it shall appere, we shalbe lyke him. For we shall se him as he is. [3] And every man that hath thys hope in him pourgeth him silfe, even as he ys pure. [4] Whosover committeth synne, committeth vnrighteousnes also, for synne is vnrighteousnes. [5] And ye knowe that he appered to take awaye oure synnes, and in him is no synne. [6] As many as byde in him synne not: whosoever synneth hath not sene him, nether hath knowen him.

[7] Babes let no man deceave you, He that doeth righteousnes, is righteous, even as he is righteous. [8] He that committeth synne, is of the devill: for the devyll synneth sence the begynnynge. For this purpose appered the sonne of god, to lowse the workes of the devill. [9] Whosoever is borne of god, sinneth not: for his seed remayneth in him, and he cannot sinne, because he is borne of god. [10] In this are the children of god knowen, and the children of the devyll. Whosoever doeth not rightewesnes, is not

CRANMER — 1539.

[26] These thinges haue I writen vnto you, concerninge them that disceaue you. [27] And the anoyntinge whych ye haue receaued of hym dwelleth in you. And ye nede not, that eny man teach you: but as the annoyntinge teacheth you of all thinges, and is true, and no lye, and as it hath taught you, euen so byde therin. [28] And now babes abyde in hym: that when he shall appeare, we maye be bolde, and not be made ashamed of hym at his commynge: [29] If ye knowe that he is ryghteous, knowe also that euery one whych doth ryghtewesnes, is borne of hym.

3. BEHOLDE, what loue the father hath shewed on vs, that we shuld be called (*and be in dede*) the sonnes of God. For this cause the worlde knoweth you not, because it knoweth not hym. [2] Dearely beloued, now are we the sonnes of God and yet it doth not appeare, what we shalbe. But we knowe, that when it shall appeare, we shalbe lyke him. For we shall se him as he is. [3] And euery man that hath this hope in him, pourgeth him selfe, euen as he also is pure. [4] Whosoeuer commytteth synne, committeth vnryghteousnes also, and synne is vnryghteousnes. [5] And ye knowe, that he appeared, to take awaye oure synnes, and in hym is no synne. [6] As many as byde in hym, synne not: whosoeuer synneth, hath not sene him, nether knowen hym.

[7] Babes, let no man deceaue you. He that doeth ryghteousnes, is ryghteous, euen as he is ryghteous. [8] He that committeth synne, is of the deuyll: for the deuyll synneth sence the beginnynge. For this purpose appeared the sonne of God, to lowse the worckes of the deuyll. [9] Whosoeuer is borne of God, synneth not: for his seed remayneth in him, and he cannot synne, because he is borne of God. [10] In thys are the chyldren of God knowen, and the chyldren of the deuyll. Whosoeuer doeth not ryghteousnes, is not of

ἁγνίζει ἑαυτὸν, καθὼς ἐκεῖνος ἁγνός ἐστι. 4 Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. 5 καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας [v] ἡμῶν| ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι. 6 πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων, οὐχ ἑώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτόν. 7 Τεκνία, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην, δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν. 8 ὁ ποιῶν τὴν ἁμαρτίαν, ἐκ τοῦ διαβόλου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. 9 πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται. 10 ἐν τούτῳ φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου. Πᾶς ὁ μὴ ποιῶν δικαιοσύνην, οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν

[t] Alex. + *καί ἐσμεν.* [u] Alex. = *δέ.* [v] Alex. = *ἡμῶν.*

GENEVA—1557.

26 These thinges haue I written vnto you, concerning them that deceaue you. 27 But the Anoynting which ye receaued of him, dwelleth in you: and ye nede not that any man teache you: but as the same Anointing teacheth you of all thinges, and is true, and not lying, and as it taught you, euen so shal ye abyde in him. 28 And now litle children abyde in him, that when he shal appeare, we may be bolde and not be ashamed before him at his comming. 29 If ye knowe that he is righteous, ye haue knowen that he which foloweth rightuousnes, is borne of him.

3. BEHOLDE, what loue the Father hath shewed on vs, *which* is, that we should be called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him. 2 Dearly beloued, now are we the sonnes of God, but yet it doth not appeare what we shalbe: and we knowe that when *he* shal appeare, we shalbe lyke him: for we shal se him as he is. 3 And euery man that hath thys hope in hym, pourgeth hym selfe, euen as he is pure. 4 Whosoeuer committeth synne, transgresseth also the Lawe, for synne is the transgression of the Lawe. 5 And ye know that he is reueiled to take away our synnes, and in him is no sinne.

6 As many as byde in him sinne not: whosoeuer sinneth, hath not sene hym, nether hath knowen him. 7 Litle children, let no man deceaue you: he that doeth ryghtuousnes, is rightuous, euen as he is ryghtuous. 8 He that committeth sinne, is of the deuyl: for the deuil sinneth sence the begynnyng. For thys purpose appeared the Sonne of God, to lowse the workes of the deuyl. 9 Whosoeuer is borne of God, sinneth not for his sede remayneth in hym, nether can he sinne, because he is borne of God. 10 In this are the chyldren of God knowen, and the children of the deuil: whosoeuer doeth not ryghtuousnes, is not of God, nether

RHEIMS—1582.

26 These things haue I vvritten to you concerning them that seduce you. 27 And you, the vnction vvhich you haue receiued from him, let it abide in you. And you haue no neede that any man teache you: but as his vnction teacheth you of al things, and it is true, and it is no lie. And as it hath taught you, abide in him. 28 And now litle children abide in him. that vvhen he shal appeare, vve may haue confidence, and not be confounded of him in his comming. 29 If you know that he is iust, knovv ye that euery one also vvhich doeth iustice, is borne of him.

3. SEE vvhat maner of charitie the Father hath giuen vs, that vve should be named and be the sonnes of God. For this cause the world doth not knovv vs, because it hath not knovven him. 2 My deerest, novv vve are the sonnes of God: and it hath not yet appeared vvhat we shal be. Vve know that when he shal appeare, we shal be like to him: because vve shal see him as he is. 3 And euery one that hath this hope in him, sanctifieth him self, as he also is holy. 4 Euery one that committeth sinne, committeth also iniquitie: and sinne is iniquitie. 5 And you knovv that he appeared to take away our sinnes: and sinne in him there is none.

6 Euery one that abideth in him, sinneth not: and euery one that sinneth, hath not seen him, nor knovven him. 7 Litle children, let no man seduce you. He that doeth iustice, is iust: euen as he also is iust. 8 He that committeth sinne, is of the deuil: because the deuil sinneth from the beginning. For this, appeared the Sonne of God, that he might dissolue the vvorkes of the deuil. 9 Euery one that is borne of God, committeth not sinne: because his seede abideth in him, and he can not sinne because he is borne of God. 10 In this are the children of God manifest, and the children of the deuil. Euery one that is not iust, is not of God,

AUTHORISED—1611.

26 These things haue I written vnto you, concerning them that seduce you. 27 But the anointing which ye haue receiued of him, abideth in you: and yee need not that any man teach you: But, as the same anointing teacheth you of all things, and is trueth, and is no lye: and euen as it hath taught you, ye shall abide in [α]him. 28 And now, little children, abide in him, that when he shall appeare, wee may haue confidence, and not be ashamed before him at his comming. 29 If ye know that he is righteous, [β]yee know that euery one which doeth righteousnesse, is borne of him.

3. BEHOLD, what maner of loue the Father hath bestowed vpon vs, that we should be called the sonnes of God: therefore the world knoweth vs not, because it knew him not. 2 Beloued, now are wee the sonnes of God, and it doeth not yet appeare, what we shall be: but wee know, that when he shall appeare, wee shall be like him: for we shall see him as he is. 3 And euery man that hath this hope in him, purifieth himselfe, euen as he is pure. 4 Whosoeuer committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law. 5 And ye know that he was manifested to take away our sinnes, and in him is no sinne. 6 Whosoeuer abideth in him, sinneth not: whosoeuer sinneth, hath not seene him, neither knowne him.

7 Little children, let no man deceiue you: hee that doeth righteousnesse, is righteous, euen as he is righteous. 8 Hee that committeth sin, is of the deuill, for the deuill sinneth from the beginning: for this purpose the Sonne of God was manifested, that he might destroy the workes of the deuill. 9 Whosoeuer is borne of God, doth not commit sin: for his seed remaineth in him, and he cannot sinne, because hee is borne of God. 10 In this the children of God are manifest, and the children of the deuill: whosoeuer doeth not righteousnesse, is not of God, neither

[α] *Or*, it. [β] *Or*, know yee.

ἀδελφὸν αὐτοῦ. 11 ὅτι αὕτη ἐστὶν ἡ [w]ἀγγελία| ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους· 12 οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν, καὶ ἔσφαξε τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια. 13 μὴ θαυμάζετε, ἀδελφοί [x]μου,| εἰ μισεῖ ὑμᾶς ὁ κόσμος. 14 Ἡμεῖς οἴδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν [y]τὸν ἀδελφὸν,| μένει ἐν τῷ θανάτῳ. 15 πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἀνθρωποκτόνος ἐστί· καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. 16 Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς [z]τιθέναι.| 17 ὃς δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρείαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ'

[w] Alex. ἐπαγγελία. [x] Alex. = μου. [y] Alex. = τὸν ἀδελφόν. [z] Alex. θεῖναι. [a] Alex. = μου.

WICLIF — 1380.

not of god, ¶ he that loueth not his brother: is not of god/

11 for this is the tellinge that ȝe herden at the bigynnynge: that ȝe loue eche other/ 12 not as caym that was of the yuel: and slowe his brother/ ¶ for what thing slow he hym? for his werkis werun yuel: and his brotheris iust/ 13 britheren nyle ȝe wondre, if the world hatith ȝou/ 14 we witen that we ben translatid fro deeth to liif: for we louen britheren/ he that loueth not: dwellith in deeth/ 15 eche man that hatith his brother: is a mansleer/ ¶ ȝe witen that eche mansleer hath not euerlastynge liif dwellinge in him/

16 in this thing we han knowe the charite of god, for he puttide his liif for us, and we owen to putte oure lyues for oure britheren/ 17 he that hath the catel of this world, ¶ seeth that his brother hath nede and closith his entrailis fro him: hou dwellith the charite of god in him? 18 Mi litil sones, loue we not in word nether in tunge: but in werk ¶ truthe/ 19 in this thing we knowen, that we ben of truthe/ ¶ in his siȝt we monesten oure hertis/ 20 for if oure herte repreueth us: god is more thanne oure herte and knowith alle thingis/ 21 Moost dere britheren if oure herte repreueth not us: we han trist to god/ 22 and what euer we schuln axe: we schuln resceyue of him/ for we kepen his comaundementis ¶ we don tho thingis that ben plesaunte bifor him/

23 ¶ this is the comaundement of god: that we bileue in the name of his sone ihesus crist/ and that we loue ech othere: as he ȝaf heest to us/ 24 ¶ he that kepith his comaundementis dwellith in hym, and he in him/ and in this thing we witen that he dwellith in us: bi the spirit whom he ȝaf to us.

yuel, *evil*. nyle, *not*. witen, *know*. owen, *ought*. catel, *chattels*. monesten, *admonish*. trist, *confidence*. heest, *command*.

TYNDALE — 1534.

of God/ nether he that loveth not his brother.

11 For this is the tydinges/ that ye hearde from the begynninge/ that we shuld love one another: 12 not as Cayn which was of the wicked and slewe his brother. And wherfore slewe he him? Because his awne workes were evyll/ and his brothers good. 13 Marvayle not my brethren though the worlde hate you. 14 We knowe that we are translated from deeth vnto lyfe/ be cause we love the brethren. He that loveth not his brother/ abydeth in deeth. 15 Whosoever hateth his brother/ is a man slear. And ye knowe that no man slear/ hath eternall lyfe abydinge in him.

16 Herby perceave we love: that he gave his lyfe for vs: and therfore ought we also to geve oure lyves for the brethren. 17 Whosoever hath this worldes good and seith his brother have neade: and shutteth vp his compassion from him: how dwelleth the love of God in him? 18 My babes/ let vs not love in worde/ nether in tonge: but with dede and in veritie: 19 for therby we knowe that we are of the veritie/ and can before him quiet our hertes.

20 But yf oure hertes condempne vs/ God is gretter then oure hertes/ and knoweth all thinges. 21 Beloved/ yf oure hertes condempne vs not/ then have we trust to god warde: 22 and what soever we axe we shall receave of him: be cause we kepe his commaundementes/ and do those thinges which are pleasinge in his sight.

23 And this is his commaundement/ that we beleve on the name of his sonne Iesus Christ/ and love one another/ as he gave commaundement. 24 And he that kepeth his commaundementes dwelleth in him/ and he in him: and therby we knowe that ther abydeth in vs of the sprete which he gave vs.

CRANMER — 1539.

God, nether he that loueth not hys brother.

11 For this is the tidinges, that ye hearde from the beginninge, that ye shuld loue one another, 12 not as Cayn which was that wicked, and slewe his brother. And wherfore slewe he him? Because his awne workes were euyll, and hys brothers good. 13 Maruayle not my brethren though the worlde hate you. 14 We knowe, that we are translated from deeth vnto lyfe, because we loue the brethren. He that loueth not hys brother, abydeth in deeth. 15 Whoso euer hateth hys brother, is a man slear. And ye knowe, that no man slear, hath eternall lyfe abydynge in hym.

16 Herby perceaue we loue: because he gaue his lyfe for vs: and we ought to geue oure liues for the brethren. 17 But whoso hath this worldes good and seyth hys brother haue neade: and shutteth vp his compassion from him: how dwelleth the loue of God in hym? 18 My babes, let vs not loue in worde, nether in tonge: but in dede and in veritie. 19 Herby we knowe, that we are of the veritie, and can quyet oure hertes before hym. 20 For yf oure herte condempne vs, God is gretter then oure herte, and knoweth all thynges.

21 Dearly beloued, yf oure herte condempne vs not, then haue we trust to God warde: 22 and what soeuer we aske we receaue of him, because we kepe his commaundementes, and do those thinges which are pleasynge in his syght.

23 And this is hys commaundement, that we beleue on the name of his sonne Iesus Christ, and loue one another, as he gaue commaundement. 24 And he that kepeth hys commaundementes, dwelleth in him, and he in hym, and herby we knowe that he abydeth in vs, euen by the sprete which he hath geuen vs.

αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ; [18] τεκνία [a] μου,| μὴ ἀγαπῶμεν λόγῳ μηδὲ [b] τῇ| γλώσσῃ, ἀλλ' [c] ἐν| ἔργῳ καὶ ἀληθείᾳ. [19] [d] Καὶ| ἐν τούτῳ [e] γινώσκομεν| ὅτι ἐκ τῆς ἀληθείας ἐσμὲν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν· [20] ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα. [21] ἀγαπητοὶ, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκῃ ἡμῶν, παῤῥησίαν ἔχομεν πρὸς τὸν Θεὸν, [22] καὶ ὃ ἐὰν αἰτῶμεν, λαμβάνομεν [f] παρ'| αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. [23] καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα [g] πιστεύσωμεν| τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. [24] καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ. καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν.

[b] Rec. = τῇ. [c] Rec. = ἐν. [d] Alex. = Καὶ. [e] Alex. γνωσόμεθα. [f] Alex. ἀπ'. [g] Alex. πιστεύωμεν.

GENEVA—1557.

he that loueth not hys brother. [11] For thys is the tydinges, that ye heard from the beginnyng, that we should loue one another. [12] Not as Cain which was of the wycked and slewe his brother. and wherfore slewe he him? because hys owne workes were euyl, and his brothers good.

[13] Maruayle not my brethren thogh the worlde hate you. [14] We knowe that we are translated from death vnto life, because we loue the brethren: he that loueth not his brother, abideth in death. [15] Whosoeuer hateth his brother, is a manslear: and ye knowe that no manslear, hath eternal life abiding in him. [16] Herby haue we perceaued loue, that he gaue his life for vs: therfore we oght also to geue our liues for the brethren. [17] And whosoeuer hath this worldes good and seith his brother haue neede, and shutteth vp hys compassion from him, how dwelleth the loue of God in hym?

[18] My litle children, let vs not loue in worde nether in tonge *only:* but in dede and in trueth. [19] For therby we knowe that we are of the trueth and shal before hym quiet our hearts. [20] For if our heart condemne vs, God is greater then our heart, and knoweth all thynges.

[21] Beloued, if our heart condemne vs not, then haue we trust to Godwarde. [22] And whatsoeuer we aske, we receaue of hym, because we kepe hys commandements, and do those thynges which are pleasyng in hys syght. [23] Thys is then hys commandement, that we beleue in the Name of hys Sonne Iesus Christe, and loue one another, as he gaue commandement. [24] For he that kepeth his commandements dwelleth in him, and he in him: and herby we knowe that he abydeth in vs, euen by the Sprite which he gaue vs.

RHEIMS—1582.

and he that loueth not his brother. [11] because this is the annuntiation, vvhich you haue heard from the beginning, That you loue one an other. [12] Not as Cain, vvho vvas of the vvicked, and killed his brother. And for vvhat cause killed he him? Because his vvorkes vvere vvicked: but his brothers, iust.

[13] Maruel not brethren, if the vvorld hate you. [14] Vve knovv that vve are translated from death to life, because vve loue the brethren. He that loueth not, abideth in death. [15] Vvhosoeuer hateth his brother: is a murderer. And you knovv that no murderer hath life euerlasting abiding in him self. [16] In this vve haue knovven the charitie of God, because he hath yelded his life for vs: and vve ought to yeld our liues for the brethren.

[17] He that shal haue the substance of the vvorld, and shal see his brother haue neede, and shal shut his bovvels from him: hovv doth the charitie of God abide in him?

[18] My litle children, let vs not loue in word, nor in tongue, but in deede and truth. [19] in this vve knovv that vve are of the truth: and in his sight vve shal persuade our hartes. [20] For if our hart do reprehend vs: God is greater then our hart, and knovveth al thinges. [21] My deerest, if our hart do not reprehend vs, vve haue confidence tovvard God. [22] and vvhatsoeuer vve shal aske, vve shal receiue of him: because vve keepe his commaundementes, and doe those thinges vvhich are pleasing before him.

[23] And this is his commaundement, that vve beleeue in the name of his sonne IESVS Christ: and loue one an other, as he hath giuen commaundement vnto vs. [24] And he that keepeth his commaundementes, abideth in him, and he in him. And in this vve knovv that he abideth in vs, by the Spirit vvhich he hath giuen vs.

AUTHORISED—1611.

hee that loueth not his brother. [11] For this is the [a]message that yee heard from the beginning, that wee should loue one another. [12] Not as Cain, *who* was of that wicked one, and slew his brother: and wherefore slew hee him? because his owne workes were euill, and his brothers righteous.

[13] Marueile not, my brethren, if the world hate you. [14] Wee know that wee haue passed from death vnto life, because wee loue the brethren: he that loueth not his brother, abideth in death. [15] Whosoeuer hateth his brother, is a murtherer, and yee know that no murtherer hath eternall life abiding in him. [16] Hereby perceiue wee the loue of God, because he layed downe his life for vs, and wee ought to lay downe our liues for the brethren. [17] But who so hath this worlds good, and seeth his brother hath need, and shutteth vp his bowels of compassion from him, how dwelleth the loue of God in him? [18] My little children, let vs not loue in word, neither in tongue, but in deed and in trueth. [19] And hereby wee know that wee are of the trueth, and shall [β]assure our hearts before him. [20] For if our heart condemne vs, God is greater then our heart, and knoweth all things.

[21] Beloued, if our heart condemne vs not, *then* haue wee confidence towards God. [22] And whatsoeuer we aske, wee receiue of him, because we keepe his Commandement, and doe those things that are pleasing in his sight. [23] And this is his Commandement, that we should beleeue on the Name of his Sonne Iesus Christ, and loue one another, as hee gaue vs Commandement. [24] And hee that keepeth his Commandements dwelleth in him, and hee in him: and hereby we know that he abideth in vs, by the Spirit which hee hath giuen vs.

[a] *Or*, commandement. [β] *Gr.* perswade.

IV. Ἀγαπητοὶ, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστιν· ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. [2] ἐν τούτῳ γινώσκετε τὸ Πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστι. [3] καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν[h] ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἔστι· καὶ τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. [4] Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. [5] Αὐτοὶ ἐκ τοῦ κόσμου εἰσί· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει. [6] ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμεν· ὁ γινώσκων τὸν Θεὸν, ἀκούει ἡμῶν· ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου γινώσκομεν τὸ Πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης. [7] Ἀγαπητοὶ,

[h] Rec. + Χριστὸν.

WICLIF—1380.

4. MOOST dere britheren nyle ȝe bileue to eche spirit: but preue ȝe spiritis if thei ben of god, for many false profetis: wenten out in to the world, [2] in this thing the spirit of god is knowen, eche spirit that knowlechith that ihesus crist hath come in fleisch: is of god, [3] ꝛ eche spirit that for doith ihesus: is not of god, and this is anticrist, of whom ȝe herden that he cometh, ꝛ riȝt now he is in the world,

[4] ȝe litil sones ben of god and ȝe han ouercome him, for he that is in ȝou is more: thanne he that is in the world, [5] thei ben of the world: therfor thei speken of the world, and the world herith hem, [6] we ben of god, he that knowith god: herith us, he that is not of god: herith not us, in this thing we knowen the spirit of truthe: ꝛ the spirit of errour.

[7] Moost dere britheren loue we to gidre: for charite is of god, and eche that loueth his brother: is borun of god, and knowith god, [8] he that loueth not: knowith not god, for god is charite, [9] in this thing the charite of god apperid in us, for god sente his oon bigetun sone in to the world: that we lyue bi him, [10] in this thing is charite, not as we hadden loued god: but for he first loued us, and sente his sone forȝeuenesse for oure synnes,

[11] ȝe moost dere britheren if god loued us: we owen to loue ech other, [12] no man saye euer god, if we louen to gidre: god dwellith in us and the charite of hym is perfiȝt in us, [13] in this thing we knowun that we dwellen in him and he in us: for of his spirit he ȝaf to us: [14] and we saien and witnessen: that the fadir sente his

nyle, *not*. for doith, *destroyeth*. owen, *ought*. oon, *only*.

TYNDALE—1534.

4. YE beloved, beleve not every sprete: but prove the spretes whether they are of God or no: for many falce Prophetes are gone out into the worlde. [2] Herby shall ye knowe the sprete of God. Every sprete that confesseth that Iesus Christ is come in the flesshe is of God. [3] And every sprete which confesseth not that Iesus Christ is come in the flesshe, is not of God. And this is that sprete of Antichrist, of whom ye have hearde, howe that he shuld come: and even now alredy is he in the worlde.

[4] Lytell chyldren, ye are of God, and have overcome them: for greater is he that is in you, then he that is in the worlde. [5] They are of the worlde, and therfore speake they of the worlde, and the worlde heareth them. [6] We are of God. He that knoweth God, heareth vs: he that is not of God, heareth vs not. Herby knowe we the sprete of veritie, and the sprete of erroure.

[7] Beloved, let vs love one another: for love commeth of God. And every one that loveth, is borne of God, and knoweth God. [8] He that loveth not, knoweth not God: for God is love.

[9] In this appered the love of God to vs ward because that god sent his only begotten sonne into the worlde, that we myght live thorow him. [10] Herin is love, not that we loved god, but that he loved vs, and sent his sonne to make agrement for oure sinnes.

[11] Beloved, yf god so loved vs, we ought also to love one another. [12] No man hath sene god at eny tyme. Yf we love one another, god dwelleth in vs, and his love is parfect in vs. [13] Herby know we, that we dwell in him, and he in vs: because he hath geven vs of his sprete.

[14] And we have sene and do testifie that the father sent the sonne, which is the

CRANMER—1539.

4. DEARLY beloued beleue not euery sprete: but proue the spretes, whether they are of God or not, for many false Prophetes are gone out into the worlde. [2] Herby shall ye knowe the sprete of God. Euery sprete that confesseth that Iesus Christ is come in the fleshe is of God.

[3] And euery sprete which confesseth not that Iesus Christ is come in the flesshe, is not of God. And this is that sprete of Antichrist, of whom ye haue hearde, howe that he shulde come: and euen now alredy is he in the worlde.

[4] Lytell chyldren, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in the worlde. [5] They are of the worlde, therfore speake they of the worlde, and the worlde heareth them. [6] We are of God. He that knoweth God, heareth vs: he that is not of God, heareth vs not. Herby knowe we the sprete of veritie, and the sprete of erroure.

[7] Dearly beloued let vs loue one another: for loue commeth of God. And euery one that loueth, is borne of God, and knoweth God. [8] He that loueth not, knoweth not God: for God is loue. [9] In this appeared the loue of God to vsward, because that God sent his onely begotten sonne into the worlde, that we might liue thorow him. [10] Herin is loue, not that we loued God, but that he loued vs, and sent his sonne to make agrement for oure synnes.

[11] Dearly beloued, yf God so loued vs, we ought also to loue one another. [12] No man hath sene God at eny tyme. If we loue one another, God dwelleth in vs, and his loue is parfect in vs. [13] Herby know we that we dwell in hym, and he in vs: because he hath geuen vs of his sprete.

[14] And we haue sene, and do testifye, that the father sent the sonne to be the

ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστι, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ Θεοῦ γεγέννηται, καὶ γινώσκει τὸν Θεόν· [8] ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν Θεόν· ὅτι ὁ Θεὸς ἀγάπη ἐστίν. [9] Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ. [10] ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεὸν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. [11] ἀγαπητοὶ, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. [12] Θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. [13] ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν. [14] Καὶ ἡμεῖς τεθεάμεθα, καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκε

GENEVA—1557.

4. YE beloued, beleue not euery sprite, but proue the sprites whether they are of God, or not, for many false Prophetes are gone out into the worlde. [2] Herby shal ye knowe the Sprite of God: Euery sprite that confesseth that Iesus Christe is come in the fleshe, is of God: [3] And euery sprite whych confesseth not that Iesus Christe is come in the fleshe, is not of God: but this is that *sprite* of Antichrist, of whome ye haue heard, how that he should come: and euen now alredy is he in the worlde. [4] Lytel chyldren, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in the world. [5] They are of the worlde, and therfore speake they worldely things, and the worlde heareth them. [6] We are of God: he that knoweth God, heareth vs: he that is not of God, heareth vs not. Herby knowe we the Sprite of trueth, and the sprite of errour.

[7] Beloued, let vs loue one another: for loue cometh of God. euery one that loueth is borne of God, and knoweth God. [8] He that loueth not, knoweth not God: for God is loue. [9] In thys appeared the loue of God to vsward, because that God sent hys only begotten Sonne into the worlde, that we might liue through him. [10] Herin is loue, not that we loued God, but that he loued vs, and sent his Sonne to make agrement for our sinnes. [11] Beloued, if God so loued vs, we ought also to loue one another.

[12] No man hath sene God at any tyme. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. [13] Herby know we, that we dwel in hym, and he in vs: because he hath geuen vs of his Sprite. [14] And we haue sene, and do testifie, that the Father sent the Sonne, that he shulde be

RHEIMS—1582.

4. MY deerest, beleeue not euery spirit, but proue the spirites if they be of God: because many false prophetes are gone out into the vvorld [2] In this is the spirit of God knovven. euery spirit that confesseth IESVS Christ to haue come in flesh, is of God: [3] and euery spirit that dissolueth IESVS, is not of God: and this is antichrist, of vvhom you haue heard that he commeth, and novv he is in the vvorld.

[4] You are of God, litle children, and haue ouercome him. because greater is he that is in you, then he that is in the vvorld. [5] They are of the vvorld: therfore of the vvorld they speake, and the vvorld heareth them. [6] Vve are of God. He that knovveth God, heareth vs. he that is not of God, heareth vs not. in this vve knovv the spirit of truth, and the spirit of errour.

[7] My deerest, let vs loue one an other: because charitie is of God. And euery one that loueth, is borne of God, and knovveth God. [8] He that loueth not, knovveth not God: because God is charitie. [9] In this hath the charitie of God appeared in vs, because God hath sent his only-begotten sonne into the vvorld, that vve may liue by him. [10] In this is charitie: not as though vve haue loued him, but because he hath loued vs, and sent his sonne a propitiation for our sinnes.

[11] My deerest, if God hath so loued vs: vve also ought to loue one an other. [12] God no man hath seen at any time. If vve loue one an other, God abideth in vs, and his charitie in vs is perfited. [13] In this vve knovv that vve abide in him, and he in vs: because he of his Spirit hath giuen to vs. [14] And vve haue seen, and doe testifie, that the Father hath sent his

AUTHORISED—1611.

4. BELOVED, beleeue not euery spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world. [2] Hereby know ye the Spirit of God: euery Spirit that confesseth that Iesus Christ is come in the flesh, is of God. [3] And euery spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: and this is that *spirit* of Antichrist, whereof you haue heard, that it should come, and euen now already is it in the world. [4] Ye are of God, little children, and haue ouercome them: because greater is hee that is in you, then hee that is in the world. [5] They are of the world: therefore speake they of the world, and the world heareth them.

[6] We are of God: he that knoweth God, heareth vs: he that is not of God heareth not vs, hereby know wee the Spirit of truth, and the spirit of errour.

[7] Beloued, let vs loue one another; for loue is of God: and euery one that loueth, is borne of God, and knoweth God. [8] He that loueth not, knoweth not God: for God is loue. [9] In this was manifested the loue of God towards vs, because that God sent his only begotten Son into the world, that we might liue through him.

[10] Herein is loue, not that wee loued God, but that he loued vs, and sent his Son to be the propitiation for our sins. [11] Beloued, if God so loued vs, wee ought also to loue one another. [12] No man hath seene God at any time. If wee loue one another, God dwelleth in vs, and his loue is perfected in vs. [13] Hereby know wee that we dwell in him and he in vs, because he hath giuen vs of his Spirit. [14] And we haue seene, and doe testifie, that the Father sent the Sonne *to be* the Sauiour

τὸν υἱὸν σωτῆρα τοῦ κόσμου. [15] ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ. [16] Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει, [i] καὶ ὁ Θεὸς ἐν αὐτῷ.| [17] Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παῤῥησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως· ὅτι καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. [18] φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ. [19] ἡμεῖς ἀγαπῶμεν αὐτὸν, ὅτι [k] αὐτὸς| πρῶτος ἠγάπησεν ἡμᾶς. [20] Ἐάν τις εἴπῃ, Ὅτι ἀγαπῶ τὸν Θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακε, τὸν Θεὸν ὃν οὐχ ἑώρακε, [l] πῶς| δύναται ἀγαπᾶν; [21] καὶ ταύτην τὴν

[i] Alex. καὶ ὁ Θεὸς ἐν αὐτῷ μένει. [k] Alex. ὁ Θεὸς. [l] Alex. οὐ.

WICLIF—1380.

sone sauyour of the world, [15] who euer knowlechith that ihesus is the sone of god, god dwellith in him, & he in god, [16] and we han knowen, & bileuen to the charite that god hath in us,

god is charite, & he that dwellith in charite: dwellith in god & god in him, [17] in this thing is the perfiȝt charite of god with us: that we haue trist in the dai of dome, for as he is, also we ben in this world, [18] drede is not in charite: but perfiȝt charite puttith out drede, for drede hath peyne, but he that dredith is not in perfiȝt charite,

[19] therfor loue we god: for he loued us bifor, [20] if ony man seith that I loue god & hatith his brother he is a lier, for he that loueth not his brother whiche he seeth, hou mai he loue god whom he seeth not? [21] & we han this comaundement of god: that he that loueth god, loue also his brother.

5. ECHE man that bileueth that ihesus is crist: is borun of god, and eche man that loueth him that gendrid, loueth him that is borun of him, [2] in this thing we knowen, that we louen the children of god, whan we louen god, & don his maundementis, [3] for this is the charite of god: that we kepe his comaundementis, & his maundementis ben not heuye. [4] For al thing that is borun of god: ouercometh the world: and this is the victorie that ouercometh the world: oure feith, [5] and who is he that ouercometh the world: but he that bileueth, that ihesus is the sone of god,

[6] this is ihesus crist that cam bi watir & blood, not in watir oonli: but in watir and blood, & the spirit is he that witnessith: that crist is truthe, [7] for thre ben that ȝeuen witnessynge in heuene, the

trist, *confidence.* dome, *judgment,* heuy, *grievous.* ȝeuen, *give.*

TYNDALE—1534.

saveour of the worlde. [15] Whosoever confesseth that Iesus is the sonne of god, in him dwelleth god, and he in god. [16] And we have knowen and beleved the love that god hath to vs.

God is love, and he that dwelleth in love dwelleth in god, and god in him. [17] Herin is the love perfect in vs, that we shuld have trust in the daye of iudgement: For as he is, even so are we in this worlde. [18] Ther is no feare in love, but parfect love casteth out all feare, for feare hath paynfulnes. He that feareth, is not parfect in love.

[19] We love him, for he loved vs fyrst. [20] Yf a man saye, I love god, and yet hate his brother he is a lyar. For how can he that loveth not his brother whom he hath sene, love god whom he hath not sene? [21] And this commaundement have we of him: that he which loveth God, shuld love his brother also.

5. WHOSOEVER beleveth that Iesus is Christ, is borne of god. And every one that loveth him which begat, loveth him also which was begotten of him. [2] In this we knowe that we love the children of god, when we love god, and kepe his commaundementes. [3] This is the love of god, that we kepe his commaundementes, and his commaundementes are not greveous [4] For all that is borne of god, over commeth the worlde. And this is the victory that over commeth the worlde, even oure fayth. [5] Who is it that overcommeth the worlde: but he which beleveth that Iesus is the sonne of god?

[6] This Iesus Christ is he that cam by water and bloud, not by water only: but by water and bloud. And it is the sprete that beareth witnes, because the sprete ys trueth. [7] (*For ther are thre which beare recorde in heuen, the father, the*

CRANMER—1539.

sauyour of the worlde. [15] Whosoeuer confesseth, that Iesus is the sonne of God, in him dwelleth God, and he in God. [16] And we haue knowen, and beleued the loue that God hath to vs.

God is loue, and he that dwelleth in loue, dwelleth in God, and God in him. [17] Herin is the loue perfect in vs, that we shuld haue trust in the daye of iudgement: For as he is, euen so are we in this worlde. [18] Ther is no feare in loue, but parfect loue casteth out feare, for feare hath paynfulnes. He that feareth, is not parfect in loue.

[19] We loue hym, for he loued vs fyrst. [20] If a man saye, I loue God, and yet hate his brother, he is a liar. For how can he that loueth not his brother whom he hath sene, loue God whom he hath not sene? [21] And this commaundement haue we of hym: that he whych loueth God, shuld loue his brother also.

5. WHOSOEUER beleueth that Iesus is Christ, is borne of God. And euery one that loueth him which begat, loueth him also which was begotten of him. [2] By this we knowe, that we loue the chyldren of God, when we loue God, and kepe his commaundementes. [3] For this is the loue of God, that We kepe his commaundementes, and his commaundementes are not greuous. [4] For all that is borne of God, ouercommeth the worlde. And this is the victory that ouercommeth the worlde, euen oure fayth. [5] Who is it that ouercommeth the worlde: but he which beleueth, that Iesus is the sonne of God?

[6] This Iesus Christ is he that cam by water and bloud, not by water onely: but by water and bloud. And it is the sprete that beareth wytnes, because the sprete is trueth. [7] (*For ther are thre which beare recorde in heauen, the father, the worde,*

ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

V. Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς, ἐκ τοῦ Θεοῦ γεγέννηται. καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ [m] καὶ| τὸν γεγεννημένον ἐξ αὐτοῦ. [2] ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ [n] τηρῶμεν.| [3] αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶν. [4] ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ, νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. [5] τίς ἐστιν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ Θεοῦ; [6] Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ [o] αἵματος,| Ἰησοῦς [p] ὁ| Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια. [7] ὅτι τρεῖς εἰσιν

[m] Alex. = καὶ. [n] Alex. s. ποιῶμεν s. ποιοῦμεν. [o] Alex. αἵματος καὶ Πνεύματος. [p] Const. = ὁ.

GENEVA—1557.

the Sauiour of the worlde. [15] Whosoeuer confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God. [16] And we haue knowen, and beleued the loue that God hath in vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him.

[17] Herin is the loue perfect in vs, that we should haue trust in the day of iudgement: for as he is, euen so are we in thys worlde. [18] There is no feare in loue, but perfect loue casteth out feare, for feare hath paynfulnes. and he that feareth, is not perfect in loue. [19] We loue him, because he loued vs firste. [20] If a man say, I loue God, and yet hate his brother, he is a lyer. For how can he that loueth not his brother whome he hath sene, loue God whome he hath not sene? [21] And this commandement haue we of him: that he which loueth God, should loue his brother also.

5. VVHOSOEUER beleueth that Iesus is Christe, is borne of God: and euery one that loueth hym which begate, loueth hym also which is begotten of him. [2] In this we knowe that we loue the children of God, when we loue God, and kepe his commandements. [3] For this is the loue of God that we kepe hys commandementes and his commandements are not greuous. [4] For all that is borne of God, ouercometh the worlde: and this is the victorie that ouercometh the worlde, euen our fayth. [5] Who is it that ouercommeth the worlde: but he which beleueth that Iesus is the Sonne of God?

[6] Thys is that Iesus Christ that came by water and bloud, not by water only, but by water and bloud. and it is the sprite that beareth wytnes, that the sprite is trueth. [7] For there are thre which beare record in heauen, the Father, the Word,

RHEIMS—1582.

Sonne the Sauiour of the vvorld. [15] Vvhosoeuer shal confesse that IESVS is the Sonne of God, God abideth in him, and he in God.

[16] And vve haue knovven and haue beleeued the charitie, vvhich God hath in vs. God is charitie: and he that abideth in charitie, abideth in God, and God in him. [17] In this is charitie perfited vvith vs, that vve may haue confidence in the day of iudgement: because as he is, vve also are in the vvorld. [18] Feare is not in charitie: but perfect charitie casteth out feare, because feare hath painefulnes. and he that feareth, is not perfect in charitie. [19] Let vs therfore loue God, because God first hath loued vs.

[20] If any man shal say, that I loue God: and hateth his brother, he is a lier. For he that loueth not his brother vvhom he seeth: God vvhom he seeth not, hovv can he loue? [21] And this commaundement vve haue from God: that he vvhich loueth God, loue also his brother.

5. WHOSOEVER beleeueth that IESVS is Christ, is borne of God. And euery one that loueth him vvhich begat: loueth him also vvhich vvas borne of him. [2] In this vve knovv that vve loue the children of God: vvhen as vve loue God, and keepe his commaundementes. [3] For this is the charitie of God, that vve keepe his commaundementes: and his commaundementes are not heauy. [4] Because al that is borne of God, ouercommeth the vvorld. and this is the victorie vvhich ouercommeth the vvorld, our faith.

[5] Vvho is he that ouercommeth the vvorld, but he that beleeueth that IESVS is the sonne of God? [6] This is he that came by vvater and bloud IESVS Christ: not in vvater only, but in vvater and bloud. And it is the Spirit vvhich testifieth, that Christ is the truth.

[7] For there be three vvhich giue testimonie in heauen, the Father, the Vvord,

AUTHORISED—1611.

of the world. [15] Whosoeuer shall confesse that Iesus is the Sonne of God, God dwelleth in him, and he in God. [16] And we haue knowen and beleeued the loue that God hath to vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him. [17] Herein is [a] our loue made perfect, that we may haue boldnesse in the day of Iudgement, because as he is, so are we in this world. [18] There is no feare in loue, but perfect loue casteth out feare: because feare hath torment: hee that feareth, is not made perfect in loue.

[19] Wee loue him: because he first loued vs. [20] If a man say, I loue God, and hateth his brother, he is a lyar. For he that loueth not his brother whom hee hath seene, how can he loue God whom he hath not seene? [21] And this commandement haue we from him, that he who loueth God, loue his brother also.

5. WHOSOEUER beleeueth that Iesus is the Christ, is borne of God: and euery one that loueth him that begate, loueth him also that is begotten of him. [2] By this we know that wee loue the children of God, when we loue God and keepe his commandements. [3] For this is the loue of God, that we keepe his commandements, and his commandements are not grieuous. [4] For whatsoeuer is borne of God, ouercommeth the world, and this is the victorie that ouercommeth the world, euen our faith. [5] Who is he that ouercommeth the world, but he that beleeueth that Iesus is the Sonne of God? [6] This is hee that came by water and blood, euen Iesus Christ, not by water onely, but by water and blood: and it is the Spirit that beareth witnesse, because the Spirit is trueth. [7] For there are three that beare record in heauen, the Father, the Word, and the

[a] *Gr.* loue with vs.

οἱ μαρτυροῦντες [q], [8] τὸ Πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν. [9] Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, [r] ἣν| μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ. [10] ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ [s] Θεῷ,| ψεύστην πεποίηκεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. [11] Καὶ αὕτη ἐστὶν ἡ μαρτυρία ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεὸς· καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστιν. [12] ὁ ἔχων τὸν υἱὸν, ἔχει τὴν ζωήν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει.

[13] Ταῦτα ἔγραψα ὑμῖν [t], ἵνα εἰδῆτε ὅτι ζωὴν [u] αἰώνιον ἔχετε,| [v] οἱ πιστεύοντες|

[q] Rec. + ἐν τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἕν εἰσι. Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ.
[r] Alex. ὅτι.

WICLIF—1380.

fadir the sone the holi goost: and thes thre ben oon, [8] ℣ thre ben that ȝeuen witnessynge in erthe, the spirit watir ℣ blood: and thes thre ben oon, [9] if we resceyuen the witnessenge of men, the witnessyng of god is more, for this is the witnessynge of god, that is more: for he witnessid of his sone, [10] he that bileueth into the sone of god: hath the witnessyng of god in him, he that bileueth not to the sone: makith him a lier, for he bileueth not in the witnessynge that god witnessid of his sone, [11] ℣ this is the witnessyng, for god ȝaf to ȝou euerlastinge liif, and this liif is in his sone, [12] he that hath the sone of god, hath also liif, he that hath not the sone of god: hath not liif.

[13] I write to ȝou thes thingis: that ȝe wite that ȝe han euerlastynge liif, whiche bileuen in the name of goddis sone, [14] ℣ this is the trist which we han to god, that what euer thing we axen aftir his wille: he schal here us, [15] ℣ we witen that he herith us: what euer thing we axen, we witen that we han the axynge whiche we axen of him,

[16] he that woot that his brother synneth a synne not to deeth: axe he ℣ liif schal be ȝouun to him that synneth not to deeth, there is a synne to deeth: not for it I seye that ony man preie, [17] eche wickidnesse is synne: ℣ there is synne to deeth,

[18] we witen that eche man that is borun of god: synneth not, but the generacioun of god kepith him: and the wickid touchith him not, [19] we witen that we ben of god: ℣ al the world is set in yuel, [20] ℣ we witen that the sone of god cam in

ȝeuen, *give.* wite, *know.* trist, *confidence.*
woot, *knoweth.* ȝouun, *given.* yuel, *evil.*

TYNDALE—1534.

worde, and the wholy goost. And these thre are one) [8] For there are thre which beare recorde (*in erth:*) the sprete, and water, and bloud: and these thre are one.

[9] Yf we receave the witnes of men, the witnes of god is greater. For this is the witnes of god, which he testifyed of his sonne. [10] He that beleveth on the sonne of god, hath the witnes in him silfe. He that beleveth not God, hath made him a lyar, because he beleved not the recorde that god gave of his sonne. [11] And this ys that recorde, how that god hath geven vnto vs eternall lyfe, and this lyfe is in his sonne. [12] He that hath the sonne, hath lyfe: and he that hath not the sonne of god, hath not lyfe.

[13] These thynges have I written vnto you that beleve on the name of the sonne of God, that ye maye knowe howe that ye have eternall lyfe, and that ye maye beleve on the name of the sonne of god.

[14] And this is the trust that we have in him: that yf we axe eny thinge accordynge to his will he heareth vs. [15] And yf we knowe that he heare vs what soever we axe, we knowe that we shall have the peticions that we desyre of him.

[16] Yf eny man se his brother synne a synne that is not vnto deeth, let him axe, and he shall geve him lyfe for them that synne not vnto deeth. Ther is a synne vnto deeth, for which saye I not that a man shuld praye. [17] All vnrightewesnes is synne, and ther is synne not vnto deeth.

[18] We knowe that whosoever is borne of god, synneth not: but he that is begotten of god kepeth him silfe, and that wicked toucheth him not. [19] We knowe that we are of god, and that the worlde is altogedder set on wickednes. [20] We knowe that the sonne of God is come,

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and wholy goost. And these thre are one.)

[8] And ther are thre which beare recorde (*in erth*) the sprete and water, and bloud: and these thre are one. [9] If we receaue the wytnes of men, the witnes of God is greater. For this is the wytnes of God (*that is greater*) whych he testifyed of his sonne. [10] He that beleueth on the sonne of God, hath the wytnes in hym selfe. He that beleueth not God, hath made him a lyar, because he beleued not the recorde that God gaue of hys sonne.

[11] And this is that recorde, how that God hath geuen vnto vs eternall lyfe, and this lyfe is in hys sonne. [12] He that hath the sonne hath lyfe: and he that hath not the sonne of God, hath not lyfe.

[13] These thynges haue I wrytten vnto you that beleue on the name of the sonne of God, that ye maye knowe, how that ye haue eternall lyfe, and that ye maye beleue on the name of the sonne of God.

[14] And thys is the trust that we haue in hym: that yf we aske eny thinge accordynge to hys wyll, he heareth vs. [15] And yf we knowe that he heare vs what soeuer we aske, we knowe, that we haue the peticyons, that we desyre of hym.

[16] If eny man se hys brother synne a synne not vnto deeth, let hym aske, and he shall geue hym lyfe for them that synne not vnto deeth. Ther is a synne vnto deeth, for whych saye I not that a man shuld praye. [17] All vnryghtewesnes is synne, and ther is synne not vnto deeth.

[18] We knowe, that whosoeuer is borne of God, synneth not: but he that is begotten of God, kepeth hym selfe, and that wycked toucheth hym not. [19] We knowe, that we are of God, and the worlde is all together set on wyckednes. [20] We knowe, that the sonne of God is come, and hath

εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ. [14] Καὶ αὕτη ἐστὶν ἡ παῤῥησία ἣν ἔχομεν πρὸς αὐτὸν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν· [15] καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾐτήκαμεν παρ᾽ αὐτοῦ. [16] Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσει, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. [17] πᾶσα ἀδικία ἁμαρτία ἐστί· καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον. [18] Οἴδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, οὐχ ἁμαρτάνει· ἀλλ᾽ ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ, τηρεῖ ἑαυτὸν, καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ. [19] οἴδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. [20] [w] καὶ οἴδαμεν|

[s] Alex. υἱῷ. [t] Rec. + τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ. [u] Rec. ἔχετε αἰώνιον. [v] Rec. καὶ ἵνα πιστεύητε. [w] Rec. οἴδαμεν δὲ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
and the holy Gost: and these thre are one. [8] And there are thre which beare record in earth, the sprite, and water, and bloude: and these thre agre in one. [9] If we receaue the wytnes of men, the wytnes of God is greater: for this is the witnes of God, which he testified of hys Sonne.	and the Holy Ghost. and these three be one. [8] And there be three vvhich giue testimonie in earth: the spirit, vvater, and bloud. and these three be one. [9] If vve receiue the testimonie of men, the testimonie of God is greater. because this is the testimonie of God vvhich is greater, that he hath testified of his sonne.	holy Ghost: and these three are one. [8] And there are three that beare witnesse in earth, the Spirit, and the Water, and the Blood: and these three agree in one. [9] If we receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which hee hath testified of his Sonne.
[10] He that beleueth in the Sonne of God, hath the wytnes in hym selfe. he that beleueth not God, hath made him a lyer, because he beleued not the recorde that God gaue of his Sonne. [11] And thys is that recorde, that God hath geuen vnto vs eternal lyfe, and this life is in his Sonne. [12] He that hath the Sonne, hath life: and he that hath not the Sonne of God, hath not lyfe. [13] These thynges haue I written vnto you that beleue in the Name of the Sonne of God, that ye may knowe that ye haue eternal lyfe, and that ye may beleue in the Name of the Sonne of God. [14] And thys is the truste that we haue in him: that if we aske any thinge according to hys wil, he heareth vs.	[10] He that beleeueth in the sonne of God, hath the testimonie of God in him self. He that beleeueth not the Sonne, maketh him a lier: because he beleeueth not in the testimonie vvhich God hath testified of his sonne. [11] And this is the testimonie, that God hath giuen vs life euerlasting. And this life is in his sonne. [12] He that hath the Sonne, hath life. he that hath not the sonne of God, hath not life. [13] These thinges I vvrite to you, that you may knovv that you haue eternal life which beleeue in the name of the sonne of God. [14] And this is the confidence which vve haue toward him: that, vvhatsoeuer vve shal aske according to his vvill, he heareth vs.	[10] He that beleeueth not God, hath made him a lyar, because he beleeueth not the record that God gaue of his Sonne. [11] And this is the record, that God hath giuen to vs eternall life, and this life is in his Sonne. [12] Hee that hath the Sonne, hath life, and hee that hath not the Sonne, hath not life. [13] These things haue I written vnto you that beleeue on the Name of the Son of God, that yee may know, that yee haue eternall life, and that yee may beleeue on the Name of the Sonne of God. [14] And this is the confidence that we haue [a] in him, that if we aske any thing according to his will, hee heareth vs.
[15] And if we knowe that he heareth vs, whatsoeuer we aske, we knowe that we haue the petitions that we haue desired of hym.	[15] And vve knovv that he heareth vs vvhatsoeuer vve shal aske: vve knovv that vve haue the petitions vvhich vve request of him.	[15] And if wee know that hee heare vs, whatsoeuer we aske, we know that we haue the petitions that wee desired of him.
[16] If any man se hys brother synne a synne that is not vnto death, let hym aske, and he shal geue him lyfe for them that sinne not vnto death. Ther is a sinne vnto death, I say not that a man should pray for it. [17] All vnrightuousnes is synne, but there is synne not vnto death. [18] We knowe that whosoeuer is borne of God, synneth not: but he that is begotten of God kepeth him selfe, and that wycked man toucheth hym not. [19] We knowe that we are of God, and that the whole worlde lyeth in wyckednes. [20] But we knowe that the Sonne of God ys come, and hath	[16] He that knoweth his brother to sinne a sinne not to death, let him aske, and life shal be giuen him, sinning not to death. There is a sinne to death: for that I say not that any man aske. [17] Al iniquitie, is sinne. And there is a sinne to death. [18] Vve know that euery one vvhich is borne of God, sinneth not: but the generation of God preserueth him, and the vvicked one toucheth him not. [19] Vve knovv that vve are of God, and the vvhole vvorld is set in vvickednesse. [20] And vve knovv that the sonne of God	[16] If any man see his brother sinne a sinne *which is* not vnto death, hee shall aske, and he shall giue him life for them that sinne not vnto death. There is a sinne vnto death: I doe not say that he shall pray for it. [17] All vnrighteousnesse is sinne, and there is a sinne not vnto death. [18] We know that whosoeuer is borne of God, sinneth not: but hee that is begotten of God, keepeth himselfe, and that wicked one toucheth him not. [19] And we know that we are of God, and the whole world lieth in wickednesse. [20] And we know that the Sonne of God is come, and hath giuen vs

[a] *Or*, concerning him.

ὅτι ὁ υἱὸς τοῦ Θεοῦ ἥκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν[x]· καί ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός

[x] Alex. + Θεόν.

WICLIF—1380.

fleisch and ȝaf to us wit: that we knowe verri god, ⁊ be in the verri sone of him, this is verri god: and euerlastynge liif, 21 Mi litil sones kepe ȝe ȝou fro mawmetis,

verri, *true.* mawmetis, *idols.*

TYNDALE—1534.

and hath geven vs a mynde to knowe him which is true: and we are in him that is true, through his sonne Iesu Christ. This same is very god, and eternall lyfe. 21 Babes kepe youre selves from ymages. Amen.

CRANMER—1539.

geuen vs a mynde to knowe hym whych is true: and we are in hym that is true, through his sonne Iesus Christ. This same is very God, and eternall lyfe. 21 Babes, kepe youre selues from ymages. Amen.

ἐστιν ὁ ἀληθινὸς Θεὸς, καὶ [y] ἡ ζωὴ| αἰώνιος. [21] Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων [z].

[y] Alex. ζωὴ. [z] Rec. + ἀμήν.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
geuen vs a mynde to knowe hym which is true: and we are in him that is true, *that is,* in his Sonne Iesus Christe. This same is very God, and eternal lyfe. [21] Babes kepe your selues from idoles. Amen.	commeth: and he hath giuen vs vnderstanding, that vve may knovv the true God, and may be in his true sonne. This is the true God, and life euerlasting. [21] My litle children, keepe your selues from Idols. Amen.	an vnderstanding that wee may know him that is true: and wee are in him that is true, *euen* in his Sonne Iesus Christ. This is the true God, and eternall life. [21] Little children, keepe your selues from Idoles. Amen.

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ.

THE SECOND

EPISTLE OF JOHN.

Ὁ ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῇ κυρίᾳ, καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, [2] διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα· [3] ἔσται μεθ' ὑμῶν χάρις, ἔλεος, εἰρήνη παρὰ Θεοῦ πατρὸς, καὶ παρὰ [a] Κυρίου | Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

[4] Ἐχάρην λίαν ὅτι εὕρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρός. [5] καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν γράφων σοι καινὴν, ἀλλὰ ἣν εἴχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. [6] καὶ

[a] Alex. = Κυρίου. [b] Alex. ἐξῆλθον.

WICLIF—1380.

THE elder man to the chosun ladi & to her children: whiche I loue in truthe, & not I aloone: but also alle men that knowen truthe, [2] for the truthe that dwellith in 3ou: & with 3ou schal be with outen ende,

[3] grace be with 3ou merci and pees of god the fadir: and of ihesus crist the sone of the fadir in truthe and charite,

[4] I ioied ful myche, for I foond of thi sones goynge in truthe: as we resceyueden maundement of the fadir, [5] & now I preie thee ladi, not as writynge a newe maundement to thee: but that that we hadden fro the bigynnynge that we loue eche other, [6] and this is charite: that we walke aftir his maundementis,

for this is the comaundement: that as 3e herden at the bigynnynge: walke 3e in him, [7] for many disceyuers wenten out in to the world: whiche knowlechen not that ihesus crist hath come in fleisch, this is a disceyuer & anticrist, [8] se 3e 3ou silf: leest 3e lesen the thingis that 3e han wrou3te that 3e resceyue ful mede, [9] witing that ech man that goith bifor, and dwellith not in the techynge of crist: hath not god, he that dwellith in the techinge, hath bothe the sone & the fadir,

[10] if ony man cometh to 3ou and bringith not this techinge, nyle 3e resceyue

lesen, *lose*. mede, *reward*. witing, *knowing*. nyle, *not*.

TYNDALE—1534.

THE elder to the electe lady and her chyldren which I love in the trueth: and not I only, but also all that have knowen the trueth, [2] for the truthes sake, which dwelleth in vs, and shalbe in vs for ever.

[3] With you be grace, mercy, and peace from God the father, and from the Lorde Iesus Christ the sonne of the father, in trueth and love.

[4] I reioysed greatly, that I founde of thy children walkinge in trouth, as we have receaved a commaundement of the father. [5] And nowe beseche I the lady, not as though I wrote a newe commaundement vnto the, but that same which we had from the begynninge, that we shuld love one another. [6] And this is the love, that we shulde walke after his commaundementes.

This commaundement is (that as ye have hearde from the begynninge) ye shuld walke in it. [7] For many deceavers are entred in to the worlde, which confesse not that Iesus Christ is come in the flesshe. This is a deceaver and an Antichrist. [8] Loke on youre selves, that we loose not that we have wrought: but that we maye have a full rewarde. [9] Whosoever transgresseth and bydeth not in the doctrine of Christ, hath not God. He that endureth in the doctrine of Christ, hath bothe the father and the sonne.

[10] Yf ther come eny vnto you and bringe not this learninge, him receave not to

CRANMER—1539.

THE elder to the electe lady and her chyldren, whom I loue in the trueth: and not I onely, but also all that haue knowen the trueth, [2] for the truthes sake whych dwelleth in vs, and shalbe in vs for euer.

[3] With vs shall be grace, mercye, and peace from God the father and from the Lord Iesus Christ the sonne of the father, in trueth and loue.

[4] I reioysed greatly, that I founde of thy chyldren walkinge in trueth, as we haue receaued a commaundement of the father. [5] And now beseche I the lady, not as though I wrote a new commaundement vnto the, but that same which we haue had from the beginnynge, that we shuld loue one another. [6] And this is the loue, that we shulde walke after hys commaundement.

This commaundement is (that as ye haue hearde from the beginnynge) ye shuld walke in it. [7] For many deceauers are entred into the worlde, which confesse not that Iesus Christ is come in the flesshe. This is a deceauer and an Antichrist. [8] Loke on youre selues that we loose not that we haue wrought: but that we maye haue a full rewarde. [9] Whosoeuer transgresseth and bydeth not in the doctryne of Christ, hath not God. He that endureth in the doctryne of Christ, hath both the father and the sonne. [10] If ther come eny vnto you, and bringe not this learninge, him

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ.

THE SECOND

EPISTLE OF JOHN.

αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. αὕτη ἐστὶν ἡ ἐντολὴ, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε· 7 ὅτι πολλοὶ πλάνοι [b] εἰσῆλθον| εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. 8 βλέπετε ἑαυτοὺς, ἵνα μὴ [c] ἀπολέσωμεν ἃ εἰργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν.| 9 πᾶς ὁ [d] παραβαίνων,| καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, Θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ [e] τοῦ Χριστοῦ,| οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει. 10 εἴ τις ἔρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν, καὶ

[c] Alex. ἀπολίσητε ἃ εἰργάσασθε . . . ἀπολάβητε. [d] Alex. προάγων. [e] Alex. = τοῦ Χριστοῦ.

GENEVA—1557.

THE elder to the electe Ladye, and her chyldren, whome I loue in the trueth: and not I only, but also all that haue knowen the trueth. 2 For the truthes sake which dwelleth in vs, and shalbe with vs for euer. 3 Grace be with you, mercy, and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with trueth and loue.

4 I reioysed greatly, that I founde of thy chyldren walkyng in trueth, as we haue receaued a commandement of the Father. 5 And now beseche I thee Lady, not as writing a newe commandement vnto thee: but that same which we had from the begynnyng, that we shoulde loue one another. 6 And this is the loue, that we should walke after his commandement. This commandement is, that as ye haue heard from the begynnyng ye should walke in it.

7 For many deceauers are entred into the worlde, which confesse not that Iesus Christe is come in the fleshe. He that is such one is a deceauer and an Antichrist. 8 Loke to your selues, that we lose not that we haue wroght: but that we may receaue a full reward. 9 Whosoeuer transgresseth and bydeth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christe, hath both the Father and the Sonne.

10 If there come any vnto you, and bryng not this learnyng, receaue him not to

RHEIMS—1582.

THE Senior to the lady Elect and her children, vvhom I loue in truth, and not I onely, but also al that haue knowen the truth, 2 for the truth vvhich abideth in vs, and shal be vvith vs for euer. 3 Grace be vvith you, mercie, peace from God the Father, and from Christ Iesvs the sonne of the Father in truth, and charitie.

4 I vvas exceding glad, because I haue found of thy children vvalking in truth, as vve haue receiued commaundement of the Father. 5 And novv I beseeche thee Lady, not as vvriting a nevv commaundement to thee, but that vvhich vve haue had from the beginning, that vve loue one an other. 6 And this is charitie, that vve vvalke according to his commaundements. For this is the commaundement, that as you haue heard from the beginning, you walke in the same: 7 because many seducers are gone out into the vvorld, which do not confesse Iesvs Christ to haue come into flesh: this is a a seducer and an antichrist.

8 Looke to your selues, that you lose not the thinges vvhich you haue vvrought: but that you may receiue a ful revvard. 9 Euery one that reuolteth, and persisteth not in the doctrine of Christ: hath not God. He that persisteth in the doctrine: the same hath both the Father, and the Sonne. 10 If any man come to you, and bring not this doctrine: receiue him not

AUTHORISED—1611.

THE Elder vnto the elect Ladie, and her children, whom I loue in the truth: and not I onely, but also all they that haue knowen the trueth: 2 For the truths sake which dwelleth in vs, and shall be with vs for euer: 3 Grace bee with you, mercy, and peace from God the Father, and from the Lord Iesus Christ, the Sonne of the Father in trueth and loue. 4 I reioyced greatly, that I found of thy children walking in trueth, as wee haue receiued a commandement from the Father.

5 And now I beseech thee Lady, not as though I wrote a new commandement vnto thee: but that which we had from the beginning, that wee loue one another. 6 And this is loue, that wee walke after his Commandements. This is the Commandement, that as yee haue heard from the beginning, yee should walke in it. 7 For many deceiuers are entred into the world, who confesse not that Iesus Christ is come in the flesh. This is a deceiuer, and an Antichrist. 8 Looke to your selues that wee loose not those things which wee haue [a] wrought, but that we receiue a full reward.

9 Whosoeuer transgresseth and abideth not in the doctrine of Christ, hath not God: hee that abideth in the doctrine of Christ, he hath both the Father and the Sonne. 10 If there come any vnto you, and bring not this doctrine, receiue him

[a] *Or*, gained. *Some copies read*, which yee haue gained but that ye receiue, &c.

χαίρειν αὐτῷ μὴ λέγετε· [11] ὁ γὰρ λέγων αὐτῷ χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

[12] Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἠβουλήθην διὰ χάρτου καὶ μέλανος·

[f] Rec. ἀλλὰ ἐλπίζω. [g] Alex. γενέσθαι.

WICLIF—1380.	TYNDALE—1534.	CRANMER—1539.
him in to hous, nether seie ȝe to him heil, [11] for he that seith to him heil, comyneth with his yuel werkis, lo I bifor seide to ȝou: that ȝe be not confoundid in the dai of oure lord ihesus crist, [12] I haue mo thingis to write to ȝou: ȝ I wolde not bie parchemyn and ynke, for I hope that I schal come to ȝou, and speke mouth to mouthe that ȝoure ioie be ful, [13] the sones of thi chosun sistir greten thee wel, the grace of god be with thee Amen.	housse: nether bid him God spede. [11] For he that biddeth him God spede, is partaker of his evyll dedes. [12] I had many thinges to wryte vnto you, neverthelesse I wolde not wryte with paper and ynke: but I trust to come vnto you, and speake with you mouth to mouth, that oure ioye maye be full. [13] The sonnes of thy electe syster grete the. Amen.	receaue not to house: nether byd him God spede. [11] For he that byddeth him God spede, is partaker of his euyl dedes (*Beholde, I haue tolde you before, that ye shulde not be asshamed in the daye of the lorde.*) [12] I had many thynges to wryte vnto you, neuerthelesse I wolde not wryte with paper and ynke: but I trust to come vnto you, and speake with you mouth to mouth, that oure ioye maye be full [13] The sonnes of thy electe sister grete the. Amen.

comyneth, *communeth.* yuel, *evil.* mo, *more.*

[f] ἐλπίζω γὰρ| [g] ἐλθεῖν| πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ [h] ἡμῶν| ᾖ πεπληρωμένη. [13] ἀσπάζεταί σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς [i].

[h] Alex. *ὑμῶν.* [i] Rec. + *ἀμήν.*

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
house, nether byd him, God spede. [11] For he that byddeth hym God spede, is partaker of his euil dedes: [12] Althogh I had many thinges to write vnto you, yet I would not wryte with paper and yncke: but I truste to come vnto you, and speake with you mouth to mouth, that our ioye may be full.	into the house, nor say, *God saue you,* vnto him. [11] For he that saith vnto him, *God saue you,* communicateth vvith his vvicked vvorkes.	not into your house, neither bid him, God speed. [11] For hee that biddeth him God speed, is partaker of his euill deeds. [12] Hauing many things to write vnto you, I would not write with paper and inke, but I trust to come vnto you, and speake [a]face to face, that our ioy may be full.
[12] The sonnes of thy electe syster, grete thee. Amen.	[12] Hauing moe thinges to vvrite vnto you: I vvould not by paper and inke: for I hope that I shal be vvith you, and speake mouth to mouth: that your ioy may be ful. [13] The children of thy sister electe salute thee.	[13] The children of thy elect sister greete thee. Amen.

[a] *Or,* mouth to mouth.

ΤΡΙΤΗ
ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ.

THE THIRD
EPISTLE OF JOHN.

Ὁ ΠΡΕΣΒΥΤΕΡΟΣ Γαΐῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.
2 Ἀγαπητέ, περὶ πάντων εὔχομαί σε εὐοδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐοδοῦται
σου ἡ ψυχή. 3 ἐχάρην γὰρ λίαν, ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου
τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. 4 μειζοτέραν τούτων οὐκ ἔχω
χαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα. 5 Ἀγαπητέ, πιστὸν
ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ [a] εἰς τοὺς| ξένους, 6 οἳ ἐμαρ-
τύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας· οὓς καλῶς ποιήσεις προπέμψας

[a] Alex. τοῦτο. [b] Rec. + αὐτοῦ.

WICLIF—1380.

THE elder man to gayus moost dere brothere: whom I loue in truthe, 2 Moost dere brother of alle thingis I make preier, that thou enter and fare wilfulli: as thi soule doith wilfulli, 3 I ioied greetli, for britheren camen and baren witnessynge to thi truthe, as thou walkist in truthe, 4 I haue not more grace of thes thingis, thanne that I herde that my sones walke in truthe,

5 Moost dere brother thou doist feithfulli: what euer thou worchist in britheren, ⁊ that in to pilgrymes: 6 whiche ȝildiden witnessynge to thi charite in the siȝt of the chirche, whiche thou leddist forth and doist wel worthili to god, 7 for thei wenten forth for his name, ⁊ token no thing of hethen men, 8 therfor we owen to resceyue such maner men, that we be euen worchers of truthe,

9 I hadde write perauenture to the chirche: but this diotropes that loueth to bere primacie in hem, resceyueth not us, 10 for this thing if I schal come, I schal monest hise werkis, whiche he doith chidinge aȝens us with yuel wordis, ⁊ as if thes thingis sufficen not to him: nether he resceyueth britheren ⁊ forbedith hem that resceyuen, ⁊ puttith out of the chirche,

ȝildiden, *yielded*. owen, *ought*. monest, *admonish*. yuel, *evil*.

TYNDALE—1534.

THE Elder vnto the beloven Gayus, whom I love in the trueth. 2 Beloved, I wisshe in all thinges that thou prosperedest and faredest well even as thy soule prospereth. 3 I reioysed greatly when the brethren came, and testified of the trueth that is in the, how thou walkest in trouthe. 4 I have no greater ioye then for to heare howe that my sonnes walke in veritie.

5 Beloved, thou doest faythfully what soever thou doest to the brethren, and to straungers, 6 which bare witnes of thy love before all the congregacion. Which brethren when thou bryngest forwardes on their iorney (as it besemeth god) thou shalt do well: 7 because that for his names sake they went forth, and toke nothinge of the gentyls. 8 We therfore ought to receave soche, that we also myght be helpers to the trueth.

9 I wrote vnto the congregacion: but Diotrephes which loveth to have the preeminence amonge them, receaveth vs not. 10 Wherfore yf I come, I will declare his dedes which he doeth, iestinge on vs with malicious wordes, nether is therewith content. Not only he him silfe receaveth not the brethren: but also he forbiddeth them that wolde, and thrusteth them out of the congregacion.

CRANMER—1539.

THE elder vnto the beloued Gayus, whom I loue in the trueth. 2 Beloued I wisshe in all thynges that thou prosperedest, and faredest well, euen as thy soule prospereth. 3 For I reioysed greatly, when the brethren came, and testifyed of the trueth that is in the, how thou walkest in the trueth. 4 I haue no greater ioye, then for to heare how that my sonnes walke in veritye.

5 Beloued, thou doest faythfully, what soeuer thou doest to the brethren, and to straungers, 6 which beare wytnes of thy loue before the congregacyon. Whych brethren if thou brynge for wardes of their iorney (after a godly sorte) thou shalt do well: 7 because that for his names sake they went forth: and toke nothynge of the Gentyls. 8 We therfore ought to receaue such, that we myght be helpers to the trueth. 9 I wrote vnto the congregacyon: but Diotrephes whych loueth to haue the preeminence amonge them, receaueth vs not. 10 Wherfore yf I come, I will declare his dedes which he doeth, iestynge on vs with malicious wordes, nether is therewith content. Not onely he him selfe receaueth not the brethren: but also he forbyddeth them that wolde, and thrusteth them out of the congregacyon.

ΤΡΙΤΗ

ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ.

THE THIRD

EPISTLE OF JOHN.

ἀξίως τοῦ Θεοῦ. [7] ὑπὲρ γὰρ τοῦ ὀνόματος [b] ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ τῶν [c] ἐθνῶν.| [8] ἡμεῖς οὖν ὀφείλομεν [d] ἀπολαμβάνειν| τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.

[9] Ἔγραψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ ἐπιδέχεται ἡμᾶς. [10] διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφοὺς, καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.

[c] Alex. ἐθνικῶν. [d] Alex. ὑπολαμβάνειν.

GENEVA — 1557.

THE Elder vnto the beloued Gaius, whom I loue in the trueth. [2] Beloued, I wyshe chiefely that thou prosperedst and faredst wel, euen as thy soule prospereth. [3] For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth.

[4] I haue no greater ioye then this, *that is*, to heare that my sonnes walke in veritie. [5] Beloued, thou doest faythfully whatsoeuer thou doest to the brethren, and to strangers. [6] Which bare witnes of thy loue before all the Churche. Which brethren if thou bryngest forwardes of their iourney as it besemeth God, thou shalt do wel. [7] Because that for his Names sake they went forth, and toke nothyng of the Gentiles.

[8] We therefore oght to receaue suche, that we myght be helpers to the trueth. [9] I wrote vnto the Churche: but Diotrephes, which loueth to haue the preeminence among them, receaueth vs not. [10] Wherefore if I come, I wyl declare his dedes whych he doeth, pratteling against vs with malicious wordes, and as one also not therwith content, nether he hym selfe receaueth the brethren, but forbiddeth them that woulde, and thrusteth them out of the Churche.

RHEIMS — 1582.

THE Seniour to Gaius the deerest, whom I loue in truth.

[2] My deerest, concerning al thinges I make my praier that thou proceede prosperously, and fare vvel, as thy soule doth prosperously. [3] I vvas exceding glad vvhen the brethren came, and gaue testimonie to thy truth, euen as thou vvalkest in truth. [4] Greater thanke haue I not of them, then that I may heare my children do vvalke in truth.

[5] My deerest, thou doest faithfully vvhatsoeuer thou vvorkest on the brethren, and that vpon strangers. [6] they haue rendred testimonie to thy charitie in the sight of the Church: vvhom, thou shalt doe vvel, bringing on their vvay in maner vvorthie of God. [7] For, for his name did they depart, taking nothing of the Gentiles. [8] Vve therfore ought to receiue such: that vve may be coadiutors of the truth.

[9] I had vvritten perhaps to the Church: but he that loueth to beare primacie among them, Diótrepes, doth not receiue vs. [10] For this cause, if I come, I vvil aduertise his vvorkes vvhich he doeth: vvith malicious vvordes chatting against vs. and as though these thinges suffise him not: neither him self doth receiue the brethren, and them that do receiue, he prohibiteth, and casteth out of the Church.

AUTHORISED — 1611.

THE Elder vnto the welbeloued Gaius, whom I loue [α] in the trueth: [2] Beloued, I [β] wish aboue all things that thou mayest prosper and bee in health, euen as thy soule prospereth. [3] For I reioyced greatly when the brethren came and testified of the trueth that is in thee, euen as thou walkest in the trueth. [4] I haue no greater ioy, then to heare that my children walke in trueth. [5] Beloued, thou doest faithfully whatsoeuer thou doest to the Brethren, and to strangers: [6] Which haue borne witnesse of thy charitie before the Church: whom if thou bring forward on their iourney after [γ] a godly sort, thou shalt doe well:

[7] Because that for his Names sake they went forth, taking nothing of the Gentiles. [8] We therefore ought to receiue such, that we might be fellow helpers to the trueth. [9] I wrote vnto the Church, but Diotrephes, who loueth to haue the preeminence among them, receiueth vs not. [10] Wherefore if I come, I will remember his deeds which he doeth, prating against vs with malicious words: and not content therewith, neither doeth he himselfe receiue the brethren, and forbiddeth them that would, and casteth them

[α] *Or*, truely. [β] *Or*, pray. [γ] *Gr.* worthy of God.

11 Ἀγαπητὲ, μὴ μιμοῦ τὸ κακὸν, ἀλλὰ τὸ ἀγαθὸν. ὁ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ ἐστιν· ὁ [e] κακοποιῶν, οὐχ ἑώρακε τὸν Θεόν. 12 Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ [f] οἴδατε| ὅτι ἡ μαρτυρία ἡμῶν ἀληθής ἐστι.

[e] Rec. + δὲ. [f] Alex. οἶδας.

WICLIF—1380.	TYNDALE—1534.	CRANMER—1539.
11 Moost dere brothir nyle thou sue yuel thing: but that that is good thing, he that doith wel: is of god, he that doith yuel: seeth not god, 12 witnessynge is ȝoldun to demetrie of alle men ȝ of truthe it silf, but also we beren witnessynge, ȝ thou knowist that oure witnessynge is trewe, 13 I had many thingis to write to thee: but I wolde not write to thee bi enke ȝ penne, 14 for I hope soone to se thee ȝ we schuln speke mouth to mouth, 15 pees be to thee, frendis greten thee wel, greet thou wel frendis bi name.	11 Beloved, folowe not that which is evyll, but that which is good. He that doeth well is of God: but he that doeth evyll seith not God. 12 Demetrius hath good reporte of all men, and of the trueth: ye and we oure selves also beare recorde, and ye knowe that oure recorde is true. 13 I have many thinges to wryte: but I will not with ynke and penne wryte vnto the. 14 For I trust I shall shortly se the, and we shall speake mouth to mouth. 15 Peace be with the. The lovers salute the. Grete the lovers by name.	11 Beloued, folowe not that which is euyll, but that which is good. He that doeth well, is of God: but he that doeth euyll, seyth not God. 12 Demetrius hath good reporte of al men and of the trueth it selfe, yee and we oure selues also beare recorde, and ye knowe, that oure recorde is true. 13 I had many thinges to wryte: but I will not with ynke and penne wryte vnto the. 14 I trust I shall shortly se the and we shall speake mouth to mouth. 15 Peace be vnto the. The louers salute the. Grete the louers by name.

nyle, *not*. sue, *follow*. yuel, *evil*. ȝoldun, *yielded*.

[13] *Πολλὰ εἶχον [g] γράφειν,| ἀλλ᾽ οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράψαι·*
[14] *ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ στόμα πρὸς στόμα λαλήσομεν.* [15] *Εἰρήνη σοι.*
ἀσπάζονταί σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ᾽ ὄνομα.

[g] Alex. γράψαι σοι.

GENEVA—1557.

[11] Beloued, folowe not that which is euil, but that which is good: he that doeth wel is of God: but he that doeth euil hath not sene God. [12] Demetrius hath good report of all men, and of the trueth it selfe: yea, and we our selues also beare recorde, and ye knowe that our recorde is true. [13] I haue many thynges to wryte: but I wil not with yncke and pen wryte vnto thee.

[14] For I trust I shal shortly se thee, and we shal speake mouth to mouth. [15] Peace be to thee. The friends salute thee. Grete the friendes by name.

RHEIMS—1582.

[11] My deerest, do not imitate euil, but that vvhich is good. He that doeth vvel, is of God: he that doeth il, hath not seen God. [12] To Demetrius testimonie is giuen of al, and of the truth it self, yea and vve giue testimonie: and thou knovvest that our testimonie is true.

[13] I had many thinges to vvrite vnto thee: but I vvould not by inke and penne vvrite to thee. [14] But I hope forthvvith to see thee, and vve vvil speake mouth to mouth. [15] Peace be to thee. The freendes salute thee. Salute the freendes by name.

AUTHORISED—1611.

out of the Church. [11] Beloued, follow not that which is euill, but that which is good. He that doeth good, is of God: but hee that doeth euill, hath not seene God. [12] Demetrius hath good report of all men, and of the trueth it selfe: yea, and we *also* beare record, and yee know that our record is true. [13] I had many things to write, but I will not with inke and pen write vnto thee. [14] But I trust I shall shortly see thee, and wee shall speake [a] face to face. [15] Peace bee to thee. Our friends salute thee. Greet the friends by name.

[a] *Gr.* mouth to mouth.

ΕΠΙΣΤΟΛΗ ΙΟΥΔΑ.

THE EPISTLE OF JUDE.

Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν Θεῷ πατρὶ
[a] ἡγιασμένοις| καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς· [2] ἔλεος ὑμῖν καὶ εἰρήνη καὶ
ἀγάπη πληθυνθείη.

[3] Ἀγαπητοὶ, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς [b] σωτη-
ρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παρα-
δοθείσῃ τοῖς ἁγίοις πίστει. [4] Παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι
προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατι-

[a] Alex. ἡγαπημένοις. [b] Alex. + ἡμῶν. [c] Rec. + Θεὸν.

WICLIF—1380.

IUDAS the seruaunt of ihesus crist ȝ brothir of iames to thes that ben loued that ben in god the fadir, ȝ to hem that ben clepid ȝ kepte of ihesus crist [2] merci ȝ pees ȝ charite be fillid to ȝou/

[3] Moost dere britheren, I doynge al bisynes to write to ȝou of ȝoure comoun helthe hadde nede to write to ȝou, ȝ preie to stryue strongli for the feith that is oonys takun to seyntis/ [4] for summe vnfeithful men pryueli entriden, that sumtyme werun bifor writun in to this doom and ouerturnen the grace of oure god in to leccherie, ȝ denyen him that is oonli a lord, ȝ oure lord ihesus crist/

[5] but I wole moneste ȝou oonys that witen alle thingis/ that ihesus saued his puple fro the lond of egipt, ȝ the secunde tyme lost hem that bileueden not/ [6] ȝ he reserued vndir derknesse aungels that kepten not her prinshood but forsoken her hous in to the dome of the greet god in to euerlastinge boondis/ [7] as sodom ȝ gommori and the nyȝ coostid citees that in like maner diden fornycacioun ȝ ȝeden aweye aftir othir fleisch, ȝ ben made

clepid, *called*. doom, *judgment*. moneste, *admonish*. witen, *know*. ȝeden, *went*.

TYNDALE—1534.

IVDAS the servaunt of Iesus Christ/ the brother of Iames. To them which are called and sanctified in god the father/ and preserved in Iesu Christ. [2] Mercy vnto you/ and peace and love be multiplied.

[3] Beloved/ when I gave all diligence to write vnto you of the commen saluacion: it was nedfull for me to wryte vnto you/ to exhorte you/ that ye shuld continually laboure in the fayth which was once geven vnto the sayntes [4] For ther are certayne craftely crept in/ of which it was writen afore tyme vnto soche iudgement. They are vngodly and turne the grace of oure God vnto wantannes/ and denye God the only Lorde/ and oure Lorde Iesus Christ.

[5] My mynde is therfore to put you in remembraunce/ for as moche as ye once knowe this/ how that the Lorde (after that he had delivered the people out of Egypt) destroyed them which afterwarde beleved not. [6] The angels also which kept not their fyrst estate: but lefte their awne habitacion/ he hath reserved in everlastinge chaynes vnder darcknes vnto the iudgement of the greate daye: [7] even as Sodom and Gomor/ and the cities aboute them (which in lyke maner defiled them selves with fornicacion and folowed straunge flesshe) are set forth for an

CRANMER—1539.

IUDAS the seruaunt of Iesus Christ the brother of Iames. To them which are called and sanctifyed in God the father, and preserued in Iesu Christ. [2] Mercy vnto you and peace and loue be multiplyed.

[3] Beloued, when I gaue all dyligence to wryte vnto you of the commen saluacyon, it was nedefull for me to write vnto you, to exhorte you, that ye shuld contynually laboure in the fayth, which was once geuen vnto the saynctes. [4] For ther are certaine vngodly men craftely crept in, of which it was written afore tyme vnto such iudgement. They turne the grace of oure God vnto wantannes, and denye God (which is the onely Lorde) and oure Lorde Iesus Christ.

[5] My mynde is therfore to put you in remembraunce, for as moche as ye once knowe this, how that the Lorde (after that he had delyuered the people out of Egypt) destroyed them which after warde beleued not. [6] The angels also which kept not their fyrst estate, but lefte their awne habitacyon, he hath reserued in euerlastynge chaynes vnder darcknes vnto the iudgement of the greate daye: [7] euen as Sodom and Gomor, and the cytyes aboute them (which in lyke maner defyled them selues with fornicacyon, and folowed straunge flesshe) are set forth for an

ΕΠΙΣΤΟΛΗ ΙΟΥΔΑ.

THE EPISTLE OF JUDE.

θέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην[c] καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. [5] *Ὑπομνῆσαι δὲ ὑμᾶς βούλομαι, εἰδότας [d] ὑμᾶς| ἅπαξ [e] τοῦτο,| ὅτι [f] ὁ Κύριος| λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν.* [6] *ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν·* [7] *ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον [g] τούτοις τρόπον| ἐκπορνεύσασαι, καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας,*

[d] Alex. = *ὑμᾶς.* [e] Alex. *πάντα.* [f] Alex. *Ἰησοῦς.* [g] Alex. *τρόπον τούτοις.*

GENEVA — 1557.

IVDE the seruant of Iesus Christ, and brother of Iames, to them which are called and sanctified of God the Father, and reserued to Iesus Christ: [2] Mercy vnto you, and peace and loue be multiplied. [3] Beloued, when I gaue all diligence to wryte vnto you of the common saluation it was nedeful for me to wryte vnto you to exhorte you, that ye should earnestly contende for *the maintenance* of the fayth which was once geuen vnto the Sainctes. [4] For there are certayne men craftely crepte in which were before euen of olde ordeyned to this condemnation, wicked men *they are* which turne the grace of our God vnto wantonnes, and denye God the only Maister, and our Lord Iesus Christ. [5] My mynde is therfore to put you in remembrance, forasmuche as ye once knowe this, how that the Lord, after that he had deliuered the people out of Egypte destroyed them afterwarde which beleued not.

[6] The Angels also which kept not their fyrst estate, but lefte their owne habitation: he hath reserued in euerlastyng chaynes vnder darcknes vnto the iudgement of that great daye. [7] Euen as Sodome and Gomorrhe, and the cities about them which in lyke maner defyled them selues with fornication, and folowed strange fleshe are set forth for an ensample, and

RHEIMS — 1582.

IVDE the seruant of Iesvs Christ, and brother of Iames: to them that are in God the Father beloued, and in Iesvs Christ preserued, and called. [2] Mercie to you, and peace and charitie be accomplished.

[3] My deerest, taking al care to vvrite vnto you of your common saluation, I thought it necessarie to vvrite vnto you: beseeching you to contend for the faith once deliuered to the sainctes. [4] For there are certaine men secretely entred in (vvhich vvere long ago prescribed vnto this iudgement) impious, transferring the grace of our God into riotousnes, and denying the onely Dominator, and our Lord Iesvs Christ. [5] But I vvil admonish you, that once knovv al things, that Iesvs, sauing the people out of the land of Ægipt, secondly destroied them vvhich beleeued not.

[6] But the Angels vvhich kept not their principalitie, but forsooke their owne habitation, he hath reserued vnder darkenesse in eternal bondes vnto the iudgment of the great day. [7] As Sodom and Gomorrhe, and the cities adioyning in like maner hauing fornicated, and going after other flesh, vvere made an example,

AUTHORISED — 1611.

IUDE the seruant of Iesus Christ, and brother of Iames, to them that are sanctified by God the Father, and preserued in Iesus Christ, and called: [2] Mercy vnto you, and peace, and loue be multiplied. [3] Beloued, when I gaue all diligence to write vnto you of the common saluation: it was needfull for mee to write vnto you, and exhort you that ye should earnestly contend for the faith which was once deliuered vnto the Saints. [4] For there are certaine men crept in vnawares, who were before of olde ordained to this condemnation, vngodly men, turning the grace of our God into lasciuiousnesse, and denying the onely Lord God, and our Lord Iesus Christ. [5] I will therefore put you in remembrance, though yee once knew this, how that the Lord hauing saued the people out of the land of Egypt, afterward destroyed them that beleeued not.

[6] And the Angels which kept not their [α] first estate, but left their own habitation, he hath reserued in euerlasting chaines vnder darkenesse, vnto the Iudgement of the great day. [7] Euen as Sodom and Gomorrha, and the cities about them, in like maner giuing themselues ouer to fornication, and going after [β] strange flesh, are set foorth for an example, suffring the

[α] *Or*, principalitie. [β] *Gr.* other.

πρόκεινται δεῖγμα, πυρὸς αἰωνίου δίκην ὑπέχουσαι. [8] Ὁμοίως μεντοι καὶ οὗτοι ἐνυπνιαζόμενοι, σάρκα μὲν μιαίνουσι, κυριότητα δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν. [9] ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ [h] Μωσέως| σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν, 'Ἐπιτιμήσαι σοι Κύριος.' [10] Οὗτοι δὲ ὅσα μὲν οὐκ οἴδασι βλασφημοῦσιν· ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, ἐν τούτοις φθείρονται. [11] Οὐαὶ αὐτοῖς· ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο. [12] Οὗτοί εἰσιν [i] ἐν| ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι, ἀφόβως ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνυδροι, ὑπὸ ἀνέμων [k] παραφερόμεναι· | δένδρα φθινοπωρινὰ, ἄκαρπα, δὶς ἀπο-

[h] Alex. Μωϋσέως. [i] Alex. οἱ ἐν. [k] Rec. περιφερόμεναι.

WICLIF—1380.

ensaumple suffryng peyne of euerlasting fier, [8] in like maner also thes that defoulen the fleisch & dispisen lordschip & blasfemen magiste,

[9] whanne myȝhel archaungel disputid with the deuel & stroof of moises bodi, he was not hardi for to brynge in doom of blasfemy, but seid, the lord comaunde to thee, [10] but thes men blasfemen, what euer thingis thei knowen not, for what euer thingis thei knowen kyndli as doumbe beestis: in thes thei ben corrupt. [11] Wo to hem that wenten the weye of caym & that ben schedde out bi errour of balaam for mede, & perischiden in the aȝensei-ynge of chore,

[12] thes ben in her metis feestinge to gidre to filthe: with out drede fedynge hem silf, thes ben cloudis with out watir, that ben borun aboute of the wyndis, heruest trees with out fruyt: tweies deed, drawen up bi the roote, [13] waws of the wood see fomynge out her confusioun errynge sterris: to which the tempest of derknesse is kept with outen ende,

[14] but enoch the seuenthe man fro adam profecied of thes: and seide, lo the lord cometh with his holi thousandis: [15] to do doom aȝens alle men, & to repreue alle vnfeithful of alle the werkis of the wick-idnesse of them: bi whiche thei diden wickidli, and of alle the harde wordis: that wickid synners han spokun aȝens god, [16] these ben grucchers ful of pleyntis: wandringe aftir her desiris & the mouth of hem spekith pride, worschipinge per-sones bicause of wynnynge,

[17] & ȝe moost dere britheren be mynde-ful of the wordis whiche ben bifor seide of apostlis of oure lord ihesus crist, [18] whiche seiden to ȝou that in the last tyme, there

doom, *judgment*. wood, *raging*. kyndli, *naturally*. pleyntis, *complaints*.

TYNDALE—1534.

ensample, and suffre the vengeaunce of eternall fyre. [8] Lykwyse these dremers defyle the flesshe, despyse rulars and speake evyll of them that are in auctoritie.

[9] Yet Michael the archangell when he strove agaynst the devyll, and disputed about the body of Moses, durst not geve raylinge sentence, but sayde: the Lorde rebuke the. [10] But these speake evyll of those thinges which they knowe not: and what thinges they knowe naturally, as beastes which are without reason, in tho thinges they corrupte them selves. [11] Wo be vnto them, for they have folowed the waye of Cayn, and are vtterly geven to the erroure of Balam for lukers sake, and perysshe in the treason of Core.

[12] These are spottes which of youre kind-nes feast to gedder, with out feare, fedynge them selves. Cloudes they are with outen water, caried about of wyndes, and trees with out frute at gadringe tyme, twyse deed and plucked vp by the rotes. [13] They are the ragynge waves of the see, fominge out their awne shame. They are wan-drynge starres to whom is reserved the myst of darcknes for ever.

[14] Enoch the seventh from Adam prophe-sied before of suche, saying: Beholde, the lorde shall come with thousandes, of sayntes, [15] to geve iudgement agaynst all men, and to rebuke all that are vngodly amonge them, of all their vngodly dedes, which they have vngodly committed, and of all their cruell speakynges, which vn-godly sinners have spoken agaynst him.

[16] These are murmurers, complayners, walkynge after their awne lustes, whose mouthes speake proude thynges. They have men in greate reverence be cause of a vauntage. [17] But ye beloved, remember the wordes which were spoken before of the Apostles of oure lorde Iesus Christ, [18] how that they tolde you that ther shulde

CRANMER—1539.

ensample, and suffre the payne of eternall fyre. [8] Lykewyse, these beyng disceaued by dreames, defile the flesshe, dipise rulars and speake euyll of them that are in auctorite.

[9] Yet Michael the archangell when he stroue agaynst the deuyll, and disputed about the body of Moses, durst not geue raylinge sentence, but sayde, the Lorde rebuke the. [10] But these speake euyll of those thynges which they knowe not: and what thynges they knowe naturally (as beastes which are wythout reason) in tho thinges they corrupte them selues. [11] Wo be vnto them, for they haue folow-ed the waye of Cayn, and are vtterly geuen to the erroure of Balam for lukers sake and perysshe in the treason of Core. [12] These are spottes which of youre kind-nes feast to gether, with out feare, fedynge them selues. Cloudes they are with out water, caryed about of wyndes, trees with out frute at geatherynge tyme, twyse deed, and plucked vp by the rotes. [13] They are the ragynge waues of the see, fomynge out their awne shame. They are wand-rynge sterres, to whom is reserued the myst of darcknes for euer.

[14] Enoch the seuenth from Adam pro-phesyed before of such, sayinge. Beholde, the Lorde shall come with thousandes of saynctes, [15] to geue iudgement agaynst all men, and to rebuke all that are vn-godly amonge them of all their vngodly dedes, which they haue vngodly commit-ted, and of all their cruell speakynges, which vngodly synners haue spoken a-gaynst hym.

[16] These are murmurers, complayners, walkynge after their awne lustes, whose mouthes speake proude thynges. They haue men in greate reuerence because of auauntage. [17] But ye beloued, remember the wordes which were spoken before of the Apostles of oure Lord Iesus Christ, [18] how that they tolde you that ther shulde

θανόντα, ἐκριζωθέντα· [13] κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας· ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ σκότους εἰς [l] αἰῶνα τετήρηται. [14] Προεφήτευσε δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδὰμ Ἐνὼχ, λέγων, 'Ἰδοὺ ἦλθε 'Κύριος ἐν [m] ἁγίαις μυριάσιν| αὐτοῦ, [15] ποιῆσαι κρίσιν κατὰ πάντων, καὶ [n] ἐξελέγ- 'ξαι| πάντας τοὺς ἀσεβεῖς [o] αὐτῶν| περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν 'ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ 'ἁμαρτωλοὶ ἀσεβεῖς.' [16] Οὗτοί εἰσι γογγυσταὶ, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι· καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσ- ωπα, ὠφελείας χάριν. [17] ὑμεῖς δὲ, ἀγαπητοὶ, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· [18] ὅτι ἔλεγον

[l] Rec. + τὸν. [m] Rec. μυριάσιν ἁγίαις. [n] Alex. ἐλέγξαι. [o] Alex. = αὐτῶν.

GENEVA — 1557.

suffre the vengeance of eternal fyre. [8] Lyke wyse notwithstanding, these dreamers also defyle the fleshe, despice gouernement, and speake euil of them that are in autoritie.

[9] Yet Michael the Archangel, when he stroue agaynst the deuyl, and disputed about the body of Moses, durst not blame him with cursed speaking, but sayth, The Lord rebuke thee. [10] But these speake euyl of those thinges which they knowe not: and what thinges they know naturally as beastes, which are without reason, in those thinges they corrupt them selues. [11] Wo be vnto them for they haue followed the way of Cain, and are cast of vnto the deceite of the rewarde wher with Balaam was deceaued, and perishe in the treason of Core.

[12] These are spottes in your brotherly feasts of charitie when they feast with you, with out all feare, fedynge them selues, cloudes *they are* without water, caried about of wyndes, corrupt trees, and without frute, twyse dead, and pluked vp by the rotes. [13] *They are* the ragynge waues of the sea, fomynge out their owne shame: *they are* wandring starres, to whome is reserued the blacknes of darkenes for euer. [14] Enoch the seuenth from Adam, prophecied of such saying, Beholde, the Lord cometh with thousandes of his Sainctes, [15] To geue iudgement against all men, and to rebuke all that are vngodly among them of all their dedes, which they haue vngodly committed, and of all their cruell speakynges, which wicked synners haue spoken against him.

[16] These are murmurers, complayners, walkyng after their owne lustes, whose mouthes speake proude thinges, hauing men in great reuerence because of a vantage. [17] But ye beloued, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ, [18] How that they tolde you that there should be

RHEIMS — 1582.

sustaining the paine of eternal fire. [8] In like maner these also defile the flesh, and despise dominion, and blaspheme maiestie. [9] Vvhen Michael the Archangel, disputing vvith the Diuel, made altercation for the body of Moyses: he durst not inferre iudgment of blasphemie, but said, Our Lord commaund thee. [10] But these, vvhat things so euer certes they are ignorant of, they blaspheme: and vvhat things so euer naturally, as dumme beastes, they knovv, in those they are corrupted.

[11] Vvo vnto them, vvhich haue gone in the vvay of Cain: and vvith the errour of Balaam, haue for revvard povvred out them selues, and haue perished in the contradiction of Corè. [12] These are in their bankets, spottes, feasting together vvithout feare, feeding them selues, cloudes vvithout vvater vvhich are caried about of vvindes, trees of autumne, vnfruiteful, tvvise dead, plucked vp by the rootes, [13] raging vvaues of the sea, foming out their ovvne confusions, vvandering starres: to vvhom the storme of darkenesse is reserued for euer.

[14] And of these prophecied Enoch, the seuenth from Adam, saying, Behold our Lord is come in his holy thousandes, [15] to doe iudgement against al, and to reproue al the impious, of al the vvorkes of their impietie vvherby they haue done impiously, and of al the hard thinges vvhich impious sinners haue spoken against him. [16] These are murmurers, ful of complaintes, vvalking according to their ovvne desires, and their mouth speaketh pride, admiring persons for gaine sake.

[17] But you my deerest, be mindeful of the vvordes vvhich haue been spoken before by the Apostles of our Lord IESVS Christ, [18] vvho told you, that in the last

AUTHORISED — 1611.

vengeance of eternall fire. [8] Likewise also these filthy dreamers defile the flesh, despise dominion, and speake euill of dignities.

[9] Yet Michael the Archangel, when contending with the deuill, he disputed about the bodie of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. [10] But these speake euill of those things, which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselues. [11] Woe vnto them, for they haue gone in the way of Kain, and ran greedily after the errour of Balaam, for reward, and perished in the gainesaying of Core: [12] These are spots in your feasts of charitie, when they feast with you, feeding themselues without feare: clouds they are without water, caried about of winds, trees whose fruit withereth, without fruit, twise dead, plucked vp by the rootes. [13] Raging waues of the sea, foming out their owne shame: wandring stars, to whom is reserued the blackenesse of darkenesse for euer.

[14] And Enoch also, the seuenth from Adam, prophesied of these, saying, Behold, the Lord commeth with tenne thousands of his Saints, [15] To execute iudgement vpon all, and to conuince all that are vngodly among them, of all their vngodly deeds which they haue vngodly committed, and of all their hard *speaches*, which vngodly sinners haue spoken against him.

[16] These are murmurers, complainers, walking after their owne lustes, and their mouth speaketh great swelling words, hauing mens persons in admiration because of aduantage. [17] But beloued, remember yee the words, which were spoken before of the Apostles of our Lord Iesus Christ: [18] *How* that they told

ὑμῖν, ὅτι [p] *ἐν ἐσχάτῳ* | [q] *χρόνῳ* | [r] *ἔσονται* | *ἐμπαῖκται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.* [19] *Οὗτοί εἰσιν οἱ ἀποδιορίζοντες* [s] *ἑαυτούς,* | *ψυχικοί, Πνεῦμα μὴ ἔχοντες.*

[20] *Ὑμεῖς δὲ, ἀγαπητοὶ, τῇ ἁγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτούς, ἐν Πνεύματι ἁγίῳ προσευχόμενοι,* [21] *ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ζωὴν αἰώνιον.* [22] [t] *καὶ οὓς μὲν*

[p] Alex. *ἐπ' ἐσχάτου.* [q] Alex. s. *χρόνου* s. *τῶν χρόνων.* [r] Alex. *ἐλεύσονται.* [s] Const. = *ἑαυτοὺς.* [t] Alex. *καὶ οὓς μὲν ἐλέγχετε διακρινομένους· οὓς δὲ σώζετε ἐκ πυρὸς ἁρπάζοντες· οὓς δὲ (ἐλεᾶτε) ἐλεεῖτε ἐν φόβῳ.*

WICLIF — 1380.

schuln come gilouris, wandrynge aftir her owne desiris, not in pite, [19] these ben whiche departen hem silf: beestli men not hauynge spirit,

[20] but ȝe moost dere britheren aboue bilde ȝou silf, on ȝoure moost holi feith, ⁊ preie ȝe in the holi goost, [21] and kepe ȝou silf in the loue of god, and abide ȝe the merci of oure lord ihesus crist in to liif euerlastinge, [22] and repreue ȝe thes men that ben demed: [23] but saue ȝe hem, and take ȝe hem fro the fier, ⁊ do ȝe merci to other men in the drede of god, ⁊ hate ȝe also thilke defoulid coote whiche is fleischli,

[24] but to hym that is myȝti to kepe ȝou with out synne, ⁊ to ordeyne bifor the siȝt of his glorie ȝou vnwemmed in ful out ioie, in the comynge of oure lord ihesus crist [25] to god aloone oure sauyour bi ihesus crist our lord: be glori ⁊ magnyfiynge empire ⁊ power bifor alle worldis ⁊ now and in to alle worldis of worldis Amen.

gilouris, *beguilers.* pite, *piety.* demed, *judged.* thilke, *that.* vnwemmed, *unspotted.*

TYNDALE — 1534.

be begylers in the last tyme, which shuld walke after ther awne vngodly lustes. [19] These are makers of sectes fleshlie, havynge no sprete.

[20] But ye derlye beloved, edyfie yovre selves in youre most holy fayth, prayinge in the holy goost, [21] and kepe youre selves in the love of God, lokinge for the mercy of oure lorde Iesus Christ, vnto eternall lyfe. [22] And have compassion on some, separatynge them: [23] and other save with feare, pullinge them out of the fyre, and hate the fylthy vesture of the flesshe.

[24] Vnto him that is able to kepe you, that ye faule not, and to present you fautlesse before the presence of his glory with ioye, [25] that is to saye, to God oure saveour which only is wyse, be glory, maiestie, dominion, and power, now and for ever. Amen.

CRANMER — 1539.

be begylers in the last tyme, which shuld walke after their awne vngodly lustes. [19] These are makers of sectes, fleshlye, hauynge no sprete.

[20] But ye derlye beloued, edifye youre selues in youre most holy fayth, prayinge in the holy goost, [21] and kepe youre selues in the loue of God, lokynge for the mercy of oure Lord Iesus Christ, vnto eternall life. [22] And haue compassion of some, separatynge them: [23] and other saue with feare, pullynge them out of the fyre (*and haue compassion on the other*) and hate the fylthy vesture of the flesshe.

[24] Unto him that is able to kepe you fre from synne, and to present you fautlesse before the presence of his glory with ioye (*at the commyng of oure lorde Iesu Christ*) [25] to God oure sauyour: (*thorow Iesus Christ oure lord*) which onely is wyse, be glory, maieste, dominion, and power, (*before all worldes*) now and euer. Amen.

ἐλεεῖτε διακρινόμενοι· [23] οὓς δὲ ἐν φόβῳ σώζετε, ἐκ τοῦ πυρὸς ἁρπάζοντες,| μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

[24] Τῷ δὲ δυναμένῳ φυλάξαι [u] ὑμᾶς| ἀπταίστους, καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει, [25] μόνῳ [v] Θεῷ σωτῆρι ἡμῶν, [w] διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν| δόξα [x] καὶ| μεγαλωσύνη, κράτος καὶ ἐξουσία, [y] πρὸ παντὸς τοῦ αἰῶνος,| καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας. ἀμήν.

[u] Alex. αὐτούς. [v] Rec. + σοφῷ. [w] Rec. = διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. [x] Alex. = καί. [y] Rec. = πρὸ παντὸς τοῦ αἰῶνος.

GENEVA — 1557.

mockers in the last time, which shuld walke after their owne vngodly lustes.

[19] These are makers of sectes, fleshly, hauyng not the Sprite. [20] But ye derely beloued, edifie your selues in your most holy faith, praying in the holy Gost. [21] And kepe your selues in the loue of God, loking for the mercy of our Lord Iesus Christ, vnto eternal life.

[22] And haue compassion of some, in putting difference. [23] And other saue with feare, pulling them out of the fyre, and hate euen the fylthy vesture of the flesshe.

[24] Vnto hym that is able to kepe you, that ye fall not, and to present you fautlesse before the presence of his glorie with ioye,

[25] That is to say, to God only wise, our Sauiour, *be* glorie, maiestie, and dominion, and power, both now and for euer. Amen.

RHEIMS — 1582.

time shal come mockers, according to their ovvne desires vvalking in impieties. [19] These are they vvhich segregate them selues, sensual, hauing not the Spirit.

[20] But you my deerest, building your selues vpon our most holy faith, in the holy Ghost, praying, [21] keepe your selues in the loue of God, expecting the mercie of our Lord IESVS Christ vnto life euerlasting. [22] And these certes reproue being iudged: [23] but them saue, pulling out of the fire. And on other haue mercie in feare: hating also that vvhich is carnal, the spotted cote.

[24] And to him that is able to preserue you vvithout sinne, and to sette you immaculate before the sight of his glorie in exultation in the comming of our Lord IESVS Christ, [25] to the onely God our Sauiour by IESVS Christ our Lord be glorie and magnificence, empire and power before al worldes, and novv and for al vvorldes euermore. Amen.

AUTHORISED — 1611.

you, there should be mockers in the last time, who should walke after their owne vngodly lustes. [19] These be they who separate themselues, sensuall, hauing not the spirit.

[20] But yee beloued, building vp your selues on your most holy faith, praying in the holy Ghost, [21] Keepe your selues in the loue of God, looking for the mercy of our Lord Iesus Christ vnto eternall life. [22] And of some haue compassion, making a difference: [23] And others saue with feare, pulling them out of the fire: hating euen the garment spotted by the flesh.

[24] Now vnto him that is able to keepe you from falling, and to present you faultlesse before the presence of his glory with exceeding ioy, [25] To the onely wise God our Sauiour, be glory and Maiestie, dominion and power, now and euer. Amen.

ΑΠΟΚΑΛΥΨΙΣ.

Κεφάλαιον Α.

THE REVELATION.

CHAPTER I.

ἈΠΟΚΑΛΥΨΙΣ Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεὸς, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, [2] ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα[a] εἶδε. [3] μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.

[4] Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ [b] ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐστιν ἐνώπιον τοῦ

[a] Rec. + τε. [b] Rec. + τοῦ. [c] Rec. + ἐκ. [d] Rec. ἀγαπήσαντι. [e] Alex. λύσαντι.

WICLIF—1380.

1. APOCALIPS of ihesus crist whiche god ȝaf to hym to make opun to hise seruauntis: whiche thingis it bihoueth to be made sone, ⁊ he signyfied sendinge bi his aungel to his seruaunt ioon, [2] whiche bare witnessynge to the word of god: ⁊ witnessynge of ihesus crist in thes thingis what euer thingis he saie, [3] blessid is he that redith ⁊ he that herith the wordis of this profecie, and kepith tho thingis that ben writun in it for the tyme is nyȝ,

[4] ioon to seuene chirchis that ben in asie: grace and pees to ȝou, of him that is, ⁊ that was, ⁊ that is to comynge, ⁊ of the seuene spiritis: that ben in the siȝt of his trone, [5] ⁊ of ihesus crist that is a feithful witnes: the first bigeten of deed men, ⁊ prince of kingis of the erthe, which loued us and waischid us fro oure synnes in his blood, [6] and made us a kyngdom and preestis to god and to his fadir, to hym be glorie ⁊ empire, in to worldis of worldis amen, [7] lo he cometh with cloudis, ⁊ eche iȝe schal se hym, and thei that prickiden hym, ⁊ alle the kynredis of the erthe: schuln biweile hem silf on hym: ȝhe amen, [8] I am alpha ⁊ o the bigynnynge ⁊ the ende seith the lord god: that is ⁊ that was ⁊ that is to comynge almyȝti,

iȝe, *eye.* hem silf, *themselves.* ȝhe, *yea.*

TYNDALE—1534.

1. THE reuelacion of Iesus Christe, which god gave vnto him, forto shewe vnto his servauntes thinges which muste shortly come to passe. And he sent and shewed by his angell vnto his servaunt Ihon, [2] which bare recorde of the worde of god, and of the testimony of Iesus Christe, and of all thinges that he sawe. [3] Happy is he that redith, and they that heare the wordes of the prophesy, and kepe thoo thinges which are written therin. For the tyme is at honde.

[4] Ihon to the .vii. congregacions in Asia. Grace be with you and peace, from him which is and which was, and which is to come, and from the .vii. spretes which are present before his trone, [5] and from Iesus Christ which is a faythfull witnes, and fyrst begotten of the deed: and Lorde over the kinges of the erth. Vnto him that loved vs and wesshed vs from synnes in his awne bloud, [6] and made vs kinges and Prestes vnto God his father, be glory, and dominion for ever more. Amen. [7] Beholde he commeth with cloudes, and all eyes shall se him: and they also which peersed him. And all kinredes of the erth shall wayle. Even so. Amen. [8] I am Alpha and Omega, the begynninge and the endinge, sayth the Lorde almyghty, which is and which was and which is to come.

CRANMER—1539.

1. THE reuelacyon of Iesus Christ, which God gaue vnto him, for to shewe vnto his seruauntes, thinges which muste shortely come to passe. And whan he had sent, he shewed by his angell vnto hys seruaunt Iohn, [2] which bare recorde of the worde of God, and of the testimony of Iesus Christ, and of all thynges that he sawe. [3] Happy is he that readith and they that heare the wordes of the prophesy, and kepe those thynges which are written therin. For the tyme is at hande.

[4] Iohn to the seuen congregacions in Asia: Grace be vnto you and peace, from him which is and which was, and which is to come, and from the seuen spretes which are before hys trone, [5] and from Iesus Christ, which is a fayth full wytnes, and fyrst begotten of the deed: and Lorde ouer the kinges of the erth. Unto him that loued vs, and wesshed vs from synnes in his awne bloude, [6] and made vs kynges and Prestes vnto God his father, be glory and dominion for euermore. Amen. [7] Beholde, he commeth wyth cloudes, and all eyes shall se him, and they also which pearsed him. And all kynredes of the erth shall wayle. (*ouer him*) Euen so: Amen. [8] I am Alpha and Omega, the begynnyng and the endynge, sayth the Lorde almyghty, which is, and which was, and which is to come.

ΑΠΟΚΑΛΥΨΙΣ.

Κεφάλαιον Α.

THE REVELATION.

CHAPTER I.

θρόνου αὐτοῦ· [5] καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος [c] τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς· τῷ [d] ἀγαπῶντι| ἡμᾶς, καὶ [e] λούσαντι| ἡμᾶς [f] ἀπὸ| τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ· [6] καὶ ἐποίησεν [g] ἡμᾶς| [h] βασιλείαν| ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. [7] Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς, καὶ οἵτινες αὐτὸν ἐξεκέντησαν· καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναὶ, ἀμήν. ‘ [8] Ἐγώ εἰμι τὸ Α καὶ τὸ Ω,’ λέγει [k] Κύριος ὁ Θεὸς,| ‘ ὁ ‘ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.’

[f] Alex. ἐκ. [g] Alex. ἡμῖν. [h] Rec. βασιλεῖς καὶ. [i] Rec. + ἀρχὴ καὶ τέλος. [k] Rec. ὁ Κύριος.

GENEVA—1557.

1. THE reuelation of IESVS CHRIST, which God gaue vnto hym, for to shew vnto his seruantes thinges which muste shortely be done: and he sent, and shewed by his Angel vnto his seruant Iohn, 2 Who bare recorde of the worde of God, and of the testimonie of IESVS Christ, and of all thinges that he sawe. 3 Happy *is he* that readeth, and *happy are* they that heare the worde of this prophetie, and kepe those thinges which are written therin: for the tyme is at hande. 4 Iohn, to the seuen Churches which are in Asia, Grace *be* to you and peace, from him which Is, and which Was, and Which is to come, and from the seuen Spirites which are before his Throne, 5 And from Iesus Christ, *which is* a faithful witnes, and fyrst begotten of the dead: and Prince of the kynges of the earth: vnto him that loued vs, and washed vs from our synnes in his bloude, 6 And made vs Kynges and Preistes vnto God his Father, be glorie, and dominion for euermore. Amen.

7 Beholde, he cometh with cloudes, and euery eye shal se hym: *yea* euen they which pearced him through: and all kynredes of the earth shal wayle before him, Euen so. Amen. 8 I am *a* and *ω*, *that is* the begynning and the ending, sayth the Lord, Which is, and Which was, and Which is to come, the almyghty I say.

RHEIMS—1582.

1. THE Apocalypse of IESVS Christ vvhich God gaue him, to make manifest to his seruants the thinges vvhich must be done quickly: and signified, sending by his Angel to his seruant Iohn, 2 vvho hath giuen testimonie to the vvord of God, and the testimonie of IESVS Christ, vvhat things soeuer he hath seen. 3 Blessed is he that readeth and heareth the wordes of this prophecie: and keepeth those thinges which be vvritten in it. for the time is nigh.

4 Iohn to the seuen churches vvhich are in Asia. Grace to you and peace from him that is, and that vvas, and that shal come, and from the seuen spirites vvhich are in the sight of his throne, 5 and from IESVS Christ vvho is the faithful vvitnes, the first-borne of the dead, and the prince of the kings of the earth, vvho hath loued vs, and vvashed vs from our sinnes in his bloud, 6 and hath made vs a kingdom and priestes to God and his father, to him be glorie and empire for euer and euer. Amen.

7 Behold he commeth vvith the cloudes, and euery eie shal see him, and they that pricked him. And al the tribes of the earth shal bevvaile them selues vpon him. yea, Amen. 8 I am Alpha and O mega, the beginning and end, saith our Lord God, vvhich is, and vvhich vvas, and vvhich shal come, the omnipotent.

AUTHORISED—1611.

1. THE Reuelation of Iesus Christ, which God gaue vnto him, to shew vnto his seruants things which must shortly come to passe; and hee sent and signified *it* by his Angel vnto his seruant Iohn, 2 Who bare record of the Word of God, and of the testimony of Iesus Christ, and of all things that he saw. 3 Blessed is he that readeth, and they that heare the words of this prophecie, and keepe those things which are written therein: for the time is at hand.

4 Iohn to the seuen Churches in Asia, Grace *be* vnto you, and peace, from him which is, and which was, and which is to come, and from the seuen spirits which are before his Throne: 5 And from Iesus Christ, *who is* the faithful witnesse, and the first begotten of the dead, and the Prince of the Kings of the earth: vnto him that hath loued vs, and washed vs from our sinnes in his owne blood, 6 And hath made vs Kings and Priests vnto God and his Father: to him be glory and dominion for euer and euer, Amen.

7 Behold he commeth with clouds, and euery eye shal see him, and they also which pearced him: and all kinreds of the earth shall wayle because of him: euen so. Amen. 8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 Ἐγὼ Ἰωάννης, ὁ [l] ἀδελφὸς ὑμῶν καὶ [m] συγκοινωνὸς| ἐν τῇ θλίψει καὶ [n] βασιλείᾳ καὶ ὑπομονῇ [o] Ἰησοῦ Χριστοῦ,| ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ Θεοῦ καὶ [p] διὰ| τὴν μαρτυρίαν Ἰησοῦ [q] Χριστοῦ.| 10 ἐγενόμην ἐν Πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος, 11 λεγούσης [r], ‘Ὃ βλέπεις γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ‘ [s] ἑπτὰ| ἐκκλησίαις [t], εἰς Ἔφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς ‘ Θυάτειρα, καὶ εἰς Σάρδεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν.’ 12 Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἥτις [u] ἐλάλει| μετ’ ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς, 13 καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὅμοιον υἱῷ ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσῆν· 14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ [v] ὡς| ἔριον λευκὸν, ὡς χιών· καὶ οἱ

[l] Rec. + καὶ. [m] Const. κοινωνὸς. [n] Rec. + ἐν τῇ. [o] Alex. s. ἐν Χριστῷ s. ἐν Ἰησοῦ. [p] Alex. = διά. [q] Alex. = Χριστοῦ.
[r] Rec. + ‘Εγώ εἰμι τὸ Α καὶ τὸ Ω. ὁ πρῶτος καὶ ὁ ἔσχατος·’ καὶ.

WICLIF—1380.

9 I ioon ȝoure brother ⁊ partener in tribulacioun and kyngdom ⁊ pacience in crist ihesus: was in an ile that is clepid pathmos, for the word of god ⁊ for the witnessynge of ihesus, 10 I was in spirit in the loꝛdis dai, and I herde bihynde me a greet vois as of a trumpe 11 seiynge to me, write thou in a book that thing that thou seest: ⁊ sende to the seuene chirchis that ben in asie, to effesus, to smyrna, and to pergamus, and to tiatira, and to sardis, ⁊ to philadelfia, ⁊ to laodicia,

12 and I turned that I schulde se the vois that spake with me, ⁊ I turned ⁊ I saie seuene candilstickis of gold, 13 ⁊ in the myddil of the seuene goldun candilstickis: oon like to the sone of man clothid with a long garnemente, ⁊ gird at the tetis with a goldun girdil, 14 and the heed of him ⁊ his heeris, weren white as white wolle: ⁊ as snowe, ⁊ the iȝen of him as flawme of fier: 15 ⁊ his feet like to latoun as in a brennynge chymeney, ⁊ the vois of him as the vois of many watris, 16 and he hadde in his riȝthond seuene sterris: ⁊ a swerde scharp on euer ether side wente out of his mouth, ⁊ his face: as the sunne schyneth in his vertu,

17 ⁊ whanne I hadde seyn hym: I fil doun at his feet as deed, and he puttid his riȝthond on me: ⁊ seide, nyle thou drede, I am the first ⁊ the last: 18 ⁊ I am alyue ⁊ I was deed, and lo I am lyuynge in to worldis of worldis, ⁊ I haue the keies of deeth ⁊ of helle, 19 therfor write thou which thingis thou hast seyn and which ben, ⁊ whiche it bihoueth to be don aftir thes thingis, 20 the sacrament of the seuene sterris: which thou siȝist in my riȝthond: ⁊ the seuene goldun candilstickis, the seuene sterris: ben aungels

clepid, *called*. iȝen, *eyes*. latoun, *fine brass*. chymeney, *furnace*. vertu, *power*. nyle, *not*.

TYNDALE—1534.

9 I Ihon youre brother and companyon in tribulacion, and in the kyngdom and pacience which is in Iesu Christe, was in the yle of Pathmos for the worde of god, and for the witnessynge of Iesu Christe. 10 I was in the sprete on a sondaye, and herde behynde me, a gret voyce, as it had bene of a trompe 11 sayinge: I am Alpha and Omega, the fyrst and the laste. That thou seist write in a boke, and sende it vnto the congregacions which are in Asia, vnto Ephesus and vnto Smyrna, and vnto Pargamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

12 And I turned backe to se the voyce that spake to me. And when I was turned: I sawe .vii golden candelstyckes, 13 and in the myddes of the candelstyckes, one lyke vnto the sonne of man clothed with a lynnen garment doune to the ground, and gyrd aboute the pappes with a golden gyrdle 14 His heed, and his heares were whyte, as whyte woll, and as snowe: and his eyes were as a flame of fyre: 15 and his fete lyke vnto brasse, as though they brent in a fornace: and his voyce as the sounde of many waters. 16 And he had in his right honde vii. starres. And out of his mouth went a sharpe twoo edged swearde. And his face shone even as the sonne in his strength.

17 And when I sawe him, I fell at his fete, even as deed. And he layde hys ryght honde apon me, sayinge vnto me: feare not. I am the fyrst, and the laste, 18 and am a lyve, and was deed. And beholde I am a lyve for ever more, and have the kayes of hell and of deeth. 19 wryte therfore the thynges which thou haste sene, and the thynges which are, and the thynges which shalbe fulfylled here after: 20 and the mystery of the vii. starres which thou sawest in my ryght honde, and the vii. golden candelstyckes. The vii. stares are the messengers of the

CRANMER—1539.

9 I Iohn youre brother, and companion in tribulacion, and in the kyngdome and pacience in Iesu Christ, was in the yle that is called Pathmos, for the worde of God, and for the wytnessing of Iesu Christ: 10 I was in the sprete on a sondaye, and herde behynde me a great voyce, as it had bene of a trompe, 11 sayinge: I am Alpha and Omega, the fyrst and the laste. That thou seyst, wryte in a boke, and sende it vnto the seuen congregacions which are in Asia, vnto Ephesus, and vnto Smyrna and vnto Pergamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

12 And I turned backe to se the voyce that spake to me. And when I was turned: I sawe seuen golden candelstickes, 13 and in the myddes of the candelstickes, one lyke vnto the sonne of man, clothed with a lynnen garment downe to the fete, and gyrd about the pappes with a golden gyrdle. 14 His heed, and his heares were whyte, as white woll, and as snowe: and hys eyes were as a flame of fyre: 15 and his fete like vnto brasse, as though they brent in a fornace, and his voyce as the sounde of many waters. 16 And he had in his ryghte hande .vii. starres. And out of his mouthe went a sharpe two edged swearde. And his face shone, euen as the sonne in his strength.

17 And when I saw him, I fell at his fete, euen as deed. And he layde his ryghte hande vpon me, saying vnto me: feare not. I am the fyrst and the laste, 18 and am a lyue, and was deed. And beholde I am a lyue for euermore and haue the keyes of hell and of deeth. 19 Wryte therfore the thynges which thou hast sene, and the thinges which are, and the thynges which must be fulfylled here after: 20 the mistery of the .vii. starres which thou sawest in my ryght hande, and the .vii. golden candelstickes. The .vii. starres are the messengers of the .vii. congregacions,

ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός· [15] καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς
ἐν καμίνῳ πεπυρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν· [16] καὶ ἔχων
ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἀστέρας ἑπτά· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία
δίστομος ὀξεῖα ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει
αὐτοῦ. [17] Καὶ ὅτε εἶδον αὐτὸν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ
[w] ἔθηκε| τὴν δεξιὰν αὐτοῦ [x] ἐπ' ἐμὲ, λέγων [y], 'Μὴ φοβοῦ. ἐγώ εἰμι ὁ πρῶτος
'καὶ ὁ ἔσχατος, [18] καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς
'αἰῶνας τῶν αἰώνων· [z] καὶ ἔχω τὰς κλεῖς [a] τοῦ θανάτου καὶ τοῦ ᾅδου.| [19] Γράψον
'[b] οὖν| ἃ εἶδες, καὶ ἃ εἰσι, καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα· [20] τὸ μυστήριον
'τῶν ἑπτὰ ἀστέρων ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς
'χρυσᾶς. οἱ ἑπτὰ ἀστέρες, ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσι· καὶ [c] αἱ λυχνίαι αἱ

[w] Rec. = ἐπτά. [x] Rec. + ταῖς ἐν Ἀσίᾳ. [y] Rec. ἐλάλησε. [z] Rec. ὠσεὶ. [a] Rec. ἐπίθηκε. [b] Rec. + χεῖρα. [c] Rec. + μοι.
[a] Rec. ἀμήν. [a] Rec. τοῦ ᾅδου καὶ τοῦ θανάτου. [b] Rec. = οὖν. [c] Rec. αἱ ἑπτὰ λυχνίαι.

GENEVA—1557.

[9] I Iohn, *which am* also your brother, and companion in tribulation, and in the kyngdome and pacience which is in Iesus Christe, was in the yle of Patmos, for the worde of God, and for the wytnessing of Iesus Christ. [10] And I was *rauished* in sprit on the Lords day, and heard behynde me a great voyce, as it had bene of a trompet. [11] Saying, I am *a* and *ω*, the fyrst and the laste: and that which thou seist, wryte in a boke, and sende it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

[12] And I turned backe to se the voyce, that spake with me, and when I was turned, I sawe seuen golden candelstickes, [13] And in the myddes of the candelstickes, one lyke vnto the Sonne of man, clothed with a garment downe to the feete, and gyrde about the pappes with a golden gyrdle. [14] His heade, and his heares *were* whyte as whyte woll, and as snowe: and his eyes *were* as a flame of fyre: [15] And his fete lyke vnto fyne brasse, as thogh they burned in a fornace: and his voyce as the sounde of many waters. [16] And he had in his right hand seuen starres: and out of his mouth went a sharpe two edged sworde: and his face shone euen as the sunne in his strength. [17] And when I sawe him, I fell at his fete euen as dead: then he layd his ryght hande vpon me, saying vnto me, Feare not, I am the fyrst, and the last, [18] And am alyue, but was dead: and beholde I am a liue for euermore, Amen. and haue the keyes of hel and of death.

[19] Write the thinges which thou hast sene, and the thynges which are, and the thinges which shal come here after: [20] The mysterie of the seuen starres which thou sawest in my right hand, and the seuen golden candelstickes, *is this*. The seuen starres are the Angels of the seuen

RHEIMS—1582.

[9] I Iohn your brother and partaker in tribulation, and the kingdom, and patience in Christ IESVS, vvas in the Iland, vvhich is called Patmos, for the vvord of God and the testimonie of IESVS. [10] I vvas in spirit on the Dominical day, and heard behind me a great voice as it vvere of a trompet [11] saying, That vvhich thou seest, vvrite in a booke: and send to the seuen churches vvhich are in Asia, to Ephesus, and Smyrna, and Pergamus, and Thiatira, and Sardis, and Philadelphia, and Laodicia.

[12] And I turned, to see the voice that spake vvith me. And being turned I savv seuen candlestickes of gold: [13] and in the middes of the seuen candlestickes of gold, one like to the Sonne of man, vested in a priestly garment to the foote, and girded about neere to the pappes vvith a girdle of gold. [14] and his head and heares vvere vvhite, as vvhite vvool, and as snovv, and his eies as the flame of fire. [15] and his feete like to latten, as in a burning fornace. and his voice as the voice of many vvaters: [16] and he had in his right hand seuen starres. and from his mouth proceded a sharpe tvvo edged svvord: and his face, as the sunne shineth in his vertue.

[17] And vvhen I had seene him, I fel at his feete as dead. And he put his right hand vpon me, saying, Feare not. I am the first and the last, [18] and aliue, and vvas dead, and behold I am liuing for euer and euer, and haue the keies of death and of hel. [19] Vvrite therefore the thinges vvhich thou hast seene, and that are, and that must be done after these. [20] The sacrament of the seuen starres, vvhich thou hast seene in my right hand, and the seuen candlestickes of Gold. the seuen starres, are the angels of the seuen

AUTHORISED—1611.

[9] I Iohn, who also am your brother, and companion in tribulation, and in the Kingdome and patience of Iesus Christ, was in the Isle that is called Patmos, for the word of God, and for the testimony of Iesus Christ.

[10] I was in the spirit on the Lords day, and heard behind me a great voice, as of a Trumpet, [11] Saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a booke, and send it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and Philadelphia, and vnto Laodicea. [12] And I turned to see the voice that spake with mee. And being turned, I saw seuen golden Candlestickes, [13] And in the midst of the seuen Candlestickes, *one* like vnto the Sonne of man, clothed with a garment downe to the foote, and girt about the paps with a golden girdle.

[14] His head, and his haires were white like wooll, as white as snow, and his eyes *were* as a flame of fire, [15] And his feete like vnto fine brasse, as if they burned in a furnace: and his voyce as the sound of many waters. [16] And hee had in his right hand seuen starres: and out of his mouth went a sharpe two edged sword: and his countenance was as the Sunne shineth in his strength. [17] And when I saw him, I fell at his feet as dead: and hee layd his right hand vpon me, saying vnto mee, Feare not, I am the first, and the last. [18] I am hee that liueth, and was dead: and behold, I am aliue for euermore, Amen, and haue the keyes of hell and of death.

[19] Write the things which thou hast seene, and the things which are, and the things which shallbe hereafter, [20] The mysterie of the seuen starres which thou sawest in my right hand, and the seuen golden Candlesticks. The seuen starres are the Angels of the seuen Churches:

‘ ἑπτὰ,|[d] ἑπτὰ ἐκκλησίαι εἰσί.’

II. ‘ Τῷ ἀγγέλῳ [e] τῆς|[f] ἐν Ἐφέσῳ| ἐκκλησίας γράψον, Τάδε λέγει ὁ κρατῶν
‘ τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν
‘ τῶν χρυσῶν· [2] Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου, καὶ τὴν ὑπομονήν σου, καὶ
‘ ὅτι οὐ δύνῃ βαστάσαι κακοὺς, καὶ [g] ἐπείρασας| τοὺς [h] λέγοντας ἑαυτοὺς ἀπο-
‘ στόλους εἶναι| καὶ οὐκ εἰσὶ, καὶ εὗρες αὐτοὺς ψευδεῖς, [3] καὶ [i] ὑπομονὴν ἔχεις καὶ
‘ ἐβάστασας| διὰ τὸ ὄνομά μου, [k] καὶ οὐκ ἐκοπίασας.| [4] Ἀλλ’ ἔχω κατὰ σοῦ, ὅτι
‘ τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας. [5] μνημόνευε οὖν πόθεν [l] πέπτωκας,| καὶ
‘ μετανόησον, καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ κινήσω
‘ τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς. [6] Ἀλλὰ τοῦτο ἔχεις,

[d] Rec. + ἃς εἶδες. [e] Alex. τῷ. [f] Rec. Ἐφεσίνης. [g] Rec. ἐπειράσω. [h] Rec. φάσκοντας εἶναι ἀποστόλους. [i] Rec. ἐβάστασας καὶ ὑπομονὴν ἔχεις, καί. [k] Rec. κεκοπίακας καὶ οὐ κέκμηκας. [l] Rec. ἐκπέπτωκας.

WICLIF—1380.

of the seuene chirchis/ and the seuene candilstickis: ben seuene chirchis.

2. AND to the aungel of the chirch of effesus: write thou/ these thingis seith he that holdith the seuene sterris in his ri3thond: whiche walkith in the myddil of the seuene goldun candilstickis/ [2] I wote thi werkis ⁊ traueil, ⁊ thi pacience: ⁊ that thou maist not suffre yuel men/ ⁊ thou hast asaied hem that seyn that thei ben apostlis ⁊ ben not: ⁊ thou hast founden hem liers/ [3] ⁊ thou hast pacience: ⁊ thou hast suffrid for my name, ⁊ failedist not/ [4] but I haue a3ens thee a fewe thingis: that thou hast lefte thi first charite/ [5] therfor be thou myndeful, fro whennes thou hast falle: and do penaunce: ⁊ do the first werkis/ ether ellis: I come soone to thee, ⁊ I schal moue thi candilstik fro his place/ but thou do penaunce/ [6] but thou hast this good thing: that thou hatidist the dedis of nycolaytis/ the whiche also I hate/ [7] he that hath eeris here he: what the spirit seith to the chirchis/ to him that ouercometh I schal 3eue to ete of the tree of liif: that is in the paradis of my god.

[8] And to the aungel of the chirche of smyrina write thou/ these thingis seith the first ⁊ the last that was deed ⁊ lyueth/ [9] I woot thi tribulacioun, ⁊ thi pouert: but thou art riche/ ⁊ thou art blasfemed of hem that seyn: that thei ben iewis ⁊ ben not: but ben the synagoge of sathanas/ [10] drede thou nothing of thes thingis whiche thou schalt suffre/ lo the deuel schal sende summe of 3ou in to prisoun: that 3e be temptid/ and 3e schuln haue tribulacioun: ten daies/ be thou feithful til to the deeth and I schal 3eue to thee a corowne of liif/ [11] he that hath

wote *or* woot, *know*. yuel, *evil*. asaied, *tried*. 3eue, *give*.

TYNDALE—1534.

vii. congregacions: And the vii. candlestyckes which thou sawest are the vii. congregacions.

2. UNTO the messenger of the congregacion of Ephesus wryte: These thynges sayth he that holdeth the vii. starres in his right honde/ and walketh in the myddes of the vii. golden candlestyckes. [2] I knowe thy workes/ and thy labour/ and thy pacience/ and howe thou cannest not forbeare them which are evyll: and examinedst them which saye they are Apostles/ and are not: and hast founde them lyars [3] and dydest wasshe thy self. And hast pacience: and for my names sake hast labored and hast not faynted. [4] Neverthelesse I have sumwhat agaynst the/ for thou haste lefte thy fyrst love. [5] Remember therfore from whence thou art fallen/ and repent/ and do the fyrst workes. Or elles I wyll come vnto the shortly/ and will remove thy candlestyke out of his place/ excepte thou repent. [6] But this thou haste because thou hatest the dedes of the Nicolaitans/ which dedes I also hate. [7] Lett him that hath eares heare/ what the sprete sayth vnto the congregacions. To him that overcommeth/ will I geve to eate of the tree of lyfe/ which is in the myddes of the paradice of god.

[8] And vnto the angell of the congregacion of Smyrna wryte: These thynges sayth he that is fyrst/ and the laste/ which was deed and is alive. [9] I knowe thy workes and tribulacion and poverte/ but thou art ryche: And I knowe the blaspemy of them whiche call them selves Iewes and are not: but are the congregacion of sathan. [10] Feare none of thoo thynges which thou shalt soffre. Beholde/ the devyll shall caste of you into preson/ to tempte you/ and ye shall have tribulacion .x. dayes. Be faythfull vnto the deeth and I will geve the a croune of lyfe. [11] Let him that hath eares heare/

CRANMER — 1539.

And the seuen candelstickes which thou sawest, are the seuen congregacions.

2. UNTO the messenger of the congregacyon of Ephesus wryte: these thynges sayth he, that holdeth the seuen starres in hys ryght hande, and that walketh in the myddes of the seuen golden candelstickes. [2] I knowe thy workes, and thy labour, and thy pacience, and how thou cannest not forbeare them which are euyll: and hast examined them, which saye they are Apostles, and are not: and hast founde them lyars, [3] and hast suffred. And hast pacience: and for my names sake hast labored, and hast not faynted. [4] Neuerthelesse, I haue sumwhat against the, because thou haste lefte thy fyrst loue.

[5] Remember therfore, from whence thou art fallen, and repent, and do the fyrst worckes. Or elles I wyll come vnto the shortly, and wyll remoue thy candelsticke out of his place, except thou repent. [6] But this thou hast, be cause thou hatest the dedes of the Nycolaitans, which dedes I also hate. [7] Lett hym that hath eares, heare what the sprete sayth vnto the congregacions. To hym that ouercommeth, wyll I geue to eate of the tree of lyfe, which is in the myddes of the Paradyse of God.

[8] And vnto the Angell of the congregacyon of Smyrna wryte: These thynges sayth he that is fyrst, and the laste, which was deed and is alyue. [9] I know thy workes and tribulacion and pouerte, but thou art ryche: And I knowe the blasphemy of them, which call them selues Iewes and are not: but are the congregacyon of Sathan. [10] Feare none of those thynges, which thou shalt suffre. Beholde, the deuyll shall caste some of you into preson, to tempte you, and ye shall haue tribulacyon ten dayes. Be faythfull vnto the deeth, and I wyll geue the a croune of lyfe. [11] Let hym that hath eares, heare,

‘ ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ κἀγὼ μισῶ. 7 ‘Ο ἔχων οὖς ἀκουσάτω τί τὸ
‘ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς
‘ ζωῆς, ὅ ἐστιν ἐν [m] τῷ παραδείσῳ| τοῦ Θεοῦ [n] μου.|

‘ 8 Καὶ τῷ ἀγγέλῳ τῆς [o] ἐν Σμύρνῃ ἐκκλησίας| γράψον, Τάδε λέγει ὁ πρῶτος
‘ καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν· 9 Οἶδά σου τὰ ἔργα καὶ τὴν
‘ θλίψιν καὶ τὴν πτωχείαν· ([p] ἀλλὰ πλούσιος| εἶ·) καὶ τὴν βλασφημίαν [q] ἐκ|
‘ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς, καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ
‘ Σατανᾶ. 10 [r] Μηδὲν| φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ μέλλει [s] βάλλειν| [t] ὁ
‘ διάβολος ἐξ ὑμῶν| εἰς φυλακὴν, ἵνα πειρασθῆτε· καὶ ἕξετε θλίψιν [u] ἡμερῶν|
‘ δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς. 11 ‘Ο

[m] Rec. μέσῳ τοῦ παραδείσου. [n] Rec. = μου. [o] Rec. ἐκκλησίας Σμυρναίων. [p] Rec. πλούσιος δὲ. [q] Rec. = ἐκ. [r] Alex. Μή. [s] Rec. βαλεῖν. [t] Rec. ἐξ ὑμῶν ὁ διάβολος. [u] Alex. ἡμέρας.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
Churches: and the candelstickes which thou sawest, are the seuen Churches.	churches. and the seuen candlestickes, are the seuen churches.	and the seuen Candlestickes which thou sawest, are the seuen Churches.
2. VNTO the Angel of the Churche of Ephesus wryte, These thinges sayth he that holdeth the seuen starres in his right hande, and walketh in the myddes of the seuen golden candelstickes. 2 I knowe thy workes, and thy labour, and thy pacience, and how thou cannest not forbeare them which are euyl: and hast examined them which say they are Apostles, and are not: and hast founde them lyers. 3 And thou hast suffered, and hast patience: and for my Names sake hast laboured, and hast not faynted. 4 Neuerthelesse, I haue somwhat agaynst thee, because thou hast left thy fyrst charite.	2. AND to the Angel of the Church of Ephesus vvrite, Thus saith he vvhich holdeth the seuen starres in his right hand, vvhich vvalketh in the middes of the seuen candlestickes of gold, 2 I knovv thy vvorkes and labour, and thy patience: and that thou canst not beare euil men, and hast tried them which say them selues to be Apostles, and are not, and hast found them liars: 3 and thou hast patience, and hast borne for my name, and hast not fainted. 4 But I haue against thee a fevv thinges, bicause thou hast left thy first charitie.	2. VNTO the Angel of the Church of Ephesus, write, These things saith hee that holdeth the seuen starres in his right hand, who walketh in the middest of the seuen golden Candlestickes. 2 I know thy workes, and thy labour, and thy patience, and how thou canst not beare them which are euill, and thou hast tried them which say they are Apostles, and are not, and hast found them lyers: 3 And hast borne, and hast patience, and for my Names sake hast laboured, and hast not fainted. 4 Neuerthelesse, I haue *somewhat* against thee, because thou hast left thy first loue.
5 Remember therfore from whence thou art fallen, and repent, and do the fyrst workes: or elles I wil come against thee shortly, and wil remoue thy candelsticke out of it place, except thou amende. 6 But this thou hast, that thou hatest the dedes of the Nicolaitans, which dedes I also hate. 7 Let him that hath an eare, heare, what the Spirite sayeth vnto the Churches, To him that ouercometh, wil I geue to eate of the tree of lyfe which is in the myddes of the Paradise of God. 8 And vnto the Angel of the Churche of the Smyrnians write, These thinges sayeth he that is fyrst, and last, Which was dead and is a liue.	5 Be mindeful therfore from vvhence thou art fallen: and doe penance, and doe the first vvorkes. But if not: I come to thee, and vvil moue thy candlesticke out of his place, vnlesse thou doe penance. 6 but this thou hast, because thou hatest the factes of the Nicolaïtes, vvhich I also hate. 7 He that hath an eare, let him heare vvhat the Spirit saith to the Churches, To him that ouercommeth, I vvil giue to eate of the tree of life, vvhich is in the Paradise of my God. 8 And to the Angel of the Church of Smyrna vvrite, Thus saith the first and the last, vvho vvas dead, and liueth, 9 I	5 Remember therefore from whence thou art fallen, and repent, and doe the first workes, or else I will come vnto thee quickly, and will remoue thy Candlesticke out of his place, except thou repent. 6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. 7 Hee that hath an eare, let him heare what the Spirit saith vnto the Churches: To him that ouercommeth will I giue to eate of the tree of life, which is in the middest of the Paradise of God. 8 And vnto the Angel of the Church in Smyrna, write, These things sayth the first and the last, which was dead, and is aliue: 9 I know thy workes, and tribulation, and pouerty, but thou art rich, and I know the blasphemie of them which say they are Iewes and are not, but *are* the synagogue of Satan. 10 Feare none of those things which thou shalt suffer: behold the deuill shall cast some of you into prison, that ye may be tried, and ye shall haue tribulation tenne dayes: bee thou faithfull vnto death, and I will giue thee a Crowne of life. 11 He that hath an eare,
9 I know thy workes and tribulation, and pouertie (but thou art riche) and *I knowe* the blasphemie of them, which call them selues Iewes and are not: but are the Synagoge of Satan. 10 Feare none of those thinges, which thou shalt suffre: beholde it shal come to passe, that the deuil shal cast some of you into prison, that ye may be tryed, and ye shal haue tribulation ten dayes, be faithful vnto the death, and I wil geue thee the croune of life. 11 Let him that hath an eare, heare	knovv thy tribulation and thy pouertie, but thou art riche: and thou art blasphemed of them that say them selues to be Ievves and are not, but are the synagogue of Satan. 10 Feare none of these thinges vvhich thou shalt suffer. Behold the Deuil vvil send some of you into prison that you may be tried: and you shal haue tribulation ten daies. Be thou faithful vntil death: and I vvil giue thee the crovvne of life. 11 He that hath an eare, let him	

'ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Ὁ νικῶν οὐ μὴ ἀδικηθῇ
'ἐκ τοῦ θανάτου τοῦ δευτέρου.
'[12] Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον, Τάδε λέγει ὁ ἔχων τὴν
'ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν· [13] Οἶδα τὰ ἔργα σου καὶ ποῦ κατοικεῖς,
'ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν
'πίστιν μου, καὶ ἐν ταῖς ἡμέραις ἐν αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστὸς,
'ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου [v] ὁ Σατανᾶς κατοικεῖ.| [14] Ἀλλ' ἔχω κατὰ σοῦ
'ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαὰμ, ὃς [w] ἐδίδασκε| [x] τῷ|
'Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ
'πορνεῦσαι. [15] οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν [y] Νικολαϊτῶν [z] ὁμοίως.|
'[16] Μετανόησον [a] οὖν·| εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ πολεμήσω μετ' αὐτῶν ἐν

[v] Rec. κατοικεῖ ὁ Σατανᾶς. [w] Const. ἐδίδαξε. [x] Rec. τὸν. [y] Rec. + τῶν. [z] Rec. ὃ μισῶ. [a] Rec. = οὖν. [b] Rec. + φαγεῖν ἀπὸ. [c] Rec. ἔγνω. [d] Rec. καὶ τῆν διακονίαν, καὶ τὴν πίστιν.

WICLIF — 1380.

eeris here he: what the spirit seith to the chirchis, he that ouercometh schal not be hirt of the secunde deeth,

[12] and to the aungel of the chirche of pergamus: write thou, these thingis seith he, that hath the swerd scharp on ech side, [13] I woot where thou dwellist: where the seete of sathanas is, and thou holdist my name and denyedist not my feith, ȝ in tho daies was antiphas my feithful witnesse that was slayn at ȝou: where sathanas dwellith, [14] but I haue aȝens thee a fewe thingis: for thou hast ther men holdinge the techinge of balaam which tauȝte balaac: for to sende sclaundre bifor the sones of israel, to ete of sacrificis of idols, ȝ to do fornycacioun, [15] so also thou hast men holdynge the techinge of nycholaitis, [16] also do thou penaunce, if ony thing lesse I schal come soone to thee, ȝ I schal fiȝte with hem: with the swerd of my mouth, [17] he that hath eeris here he: what the spirit seith to the chirchis, to him that ouercometh I schal ȝeue aungel mete hid, ȝ I schal ȝeue to him a whiȝt stoon, ȝ in the stoon a newe name writun, whiche no man knowith: but he that takith,

[18] And to the aungel of the chirche of tiatira: write thou, these thingis seith the sone of god: that hath iȝen as flawme of fier, ȝ hise feet like latoun, [19] I knowe thi werkis and feith ȝ charite, ȝ thi seruyce ȝ thi pacience, ȝ thi last werkis mo thanne the former, [20] but I haue aȝens thee a fewe thingis, for thou suffrist the womman iesabel, whiche seith that sche is a profetesse: to teche ȝ disceyue my seruauntis, to do leccherie and to ete of thingis offrid to idols, [21] and I ȝaf to hir tyme that sche schulde do penaunce: ȝ sche

woot, *know*. ȝeue, *give*. iȝen, *eyes*. latoun, *fine brass*.

TYNDALE — 1534.

what the sprete sayth to the congregacions: He that overcommeth shall not be hurte of the seconde deeth.

[12] And to the messenger of the congregacion in Pergamos wryte: This sayth he which hath the sharpe swearde with two edges. [13] I knowe thy workes and where thow dwellest, evyn where Sathans seat ys, and thou kepest my name and hast not denyed my fayth. And in my dayes Antipas was a faythfull witnes of myne, which was slayne amonge you where sathan dwelleth. [14] But I have a fewe thynges agaynst the: that thou hast there, they that mayntayne the doctryne of Balam which taught in balake, to put occasion of syn before the chylderne of Israhell, that they shulde eate of meate dedicat vnto ydoles, and to commyt fornicacion. [15] Even so hast thou them that mayntayne the doctryne of the Nicolaytans, which thynge I hate. [16] But be converted or elles I will come vnto the shortly and will fyght agaynste them with the swearde of my mouth [17] Lett him that hath eares heare what the sprete sayth vnto the congregacions: To him that overcommeth will I geve to eate manna that is hyd, and will geve him a whyte stone, and in the stone a newe name wrytten, which no man knoweth, savinge he that receaveth it.

[18] And vnto the messenger of the congregacion of Theatira write: This sayth the sonne of god, which hath his eyes lyke vnto a flame of fyre, whose fete are like brasse: [19] I knowe thy workes and thy love, service, and fayth, and thy pacience, and thy dedes, which are mo at the last then at the fyrste. [20] Notwitstondinge I have a feawe thynges agaynst the, that thou sofferest that woman Iesabell, which called her sylfe a prophetes to teache and to deceave my servauntes, to make them commyt fornicacion, and to eate meates offered vppe vnto ydoles. [21] And I gave her space to repent of her fornicacion and

CRANMER — 1539.

what the sprete sayth to the congregacyons: He that ouercommeth, shall not be hurt of the seconde deeth.

[12] And to the messenger of the congregacyon in Pergamos wryte: This sayth he, which hath the sharpe swearde with two edges: [13] I know thy workes, and where thou dwellest, euen where Sathans seat is, and thou kepest my name, and hast not denyed my fayth. And in my dayes Antipas was a faythfull wytnes of myne, which was slayne amonge you, where Sathan dwelleth. [14] But I haue a fewe thynges agaynst the: because thou hast there, them that mayntayne the doctrine of Balam which taught in Balake, to put occasyon of synne before the chyldren of Israel, that they shulde eate of meate dedicat vnto ydoles, and commyt fornycacyon. [15] Euen so hast thou them that mayntayne the doctryne of the Nicolaytans, which thynge I hate. [16] But be conuerted, or elles I wyll come vnto the shortly, and wyll fight agaynst them with the swearde of my mouth. [17] Let hym that hath eares, heare, what the sprete sayth vnto the congregacyons. To hym that ouercommeth, wyll I geue to eate Manna that is hyd, and wyll geue hym a whyte stone, and in the stone a new name wrytten, which no man knoweth, sauynge he that receaueth it.

[18] And vnto the messenger of the congregacion of Thyatira wryte. Thys sayth the sonne of God, which hath eyes lyke vnto a flamme of fyre, and hys fete are lyke brasse: [19] I knowe thy workes and thy loue, seruyce, and fayth, and thy pacience, and thy dedes, which are mo at the last then at the fyrst. [20] Notwithstandynge I haue a feaw thynges agaynst the, because thou sufferest that woman Iesabell, which called her selfe a Prophetise, to teache and to deceaue my seruauntes, to make them commyt fornicacyon, and to eate meates offered vp vnto ydoles. [21] And I gaue her space to repent of her fornycacyon,

‘ τῇ ῥομφαίᾳ τοῦ στόματός μου. [17] ‘Ο ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς
‘ ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ [b] τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω
‘ αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς
‘ [c] οἶδεν| εἰ μὴ ὁ λαμβάνων.

‘ [18] Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον, Τάδε λέγει ὁ υἱὸς τοῦ
‘ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ
‘ ὅμοιοι χαλκολιβάνῳ· [19] Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην [d] καὶ τὴν πίστιν, καὶ
‘ τὴν διακονίαν,| καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου, [e] τὰ ἔσχατα πλείονα
‘ τῶν πρώτων. [20] Ἀλλ᾽ ἔχω κατὰ σοῦ [f], ὅτι [g] ἀφεῖς| τὴν γυναῖκά [h] σου| [i] Ἰεζάβελ,|
‘ [k] ἡ λέγουσα| ἑαυτὴν προφῆτιν, [l] καὶ διδάσκει καὶ πλανᾷ τοὺς| ἐμοὺς δούλους,
‘ πορνεῦσαι καὶ [m] φαγεῖν εἰδωλόθυτα.| [21] Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ

[c] Rec. + καὶ. [f] Rec. + ὀλίγα. [g] Rec. ἐᾷς. [h] Rec. = σου. [i] Rec. Ἰεζαβήλ. [k] Rec. τὴν λέγουσαν. [l] Rec. διδάσκειν καὶ πλανασθᾶι. [m] Rec. εἰδωλόθυτα φαγεῖν.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
what the Sprite sayth to the Churches. He that ouercometh, shal not be hurt of the second death.	heare vvhat the Spirit saith to the Churches, He that shal ouercome, shal not be hurt of the second death.	let him heare what the Spirit saith vnto the Churches. He that ouercommeth, shall not be hurt of the second death.
12 And to the Angel of the Churche at Pergam write, This sayeth he which hath the sharpe sword with two edges. 13 I knowe thy workes and where thou dwellest, euen where Satans throne is, and thou kepest my Name, and hast not denyed my faythe, euen in those dayes when Antipas my faithful martyr was slayne among you, where Satan dwelleth. 14 But I haue a fewe thinges against thee, because thou hast there them that mayntayne the doctrine of Balaam, which taught Balac, to put occasion of synne before the children of Israel, that they should eat of meate dedicate vnto idoles, and commit fornication. 15 Euen so hast thou them, that maintayne the doctrine of the Nicolaitans, which thing I hate.	12 And to the Angel of the Church of Pergamus vvrite, Thus saith he that hath the sharpe tvvo edged svvord, 13 I knovv vvhere thou dvvellest, vvhere the seate of Satan is: and thou holdest my name, and hast not denied my faith. And in those daies Antipas my faithfnl vvitnesse, vvho vvas slaine among you, vvhere Satan dvvelleth. 14 But I haue against thee a fevv thinges: because thou hast there, them that hold the doctrine of Balaam, vvho taught Balac to cast a scandal before the children of Israel, to eate and commit fornication: 15 so hast thou also them that hold the doctrine of the Nicolaïtes.	12 And to the Angel of the Church in Pergamos, write, These things saith hee, who hath the sharpe sword with two edges: 13 I know thy workes, and where thou dwellest, *euen* where Satans seate is, and thou holdest fast my Name, and hast not denied my faith, euen in those dayes, wherein Antipas *was* my faithfull Martyr, who was slaine among you, where Satan dwelleth. 14 But I haue a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling blocke before the children of Israel, to eate things sacrificed vnto idoles, and to commit fornication.
16 But be conuerted, or elles I wyl come vnto thee shortely, and wyl fyght against them with the sworde of my mouth. 17 Let him that hath an eare, heare what the Sprite sayeth vnto the Churches, To him that ouercometh wil I geue to eate Manna that is hid, and wil geue him a white stone, and in the stone a newe name written: which no man knoweth sauing he that receaueth it. 18 And vnto the Angel of the Churche of the Thyatirians write, This sayeth the Sonne of God, which hath his eyes lyke vnto a flamme of fyre, and hys fete are lyke fyne brasse: 19 I knowe thy workes and thy charitie, and seruice, and faith, and thy pacience, and thy dedes, which are mo at the last, then at the firste.	16 In like maner doe penance. if not: I vvil come to thee quickly, and vvil fight against them vvith the svvord of my mouth. 17 He that hath an eare, let him heare vvhat the Spirit saith to the Churches, To him that ouercommeth I vvil giue the hidden manna, and vvil giue him a vvhite counter: and in the counter, a nevv name written, vvhich no man knovveth, but he that receiueth it.	15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. 16 Repent, or else I will come vnto thee quickly, and wil fight against them with the sword of my mouth. 17 Hee that hath an eare, let him heare what the Spirit saith vnto the Churches. To him that ouercommeth, will I giue to eate of the hidden Manna, and will giue him a white stone, and in the stone a new name written, which no man knoweth, sauing hee that receiueth it.
20 Notwithstanding, I haue a fewe thinges against thee, that thou sufferest that woman Iezabel, which calleth her selfe a Prophetisse, to teache, and to deceaue my seruantes, to make them commit fornication, and to eat meates offered vp vnto idoles. 21 And I gaue her space to repent	18 And to the Angel of the Church of Thyatíra vvrite, Thus saith the Sonne of God, vvhich hath eies as a flame of fire, and his feete like to latten. 19 I knovv thy vvorkes, and faith, and thy charitie, and ministerie, and thy patience, and thy last vvorkes moe then the former. 20 But I haue against thee a fevv thinges: because thou permittest the vvoman Iezabel, vvho calleth her self a prophetesse, to teache, and to seduce my seruantes, to fornicate, and to eate of thinges sacrificed to idols. 21 And I gaue her a time that she might do penance: and she vvil not repent	18 And vnto the Angel of the Church in Thyatira, write, These things saith the Sonne of God, who hath his eyes like vnto a flame of fire, and his feete *are* like fine brasse: 19 I know thy works, and charitie, and seruice, and faith, and thy patience, and thy workes, and the last *to be* more then the first. 20 Notwithstanding, I haue a few things against thee, because thou sufferest that woman Iezebel, which calleth her selfe a Prophetesse, to teach, and to seduce my seruants to commit fornication, and to eate things sacrificed vnto idoles. 21 And I gaue her space to repent of her

‘ [n] καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.| [22] ἰδοὺ [o] βάλλω αὐτὴν εἰς
‘ κλίνην, καὶ τοὺς μοιχεύοντας μετ᾽ αὐτῆς εἰς θλῖψιν μεγάλην, ἐὰν μὴ μετα-
‘ νοήσωσιν ἐκ τῶν ἔργων [p] αὐτῆς,| [23] καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ
‘ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας· καὶ
‘ δώσω ὑμῖν ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν. [24] Ὑμῖν δὲ λέγω [q] τοῖς λοιποῖς| τοῖς ἐν
‘ Θυατείροις, ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην,[r] οἵτινες οὐκ ἔγνωσαν τὰ [s] βαθέα|
‘ τοῦ Σατανᾶ, (ὡς λέγουσιν,) “ Οὐ [t] βάλλω| ἐφ᾽ ὑμᾶς ἄλλο βάρος· [25] πλὴν ὃ
“ ἔχετε κρατήσατε, ἄχρις οὗ ἂν ἥξω.” [26] Καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους
‘ τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν· [27] καὶ ποιμανεῖ αὐτοὺς ἐν
‘ ῥάβδῳ σιδηρᾷ· ὡς τὰ σκεύη τὰ κεραμικὰ [u] συντρίβεται,| ὡς κἀγὼ εἴληφα παρὰ
‘ τοῦ πατρός μου· [28] καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν. [29] Ὁ ἔχων οὖς

[n] Rec. ἐκ τῆς πορνείας αὐτῆς, καὶ οὐ μετενόησεν. [o] Rec. + ἐγὼ. [p] Rec. αὐτῶν. [q] Rec. καὶ λοιποῖς. [r] Rec. + καὶ.
[s] Rec. βάθη. [t] Rec. βαλῶ.

WICLIF—1380.

wolde not do penaunce of her fornycacioun, [22] ¶ lo I sende hir in to a bed, ¶ thei that don leccherie with hir, schulen be in moost tribulacioun: but thei don penaunce of her werkis, [23] ¶ I schal sle her sones in to deeth, ¶ al chirchis schuln wite, that I am serchinge reynes and hertis, ¶ I schal ȝeue to eche man of ȝou aftir his werkis,

[24] and I seie to ȝou and to other that ben at tiatira: who euer han not this techinge, ¶ that knewen not the hiȝnesse of satanas hou thei seyn I schal not sende on ȝou another charge, [25] netheles holde ȝe that ȝe han: til I come, [26] ¶ to him that schal ouercome, ¶ that schal kepe til in to the ende my werkis: I schal ȝeue power on folkis, [27] and he schal gouerne hem in an irun ȝerde, ¶ thei schuln be broken to gidre: as a vessel of a pottir, as also I resceyued of my fadir, [28] ¶ I schal ȝeue to hym a morwe sterre, [29] he that hath eeris here he: what the spirit seith to the chirchis.

3. AND to the aungel of the chirche of sardis: write thou, thes thingis seith he that hath the seuene spiritis of god: ¶ the seuene sterris, I woot thi werkis, for thou hast a name that thou lyuest: ¶ thou art deed, [2] be thou wakinge, ¶ conferme thou other thingis that werun to diynge, for I finde not thi werkis fulle bifor my god, [3] therfor haue thou in mynde hou thou resceyuedist and herdist, ¶ kepe and do penaunce, therfor if thou wake not: I schal come as a nyȝt theef to thee, ¶ thou schal not wite in what our I schal come to thee, [4] but thou hast a fewe names in sardis whiche han not defoulid her clothis, ¶ thei schuln walke with me in whiȝt clothis: for thei ben worthi, [5] he that ouercometh: schal be clothid thus with whiȝt clothis, ¶ I schal not do aweye his name fro the book of liif: ¶ I schal

wite, *know*. ȝeue, *give*. ȝerde, *rod*, or, *stick*. morwe, *morning*. woot, *know*.

TYNDALE—1534.

she repented not. [22] Beholde I will caste her into a beed, and them that commyt fornicacion with her into gret adversite, excepte they tourne from their deades. [23] And I will kyll her children with deeth. And all the congregacions shall knowe that I am he which searcheth the reynes and hertes. And I will geve vnto evere one of you accordynge vnto youre workes.

[24] Vnto you I saye, and vnto other of them of Thiatyra as many as have not this lerninge and which have not knowen the depnes of Sathan (as they saye) I will put apon you none other burthen, [25] but that which ye have alreddy. Holde fast tyll I come, [26] and whosoever overcommeth and kepeth my workes vnto the ende, to hym will I geve power over nacions, [27] and he shall rule them with a rodde of yron: and as the vessels of a potter, shall he breake them to shevers. Even as I receaved of my father, [28] euen so will I geve him the mornynge starre. [29] Let him that hath eares heare what the sprete sayth to the congregacions.

3. AND wryte vnto the messenger of the congregacion of Sardis: this sayth he that hath the sprete of god, and the vii. starres. I knowe thy workes, thou haste a name that thou lyvest, and thou art deed. [2] Be awake and strength the thynges which remayne, that are redy to dye. For I have not founde thy workes perfaycte before god. [3] Remember therfore how thou hast receaved and hearde, and hold faste, and repent. Yf thou shalt not watche, I will come on the as a thefe, and thou shalt not knowe what houre I wyll come apon the [4] Thou haste a feawe names in Sardis, which have not defyled their garmentes: and they shall walke with me in whyte, for they are worthy

[5] He that overcometh shalbe clothed in whyte araye, and I will not put out his name out of the boke of lyfe, and I will

CRANMER—1539.

and she repented not. [22] Beholde, I wyll cast her in to a beed: and them that commyt fornycacyon with her, into gret aduersytie, excepte they turne from their deades. [23] And I wyll kyll her chyldren with deeth. And all the congregacions shall know, that I am he which searcheth the reynes and hertes. And I wyll geue vnto euery one of you acordynge vnto hys workes.

[24] Unto you I saye, and vnto other of them of Thiatira, as many as haue not this lerning and which haue not knowen the depnes of Sathan (as they saye) I wyll put vpon you none other burthen, [25] but that which ye haue already. Holde fast tyll I come, [26] and whosoeuer ouercommeth and kepeth my workes vnto the ende, to hym will I geue power ouer nacions, [27] and he shall rule them wyth a rodde of yron: and as the vessels of a potter, shall they be broken to sheuers. Euen as I receaued of my father, [28] so wyll I geue hym the mornynge starre [29] Let hym that hath eares, heare, what the sprete sayth to the congregacions.

3. AND wryte vnto the messenger of the congregacion that is at Sardis: this sayth he that hath the seuen spretes of God and the seuen starres. I know thy workes: thou hast a name that thou lyuest, and thou art deed. [2] Be awake, and strength the thynges which remayne, that are redy to dye. For I haue not founde thy worckes perfaycte before (*my*) God. [3] Remember therfore, how thou hast receaued and heard, and hold faste, and repent. If thou shall not watche, I wyll come on the as a thefe, and thou shalt not know what houre I wyll come vpon the. [4] Thou hast a feaw names in Sardis, which haue not defyled theyr garmentes, and they shall walke with me in whyte, for they are worthy. [5] He that ouercommeth, shalbe thus clothed in whyte araye, and I wyll not put out his name out of the boke of lyfe, and I wyll

ʻ ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

III. ʻ Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον, Τάδε λέγει ὁ
ʻ ἔχων τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα,
ʻ ὅτι [v] ὄνομα ἔχεις ὅτι ζῇς, καὶ νεκρὸς εἶ. [2] Γίνου γρηγορῶν, καὶ [w] στήρισον| τὰ
ʻ λοιπὰ ἃ [x] ἔμελλον ἀποθανεῖν·| οὐ γὰρ εὕρηκά σου τὰ ἔργα πεπληρωμένα
ʻ ἐνώπιον τοῦ Θεοῦ [y] μου.| [3] μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει,
ʻ καὶ μετανόησον. Ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω ἐπί σε ὡς κλέπτης, καὶ οὐ μὴ
ʻ γνῷς ποίαν ὥραν ἥξω ἐπί σε. [4] [z] Ἀλλ'| ἔχεις ὀλίγα ὀνόματα [a] ἐν Σάρδεσιν, ἃ
ʻ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν· καὶ περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς, ὅτι
ʻ ἄξιοί εἰσιν. [5] Ὁ νικῶν, οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ
ʻ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ [b] ὁμολογήσω| τὸ ὄνομα

[v] Const. συντριβήσεται. [w] Rec. στήριξον. [x] Rec. μέλλει ἀποθανεῖν. [y] Rec. = μου. [z] Rec. = Ἀλλ'.
[a] Rec. + καὶ. [b] Rec. ἐξομολογήσομαι.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
of her fornication, and she repented not. [22] Behold I wil cast her into a bed, and them that commit fornication with her, into great affliction, except they tourne from their dedes. [23] And I will kyl her children with death: and all the Churches shal know that I am he which searche the reynes and hearts: and I wil geue vnto euery one of you according vnto his workes.	from her fornication. [22] Behold I vvil cast her into a bedde: and they that commit aduoutrie vvith her, shal be in very great tribulation, vnlesse they do penance from their vvorkes: [23] and her children I vvil kil vnto death, and al the Churches shal knovv that I am he that searcheth the reines and hartes, and I vvil giue to euery one of you according to his vvorkes.	fornication, and she repented not. [22] Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. [23] And I will kill her children with death, and all the Churches shall know that I am hee which searcheth the reines and hearts: and I will giue vnto euery one of you according to your workes.
[24] And vnto you I say, the rest of them of Thyatira, As many as haue not this learning nether haue knowen the depnesses of Satan (as they terme them) I wil put vpon you none other burthen, [25] But that which ye haue all ready, holde fast til I come. [26] For whosoeuer ouercometh and kepeth my workes vnto the ende, to him wil I geue power ouer nations, [27] And he shal rule them with a rodde of yron: and as the vessels of a potter, shal they be broken to sheuers. Euen as I receaued of my Father, [28] so wil I geue him the morning starre. [29] Let him that hath an eare, heare what the Sprite saith to the Churches.	[24] But vnto you I say, and vnto the rest vvhich are at Thyatira, vvhosoeuer haue not this doctrine, vvhich haue not knowen the depth of Satan, as they say, I vvil not cast vpon you an other vveight. [25] Yet that vvhich you haue, hold til I come. [26] And he that shal ouercome and keepe my vvorkes vnto the end: I vvil giue him povver ouer the nations, [27] and he shal rule them vvith a rod of yron, and as the vessel of a potter shal they be broken, as I also haue receiued of my father: [28] and I vvil giue him the morning starre. [29] He that hath an eare, let him heare vvhat the Spirit saith to the Churches.	[24] But vnto you I say, and vnto the rest in Thyatira, as many as haue not this doctrine, and which haue not knowen the depths of Satan, as they speake, I will put vpon you none other burden: [25] But that which ye haue already, hold fast till I come. [26] And he that ouercommeth, and keepeth my works vnto the end, to him will I giue power ouer the nations: [27] (And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shiuers:) euen as I receiued of my Father. [28] And I will giue him the morning starre. [29] He that hath an eare, let him heare what the Spirit saith vnto the Churches.
3. AND write vnto the Angel of the Churche of Sardi, These things sayeth he that hathe the seuen Sprites of God, and the seuen starres, I know thy workes, *which is*, that thou hast a name that thou lyuest, but thou art dead. [2] Be awake and strengthen the thinges which remaine, that are redy to dye: for I haue not founde thy workes perfect before God. [3] Remember therfore, what things thou hast receaued and heard, and hold fast therfore, and repent. If thou shalt not watche, I wil come on thee as a thefe, and thou shalt not knowe what houre I wil come vpon thee. [4] *Notwithstanding* thou hast a fewe names in Sardi, which haue not defiled their garmentes: and therfore they shal walke with me in white, for they are worthy. [5] He that ouercometh shalbe clothed in white araye, and I wil not put out his name out of the boke of	3. AND to the Angel of the Church of Sardis, write, Thus saith he that hath the seuen Spirites of God, and the seuen starres, I know thy vvorkes, that thou hast the name that thou liuest, and thou art dead. [2] Be vigilant, and confirme the rest of the things vvhich vvere to die. For I finde not thy vvorkes ful before my God. [3] Haue in minde therfore in vvhat maner thou hast receiued and heard: and keepe, and doe penance. If therfore thou vvatch not, I vvil come to thee as a theefe, and thou shalt not knovv vvhat houre I vvil come to thee. [4] But thou hast a fevv names in Sardis, vvhich haue not defiled their garments: and they shal vvalke vvith me in vvhites, because they are vvorthy. [5] He that shal ouercome, shal thus be vested in vvhite garmentes, and I vvil not put his name out of the booke of life, and I vvil	3. AND vnto the Angel of the Church in Sardis write, These things saith he that hath the seuen Spirits of God, and the seuen starres; I know thy workes, that thou hast a name that thou liuest, and art dead. [2] Be watchfull, and strengthen the things which remaine, that are ready to die: for I haue not found thy works perfect before God. [3] Remember therefore, how thou hast receiued and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thiefe, and thou shalt not know what houre I will come vpon thee. [4] Thou hast a few names euen in Sardis, which haue not defiled their garments, and they shall walke with me in white: for they are worthy. [5] Hee that ouercommeth, the same shalbe clothed in white raiment, and I will not blot out his name out of the booke of life,

‘ αὐτοῦ ἐνώπιον τοῦ πατρός μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. [6] ‘Ο ἔχων οὖς
‘ ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

‘ [7] Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον, Τάδε λέγει ὁ ἅγιος,
‘ ὁ ἀληθινὸς, ὁ ἔχων τὴν [c] κλεῖν| τοῦ Δαβὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ
‘ κλείει καὶ οὐδεὶς ἀνοίγει· [8] Οἶδά σου τὰ ἔργα· ἰδοὺ δέδωκα ἐνώπιόν σου θύραν
‘ ἀνεῳγμένην, [d] ἣν| οὐδεὶς δύναται κλεῖσαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν,
‘ καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου. [9] ἰδοὺ δίδωμι ἐκ τῆς
‘ συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν,
‘ ἀλλὰ ψεύδονται· ἰδοὺ ποιήσω αὐτοὺς ἵνα [e] ἥξωσι| καὶ [f] προσκυνήσωσιν| ἐνώπιον
‘ τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε. [10] ‘Οτι ἐτήρησας τὸν λόγον
‘ τῆς ὑπομονῆς μου, κἀγώ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης

[c] Rec. κλεῖδα. [d] Rec. καὶ. [e] Alex. ἥξουσι. [f] Alex. προσκυνήσουσιν. [g] Rec. + Ἰδού.

WICLIF—1380.

knowleche his name bifor my fadir, ȝ bifor hise aungels, [6] he that hath eeris here he, what the spirit seith to the chirchis.

[7] And to the aungel of the chirche of filadelfie: write thou, thes thingis seith the holi ȝ trewe that hath the keie of dauith, whiche openeth: ȝ no man closith, he closith: ȝ no man openeth, [8] I woot thi werkis, ȝ lo I ȝaf bifor thee a dore opened: whiche no man mai close, for thou hast a litil vertu: ȝ hast kept my word, and denyedist not my name, [9] lo I schal ȝeue to thee of the synagoge of sathanas whiche seien that thei ben iewis, ȝ ben not but lien, lo I schal make hem: that thei come and worschip bifor thi feet, and thei schuln wite, that I loued thee

[10] for thou keptist the word of my pacience, and I schal kepe thee fro the our of temptacioun, that is to comynge in to al the world to tempte men that dwellen in erthe, [11] lo I come soone, holde thou that that thou hast: that no man take thi corowne, [12] ȝ hym that schal ouercome: I schal make a piler in the temple of my god, ȝ he schal no more go out, ȝ I schal write on him the name of my god, ȝ the name of the citee of my god, of the newe ierusalem that cometh doun fro heuene of my god, and my newe name, [13] he that hath eeris here he what the spirit seith to the chirchis.

[14] And to the aungel of the chirche of laodicie: write thou, these thingis seith amen, the feithful witnesse and trewe: whiche is bigynnynge of goddis creature, [15] I woot thi werkis, for nether thou art coold, nether thou art hoot, I wold that thou were coold ether hoot, [16] but for thou art lew, and nether coold nether hoot, I schal bigynne to cast thee out of

woot, *know*. vertu, *power*. ȝeue, *give*. wite, *know*. lew, *lukewarm*.

TYNDALE—1534.

confesse his name before my father, and before his angelles. [6] Let him that hath eares heare what the sprete sayth vnto the congregacions.

[7] And wryte vnto the tydinges bringer of the congregacion of Philadelphia: this sayth he that is holy and true, which hath the keye of Dauid: which openyth and noman shutteth, and shutteth and no man openeth. [8] I knowe thy workes. Beholde I have set before the an open doore, and no man can shut it, for thou haste a lyttell strengthe and haste kept my sayinges: and haste not denyed my name. [9] Beholde I make them of the congregacion of Sathan, which call them selves Iewes and are not, but do lye: Beholde: I will make them that they shall come and worshippe before thy fete: and shall knowe that I love the.

[10] Because thou hast kept the wordes of my pacience, therfore I will kepe the from the houre of temptacion, which will come vpon all the worlde, to tempte them that dwell vpon the erth. [11] Beholde I come shortly. Holde that which thou haste, that no man take awaye thy croune. [12] Him that overcommeth, will I make a pyllar in the temple of my God, and he shall goo no more oute. And I will wryt vpon him, the name of my God, and the name of the cite of my god, newe Ierusalem, which commeth doune oute of heven from my God, and I will wryte vpon him my newe name. [13] Let him that hath eares heare, what the sprete sayth vnto the congregacions.

[14] And vnto the messenger of the congregacion which is in Laodicia wryte: This sayth (amen) the faythfull and true witnes, the begynninge of the creatures of God. [15] I knowe thy workes that thou arte nether colde nor hot: I wolde thou were colde or hotte. [16] So then because thou arte bitwene bothe, and nether colde ner hot, I will spew the oute of my

CRANMER—1539.

confesse hys name before my father, and before hys Angels. [6] Let hym that hath eares, heare, what the sprete sayth vnto the congregacions.

[7] And wryte vnto the angell of the congregacion of Phyladelphia: this sayth he that is holy and true, which hath the keye of Dauid: which openeth and no man shutteth, and shutteth, and no man openeth. [8] I knowe thy worckes. Beholde, I haue set before the an open dore, and no man can shut it, for thou hast a lytell strength, and haste kept my sayinges: and hast not denyed my name. [9] Beholde, I make them of the congregacyon of Sathan, which call them selues Iewes, and are not, but do lye: Beholde, I wyll make them that they shall come, and worshyp before thy fete: and shall knowe, that I haue loued the.

[10] Because thou hast kept the wordes of my pacience, therfore I wyll kepe the from the houre of temptacyon, which wyll come vpon all the worlde, to tempte them that dwell vpon the erth. [11] Beholde, I come shortly: Holde that which thou hast, that no man take awaye thy crowne. [12] Hym that ouercommeth, wyll I make a pyllar in the temple of my God, and he shall go nomore out. And I wyll wryte vpon hym, the name of my God and the name of the cytye of my God, new Ierusalem: which commeth downe out of heauen from my God, and I wyll wryte vpon hym my new name. [13] Let hym that hath eares, heare, what the sprete sayth vnto the congregacions.

[14] And vnto the messenger of the congregacyon which is in Laodicia, wryte: This sayth (Amen) the faythfull and true wytnes, the begynnyng of the creatures of God. [15] I know thy workes, that thou art nether colde nor hotte: I wolde thou were colde or hotte. [16] So then because thou art betwene bothe, and nether colde ner hote, I wyll spew the out of my mouth,

ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.
11 [g] Ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου. 12 Ὁ
νικῶν, ποιήσω αὐτὸν στύλον ἐν τῷ ναῷ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι,
καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ
μου, τῆς καινῆς Ἱερουσαλὴμ, ἡ [h] καταβαίνουσα| ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ
μου, καὶ τὸ ὄνομά μου τὸ καινόν. 13 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει
ταῖς ἐκκλησίαις.
14 Καὶ τῷ ἀγγέλῳ τῆς [i] ἐν Λαοδικείᾳ ἐκκλησίας| γράψον, τάδε λέγει ὁ Ἀμὴν,
ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινὸς, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ· 15 Οἶδά σου τὰ
ἔργα, ὅτι οὔτε ψυχρὸς εἶ, οὔτε ζεστός· ὄφελον ψυχρὸς [k] ἦς,| ἢ ζεστός· 16 οὕτως
ὅτι χλιαρὸς εἶ, [l] καὶ οὔτε ζεστὸς οὔτε ψυχρὸς,| μέλλω σε ἐμέσαι ἐκ τοῦ στόματός

[h] Rec. καταβαίνει. [i] Rec. ἐκκλησίας Λαοδικέων. [k] Rec. εἶης. [l] Rec. καὶ οὔτε ψυχρὸς οὔτε ζεστὸς.

GENEVA—1557.

life, but I wil confesse his name before my Father, and before his Angels. 6 Let hym that hath an eare, heare, what the Spirite sayeth vnto the Churches.

7 And write vnto the Angel of the Churche of Philadelphia, These things sayeth he that is Holy and True, which hath the keye of Dauid, which openeth and no man shutteth, shutteth and no man openeth, 8 I knowe thy workes: beholde, I haue set before thee an open dore, and no man can shut it, for thou hast a litel strength and hast kept my sayinges, and hast not denied my Name. 9 Behold, I wil make them of the synagoge of Satan, *to wit*, of them which call them selues Iewes and are not, but do lye, behold, I *say* I wil make them, that they shal come and worship before thy fete, and shal knowe that I haue loued thee. 10 Because thou hast kept the wordes of my pacience, therfore I wil deliuer thee from the tyme of tentation, which wil come vpon all the worlde, to trie them that dwel vpon the earth. 11 Behold I come shortly: holde that which thou hast, that no man take thy croune.

12 Hym that ouercommeth, wyl I make a pyllar in the temple of my God, and he shal go no more out: and I wyl wryte vpon him the Name of my God, and the name of the citie of my God, *which is* the newe Ierusalem, which commeth doune out of heauen from my God, and *I wil write vpon him* my newe Name. 13 Let him that hath an eare, heare what the Sprite sayeth vnto the Churches: 14 And vnto the Angel of the Churche which is in Laodicea, wryte, These thinges sayeth Amen, the faithful and true wytnes, the begynning of the creatures of God. 15 I knowe thy workes, that thou art nether could nor hotte: I woulde thou werest colde or hotte.

16 Therfore, because thou art betwene bothe, and nother colde nor hotte, it wil come to passe, that I shal spewe thee out

RHEIMS—1582.

confesse his name before my father, and before his Angels. 6 He that hath an eare, let him heare vvhat the Spirit saieth to the Churches.

7 And to the Angel of the Church of Philadelphia vvrite, Thus saith the Holy one and the True one, he that hath the key of Dauid. he that openeth, and no man shutteth: shutteth, and no man openeth. 8 I know thy vvorkes. Behold I haue giuen before thee a doore opened vvhich no man can shut: because thou hast a litle povver, and hast kept my vvord, and hast not denied my name.

9 Behold I vvil giue of the synagogue of Satan, vvhich say they be Ievves, and are not, but doe lie. Behold I vvil make them come and adore before thy feete. and they shal knovv that I haue loued thee. 10 because thou hast kept the vvord of my patience, and I vvil keepe thee from the houre of tentation, vvhich shal come vpon the vvhole vvorld to tempt the inhabitants on the earth. 11 Behold I come quickely: hold that vvhich thou hast, that no man take thy crovvne.

12 He that shal ouercome, I vvil make him a piller in the temple of my God: and he shal goe out no more: and I vvil vvrite vpon him the name of my God, and the name of the citie of my God, nevv Hierusalem vvhich descendeth out of heauen from my God, and my nevv name. 13 He that hath an eare, let him heare vvhat the Spirit saith to the Churches.

14 And to the Angel of the Church of Laodicia vvrite, Thus saith Amen, the faithful and true vvitnesse, vvhich is the beginning of the creature of God. 15 I knovv thy vvorkes, that thou art neither colde, nor hote. I vvould thou vvere colde, or hote. 16 But because thou art lukevvarme, and neither cold nor hote, I vvil begin to vomite thee out of my mouth.

AUTHORISED—1611.

but I will confesse his name before my Father, and before his Angels. 6 Hee that hath an eare, let him heare what the Spirit saith vnto the Churches.

7 And to the Angel of the Church in Philadelphia write, These things saith he that is holy, he that is true, he that hath the key of Dauid, he that openeth, and no man shutteth, and shutteth, and no man openeth; 8 I know thy workes: behold, I haue set before thee an open doore, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my Name. 9 Behold, I will make them of the synagogue of Satan, which say they are Iewes, and are not, but doe lie: behold, I will make them to come and worship before thy feet, and to know that I haue loued thee.

10 Because thou hast kept the word of my patience, I also will keepe thee from the houre of temptation, which shall come vpon all the world, to trie them that dwell vpon the earth. 11 Behold, I come quickely, hold that fast which thou hast, that no man take thy crowne. 12 Him that ouercommeth, will I make a pillar in the Temple of my God, and he shall goe no more out: and I wil write vpon him the Name of my God, and the name of the Citie of my God, *which is* new Hierusalem, which commeth downe out of heauen from my God: And *I will write vpon him* my new name. 13 Hee that hath an eare, let him heare what the Spirit saith vnto the Churches.

14 And vnto the Angel of the Church [a] of the Laodiceans, write, These things saith the Amen, the faithfull and true witnesse, the beginning of the creation of God: 15 I know thy workes, that thou art neither cold nor hot, I would thou wert cold or hot. 16 So then because thou art lukewarme, and neither cold nor hot, I will spew thee out of my mouth:

[a] *Or*, in Laodicea.

'μου. [17] ὅτι λέγεις, ὅτι πλούσιός εἰμι, καὶ πεπλούτηκα, καὶ [m] οὐδενὸς| χρείαν ἔχω,
'καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ [n] ὁ| ἐλεεινὸς, καὶ πτωχὸς καὶ τυφλὸς
'καὶ γυμνός· [18] συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ
'πυρὸς, ἵνα πλουτήσῃς, καὶ ἱμάτια λευκὰ, ἵνα περιβάλῃ, καὶ μὴ φανερωθῇ ἡ
'αἰσχύνη τῆς γυμνότητός σου· καὶ κολλούριον [o] ἐγχρίσαι| τοὺς ὀφθαλμούς σου,
'ἵνα βλέπῃς. [19] ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω· [p] ζήλωσον| οὖν καὶ
'μετανόησον. [20] Ἰδοὺ ἕστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς
'μου, καὶ ἀνοίξῃ τὴν θύραν, [q] καὶ| εἰσελεύσομαι πρὸς αὐτὸν, καὶ δειπνήσω μετ'
'αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ. [21] Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ
'θρόνῳ μου, ὡς κἀγὼ ἐνίκησα, καὶ ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ
'αὐτοῦ. [22] Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.'

[m] Alex. οὐδέν. [n] Rec. = ὁ. [o] Rec. ἔγχρισον. [p] Alex. ζήλευε. [q] Rec. = καὶ. [r] Rec. ἠνεῳγμένη. [s] Rec. λέγουσα. [t] Alex. τὸν θρόνον. [u] Rec. + ἦν.

WICLIF—1380.

my mouth, [17] for thou seist that I am riche and ful of godis: ȝ I haue nede of no thing, ȝ thou woost not that thou art a wrecche ȝ wretcheful and pore ȝ blinde ȝ nakid, [18] I counceile thee to bie of me brente gold ȝ preued that thou be made riche, ȝ be clothid with whiȝt clothis, that the confusioun of thi nakidnesse be not seene, and anoynte thin iȝen with a collerie: that thou se,

[19] I repreue ȝ chastise: whom I loue, therfor sue thou good men: ȝ do penaunce, [20] lo I stonde at the dore: and knocke, if ony man herith my vois, ȝ openeth the ȝate to me, I schal entre to him, and soupe with hym, and he with me, [21] I schal ȝeue to him that schal ouercome: to sitte with me in my trone, as also I ouercam: and satte with my fadir in his trone, [22] he that hath eeris here he: what the spirit seith to the chirchis.

4. AFTIR thes thingis I saie: ȝ lo a dore was opened in heuene, and the first vois that I herde, was as of a trumpe spekynge with me, and seide, stie up hidir: ȝ I schal schewe to thee, whiche thingis it bihoueth to be don soone aftir these thingis, [2] anoon I was in spirit, and lo a seet was sette in heuene: and vpon the seete oon sittinge [3] and he that satte, was like the siȝt of a stoon iaspis and to sardyn, ȝ a reinbowe was in cumpas of the seet: like the siȝt of smaragdyn, and in the cumpas of the seet werun foure ȝ twenti smale seetis, [4] and aboue the trones foure ȝ twenti elder men sittynge, hilid aboute with whiȝt clothis: ȝ in the heedis of hem goldun crownes,

[5] and leitis ȝ voicis ȝ thundringis camen out of the trone, and seuene laumpis brennynge bifor the trone: whiche ben the seuene spiritis of god, [6] ȝ bifor the seet

woost, *knowest.* sue, *follow.* iȝen, *eyes.* ȝeue, *give.* hilid, *covered.* collerie, *eye salve.* stie, *ascend.*

TYNDALE—1534.

mouth: [17] because thou sayst thou arte riche and incresyd with goodes and haste nede of nothynge, and knowest not howe thou arte wretched and miserable, poore, blinde, and nakyd. [18] I counsell the to bye of me golde tryed in the fyre, that thou mayste be riche and whyte rayment, that thou mayste be clothed, that thy fylthy nakednes do not apere: and anoynt thyne eyes with eye salve, that thou mayste se.

[19] As many as I love, I rebuke and chasten. Be fervent therfore and repent. [20] Beholde I stonde at the doore and knocke. Yf eny man heare my voyce and opon the dore, I will come in vnto him and will suppe with him, and he with me. [21] To him that overcommeth will I graunte to sytt with me in my seate, evyn as I overcam and have sytten with my father, in his seate. [22] Lett him that hath eares heare what the sprete sayth vnto the congregacions.

4. AFTER this I loked, and beholde a dore was open in heven, and the fyrste voyce which I harde, was as it were of a trompet talkinge with me, which said: come vp hydder, and I will shewe the thynges which must be fulfyllyd here after. [2] And immediatly I was in the sprete: and beholde a seate was put in heven and one sate on the seate. [3] And he that sat was to loke apon like vnto a iaspar stone, and a sardyne stone: And there was a rayne bowe a boute the seate, in syght lyke to an Emeralde. [4] And aboute the seate were .xxiiii. seates. And vpon the seates .xxiiii. elders syttinge clothed in whyte rayment, and had on their heddes crounes of gold.

[5] And out of the seate proceded lightnynges, and thundrynges, and voyces, and there wer vii. lampes of fyre, burninge before the seate, which are the vii. sprettes of God. [6] And before the seate there was

CRANMER—1539.

[17] because thou sayest: I am ryche and incresyd with goodes, and haue nede of nothyng, and knowest not, how thou art wreteched and miserable, and poore, and blynde, and nakyd. [18] I counsell the to bye of me, golde tryed in the fyre, that thou mayste be ryche: and whyte rayment, that thou mayste be clothed, that thy fylthy nakednes do not appeare: and anoynt thyne eyes with eye salue that thou mayste se.

[19] As many as I loue, I rebuke, and chasten. Be feruent therfore, and repent. [20] Beholde, I stande at the dore, and knocke. If eny man heare my voyce, and open the dore, I wyll come in to hym, and wyll suppe with hym, and he with me. [21] To hym that ouercommeth wyll I graunte to syt with me in my seate, euen as I ouercam, and haue sytten with my father in his seate. [22] Lett hym that hath eares heare, what the sprete sayth vnto the congregacyons.

4. AFTER this I loked, and beholde a dore was open in heauen, and the fyrst voyce which I hearde, was as it were of a trompett, talkynge with me, which sayde: come vp hyther, and I wyll shewe the thynges: which must be fulfylled here after. [2] And immediatly I was in the sprete: and beholde, a seate was sett in heauen, and one sate on the seate. [3] And he that sat, was to loke vpon, lyke vnto a Iasper stone and a sardyne stone: And ther was a rayne bowe aboute the seate, in syght lyke to an Emeralde. [4] And aboute the seate were .xxiiij. seates. And vpon the seates .xxiiij. elders syttyng, clothed in whyte rayment, and had on theyr heades crownes of Gould.

[5] And out of the seate proceded lyghtnynges, and thundrynges, and voyces, and ther were seuen lampes of fyre, burnynge before the seate, which are the seuen spretes of God. [6] And before the seate

IV. *Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα* [r] *ἀνεῳγμένη| ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη, ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ,* [s] *λέγων,| 'Ἀνάβα ὧδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα.' 2 Καὶ εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ* [t] *τοῦ θρόνου| καθήμενος· 3 καὶ ὁ καθήμενος* [u] *ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ* [v] *σαρδίῳ·| καὶ ἶρις κυκλόθεν τοῦ θρόνου* [w] *ὅμοιος ὁράσει σμαραγδίνῳ. 4 Καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι* [x] *τέσσαρες· καὶ ἐπὶ τοὺς θρόνους* [y] *εἴκοσι* [x] *τέσσαρας πρεσβυτέρους καθημένους, περιβεβλημένους ἐν ἱματίοις λευκοῖς· καὶ* [z] *ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. 5 Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ* [a] *καὶ φωναὶ καὶ βρονταί·| καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου* [b] *αὐτοῦ,| αἵ εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ· 6 καὶ ἐνώπιον τοῦ θρόνου* [c] *ὡς| θάλασσα ὑαλίνη, ὁμοία*

[r] Rec. *σαρδίνῳ.* [w] Rec. *ὁμοία.* [z] Rec. + *καὶ* [bis]. [y] Rec. + *εἶδον τοὺς.* [z] Rec. + *ἴσχον.* [a] Rec. *καὶ βρονταὶ καὶ φωναί.* [b] Rec. = *αὐτοῦ.* [c] Rec. = *ὡς.*

GENEVA — 1557.

of my mouthe, 17 For thou sayest, I am riche and increased with goodes, and haue nede of nothing, and knowest not how thou art wretched and miserable, and poore, and blynde, and naked. 18 I counsel thee to bye of me golde tried in the fyre, that thou mayest be made riche: and whyte rayment, that thou mayest be clothed, and that thy filthy nakednes do not appeare: and anoynt thyne eyes with eye salue, that thou mayest se. 19 As many as I loue, I rebuke and chasten: be feruent therfore and amende. 20 Behold I stand at the dore, and knocke. If any man heare my voyce and open the dore, I wil come in vnto him, and wil suppe with him, and he with me. 21 To him that ouercometh, wil I grante to sit with me in my throne, euen as I ouercame, and sitte with my Father in his throne. 22 Let him that hath an eare, heare what the Sprite sayeth vnto the Churches.

4. AFTER this I loked, and beholde a dore was open in heauen, and the fyrst voyce which I hearde, as it were of a trompet talkyng with me, sayd, Come vp hyther, and I wil shewe thee thinges which muste be done hereafter. 2 And immediately I was *raueshed* in the sprite: and beholde a throne was set in heauen, and one sate in the throne. 3 And he that sate, was to loke vpon, lyke vnto a iasper stone, and a sardine stone: and there was a rayne bowe about the throne, in sight lyke to an emeraude.

4 And about the seate *were* foure and twenty seates: and vpon the seates I sawe foure and twenty Elders sitting, clothed in white rayment, and had on their heades crounes of golde. 5 And out of the throne proceded lightninges, and thundringes, and voyces, and seuen lampes of fire, burning before the throne, which are the seuen sprites of God.

6 And before the throne *there was* a sea

RHEIMS — 1582.

17 Because thou saiest, That I am riche, and enriched, and lacke nothing: and knovvest not that thou art a miser, and miserable, and poore, and blinde, and naked.

18 I counsel thee to bye of me gold fire-tried, that thou maiest be made riche: and maiest be clothed in vvhite garmentes, that the confusion of thy nakednes appeare not: and vvith eie-salue anoint thine eies, that thou maiest see, 19 I, vvhom I loue, do rebuke and chastise. Be zelous therfore and doe penance. 20 Behold I stand at the doore and knocke. if any man shal heare my voice, and open the gate, I vvil enter in to him, and vvil suppe vvith him, and he vvith me. 21 He that shal ouercome, I vvil giue vnto him to sitte vvith me in my throne: as I also haue ouercome, and haue sitten vvith my father in his throne. 22 He that hath an eare, let him heare vvhat the Spirit saith to the Churches.

4. AFTER these thinges I looked, and behold a doore open in heauen, and the first voice which I heard, vvas as it vvere of a trompet speaking vvith me, saying, Come vp hither, and I vvil shevv thee the thinges vvhich must be done quickly after these. 2 Immediatly I vvas in spirit: and behold there vvas a seate sette in heauen, and vpon the seate one sitting.

3 And he that sate, vvas like in sight, to the Iasper stone, and the Sardine: and there vvas a raine-bovv round about the seate, like to the sight of an Emeraud. 4 And round about the seate, foure and tvventie seates: and vpon the thrones, foure and twentie seniors sitting, clothed about in vvhite garmentes, and on their heades crovvnes of gold.

5 And from the throne proceeded lightenings, and voices, and thunders: and seuen lampes burning before the throne, vvhich are the seuen Spirites of God. 6 And in the sight of the seate, as it

AUTHORISED — 1611.

17 Because thou sayest, I am rich and increased with goods, and haue need of nothing: and knowest not that thou art wretched, and miserable, and poore, and blind, and naked.

18 I counsell thee to buy of me gold tryed in the fire, that thou mayest bee rich, and white rayment, that thou mayest bee clothed, and that the shame of thy nakednesse doe not appeare, and anoint thine eyes with eye-salue, that thou mayest see. 19 As many as I loue, I rebuke and chasten, be zealous therefore, and repent. 20 Behold, I stand at the doore, and knocke: if any man heare my voyce, and open the doore, I will come in to him, and will sup with him, and he with me. 21 To him that ouercommeth, will I grant to sit with mee in my Throne, euen as I also ouercame, and am set downe with my Father in his Throne. 22 Hee that hath an eare, let him heare what the Spirit saith vnto the Churches.

4. AFTER this I looked, and behold, a doore was opened in heauen: and the first voice which I heard, was as it were of a trumpet, talking with me, which said, Come vp hither, and I will shew thee things which must be hereafter. 2 And immediatly I was in the spirit: and behold, a Throne was set in heauen, and *one* sate on the Throne. 3 And he that sate was to looke vpon like a Iasper, and a Sardine stone: and there was a raine-bowe round about the Throne, in sight like vnto an Emerauld. 4 And round about the Throne were foure and twentie seates: and vpon the seates I saw foure and twenty Elders sitting, cloathed in white rayment, and they had on their heads crownes of gold.

5 And out of the Throne proceeded lightnings, and thundrings, and voyces: and there were seuen lampes of fire burning before the Throne, which are the seuen Spirits of God. 6 And before the Throne

κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὄπισθεν. [7] καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον [d] ἀνθρώπου,| καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ [e] πετομένῳ.| [8] καὶ [f] τὰ| τέσσαρα ζῶα, ἓν καθ' [g] ἓν αὐτῶν,| [h] ἔχον| ἀνὰ πτέρυγας ἓξ κυκλόθεν, καὶ ἔσωθεν [i] γέμουσιν| ὀφθαλμῶν, καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς, [k] λέγοντες,| 'Ἅγιος, 'ἅγιος, ἅγιος Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.' [9] Καὶ ὅταν [l] δώσουσι| τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, [10] πεσοῦνται οἱ εἴκοσι [m] τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες, [11] 'Ἄξιος εἶ, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν

[d] Rec. ὡς ἄνθρωπος. Alex. ὡς ἀνθρωπου. [e] Rec. πετώμένῳ. [f] Rec. = τὰ. [g] Rec. ἑαυτὸ. [h] Rec. εἶχον. [i] Rec. γέμοντα. [k] Rec. λέγοντα. [l] Const. δῶσι. [m] Rec. + καὶ.

WICLIF—1380.

as a se of glas like a cristal/ and in the myddil of the seet ȝ in the cumpas of the seet foure beestis ful of iȝen bifore ȝ bihynde/ [7] ȝ the first beest like a lioun/ and the secunde beest: like to a calf/ and the thridde beest: hauynge a face as of a man/ and the fourthe beest: like an egle fleyng/ [8] and the foure beestis hadden eueri of hem sixe wyngis/ ȝ al aboute ȝ with in thei weran ful of iȝen/ ȝ thei hadden not reste dai ȝ nyȝt, seyynge, holi, holi, holi, lord god almyȝti/ that was ȝ that is: ȝ that is to comynge/

[9] ȝ whanne tho foure beestis ȝauen glorie/ ȝ honour ȝ blessynge to him that sat on the trone, that lyueth in to worldis of worldis: [10] the foure ȝ twenti elder men filden doun bifor him that sat in the trone, and worschipiden him that lyueth in to worldis of worldis/ and thei casten her crownes bifor the trone: ȝ seiden/ [11] thou lord oure god thou art worthi to take glori ȝ honour ȝ vertu: for thou madist of nouȝt alle thingis/ ȝ for thi wille tho werun: ȝ ben made of nouȝt/

5. AND I saie in the riȝthond of the sittir on the trone: a boke writun with ynne ȝ with out, and seelid with seuen seelis/ [2] and I saie a strong aungel: prechynge with a grete vois/ who is worthi to opene the book: ȝ to vndon the seelis of it/ [3] ȝ noon in heuene, nether in erthe, nether vndir erthe myȝt opun the book: nether biholde it/ [4] ȝ I wepte mych: for noon was founden worthi to opene the book nether to se it/

[5] and oon of the elder men seide to me/ wepe thou not/ lo a lioun of the lynage of iuda, the root of dauith hath ouercomen: to opene the book/ and to vndon the seuene seelis of it/ [6] ȝ I say ȝ lo in the myddil of the trone, ȝ of the foure beestis and in the myddil of the elder men a

iȝen, *eyes.* saie, *saw.* vertu, *power.*

TYNDALE—1534.

a see of glasse lyke vnto cristall/ and in the myddes of the seate/ and rounde aboute the seate/ were iiii. bestes full of eyes before and behynde. [7] And the fyrste best was lyke a lion/ the seconde best lyke a calfe/ and the thyrde beste had a face as a man and the fourthe beste was like a flyinge egle. [8] And the iiii. bestes had eche one of them vi. wynges aboute him/ and they were full of eyes within. And they had noo reste daye nether nyght sayinge: holy/ holy/ holy/ lorde god almyghty/ which was/ and is/ and is to come.

[9] And when those beestes gave glory and honour and thankes to him that sat on the seate which lyveth for ever and ever: [10] the xxiiii. elders fell doune before him that sat on the trone/ and worshipped him that lyveth for ever/ and caste their crounes before the trone sayinge: [11] thou arte worthy lorde to receave glory/ and honoure/ and power/ for thou haste created all thinges/ and for thy wylles sake they are/ and were created.

5. AND I sawe in the right honde of him/ that sat in the trone/ a boke written within and on the backside/ sealyd with vii. seales. [2] And I sawe a stronge angell which cryed with a loude voyce: Who is worthy to open the boke/ and to loose the seales ther of. [3] And no man in heven ner in erth/ nether vnder the erth/ was able to open the boke/ nether to loke thereon. [4] And I wepte moche/ because no man was founde worthy to open and to rede the boke/ nether to loke thereon.

[5] And one of the elders sayde vnto me: wepe not: Beholde a lion beinge of the tribe of Iuda/ the rote of Dauid/ hath obtayned to open the boke/ and to lose the vii. seales ther of. [6] And I behelde/ and loo/ in the myddes of the seate/ and of the .iiii. bestes/ and in the myddes of the elders/ stode a lambe as though he

CRANMER—1539.

ther was a see of glasse, lyke vnto cristall, and in the myddes of the seate, and rounde about the seate were foure beastes full of eyes before and behynde. [7] And the fyrst beast was lyke a lyon, and the seconde beaste lyke a calfe, and the thyrde beast had a face as a man, and the fourth beast was lyke a flyinge Egle. [8] And the foure beastes had eche one of them .vi. wynges about hym, and they were full of eyes with in. And they had no rest daye nether nyght saying. Holy, holy, holy, Lord God almighty, which was and is, and is to come.

[9] And when those beastes gaue glory and honour and thankes to hym that sate on the seate, (which lyueth for euer and euer) [10] the xxiiij. elders fell downe before hym that sat on the trone, and worshypped hym that lyueth for euer and cast theyr crounes before the trone saying: [11] thou arte worthy O Lord (*oure God*) to receaue glory and honoure, and power, for thou hast created all thynges, and for thy willes sake they are, and were created.

5. AND I sawe in the ryght hande of hym, that sat in the trone, a boke written with in and on the backsyde, sealed with seuen seales. [2] And I sawe a stronge angell, which preached with a lowde voyce: Who is worthy to open the boke, and to lose the seales therof. [3] And no man in heauen ner in erth nether vnder the erth, was able to open the boke, nether to loke theron. [4] And I wepte moch because no man was founde worthy to open and to reade the boke, nether to loke theron.

[5] And one of the elders sayde vnto me: wepe not: Beholde, a lyon of the trybe of Iuda, the rote of Dauid, hath obtayned to open the boke, and to lose the seuen seales therof. [6] And I behelde, and lo, in the myddes of the seate, and of the foure bestes, and in the myddes of the elders,

ʿ καὶ τὴν δύναμιν· ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου [n] ἦσαν| καὶ ʿ ἐκτίσθησαν.ʾ

V. *Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ [o] ἔξωθεν,| κατεσφραγισμένον σφραγῖσιν ἑπτά.* [2] *Καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα [p] ἐν| φωνῇ μεγάλῃ, ʿ Τίς ἐστιν ἄξιος ἀνοῖξαι τὸ ʿ βιβλίον, καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ ;ʾ* [3] *καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ,* [q] *ἄνω| οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον, οὐδὲ βλέπειν αὐτό.* [4] *Καὶ ἐγὼ ἔκλαιον [r] πολλὰ,| ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοῖξαι [s] τὸ βιβλίον, οὔτε βλέπειν αὐτό.* [5] *καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι, ʿ Μὴ κλαῖε. ἰδοὺ ʿ ἐνίκησεν ὁ λέων ὁ [t] ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαβὶδ, [u] ἀνοῖξαι| τὸ βιβλίον, ʿ καὶ [v] τὰς ἑπτὰ σφραγῖδας αὐτοῦ.ʾ* [6] *Καὶ εἶδον, [w] ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον,*

[n] Rec. *εἰσὶ.* [o] Rec. *ὄπισθεν.* [p] Rec. = *ἐν.* [q] Rec. = *ἄνω.* [r] Const. *πολύ.* [s] Rec. + *καὶ ἀναγνῶναι.* [t] Rec. + *ὢν.* [u] Const. *ὁ ἀνοίγων.* [v] Rec. + *λῦσαι.* [w] Rec. + *καὶ ἰδοὺ.*

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
of glasse lyke vnto a cristal: and in the middes of the throne, and rounde about the throne were foure beastes full of eyes before and behynde. [7] And the fyrst beaste was like a lion, and the seconde beaste lyke a calfe, and the thyrde beaste had a face as a man: and the fourth beast was lyke a flying egle. [8] And the foure beastes had eche one of them sixe wynges about him, and they were full of eyes wythin: and they ceased not day nor nyght saying, Holy, holy, holy Lord God, almighty, which Was, and Is, and Is to come.	vvere a sea of glasse like to crystall: and in the middes of the seate and round about the seate foure beastes ful of eies before and behind. [7] And the first beast, like to a lion: and the second beast, like to a calfe: and the third beast, hauing the face as it vvere of a man: and the fourth beast, like to an egle flying. [8] And the foure beastes, euery one of them had sixe vvinges round about: and vvithin they are ful of eies. and they had no rest day and night, saying, *Holy, Holy, Holy, Lord God omnipotent,* vvhich vvas, and vvhich is, and vvhich shal come.	there was a sea of glasse like vnto Crystall: and in the middest of the Throne, and round about the Throne, were foure beasts ful of eyes before and behinde. [7] And the first beast was like a Lyon, and the second beast like a Calfe, and the third beast had a face as a man, and the fourth beast was like a flying Eagle. [8] And the foure beasts had each of them sixe wings about him, and they were full of eyes within, and they [a] rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.
[9] And when those beastes gaue glorie, and honour, and thankes to hym that sate on the throne, which lyueth for euer and euer: [10] The four and twenty Elders fell doune before him, that sate on the throne, and worshipped him that liueth for euer, and cast their crounes before the throne saying, [11] Thou art worthy ò Lord to receaue glorie and honour, and power, for thou hast created all thinges, and for thy wylles sake they are, and haue bene created.	[9] And vvhen those beastes gaue glorie and honour and benediction to him that sitteth vpon the throne, that liueth for euer and euer: [10] the foure and tvventie seniors fel dovvne before him that sitteth in the throne, and adored him that liueth for euer and euer, and cast their crownes before the throne, saying, [11] Thou art vvorthie O Lord our God to receiue glorie and honour and povver: because thou hast created al thinges, and for thy vvil they vvere and haue been created.	[9] And when those beasts giue glory, and honour, and thankes to him that sate on the Throne, who liueth for euer and euer, [10] The foure and twenty Elders fall downe before him that sate on the Throne, and worship him that liueth for euer and euer, and cast their crownes before the Throne, saying, [11] Thou art worthy, O Lord, to receiue glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.
5. AND I sawe in the right hande of him that sate in the throne, a Booke wrytten wythin and on the backsyde, sealed wyth seuen seales. [2] And I sawe a stronge Angel which preached with a lowde voyce, Who is worthy to open the Boke, and to lose the seales therof? [3] And no man in heauen, nor in earth, nether vnder the earth, was able to open the Boke, nether to loke theron. [4] Then I wept muche, because no man was found worthy to open, and to reade the Boke, nether to loke theron.	5. AND I savv in the right hand of him that sate vpon the throne, a booke vvritten vvithin and vvithout, sealed vvith seuen seales. [2] And I savv a strong Angel, preaching vvith a loude voice, Vvho is vvorthie to open the booke, and to loose the seales thereof? [3] And no man vvas able neither in heauen nor in earth, nor vnder the earth, to open the booke, nor looke on it. [4] And I vvept much because no man vvas found vvorthie to open the booke, nor to see it.	5. AND I saw in the right hand of him that sate on the Throne, a booke written within, and on the backside, sealed with seuen seales. [2] And I saw a strong Angel proclaiming with a lowd voyce; Who is worthy to open the booke, and to loose the seales thereof? [3] And no man in heauen, nor in earth, neither vnder the earth, was able to open the booke, neither to looke thereon. [4] And I wept much, because no man was found worthy to open, and to reade the booke, neither to looke thereon.
[5] And one of the Elders sayd vnto me, Wepe not, Beholde the lion of the tribe of Iuda, the rote of Dauid, hath obtayned to open the Boke, and to lose the seuen seales therof. [6] Then I behelde, and lo, in the middes of the throne, and of the foure beastes, and in the middes of the Elders,	[5] And one of the seniors said to me, Vveepe not: behold the lion of the tribe of Iuda, the roote of Dauid, hath vvonne, to open the booke, and to loose the seuen seales thereof. [6] And I savv, and behold in the middes of the throne and of the foure beastes and in the middes of the seniors, a Lambe	[5] And one of the Elders saith vnto me, Weepe not: behold, the Lion of the tribe of Iuda, the roote of Dauid, hath preuailed to open the booke, and to loose the seuen seales thereof. [6] And I beheld, and loe, in the middest of the Throne, and of the foure beasts, and in the middest of the Elders stood a

[a] *Gr.* they haue no rest.

ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτά, [x] οἵ| εἰσι τὰ ἑπτὰ [y] πνεύματα τοῦ Θεοῦ| [z] τὰ ἀπεσταλμένα| εἰς πᾶσαν τὴν γῆν. [7] Καὶ ἦλθε, καὶ εἴληφε τὸ βιβλίον ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου. [8] καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος κιθάρας, καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἵ εἰσιν αἱ προσευχαὶ τῶν ἁγίων· [9] καὶ ᾄδουσιν ᾠδὴν καινὴν, λέγοντες, 'Ἄξιος εἶ λαβεῖν τὸ βιβλίον, καὶ 'ἀνοῖξαι τὰς σφραγῖδας αὐτοῦ· ὅτι ἐσφάγης, καὶ ἠγόρασας τῷ Θεῷ ἡμᾶς ἐν 'τῷ αἵματί σου, ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους.' [10] 'Καὶ 'ἐποίησας [a] αὐτοὺς| τῷ Θεῷ ἡμῶν [b] βασιλεῖς| καὶ ἱερεῖς· καὶ [c] βασιλεύσουσιν| 'ἐπὶ τῆς γῆς.' [11] Καὶ εἶδον, καὶ ἤκουσα [d] φωνὴν ἀγγέλων πολλῶν [e] κύκλῳ| τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων· καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες

[x] Const. ἅ. [y] Rec. τοῦ Θεοῦ πνεύματα. [z] Const. τὰ ἀποστελλόμενα. [a] Rec. ἡμᾶς. [b] Alex. βασιλείαν. [c] Rec. βασιλεύσομεν.
[d] Const. + ὡς. [e] Rec. κυκλόθεν. [f] Const. τὸν πλοῦτον. [g] Rec. ἐν τῇ γῇ. [h] Const. τὰ ἐν αὐτοῖς, πάντας.

WICLIF — 1380.

lomb, stondinge as slayn, that hadde seuene hornes ȝ seuene iȝen: which ben seuen spiritis of god, sent in to al the erthe, [7] ȝ he cam ȝ took of the riȝthond of the sitter in the trone the book,

[8] ȝ whanne he hadde opened the book: the foure beestis ȝ foure ȝ twenti elder men, filden doun bifor the lomb, ȝ hadden ech of hem harpis, ȝ goldun viols, ful of odouris: whiche ben the praiers of seyntis, [9] ȝ thei sungen a newe song: ȝ seiden, lord oure god thou art worthi to take the book: ȝ to opene the seelis of it, for thou were slayn, and aȝenbouȝtist us to god in thi blood: of ech lynage and tunge ȝ puple and nacioun, [10] ȝ madist us a kingdom ȝ prestis to oure god and we schuln regne on erthe,

[11] and I saie ȝ herde the vois of many aungels al aboute the trone: ȝ of the beestis and of the elder men, ȝ the noumbre of hem was thousandis of thousandis: [12] seiynge with greet vois, the lomb that was slayn is worthi to take vertu ȝ godheed ȝ wisdom and strengthe ȝ honour ȝ glorie ȝ blessynge: [13] ȝ eche creature that is in heuene, ȝ that is on erthe, ȝ vndir erthe, and the see: ȝ whiche thingis ben in it, I herde al seiynge to him: that sat in the trone, ȝ to the lomb, blessinge ȝ onour ȝ glorie ȝ power in to worldis of worldis, [14] ȝ the foure beestis seiden amen, ȝ the foure and twenti elder men filden doun on her facis: and worschipiden him that lyueth in to worldis of worldis.

6. AND I sai that the lomb hadde opened oon of the seuen seelis: and I herde oon of the foure beestis seiynge as a vois of thundre, come ȝ se, [2] and I saie, ȝ lo a whiȝt hors: ȝ he that sat on hym hadde a bowe ȝ a crowne was ȝouun to

iȝen, *eyes*. aȝenbouȝtist, *redeemest*. ouun, *given*. vertu, *power*.

TYNDALE — 1534.

had bene kylled, which had vii. hornes and vii. eyes, which are the spretes of God, sent into all the worlde. [7] And he cam and toke the boke oute of the right honde of him that sate apon the seate.

[8] And when he had taken the boke, the .iiii. bestes and xxiiii. elders fell doune before the lambe, havynge harpes and golden vialles full of odoures which are the prayers of saynctes [9] and they songe a newe songe saynge: thou art worthy to take the boke and to open the seales therof: for thou waste kylled and haste redemed vs by thy bloud, out of all kynreddes, and tonges, and people, and nacions, [10] and haste made vs vnto oure god, kynges and prestes and we shall raygne on the erth.

[11] And I behelde, and I herd the voyce of many angylles a boute the trone, and about the bestes and the elders, and I herde thousand thousandes, [12] saynge with a lowde voyce: Worthy is the lambe that was killed to receave power, and riches and wisdom, and strenghte, and honoure and glory, and blyssynge. [13] And all creatures, which are in heven, and on the erth, and vnder the erth, and in the see, and all that are in them herd I sayinge: blyssinge, honour, glory, and power, be vnto hym, that sytteth apon the seate, and vnto the lambe for ever more. [14] And the .iiii. bestes sayd: Amen. And the .xxiiii. elders fell apon their faces, and worshypped him that lyveth for ever more.

6. AND I sawe when the lambe openyd one of the seales, and I herde one of the iiii. bestes saye, as it were the noyse of thonder, come and se. [2] And I sawe, and beholde there was a whyte horsse, and he that sat on him had a bowe, and a croune

CRANMER — 1539.

stode a lambe as though he had bene kylled, hauynge seuen hornes and seuen eyes, which are the seuen spretes of God, sent into all the worlde. [7] And he came, and toke the boke out of the ryght hande of him that sate vpon the seate.

[8] And when he had taken the boke, the foure beastes and .xxiiij. elders fell downe before the lambe, hauyng (euery one of them) harpes and golden vialles full of odoures, which are the prayers of saynctes, [9] and they songe a new songe, saying: thou art worthy to take the boke, and to open the seales therof: for thou wast kylled, and hast redemed vs by thy bloud out of all kynredes, and tonges, and people, and nacions, [10] and hast made vs vnto oure God, kynges, and prestes, and we shall raygne on the erth.

[11] And I behelde, and I hearde the voyce of many angels about the trone, and about the bestes and the elders, and I hearde thousand thousandes, [12] saying with a lowde voyce: Worthy is the lambe that was kylled to receaue power, and ryches, and wysdome, and strenght, and honour, and glory, and blessynge. [13] And all the creatures which are in heauen, and on the erht, and vnder the erth, and in the see, and all that are in them, herde I sayinge, blessyng, honour, glory, and power be vnto hym that sytteth vpon the seate, and vnto the lambe for euermore. [14] And the foure beastes sayd: Amen. And the .xxiiij. elders fell vpon their faces, and worshypped hym that lyueth for euermore.

6. AND I sawe, when the lambe opened one of the seales, and I herde one of the foure bestes saye, as it were the noyse of thonder: come and se: [2] and I sawe. And beholde ther was a whyt horsse: and he that sat on hym, had a bowe, and a

μυριάδων καὶ χιλιάδες χιλιάδων, [12] λέγοντες φωνῇ μεγάλῃ, ‘Ἄξιόν ἐστι τὸ ἀρνίον ‘τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ [f] πλοῦτον| καὶ σοφίαν καὶ ἰσχὺν καὶ ‘τιμὴν καὶ δόξαν καὶ εὐλογίαν.’ [13] Καὶ πᾶν κτίσμα ὅ ἐστιν ἐν τῷ οὐρανῷ, καὶ [g] ἐπὶ τῆς γῆς,| καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἅ ἐστι, καὶ [h] τὰ ἐν αὐτοῖς πάντα,| ἤκουσα λέγοντας, ‘Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ ‘τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν ‘αἰώνων.’ [14] Καὶ τὰ τέσσαρα ζῶα [i] ἔλεγον,| ‘Ἀμήν·’ καὶ οἱ [k] πρεσβύτεροι ἔπεσαν, καὶ προσεκύνησαν.

VI. Καὶ εἶδον [m] ὅτε| ἤνοιξε τὸ ἀρνίον μίαν ἐκ τῶν [n] ἑπτὰ| σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος, ὡς [o] φωνὴ| βροντῆς, ‘Ἔρχου [p] καὶ ‘ἴδε.’| [2 q] Καὶ εἶδον,| καὶ ἰδοὺ ἵππος λευκὸς, καὶ ὁ καθήμενος ἐπ’ [r] αὐτὸν| ἔχων

[i] Const. λέγοντα. [k] Rec. + εἰκοσιτέσσαρες. [l] Rec. + ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων. [m] Const. ὅτι. [n] Rec. = ἑπτά.
[o] Rec. φωνῆς. [p] Rec. καὶ βλέπε. [q] Const. = καὶ εἶδον. [r] Rec. αὐτῷ.

GENEVA — 1557.

stode a Lambe as thogh he had bene killed, which had seuen hornes, and seuen eyes, which are the sprites of God, sent into all the world. [7] He came, and toke the Boke out of the right hande of him that sate vpon the throne.

[8] And when he had taken the Boke, the foure beastes and four and twenty Elders fell doune before the Lambe, hauing euery one harpes and golden vialles full of odoures, which are the prayers of Sainctes. [9] And they song a new songe saying, Thou art worthy to take the Boke, and to open the seales therof: because thou wast killed, and hast redemed vs to God by thy bloude out of all kinredes, and tonges, and people, and nations, [10] And hast made vs vnto our God, Kinges and Priestes, and we shal raigne on the earth.

[11] Then I behelde, and I heard the voyce of many Angels about the throne, and about the beastes and the Elders, and the nomber of them was thousand thousandes, [12] Saying with a loude voyce, Worthy is the Lambe that was killed to receaue power, and ryches, and wisdome, and strength, and honour, and glorie, and blessing. [13] And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I saying, Blessing, and honour, and glorie, and power be vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore. [14] And the foure beastes sayd, Amen: and the foure and twenty Elders, fell vpon their faces, and worshipped him that liueth for euermore.

6. AFTER, I behelde when the Lambe opened one of the seales, and I heard one of the foure beastes say, as it were the noyse of thonder, Come and se: [2] Therfore I behelde, and se there was a whyte horse, and he that sate on him, had a

RHEIMS — 1582.

standing as it were slaine, hauing seuen hornes and seuen eies: vvhich are the seuen spirites of God, sent into al the earth. [7] And he came, and receiued the booke out of the right hand of him that sate in the throne. [8] And vvhen he had opened the booke, the foure beastes and the foure and tvventie seniors fel before the Lambe, hauing euery one harpes, and golden vials ful of odours, which are the praiers of sainctes: [9] and they sang a nevv canticle, saying, Thou art vvorthie o Lord to take the booke, and to open the seales thereof: because thou vvast slaine, and hast redeemed vs to God in thy bloud out of euery tribe and tonge and people and nation, [10] and hast made vs to our God a kingdom and priestes, and vve shal reigne vpon the earth.

[11] And I looked, and heard the voice of many Angels round about the throne, and of the beastes and of the seniors: and the number of them vvas thousandes of thousandes, [12] saying vvith a loud voice, The Lambe that vvas slaine, is vvorthie to receiue povver, and diuinitie, and vvisedom, and strength, and honour, and glorie, and benediction.

[13] And euery creature that is in heauen, and vpon the earth, and vnder the earth, and that are in the sea, and that are therein: al did I heare saying, To him that sitteth in the throne, and to the Lambe, benediction and honour and glorie and povver for euer and euer. [14] And the foure beastes said, Amen. And the foure and tvventie seniors fel on their faces: and adored him that liueth for euer and euer.

6. AND I savv that the Lambe had opened one of the seuen seales, and I heard one of the foure beastes, saying, as it vvere the voice of thunder, Come, and see. [2] And I savv: And behold a vvhite horse, and he that sate vpon him had a

AUTHORISED — 1611.

Lambe as it had been slaine, hauing seuen hornes, and seuen eyes, which are the seuen Spirits of God, sent forth into all the earth. [7] And he came, and tooke the booke out of the right hand of him that sate vpon the Throne. [8] And when he had taken the booke, the foure Beasts, and foure and twenty Elders fell downe before the Lambe, hauing euery one of them harpes, and golden vials full of [a] odours, which are the prayers of Saints: [9] And they sung a new song, saying, Thou art worthy to take the Booke, and to open the seales thereof: for thou wast slaine, and hast redeemed vs to God by thy blood, out of euery kinred, and tongue, and people, and nation: [10] And hast made vs vnto our God Kings and Priests, and we shall reigne on the earth.

[11] And I beheld, and I heard the voyce of many Angels, round about the Throne, and the beasts, and the Elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, [12] Saying with a lowd voyce, Worthy is the Lambe that was slaine, to receiue power, and riches, and wisedome, and strength, and honour, and glory, and blessing. [13] And euery creature which is in heauen, and on the earth, and vnder the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, honour, glory, and power bee vnto him that sitteth vpon the Throne, and vnto the Lambe for euer and euer. [14] And the foure beasts said, Amen. And the foure and twenty Elders fell downe and worshipped him that liueth for euer and euer.

6. AND I saw when the Lambe opened one of the seales, and I heard as it were the noise of thunder, one of the foure beastes, saying, Come and see. [2] And I saw, and behold, a white horse, and hee that sate on him had a bowe,

[a] *Or*, incense.

τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ. [3] Καὶ ὅτε ἤνοιξε τὴν [s] σφραγῖδα τὴν δευτέραν,| ἤκουσα τοῦ δευτέρου ζώου λέγοντος, ‘[t] Ἔρχου.’ [4] Καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός· καὶ τῷ καθημένῳ ἐπ’ [u] αὐτὸν| ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην [v] ἐκ| τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη. [5] Καὶ ὅτε ἤνοιξε τὴν [w] σφραγῖδα τὴν τρίτην,| ἤκουσα τοῦ τρίτου ζώου λέγοντος, ‘Ἔρχου [x] καὶ ἴδε.’| Καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ’ [y] αὐτὸν| ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. [6] καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν, ‘Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς ‘χοίνικες κριθῆς δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς.’ [7] Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν τετάρτην, ἤκουσα [z] φωνὴν| τοῦ τετάρτου ζώου [a] λέγοντος,| ‘Ἔρχου [b] καὶ ἴδε.’| [8] Καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρὸς, καὶ ὁ καθήμενος ἐπάνω

[s] Rec. δευτέραν σφραγῖδα. [t] Rec. + καὶ βλέπε. [u] Rec. αὐτῷ. [v] Rec. ἀπὸ. [w] Rec. τρίτην σφραγῖδα. [x] Rec. καὶ βλέπε. [y] Rec. αὐτῷ· [z] Const.=φωνήν. [a] Rec. λέγουσαν. [b] Rec. καὶ βλέπε. [c] Rec. ἀκολουθεῖ. [d] Const. αὐτῷ. [e] Rec. αὐτοῖς. [f] Rec. ἀποκτεῖναι ἐπὶ τὸ τέταρτον τῆς γῆς.

WICLIF—1380.

hym/ ℭ he wente out ouercomynge that he schulde ouercome/ [3] and whanne he hadde opened the secunde seel: I herde the secunde beest seiynge/ come thou ℭ se/ [4] ℭ another reed hors wente out/ ℭ it was ȝouun to him that satte on him: that he schulde take pees fro the erthe, that thei sle to gidre hem silf/ ℭ a greet swerd was ȝouun to him/

[5] ℭ whanne he hadde opened the thridde seel: I herde the thridde beest seiynge/ come thou ℭ se/ and lo a blak hors: ℭ he that satte on hym hadde a balaunce in his hond/ [6] ℭ I herde as a vois in the myddil of the foure beestis: seynge/ a bilipre of whete for openy: and thre bilibris of barli for a penye/ ℭ hirte thou not wyn ne oile/ [7] ℭ whanne he hadde opened the fourthe seel: I herde a vois of the foure beestis seiynge/ come thou ℭ se/ [8] ℭ lo a pale hors: and the name was deeth to him that sat on him, ℭ helle sued him/ ℭ power was ȝouen to him on foure partis of the erthe: for to sle with swerde/ ℭ with hungir ℭ with deeth/ ℭ with beestis of the erthe/

[9] ℭ whanne he hadde opened the fiueth seel: I sai vndir the autir the soulis of men slayn for the word of god, ℭ for the witnessynge that thei hadden/ [10] ℭ thei crieden with a greet vois: ℭ seiden/ hou long thou lord that art holi ℭ trewe demest not: ℭ vengist not oure blood of these that dwellen in the erthe? [11] ℭ whiȝt stolis for eche soule a stole werun ȝouun to hem/ ℭ it was seid to hem that thei schulden rest ȝit a litil tyme til the noumbre of her felowis ℭ of her britheren be fulfillid that ben to be slayn, as also thei/

[12] And I saye whanne he hadde opened the sixte seel: ℭ lo a greet erthemouynge was made/ ℭ the sunne was made blak as

ȝouun, *ȝiven.* bilipre, *two pounds.* openy, *one penny.* sued, *followed.* demest, *judgest.* stolis, *priestly garments.* erthemouynge, *earthquake.*

TYNDALE—1534.

was gevyn vnto him/ and he went forth conqueringe and forto overcome. [3] And when he opened the seconde seale/ I herde the seconde beste saye: come and se. [4] And there went out another horsse that was red/ and power was geven to him that satte there on/ to take peace from the erth/ and that they shulde kyll one another. And there was geven vnto him a gret swearde.

[5] And when he opened the thyrde seale/ I herde the thyrde beste saye: come and se. And I behelde/ and loo/ a blacke hors: and he that sate on him/ had a payre of balances in his honde. [6] And I herd a voyce in the myddes of the .iiii. bestes saye: a measure of whete for a peny/ and iii. measures of barly for a peny: and oyle and wyne se thou hurte not.

[7] And when he opened the fourthe seale/ I herde the voyce of the fourthe beste saye: come and se. [8] And I loked. and beholde a grene horsse/ and his name that sat on him was deeth/ and hell folowed after him/ and power was geven vnto them over the fourthe parte of the erth/ to kyll with swearde/ and with honger/ and with deeth/ that cometh of vermen of the erth.

[9] And when he opened the fyfte seale/ I sawe vnder the aultre/ the soules of them that were kylled for the worde of God/ and for the testymony which they had/ [10] and they cryed with a lowde voyce sayinge: How longe tariest thou lorde holy and true/ to iudge and to avenge oure bloud on them that dwell on the erth? [11] And longe whyte garmentes were geven vnto every one of them. And it was sayde vnto them that they shulde reste for a lyttle season vntyll the nomber of their felowes/ and brethren and of them that shulde be kylled as they were/ were fulfylled.

[12] And I behelde when he opened the sixte seale/ and loo there was a grett erth quake and the sunne was as blacke

CRANMER—1539.

crowne was geuen vnto hym, and he went forth conquerynge and for to ouercome. [3] And when he had opened the seconde seale, I herde the seconde beste, saye: come and se. [4] And ther went out another horsse that was redd, and power was geuen to hym that satt theron, to take peace from the erth, and that they shuld kyll one another. And ther was geuen vnto hym a great swearde.

[5] And when he had opened the thyrde seale I herde the thyrde beste saye, come and se. And I behelde, and lo, a blacke hors: and he that sate on him, had a payre of balances in his hande. [6] And I herde a voyce in the myddes of the foure bestes, saye: a measure of whete for a peny, and thre of measures of barly for a peny and oyle and wyne se thou hurte not. [7] And when he had opened the fourth seale, I herde the voyce of the fourth beste saye, come and se: and [8] I looked. And behold a pale horsse: and his name that sate on him was deeth, and hell followed after hym, and power was geuen vnto them ouer the fourth parte of the erth, to kyll with swearde, and with honger, and with deeth that commeth of vermen of the erth.

[9] And when he had opened the fyft seale, I saw vnder the aultre the soules of them that were kylled for the worde of God, and for the testimony which they had, [10] and they cryed wyth a lowde voyce, sayinge: How longe taryest thou Lord, holy and true, to iudge and to auenge oure bloud on them that dwel on the erth? [11] And longe whyte garmentes were geuen vnto euery one of them. And it was sayde vnto them, that they shuld reste yet for a lytle season vntyll the nomber of theyr felowes, and brethren, and of them that shulde be kylled as they were, were fulfylled.

[12] And I behelde, when he had opened the syxt seale: and lo, ther was a great erth quake, and the sunne was as blacke

αὐτοῦ, ὄνομα αὐτῷ ὁ Θάνατος, καὶ ὁ ᾅδης [c] ἠκολούθει| [d] μετ' αὐτοῦ·| καὶ ἐδόθη [e] αὐτῷ| ἐξουσία [f] ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτεῖναι| ἐν ῥομφαίᾳ, καὶ ἐν λιμῷ καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς. [9] Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγῖδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον, [10] καὶ [g] ἔκραξαν| φωνῇ μεγάλῃ, λέγοντες, 'Ἕως πότε, ὁ δεσπότης ὁ ἅγιος καὶ [h] ἀληθινὸς, οὐ κρίνεις καὶ ἐκδικεῖς 'τὸ αἷμα ἡμῶν [i] ἀπὸ| τῶν κατοικούντων ἐπὶ τῆς γῆς;' [11] καὶ [k] ἐδόθη| [l] αὐτοῖς| [m] στολὴ λευκὴ,| καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον [n], ἕως [o] [p] πληρώσωσι| καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες [q] ἀποκτέννεσθαι| ὡς καὶ αὐτοί. [12] Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἕκτην· καὶ [r] σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος [s] μέλας ἐγένετο| ὡς σάκκος τρίχινος, καὶ

[c] Rec. ἔκραζον. [d] Rec. + ὁ. [e] Alex. ἐκ. [f] Rec. ἐδόθησαν. [g] Rec. ἐκάστοις. Const. αὐτοῖς ἑκάστῳ. [m] Rec. στολαὶ λευκαί. [n] Rec. + μικρὸν. [o] Rec. + οὗ. [p] Rec. πληρώσονται. Const. πληρωθῶσι. [q] Rec. ἀποκτείνεσθαι. [r] Rec. + ἰδοὺ. [s] Rec. ἐγένετο μέλας.

GENEVA—1557.

bowe and a croune was geuen vnto him, and he went forth conquering, and for to ouercome. [3] And when he opened the second seale, I heard the second beast say, Come and se. [4] And there went out another horse that was red, and power was geuen to him that sate theron, to take peace from the earth and that they shuld kill one another: and there was geuen vnto him a great sword.

[5] And when he opened the third seale, I heard the third beast say, Come and se, then I beheld, and lo, a black hors, and he that sate on him, had a payre of balances in his hand. [6] And I heard a voyce in the middes of the foure beastes say, A measure of whete for a peny, and thre measures of barly for a peny: and oyle, and wyne se thou hurt not. [7] And when he opened the fourth seale, I heard the voyce of the fourth beaste say, Come and se: [8] And I loked, and beholde a pale horse, and his name that sate on him was Death, and Hell folowed after him, and power was geuen vnto them ouer the fourth parte of the earthe, to kyll with sworde, and with honger, and with death, and with the beastes of the earth.

[9] And when he opened the fyfte seale, I sawe vnder the aultre, the soules of them, that were kylled for the worde of God, and for the testimonie which they maynteyned. [10] And they cried with a lowde voyce, saying, How longe tariest thou Lord, holy and trewe, to iudge and to auenge our bloude on them that dwell on the earth? [11] And longe whyte garmentes were geuen vnto euery one of them, and it was sayd vnto them, that they shuld rest for a litel season vntil the nomber of their felowes, and brethren and of them that should be kylled as they were, were fulfylled.

[12] And I behelde when he opened the syxt seale, and lo, there was a great earth quake, and the sunne was as blacke

RHEIMS—1582.

bovv, and there vvas a crovvne giuen him, and he vvent forth conquering that he might conquer.

[3] And vvhen he had opened the second seale, I heard the second beast, saying, Come, and see. [4] And there vvent forth an other horse, redde: and he that sate thereon, to him it vvas giuen that he should take peace from the earth, and that they should kil one an other, and a great svvord vvas giuen to him.

[5] And vvhen he had opened the third seale, I heard the third beast, saying, Come, and see. And behold a blacke horse, and he that sate vpon him, had a balance in his hand. [6] And I heard as it vvere a voice in the middes of the foure beastes saying: Tvvo poundes of vvheate for a penie, and thrise tvvo poundes of barley for a penie, and vvine and oile hurt thou not.

[7] And vvhen he had opened the fourth seale, I heard a voice of the fourth beast, saying, Come, and see. [8] And behold a pale horse: and he that sate vpon him, his name vvas death, and hel folovved him. and povver vvas giuen to him ouer the foure partes of the earth, to kil vvith svvord, vvith famine, and vvith death, and vvith beastes of the earth.

[9] And vvhen he had opened the fifth seale: I savv vnder the altar the soules of them that vvere slaine for the vvord of God, and for the testimonie vvhich they had. [10] and they cried vvith a loude voice, saying, Hovv long Lord, holy and true, iudgest thou not and reuengest thou not our bloud of them that dvvel on the earth? [11] And vvhite stoles vvere giuen, to euery one of them one: and it vvas said to them, that they should rest yet a litle time, til their fellovv-seruantes be complete, and their brethren, that are to be slaine euen as they.

[12] And I savv, vvhen he had opened the sixt seale, and behold there vvas made a great earth-quake, and the sunne became

AUTHORISED—1611.

and a crowne was giuen vnto him, and hee went foorth conquering, and to conquer. [3] And when hee had opened the second seale, I heard the second beast say, Come and see. [4] And there went out another horse that was red: and power was giuen to him that sate thereon to take peace from the earth, and that they should kill one another: and there was giuen vnto him a great sword. [5] And when hee had opened the third seale, I heard the third beast say, Come and see. And I beheld, and loe, a blacke horse: and he that sate on him had a paire of balances in his hand.

[6] And I heard a voyce in the midst of the foure beasts say, A measure of wheate for a penie, and three measures of barley for a penie, and see thou hurt not the oyle and the wine. [7] And when hee had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see. [8] And I looked, and behold, a pale horse, and his name that sate on him was Death, and hel followed with him: and power was giuen [a] vnto them, ouer the fourth part of the earth to kill with sword, and with hunger, and with death, and with the beasts of the earth. [9] And when he had opened the fift seale, I saw vnder the Altar, the soules of them that were slaine for the word of God, and for the testimony which they held.

[10] And they cried with a lowd voice, saying, How long, O Lord, holy and true, doest thou not iudge and auenge our blood on them that dwell on the earth? [11] And white robes were giuen vnto euery one of them, and it was sayd vnto them, that they should rest yet for a little season, vntill their fellow seruants also, and their brethren that should be killed as they were, shonld be fulfilled. [12] And I beheld when hee had opened the sixt seale, and loe, there was a great earthquake, and the Sunne became blacke as

[a] *Or*, to him.

ἡ σελήνη [t] ὅλη| ἐγένετο ὡς αἷμα, [13] καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκῆ [u] βάλλει| τοὺς ὀλύνθους αὐτῆς, ὑπὸ [v] ἀνέμου μεγάλου| σειομένη· [14] καὶ [vv] ὁ| οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον εἱλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν· [15] καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, [w] καὶ οἱ χιλίαρχοι καὶ οἱ πλούσιοι,| [x] καὶ οἱ ἰσχυροὶ,| καὶ πᾶς δοῦλος καὶ πᾶς ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων. [16] καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις, Πέσετε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου. [17] ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι;

VII. Καὶ μετὰ [y] τοῦτο| εἶδον τέσσαρας ἀγγέλους ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος

[t] Rec. = ὅλη. [u] Const. βαλοῦσα. [v] Rec. μεγάλου ἀνέμου. [vv] Rec. = ὁ. [w] Rec. καὶ οἱ πλούσιοι, καὶ οἱ χιλίαρχοι.

WICLIF—1380.

a sacke of heire, ȝ al the moone was made as blood, [13] ȝ the sterris of heuene fillden doun on the erthe as a fige tre sendith hise vnripe figis, whan it is moued of greet wynd, [14] ȝ heuene wente awei as a book wlappid in: ȝ alle munteynes ȝ ilis werun moued fro her placis, [15] ȝ kingis of the erthe ȝ princis ȝ tribunes ȝ riche and strong, ȝ eche boond man ȝ fre man hidden hem in dennes ȝ stoones of hillis: [16] ȝ thei seien to hillis ȝ to stones, falle ȝe on us ȝ hide ȝe us fro the face of him that sittith on the trone: ȝ fro the wraththe of the lomb, [17] for the greet dai of her wraththe cometh, ȝ who schal mowe stonde?

7. AFTIR these thingis I saie foure aungels stondinge on the foure corners of the erthe, holdinge foure wyndis of the erthe: that thei blewen not on the erthe nether on the see, nether on ony tree, [2] and I say another aungel stiynge fro the risynge of the sunne: that hadde a signe of the lyuynge god, ȝ he cried with a greet vois to the foure aungels, to whiche it was ȝouen, to noie the erthe ȝ the see, [3] and seide, nyle ȝe noie the erthe ȝ see nether trees: til we marken the seruauntis of oure god in the forhedis of hem,

[4] ȝ I herde the noumbre of men that werun markid, an hundrid thousand ȝ foure ȝ fourti thousand markid: of euery lynage of the sones of israel, [5] of the lynage of iuda: twelue thousand markid, of the lynage of ruben: twelue thousand markid, of the lynage of gad, twelue thousand markid, [6] of the lynage of aȝer: twelue thousand markid, of the lynage of neptalym: twelue thousand markid, of the lynage of manasse: twelue thousand markid, [7] of the lynage of symeon, twelue

wlappid, *rolled.* mowe, *be able.* stiynge, *ascending.* nyle, *not.*

TYNDALE—1534.

as sacke clothe made of heare. And the mone wexed even as bloud: [13] and the starres of heven fell vnto the erth, even as a fygge tree castith from her her fygges, when she is shaken of a myghty wynde. [14] And heven vanysshed awaye, as a scroll when it is rolled togedder. And all mountayns and yles, were moved oute of their places. [15] And the kynges of the erth, and the gret men, and the ryche men, and the chefe captaynes, and the myghty men, and every bond man, and every free man, hyd them selves in dennes, and in rockes of the hylles, [16] and sayde to the hylles, and rockes: fall on vs, and hyde vs from the presence of him that sytteth on the seate, and from the wrath of the lambe, [17] for the grete daye of hys wrath ys come, And who can endure it.

7. AND after that I sawe .iiii. angels stonde on the iiii. corners of the erth, holdynge the iiii. wyndes of the erth, that the wyndes shulde not blowe on the erthe, nether on the see, nether on eny tree. [2] And I sawe another angell ascende from the rysynge of the sunne: which had the seale of the lyvynge god, and he cryed with a loude voyce to the iiii. angelles (to whom power was geven to hurt the erth and the see) [3] saying: hurt not the erth nether the see, nether the trees, tyll we have sealed the servauntes of oure god in their forheddes.

[4] And I herde the nombre of them which were sealed, and there were sealed an C. and xliiii M. [5] of all the trybes of the chyldren of Israhell. Of the trybe of Iuda were sealed xii. M. Of the trybe of Ruben were sealed xii. M. of the trybe of Gad were sealed xii. M. [6] Of the trybe of Asser were sealed xii. M. Of the trybe of Neptalym were sealed xii. M. Of the trybe of Manasses were sealed xii. M. [7] Of the trybe of Symeon were sealed xii.

CRANMER—1539.

as sacke cloth made of heere. And the mone wexed all, euen as bloud, [13] and the starres of heauen fell vnto the erth, euen as a fygge tree casteth from her her fygges, when she is shaken of a myghty wynde. [14] And heauen vanisshed awaye, as a scroll when it is rolled to gether. And all mountaynes and yles, were moued out of theyr places. [15] And the kynges of the erth, and the gret men, and the ryche men, and the chefe captaynes, and the myghty men, and euery bondman, and euery free man, hyd them selues in dennes, and in rockes of the hylles: [16] and sayde to the hylles and rockes: fall on vs, and hyde vs from the presence of him that sytteth on the seate, and from the wrath of the lambe: [17] for the grete daye of his wrath is come, and who is able to endure?

7. AND after that, I sawe .iiij. Angels stande on the .iiij. corners of the erth holdynge the foure wyndes of the erth, that the wynde shuld not blowe on the erth, nether on the see, nether on eny tree. [2] And I sawe a nother angel ascende from the risynge of the sunne, which had the seale of the lyuing God, and he cryed with a loude voyce to the foure Angels (to whom power was geuen to hurt the erth and the see) [3] saying: hurt not the erth nether the see, nether the trees, tyll we haue sealed the seruauntes of oure God in their forheades.

[4] And I hearde the nombre of them which were sealed, and ther were sealed an .C. and xliiij. M. of all the trybes of the chyldren of Israel. [5] Of the tribe of Iuda were sealed .xii. M. Of the trybe of Ruben were sealed .xij. M. Of the trybe of Gad were sealed .xij. M. [6] Of the trybe of Aser were sealed .xij. M. Of the trybe of Neptalim were sealed .xij. M. Of the trybe of Manasses were sealed .xij. M. [7] Of the trybe of Symeon were

ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ [z] πᾶν δένδρον.| [2] Καὶ εἶδον ἄλλον ἄγγελον [a] ἀναβαίνοντα| ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγῖδα Θεοῦ ζῶντος· καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις, οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, [3] λέγων, Μὴ ἀδικήσητε τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. [4] Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων· ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραήλ· [5] ἐκ φυλῆς Ἰούδα, ιβ΄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ῥουβὴν, ιβ΄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Γὰδ, ιβ΄ χιλιάδες ἐσφραγισμένοι· [6] ἐκ φυλῆς Ἀσὴρ, ιβ΄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Νεφθαλεὶμ, ιβ΄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Μανασσῆ, ιβ΄ χιλιάδες ἐσφραγισμένοι· [7] ἐκ φυλῆς Συμεὼν, ιβ΄ χιλιάδες

[z] Rec. καὶ οἱ δυνατοὶ. [y] Rec. ταῦτα Alex. τοῦτο. [z] Alex. τι δένδρον. [a] Rec. ἀναβάντα.

GENEVA—1557.

as sacke clothe made of heare, and the mone waxed euen as bloude: [13] And the starres of heauen fell vnto the earthe, euen as a figge tree casteth her figges when she is shaken of a mighty wynde. [14] And heauen departed away, as a scrole when it is rolled togyther: and all mountaynes and yles were moued out of their places. [15] And the kynges of the earth, and the great men, and the riche men, and the chiefe captaines, and the mighty men, and euery boundman, and euery free man, hyd them selues in dennes, and in rockes of the hylles: [16] And sayd to the hylles and rockes, Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe. [17] For the great day of his wrath is come, and who can endure it?

7. AND after that, I sawe four Angels stand on the four corners of the earthe, holding the four wyndes of the earth, that the wyndes shoulde not blowe on the earth, nether on the sea, nether on any tre. [2] And I saw another Angel ascende from the rising of the sunne, which had the seale of the lyuing God, and he cryed with a loude voyce to the foure Angels to whom power was geuen to hurt the earth, and the sea, [3] saying, Hurt ye not the earth nether the sea, nether the trees, til we haue sealed the seruantes of our God in their foreheades,

[4] And I hearde the nombre of them, which were sealed, and *there were* sealed an hundred and foure and fourty thousande of all the tribes of the children of Israel. [5] Of the tribe of Iuda were sealed twelue thousande. Of the tribe of Ruben were sealed twelue thousande. Of the tribe of Gad were sealed twelue thousande. [6] Of the tribe of Aser, were sealed twelue thousande. Of the tribe of Nephthali were sealed twelue thousande. Of the tribe of Manasses were sealed twelue thousande. [7] Of the tribe of Simeon were

RHEIMS—1582.

blacke as it vvere sacke cloth of heare: and the vvhole moone became as bloud: [13] and the starres from heauen fel vpon the earth, as the figge tree casteth her greene figges when it is shaken of a great vvinde: [14] and heauen departed as a booke folded together: and euery hil, and ilandes vvere moued out of their places. [15] And the kinges of the earth, and princes, and tribunes, and the riche, and the strong, and euery bond-man, and free-man hid them selues in the dennes and the rockes of mountaines. [16] And they say to the mountaines and the rockes: Fall vpon vs, and hide vs from the face of him that sitteth vpon the throne, and from the wrath of the Lambe: [17] because the great day of their wrath is come, and vvho shall be able to stand?

7. AFTER these things I savv foure Angels standing vpon the foure corners of the earth, holding the foure vvindes of the earth that they should not blovv vpon the land, nor vpon the sea, nor on any tree. [2] And I savv an other Angel ascending from the rising of the sunne, hauing the signe of the liuing God: and he cried vvith a loud voice to the foure Angels, to vvhom it vvas giuen to hurt the earth and the sea, [3] saying, Hurt not the earth and the sea, nor the trees, til vve signe the seruants of our God in their foreheades.

[4] And I heard the number of them that vvere signed, an hundred fourtie foure thousand vvere signed, of euery tribe of the children of Israël. [5] Of the tribe of Iuda, tvvelue thousand signed. Of the tribe of Ruben, tvvelue thousand signed. Of the tribe of Gad, tvvelue thousand signed. [6] Of the tribe of Aser, tvvelue thousand signed. Of the tribe of Nephthali, tvvelue thousand signed. Of the tribe of Manasses, tvvelue thousand signed. [7] Of the tribe of Simeon, tvvelue

AUTHORISED—1611.

sackcloth of haire, and the Moone became as blood.

[13] And the starres of heauen fell vnto the earth, euen as a figge-tree casteth her [a] vntimely figs when she is shaken of a mighty winde. [14] And the heauen departed as a scrowle when it is rolled together, and euery mountaine and Island were moued out of their places. [15] And the Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mighty men, and euery bond-man, and euery free-man, hid themselues in the dennes, and in the rockes of the mountaines, [16] And sayd to the mountaines and rocks, Fall on vs, and hide vs from the face of him that sitteth on the Throne, and from the wrath of the Lambe: [17] For the great day of his wrath is come, and who shall be able to stand?

7. AND after these things, I saw foure Angels standing on the foure corners of the earth, holding the foure windes of the earth, that the winde should not blowe on the earth, nor on the sea, nor on any tree. [2] And I saw another Angel ascending from the East, hauing the seale of the liuing God: and hee cryed with a lowd voyce to the foure Angels, to whom it was giuen to hurt the earth and the sea, [3] Saying, Hurt not the earth, neither the sea, nor the trees, till we haue sealed the seruants of our God in their foreheads.

[4] And I heard the number of them which were sealed: and there were sealed an hundred and fourtie and foure thousand, of all the tribes of the children of Israel. [5] Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Ruben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand. [6] Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nepthali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand. [7] Of the tribe of Simeon were sealed twelue

[a] *Or*, greene figs.

ἐσφραγισμένοι· ἐκ φυλῆς Λευΐ, ιβ΄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰσαχὰρ, ιβ΄ χιλιάδες ἐσφραγισμένοι· [8] ἐκ φυλῆς Ζαβουλὼν, ιβ΄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰωσὴφ, ιβ΄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Βενιαμὶν, ιβ΄ χιλιάδες ἐσφραγισμένοι. [9] Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἑστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, [b] περιβεβλημένους| στολὰς λευκὰς, καὶ [c] φοίνικες| ἐν ταῖς χερσὶν αὐτῶν· [10] καὶ [d] κράζουσι| φωνῇ μεγάλῃ, λέγοντες, ‘Ἡ σωτηρία τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, καὶ τῷ ἀρνίῳ.’ [11] Καὶ πάντες οἱ ἄγγελοι ἑστήκεσαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ [e] τὰ πρόσωπα| αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ, [12] λέγοντες, ‘Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία

[b] Rec. περιβεβλημένοι. [c] Const. φοίνικας. [d] Rec. κράζοντες. [e] Rec. πρόσωπον. [f] Rec. = μου.

WICLIF—1380.

thousand markid/ of the lynage of leuy: twelue thousand markid/ of the lynage of Isachar, twelue thousande markid/ [8] of the lynage of zabulon: twelue thousand markid/ of the lynage of ioseph: twelue thousande markid/ of the lynage of beniamyn: twelue thousand markid.

[9] Aftir these thingis I saie a greet puple: whom no man myȝt noumbre, of alle folkis ȶ lynagis ȶ puplis and langagis stondinge bifor the trone, in the siȝt of the lomb/ and thei werun clothid with whiȝt stoolis: ȶ palmes weren in the hondis of hem/ [10] ȶ thei crieden with a greet vois: ȶ seiden/ helthe to oure god that sittith on the trone ȶ to the lomb/ [11] ȶ al aungels stoden al aboute the trone ȶ the elder men and the foure beestis/ and thei filden doun in the siȝt of the trone on her faces: ȶ worschipiden god [12] ȶ seiden amen/ blessynge ȶ clerenes and wisdom and doynge of thankyngis ȶ honour ȶ vertu ȶ strengthe to oure god in to worldis of worldis amen.

[13] And oon of the senyouris answerid: ȶ seide to me/ who ben thes: that ben clothid with whiȝt stoolis/ ȶ fro whennes camen thei? [14] ȶ I seide to hym/ my lord thou wost/ and he seide to me/ thes ben thei, that camen fro greet tribulacioun: ȶ waischiden her stolis and maden hem whiȝt in the blood of the lomb/ [15] therfor thei ben bifor the trone of god: ȶ seruen to hym day ȶ nyȝt in his temple/ ȶ he that sittith in the trone: dwellith on hem/ [16] thei schulen no more hungre nether thirst: nether sunne schal falle on hem ne ony heete/ [17] for the lomb that is in the myddil of the trone: schal gouerne hem: ȶ schal lede forth hem to the wellis of watris of liif/ ȶ god schal wipe awey ech teer/ fro the iȝen of hem.

stoolis, *priestly garments*. clerenes, *glory*. vertu, *power*. wost, *knowest*. iȝen, *eyes*.

TYNDALE—1534.

M. Of the tribe of Leuy were sealed xii. M. Of the trybe of Isacar were sealed xii. M. [8] Of the trybe of zabulon were sealed xii. M. Of the tribe of Ioseph were sealed xii. M. Of the trybe of Beniamin were sealed xii. thowsande.

[9] After this I behelde/ and lo a gret multitude (which noman coulde nombre) of all nacions and people/ and tonges/ stode before the seate/ and before the lambe/ clothed with longe whyte garmentes/ and palmes in there hondes/

[10] and cryed with a lowde voyce/ sayinge: salvacion be asscribed to him that syttith apon the seate of oure god/ and vnto the lambe. [11] And all the angelles stode in the compase of the seate/ and of the elders and of the iiii. bestes/ and fel before the seat on their faces/ and worshipped god/ [12] sayinge/ amen: Blessynge and glory/ wisdome and thankes/ and honour/ and power and myght/ be vnto oure god for evermore Amen.

[13] And one of the elders answered/ sayinge vnto me: what are these which are arayed in longe whyte garmentes/ and whence cam they? [14] And I sayde vnto him: lorde thou wottest. And he sayde vnto me: these are they which cam oute of gret tribulacion and made their garmentes large and made them whyte in the bloud of the lambe: [15] therfore are they in the presence of the seate of God and serve him daye and nyght in hys temple/ and he that sytteth in the seate wyll dwell amonge them. [16] They shall honger no more nether thyrst/ nether shall the sunne lyght on them/ nether eny heate: [17] For the lambe which ys in the myddes of the seate shall fede them/ and shall ledde them vnto fountaynes of lyuynge water/ and god shall wype awaye all teares from their eyes.

CRANMER—1539.

sealed .xij. M. Of the trybe of Leuy were sealed .xii. M. Of the trybe of Isacar were sealed .xii. M. [8] Of the trybe of ȝabulon were sealed .xii. M. Of the trybe of Ioseph were sealed .xii. M. Of the trybe of Beniamin were sealed .xii. M.

[9] After this I behelde, and lo, a gret multitude (which noman coulde nombre) of all nacions and people, and tonges, stode before the seate, and before the lambe, clothed with longe white garmentes, and palmes in their handes, [10] and cryed with a lowde voyce, sayinge: saluacion be asscrybed to him that sytteth vpon the seate of oure God, and vnto the lambe.

[11] And all the angels stode in the compase of the seate, and of the elders, and of the foure bestes, and fell before the seat on their faces, and worshypped God, [12] sayinge, Amen: Blessinge and glory and wysdome and thankes, and honour, and power, and myght, be vnto oure God for euermore. Amen.

[13] And one of the elders answered, sayinge vnto me: what are these which are arayed in longe whyte garmentes, and whence came they? [14] And I sayde vnto him: Lord thou wotest. And he sayde tome: these are they, which cam out of great tribulacion, and made their garmentes large, and made them whyte by the bloude of the lambe: [15] therfore are they in the presence of the seate of God and serue hym daye and nyght in his temple, and he that sytteth in the seate wyll dwell amonge them. [16] They shall honger no more nether thyrst, nether shall the sunne lyght on them, nether eny heate. [17] For the lambe which is in the myddes of the seate, shall fede them, and shall leade them vnto fountaynes of lyuinge water, and God shall wype awaye all teares from their eyes.

‘ καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς
‘ αἰῶνας τῶν αἰώνων. ἀμήν.’ [13] Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων, λέγων μοι,
‘ Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς, τίνες εἰσὶ, καὶ πόθεν ἦλθον;’
[14] καὶ εἴρηκα αὐτῷ, ‘ Κύριέ [f] μου,| σὺ οἶδας.’ Καὶ εἶπέ μοι, ‘ Οὗτοί εἰσιν οἱ ἐρχό-
‘ μενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν, καὶ
‘ ἐλεύκαναν [g] αὐτὰς| ἐν τῷ αἵματι τοῦ ἀρνίου. [15] διὰ τοῦτό εἰσιν ἐνώπιον τοῦ
‘ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ
‘ ὁ καθήμενος ἐπὶ τοῦ θρόνου, σκηνώσει ἐπ᾽ αὐτούς. [16] οὐ πεινάσουσιν ἔτι, οὐδὲ
‘ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ᾽ αὐτοὺς ὁ ἥλιος, οὐδὲ πᾶν καῦμα· [17] ὅτι τὸ ἀρ-
‘ νίον τὸ ἀνὰ μέσον τοῦ θρόνου [h] ποιμανεῖ αὐτοὺς, καὶ ὁδηγήσει| αὐτοὺς ἐπὶ [i] ζωῆς|
‘ πηγὰς ὑδάτων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον [k] ἐκ| τῶν ὀφθαλμῶν αὐτῶν.’

[g] Rec. στολὰς αὐτῶν. [h] Const ποιμαίνει . . . ὁδηγεῖ. [i] Rec. ζώσας. [k] Rec. ἀπὸ.

GENEVA — 1557.

sealed twelue thousande. Of the tribe of Leui were sealed twelue thousande. Of the tribe of Issachar were sealed twelue thousande. [8] Of the tribe of Zebulon, were sealed twelue thousande. Of the tribe of Ioseph were sealed twelue thousande. Of the tribe of Beniamin, were sealed twelue thousande.

[9] After this I behelde, and lo, a great multitude, which no man coulde nomber of all nations and people, and tounges, stode before the throne, and before the Lambe, clothed with longe white garmentes, and palmes in theyr handes. [10] And they cried with a lowde voyce, saying, Saluation *commeth* of our God, that sytteth vpon the throne, and of the Lambe. [11] And all the Angels stode in the compasse of the throne and of the Elders, and of the foure beastes, and fell before the throne on their faces, and worshypped God. [12] Saying, Amen: blessyng and glorie, wysedome, and thankes, and honour, and power, and might, be vnto our God for euer more. Amen. [13] And one of the Elders spake, saying vnto me, What are these which are arayed in longe whyte garmentes, and whence came they?

[14] And I sayd vnto hym, Lord, thou wotest. And he sayd to me, These are they which came out of great tribulation, and wasshed theyr garmentes and made them white in the bloude of the Lambe. [15] Therefore are they in the presence of the throne of God, and serue hym day and night in his temple, and he that sytteth in the throne wyl dwell amonge them. [16] They shal hunger no more, nether thyrst, nether shal the sunne lyght on them, nether any heate. [17] For the Lambe which is in the myddes of the throne shal fede them, and shal leade them vnto the lyueli fountaynes of waters, and God shal wype awaye all teares from theyr eyes.

RHEIMS — 1582.

thousand signed. Of the tribe of Leui, tvvelue thousand signed. Of the tribe of Issachar, tvvelue thousand signed. [8] Of the tribe of Zabulon, tvvelue thousand signed. Of the tribe of Ioseph, tvvelue thousand signed. Of the tribe of Beniamin, tvvelue thousand signed.

[9] After these things I savv a great multitude vvhich no man could number, of al nations, and tribes, and peoples, and tonges: standing before the throne, and in the sight of the Lambe, clothed in vvhite robes, and palmes in their hands: [10] And they cried vvith a lovvd voice, saying, Saluation to our God vvhich sitteth vpon the throne, and to the Lambe. [11] and al the Angels stoode in the circuite of the throne and of the seniors and of the foure beastes: and they fel in the sight of the throne vpon their faces, and adored God, [12] saying, Amen. Benediction, and glorie, and vvisedom, and thankesgiuing, honour and povver, and strength to our God for euer and euer. Amen.

[13] And one of the seniors ansvvered, and said to me, These that are clothed in the vvhite robes, vvho be they? and whence came they? [14] And I said to him, My Lord thou knovvest. And he said to me, These are they vvhich are come out of great tribulation, and haue vvashed their robes, and made them vvhite in the bloud of the Lambe. [15] therfore they are before the throne of God, and they serue him day and night in his temple: and he that sitteth in the throne, shal dvvel ouer them. [16] they shal no more hunger nor thirst, neither shal the sunne fall vpon them, nor any heate. [17] because the Lambe vvhich is in the middes of the throne, shal rule them, and shal conduct them to the liuing fountaines of vvaters, and God vvil vvipe avvay al teares from their eies.

AUTHORISED — 1611.

thousand. Of the tribe of Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. [8] Of the tribe of Zabulon were sealed twelue thousand. Of the tribe of Ioseph were sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousand.

[9] After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Throne, and before the Lambe, clothed with white robes, and palmes in their hands: [10] And cried with a lowd voyce, saying, Saluation to our God, which sitteth vpon the Throne, and vnto the Lambe. [11] And all the Angels stood round about the Throne, and about the Elders, and the foure beastes, and fell before the Throne on their faces, and worshipped God, [12] Saying, Amen: Blessing, and glory, and wisedome, and thankesgiuing, and honour, and power, and might bee vnto our God for euer and euer. Amen.

[13] And one of the Elders answered, saying vnto me, What are these which are arayed in white robes? and whence came they? [14] And I said vnto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and haue washed their robes, and made them white in the blood of the Lambe. [15] Therefore are they before the Throne of God, and serue him day and night in his Temple: and hee that sitteth on the Throne shal dwell among them. [16] They shall hunger no more, neither thirst any more, neither shall the Sunne light on them, nor any heate.

[17] For the Lambe, which is in the middest of the Throne, shall feed them, and shall leade them vnto liuing fountaines of waters: and God shall wipe away all teares from their eyes.

VIII. *Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμιώριον.* [2] *Καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους, οἳ ἐνώπιον τοῦ Θεοῦ ἑστήκασι, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.* [3] *καὶ ἄλλος ἄγγελος ἦλθε, καὶ ἐστάθη ἐπὶ* [l] *τὸ θυσιαστήριον,| ἔχων λιβανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντῶν ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.* [4] *καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων, ἐκ χειρὸς τοῦ ἀγγέλου, ἐνώπιον τοῦ Θεοῦ.* [5] *καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός.* [6] *Καὶ οἱ ἑπτὰ ἄγγελοι* [m] *οἱ| ἔχοντες τὰς ἑπτὰ σάλπιγγας, ἡτοίμασαν ἑαυτοὺς, ἵνα σαλπίσωσι.* [7] *Καὶ ὁ πρῶτος* [n] *ἐσάλπισε, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα*

[l] Const. *τοῦ θυσιαστηρίου.* [m] Rec. = *οἱ.* [n] Rec. + *ἄγγελος.* [o] Rec. = *ἐν.* [p] Rec. = *καὶ τὸ τρίτον τῆς γῆς κατεκάη,*

WICLIF—1380.

8. AND whanne he had opened the seuenthe seel, a silence was made in heuene as half an our, [2] ȝ I saie seuene aungels stondinge in the siȝt of god: and seuen trumpis werun ȝouun to hem, [3] and another aungel cam ȝ stode bifor the autir: ȝ hadde a goldun censer, ȝ many ensencis werun ȝouun to him: that he schulde ȝeue of the preiers of alle seyntis on the goldun autir that is bifor the trone of god, [4] ȝ the smoke of encensis of the preiers of holi men stied up: fro the aungels hond bifor god, [5] ȝ the aungel took the censer: ȝ fillid it of the fier of the autir, ȝ castid in to erthe, ȝ thundris ȝ voicis ȝ letingis werun made: and a gret erthmouynge,

[6] ȝ the seuene aungels that hadden seuene trumpis maden hem redi that thei schulden trumpe, [7] ȝ the first aungel trumpid: ȝ hail was made, ȝ fier meynde to gidre in blood: ȝ it was sent in to erthe, ȝ the thridde part of the erthe was brent, ȝ the thridde part of trees was brent: ȝ al the grene gras was brent, [8] and the secunde aungel trumpid: ȝ as a greet hille brennynge with fier was cast in to the see, and the .iij. part of the see was made blood: [9] and the thridde part of creature was deed that hadden lyues in the see, ȝ the thridde part of schippis perischid,

[10] And the thridde aungel trumpid: ȝ a greet sterre brennynge as a litil bronde filde fro heuene, and it filde in to the thridde part of flodis: ȝ in to the wellis of watris, [11] and the name of the sterre is seid wermed, and the thridde part of watris was made in to wermed: and many men werun deed of the watris: for tho werun made bittir, [12] ȝ the fourthe aungel trumpid: ȝ the thridde part of the sunne was smyten, and the thridde part of the mone, ȝ the thridde part of sterris, so that the thridde part of hem was derkid: and

ȝouun, *gieen.* ȝeue, *give.* stied, *ascended.* letingis, *lightnings.* erthmouynge, *earthquake.* meynde, *mingled.*

TYNDALE—1534.

8. AND when he had opened the seventh seale, there was silence in heven aboute the space of halfe an houre. [2] And I sawe angelles stondynge before god, and to them were geven vii. trompettes. [3] And another angell cam and stode before the aultre havynge a golden senser, and moche of odoures was geven vnto him, that he shulde offre of the prayers of all saynctes apon the golden aultre, which was before the seate. [4] And the smoke of the odoures which came of the prayers of all saynctes, ascended vppe before god out of the angelles honde. [5] And the angell toke the senser and fylled it with fyre of the aultre and caste it into the erth, and voyces were made, and thondrynges and lightnynges, and erth quake.

[6] And the .vii. angells which had the .vii. trompettes prepared them selves to blowe. [7] The fyrst angell blewe, and there was made hayle and fyre, which were myngled with bloud, and they were caste into the erth: and the thryd parte of trees was burnt, and all grene grasse was brent. [8] And the seconde angell blewe: and as it were a gret mountayne: burnynge with fyre was caste in to the see, [9] and the thyrde parte of the see tourned to bloud, and the thyrde parte of the creatures which had lyfe, dyed, and the thyrde part of shippes were destroyed.

[10] And the thyrde angell blewe, and ther fell a grett starre from heven burnynge as it were a lampe, and it fell into the thyrde parte of the ryvers, and into fountaynes of waters, [11] and the name of the starre is called wormwod. And the thyrde part was turned to wormwod. And many men dyed of the waters because they were made bytter. [12] And the fourth angell blew, and the thyrde parte of the sunne was smytten and the thyrde parte of the mone, and the thyrde part of starres: so that the thyrde parte of them was darckned. And the daye was smytten

CRANMER—1539.

8. AND when he had opened the seuenth seale, ther was sylence in heauen aboute the space of halfe an houre. [2] And I sawe angelles standyng before God, and to them were geuen seuen trompettes. [3] And another angell came and stode before the aultre, hauynge a golden senser, and moch of odoures was geuen vnto him, that he shulde offre of the prayers of all sainctes vpon the golden aulter, which was before the seate. [4] And the smoke of the odoures which cam of the prayers of all saynctes, ascended vp before God out of the Angelles hande. [5] And the Angell toke the senser, and fylled it with fyre of the aulter, and caste it into the erth, and voyces were made, and thondrynges and lyghtnynges, and erthquake.

[6] And the seuen Angels which had the seuen trompettes, prepared them selues to blowe. [7] The fyrst Angell blewe, and there was made hayle and fyre, which were myngled with bloud, and they were cast into the erth: and the thirde parte (*of the erth was set on fyre, and the thirde parte*) of trees was burnt, and all grene grasse was brent. [8] And the seconde angell blewe: and as it were a gret mountayne burnyng with fyre was caste into the see, and the thirde parte of the see tourned to bloude, [9] and the thyrde parte of the creatures which had lyfe, dyed, and the thyrde part of shyppes were destroyed.

[10] And the thyrde angell blew, and ther fell a gret starre from heauen, burnyng as it were a lampe, and it fell into the thyrde parte of the ryuers, and into fountaynes of waters, [11] and the name of the starre is called wormwod. And the thyrde parte was turned to wormwod. And many men dyed of the waters, because they were made bytter. [12] And the fourth Angell blew, and the thyrde parte of the sunne was smytten, and the thyrde parte of the mone, and the thyrde parte of starres: so that the thyrd part of them was darckned. And the daye was smytten,

[o]ἐν| αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν [p]καὶ τὸ τρίτον τῆς γῆς κατεκάη,| καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη. [8] *Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε, καὶ ὡς ὄρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα.* [9] *καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχὰς, καὶ τὸ τρίτον τῶν πλοίων [q]διεφθάρη.|* [10] *Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμπὰς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς [r]τῶν| ὑδάτων.* [11] *καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται [s]ὁ| Ἄψινθος· καὶ [t]γίνεται| τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ [u]τῶν| ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.* [12] *Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ*

[q] Const. *διεφθάρησαν.* [r] Rec. = *τῶν.* [s] Rec. = *ὁ.* [t] Const *ἐγίνετο.* [u] Rec. = *τῶν.*

GENEVA—1557.

8. AND when he had opened the seuenth seal ther was silence in heauen about the space of half an hour. [2] and I saw the seuen Angels standing before God, and to them were geuen seuen trompettes. [3] Then another Angel came and stode before the aultre hauyng a golden senser, and muche odours was geuen vnto him, that he should offre with the prayers of all Saintes vpon the golden aulter, which is before the throne. [4] And the smoke of the odours which came of the prayers of all Saintes, ascended vp before God, out of the Angels hand.

[5] And the Angel toke the senser, and fylled it with fyre of the aulter, and cast it into the earth, and voyces were made, and thondrynges, and lightninges, and erthquake. [6] And the seuen Angels which had the seuen trompets, prepared them selues to blowe. [7] The fyrst Angel then blewe, and there was made hayle and fyre, which were myngled with bloude, and they were cast into the earth, and the thyrde parte of trees was burnt, and all grene grasse was burnt.

[8] And the seconde Angel blew: and as it were a great mountayne, burning with fyre, was cast into the sea, and the thirde parte of the sea tourned to bloude. [9] And the thyrde parte of the creatures which were in the sea, dyed, the liuing things *I meane,* and the thyrde parte of shyppes were destroyed. [10] Then the thyrd Angel blew, and there fel a great starre from heauen burning as it were a torche, and it fell into the thyrde parte of the ryuers, and into fountaynes of waters. [11] And the name of the starre is called wormewood: therfore the thyrde parte of the waters was turned to wormewood and many men dyed of the waters, because they were made bitter.

[12] And the fourth Angel blewe, and the thyrde parte of the sunne was smytten, and the thyrde parte of the mone, and the thyrde parte of starres: so that the thyrde part of them was darckned. and the daye

RHEIMS—1582.

8. AND vvhen he had opened the seuenth seale, there vvas made silence in heauen, as it vvere halfe an houre. [2] And I savv seuen Angels standing in the sight of God: and there vvere giuen to them seuen trompets. [3] And an other Angel came, and stoode before the altar, hauing a golden censar: and there vvere giuen to him many incenses, that he should giue of the praiers of al sainctes vpon the altar of gold, vvhich is before the throne of God. [4] And the smoke of the incenses of the praiers of the sainctes ascended from the hand of the Angel before God. [5] And the Angel tooke the censar, and filled it of the fire of the altar, and cast it on the earth, and there vvere made thunders and voices and lightenings, and a great earthquake. [6] And the seuen Angels vvhich had the seuen trompets, prepared them selues to sound vvith the trompet.

[7] And the first Angel sounded vvith the trompet, and there vvas made haile and fire, mingled in bloud, and it vvas cast on the earth, and the third part of the earth was burnt, and the third part of trees vvas burnt, and al greene grasse vvas burnt.

[8] And the second Angel sounded vvith the trompet: and as it vvere a great mountaine burning vvith fire, vvas cast into the sea, and the third part of the sea vvas made bloud: [9] and the third part of those creatures died, vvhich had liues in the sea, and the third part of the shippes perished.

[10] And the third Angel sounded vvith the trompet, and a great starre fel from heauen, burning as it vvere a torche, and it fel on the third part of the floudes, and on the fountaines of vvaters: [11] and the name of the starre is called vvormevvod. and the third part of the vvaters was made into Worme Wod: and many men died of the vvaters, because they vvere made bitter.

[12] And the fourth Angel sounded vvith the trompet, and the third part of the sunne vvas smitten, and the third part of the moone, and the third part of the starres, so that the third part of them

AUTHORISED—1611.

8. And when hee had opened the seuenth seale, there was silence in heauen about the space of halfe an houre. [2] And I saw the seuen Angels which stood before God, and to them were giuen seuen trumpets. [3] And another Angel came and stood at the Altar, hauing a golden censer, and there was giuen vnto him much incense, that he should [a] offer it with the prayers of all Saints vpon the golden Altar which was before the throne. [4] And the smoke of the incense which came with the prayers of the Saints, ascended vp before God, out of the Angels hand. [5] And the Angel tooke the censer, and filled it with fire of the Altar, and cast it into the earth: and there were voyces, and thunderings, and lightnings, and an earthquake: [6] And the seuen Angels which had the seuen trumpets, prepared themselues to sound.

[7] The first Angel sounded, and there followed haile, and fire mingled with blood, and they were cast vpon the earth, and the third part of trees was burnt vp, and all greene grasse was burnt vp. [8] And the second Angel sounded, and as it were a great mountaine burning with fire was cast into the sea, and the third part of the sea became blood. [9] And the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed. [10] And the third Angel sounded, and there fell a great starre from heauen, burning as it were a lampe, and it fell vpon the third part of the riuers, and vpon the fountaines of waters: [11] And the name of the starre is called Wormewood, and the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

[12] And the fourth Angel sounded, and the third part of the Sunne was smitten, and the third part of the Moone, and the third part of the stars, so as the third part of them was darkened: and the day

[a] *Or,* adde it to the prayers.

[v]ἡ ἡμέρα μὴ φαίνῃ τὸ τρίτον αὐτῆς, καὶ| ἡ νὺξ ὁμοίως. [13] Καὶ εἶδον, καὶ ἤκουσα ἑνὸς [w]ἀετοῦ| [x]πετομένου| ἐν μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ, ‘Οὐαὶ, οὐαὶ, ‘ οὐαὶ [y]τοῖς κατοικοῦσιν| ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν ‘ τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.’

IX. *Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισε, καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου, [2] καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου. καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου [z]μεγάλης,| καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος. [3] Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία, ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς· [4] καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους*

[v] Const. *τὸ τρίτον αὐτῆς* (s. *αὐτῶν*) *μὴ φανῇ ἡ ἡμέρα καὶ.* [w] Rec. *ἀγγέλου.* [x] Rec. *πετωμένου.* [y] Const. *τοὺς κατοικοῦντας.* [z] Const. *καιομένης.*

WICLIF—1380.

the thridde part of the day schyned not, ⁊ also of the nyȝt, [13] and I saie ⁊ herde the vois of an egle fleynge bi the myddil of heuene, and seiynge with a greet vois, wo wo wo to men that dwellen in erthe, of the other voicis of thre aungels: that schulen trumpe aftir.

9. AND the fifthe aungel trumpid, ⁊ I sai that a sterre hadde falle doun fro heuene in to the erthe: ⁊ the keye of the pit of depnesse was ȝouen to it, [2] and it opened the pitte of depnesse: ⁊ a smoke of the pitte stied up, as the smoke of a greet furneis, ⁊ the sunne was derkide and the eir, of the smoke of the pitte, [3] ⁊ locustus wenten out of the smoke of the pitte in to erthe: ⁊ power was ȝouun to hem, as scorpiouns of the erthe han power, [4] ⁊ it was comaundid to hem, that thei schulden not hirte the gras of erthe, nether ony grene thing, nether ony tree, but oonli men: that han not the signe of god in her forheedis, [5] ⁊ it was ȝouun to hem, that thei schulden not sle hem: but that thei schulden be turmtid fyue monethis, ⁊ the turmentynge of hem: as the turmentynge of a scorpioun, whanne he smytith a man, [6] and in tho daies men schulen seke deeth, ⁊ thei schuln not fynde it, ⁊ thei schulen desire to die: and deeth schal fle fro hem,

[7] ⁊ the liknesse of locustus: ben like horsis made redi in to bateil, ⁊ on the heedis of hem as crownes like gold: ⁊ the facis of hem as the facis of men, [8] ⁊ thei hadden heeris as heris of wymmen: ⁊ the teeth of hem weren as teeth of liouns, [9] ⁊ thei hadden haburiownes: as irun haburiownes, ⁊ the vois of her wyngis, as the vois of charis of many horsis rennynge in to bateil, [10] and thei hadden tailis like scorpiouns ⁊ prickis werun in the tailis of hem, and the myȝt of hem

stied, *ascended.* ȝouun, *given.* hem, *them.* haburiownes, *breast plates* charis, *chariots.*

TYNDALE—1534.

that the thyrde part of it shulde not shyne, and lyke wyse the nyght. [13] And I behelde and herd an angell flyinge thorowe the myddes of heven, sayinge with a lowde voyce: Woo, wo to the inhabiters of the erth because of the voyces to come of the trompe of the .iii. angells which were yet to blowe.

9. AND the fyfte angell blewe, and I sawe a stare fall from heven vnto the erth. And to him was geven the kaye of the bottomlesse pytt. [2] And he opened the botomlesse pytt, and there arose the smoke of a grett fornace. And the sunne, and the ayer were darkned by the reason of the smoke of the pytt. [3] And there cam out of the smoke locustes vpon the erth: and vnto them was geven power as the scorpions of the erth have power. [4] And it [was sayde vnto them that they shulde not] hurt the grasse of the erth: nether eny grene thinge: nether eny tree: but only those men which have not the seale in their forhedes, [5] and to them was commaunded that they shulde not kyll them, but that they shulde be vexed v monethes, and their payne was as the payne that commeth of a scorpion, when he hath stonge a man. [6] And in those dayes shall men seke deeth, and shall not fynde it, and shall desyre to dye, and deeth shall flye from them.

[7] And the similitude of the locustes was lyke vnto horses prepared vnto battayll, and on their heddes were as it were crownes, lyke vnto golde: and their faces were as it had bene the faces of men. [8] And they had heare as the heare of wemen. And their tethe were as the tethe of lyons. [9] And they had habbergions, as it were habbergions of yron. And the sounde of their wynges, was as the sounde of charettes when many horsses runne to gedder to battayle. [10] And they had tayles lyke vnto scorpions, and there were stinges

CRANMER—1539.

that the thyrde part of it shulde not shyne, and lykewyse the nyght. [13] And I behelde and herde an Angell flyinge thorow the myddes of heauen, sayinge with a lowde voyce: Woo, woo, to the inhabiters of the erth, because of the voyces to come of the trompe of the thre Angels, which were yet to blowe.

9. AND the fyft Angell blewe, and I saw a starre fall from heauen vnto the erth. And to hym was geuen the kaye of the bottomlesse pytt: [2] And he opened the bottomlesse pytt, and the smoke of the pytt arose as the smoke of a gret fornace. And the sunne, and the ayer were darckned by the reason of the smoke of the pytt. [3] And there came out of the smoke locustes vpon the erth, and vnto them was geuen power, as the scorpions of the erth haue power. [4] And it was commaunded them, that they shuld not hurt the grasse of the erth: nether eny grene thynge: nether eny tree: but onely those men which haue not the seale in their forheades. [5] And to them was commaunded, that they shulde not kyll them, but that they shulde be vexed .v. monethes, and their payne was as the payne that commeth of a scorpion, when he hath stonge a man. [6] And in those dayes shall men seke deeth, and shall not finde it, and shall desyre to dye, and deeth shall flye from them.

[7] And the symilitude of the locustes was lyke vnto horsses prepared vnto battayll, and on their heades were as it were crounes, lyke vnto golde, and their faces were as it had bene the faces of men. [8] And they had heere as the heere of wemen. And their teethe were as the teeth of lyons. [9] And they had habbergions, as it were habbergions of yron. And the sounde of their winges, was as the sounde of charettes, when many horsses runne to gether to battayle. [10] And they had tayles lyke vnto scorpions, and there were

[a] οἵτινες οὐκ ἔχουσι τὴν σφραγῖδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν. [5] καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτοὺς, ἀλλ' ἵνα βασανισθῶσι μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον. [6] καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ [b] οὐ μὴ| εὑρήσουσιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύξεται [c] ἀπ' αὐτῶν ὁ θάνατος.| [7] Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι [d] χρυσοῖ| καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων· [8] καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν· καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν· [9] καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς· καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον. [10] καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις, καὶ [e] κέντρα· καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν τοῦ|

[a] Rec. + *μόνους.* [b] Rec. *οὐχ.* [c] Rec. *ὁ θάνατος ἀπ' αὐτῶν.* [d] Rec. *ὅμοιοι χρυσῷ.* [e] Rec. *κέντρα ἦν ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν.*

GENEVA—1557.

was smytten, that the thyrde parte of it coulde not shyne, and lykewyse the nyght. 13 And I behelde and heard an Angel flying through the myddes of heauen, saying with a lowde voyce, Wo, wo, wo to the inhabiters of the earth, because of the soundes to come of the trompet of the thre Angels which were yet to blowe.

9. AND the fyfte Angel blew, and I sawe a starre fall from heauen vnto the earth: And to hym was geuen the kaye of the bottomlesse pyt. 2 And he opened the bottomlesse pyt, and there arose the smoke of the pit as the smoke of a great fornace: and the sunne, and the ayre were darckned by the reason of the smoke of the pitte. 3 And there came out of the smoke, Locustes vpon the earth: and vnto them was geuen power, as the scorpions of the earth haue power. 4 And it was commanded them, that they shoulde not hurt the grasse of the earth: nether any grene thynge: nether any tree: but only those men which haue not the seale in theyr foreheades. 5 And to them was commanded that they should not kyl them, but that they should be vexed fyue monethes, and that their payne shulde be as the payne that commeth of a scorpion, when he hath stonge a man. 6 Therfore in those days shal men seke death, and shal not fynde it, and shal desire to dye, and death shal flye from them.

7 And the forme of the locustes was lyke vnto horses prepared vnto battayle, and on theyr heades were as it were crownes, lyke vnto golde, and theyr faces were as it had bene the faces of men. 8 And they had heere as the heere of women: and theyr teeth were as the teeth of lyons. 9 And they had habbergions, as it were habbergions of yron: and the sounde of their wynges, was as the sounde of charets when many horses runne together to battayle. 10 And they had tayles lyke vnto scorpions, and there were stynges in theyr

RHEIMS—1582.

vvas darkened, and of the day there shined not the third part, and of the night in like maner. 13 And I looked, and heard the voice of one egle flying through the middes of heauen, saying vvith a loud voice, Vvo, vvo, vvo to the inhabiters on the earth: because of the rest of the voices of the three Angels vvhich vvere to sound vvith the trompet.

9. AND the fifth Angel sounded vvith the trompet, and I savv a starre to haue fallen from heauen vpon the earth, and there vvas giuen to him the key of the pitte of bottomles depth. 2 And he opened the pitte of the bottomles depth: and the smoke of the pitte ascended, as the smoke of a great fornace: and the sunne vvas darkened and the aier vvith the smoke of the pitte. 3 And from the smoke of the pitte there issued forth locustes into the earth. and povver vvas giuen to them, as the scorpions of the earth haue povver: 4 and it vvas commaunded them that they should not hurt the grasse of the earth nor any greene thing, nor any tree: but onely men vvhich haue not the signe of God in their foreheads. 5 and it vvas giuen vnto them that they should not kil them: but that they should be tormented fiue monethes: and their tormentes as the tormentes of a scorpion vvhen he striketh a man. 6 And in those daies men shal seeke for death, and shal not finde it: and they shal desire to die, and death shal flee from them.

7 And the similitudes of the locustes, like to horses prepared into battel: and vpon their heades as it vvere crovvnes like to gold: and their faces as the faces of men. 8 And they had heare as the heare of vvomen: and their teeth vvere as of lions. 9 And they had habbergions as habbergions of yron, and the voice of their vvinges as the voice of the chariotes of many horses running into battel. 10 and they had tailes like to scorpions, and stinges vvere in

AUTHORISED—1611.

shone not for a third part of it, and the night likewise. 13 And I beheld and heard an Angel flying through the midst of heauen, saying with a loud voyce, Woe, woe, woe, to the inhabiters of the earth, by reason of the other voyces of the trumpet of the three Angels which are yet to sound.

9. AND the fift Angel sounded, and I saw a starre fall from heauen vnto the earth: and to him was giuen the key of the bottomlesse pit. 2 And hee opened the bottomlesse pit, and there arose a smoke out of the pit, as the smoke of a great fornace, and the Sunne and the ayre were darkned, by reason of the smoke of the pit. 3 And there came out of the smoke locusts vpon the earth, and vnto them was giuen power, as the Scorpions of the earth haue power. 4 And it was commanded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but onely those men which haue not the seale of God in their foreheads.

5 And to them it was giuen that they should not kill them, but that they should be tormented fiue moneths, and their torment was as the torment of a Scorpion, when he striketh a man. 6 And in those dayes shall men seeke death, and shall not find it, and shall desire to die, and death shall flee from them. 7 And the shapes of the Locusts were like vnto horses prepared vnto battell, and on their heads *were* as it were crownes like gold, and their faces were as the faces of men. 8 And they had haire as the haire of women, and their teeth were as the teeth of Lions.

9 And they had brestplates, as it were brestplates of iron, and the sound of their wings was as the sound of charets of many horses running to battell. 10 And they had tailes like vnto Scorpions, and there were stings in their tailes: and

ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε. [11] [f g] ἔχουσαι| ἐφ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδών, [h] καὶ ἐν| τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων. [12] Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ [i] ἔρχονται| ἔτι δύο οὐαὶ μετὰ ταῦτα. [13] Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισε, καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ, [14] [k] λέγουσαν| τῷ ἕκτῳ ἀγγέλῳ [l] ὁ ἔχων| τὴν σάλπιγγα, Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. [15] Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων. [16] καὶ ὁ ἀριθμὸς [m] τῶν| στρατευμάτων [n] τοῦ ἱππικοῦ| δύο μυριάδες μυριάδων· [o] ἤκουσα τὸν ἀριθμὸν αὐτῶν. [17] Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει, καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ

[f] Rec. + Καὶ. [g] Rec. ἔχουσιν. [h] Const. ἐν δὲ. [i] Alex. ἔρχεται. [k] Alex. λέγοντος. [l] Rec. ὃς εἶχε. [m] Rec. = τῶν. [n] τοῦ ἵππου. [o] Rec. + καὶ.

WICLIF—1380.

was to noie men fyue monethis, [11] and thei hadden on hem a king, the aungel of depnesse to whom the name bi ebrewe is laabadon, but bi greek appolion, ȝ bi latyn he hath a name extermynans *that is a distrier*, [12] o wo is passid ȝ lo ȝit comen tweie woos.

[13] Aftir thes thingis also the sixte aungel trumpid, ȝ I herde a vois fro foure corners of the goldun autir that is bifor the iȝen of god, [14] ȝ seide to the sixte aungel that hadde a trumpe, vnbinde thou foure aungels that ben bounden in the greet flood eufrates, [15] ȝ the foure aungels werun vnbounden: which werun redi in to our and dai and moneth ȝ ȝeer to sle the thridde part of men, [16] and the noumber of the oost of hors men was twenti thousand sithis ten thousand, I herde the noumbre of hem: [17] ȝ so I saie horsis in visioun, and thei that saten on hem hadden firi haburiownes and of iacinct and of brymstoon and the heedis of the horsis werun as the hedis of liouns: ȝ fier ȝ smoke, and brymstoon cometh forth of the mouth of hem, [18] of thes thre plagis: the .iij. part of men was slayn of the fier ȝ of the smoke and of the brimstoon that comen out of the mouth of hem, [19] for the power of the horsis is in the mouth of hem: ȝ in the tailis of hem, for the tailis of hem ben like to serpentis hauynge hedis: ȝ in hem thei noien, [20] and the tother men that werun not slayn in these plagis, nether diden penaunce of the werkis of her hondis that thei worschipiden not deuels and symylacris of gold and of siluer ȝ of bras and of stoon ȝ of tree, which nether moun se, nether here, nether wandre, [21] and diden not penaunce of her mansleyngis, nether of her wicchcraftis, nether of her fornycacioun, nether of her theftis: werun slayn,

o, *one*. iȝen, *eyes*. sithis, *times*. haburiownes, *breast plates*. symylacris, *images*. moun, *can*.

TYNDALE—1534.

in their tayles. And their power was to hurt men v. monethes. [11] And they had a kynge over them, which is the angell of the bottomlesse pytt, whose name in the hebrew tonge, is Abadon: but in the greke tonge, Apollion. [12] One woo is past, and beholde two wooes come after this.

[13] And the sixte. angell blewe, and I herd a voyce from the iiii. corners of the golden aultre which is before god, [14] saying to the sixte angell, which had the trompe: Loose the iiii. angelles, which are bounde in the grett ryver Eufrates. [15] And the iiii. angelles were loosed which wer prepared for an houre, for a daye, for a moneth, and for a yeare, for to slee the thyrde part of men. [16] And the nombre of horsmen of warre, were twenty tymes xM. And I herde the nombre of them. [17] And thus I sawe the horses in a vision and them that sate on them havynge fyry habbergions of a Iacyncte coloure, and brymstony, and the heeddes of the horses werre as the heeddes of lyons. And out of their mouthes went forth fyre and smoke, and brymstone. [18] And of these iii. was the thyrde parte of men kylled: that is to saye, of fyre, smoke, and brymstone, which proceded out of the mouthes of them: [19] For their power was in their mouthes and in their tayles: for their tayles were lyke vnto serpentes, and had heedes, and with them they dyd hurt: [20] And the remnaunt of the men which were not kylled by these plages, repented not of the dedes of their hondes that they shulde not worshyppe devyls, and ymages of golde, and sylver and brasse, and stone, and of wood, which nether can se, nether heare, nether goo. [21] Also they repented not of their murther, and of their sorcery nether of their fornicacion nether of their thefte.

CRANMER—1539.

stynges in their tayles, And their power was to hurt men .v. monethes. [11] And they had a kyng ouer them, which is the angell of the bottomlesse pytt, whose name in the Hebrew tong, is Abadon: but in the Greke tonge, Apollion that is to saye: a destroyer. [12] One wo is past, and beholde, two wooes come yet after this.

[13] And the syxt Angell blewe, and I herde a voyce from the .iiij. corners of the golden aultre, which is before God, [14] sayinge to the syxt Angell, which had the trompe: Lose the foure Angelles, which are bounde in the grete ryuer Euphrates. [15] And the foure Angelles were loosed, whych were prepared for an houre, for a daye, for a moneth, and for a yere, for to slee the .iij. part of men. [16] And the nombre of horsmen of warre were .xx. tymes .x. M. And I herde the nombre of them: [17] and thus I sawe the horses in a vision, and them that sate on them, hauyng fyry habergions of a Iacincte couloure, and brymstone, and the heades of the horses were as the heades of lyons. And out of their mouthes went forth fyre and smoke, and brymstone. [18] And of these thre was the thyrd part of men kylled: that is to saye, of fyre, smoke, and brimstone, which proceded out of the mouthes of them: [19] For their power was in their mouthes and in their tayles, for their tayles were lyke vnto serpentes, and had heades, and with them they dyd hurt: [20] And the remnaunt of the men which were not kylled by these plages, repented not of the dedes of their handes that they shulde not worshippe deuyls, and ymages of golde and syluer, and brasse, and stone, and of wood, which nether can se, nether heare, nether go. [21] Also they repented not of their murther, and of their sorcery, nether of their fornicacion, nether of their thefte.

τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον. 18 [p]ἀπὸ| τῶν τριῶν [q]πληγῶν| τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, [r]ἐκ| τοῦ πυρὸς καὶ [s]τοῦ καπνοῦ καὶ [s]τοῦ θείου, τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν. 19 [t]ἡ γὰρ ἐξουσία τῶν ἵππων| ἐν τῷ στόματι αὐτῶν [u]ἐστι,| [v]καὶ ἐν ταῖς οὐραῖς αὐτῶν.| αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσι. 20 Καὶ οἱ λοιποὶ τῶν ἀνθρώπων οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, [w]οὐ| μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσι τὰ δαιμόνια, καὶ [x]τὰ| εἴδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύναται, οὔτε ἀκούειν, οὔτε περιπατεῖν· 21 καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

[p] Rec. ὑπὸ. [q] Rec. = πληγῶν. [r] Const. ἀπὸ. [s] Rec. + ἐκ [bis.] [t] Rec. αἱ γὰρ ἐξουσίαι αὐτῶν. [u] Rec. εἰσι. [v] Rec. = καὶ ἐν ταῖς οὐραῖς αὐτῶν. [w] Rec. οὔτε. [x] Rec. = τὰ.

GENEVA—1557.

tayles: and theyr power was to hurt men fyue monethes. 11 And they haue a kynge ouer them, which is the Angel of the bottomlesse pyt, whose name in the Hebrewe tonge, is Abaddon: and in the Greke, Apollyon. 12 One wo is past, and beholde two woes come after this.

13 Then the syxt Angel blewe, and I heard a voyce from the foure corners of the golden aultre, which is before God, 14 Saying to the syxt Angel, which had the trompet, Lose the foure Angells, which are bounde in the great ryuer Euphrates. 15 And the foure Angells were losed, whych were prepared for an houre, for a day, for a moneth, and for a yere, to slay the thyrde part of men. 16 And the nombre of horsmen of warre, were twenty thousand tymes ten thousand for I hearde the nombre of them: 17 Also thus I sawe the horses in a vision, and them that sat on them, hauyng fyry habergions, and of Iacinte and of brymstone, and the heades of the horses were as the heades of lyons: and out of their mouthes went forth fyre and smoke and brymstone.

18 Of these thre was the thyrde parte of men kylled, that is to say, of fyre, smoke, and brymstone, which proceded out of the mouthes of them. 19 For theyr power is in theyr mouthes, and in theyr tayles: for theyr tayles were lyke vnto serpentes, and had heades, where with they hurte. 20 And the remnante of the men which were not kylled by these plages, repented not of the dedes of their handes that they should not worshyp deuyls, and images of gold, and siluer, and brasse, and stone, and of woode, which nether can se, nether heare, nether go. 21 Also they repented not of theyr murther, and of theyr sorcerie, nether of their fornication, nether of theyr thefte.

RHEIMS—1582.

their tailes: and their povver vvas to hurt men fiue monethes. 11 and they had ouer them a king, the Angel of the bottomles depth, vvhose name in Hebrevv is *Abaddon*, and in Greeke *Apollyon*: in Latin hauing the name *Exterminans*. 12 One vvoe is gone, and behold two vvoes come yet after these.

13 And the sixt Angel sounded vvith the trompet: and I heard one voice from the foure hornes of the golden altar, vvhich is before the eies of God, 14 saying to the sixt Angel which had the trompet, Loose the foure angels which are bound in the great riuer Euphrates. 15 And the foure Angels vvere loosed, vvho vvere prepared for an houre, and a day and a moneth and a yere: that they might kil the third part of men. 16 And the number of the armie of horsemen vvas tvventie thousand times ten thousand. And I heard the number of them. 17 And so I savv the horses in the vision: and they that sate vpon them, had habbergions of fire and of hyacinth and brimstone. and the heades of the horses were as it were the heads of lions: and from their mouth procedeth fire, and smoke, and brimstone.

18 And by these three plagues vvas slaine the third part of men, of the fire and of the smoke and of the brimstone, vvhich proceded from their mouth. 19 For the povver of the horses is in their mouth, and in their tailes. for, their tailes be like to serpents, hauing heads: and in these they hurt.

20 And the rest of men vvhich vvere not slaine vvith these plagues, neither haue done penance from the vvorkes of their hands, not to adore Deuils and Idols of gold and siluer and brasse and stone and vvood, vvhich neither can see, nor heare, nor vvalke, 21 and haue not done penance from their murders, nor from their sorceries, nor from their fornication, nor from their theftes.

AUTHORISED—1611.

their power was to hurt men fiue moneths. 11 And they had a King ouer them, which is the Angel of the bottomelesse pit, whose name in the Hebrew tongue is Abaddon, but in the Greeke tongue hath his name [α] Apollyon. 12 One woe is past, and behold there come two woes more hereafter.

13 And the sixt Angel sounded, and I heard a voyce from the foure hornes of the golden Altar, which is before God, 14 Saying to the sixth Angel which had the trumpet, Loose the foure Angels which are bound in the great riuer Euphrates. 15 And the foure Angels were loosed, which were prepared [β] for an houre, and a day, and a moneth, and a yeere, for to slay the third part of men. 16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. 17 And thus I saw the horses in the vision, and them that sate on them, hauing brest-plates of fire and of Iacinct, and brimstone, and the heads of the horses were as the heads of Lions, and out of their mouthes issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouthes. 19 For their power is in their mouth, and in their tailes: for their tailes were like vnto serpents, and had heads, and with them they doe hurt. 20 And the rest of the men which were not killed by these plagues, yet repented not of the workes of their hands, that they should not worship deuils, and idols of gold, and siluer, and brasse, and stone, and of wood, which neither can see, nor heare, nor walke: 21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

[α] That is to say, A destroyer. [β] *Or*, at.

X. *Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περι-*
βεβλημένον νεφέλην, καὶ [y] ἡ| ἶρις ἐπὶ τῆς κεφαλῆς [z] αὐτοῦ,| καὶ τὸ πρόσωπον
αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι πυρός· [2] καὶ [a] ἔχων| ἐν τῇ χειρὶ
αὐτοῦ [b] βιβλαρίδιον| ἀνεῳγμένον· καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ [c] τῆς
θαλάσσης,| τὸν δὲ εὐώνυμον ἐπὶ [d] τῆς γῆς,| [3] καὶ ἔκραξε φωνῇ μεγάλῃ ὥσπερ
λέων μυκᾶται· καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς·
[4] καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ [e], ἔμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ
τοῦ οὐρανοῦ, λέγουσαν [f], ‘Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταὶ, καὶ μὴ [g] ταῦτα|
‘γράψῃς.’ [5] Καὶ ὁ ἄγγελος, ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς,
ἦρε τὴν χεῖρα αὐτοῦ [h] τὴν δεξιὰν| εἰς τὸν οὐρανὸν, [6] καὶ ὤμοσεν [i] ἐν| τῷ ζῶντι
εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν

[y] Rec. = ἡ. [z] Rec. = αὐτοῦ. [a] Rec. εἶχεν. [b] βιβλίον. [c] Rec. τὴν θάλασσαν. [d] Rec. τὴν γῆν.
[e] Rec. + τὰς φωνὰς ἑαυτῶν. [f] Rec. + μοι.

WICLIF—1380.

10. AND I sai another strong aungel comynge doun fro heuene clothid with a cloude: ¶ the reynbowe on his heed, ¶ the face of him was as the sunne and the feet of him as a piler of fier, [2] ¶ he hadde in his hond a litil book opened, ¶ he sette his riȝt foot on the see: ¶ the lefte fote on the erthe, [3] ¶ he cried with a grete vois: as a lioun whanne he rorith, ¶ whanne he hadde cried, the seuene thundris spakun her voicis, [4] ¶ whanne the seuene thundris hadde spoken her voicis: I was to writinge, ¶ I herde a vois fro heuene: seiynge, marke thou what thingis the seuene thundris spakun: and nyle thou write hem,

[5] and the aungel whom I sai stondinge aboue thee see, and aboue the erthe: lift up his hond to heuene, [6] and swoor bi him that lyueth in to worldis of worldis: that made of nouȝt heuene, ¶ tho thingis which ben in it, ¶ the erthe: ¶ tho thingis that ben in it, and the see, ¶ tho thingis that ben in it, that tyme schal no more be, [7] but in the daies of the vois of the seuenthe aungel, whanne he schal bigynne to trumpe: the mysterie of god schal be endid, as he prechid bi hise seruauntis profetis,

[8] and I herd a vois fro heuene, eftsone spekinge with me ¶ seiynge, go thou ¶ take the book that is opened fro the hond of the aungel that stondith aboue the see: ¶ on the lond, [9] ¶ I wente to the aungel ¶ seide to him: that he schulde ȝeue me the book, and he seide to me, take the book ¶ deuoure it, ¶ it schal make thi wombe to be bittir: but in thi mouth it schal be swete as hony, [10] and I took the book of the aungels hond ¶ deuourid it: and it was in my mouth as swete as hony, ¶ whanne I hadde deuourid it: my wombe was bittir, [11] ¶ he seide to me, it bihoueth thee eftsone to profecie

nyle, *not*. eftsone, *again*. ȝeue, *give*.

TYNDALE—1534.

10. AND I sawe another myghtye angell come doune from heven, clothed with a cloude, and the rayne bowe apon his heed. And hys face as it were the sunne, and his fete as yt were pyllars of fyre [2] and he had in his honde a lytell boke opyn: and he put his ryght fote apon the see, and his lyfte fote on the erth. [3] And cryed with a lowde voyce, as when a lyon roreth. And when he had cryed, seven thondres spake their voyces. [4] And when the vii. thondres had spoken their voyces, I was aboute to wryte. And I herde a voyce from heven sayinge vnto me, seale vp thoo thynges which the vii. thondres spake, and write them not.

[5] And the angell which I sawe stonde apon the see, and apon the erth, lyfte vppe his honde to heven, [6] and swore by him that liveth for ever more, which created heven, and the thynges that ther in are, and the see, and the thynges which therin are: that there shulde be no lenger tyme: [7] but in the dayes of the voyce of the seventh angell, when he shall begyn to blowe: even the mistery of god shalbe fynisshed as he preached by his servauntes the prophetes.

[8] And the voyce which I herde from heven spake vnto me agayne, and sayde: goo and take the lytle boke which ys open in the honde of the angell, which stondeth apon the see, and apon the erth. [9] And I went vnto the angell, and sayde to him: geve me the lytle boke, and he sayd vnto me: take it, and eate it vp, and it shall make thy belly bytter, but it shalbe in thy mouth as swete as hony. [10] and I toke the lytle boke out of his honde, and ate it vp, and it was in my mouth as swete as hony, and as sone as I had eaten it, my belly was bytter. [11] And he sayde vnto me: thou muste prophesy

CRANMER—1539.

10. AND I saw another myghtie angell come downe from heauen clothed with a cloude, and the raynebowe vpon hys heed. And hys face as it were the sunne, and his fete as it were pyllars of fyre, [2] and he had in his hande a lytell boke open, and he put his ryght fote vpon the see, and his lyfte fote on the erth. [3] And cryed with a lowde voyce, as when a lyon roreth. And when he had cryed, seuen thonders spake their voyces. [4] And when the .vij. thondres had spoken their voyces, I was about to wryte. And I herde a voyce from heauen, sayinge vnto me: seale vp those thynges which the .vij. thondres spake, and wryte them not.

[5] And the Angell which I sawe stonde vpon the see, and vpon the erth, lyfte vp his hande to heuen, [6] and sware by him that lyueth for euer more, which created heauen, and the thynges that therin are, and the see, and the thynges which therin are: that there shulde be no lenger tyme: [7] but in the dayes of the voyce of the seuenth Angell, when he shall begyn to blowe: euen the mistery of God shalbe fynysshed, as he preached by his seruauntes the prophetes.

[8] And the voyce which I herde from heuen, spake vnto me agayne, and sayd: go and take the lytle boke which is open in the hande of the angell which standeth vpon the see, and vpon the erth. [9] And I went vnto the angell, and sayde to him: geue me the lytle boke, and he sayde vnto me: take it, and eate it vp, and it shall make thy belly bytter, but it shalbe in thy mouthe as swete as hony. [10] And I toke the lytle boke out of his hande, and eate it vp, and it was in my mouth as swete as hony: and as sone as I had eaten it, my belly was bytter. [11] And he sayde vnto me: thou must prophesy agayne amonge

καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ‘ [g]Ὅτι χρόνος [k]οὐκέτι ἔσται·| ‘ [7] ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, ‘ καὶ [l]ἐτελέσθη| τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε [m]τοὺς ἑαυτοῦ δούλους ‘ τοὺς προφήτας.’| [8] Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα μετ’ ἐμοῦ, καὶ λέγουσα, ‘ [g]Ὕπαγε λάβε τὸ βιβλαρίδιον τὸ ἠνεῳγμένον ἐν τῇ χειρὶ ‘ [n]τοῦ| ἀγγέλου τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.’ [9] Καὶ ἀπῆλθον πρὸς τὸν ἄγγελον, λέγων αὐτῷ, ‘ [o]Δοῦναί| μοι τὸ βιβλαρίδιον.’ Καὶ λέγει μοι, ‘ Λάβε καὶ κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ’ ἐν τῷ στόματί ‘ σου ἔσται γλυκὺ ὡς μέλι.’ [10] Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι, γλυκύ· καὶ ὅτε ἔφαγον αὐτὸ, ἐπικράνθη ἡ κοιλία μου. [11] Καὶ λέγει μοι, ‘ Δεῖ σε πάλιν

[g] Const. αὐτὰ. [k] Rec. = τὴν δεξιὰν. [l] Alex. = ἐν. τοῖς προφήταις. [k] Rec. οὐκ ἔσται ἔτι. [l] Rec. τελεσθῇ. [m] Rec. τοῖς ἑαυτοῦ δούλοις [n] Rec. = τοῦ. [o] Rec. Δός.

GENEVA — 1557.

10. AND I sawe another mighty Angel come downe from heauen, clothed with a cloude, and the rayne bowe vpon his head: and his face was as the sunne, and his feete as pyllers of fyre. 2 And he had in his hande a lytle boke open: and he put his ryght fote vpon the sea, and his lyft fote on the earth. 3 And cryed with a loude voyce, as when a lion roreth: And when he had cried, seuen thondres spake their voyces. 4 And when the seuen thonders had spoken theyr voyces, I was about to wryte: but I heard a voyce from heauen saying vnto me, Seale vp those thynges which the seuen thondres haue spoken, and wryte them not.

5 And the Angel which I sawe stand vpon the sea, and vpon the earth, lyfte vp his hande to heauen, 6 And sware by him that lyueth for euermore, which created heauen, and the thinges that therin are, and the earth and the things that therin are, and the sea, and the thynges which there in are: that tyme should be no more: 7 But in the dayes of the voice of the seuenth Angel, when he shal begyn to blowe: euen the mysterie of God shalbe fynysshed, as he declared to hys seruantes the Prophetes. 8 And the voyce which I heard from heauen spake vnto me agayne and sayd, Go and take the litle boke which is open in the hand of the Angel, which standeth vpon the sea and vpon the earth.

9 And I went vnto the Angel, and sayd to him, Geue me the litle boke, and he sayd vnto me, Take it, and eate it vp, and it shal make thy belly bytter, but it shalbe in thy mouthe as swete as honye. 10 Then I toke the litle boke out of the Angels hande, and ate it vp, and it was in my mouth as swete as hony: but as sone as I had eaten it, my belly was bytter. 11 And he sayed vnto me, thou muste

RHEIMS — 1582.

10. AND I savv an other Angel, strong, descending from heauen, clothed vvith a cloude, and a raine-bovv on his head, and his face vvas as the sunne, and his feete as a piller of fire. 2 and he had in his hand a litle booke opened: and he put his right foote vpon the sea, and his left vpon the land. 3 and he cried vvith a loude voice, as vvhen a lion roareth. And vvhen he had cried, the seuen thunders spake their voices. 4 And vvhen the seuen thunders had spoken their voices, I vvas about to vvrite: and I heard a voice from heauen saying to me: Signe the things vvhich the seuen thunders haue spoken: and vvrite them not.

5 And the Angel vvhich I savv standing vpon the sea and vpon the land, lifted vp his hand to heauen, 6 and he svvare by him that liueth for euer and euer, that created heauen and those things vvhich are in it: and the earth, and those things vvhich are in it: and the sea, and those things vvhich are in it. That there shal be time no more: 7 but in the daies of the voice of the seuenth Angel, vvhen the trompet shal beginne to sound, the mysterie of God shal be consummate, as he hath euangelized by his seruantes the Prophetes.

8 And I heard a voice from heauen againe speaking with me, and saying: Goe, and take the booke that is opened, of the hand of the Angel standing vpon the sea and vpon the land. 9 And I vvent to the Angel, saying vnto him, that he should giue me the booke And he said to me, Take the booke, and deuoure it: and it shal make thy belly to be bitter, but in thy mouth it shal be svveete as it vvere honie. 10 And I tooke the booke of the hand of the Angel, and deuoured it: and it vvas in my mouth as it vvere honie, svveete. and vvhen I had deuoured it, my bellie vvas made bitter, 11 and he said to me, Thou must againe prophecie to

AUTHORISED — 1611.

10. AND I saw another mightie Angel come downe from heauen, clothed with a cloud, and a rainbow *was* vpon his head, and his face *was* as it were the Sunne, and his feet as pillars of fire.

2 And he had in his hand a little booke open: and hee set his right foot vpon the sea, and his left foot on the earth, 3 And cryed with a loud voyce, as when a Lyon roareth: and when hee had cryed, seuen thunders vttered their voyces. 4 And when the seuen thunders had vttered their voyces, I was about to write: and I heard a voyce from heauen, saying vnto me, Seale vp those things which the seuen thunders vttered, and write them not. 5 And the Angel which I saw stand vpon the sea, and vpon the earth, lifted vp his hand to heauen, 6 And sware by him that liueth for euer and euer, who created heauen, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the dayes of the voyce of the seuenth Angel, when he shall begin to sound, the mysterie of God should be finished, as he hath declared to his seruants the Prophets. 8 And the voyce which I heard from heauen spake vnto mee againe, and said, Goe, and take the little booke which is open in the hand of the Angel which standeth vpon the sea, and vpon the earth. 9 And I went vnto the Angel, and said vnto him, Giue me the little book. And he said vnto me, Take it, and eat it vp, and it shall make thy belly bitter, but it shall be in thy mouth sweet as hony. 10 And I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth sweet as hony: and as soone as I had eaten it, my belly was bitter. 11 And hee said vnto mee, Thou must prophesie againe before

'προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.'

XI. Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ,[p] λέγων, 'Ἔγειραι, καὶ μέτρησον
'τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ·
'[2] καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσῃς, ὅτι
'ἐδόθη τοῖς ἔθνεσι· καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι μῆνας τεσσαράκοντα
'δύο. [3] Καὶ δώσω τοῖς δυσὶ μάρτυσί μου, καὶ προφητεύσουσιν ἡμέρας χιλίας
'διακοσίας ἑξήκοντα, περιβεβλημένοι σάκκους.' [4] Οὗτοί εἰσιν αἱ δύο ἐλαῖαι, καὶ
[q] αἱ| δύο λυχνίαι αἱ ἐνώπιον τοῦ [r] Κυρίου| τῆς γῆς [s] ἑστῶτες.| [5] καὶ εἴ τις αὐτοὺς
[t] θέλει| ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς
ἐχθροὺς αὐτῶν· καὶ εἴ τις αὐτοὺς [u] θέλει| ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι.
[6] Οὗτοι ἔχουσι [v] τὸν οὐρανὸν ἐξουσίαν κλεῖσαι,| ἵνα μὴ [w] ὑετὸς βρέχῃ| [x] τὰς

[p] Rec. + καὶ ὁ ἄγγελος εἱστήκει. [q] Rec. = αἱ. [r] Rec. Θεοῦ. [s] Rec. ἑστῶσαι. [t] Rec. θέλῃ. [u] Rec. θέλῃ. [v] Rec. ἐξουσίαν κλεῖσαι τὸν οὐρανόν. [w] Rec. βρέχῃ ὑετός. [x] Rec. ἐν ἡμέραις. [y] Rec. αὐτῶν τῆς προφητείας.

WICLIF—1380.

to hethen men ȝ to puplis ȝ langagis ȝ to many kingis.

11. AND a reed liik a ȝerde was ȝouun to me: and it was seide to me, rise thou and mete the temple of god and the autir: ȝ men that worschipen in it, [2] but cast thou out the forȝerd that is without the temple ȝ mete not it: for it is ȝouun to hethen men, and thei schuln defoule the holi citee: bi fourti monethis and tweyne, [3] ȝ I schal ȝeue to my twey witnessis, ȝ thei schuln profecie a thousand daies two hundrid and sixti, ȝ schulen be clothide with sackis, [4] these ben .ij. olyues: and twey candilstickis, and thei stonden in the siȝt of the lord of the erthe,
[5] and if ony man wole anoie hem: fier schal go out of the mouth of hem ȝ schal deuoure her enemyes, ȝ if ony wole hirte hem: thus it bihoueth him to be slayn, [6] thes han power to close heuene, that it reyne not in the daies of her profecie, and thei han power on watris to turne hem in to blood, and to smyte the erthe with eueri plage, ȝ as ofte as thei wolen,
[7] and whanne thei schuln ende her witnessynge: the beest that stieth up fro depnes schal make batel aȝens hem, and schal ouercome hem: and schal sle hem, [8] and the bodies of hem schulen ligge in the stretis of the greet citee, that is clepid goostli sodom and egipt: where the lord of hem was crucified, [9] and summe of lynagis ȝ of puplis ȝ of langagis ȝ of hethen men: schuln se the bodies of hem bi thre daies and an half, ȝ thei schulen not suffre the bodies of hem: to be putte in biriels, [10] and men enhabitynge the erthe schuln haue ioie on hem, ȝ thei schulen make merie, and schuln sende ȝiftis to gidre: for these twey profetis turmentiden hem that dwellen on the erthe,
[11] and aftir thre daies ȝ an half: the spirit

ȝerde, *rod*, or, *stick*. ȝouun, *given*. mete, *measure*. forȝerd, *fore-yard*, or, *court*. ȝeue, *give*. stieth, *ascendeth*. ligge, *lie*. clepid, *called*.

TYNDALE—1534.

agayne amonge the people, and nacions, and tonges, and to many kynges.

11. AND then was geven me a rede lyke vnto a rodd, and it was sayd vnto me: Ryse and mete the temple of god, and the aultre, and them that worshippe therin [2] and the quyre which is within the temple cast oute and mete it not: for it is gevyn vnto the gentyles and the holy cite shall they treade vnder fote .xlii. monethes. [3] And I will geve power vnto my two wytnesses, and they shall prophesy .M. iic. and .lx. dayes, clothed in sacke cloth. [4] These are two olyve trees, and two candlestyckes, stondinge before the god of the erth

[5] And if eny man will hurt them, fyre shall procede out of their mouthes, and consume their ennemyes. And yf eny man will hurt them this wyse muste he be kylled. [6] These have power to shut heven, that it rayne not in the dayes of their prophesyinge: and have power over waters to turne them to bloud, and to smyte the erth with almaner plages, as often as they will.

[7] And when they have fynysshed their testimony, the beste that cam oute of the bottomlesse pytt shall make warre agaynst them and shall overcome them, and kyll them. [8] And their boddyes shall lye in the stretes of the greate cite, which spritually is called zodom and Egypte, where oure lorde was crucified. [9] And they of the people and kynredes, and tonges, and they of the nacions, shall se their bodyes .iii. dayes and an halfe, and shall not suffre their boddyes to be put in graves. [10] And they that dwell apon the erth, shall reioyce over them and be glad, and shall send gyftes one to another for these two prophetes vexed them that dwelt on the erth.
[11] And after .iii. dayes and an halffe the

CRANMER—1539.

the people, and nacions, and tonges, and to many kynges.

11. AND then was geuen me a rede, lyke vnto a rodd, and it was sayde vnto me: Ryse and meate the temple of God, and the aulter, and them that worshippe therin, [2] and the queer which is within the temple, cast out and meate it not for it is geuen vnto the Gentyles, and the holy cytye shall they treade vnder fote .xlij. monethes. [3] And I wyll geue power vnto my two wytnesses, and they shall prophesy a thousande, two hundred and .lx. dayes, clothed in sacke clothe. [4] These are two olyue trees, and two candelstyckes, standynge before the God of the erth.

[5] And yf eny man wyll hurt them, fyre shall procede out of their mouthes, and consume their enemyes. And yf eny man wyll hurt them, thys wyse muste he be kylled. [6] These haue power to shut heauen, that it rayne not in the dayes of their prophesying: and haue power ouer waters to turne them to bloude, and to smyte the erth with all maner plages, as often as they wyll.

[7] And when they haue finysshed their testimony, the beast that cam out of the bottomlesse pyt, shall make warre agaynst them, and shall ouercome them, and kyll them. [8] And their bodyes shall lye in the stretes of the greate cytye, which spritually is called ȝodom and Egypte, where oure Lorde was crucifyed. [9] And they of the people and kynredes, and tonges, and they of the nacions, shall se their bodyes .iij. dayes and an halfe, and shall not suffre their bodyes to be put in graues. [10] And they that dwell vpon the erth, shall reioyce ouer them, and be glad, and shall sende gyftes one to another, for these two prophetes vexed them that dwelt on the erth.
[11] And after .iij. dayes and an halfe, the

ἡμέρας| [y] τῆς προφητείας αὐτῶν·| καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἷμα, καὶ πατάξαι τὴν γῆν [z] ὁσάκις ἐὰν θελήσωσιν, ἐν πάσῃ πληγῇ.| 7 Καὶ ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει [a] μετ᾽ αὐτῶν πόλεμον,| καὶ νικήσει αὐτοὺς, καὶ ἀποκτενεῖ αὐτούς. 8 καὶ [b] τὸ πτῶμα| αὐτῶν ἐπὶ τῆς πλατείας πόλεως τῆς μεγάλης, ἥτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος [c] αὐτῶν| ἐσταυρώθη. 9 καὶ [d] βλέπουσιν| ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν [e] τὸ πτῶμα| αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς [f] μνῆμα.| 10 καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς [g] χαίρουσιν| ἐπ᾽ αὐτοῖς, καὶ [h] εὐφρανθήσονται·| καὶ δῶρα [i] πέμψουσιν| ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. 11 Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ, πνεῦμα

[z] Rec. πάσῃ πληγῇ, ὁσάκις ἐὰν θελήσωσι. [a] Rec. πόλεμον μετ᾽ αὐτῶν. [b] Rec. τὰ πτώματα. [c] Rec. ἡμῶν. [d] Rec. βλέψουσιν. [e] Rec. τὰ πτώματα. [f] Rec. μνήματα. [g] Rec. χαροῦσιν. [h] Alex. εὐφραίνονται. [i] Const. δώσουσιν.

GENEVA—1557.

prophecie agayne among the people and nations, and tounges, and to many kynges.

11. AND then was geuen me a rede, lyke vnto a rodde, and the Angel stode by, saing, Ryse and mete the temple of God, and the aulter, and them that worshyp therin. 2 But the lower part which is with out the temple cast out and mete it not: for it is geuen vnto the Gentiles, and the holy citie shal they treade vnder fote two and fourty monethes. 3 And I wyl geue power vnto my two wytnesses, and they shal prophecie a thousand, two hundred, and threscore dayes, clothed in sacke clothe.

4 These are two oliue tres, and two candel stikes standing before the God of the earth. 5 And if any man wyl hurte them, fyre procedeth out of their mouthes, and consumeth theyr ennemyes: for yf any man wolde hurt them, this wyse muste he be kylled. 6 These haue power to shut heauen, that it rayne not in the dayes of their prophecying: and haue power ouer waters to turne them to bloud, and to smyte the earth with all maner plages, as often as they wil. 7 And when they haue fynished theyr testimonie, the beaste that cometh out of the bottomlesse pyt, shal make warre against them, and shal ouercome them, and kyll them. 8 And theyr carkeyses shal lye in the stretes of the great citie, which spritually is called Sodome and Egypt, where our Lorde also was crucified. 9 And they of the people and kinredes, and tonges, and Gentils shal se their carkeyses thre daies and an halfe, and shal not suffre their carkeyses to be put in graues.

10 And they that dwell vpon the earth, shal reioyce ouer them and be glad, and shal sende giftes one to another: for these two Prophetes vexed them that dwelt on the earth. 11 But after thre dayes and

RHEIMS—1582.

Nations, and peoples, and tonges, and many kinges.

11. AND there vvas giuen me a reede like vnto a rodde: and it vvas said to me, Arise, and measure the temple of God, and the altar, and them that adore in it. 2 but the court vvhich is vvithout the temple, cast forth, and measure not that: because it is giuen to the Gentiles, and they shal treade vnder foote the holy citie two and fourtie monethes: 3 and I vvil giue to my tvvo vvitnesses, and they shal prophecie a thousand tvvo hundred sixtie daies, clothed vvith sacke clothes. 4 These are the two oliue trees and the tvvo candlestickes that stand in the sight of the Lord of the earth. 5 And if any man vvil hurt them, fire shal come forth out of their mouthes, and shal deuoure their enemies. and if any man vvil hurt them: so must he be slaine. 6 These haue power to shut heauen, that it raine not in the daies of their prophecie: and they haue povver ouer the vvaters to turne them into bloud, and to strike the earth vvith al plague as often as they vvil.

7 And vvhen they shal haue finished their testimonie: the beast vvhich ascended from the depth, shal make vvarre against them, and shal ouercome them, and kil them. 8 And their bodies shal lie in the streates of the great citie, vvhich is called spiritually Sodom and Ægypt, vvhere their Lord also vvas crucified. 9 And there shal of tribes, and peoples, and tonges, and Gentiles, see their bodies for three daies and a halfe: and they shal not suffer their bodies to be laid in monuments. 10 and the inhabitants of the earth shal be glad vpon them, and make merie: and shal send giftes one to an other, because these tvvo prophets tormented them that dvvelt vpon the earth. 11 And after three daies and a halfe, the spirit of life from

AUTHORISED—1611.

many peoples, and nations, and tongues, and kings.

11. AND there was giuen mee a reed like vnto a rod, and the Angel stood, saying, Rise, and measure the Temple of God, and the Altar, and them that worship therein. 2 But the Court which is without the Temple [α] leaue out, and measure it not: for it is giuen vnto the Gentiles, and the holy City shall they tread vnder foot fourty and two moneths. 3 And [β] I will giue *power* vnto my two Witnesses, and they shall prophesie a thousand two hundred and threescore dayes clothed in sackcloth. 4 These are the two Oliue trees, and the two Candlestickes, standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and deuoureth their enemies: and if any man will hurt them, hee must in this maner be killed. 6 These haue power to shut heauen, that it raine not in the dayes of their prophecie: and haue power ouer waters to turne them to blood, and to smite the earth with all plagues, as often as they will. 7 And when they shall haue finished their testimony, the beast that ascendeth out of the bottomlesse pit, shall make war against them, and shall ouercome them, and kill them. 8 And their dead bodies shall *lie* in the street of the great City, which spiritually is called Sodome and Egypt, where also our Lord was crucified. 9 And they of the people and kinreds, and tongues, and nations, shall see their dead bodies three daies and an halfe, and shall not suffer their dead bodies to be put in graues. 10 And they that dwell vpon the earth shall reioyce ouer them, and make merry, and shall send gifts one to another, because these two Prophets tormented them that dwelt on the earth.

11 And after three dayes and an halfe

[α] *Gr.* cast out. [β] *Or,* I will giue vnto my two witnesses that they may prophesie.

ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν [k] ἐν αὐτοῖς,| καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας [l] ἔπεσεν| ἐπὶ τοὺς θεωροῦντας αὐτούς. [12] καὶ [m] ἤκουσαν| φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ, λέγουσαν αὐτοῖς, 'Ἀνάβητε ὧδε.' Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. [13] Καὶ ἐν ἐκείνῃ τῇ [n] ὥρᾳ| ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτά· καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ. [14] Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

[15] Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, [o] λέγοντες,| ' [p] Ἐγένετο ἡ βασιλεία| τοῦ κόσμου, τοῦ Κυρίου ἡμῶν, καὶ τοῦ ' Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.' [16] Καὶ οἱ εἴκοσι [q] τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ [r] καθήμενοι| ἐπὶ τοὺς θρόνους αὐτῶν,

[k] Rec. ἐπ' αὐτούς. [l] Alex. ἐπέπεσεν. [m] Const. ἤκουσα. [n] Const. ἡμέρᾳ. [o] Rec. λέγουσαι.

WICLIF—1380.

of liif of god entrid in to hem/ ⁊ thei stoden on her feet and greet drede filde on hem that saien hem/ [12] ⁊ thei herden a greet vois fro heuene: seiynge to hem/ come up hidir/ and thei stieden in to heuene in a cloude: ⁊ the enemyes of hem saien hem/ [13] ⁊ in that our a greet erthemouynge was made ⁊ the tenthe part of the citee filde doun/ ⁊ the names of men seuene thousand weren slayn in the erthe mouynge: ⁊ the tother werun sente in to drede: ⁊ ȝauen glorie to god of heuene/ [14] the secunde wo is gon: ⁊ lo the thridde wo schal come soone/

[15] And the seuenthe aungel trumpid: ⁊ greet voicis werun made in heuene ⁊ seiden/ the rewme of this world is made oure lordis ⁊ of crist his sone/ and he schal regne in to worldis of worldis amen/ [16] ⁊ the foure ⁊ twenti elder men that saten in her seetis in the siȝt of the lord: filden on her facis, ⁊ worschipiden god [17] ⁊ seiden/ we don thankyngis to thee lord god almyȝti, which art ⁊ which were, ⁊ which art to comynge: which hast takun thi greet vertu ⁊ hast regned/ [18] ⁊ folkis ben wroth, and thi wraththe cam, ⁊ tyme of deed men to be demed ⁊ to ȝilde mede to thi seruauntis and profetis/ ⁊ halowis ⁊ dredinge thi name, to smale and to greet/ ⁊ to distrie hem that corumpiden the erthe.

12. AND the temple of god in heuene was opened: ⁊ the arke of his testament was seyn in his temple/ ⁊ leitingis werun made: ⁊ voicis ⁊ thundris ⁊ erthe mouynge ⁊ a greet hail/ ⁊ a greet signe apperid in heuene/ a womman clothid with the sunne/ ⁊ the mone vndir her feet, ⁊ in the heed of hir a corowne of twelue sterris/ [2] ⁊ sche hadde in wombe: and

stieden, *ascended.* erthemouynge, *earthquake.* rewme, *realm.* vertu, *power.* demed, *judged.* mede, *reward.* leitingis, *lightnings.*

TYNDALE—1534.

sprete of lyfe from god/ entred into them. And they stode vp apon their fete: and greate feare came apon them which sawe them. [12] And they herde a greate voyce from heven/ saying vnto them. Come vp hidder. And they ascended vp into heven in a cloude/ and their ennemyes sawe them. [13] And the same houre was ther a gret erth quake/ and the tenthe parte of the cite fell/ and in the erth quake were slayne names of men seven .M. and the remnaunt were feared/ and gave glory to god of heven. [14] The seconde woo is past/ and beholde the thyrd woo wyll come anon.

[15] And the seventh angell blewe/ and therwere made great voyces in heven/ sayinge: the kyngdoms of this worlde are oure lordes and his christes/ and he shall raygne for ever more. [16] And the .xxiiii. elders/ which sytt before god on their seates/ fell apon their faces/ and worshipped God [17] sayinge: we geve the thankes lorde God allmyghte: which arte and wast/ and arte to come/ for thou haste receaved thy great myght/ and hast raygned. [18] And the nacions were angry/ and thy wrath is come/ and the tyme of the deed that they shuld be iudged and that thou shuldest geve rewarde vnto thy servauntes the prophettes and saynctes/ and to them that feare thy name small and great and shuldest destroye them/ which destroye the erth. [19] And the temple of God was openyd in heven/ and there was sene in his temple/ the arcke of his testament: and ther folowed lyghtnynges/ and voyces/ and thondrynges and erth quake/ and moche hayle.

12. AND ther appered a gret wonder in heven A woman clothed with the sunne/ and the mone vnder her fete/ and apon her heed a croune of xii. starres. [2] And she was with chylde and cryed travayllinge

CRANMER—1539.

sprete of lyfe from God, entred into them. And they stode vp vpon their fete, and greate feare came vpon them which sawe them. [12] And they herde a greate voyce from heauen, sayinge vnto them: Come vp hyther. And they ascended vp into heauen in a cloude, and their enemyes sawe them. [13] And the same houre was ther a great erthquake, and the tenth parte of the cytye fell, and in the erthquake were slayne names of men seuen .M. and the remnaunt were feared, and gaue glory to God of heauen. [14] The second woo is past, and beholde, the thyrde woo wyll come anone.

[15] And the seuenth angell blewe, and ther were made greate voyces in heauen, sayinge: the kyngdoms of this worlde are oure lordes, and his Christes, and he shall raygne for euer more [16] And the .xxiiij. elders, which syt before God on their seates, fell vpon their faces, and worshypped God, [17] sayinge: we geue the thankes O Lord God almightie: which arte and wast, and arte to come, for thou haste receaued thy great myght, and hast raygned. [18] And the nacions were angry, and thy wrath is come, and the tyme of the deed that they shuld be iudged and that thou shuldest geue rewarde vnto thy seruauntes the Prophetes and Saynctes, and to them that feare thy name small and great and shuldest destroye them, which destroye the erth. [19] And the temple of God was opened in heuen, and ther was sene in his temple, the arcke of his testament, and ther folowed lightnynges, and voyces, and thondrynges and erthquake, and moch hayle.

12. AND ther appered a gret wonder in heauen: A woman clothed with the sonne, and the mone vnder her fete, and vpon her heed a croune of .xij. starres. [2] And she was with chylde, and cryed

ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ, [17] λέγοντες,
'Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν[s], ὅτι
εἴληφας τὴν δύναμίν σου τὴν μεγάλην, καὶ ἐβασίλευσας. [18] καὶ τὰ ἔθνη
ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ
δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις, καὶ τοῖς ἁγίοις καὶ τοῖς
φοβουμένοις τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς μεγάλοις, καὶ διαφθεῖραι τοὺς
διαφθείροντας τὴν γῆν.'

[19] Καὶ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης [t] τοῦ Κυρίου| ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα μεγάλη. XII. Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα· [2] καὶ ἐν γαστρὶ

[p] Rec. Ἐγένοντο αἱ βασιλεῖαι. [q] Rec. + καὶ. [r] Alex. οἳ κάθηνται. [s] Rec. + καὶ ὁ ἐρχόμενος. [t] Rec. αὐτοῦ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
an halfe, the sprite of lyfe comming from God, shal enter into them, and they shal stande vp vpon their fete: and great feare shal come vpon them which sawe them. [12] And they heard a great voyce from heauen, saying vnto them, Come vp hyther. And they ascended vp into heauen in a cloude, and theyr ennemyes sawe them. [13] And the same houre was there a great earthquake, and the tenth part of the citie fell, and in the earthequake were slayne names of men, seuen thousande: and the remnant were feared, and gaue glorie to God of heauen. [14] The seconde wo is past, and beholde the thyrde wo wyl come anone.	God entred into them. And they stoode vpon their feete, and great feare fel vpon them that savv them. [12] And they heard a loud voice from heauen saying to them, Come vp hither. And they vvent vp into heauen in a cloude: and their enemies savv them. [13] And in that houre there vvas made a great earthquake: and the tenth part of the citie fel: and there vvere slaine in the earthquake names of men seuen thousand: and the rest vvere cast into a feare, and gaue glorie to the God of heauen. [14] The second vvoe is gone: and behold the third vvoe vvil come quickly.	the Spirit of life from God, entred into them: and they stood vpon their feet, and great feare fell vpon them which saw them. [12] And they heard a great voice from heauen, saying vnto them, Come vp hither. And they ascended vp to heauen in a cloud, and their enemies beheld them. [13] And the same houre was there a great earthquake, and the tenth part of the Citie fell, and in the earthquake were slaine [α] of men seuen thousand: and the remnant were affrighted, and gaue glorie to the God of heauen. [14] The second woe is past, and behold, the third woe commeth quickely.
[15] And the seuenth Angel blew, and there were made great voyces in heauen, saying, The kyngdoms of this worlde are our Lordes, and his Christes, and he shall raygne for euermore. [16] Then the four and twenty Elders, which syt before God on theyr seates, fell vpon their faces, and worshypped God, [17] Saying, We geue thee thankes Lord God almighty. which Art, and Waste, and Art to come: for thou hast receaued thy greate myght, and hast obteyned thy kyngdome. [18] And the Gentils were angry, and thy wrathe is come, and the tyme of the dead that they should be iudged, and that thou shouldest geue rewarde vnto thy seruantes the Prophetes, and Sainctes, and to them that feare thy Name, smal, and great, and shuldest destroy them, which destroye the earth. [19] And the temple of God was opened in heauen, and there was sene in his temple, the arcke of his Couenant: and there folowed lightninges, and voyces, and thondringes, and earthquake, and much hayle.	[15] And the seuenth Angel sounded with a trompet: and there vvere made loude voices in heauen saying, The kingdom of this vvorld is made our Lords and his Christs, and he shal reigne for euer and euer. Amen. [16] And the foure and tvventie seniours vvhich sitte on their seates in the sight of God, fel on their faces, and adored God, [17] saying: Vve thanke thee Lord God omnipotent, vvhich art, and vvhich vvast, and vvhich shalt come: because thou hast receiued thy great povver, and hast reigned. [18] And the Gentiles vvere angrie, and thy vvrath is come, and the time of the dead, to be iudged, and to render revvard to thy seruants the prophets and sainctes, and to them that feare thy name, litle and great, and to destroy them that haue corrupted the earth. [19] And the temple of God vvas opened in heauen: and the arke of his testament vvas seen in his temple, and there vvere made lightenings, and voices, and an earthquake and greate haile.	[15] And the seuenth Angel sounded, and there were great voyces in heauen, saying, The kingdomes of this world are become *the Kingdomes* of our Lord, and of his Christ, and hee shall reigne for euer and euer. [16] And the foure and twenty Elders which sate before God on their seats, fell vpon their faces, and worshipped God, [17] Saying, We giue thee thankes, O Lord God Almightie, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. [18] And the nations were angry, and thy wrath is come, and the time of the dead that they should be iudged, and that thou shouldest giue reward vnto thy seruants the Prophets, and to the Saints, and them that feare thy Name, small and great, and shouldest destroy them which [β] destroy the earth. [19] And the Temple of God was opened in heauen, and there was seene in his Temple the Arke of his Testament, and there were lightnings, and voyces, and thundrings, and an earthquake, and great haile.
12. AND there appeared a great wonder in heauen: A woman clothed wyth the sunne, and the mone vnder her fete and vpon her head a croune of twelue starres. [2] And she was wyth chylde and	12. AND a great signe appeared in heauen: a vvoman clothed vvith the sunne, and the moone vnder her feete, and on her head a crovvne of tvvelue starres: [2] and being with childe, she	12. AND there appeared a great [γ] wonder in heauen, a woman clothed with the Sun, and the Moone vnder her feet, and vpon her head a Crowne of twelue starres: [2] And shee being with child,

[α] *Gr.* names of men. [β] *Or,* corrupt. [γ] *Or,* signe.

ἔχουσα [u] ἔκραζεν| ὠδίνουσα, καὶ βασανιζομένη τεκεῖν. [3] Καὶ ὤφθη ἄλλο σημεῖον
ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων [v] μέγας πυρρὸς,| ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα
δέκα· καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ [w] ἑπτὰ διαδήματα·| [4] καὶ ἡ οὐρὰ αὐτοῦ σύρει
τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. Καὶ ὁ
δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ, τὸ
τέκνον αὐτῆς καταφάγῃ. [5] καὶ ἔτεκεν υἱὸν ἄρρενα, ὃς μέλλει ποιμαίνειν πάντα
τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ
[x] πρὸς| τὸν θρόνον αὐτοῦ. [6] καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει [y] ἐκεῖ|
τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ [z] τρέφωσιν| αὐτὴν ἡμέρας χιλίας
διακοσίας ἑξήκοντα. [7] Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ
ἄγγελοι αὐτοῦ [a] τοῦ πολεμῆσαι| [b] μετὰ| τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησε,

[u] Rec. κράζει. [v] Alex. πυρὸς μέγας. [w] Rec. διαδήματα ἑπτά. [x] Rec. = πρὸς. [y] Rec. = ἐκεῖ. [z] Const. ἐκτρέφωσιν.
[a] Rec. ἐπολέμησαν.

WICLIF—1380.

sche crieth trauelinge of child: ȝ is turmentid that sche bere child, [3] and another signe was seyn in heuene, ȝ lo a greet reed dragoun that hadde seuen heedis ȝ ten hornes: ȝ in the heedis of him seuene diademes, [4] and the tail of hym drowe the thridde part of sterris of heuene, ȝ sente hem in to the erthe,

ȝ the dragoun stood bifor the womman that was to beringe child: that whanne sche hadde borun child: he schulde deuoure hir sone. [5] ȝ sche bare a man [knaue] child that was to rulinge alle folkis in an irun ȝerd, ȝ hir sone was rauyschid to god: ȝ to his trone, [6] ȝ the womman fley in to wildirnesse, where sche hath a place made redi of god: that he fede hir there a thousand dayes two hundrid and sixti.

[7] And a greet bateil was made in heuene: ȝ myȝhel ȝ hise aungels fouȝten with the dragoun, and the dragoun fauȝte ȝ hise aungels: [8] ȝ thei hadden not myȝt, nether the place of hem was founden more in heuene, [9] ȝ thilke dragoun was cast doun, the greet eeld serpent, that is clepid the deuel, ȝ sathanas that disceyueth al the world, he was cast doun in to the erthe: ȝ hise aungels werun sent with him,

[10] ȝ I herde a greet vois in heuene, seiynge, now is made helthe ȝ vertu ȝ kingdom of oure god: and the power of his crist, for the accuser of oure britheren is cast doun: whiche accusid hem bifor the siȝt of oure god dai ȝ nyȝt, [11] ȝ thei ouercamen him for the blood of the lomb ȝ for the word of his witnessinge: ȝ thei loueden not her lyues til to deeth, [12] therfor ȝe heuenes be ȝe glad, and ȝe that dwellen in hem, wo to the erthe, ȝ to the see: for the fende is come doun to ȝou, and hath greet wraththe witinge that he hath litil tyme,

ȝerd, *rod.* thilke, *the same.* clepid, *called.* vertu, *power.* witinge, *knowing.*

TYNDALE—1534.

in byrth, and payned redy to be delyvered. [3] And ther appered a nother wonder in heven, for beholde a gret red dragon, havynge .vii. heddes, and ten hornes and crounes vpon his heddes: [4] and his tayle drue the thyrde parte of the starres, and cast them to the erth.

And the dragon stode before the woman which was reddy to be delyvred: for to devoure her chylde as sone as it were borne. [5] And she brought forth a man chylde, which shulde rule all nacions with a rode of yron And her sonne was taken vp vnto God, and to his seate. [6] And the woman fleed into wyldernes, where she had a place, prepared of god, that they shulde fede her there a M .ii. C and lx. dayes.

[7] And ther was grett battayll in heven, Michael and his angells fowght with the dragon and the dragon fowght and his angelles, [8] and prevaylled not: nether was their place founde eny more in heven. [9] And the grett dragon, that olde serpent called the devyll and Sathanas was cast out. Which desceaved all the worlde. And he was cast into the erth, and his angelles were cast out also.

[10] And I harde a lowde voyce sayinge: in heven is nowe made salvacion and strengthe and the kyngdome of oure God, and the power of his Christ For he is cast doune which accused them before god daye and nyght. [11] And they overcame him by the bloude of the lambe, and by the worde of their testimony, and they loved not their lyves vnto the deeth. [12] Therfore reioyce hevens, and ye that dwell in them. Woo to the inhabiters of the erth, and of the see: for the devyll is come doune vnto you which hath greet wrath, because he knoweth that he hath but a short tyme.

CRANMER—1539.

trauaylinge in byrth, and payned redy to be delyuered. [3] And ther appered another wonder in heauen, for beholde, a gret red dragon hauynge .vij. heddes, and ten hornes and crounes vpon hys heades: [4] and hys tayle drue the thyrde parte of the starres and cast them to the erth.

And the dragon stode before the woman which was redy to be delyuered: for to deuoure her chylde as sone as it were borne. [5] And she brought forth a man chylde, which shulde rule all nacyons with a rodd of yron. And her sonne was taken vp vnto God, and to his seate. [6] And the woman fleed into wyldernes, where she had a place, prepared of God, that they shulde fede her there a .M.ij. hundred and .lx. dayes.

[7] And ther was a great battayll in heauen, Michael and his Angels fought with the dragon, and the dragon fought and his angelles, [8] and preuayled not, nether was their place founde eny more in heauen. [9] And the great dragon, that olde serpent, called the deuyll and Sathanas, was cast out. Which deceaueth all the worlde. And he was cast into the erth and hys angelles were cast out also.

[10] And I hearde a lowde voyce sayinge: in heuen is now made saluacyon and strength and the kyngdome of oure God, and the power of his Christ. For he is cast doune which accused them before God daye and nyght. [11] And they ouercame him by the bloude of the lambe, and by the worde of their testimony, and they loued not their lyues vnto the deeth. [12] Therfore reioyce heuens, and ye that dwell in them. Woo to the inhabiters of the erth, and of the see: for the deuyll is come doune vnto you, which hath great wrath, because he knoweth that he hath but a short tyme.

καὶ οἱ ἄγγελοι αὐτοῦ, [8] καὶ οὐκ [c]ἴσχυσεν,|[d] οὐδὲ| τόπος εὑρέθη [e]αὐτῶν| ἔτι ἐν
τῷ οὐρανῷ. [9] καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος
Διάβολος, καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν,
καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. [10] Καὶ ἤκουσα φωνὴν μεγάλην [f]ἐν
τῷ οὐρανῷ, λέγουσαν,| ‘Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία
‘ τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ· ὅτι [g]κατεβλήθη| ὁ [h]κατήγωρ|
‘ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ
‘ νυκτός. [11] καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου, καὶ διὰ τὸν λόγον
‘ τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. [12] διὰ
‘ τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. οὐαὶ [i]τῇ γῇ καὶ τῇ
‘ θαλάσσῃ,| ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον

[b] Rec. *κατὰ*. [c] Rec. *ἴσχυσαν*. [d] Rec. *οὔτε*. [e] Alex. *αὐτῷ*. [f] Rec. *λέγουσαν ἐν τῷ οὐρανῷ*. [g] Alex. *ἐβλήθη*.
[h] Rec. *κατήγορος*. [i] Rec. *τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν θάλασσαν*.

GENEVA—1557.

cryed trauayling in birth, and payned redy to be deliuered. [3] And there appeared a nother wonder in heauen, for beholde a great red dragon hauing seuen heades, and seuen crounes vpon his heades: [4] And his tayle drue the third part of the starres of heauen and cast them to the earth. And the dragon stode before the woman, which was redy to be deliuered: for to deuoure her childe as sone as it were borne.

[5] And she broght forthe a man childe, which should rule all nations wyth a rod of yron: and her sonne was taken vp vnto God and to hys throne. [6] And the woman fled into wildernes where she hath a place prepared of God, that they should fede her there a thousande two hundred and threscore dayes.

[7] And there was a battayle in heauen, Michael and his Angels fought with the dragon, and the dragon fought and his Angels. [8] But preuayled not, nether was their place founde any more in heauen. [9] And the great dragon, that old serpent called the deuyl and Satan was cast out, which deceaueth all the worlde. and he was cast into the earth, and his Angels were cast out with him. [10] And I hearde a lowde voice saying in heauen, Now is saluation, and strength and the kyngdome of our God, and the power of his Christ: for the accuser of our brethren is cast doune which accused them before our God day and night. [11] And they ouercame him by the bloud of the Lambe, and by the worde of his testimonie, and they loued not their liues vnto the death.

[12] Therfore reioice heauens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the sea: for the deuil is come doune vnto you which hath great wrath, because he knoweth that he hath

RHEIMS—1582.

cried also traueling, and is in anguish to be deliuered. [3] And there vvas seen an other signe in heauen, and behold a great red dragon hauing seuen heades, and ten hornes: and on his heades seuen diademes,

[4] and his taile drevv the third part of the starres of heauen, and cast them to the earth, and the dragon stoode before the vvoman which vvas ready to be deliuered: that vvhen she should be deliuered, he might deuoure her sonne. [5] And she brought forth a man childe, vvho vvas to gouerne al nations in an yron rodde: and her sonne vvas taken vp to God and to his throne, [6] and the vvoman fled into the vvildernesse where she had a place prepared of God, that there they might feede her a thousand tvvo hundred sixtie daies.

[7] And there vvas made a great battel in heauen, Michael and his Angels fought vvith the dragon, and the dragon fought and his Angels: [8] and they preuailed not, neither vvas their place found any more in heauen. [9] And that great dragon vvas cast forth, the old serpent, vvhich is called the Deuil and Satan, vvhich seduceth the vvhole vvorld: and he vvas cast into the earth, and his Angels vvere throvven downe vvith him. [10] And I heard a great voice in heauen saying: Novv is there made saluation and force, and the kingdom of our God, and the povver of his Christ: because the accuser of our brethren is cast forth, vvho accused them before the sight of our God day and night. [11] And they ouercame him by the bloud of the Lambe, and by the vvord of their testimonie, and they loued not their liues euen vnto death. [12] Therfore reioyce ô heauens, and you that dvvel therein. Vvo to the earth and to the sea, because the Diuel is descended to you, hauing great vvrath, knovving that he hath a litle time.

AUTHORISED—1611.

cryed, trauailing in birth, and pained to be deliuered. [3] And there appeared another [a]wonder in heauen, and behold a great red dragon, hauing seuen heads, and ten hornes, and seuen crownes vpon his heads. [4] And his taile drew the third part of the starres of heauen, and did cast them to the earth: And the dragon stood before the woman which was ready to be deliuered, for to deuoure her child as soone as it was borne.

[5] And shee brought foorth a man child, who was to rule all nations with a rod of iron: and her child was caught vp vnto God, and to his Throne. [6] And the woman fled into the wildernesse, where she hath a place prepared of God, that they should feed her there a thousand, two hundred, and threescore dayes. [7] And there was warre in heauen, Michael and his Angels fought against the dragon, and the dragon fought and his angels, [8] And preuailed not, neither was their place found any more in heauen. [9] And the great dragon was cast out, that old serpent, called the deuill and Satan, which deceiueth the whole world: hee was cast out into the earth, and his angels were cast out with him.

[10] And I heard a lowd voice saying in heauen, Now is come saluation, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. [11] And they ouercame him by the blood of the Lambe, and by the word of their Testimonie, and they loued not their liues vnto the death. [12] Therefore reioyce, yee heauens, and yee that dwell in them; Woe to the inhabiters of the earth, and of the sea: for the diuell is come downe vnto you, hauing great wrath, because he knoweth that he hath but a short time.

[a] *Or*, signe.

'καιρὸν ἔχει.' [13] Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἥτις ἔτεκε τὸν ἄρρενα. [14] Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, [k] ὅπου τρέφεται| ἐκεῖ καιρὸν, καὶ καιροὺς, καὶ ἥμισυ καιροῦ, ἀπὸ προσώπου τοῦ ὄφεως. [15] Καὶ ἔβαλεν ὁ ὄφις [l] ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς| ὕδωρ ὡς ποταμὸν, ἵνα [m] αὐτὴν| ποταμοφόρητον ποιήσῃ. [16] καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ κατέπιε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ. [17] Καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ, καὶ ἐχόντων τὴν μαρτυρίαν [n] Ἰησοῦ.|

[18] Καὶ [o] ἐστάθην| ἐπὶ τὴν ἄμμον τῆς θαλάσσης. XIII. *Καὶ εἶδον ἐκ τῆς*

[k] Const. ὅπως τρέφηται. [l] Rec. ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ. [m] Rec. ταύτην. [n] Rec. τοῦ Ἰησοῦ Χριστοῦ.
[o] Alex. ἱστάθη. [p] Rec. κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. [q] Rec. ὄνομα.

WICLIF—1380.

[13] and aftir that the dragoun sai, that he was cast doun to the erthe: he pursued the womman that bare the man [knaue] child, [14] ȝ twey wyngys of a greet egle weren ȝouen to the womman: that sche schulde fle in to desert in to hir place, where sche is fed, bi tyme ȝ tymes ȝ half a tyme: fro the face of the serpent, [15] ȝ the serpent sente out of his mouth aftir the womman, watir as a flode: that he schulde make hir to be drawun of the flood, [16] and the erthe helpid the womman, ȝ the erthe opened his mouth: ȝ soop up the flood that the dragoun sent of his mouth, [17] and the dragoun was wrooth aȝens the womman: and he wente to make bateil with other of hir seed, that kepen the maundementis of god, ȝ han the witnessynge of ihesus crist: and he stood on the graueil of the see.

13. AND I sai a beest stiynge up of the se: hauynge seuene hedis, ȝ ten hornes, and on his hornes ten diademes: ȝ on hise hedis the names of blasfemye, [2] and the beest whom I sai: was like a parde, ȝ his feet as the feet of a beere: and his mouth as the mouth of a liown, ȝ the dragoun ȝaf his vertu, ȝ greet power to him, [3] ȝ I sai oon of hise heedis: as slayn in to deeth, and the wounde of his deeth was curid: ȝ al erthe wondrid aftir the beest, [4] and thei worschipiden the dragoun: that ȝaf power to the beest, and thei worschipiden the beeste ȝ seiden, who is like the beest: ȝ who schal mow fiȝte with it?

[5] and a mouth spekinge greet thingis ȝ blasfemyes was ȝouen to it, ȝ power was ȝouun to it: to do two and fourti monethis, [6] ȝ it opened his mouth in to

stiynge, *ascending*. parde, *leopard*. vertu, *strength*. mow, *be able*. ȝouun, *given*.

TYNDALE—1534.

[13] And when the dragon sawe, that he was caste vnto the erth, he persecuted the woman which brought forth the man chylde. [14] And to the woman were geven two wynges of a great egle, that she myght flye into the wyldrenes, into her place, where she is norysshed for a tyme, tymes, and halffe a tyme, from the presence of the sarpent. [15] And the dragon cast out of his mouth water after the woman as it had bene a ryver because she shulde have bene caught of the floud.

[16] And the erth holpe the woman, and the erth opened her mouth, and swalowed vp the rever which the dragon cast out of hys mouth. [17] And the dragon was wroth with the woman: and went and made warre with the remnaunt of hyr sede, which kepe the commaundmentes of god, and have the testimony of Iesus Christe. And I stode on the see sonde.

13. AND I sawe a best rise out of the see, havinge vii. heddes, and x. hornes, and apon hys hornes x. crownes, and apon his heed, the name of blasphemy. [2] And the beast which I sawe, was lyke a catt of the mountayne, and his fete were as the fete of a bear, and his mouth as the mouthe of a lyon. And the dragon gave him his power and his seate, and grett auctorite: [3] and I sawe one of his heedes as it were wounded to deth, and his dedly wounde was healed. And all the worlde wondred at the beast, [4] and they worshipped the dragon which gave power vnto the beest, and they worshipped the beest sayinge: who is lyke vnto the beast? who is able to warre with him?

[5] And ther was a mouth geven vnto him that spake great thinges and blasphemies, and power was geven vnto him, to do xlii. monethes [6] And he opened his mouth

CRANMER—1539.

[13] And when the dragon sawe, that he was caste vnto the erth, he persecuted the woman, which brought forth the man chylde. [14] And to the woman were geuen two wynges of a great Egle, that she myght flye into the wildernes into her place, where she is norysshed for a tyme, tymes, and halfe a tyme, from the presence of the serpent. [15] And the dragon cast oute of hys mouth water after the woman as it had bene a ryuer, because she shuld haue bene caught of the floud.

[16] And the erth holpe the woman, and the erth opened her mouth and swalowed, vp the ryuer, which the dragon cast out of his mouth. [17] And the dragon was wroth with the woman: and went, and made warre with the remnaunt of hyr sede, which kepe the commaundementes of God, and haue the testimony of Iesus Christe. And I stode on the see sande.

13. AND I sawe a beste ryse out of the see, hauing seuen heddes, and ten hornes, and vpon his hornes ten crounes, and vpon his heed, the name of blasphemy. [2] And the beast which I sawe, was lyke a catte of the mountayne, and hys fete were as the fete of a beare, and hys mouth as the mouth of a lyon. And the dragon gaue hym his power and hys seate, and gret auctorite: [3] and I sawe one of his heedes as it were wounded to deeth, and hys dedly wounde was healed. And all the worlde wondred at the beast, [4] and they worshipped the dragon, which gaue power vnto the beast, and they worshypped the beast sayinge: who is lyke vnto the beast? who is able to warre with hym?

[5] And ther was geuen vnto him a mouth, that spake great thinges and blasphemies, and power was geuen vnto hym, to do .xlij. monethes. [6] And he opened his

θαλάσσης θηρίον ἀναβαῖνον, ἔχον [p] κέρατα δέκα καὶ κεφαλὰς ἑπτά· | καὶ ἐπι τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ [q] ὀνόματα | βλασφημίας. [2] καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς [r] ἄρκου, | καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην. [3] καὶ [s] μίαν [t] ἐκ | τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον· καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη, καὶ ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου. [4] καὶ προσεκύνησαν [u] τῷ δράκοντι |, [v] ὅτι ἔδωκε | [w] τὴν | ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν [x] τῷ θηρίῳ, | λέγοντες, ‘Τίς ὅμοιος τῷ θηρίῳ; [y] καὶ | τίς [z] δύναται | πολεμῆσαι μετ' αὐτοῦ;’ [5] καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ [a] βλασφημίας· | καὶ ἐδόθη αὐτῷ ἐξουσία [b] ποιῆσαι μῆνας τεσσαράκοντα δύο· [6] καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν

[r] Rec. ἄρκτου. [s] Rec. + εἶδον. [t] Rec. = ἐκ. [u] Rec. τὸν δράκοντα. [v] Rec. ὃς ἔδωκεν. [w] Rec. = τὴν. [x] Rec. τὸ θηρίον. [y] Rec. = καὶ. [z] Const. δυνατὸς. [a] Const. βλασφημίαν. [b] Rec. + πόλεμον.

GENEVA — 1557.

but a short time. 13 And when the dragon sawe that he was cast vnto the earth, he persecuted the woman which broght forthe the man childe. 14 But to the woman were geuen two winges of a great egle, that she might flye into the wildernes, into her place, where she is norisshed for a tyme, tymes, and halfe a time, from the presence of the serpent. 15 And the serpent cast out of his mouth water after the woman as it had bene a riuer because she should haue bene caught of the floude. 16 But the earthe holpe the woman, and the earth opened her mouth, and swalowed vp the riuer, which the dragon cast out of his mouth. 17 Then the dragon was wroth with the woman, and went and made warre with the remnante of her sede, which kepe the commandementes of God, and haue the testimonie of Iesus Christe. And I stode on the sea sande.

13. AND I sawe a beaste ryse out of the sea, hauing seuen heades, and ten hornes, and vpon his hornes *were* tenne crownes, and vpon his heade, the name of blasphemie. 2 And this beaste which I sawe, was lyke a catte of the mountayne, and hys fete *were* as *the fete* of a beare, and his mouth as the mouth of a lion: and the dragon gaue him his power and his throne, and great autorite. 3 And I sawe one of his heads as it were wounded to death, but his deadly wound was healed: and all the world wondred and followed the beast.

4 And they worshypped the dragon which gaue power vnto the beast, and they worshypped the beaste, saying, Who is lyke vnto the beaste? who is able to warre wyth him. 5 And there was geuen vnto him a mouthe, that spake greate thinges and blasphemies. and power was geuen vnto him, to do two and fourty monethes. 6 And he opened his mouth vnto blasphemie against God, to blaspheme

RHEIMS — 1582.

13 And after the dragon savv that he vvas throvven into the earth, he persecuted the vvoman vvhich brought forth the man-childe: 14 and there were giuen to the vvoman tvvo vvinges of a great egle, that shee might flie into the desert vnto her place, vvhere she is nourished for a time and times, and halfe a time, from the face of the serpent. 15 And the serpent cast out of his mouth after the vvoman, vvater as it vvere a floud: that he might make her to be caried avvay vvith the floud.

16 And the earth holpe the vvoman, and the earth opened her mouth, and svvallovved vp the floud vvhich the dragon cast out of his mouth. 17 And the dragon vvas angrie against the vvoman: and vvent to make battel vvith the rest of her seede, vvhich keepe the commaundements of God, and haue the testimonie of IESVS Christ. And he stood vpon the sand of the sea.

13. AND I savv a beast comming vp from the sea, hauing seuen heades, and ten hornes, and vpon his hornes ten diademes, and vpon his heades names of blasphemie. 2 And the beast vvhich I savv, vvas like to a libarde, and his feete as of a beare, and his mouth, as the mouth of a lion. And the dragon gaue him his ovvne force and great povver. 3 And I savv one of his heades as it vvere slaine to death: and the vvound of his death vvas cured. And al the earth vvas in admiration after the beast. 4 And they adored the dragon vvhich gaue povver to the beast: and they adored the beast, saying, Vvho is like to the beast? and vvho shal be able to fight vvith it? 5 And there vvas giuen to it a mouth speaking great things and blasphemies: and povver vvas giuen to it to vvorke tvvo and fourtie monethes. 6 And he opened his mouth vnto

AUTHORISED — 1611.

13 And when the dragon saw that he was cast vnto the earth, hee persecuted the woman which brought foorth the man child.

14 And to the woman were giuen two wings of a great Eagle, that shee might flee into the wildernesse into her place, where she is nourished for a time, and times, and halfe a time, from the face of the serpent. 15 And the serpent cast out of his mouth water as a flood, after the woman: that he might cause her to be caried away of the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed vp the flood which the dragon cast out of his mouth. 17 And the dragon was wroth with the woman, and went to make warre with the remnant of her seed, which keepe the Commandements of God, and haue the testimony of Iesus Christ.

13. AND I stood vpon the sand of the sea: and saw a beast rise vp out of the sea, hauing seuen heads, and ten hornes, and vpon his hornes ten crownes, and vpon his heads, the [α] name of blasphemy. 2 And the beast which I saw, was like vnto a Leopard, and his feet were as *the feet* of a Beare, and his mouth as the mouth of a Lion: and the dragon gaue him his power, and his seat, and great authority. 3 And I saw one of his heads as it were [β] wounded to death, and his deadly wound was healed: and all the world wondered after the beast. 4 And they worshipped the dragon which gaue power vnto the beast, and they worshipped the beast, saying, Who is like vnto the beast? Who is able to make warre with him?

5 And there was giuen vnto him a mouth, speaking great things, and blasphemies, and power was giuen vnto him [γ] to continue fortie and two moneths. 6 And he opened his mouth in blasphemy against

[α] *Or*, names. [β] *Gr.* slaine. [γ] *Or*, to make war.

Θεὸν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, [c] καὶ| τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας. [7] Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν [d] καὶ λαὸν| καὶ γλῶσσαν καὶ ἔθνος. [8] Καὶ προσκυνήσουσιν [e] αὐτὸν| πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται [f] τὸ ὄνομα| ἐν [g] τῷ βιβλίῳ| τῆς ζωῆς τοῦ ἀρνίου [h] τοῦ| ἐσφαγμένου, ἀπὸ καταβολῆς κόσμου. [9] Εἴ τις ἔχει οὖς, ἀκουσάτω. [10] Εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι· ὧδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

[11] Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων. [12] καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς [i] ἐν αὐτῇ κατοικοῦντας| ἵνα προσ-

[c] Alex. = *καί.* [d] Rec. = *καὶ λαὸν.* [e] Rec. *αὐτῷ.* [f] Rec. *τὰ ὀνόματα.* [g] Rec. *τῇ βίβλῳ.* [h] Rec. = *τοῦ.* [i] Rec. *κατοικοῦντας ἐν αὐτῇ.* [h] Rec. *ἵνα καὶ πῦρ.*

WICLIF—1380.

blasfemyes to god to blasfeme his name ȝ his tabernacle, ȝ hem that dwellen in heuene, [7] ȝ it was ȝouun to him to make bateil with seyntis, ȝ to ouercome hem, ȝ power was ȝouun to him: in to eche lynage, ȝ puple and langage ȝ folk, [8] and alle men worschipeden it that dwellen in erthe: whos names ben not writun in the book of liif of the lomb, that was slayn fro the bigynnynge of the world, [9] if ony man hath eeris here he, [10] he that ledith in to caitifte: schal go in to caitifte, he that sleeth with swerde: it bihoueth him to be slayn with swerde, this is the pacience and the feith of seyntis,

[11] ȝ I say another beest stiynge up fro the erthe, and it hadde two hornes liik the lomb: and it spake as the dragoun, [12] ȝ dide al the power of the former beest in his siȝt, ȝ it made the erthe and men dwellinge in it: to worschip the first beest, whos wounde of deeth was curid, [13] and it dide greet signes: that also it made fier to come doun fro heuene in to erthe in the siȝt of alle men, [14] ȝ it disceyueth men that dwellen in erthe: for signes which ben ȝouun to it to do in the siȝt of the beest, seiynge to men dwellinge in erthe, that thei make an ymage of the beest that hath the wounde of swerd ȝ lyued,

[15] ȝ it was ȝouun to him: that he schulde ȝeue spirit to the ymage of the beest, and that the ymage of the beest speke, and he schal make that who euer honouren not the ymage of the beest: be slayn, [16] and he schal make alle smale and greet, ȝ riche ȝ pore, and fre men ȝ boond men: to haue a carectir in her [right] hond ether in her forhedis, [17] that no man mai bie ether selle but thei han the carectir

ȝouun, *given.* caitifte, *captivity.* stiynge, *ascending.*

TYNDALE—1534.

vnto blasphemy agaynst God, to blaspheme hys name, and his tabernacle and them that dwell in heven. [7] And it was geven vnto him to make warre with the saynctes, and to overcome them. And power was geven him over all kynred, tonge, and nacion: [8] and all that dwell apon the erth worshipt him: whose names are not written in the boke of lyfe of the lambe, which was kylled from the begynnynge of the worlde. [9] Yf eny man have an eare, lett him heare. [10] He that leadeth into captivite, shall goo into captivite: he that kylleth with a swearde, must be kylled with a swearde. Heare is the pacience, and the fayth of the saynctes.

[11] And I behelde another best commynge vp oute of the erth, and he had two hornes like a lambe, and he spake as dyd the dragon. [12] And he dyd all that the fyrste beest coulde do in his presence, and he caused the erth, and them which dwell therin, to worshippe the fyrst beest, whose dedly wounde was healed. [13] And he dyd grett wonders, so that he made fyre come doune from heven in the syght of men. [14] And deceaved them that dwelt on the erth by the meanes of those signes which he had power to dco in the sight of the beest, sayinge to them that dwelt on the erth: that they shuld make an ymage vnto the beest, which had the wounde of a swearde, and dyd lyve.

[15] And he had power to geve a sprete vnto the ymage of the beest, and that the ymage of the beest shuld speake, and shuld cause that as many as wolde not worshyppe the ymage of the beest, shuld be kylled. [16] And he made all bothe smale and grett, ryche and poore, fre and bond, to receave a marke in their right hondes, or in their forheddes. [17] And that no man myght by or sell, save he that had the

CRANMER—1539.

mouth vnto blasphemy agaynst God, to blaspheme hys name and his tabernacle, and them that dwell in heauen. [7] And it was geuen vnto hym to make warre with the Saynctes, and to ouercome them. And power was geuen him ouer all kynred, and tonge, and nacion, [8] and all that dwell vpon the erthworshipt hym: whose names are not written in the boke of lyfe of the lambe, which was kylled from the beginnynge of the worlde. [9] If eny man haue an eare let him heare. [10] He that leadeth into captiuite, shall go into captiuite: he that kylleth with a swearde, must be kylled with a swearde. Heare is the pacience, and the fayth of the saynctes.

[11] And I behelde another best comminge vp out of the erth, and he had two hornes lyke a lambe, and he spake as dyd the dragon. [12] And he dyd all that the fyrste beest coulde do in hys presence, and he caused the erth, and them which dwell therin, to worshyppe the fyrst beest, whose dedly wounde was healed. [13] And he dyd grett wonders, so that he made fyre come doune from heauen in the syght of men. [14] And deceaued them that dwelt on the erth, by the meanes of those sygnes which he had power to do in the syght of the beest, sayinge to them that dwelt on the erth: that they shuld make an ymage vnto the beast, which had the wounde of a swearde, and dyd lyue.

[15] And he had power to geue a sprete vnto the ymage of the beast, and that the ymage of the beast shuld speake, and shuld cause, that as many as wolde not worshyppe the ymage of the beast, shuld be kylled. [16] And he made all, both small and gret, ryche and poore, fre and bond, to receaue a marke in their ryght handes or in their forheddes. [17] And that no man myght by or sell, saue he that had the

κυνήσωσι τὸ θηρίον τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ· [13] καὶ ποιεῖ σημεῖα μεγάλα, [k] καὶ πῦρ ἵνα| [l] ἐκ τοῦ οὐρανοῦ καταβαίνῃ| εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων. [14] καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ [m] ἔχει| τὴν πληγὴν τῆς μαχαίρας καὶ ἔζησε. [15] Καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσοι ἂν μὴ προσκυνήσωσι [n] τῇ εἰκόνι| τοῦ θηρίου, ἵνα ἀποκτανθῶσι. [16] Καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα [o] δῶσιν| αὐτοῖς [p] χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ [q] τὸ μέτωπον| αὐτῶν, [17] καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, [r] τὸ

[l] Rec. ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ. [m] Const. εἶχε. [n] Rec. τὴν εἰκόνα. [o] Rec. δώσῃ. [p] Const. χαράγματα. [q] Rec. τῶν μετώπων. [r] Rec. + ἢ.

GENEVA — 1557.

his Name, and his tabernacle, and them that dwell in heauen. 7 And it was geuen vnto him to make warre with the Sainctes, and to ouercome them: and power was geuen him ouer euery kinred and tounge, and nation.

8 Therfore all that dwel vppon the earth shal worship him, whose names are not wrytten in the Boke of lyfe of the Lambe, which was kylled from the begynning of the worlde. 9 If any man haue an eare, let him heare. 10 He that leadeth into captiuitie shal go into captiuitie: he that kylleth with a sworde, must be kylled with a sworde: here is the pacience, and the faith of the Sainctes. 11 And I behelde another beast comming vp out of the earthe, which had two hornes lyke the Lambe, but he spake as dyd the dragon. 12 And he dyd all that the fyrst beast could do in his presence, and he causeth the earth, and them which dwell therin, to worshyp the fyrst beaste, whose deadly wounde was healed. 13 And doeth great wonders, so that he maketh fire come doune from heauen on the earth, in the sight of men. 14 And deceaueth them that dwel on the earthe by the meanes of those signes, which he hath power to do in the sight of the beaste, saying to them that dwel on the earth, that they shoulde make the image of the beaste, which had the wounde of a sworde, and dyd liue.

15 And he had power to geue a sprite vnto the image of the beaste, so that the image of the beaste shoulde speake, and should cause that as many as would not worshyp the image of the beast, should be kylled. 16 And he made all, both small and great, ryche and poore, fre and bonde, to receaue a marke in theyr ryght hande or in their forheades. 17 And that no man myght bye or sell, saue he that had the

RHEIMS — 1582.

blasphemies tovvard God, to blaspheme his name, and his tabernacle, and those that dvvel in heauen. 7 And it vvas giuen vnto him to make battail vvith the sainctes, and to ouercome them. And povver vvas giuen him vpon euery tribe and people, and tongue, and nation, 8 and al that inhabite the earth, adored it, vvhose names be not vvritten in the booke of life of the Lambe, vvhich vvas slaine from the beginning of the vvorld.

9 If any man haue an eare, let him heare. 10 He that shal leade into captiuitie, goeth into captiuitie: he that shal kil in the svvord, he must be killed vvith the svvord. here is the patience and the faith of sainctes.

11 And I savv an other beast comming vp from the earth: and he had tvvo hornes, like to a lambe, and he spake as a dragon. 12 And al the povver of the former beast he did in his sight: and he made the earth and the inhabitants therein, to adore the first beast, vvhose vvound of death vvas cured. 13 And he did many signes, so that he made also fire to come dovvne from heauen vnto the earth in the sight of men. 14 And he seduceth the inhabitants on the earth through the signes vvhich vvere giuen him to doe in the sight of the beast, saying to them that dwel on the earth, that they should make the image of the beast vvhich hath the stroke of the sword, and liued. 15 And it vvas giuen him to giue spirit to the image of the beast, and that the image of the beast should speake: and should make, that vvhosoeuer shal not adore the image of the beast, be slaine. 16 And he shal make al, litle and great, and rich, and poore, and free-men, and bond-men, to haue a character in their right hand, or in their foreheads. 17 and that no man may bie or sel, but he that hath the

AUTHORISED — 1611.

God, to blaspheme his Name, and his Tabernacle, and them that dwelt in heauen. 7 And it was giuen vnto him to make warre with the Saints, and to ouercome them: And power was giuen him ouer all kinreds, and tongues, and nations. 8 And all that dwell vpon the earth, shall worship him, whose names are not written in the booke of life of the Lambe, slaine from the foundation of the world. 9 If any man haue an eare, let him heare: 10 He that leadeth into captiuity shall goe into captiuity: Hee that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the Saints.

11 And I beheld another beast comming vp out of the earth, and hee had two hornes like a lambe, and hee spake as a dragon, 12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein, to worship the first beast, whose deadly wound was healed. 13 And hee doeth great wonders, so that hee maketh fire come downe from heauen on the earth in the sight of men, 14 And deceiueth them that dwell on the earth, by the meanes of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an Image to the beast which had the wound by a sword, and did liue.

15 And hee had power to giue [α] life vnto the Image of the beast, that the Image of the beast should both speake, and cause that as many as would not worship the Image of the beast, should be killed. 16 And he causeth all, both small and great, rich and poore, free and bond, [β] to receiue a marke in their right hand, or in their foreheads: 17 And that no man might buy or sell, saue he that had the marke,

[α] *Gr.* breath. [β] *Gr.* to giue.

ὄνομα τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. [18] Ὧδε ἡ σοφία ἐστίν. ὁ ἔχων[s] νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ χξ΄.

XIV. Καὶ εἶδον, και ἰδοὺ [t]τὸ| ἀρνίον ἑστηκὸς ἐπὶ τὸ ὄρος Σιὼν, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, ἔχουσαι τὸ ὄνομα [u]αὐτοῦ, καὶ τὸ ὄνομα| τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν. [2] καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ [v]ἡ φωνὴ ἣν ἤκουσα ὡς| κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν. [3] καὶ ᾄδουσιν [w]ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, οἱ ἠγορασμένοι ἀπὸ τῆς γῆς. [4] Οὗτοί εἰσιν οἱ μετὰ

[s] Rec. + τὸν. [t] Rec. = τὸ. [u] Rec. = αὐτοῦ, καὶ τὸ ὄνομα. [v] Rec. φωνὴν ἤκουσα. [w] Rec. + ὡς. [x] Rec. δόλος.
[y] Rec. + ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ. [z] Rec. πετώμενον. [a] Alex. + ἐπὶ.

WICLIF — 1380.

etner the name of the beest ether the noumbre of his name, [18] here he wisdom, he that hath vndirstondinge: accounte the noumbre of the beest for it is the noumbre of man: ¶ his noumbre is sixe hundrid sixti and sixe.

14. AND I say: ¶ lo a lomb stood on the mount of sion, and with him an hundrid thousand ¶ foure ¶ fourti thousand hauynge his name: and the name of his fadir writun in her forheedis, [2] ¶ I herde a vois fro heuene: as the vois of many watris: and as the vois of a greet thundre, and the vois which I herde was as of many harpers harpinge in her harpes: [3] ¶ thei sungen as a newe song bifor the sete of god: and bifor the foure beestis ¶ senyouris, and no man myȝt seye the song, but thei an hundrid thousende, and foure and fourti thousand that ben bouȝte fro the erthe, [4] thes it ben that ben not defoulid with wymmen, for thei ben virgyns, these suen the lomb, whidir euer he schal go, these ben bouȝt of alle men the first fruytis to god ¶ to the lomb: [5] and in the mouth of hem leesynge is not founden, for thei ben with out wem: bifor the trone of god,

[6] and I say another aungel fleynge bi the myddil of heuene, hauynge an euerlastinge gospel: that he schulde preche to men sittinge on erthe, ¶ on eche folk, ¶ lynage ¶ langage and puple: [7] and seide with a greet avois, drede ȝe the lord: ¶ ȝeue ȝe to him onour, for the our of his doom cometh, ¶ worschip ȝe him that made heuene and erthe: ¶ see ¶ alle thingis that ben in hem ¶ the wellis of watris, [8] and another aungel sued seiynge, thilke greet babiloyne filde doun fil doun: which ȝaf drinke to alle folkis of the wyne of wraththe of her fornicacioun,

[9] and the thridde aungel sued hem: and seide with a greet vois, if ony man

suen, *follow*. leesynge, *lying*. wem, *spot*.
ȝeue, *give*. doom, *judgment*. thilke, *the same*.

TYNDALE — 1534.

marke, or the name of the beest, other the nombre of his name. [18] Here is wisdome. Let him that hath wytt count the nombre of the beest. For it is the nombre of a man, and his nombre is sixe hondred, threscore and sixe.

14. AND I loked, and loo a lambe stode on the mount Syon, and with him C. and xliiii. thousande havynge his fathers name written in their forhedes. [2] And I herde a voyce from heven, as the sounde of many waters, and as the voyce of a gret thoundre, And I herde the voyce of harpers harpynge with their harpes. [3] And they songe as it were a newe songe, before the seate, and before the foure beestes, and the elders, and no man coulde learne that songe, but the hondred and xliiii. M. which were redemed from the erth. [4] These are they, which were not defyled with wemen, for they are virgyns. These folowe the lambe whither soever he goeth. These were redemed from men beynge the fyrste frutes vnto God and to the lambe, [5] and in their mouthes was founde no gyle. For they are with outen spott before the trone of god.

[6] And I sawe an angell flye in the myddes of heven havynge an everlastynge gospell, to preache vnto them that sytt and dwell on the erth, and to all nacions, kinreddes, and tonges and people [7] sayinge with a lowde voyce: Feare God and geve honour to him, for the houre of his iudgement is come: and worshyppe him, that made heven and erth, and the see, and fountaynes of water. [8] And there folowed another angell, sayinge: Babilon is fallen is fallen that gret cite, for she made all nacions drynke of the wyne of hyr fornicacion.

[9] And the thyrde angell folowed them sayinge with a loude voyce: Yf eny man

CRANMER — 1539.

marke or the name of the beest, other the nombre of hys name. [18] Here is wysdome. Let hym that hath wytt, count the nombre of the beast. For it is the nombre of a man, and his nombre is syxe hondred, threscore and syxe.

14. AND I loked, and lo, a lambe stode on the mount Syon, and with him an .C. and .xliiij. thousande hauinge hys (*name and his*) fathers name wrytten in their forhedes. [2] And I herde a voyce from heuen, as the sounde of many waters, and as the voyce of a gret thoundre. And I herde the voyce of harpers harpynge with their harpes. [3] And they songe as it were a newe songe, before the seate, and before the foure beestes, and the elders, and no man coulde learne that songe, but the hondred and .xliiij. M. which were redemed from the erth. [4] These are they, which were not defyled with wemen, for they are virgyns. These folowe the lambe whyther soeuer he goeth. These were redemed from men beynge the fyrste frutes vnto God and to the lambe, [5] and in their mouthes was founde no gyle. For they are with oute spot before the trone of God.

[6] And I sawe, another angell flye in the myddes of heauen hauynge the euerlastyng gospell, to preache vnto them that syt and dwell on the erth, and to all nacions, kynreds, and tonges and people, [7] saying with a lowde voyce: Feare God, and geue honour to hym, for the houre of his iudgement is come: and worshyppe him, that made heauen and erth, and the see, and fountaynes of water. [8] And there folowed a nother angell, saying: Babylon is fallen is fallen that greate cyte, for she made all nacyons dryncke of the wyne of her fornycacyon.

[9] And the thyrd angell folowed them sayinge with a loude voyce: If any man

γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γάρ εἰσιν. οὗτοί εἰσιν οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ Θεῷ καὶ τῷ ἀρνίῳ· [5] καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὑρέθη [x] ψεῦδος· | ἄμωμοι γάρ εἰσιν [y].

[6] Καὶ εἶδον ἄλλον ἄγγελον [z] πετόμενον | ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον, εὐαγγελίσαι [a] [b] τοὺς καθημένους | ἐπὶ τῆς γῆς, καὶ [c] ἐπὶ | πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν, [7] [d] λέγων | ἐν φωνῇ μεγάλῃ, ‘ Φοβήθητε τὸν [e] Θεὸν, | ‘ καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ ‘ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ [f] τὴν | θάλασσαν καὶ πηγὰς ὑδάτων.’

[8] Καὶ ἄλλος [g] ἄγγελος ἠκολούθησε, λέγων, ‘ Ἔπεσεν [h] ἔπεσε | Βαβυλὼν [i] ἡ μεγάλη· ‘ ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικε πάντα ἔθνη.’ [9] Καὶ [k] ἄλλος ἄγγελος τρίτος | ἠκολούθησεν αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ, ‘ Εἴ τις

[b] Rec. τοὺς κατοικοῦντας. [c] Rec. = ἐπὶ. [d] Rec. λέγοντα. [e] Const. Κύριον. [f] Rec. = τὴν. [g] Alex. + δεύτερος.
[h] Alex. = ἔπεσε. [i] Rec. + ἡ πόλις. [k] Rec. τρίτος ἄγγελος.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
marke, or the name of the beast, other the nombre of his name. [18] Here is wysedome. Let him that hath wit count the nombre of the beast: for it is the nombre of a man, and his nombre is syxe hondred, threscore, and syxe.	character, or the name of the beast, or the number of his name. [18] Here is vvisdom. He that hath vnderstanding, let him count the number of the beast. For it is the number of a man: and the number of him is sixe hundred sixtie sixe.	or the name of the beast, or the number of his name. [18] Here is wisedome. Let him that hath vnderstanding, count the number of the beast: for it is the number of a man, and his number is, sixe hundred threescore and sixe.
14. THEN I loked, and lo, a Lambe stode on the mounte Sion, and wyth hym an hundred fourty and foure thousande, hauyng hys Fathers Name wrytten in theyr forheades. [2] And I hearde a voyce from heauen, as the sounde of many waters, and as the sounde of a great thoundre: and I heard the voyce of harpers harpyng wyth their harpes. [3] And they songe as it were a newe songe before the throne, and before the foure beastes, and the Elders, and no man coulde learne that songe, but the hundred fourty and foure thousande, which were boght from the earth. [4] These are they, which are not defiled with women, for they are virgins: these folow the Lambe whither soeuer he goeth: these are boght from men, beyng the fyrste fruites vnto God and to the Lambe. [5] And in their mouthes was found no gyle: for they are without spot before the throne of God.	14. AND I looked, and behold a Lambe stoode vpon mount Sion, and vvith him an hundred fourtie foure thousand hauing his name, and the name of his Father vvritten in their foreheads. [2] And I heard a voice from heauen, as the voice of many vvaters, and as the voice of great thunder: and the voice vvhich I heard, as of harpers harping on their harpes. [3] And they sang as it vvere a nevv song before the seate and before the foure beastes, and the seniors, and no man could say the song, but those hundred fourtie foure thousand, that vvere bought from the earth. [4] These are they vvhich were not defiled vvith vvomen. For they are virgins. These folovv the Lambe vvhithersoeuer he shal goe. These vvere bought from among men, the first fruites to God and the Lambe: [5] and in their mouth there vvas found no lie, for they are vvithout spot before the throne of God.	14. AND I looked, and loe, a Lambe stood on the mount Sion, and with him an hundred fortie and foure thousand, hauing his Fathers Name written in their foreheads. [2] And I heard a voice from heauen, as the voice of many waters, and as the voice of a great thunder: and I heard the voyce of harpers, harping with their harpes: [3] And they sung as it were a new song before the Throne, and before the foure beasts and the Elders, and no man could learne that song, but the hundred and fourtie and foure thousand, which were redeemed from the earth. [4] These are they which were not defiled with women: for they are virgines: These are they which follow the Lambe whithersoeuer he goeth: These [a] were redeemed from among men, being the first fruits vnto God, and to the Lambe. [5] And in their mouth was found no guile: for they are without fault before the throne of God.
[6] And I sawe an other Angel flye in the myddes of heauen, hauing an euerlasting Gospel, to preache vnto them, that dwel on the earth, and to euery nation, and kinrede, and tongue, and people. [7] Saing with a loude voice, Feare God, and geue glorie to him, for the houre of his iudgement is come: and worshyp hym, that made heauen and earthe, and the sea, and the fountaynes of water.	[6] And I saw an other Angel flying through the middes of heauen, hauing the eternal Gospel, to euangelize vnto them that sit vpon the earth, and vpon euery nation, and tribe, and tonge, and people: [7] saying vvith a loud voice, Feare our Lord, and giue him honour, because the houre of his iudgement is come: and adore ye him that made heauen and earth, the sea and al things that are in them, and the fountaines of vvaters.	[6] And I saw another Angel flie in the midst of heauen, hauing the euerlasting Gospel, to preach vnto them that dwell on the earth, and to euery nation, and kinred, and tongue, and people, [7] Saying with a loud voice, Feare God, and giue glorie to him, for the houre of his iudgement is come: and worship him that made heauen and earth, and the sea, and the fountaines of waters.
[8] And there folowed another Angel saying, It is fallen, it is fallen Babylon, that great citie, for she gaue to all nations to drinke the wine of the wrath of her fornication. [9] And the third Angel folowed them saying with a loude voyce, If any	[8] And an other Angel folovved, saying, Fallen fallen is that great Babylon, vvhich of the vvine of the vvrath of her fornication made al nations to drinke. [9] And the third Angel folovved them, saying vvith a loud voice, If any man	[8] And there followed another Angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drinke of the wine of the wrath of her fornication. [9] And the third Angel followed them, saying with a lowd voice, If any man

[a] *Gr.* were bought.

'[l] προσκυνεῖ τὸ θηρίον| καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ
'μετώπου αὐτοῦ, ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, [10] καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ
'θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ
'βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων, καὶ ἐνώπιον τοῦ
'ἀρνίου· [11] καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν [m] εἰς αἰῶνας αἰώνων ἀναβαίνει·| καὶ
'οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα
'αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.' [12] Ὧδε ὑπομονὴ
τῶν ἁγίων ἐστὶν,[n] οἱ τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ. [13] Καὶ
ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ, λεγούσης[o], 'Γράψον, Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ
'ἀποθνήσκοντες ἀπάρτι.' 'Ναὶ,' λέγει τὸ Πνεῦμα, 'ἵνα ἀναπαύσωνται ἐκ τῶν
'κόπων αὐτῶν· [p] τὰ δὲ| ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.'

[l] Rec. τὸ θηρίον προσκυνεῖ. [m] Rec. ἀναβαίνει εἰς αἰῶνας αἰώνων. [n] Rec. + ὧδε. [o] Rec. + μοι. [p] Alex. τὰ γὰρ.

WICLIF — 1380.

worschip the beest, and the ymage of it, and takith the carecter in his forheed ether in his hond: [10] this schal drynke of the wyn of goddis wraththe, that is meynde with clere wyn: in the cuppe of his wraththe, ȝ schal be turmentid with fier ȝ brymstoon in the siȝt of holi aungels: ȝ bifore the siȝt of the lomb,

[11] ȝ the smoke of her turmentis schal stie up in to the worldis of worldis, nether thei han reste dai ne nyȝt, whiche worschipen the beest ȝ his ymage, if ony man take the carect of his name, [12] here is the pacience of seyntis: which kepen the maundementis of god ȝ the feith of ihesus,

[13] ȝ I herd a vois fro heuene: seiynge to me, write thou, blessid ben deed men: that dien in the lord, fro hennes forth now the spirit seith: that thei reste of her traueilis, for the werkis of hem suen hem,

[14] ȝ I sai ȝ lo a whiȝt cloude: and aboue the cloude a sitter like the sone of man, hauynge in his heed a golden crowne: ȝ in his hond a scharp sikil, [15] ȝ another aungel wente out of the tempil: ȝ cried with greet vois to him that sat on the cloude, sende thi sikil ȝ repe: for the our cometh that it be ropun, for the corne of the erthe is ripe, [16] ȝ he that sat on the cloude: sente his sikil in to the erthe, ȝ rape the erthe,

[17] ȝ another aungel wente out of the temple that is in heuene: ȝ he also hadde a scharp sikil, [18] ȝ another aungel wente out fro the autir: that hadde power on fier ȝ watir, ȝ he cried with a greet vois, to him that hadde the scharp sikil: ȝ seide, sende thi scharpe sikil: ȝ kitte awey the clustris of the vyneȝerd of the erthe, for the grapis of it ben ripe, [19] ȝ the aungel sente his sikil in to the erthe

meynde, *mingled*. stie, *ascend*. carect, *mark*. suen, *follow*.

TYNDALE — 1534.

worshippe the beest and his ymage, and receave his marke in his forhed, or on his honde, [10] the same shall drynke of the wyne of the wrath of God which is powred in the cuppe of his wrath. And he shalbe punnysshed in fyre and brymstone, before the holy Angels, and before the lambe.

[11] And the smoke of their turment ascendeth vp evermore. And they have no rest daye ner nyght, which worshippe the beast and his ymage, and whosoever receaveth the prynt of his name. [12] Here is the pacience of saynctes. Heare are they that kepe the commaundmentes and the fayth of Iesu.

[13] And I herde a voyce from heven sayinge vnto me: wryte. Blessed are the deed, which here after dye in the lorde, even soo sayth the sprete: that they maye rest from their laboures, but their workes shall folowe them.

[14] And I loked and beholde a whyte clowde, and apon the clowde one syttynge lyke vnto the sonne of man, havynge on his heed a golden crowne, and in his honde a sharpe sykle. [15] And another angell came oute of the temple, cryinge with a lowde voyce to him that sate on the clowde. Thruste in thy sycle and repe: for the tyme is come to repe, for the corne of the erth is rype. [16] And he that sate on the clowde thrust in his sykle on the erth, and the erth was reped.

[17] And another angell came oute of the temple, which is in heven, havynge also a sharpe sycle. [18] And another angell came oute from the aultre, which had power over fyre, and cryed with a lowde crye to him that had the sharpe sykle, and sayde: thrust in thy sharpe sykle, and gaddre the clusters of the erth for her grapes are rype. [19] And the angell thrust in his sykle on the erth, and cut doune

CRANMER — 1539.

worshyppe the beest and hys ymage, and receaue his marke in his forhed, or on his hande, [10] the same shall drincke the wyne of the wrath of God, which is powred in the cup of his wrath. And he shalbe punysshed in fyre and brymstone, before the holy angels, and before the lambe.

[11] And the smoke of their torment ascendeth vp euermore. And they haue no rest daye nor night, which worshyppe the beast and his ymage and whosoeuer receaueth the prynt of hys name. [12] Here is the pacience of sainctes. Heare are they that kepe the commaundementes and the fayth of Iesu.

[13] And I hearde a voyce from heauen saying vnto me: wryte: Blessed are the deed, which here after dye in the Lorde, euen so sayth the sprete: that they rest from their laboures, but their workes folowe them.

[14] And I loked, and beholde a whyte clowde, and vpon the clowde one syttynge lyke vnto the sonne of man, hauyng on hys heed a golden crowne, and in hys hande a sharpe sykle. [15] And another angell came out of the temple, crying with a lowde voyce to hym that sate on the clowde: Thruste in thy sykle and repe, for the tyme is come to repe, for the corne of the erth is rype. [16] And he that sate on the cloude, thrust in hys sycle on the earth, and the erth was reped.

[17] And another Angell came out of the temple, whych is in heauen, hauyng also a sharpe sykle. [18] And another Angell came out from the aultre, whych had power ouer fyre, and cryed with a lowde crye to hym that had the sharpe sykle, and sayde: thrust in thy sharpe sykle, and gaddre the clusters of the erth, for her grapes are rype. [19] And the Angell thrust in hys sykle on the erth, and cut

[14] *Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην* [q] *καθήμενον ὅμοιον*| *υἱῷ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.* [15] *καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν* [r] *φωνῇ μεγάλῃ*| *τῷ καθημένῳ ἐπὶ τῆς νεφέλης, ‘ Πέμψον τὸ δρέπανόν σου, καὶ θέρισον, ‘ ὅτι ἦλθεν* [s] *ἡ ὥρα τοῦ θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.’* [16] *Καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.* [17] *Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ.* [18] *καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρὸς, καὶ ἐφώνησε κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξὺ, λέγων, ‘ Πέμψον σου τὸ δρέπανον τὸ ὀξὺ, καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς ‘ γῆς, ὅτι* [t] *ἤκμασαν αἱ σταφυλαὶ*| [u] *αὐτῆς.’*| [19] *Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον*

[q] Rec. *καθήμενος ὅμοιος.* [r] Rec. *μεγάλῃ φωνῇ.* [s] Rec. + *σοι.* [t] Const. *ἤκμασεν ἡ σταφυλὴ.* [u] Const. *τῆς γῆς.*

GENEVA—1557.

man worship the beast and his image, and receaue his marke in his forhead, or on his hande, [10] The same shal drinke the wine of the wrath of God, yea of the pure wyne, which is powred into the cuppe of his wrathe: and he shalbe punyshed in fyre and brymstone before the holy Angels, and before the Lambe. [11] And the smoke of their tormente shal ascende vp euermore: and they shal haue no rest day nor night, which worshippe the beast and his image, and whosoeuer receaueth the print of his name. [12] Here is the pacience of Sainctes: here are they that kepe the commandements of God, and the fayth of Iesus. [13] Then I hearde a voyce from heauen saying vnto me, Write, Blessed are the deade, which herafter dye in the Lord. Euen so sayeth the Sprite: for because they reste from their labours, and their workes folowe them. [14] And I loked, and beholde, a white clowde, and vpon the clowde one syttyng like vnto the Sonne of man, hauyng on his head a golden crown, and in his hand a sharpe syckle.

[15] And another Angel came out of the Temple, crying with a lowde voyce to him that sat on the cloude, Thrust in thy syckle and repe, for the tyme is come to repe, for the corne of the earthe is rype. [16] And he that sate on the cloude, thruste in his syckle on the earth, and the earthe was reped.

[17] Then another Angel came out of the temple, which is in heauen, hauing also a sharpe syckle. [18] And another Angel came out from the aultre, which had power ouer fyre, and cryed with a lowde crye to him that had the sharpe syckle, and sayd, Thrust in thy sharpe sykle, and gather the clusters of the vineyard of the earth, for her grapes are ripe, [19] And the Angel thrust in his sharpe syckle on the earthe,

RHEIMS—1582.

adore the beast and his image, and receiue the character in his forehead, or in his hand: [10] he also shal drinke of the vvine of the vvrath of God, vvhich is mingled vvith pure vvine in the cuppe of his vvrath, and shal be tormented vvith fire and brimstone in the sight of the holy Angels and before the sight of the Lambe. [11] and the smoke of their tormentes shal ascend for euer and euer: neither haue they rest day and night, vvhich haue adored the beast, and his image, and if any man take the character of his name. [12] Here is the patience of sainctes, vvhich keepe the commaundementes of God and the faith of IESVS.

[13] And I heard a voice from heauen, saying to me, Vvrite, Blessed are the dead which die in our Lord, from hence forth novv, saith the Spirit, that they rest from their labours. for their vvorkes folow them.

[14] And I savv, and behold a vvhite cloude: and vpon the cloude one sitting like to the Sonne of man, hauing on his head a crovvne of gold, and in his hand a sharpe sickle.

[15] And an other Angel came forth from the temple, crying vvith a loud voice to him that sate vpon the cloude, Thrust in thy sickle, and reape, because the houre is come to reape, for the haruest of the earth is drie. [16] And he that sate vpon the cloude, thrust his sickle into the earth, and the earth vvas reaped. [17] And an other Angel came forth from the temple vvhich is in heauen, him self also hauing a sharpe sickle. [18] And an other Angel came forth from the altar, vvhich had povver ouer the fire: and he cried vvith a loud voice to him that had the sharpe sickle, saying, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: because the grapes thereof be ripe. [19] And the Angel thrust his sharpe sickle into the earth,

AUTHORISED—1611.

worship the beast and his image, and receiue his marke in his forehead, or in his hand, [10] The same shall drinke of the wine of the wrath of God, which is powred out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy Angels, and in the presence of the Lambe: [11] And the smoke of their torment ascendeth vp for euer and euer. And they haue no rest day nor night, who worship the beast and his image, and whosoeuer receiueth the marke of his name. [12] Here is the patience of the Saints: Here are they that keepe the Commandements of God, and the faith of Iesus.

[13] And I heard a voyce from heauen, saying vnto me, Write, Blessed are the dead which die in the Lord, [α] from hencefoorth, yea saith the Spirit, that they may rest from their labours, and their workes doe follow them. [14] And I looked, and behold, a white cloud, and vpon the cloud *one* sate like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle. [15] And another Angel came out of the Temple crying with a loud voyce to him that sate on the cloud: Thrust in thy sickle and reape, for the time is come for thee to reape, for the haruest of the earth is [β] ripe. [16] And he that sate on the cloud thrust in his sickle on the earth, and the earth was reaped.

[17] And another Angel came out of the temple which is in heauen, hee also hauing a sharpe sickle. [18] And another Angel came out from the Altar, which had power ouer fire, and cryed with a loud cry to him that had the sharpe sickle, saying, Thrust in thy sharpe sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. [19] And the Angel thrust in his sickle into

[α] *Or,* from hencefoorth saith the Spirit, yea.
[β] *Or,* dried.

αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησε τὴν ἄμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ [v]τὸν μέγαν.| [20] καὶ ἐπατήθη ἡ ληνὸς [w]ἔξωθεν| τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων.

XV. *Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστὸν, ἀγγέλους ἑπτὰ, ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ.* [2] *Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρὶ, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ [x]ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἑστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ Θεοῦ.* [3] *καὶ ᾄδουσι τὴν ᾠδὴν [y]Μωϋσέως| δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ ἀρνίου, λέγοντες, 'Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ*

[v] Rec. *τὴν μεγάλην.* [w] Rec. *ἔξω.* [x] Rec. + *ἐκ τοῦ χαράγματος αὐτοῦ.* [y] Rec. *Μωσέως.* [z] Rec. *ἁγίων.* [a] Alex. = *σε.*

WICLIF — 1380.

ȶ gadered grapis of the vineȝerd of the erthe: and sente in to the grete lake of goddis wraththe, [20] ȶ the lake was troden with out the citee: ȶ the blood wente out of the lake til to the bridels of horsis: bi furlongis a thousand and sixe hundrid.

15. AND I saie another signe in heuene gret ȶ wondirful: seuene aungels hauynge seuene the last veniauncis, for the wraththe of god is endid in hem, [2] ȶ I say as a glasun see meynd with fier: and hem that ouercam the beest ȶ his ymage, ȶ the noumbre of his name, stondinge aboue the glasun see, hauynge the harpis of god [3] and singing the song of moises the seruaunt of god, and the song of the lomb ȶ seiden, greet and wondirful ben thi werkis lord god almyȝti: thi weies ben iust ȶ trewe lord king of worldis, [4] lord, who schal not drede thee: ȶ magnyfie thi name? for thou aloone art merciful, for alle folkis schuln come and worschip in thi siȝt: for thi domes ben opene,

[5] And aftir thes thingis I saie: ȶ lo the temple of the tabernacle of witnessynge was opened in heuene, [6] ȶ seuene aungels hauynge seuene plagis: wenten out of the temple, and werun clothid with a stole cleene and whiȝt, and werun bifor gird with goldun girdils aboute the brestis [7] and oon of the foure beestis ȝaf to the seuene aungels: seuene goldun viols ful of the wraththe of god, that lyueth in to worldis of worldis, [8] and the temple was fillid with smoke of the maiestite of god: ȶ of the vertu of him, and no man myȝt entre in to the temple: til the seuene plagis of the .vij. aunglis werun endid.

16. AND I herd a greet vois fro heuene seiynge to the seuene aungels, go

meynd, *mingled.* domes, *judgments.* stole, *priestly garments.* vertu, *power.*

TYNDALE — 1534.

the grapes of the vyneyarde of the erth: and cast them into the gret wynefat of the wrath of god, [20] and the wynefat was trodden with out the cite, and bloud came oute of the fat, even vnto the hors brydles by the space of a thowsande and .vi. C. furlonges.

15. AND I sawe another signe in heven grett and mervellous .vii. angells havynge the seven laste plages, for in them is fulfylled the wrath of god. [2] And I sawe as it were a glassye see, mingled with fyre, and them that had gotten victory of the beest, and of his ymage, and of his marke, and of the nombre of his name stonde on the glassye see, havinge the harpes of god [3] and they songe the songe of Moses the servaunt of god, and the songe of the lambe, sayinge. Gret and marvellous are thy workes Lorde god almyghty, iuste and true are thy wayes, kynge of saynctes. [4] Who shall not feare o lorde, and gloryfy thy name? For thou only arte holy, and all gentylls shall come and worshippe before the, for thy iudgmentes are made manyfeste.

[5] And after that, I loked, and beholde the temple of the tabernacle of testimony was opyn in heven, [6] and the seven angelles cam out of the temple, which had the seven plages, clothed in pure and bryght lynnen, and havynge their brestes gyrded with golden gerdelles. [7] And one of the fowre beestes gave vnto the seven angells vii. golden vialles, full of the wrath of God which lyveth for ever more. [8] And the temple was full of the smoke of the glory of God, and of his power, and no man was able to entre into the temple, tyll the seven plages of the seven angels were fulfilled.

16. AND I herde a great voyce out of the temple sayinge to the seven angels:

CRANMER — 1539.

downe the grapes of the vyneyarde of the erth: and cast them into the gret wynefat of the wrath of God, [20] and the wynefat was troden with out the cytie, and bloud came out of the fat, euen vnto the horsse brydles, by the space of a thousande and .vj. C. furlonges.

15. AND I sawe another sygne in heuen gret and meruellous, seuen Angels, hauyng the seuen laste plages, for in them is fulfylled the wrath of God. [2] And I sawe as it were a glassye see, myngled with fyre, and them that had gotten victory of the beast, and of hys ymage, and of hys marke, and of the nombre of hys name, stande on the glassye see, hauyng the harpes of God, [3] and they songe the songe of Moses the seruaunt of God, and the song of the lambe, sayinge: Gret and maruelous are thy workes: Lorde God almyghtye, iuste and true are thy wayes, thou Kyng of Sainctes. [4] Who shall not feare o Lorde, and gloryfy thy name? For thou only arte holy, and all gentyls shall come and worshyppe before the, for thy iudgementes are made manyfeste.

[5] And after that, I loked, and beholde, the temple of the tabernacle of testimony was opyn in heauen, [6] and the seuen Angels came out of the temple, whych had the seuen plages, clothed in pure and bryght lynnen, and hauyng their brestes gyrded wyth golden gerdels. [7] And one of the fowre beestes gaue vnto the seuen Angels seuen golden vialles, full of the wrath of God, whych lyueth for euer more. [8] And the temple was full of the smoke of the glory of God and of hys power, and no man was able to entre into the temple, tyll the seuen plages of the seuen Angels were fulfylled.

16. AND I herde a great voyce out of the temple saying to the seuen Angels.

ʿ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν [z] ἐθνων.| [4] τίς οὐ μὴ φοβηθῇ [a] σε,| Κύριε,
ʿ καὶ [b] δοξάσῃ| τὸ ὄνομά σου; ὅτι μόνος [c] ὅσιος·| ὅτι [d] πάντα τὰ ἔθνη| ἥξουσι, καὶ
ʿ προσκυνήσουσιν ἐνώπιόν σου· ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.ʾ [5] Καὶ
μετὰ ταῦτα εἶδον, καὶ [e] ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ·
[6] καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι [f] οἱ| ἔχοντες τὰς ἑπτὰ πληγὰς, ἐκ τοῦ ναοῦ,
ἐνδεδυμένοι λίνον καθαρὸν [g] λαμπρὸν, καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας
χρυσᾶς. [7] καὶ ἓν ἐκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας
χρυσᾶς, γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.
[8] καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ·
καὶ οὐδεὶς ἠδύνατο εἰσελθεῖν εἰς τὸν ναὸν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν
ἑπτὰ ἀγγέλων. XVI. Καὶ ἤκουσα [h] μεγάλης φωνῆς| ἐκ τοῦ ναοῦ, λεγούσης

[b] Alex. δοξάσει. [c] Const. ἅγιος. [d] Const. πάντες. [e] Rec. + ἰδοὺ. [f] Rec. = οἱ. [g] Rec. + καὶ.
[h] Rec. φωνῆς μεγάλης.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
and cutte doune the grapes of the vineyarde of the earth, and cast them into the great winefat of the wrath of God. 20 And the wynefat was troden without the citie, and bloud came out of the wyne fat, euen vnto the hors brydles by the space of a thousand and sixe hundred furlonges.	and gathered the vineyard of the earth, and cast it into the great presse of the vvrath of God: 20 and the presse vvas troden vvithout the citie, and bloud came forth out of the presse, vp to the horse bridles, for a thousand six hundred furlongs.	the earth, and gathered the vine of the earth, and cast it into the great winepresse of the wrath of God. 20 And the winepresse was troden without the city, and blood came out of the winepresse, euen vnto the horse bridles, by the space of a thousand and sixe hundred furlongs.
15. AND I sawe another signe in heauen great and meruelous, seuen Angels hauing the seuen last plages: for in them is fulfilled the wrath of God. 2 And I sawe as it were a glassy sea, myngled with fyre, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the nomber of his name, stande at the glassy sea, hauyng the harpes of God.	15. AND I savv an other signe in heauen great and maruelous: seuen Angels hauing the seuen last plagues. Because in them the wrath of God is consummate. 2 And I savv as it vvere a sea of glasse mingled vvith fire, and them that ouercame the beast and his image and the number of his name, standing vpon the sea of glasse, hauing the harpes of God: 3 and singing the song of Moyses the seruant of God, and the song of the Lambe, saying, Great and maruelous are thy vvorkes Lord God omnipotent: iust and true are thy vvaies King of the vvorldes. 4 Vvho shal not feare thee o Lord, and magnifie thy name? because thou only art holy, because al nations shal come, and adore in thy sight, because thy iudgements be manifest.	15. AND I saw another signe in heauen great and marueilous, seuen Angels hauing the seuen last plagues; for in them is filled vp the wrath of God. 2 And I saw as it were a sea of glasse, mingled with fire, and them that had gotten the victorie ouer the beast, and ouer his image, aud ouer his marke, and ouer the number of his name, stand on the sea of glasse, hauing the harpes of God. 3 And they sing the song of Moses the seruant of God, and the song of the Lambe, saying, Great and marueilous are thy workes, Lord God Almightie, iust and true are thy wayes, thou King of Saints. 4 Who shall not feare thee, O Lord, and glorifie thy Name? for thou onely art holy: for all Nations shall come and worship before thee, for thy iudgements are made manifest.
3 And they song the songe of Moses the seruant of God, and the songe of the Lambe, saying, Greate and marueylous are thy workes, Lord God almyghty: iuste and true are thy wayes kynge of Sainctes. 4 Who shal not feare thee ò Lord, and glorifie thy Name? for thou onely art holy, and all nations shal come and worshyppe before thee, for thy iudgmentes are made manifest.		
5 And after that I loked, and beholde the temple of the tabernacle of testimonie was open in heauen. 6 And the seuen Angels came out of the temple which had the seuen plages, clothed in pure and bright lynnen, and hauing theyr breastes gyrded with golden gyrdles.	5 And after these things I looked, and behold the temple of the tabernacle of testimonie was opened in heauen: 6 and there issued forth the seuen Angels, hauing the seuen plagues, from the temple: reuested vvith cleane and vvhite stone, and girded about the breastes vvith girdles of gold. 7 And one of the foure beastes, gaue to the seuen Angels seuen vials of gold ful of the vvrath of the God that liueth for euer and euer. 8 And the temple vvas filled vvith smoke at the maiestie of God, and at his povver: and no man could enter into the temple, til the seuen plagues of the seuen Angels vvere consummate.	5 And after that I looked, and behold, the Temple of the tabernacle of the testimony in heauen was opened: 6 And the seuen Angels came out of the Temple, hauing the seuen plagues, clothed in pure and white linnen, and hauing their brests girded with golden girdles. 7 And one of the foure beasts gaue vnto the seuen Angels, seuen golden vials, full of the wrath of God, who liueth for euer and euer. 8 And the Temple was filled with smoke from the glory of God, and from his power, and no man was able to enter into the Temple, till the seuen plagues of the seuen Angels were fulfilled.
7 And one of the foure beastes gaue vnto the seuen Angels, seuen golden vyalles full of the wrathe of God, which lyueth for euermore. 8 And the temple was full of the smoke of the glorie of God and of his power, and no man was able to enter into the temple, tyl the seuen plages of the seuen Angels were fulfilled.		
16. AND I heard a great voyce out of the temple, saying to the seuen Angels,	16. AND I heard a great voice out of the temple, saying to the seuen Angels:	16. AND I heard a great voyce out of the Temple, saying to the seuen Angels,

τοῖς ἑπτὰ ἀγγέλοις, ‘Ὑπάγετε, καὶ ἐκχέατε τὰς [i]ἑπτὰ| φιάλας τοῦ θυμοῦ τοῦ Θεοῦ ‘εἰς τὴν γῆν.’ [2]Καὶ ἀπῆλθεν ὁ πρῶτος, καὶ ἐξέχεε τὴν φιάλην αὐτοῦ [k]εἰς| τὴν γῆν· καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν [l]ἐπὶ| τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς [m]προσκυνοῦντας τῇ εἰκόνι αὐτοῦ.| [3]Καὶ ὁ δεύτερος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ [n]ἀπέθανεν ἐν τῇ θαλάσσῃ. [4]Καὶ ὁ τρίτος [o]ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο αἷμα. [5]Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων, λέγοντος, ‘Δίκαιος [p]εἶ, ὁ ὢν καὶ ὁ ἦν,[q r]ὁ| [s]ὅσιος,| ‘ὅτι ταῦτα ἔκρινας· [6]ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκας ‘πιεῖν· ἄξιοί [t]εἰσι.’ [7]Καὶ ἤκουσα [u]τοῦ θυσιαστηρίου λέγοντος, ‘Ναὶ, Κύριε ὁ ‘Θεὸς ὁ παντοκράτωρ, ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις σου.’ [8]Καὶ ὁ τέταρτος

[i] Rec. = ἑπτά. [k] Rec. ἐπί. [l] Rec. εἰς. [m] Rec. τῇ εἰκόνι αὐτοῦ προσκυνουντας. [n] Rec. + ζῶσα. [o] Rec. + ἄγγελος. [p] Rec. + Κύριε. [q] Rec. + καί. [r] Alex. = ὁ. [s] Rec. ἐσόμενος.

WICLIF—1380.

3e and schede out the seuene viols of goddis wraththe in to the erthe, [2] and the first aungel wente ⁊ schedde out his viol in to the erthe, ⁊ a wounde fers ⁊ worst was made on alle that hadden the carect of the beest ⁊ on hem that worschipiden the beest and his ymage, [3] And the secunde aungel schedde out his viol in to the see and blood was made as of a deed thing, ⁊ ech man lyuynge: was deed in the see, [4] And the thridde aungel schedde out his viol on the flodis and on the wellis of watris [5] and seid, iust art thou lord: that art ⁊ that were holi: that demest thes thingis, [6] for thei schedden out the blood of halowis and profetis: and thou hast 3ouen to hem blood to drynke, for thei ben worthi, [7] ⁊ I herde another seiynge, 3e lord god almy3ti: trewe ⁊ iust ben thi domes,

[8] And the fourthe aungel sched out his viol in to the sunne: and it was 3ouun to him to turmente men with heete and fier, [9] ⁊ men swaleden with greet heete, and blasfemeden the name of god hauynge power on these plagis, nether thei diden penaunce: that thei schulden 3eue glorie to him, [10] and the fifthe aungel schedde out his viol on the seet of the beest, and his kyngdom was made derk, and thei eten to gidre her tungis for sorowe: [11] and thei blasfemeden god of heuene, for sorowis of her woundis, and thei diden not penaunce of her werkis,

[12] and the sixte aungel schedde out his viol, in to that ilke greet flood eufrates, ⁊ dried the watir of it: that weie were made redi to kyngis fro the sunne risynge, [13] ⁊ I saie thre vnclene spiritis bi the maner of froggis go out of the mouth of the dragoun ⁊ of the mouth of the

fers, *fierce*. caract, *sign*. demest, *judgest*. halowis, *holy ones*. domes, *judgments*. 3ouun, *given*. swaleden, *scorched*. 3eue, *give*. ilke, *same*.

TYNDALE—1534.

goo youre wayes, poure out youre vialles of wrath apon the erth. [2] And the fyrst went, and poured out his viall apon the erth, and there fell anoysom and a sore botche apon the men which had the marke of the best, and apon them which worshipped his ymage. [3] And the seconde angell shed out his viall apon the see, and it turned as it were into the bloud of a deed man: and every lyvinge thynge dyed in the see. [4] And the thyrde angell shed out his vyall apon the ryvers and fountaynes of waters, and they turned to bloud. [5] And I herde an angell saye: lorde which arte and wast, thou arte ryghteous and holy, because thou hast geven soche iudgmentes, [6] for they shed out the bloude of sayntes, and prophettes, and therfore hast thou geven them bloud to drynke: for they are worthy. [7] And I herde another out of the aultre saye: even soo lorde god almyghty, true and righteous are thy iudgementes.

[8] And the fourth angell poured out his viall on the sunne, and power was geven vnto him to vexe men with heate of fyre. [9] And the men raged in gret heate, and spake evyll of the name of God which had power over those plages, and they repented not, to geve him glory. [10] And the fifte angell poured out his vyall apon the seate of the beste, and his kyngdome wexed derke, and they gnewe their tonges for sorowe, [11] and blasphemed the god of heven for sorowe, and payne of their sores, and repented not of their dedes.

[12] And the sixte angell poured out his vyall apon the gret ryver Euphrates, and the water dryed vp, that the wayes of the kynges of the este shulde be prepared. [13] And I sawe thre vnclene sprettes lyke frogges come out of the mouthe of the dragon, and out of the mouthe of the

CRANMER—1539.

go youre wayes, poure out youre vialles of wrath vpon the erth. [2] And the fyrst Angell went, and powred out his viall vpon the erth, and there fell a noysome and a sore botche vpon the men whych had the marke of the beast, and vpon them which worshypped hys ymage. [3] And the second Angell shed out hys viall vpon the see, and it turned as it were into the bloud of a deed man: and euery lyuyng thyng dyed in the see. [4] And the thyrde Angell shed out his viall vpon the ryuers and fountaynes of waters, and they turned to bloud. [5] And I herde an Angell saye: Lorde, whych arte and wast, thou arte ryghteous and holy, because thou hast geuen soche iudgements, [6] for they shed out the bloud of sainctes, and Prophetes, and therfore hast thou geuen them bloud to dryncke: for they are worthy: [7] And I herde another out of the aultre saye: euen so Lorde God almyghty: true and ryghteous are thy iudgementes.

[8] And the fourth Angell powred out his viall on the sunne, and power was geuen vnto him to vexe men with heat of fyre. [9] And the men raged in gret heate: and spake euyll of the name of god, which hath power ouer those plages, and they repented not, to geue hym glory. [10] And the fyft Angell powred out his viall vpon the seate of the beste, and hys kyngdome wexed derke, and they gnewe theyr tonges for sorowe, [11] and blasphemed the God of heauen for sorowe and payne of theyr sores, and repented not of theyr dedes.

[12] And the syxt Angell powred out his viall vpon the gret ryuer Euphrates, and the water dryed vp, that the wayes of the kynges of the east shulde be prepared. [13] And I sawe thre vnclene spretes lyke frogges come out of the mouth of the dragon, and out of the mouth of the beast,

[v]ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρί· [9] καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα, καὶ ἐβλασφήμησαν [w]οἱ ἄνθρωποι| τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν. [10] Καὶ ὁ πέμπτος [x]ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ ἐμασσῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου, [11] καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν. [12] Καὶ ὁ ἕκτος [y]ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν [z]Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ [a]ἀνατολῶν| ἡλίου. [13] Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος, καὶ ἐκ τοῦ στόματος τοῦ θηρίου, καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου, πνεύματα τρία

[t] Rec. + γάρ. [u] Rec. + ἄλλον ἐκ. [v] Rec. + ἄγγελος. [w] Rec. = οἱ ἄνθρωποι. [x] Rec. + ἄγγελος. [y] Rec. + ἄγγελος. [z] Rec. + τὸν. [a] Const. ἀνατολῆς.

GENEVA — 1557.

Go your wayes, powre out the seuen vyals of the wrath of God vpon the earth. [2] And the first went, and powred out his vyal vpon the earth, and there fell a noysome and a sore wonde vpon the men, which had the marke of the beast, and vpon them which worshypped his image. [3] And the seconde Angel shed out his vyall vpon the sea, and it turned as it were into the bloude of a dead man: and euery lyuing thinge dyed in the sea. [4] And the thirde Angel powred out his vyal vpon the riuers and fountains of waters, and they turned to bloude. [5] And I hearde the Angel of the waters say, Lord thou arte iuste which Art, and Wast, and Holy, because thou hast iudged these things. [6] For they shed the bloude of Sainctes, and Prophetes. and therfore hast thou geuen them bloude to drincke: for they are worthy.

[7] And I heard another out of the Sainctuarie say, Euen so, Lord God almyghty: true and righteous are thy iudgementes. [8] And the fourth Angel powred out his vyal on the sunne, and power was geuen vnto him to vexe men wyth heate of fyre. [9] And men boyled in great heate, and blasphemed the Name of God, which hath power ouer these plages, and they repented not, to geue hym glorie. [10] And the fyfte Angel powred out his vyal vpon the throne of the beaste, and his kyngdome waxed darcke, and they gnewe their tounges for sorowe, [11] And blasphemed the God of heauen, for sorowe, and payne of their sores, and repented not of their dedes.

[12] And the syxt Angel powred out his vyal vppon the great ryuer Euphrates, and the water dryed vp, that the way of the kynges of the Easte should be prepared. [13] And I sawe thre vncleane sprites lyke frogges come out of the mouth of the dragon, and out of the mouth of the

RHEIMS — 1582.

Goe, and poure out the seuen vials of the vvrath of God vpon the earth. [2] And the first vvent, and poured out his vial vpon the earth, and there vvas made a cruel and very sore vvound vpon men that had the character of the beast: and vpon them that adored the image thereof.

[3] And the second Angel poured out his vial vpon the sea, and there vvas made bloud as it vvere of one dead: and euery liuing soul died in the sea.

[4] And the third poured out his vial vpon the riuers and the fountaines of vvaters: and there vvas made bloud. [5] And I heard the Angel of the vvaters, saying: Thou art iust ô Lord, vvhich art, and vvhich vvast, the holy one, because thou hast iudged these things: [6] because they haue shed the bloud of the Sainctes and Prophets, and thou hast giuen them bloud to drinke. for they are vvorthie. [7] And I heard an other, saying: Yea Lord God omnipotent, true and iust are thy iudgements.

[8] And the fourth Angel poured out his vial vpon the sunne, and it vvas giuen vnto him to afflict men vvith heate and fire: [9] And men boiled vvith great heate, and blasphemed the name of God hauing povver ouer these plagues, neither did penance to giue him glorie. [10] And the fift Angel poured out his vial vpon the seate of the beast: and his kingdom vvas made darke, and they together did eate their tonges for paine: [11] and they blasphemed the God of heauen because of their paines and vvoundes, and did not penance from their vvorkes.

[12] And the sixt Angel poured out his vial vpon that great riuer Euphrátes: and dried vp the vvater thereof that a vvay might be prepared to the kings from the rising of the sunne.

[13] And I savv from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the falseprophet

AUTHORISED — 1611.

Goe your wayes, and powre out the vials of the wrath of God vpon the earth. [2] And the first went, and powred out his viall vpon the earth, and there fell a noysome and grieuous sore vpon the men which had the marke of the beast, and vpon them which worshipped his image. [3] And the second Angel powred out his viall vpon the sea, and it became as the blood of a dead man: and euery liuing soule dyed in the sea.

[4] And the third Angel powred out his viall vpon the riuers and fountaines of waters, and they became blood. [5] And I heard the Angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast iudged thus: [6] For they haue shed the blood of Saints and Prophets, and thou hast giuen them blood to drinke: for they are worthy. [7] And I heard another out of the altar say, Euen so, Lord God Almighty, true and righteous are thy iudgements.

[8] And the fourth Angel powred out his viall vpon the Sunne, and power was giuen vnto him to scorch men with fire. [9] And men were [a]scorched with great heat, and blasphemed the Name of God, which hath power ouer these plagues: and they repented not, to giue him glory. [10] And the fift Angel powred out his viall vpon the seat of the beast, and his kingdome was full of darknesse, and they gnawed their tongues for paine, [11] And blasphemed the God of heauen, because of their paines, and their sores, and repented not of their deeds.

[12] And the sixt Angel powred out his viall vpon the great riuer Euphrates, and the water thereof was dried vp, that the way of the Kings of the East might be prepared. [13] And I saw three vncleane spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of

[a] *Or*, burned

ἀκάθαρτα, [a]ὡς βάτραχοι· | [14] εἰσὶ γὰρ πνεύματα [b]δαιμονίων | ποιοῦντα σημεῖα ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς [c]τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς [d]τὸν | πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος. [15] ‘Ἰδοὺ ‘ ἔρχομαι ὡς κλέπτης, μακάριος ὁ γρηγορῶν· καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ ‘ γυμνὸς περιπατῇ, καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ.’ [16] Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ [e]Ἁρμαγεδών. | [17] Καὶ ὁ ἕβδομος [f]ἐξέχεε τὴν φιάλην αὐτοῦ [g]ἐπὶ | τὸν ἀέρα· καὶ ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα, ‘Γέγονε.’ [18] Καὶ ἐγένοντο [h]ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ, | καὶ σεισμὸς ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ’ οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικοῦτος σεισμὸς οὕτω μέγας. [19] καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον· καὶ Βαβυλὼν

[a] Rec. ὅμοια βατράχοις. [b] Rec. δαιμόνων. [c] Rec. + τῆς γῆς καὶ. [d] Rec. = τὸν. [e] Rec. Ἀρμαγεδδών. [f] Rec. + ἄγγελος.

WICLIF—1380.

beest ℭ of the mouth of the fals profete/ [14] for thei ben spiritis of deuels makinge signes/ and thei gon forth to kingis of al erthe to gadere hem in to bateil to the greet day of almyȝti god/ [15] lo I come as a nyȝt theef/ blessid is he that wakith and kepith his clothis that he wandre not nakid, and that thei se not the filthe heed of him/ [16] ℭ he schal gadere hem in to a place, that is clepid in ebrewe hermagedon/

[17] and the seuenthe aungel schedde out his viol in to the eir: and a greet vois went out of heuene fro the trone, and seide/ it is doon/ [18] ℭ leitingis werun made and voicis ℭ thundris/ and a greet erthemouynge was made: which maner neuer was sithen men werun on erthe, suche erthemouynge so greet/ [19] and the greet citee was made in to thre parties: and the citees of hethen men filden doun/ ℭ greet babiloyne cam in to mynde bifor god to ȝeue to it the cuppe of wyne of the indignacioun of his wraththe/ [20] and eche ile fley awey: and hillis ben not founden/ [21] and greet hail as a talent: cam doun fro heuene in to men/ ℭ men blasfemeden god for the plage of hail, for it was made ful greet.

17. AND oon of the seuene aungels cam, that hadde seuene viols: and spake with me ℭ seide/ come thou: I schal schewe to thee the dampnacioun of the greet hoore that sittith on many watris/ [2] with whiche kingis of erthe diden fornycacioun/ and thei that dwellen in the erthe ben made drunken of the wyne of hir leccherie/ [3] ℭ he took me in to desert in spirit/ and I saie a womman sittynge on a reed beest ful of names of blasfemy:

clepid, *called*. leitingis, *lightnings*. erthemouynge, *earthquake*. sithen, *since*. ȝeue, *give*.

TYNDALE — 1534.

beeste/ and out of the mouthe of the falce prophett. [14] For they are the sprettes of devyls workynge myracles/ to go out vnto the kynges of the erth and of the whole worlde to gaddre them to the battayle of that gret daye of God allmyghty. [15] Beholde I come as a thefe. Happy is he that watcheth and kepeth his garmentes/ Lest he be founde naked/ and men se his filthynes. [16] And he gaddered them togedder into a place called in the hebrue tonge Armagedon.

[17] And the seventhe angell poured out his viall in to the ayre. And there came a voyce out of heven from the seate/ sayinge: it is done. [18] And there folowed voyces/ thondringes/ and lightnynges/ and there was a grett erthquake/ soche as was not sence men were apon the erth/ so myghty an erthquake and so grett. [19] And the greate cite was devyded into thre parties/ And the cities of nacions fell. And grett Babilon came in remembraunce before God/ to geve vnto hyr the cuppe of wyne of the fearcenes of his wrathe. [20] Every yle fled awaye/ and the mountaynes were not founde. [21] And ther fell a gret hayle/ as it had bene talentes/ out of heven apon the men/ and the men blasphemed God/ be cause of the plage of the hayle/ for it was grett and the plage of it sore.

17. AND there cam one of the seven angels/ which had the seven vialles/ and talked with me/ sayinge vnto me: come I will shewe the the iudgment of the grett whore that sytteth apon many waters/ [2] with whome have commytted fornicacion the kynges of the erth/ so that the inhabiters of the erth/ are dronken with the wyne of her fornicacion. [3] And he caryed me a waye into the wildernes in the sprete.

And I sawe a woman sytt apon a rose colored best full of names of blasphemie

CRANMER—1539.

and out of the mouth of the false Prophete. [14] For they are the spretes of deuyls, workyng myracles, to go out vnto the kynges of the erth and of the whole world, to gathre them to the battayle of the gret daye of God almyghty. [15] Beholde, I come as a thefe. Happy is he that watcheth, and kepeth hys garmentes, lest he walke naked, and men se hys fylthynes. [16] And he gathered them to gether into a place called in the Hebrue tong Armagedon.

[17] And the seuenth Angell powred out hys viall into the ayre. And ther cam a voyce out of heauen from the seate, sayinge, it is done, [18] And ther folowed, voyces thondringes, and lightnynges, and ther was a great erthquake, such as was not sence men were vpon the erth, so myghty an erthquake and so great. [19] And the great cytye was deuyded into thre parties, and the cytyes of all nacyons fell. And gret Babylon came in remembraunce before God, to geue vnto hyr the cup of the wyne of the fearcenes of his wrath. [20] Euery yle also fled awaye, and the mountaynes were not founde. [21] And ther fell a gret hayle (as it had bene talentes) out of heauen vpon the men, and the men blasphemed God: because of the plage of the hayle, for it was gret and the plage of it sore.

17. AND ther came one of the seuen Angels, which had the seuen vyalles: and talked with me, sayinge vnto me: come, I wyll shewe the the iudgement of the gret whore that sytteth vpon many waters, [2] with whom haue committed fornicacion the kynges of the erthe, and the inhabiters of the erth are droncken with the wyne of her fornicacyon. [3] And the sprete caryed me awaye in to the wyldernes. And I sawe a woman syt vpon a rose colored best, full of names of blasphemye,

ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ· [20] καὶ πᾶσα νῆσος ἔφυγε, καὶ ὄρη οὐχ εὑρέθησαν· [21] καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεὸν, ἐκ τῆς πληγῆς τῆς χαλάζης· ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

XVII. Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων[i], 'Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνης τῆς 'μεγάλης, τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν· [2] μεθ' ἧς ἐπόρνευσαν οἱ 'βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν [k] οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς 'πορνείας αὐτῆς.'| [3] Καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμον ὀνομάτων βλασφημίας, ἔχον κεφαλὰς ἑπτὰ

[g] Rec. εἰς. [h] Rec. φωναὶ καὶ βρονταὶ καὶ ἀστραπαί. [i] Rec. + μοι. [k] Rec. ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν.

GENEVA—1557.

beaste, and out of the mouth of the false prophete. [14] For they are the spirits of deuils, workynge miracles, to go vnto the kynges of the earth, and of the whole worlde, to gather them to the battayle of that great day of God almyghty. [15] Beholde I come as a thefe. Happy is he that watcheth and kepeth his garmentes, lest he walke naked, and men se his fylthynes. [16] And they gathered them together into a place called in the Hebrue tounge Armagedon. [17] And the seuenth Angel powred out his vyall into the ayre: and there came a lowde voyce out of heauen from the throne saying, It is done.

[18] And there folowed voyces, and thondringes, and lightinges, and there was a great earthquake, suche as was not synce men were vpon the earth, so myghty *an earthquake I meane.* [19] And the great citie was diuided into thre partes, and the cities of all nations fell. and great Babylon came in remembrance before God, to geue vnto her the cup of the wyne of the fiercenes of his wrath. [20] Euery yle flyed away, and the mountaines were not founde. [21] And there fell a great hayle, as it had ben talentes, out of heauen vpon the men, and men blasphemed God, because of the plage of the hayle, for the plage therof was exceding great.

17. THEN there came one of the seuen Angels, which had the seuen vialles: and talked with me, saying vnto me, Come, I wyl shew thee the damnation of the great whore that sytteth vpon many waters, [2] With whom haue committed fornication the kynges of the earth, and the inhabyters of the earth are droncken with the wyne of her fornication. [3] And he caried me away into the wildernes in the sprite, and I saw a woman sit vpon a crimsin colored beast full of names of blasphemie,

RHEIMS—1582.

three vncleane spirites in maner of frogges. [14] For they are the spirites of Deuils vvorking signes, and they goe forth to the kings of the vvhole earth to gather them into battel at the great day of the omnipotent God. [15] Behold I come as a theefe: Blessed is he that vvatcheth, and keepeth his garments, that he vvalke not naked and they see his turpitude. [16] And he shal gather them into a place vvhich in Hebrevv is called *Armagedon*.

[17] And the seuenth Angel poured out his vial vpon the aire, and there came forth a loud voice out of the temple from the throne, saying: It is done. [18] And there vvere made lighteninges, and voices, and thunders, and a great earthquake vvas made, such an one as neuer hath been since men vvere vpon the earth, such an earthquake, so great. [19] And the great citie vvas made into three partes: and the cities of the Gentiles fel. And Babylon the great came into memorie before God, to giue her the cuppe of vvine of the indignation of his vvrath. [20] And euery Iland fled, and mountaines vvere not found. [21] And great haile like a talent came downe from heauen vpon men: and men blasphemed God for the plague of the haile: because it vvas made exceding great.

17. AND there came one of the seuen Angels vvhich had the seuen vials, and spake vvith me, saying, Come, I vvil shevv thee the damnation of the great harlot, vvhich sitteth vpon many vvaters, [2] vvith vvhom the kings of the earth haue fornicated, and they vvhich inhabite the earth haue been drunke of the vvine of her vvhoredom. [3] And he tooke me avvay in spirit into the desert. And I savv a woman sitting vpon a scarlet coloured beast, ful of names of blasphemie, hauing

AUTHORISED—1611.

the beast, and out of the mouth of the false prophet. [14] For they are the spirits of deuils working miracles, which goe forth vnto the Kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty. [15] Behold, I come as a thiefe. Blessed is he that watcheth, and keepeth his garments, lest hee walke naked, and they see his shame. [16] And hee gathered them together into a place, called in the Hebrewe tongue, Armageddon. [17] And the scuenth Angel powred out his viall into the ayre, and there came a great voyce out of the Temple of heauen, from the throne, saying, It is done. [18] And there were voices and thunders, and lightnings: and there was a great earthquake, such as was not since men were vpon the earth, so mighty an earthquake, and so great. [19] And the great Citie was diuided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to giue vnto her the cup of the wine of the fiercenesse of his wrath. [20] And euery yland fled away, and the mountaines were not found. [21] And there fell vpon men a great haile out of heauen, euery stone about the weight of a talent, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

17. AND there came one of the seuen Angels, which had the seuen vials, and talked with me, saying vnto mee, Come hither, I wil shew vnto thee the iudgement of the great Whore, that sitteth vpon many waters: [2] With whom the kings of the earth haue committed fornication, and the inhabiters of the earth haue beene made drunke with the wine of her fornication. [3] So he caried me away in the Spirit into the wildernes: and I saw a woman sit vpon a scarlet coloured beast, full of names of blasphemie, hauing seuen heads,

καὶ κέρατα δέκα. [4] καὶ ἡ γυνὴ ἦν| περιβεβλημένη [m] πορφυροῦν καὶ κόκκινον,| καὶ κεχρυσωμένη [n] χρυσίῳ| καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα [o] ποτήριον χρυσοῦν| ἐν τῇ χειρὶ αὐτῆς, γέμον βδελυγμάτων, καὶ [p] τὰ ἀκάθαρτα τῆς| πορνείας [q] αὐτῆς,| [5] καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, Μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν [r] πορνῶν| καὶ τῶν βδελυγμάτων τῆς γῆς. [6] Καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ· καὶ ἐθαύμασα, ἰδὼν αὐτὴν, θαῦμα μέγα. [7] Καὶ εἶπέ μοι ὁ ἄγγελος, Διατί ἐθαύμασας; ἐγώ [s] σοι ἐρῶ| τὸ μυστήριον τῆς γυναικὸς, καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα. [8] [t] Τὸ| θηρίον ὃ εἶδες, ἦν, καὶ οὐκ ἔστι, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θαυμάσονται οἱ κατοικοῦντες [u] ἐπὶ

[l] Rec. ἡ. [m] Rec. πορφύρᾳ καὶ κοκκίνῳ. [n] Rec. χρυσῷ. [o] Rec. χρυσοῦν ποτήριον. [p] Rec. ἀκαθάρτητος. [q] Const. τῆς γῆς. [r] Const. πόρνων. [s] Const. ἐρῶ σοι. [t] Rec. = Τὸ. [u] Const. τὴν γῆν.

WICLIF—1380.

hauynge seuene hedis ℭ ten hornes, [4] ℭ the womman was enuyrowned with purpur ℭ reed ℭ ouer gilt with gold ℭ precious stoon ℭ peerlis: hauynge a golden cuppe in hir hond ful of abhomynaciouns ℭ vnclennes of her fornycacioun, [5] ℭ a name writun in the forheed of hir: mysterie, babiloyne the greet modir of fornycaciouns, ℭ of abhomynaciouns of erthe, [6] ℭ I saie a womman drunken of the blood of seyntis: ℭ of the blood of martris of ihesus, ℭ whanne I saie her I wondrid with greet wondrynge,

[7] and the aungel seid to me, whi wondrist thou? I schal seie to thee the sacrament of the womman, ℭ of the beest that berith hir that hath seuene heedis ℭ ten hornes, [8] the beest whiche thou saiest: was and is not, and sche schal stie fro depnesse ℭ schal go in to perischinge, and men dwellinge in erthe schuln wondre: whos names ben not writun in the boke of liif fro the makinge of the world, seynge the beest that was ℭ is not, [9] ℭ this is the witte, who that hath wisdom, the seuene heedis ben seuene hillis on whiche the womman sittith,

[10] ℭ kingis seuene ben, fyue han fil doun oon is: ℭ another cometh not ȝit, ℭ whanne he schal come it bihoueth hym to dwelle a schort tyme, [11] ℭ the beest that was ℭ is not, and sche is the eiȝtthe: and is of the seuene, ℭ schal go in to perischinge, [12] and the ten hornes, whiche thou hast seen: ben ten kyngis, that ȝit han not take kingdom, but thei schuln take power as kingis: oon our aftir the beest, [13] these han a counseil, ℭ schuln bitake her vertu and power to the beest, [14] thes schuln fiȝte with the lomb, ℭ the lomb schal ouercome hem, for he is lord of lordis ℭ king of kyngis and thei that ben with

stie, *ascend*. vertu, *power*.

TYNDALE—1534.

which had ten hornes. [4] And the woman was arayed in purple and rose color, and decked with golde, precious stone, and pearles, and had a cup of golde in her honde, full of abominacions and fylthynes of her fornycacion. [5] And in her forhed was a name wrytten, a mistery, gret Babylon the mother of whordome, and abominacions of the erth. [6] And I sawe the wyfe dronke with the bloud of saynctes, and with the bloud of the witnesses of Iesu. And when I sawe her, I wondred with grett mervayle.

[7] And the angell sayde vnto me: wherfore mervayllyst thou? I wyll shewe the the mistery of the woman, and of the best that berith her, which hath seven heddes, and ten hornes. [8] The best that thou seest, was, and is not, and shall ascende out of the bottomlesse pytt, and shall goo into perdicion, and they that dwell on the erth shall wondre (whose names are not wrytten in the boke of lyfe from the begynnynge of the worlde) when they beholde the best that was, and ys nott. [9] And here ys a mynde that hath wisdome.

The seven heddes are seven mountaynes, on which the woman sytteth: [10] they are also seven kynges. Fyve are fallen, and on ys, and another is not yet come. When he commeth he muste contynew a space. [11] And the beste that was, and ys not, is even the ayght, and ys one of the seven, and shall goo into destruccion. [12] And the ten hornes which thou seist, are ten kynges, which have receaved no kyngdome, but shall receave power as kynges at one houre with the beest. [13] These have one mynde, and shall geve their power and strenghte vnto the beste. [14] These shall fyght with the lambe, and the lambe shall overcome them: For he is lorde of lordes, and kynge of kynges:

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which had seuen heades and ten hornes. [4] And the woman was arayed in purple and rose coloure, and decked with golde, precious stone, and pearles, and had a cup of golde in her hand, full of abominacions and filthines of her fornicacyon. [5] And in her forhed was a name written, a mystery, gret Babylon the mother of whordome and abominacions of the erth. [6] And I sawe the wyfe droncken with the bloud of saynctes, and with the bloud of the wytnesses of Iesu. And when I sawe her: I wondred with gret meruayle.

[7] And the Angell sayde vnto me: wherfore maruaylest thou? I wyll shewe the the mystery of the woman, and of the beast that beryth her, which hath seuen heades and ten hornes. [8] The beast that thou seest, was, and is not, and shall ascende out of the bottomlesse pyt, and shall go into perdicion, and they that dwell on the erth shall wondre (whose names are not written in the boke of lyfe from the beginnynge of the worlde) when they beholde the beast that was and is not. [9] And here is a mynde that hath wysdome.

The seuen heades are seuen mountaynes, on which the woman sytteth, [10] they are also seuen kynges. Fyue are fallen, and one is, and another is not yet come. And when he commeth, he must continew a shorte space. [11] And the beast that was, and is not, is euen the eyght, and is one of the seuen, and shall go into destruccion. [12] And the ten hornes which thou sawest, are ten kynges which haue receaued no kyngdom as yet, but shall receaue power as kynges at one houre with the beast. [13] These haue one mynde, and shall geue their power and strength vnto the beast, [14] These shall fyght with the lambe, and the lambe shall ouercome them. For he is Lorde of lordes, and kynge of kynges, and they that are on

‘ τῆς γῆς,| ὧν οὐ γέγραπται [v]τὸ ὄνομα| επὶ [w]τὸ βιβλίον| τῆς ζωῆς ἀπὸ
‘ καταβολῆς κόσμου, [x]βλεπόντων| [y]τὸ θηρίον ὅτι ἦν|, καὶ οὐκ ἔστι, [z]καὶ
‘ πάρεσται.| [9]ὧδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ, [a]ἑπτὰ ὄρη εἰσὶν,|
‘ ὅπου ἡ γυνὴ κάθηται ἐπ᾽ αὐτῶν. [10]Καὶ βασιλεῖς ἑπτά εἰσιν· οἱ πέντε ἔπεσαν,
‘ [b]ὁ εἷς ἐστὶν, ὁ ἄλλος οὔπω ἦλθε, καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μεῖναι. [11]Καὶ
‘ τὸ θηρίον ὃ ἦν, καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτά ἐστι, καὶ
‘ εἰς ἀπώλειαν ὑπάγει. [12]Καὶ τὰ δέκα κέρατα ἃ εἶδες, δέκα βασιλεῖς εἰσιν,
‘ οἵτινες βασιλείαν οὔπω ἔλαβον, ἀλλ᾽ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμ-
‘ βάνουσι μετὰ τοῦ θηρίου. [13]οὗτοι μίαν [c]ἔχουσι γνώμην,| καὶ τὴν δύναμιν καὶ τὴν
‘ ἐξουσίαν [d]ἑαυτῶν| τῷ θηρίῳ [e]διδόασιν.| [14]οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσι,
‘ καὶ τὸ ἀρνίον νικήσει αὐτοὺς, ὅτι Κύριος κυρίων ἐστὶ καὶ βασιλεὺς βασιλέων· καὶ

[v] Rec. τὰ ὀνόματα. [w] Const. τοῦ βιβλίου. [x] Rec. βλέποντες. [y] Const. ὅτι ἦν τὸ θηρίον. [z] Rec. καίπερ ἐστίν. [a] Rec. ὄρη εἰσὶν ἑπτά.
[b] Rec. + καὶ. [c] Rec. γνώμην ἔχουσι. [d] Const. αὐτῶν. [e] Rec. διαδιδώσουσιν.

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which had seuen heades, and ten hornes. [4] And the woman was araied in purple and crimsin, and gilded with golde, and precious stones, and pearles, and had a cup of golde in her hand, ful of abominations, and filthines of her fornication.

[5] And in her forehead *was* a name wrytten, A Mysterie, great Babylon, the mother of whoredome, and abhominations of the earth. [6] And I sawe the woman droncken with the bloude of Sainctes, and with the bloud of the Martyrs of Iesus: and when I sawe her, I wondred with great meruayle. [7] Then the Angel sayd vnto me, Wherfore maruaylest thou? I wil shewe thee the mysterie of the woman, and of the beast, that beareth her, which hath seuen heades, and ten hornes. [8] The beast that thou hast sene, was, and is not, and shal ascende out of the bottomlesse pyt, and shal go into perdicion, and they that dwel on the earth shal wondre (whose names are not written in the Boke of lyfe from the begynning of the worlde) when they beholde the beast that was, and is not, and yet is. [9] Here is a mynde that hath wysedome. The seuen heades are seuen mountaynes, on which the woman sytteth: they are also seuen kinges.

[10] Fyue are fallen, and one is, and another is not yet come: and when he commeth, he must continue a short space. [11] And the beast that was, and is not, is euen the eyght, and is one of the seuen, and shal go into destruction. [12] And the ten hornes which thou sawest, are ten kynges, which yet haue not receaued kyngdome, but shal receaue power, as kinges at one houre with the beast. [13] These haue one mynde, and shal geue their power and strengh vnto the beast. [14] These shal fyght with the Lambe, and the Lambe shal ouercome them: for he is Lord of lordes, and Kyng of kynges: and they

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seuen heades, and ten hornes. [4] And the vvoman vvas clothed round about vvith purple and scarlet, and gilted vvith gold, and pretious stone, and pearles, hauing a golden cup in her hand, ful of the abomination and filthines of her fornication. [5] And in her forehead a name vvritten, *Mysterie:* Babylon the great, mother of the fornications and the abominations of the earth. [6] And I savv the vvoman drunken of the bloud of the Sainctes, and of the bloud of the martyrs of IESVS. And I marueled vvhen I had seen her, vvith great admiration. [7] And the Angel said to me, Vvhy doest thou maruel? I vvil tel thee the mysterie of the woman, and of the beast that carieth her, which hath the seuen heades and the ten hornes.

[8] The beast vvhich thou savvest vvas, and is not, and shal come vp out of the bottomeles depth, and goe into destruction: and the inhabitants on the earth (vvhose names are not vvritten in the booke of life from the making of the vvorld) shal maruel, seeing the beast that vvas, and is not. [9] And here is vnderstanding, that hath vvisedom. The seuen heades: are seuen hilles, vpon vvhich the vvoman sitteth, and they are seuen kings. [10] Fiue are fallen, one is, and an other is not yet come: and vvhen he shal come, he must tarie a short time. [11] And the beast vvhich vvas, and is not: the same also is the eight, and is of the seuen, and goeth into destruction. [12] And the ten hornes vvhich thou sawest: are ten kings, vvhich haue not yet receiued kingdom, but shal receiue povver as kings one houre after the beast. [13] These haue one counsel and force: and their povver they shal deliuer to the beast.

[14] These shal fight vvith the Lambe, and the Lambe shal ouercome them, because he is Lord of lordes, and King of kinges,

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and ten hornes. [4] And the woman was arayed in purple and scarlet colour, and [α]decked with gold, and precious stone and pearles, hauing a golden cup in her hand, full of abominations and filthinesse of her fornication. [5] And vpon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF [β]HARLOTS, AND ABOMINATIONS OF THE EARTH. [6] And I saw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Iesus: and when I saw her, I wondred with great admiration. [7] And the Angel said vnto mee, Wherefore didst thou marueile? I will tell thee the mystery of the woman, and of the beast that carieth her, which hath the seuen heads, and ten hornes. [8] The beast that thou sawest, was, and is not, and shall ascend out of the bottomlesse pit, and goe into perdition, and they that dwell on the earth shall wonder, (whose names were not written in the booke of life from the foundation of the world) when they behold the beast that was, and is not, and yet is. [9] And here is the mind which hath wisedome. The seuen heads are seuen mountaines, on which the woman sitteth.

[10] And there are seuen Kings, fiue are fallen, and one is, and the other is not yet come: and when he commeth, he must continue a short space. [11] And the beast that was, and is not, euen he is the eighth, and is of the seuen, and goeth into perdition. [12] And the ten hornes which thou sawest, are ten kings, which haue receiued no kingdome as yet: but receiue power as kings one houre with the beast. [13] These haue one minde, and shall giue their power and strength vnto the beast. [14] These shal make warre with the Lambe, and the Lambe shal ouercome them: For he is Lord of Lords, and King of kings, and they that are with

[α] *Gr.* gilded. [β] *Or,* fornications.

'οἱ μετ' αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.' 15 Καὶ λέγει μοι, 'Τὰ ὕδατα
'ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλῶσσαι· 16 Καὶ
'τὰ δέκα κέρατα ἃ εἶδες, [f]καὶ| τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην, καὶ
'ἠρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ
'αὐτὴν κατακαύσουσιν ἐν πυρί. 17 ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν
'ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι [g]γνώμην μίαν,| καὶ δοῦναι τὴν βασιλεί-
'αν αὐτῶν τῷ θηρίῳ, ἄχρι [h]τελεσθήσονται| [i]οἱ λόγοι| τοῦ Θεοῦ. 18 Καὶ ἡ γυνὴ ἣν
'εἶδες, ἔστιν ἡ πόλις ἡ μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.'

XVIII. Καὶ μετὰ ταῦτα εἶδον [k]ἄλλον| ἄγγελον καταβαίνοντα ἐκ τοῦ
οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην· καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.
2 καὶ ἔκραξεν [l]ἐν ἰσχυρᾷ φωνῇ,| λέγων, 'Ἔπεσεν ἔπεσε Βαβυλὼν ἡ μεγάλη, καὶ

[f] Rec. ἐπὶ. [g] Rec. μίαν γνώμην. [h] Rec. τελεσθῇ. [i] Rec. τὰ ῥήματα. [k] Rec. = ἄλλον.

WICLIF—1380.

hym ben clepid chosun and feithful/ 15 ¶ he seide to me/ the watris whiche thou hast seyn: where the hore sittith: ben puplis ¶ folkis and langagis/ 16 ¶ the ten hornes that thou hast seyn in the beest: thes schulen make hir desolat ¶ nakid/ and schulen ete the fleischis of hir: ¶ schuln brenne to gidre hir with fier/

17 for god ȝaf in to the hertis of hem: that thei do that that is plesaunt to him/ that thei ȝeue her kingdom to the beest til the wordis of god ben endid/ 18 and the womman whom thou hast seyn/ is the greet citee that hath kingdom on kingis of the erthe.

18. AND aftir thes thingis I say another aungel comynge doun fro heuene hauynge greet power/ ¶ the erthe was liȝtned of his glorie/ 2 ¶ he cried with a strong vois: ¶ seide/ greet babiloyne fildoun fildoun ¶ is made the habitacioun of deuelis/ ¶ the kepinge of eche vnclene spirit, and the keping of eche vnclene foul ¶ hateful, 3 for alle folkis drunken of the wraththe of fornycacioun of hir/ ¶ kingis of the erthe ¶ marchauntis of the erthe: diden fornycacioun with hir/ ¶ thei ben made riche of the vertu of delicis of hir. 4 And I herde another vois of heuene: seiynge/ my puple go ȝe out of it, and be ȝe not parteners of the trespassis of it: ¶ ȝe schuln not resceyue of the woundis of it/ 5 for the synnes of it camen til to heuene: ¶ the lord hadde mynde of the wickidnesse of it/ 6 ȝilde ȝe to it as sche ȝildid to ȝou: and double ȝe double thingis aftir hir werkis/ ¶ the drynke that sche medlid to ȝou, meynge ȝe double to hir/ 7 as myche as sche glorified hir silf ¶ was in delicis: so myche turment ȝeue ȝe to hir ¶ weilynge/ for in hir herte sche seith/

clepid, *called*. ȝeue, *give*. vertu, *power*.
delicis, *luxuries*. medlid, *mixed*. meynge, *mingle*.

TYNDALE—1534.

and they that are on hys syde/ are called/ and chosen and faythfull.

15 And he sayde vnto me: the waters which thou sawest/ where the whore syttith/ are people/ and folke/ and nacions/ and tonges. 16 And the ten hornes/ which thou sawest apon the best/ are they that shall hate the whore/ and shall make her desolate/ and naked/ and shall eate their flesshe/ and burne her with fyre. 17 For God hathe put in their hertes/ to fulfyll hys wyll/ and to do with one consent/ for to geve hir kyngdom vnto the beast/ vntill the wordes of God be fulfylled. 18 And the woman which thou sawest/ ys that gret cyte/ which raigneth over the kynges of the erth.

18. AND after that I sawe another angell come from heven/ havinge gret power/ and the erth was lyghtned with hys bryghtnes. 2 And he cryed myghtyly with a stronge voyce sayinge: Great Babilon is fallen/ ys fallen/ and ys become the habitation of devels/ and the holde of all fowle sprettes/ and a cage of all vnclene and hatefull byrdes/ 3 for all nacions have dronken of the wyne of the wrath of her fornycacion.

And the kynges of the erth have committed fornicacion with her/ and her marchauntes are wexed ryche of the abundance of her pleasures.

4 And I herde another voyce from heven saye: come a waye from her my people/ that ye be not parttakers in her synnes/ that ye receave not of her plages. 5 For her synnes are gon vp to heven/ and God hath remembred her wyckednes. 6 Rewarde her even as she rewarded you/ and geve her dubble accordynge to her workes. And poure in dubble to her in the same cuppe which she fylled vnto you. 7 And as moche as she gloryfied her silfe and lyved wantanly/ so moche poure ye in for her of punysshment/ and sorowe/ for she sayde in her herte: I sytt beinge a

CRANMER—1539.

hys syde, are called, and chosen, and faythfull.

15 And he sayde vnto me: the waters which thou sawest, where the whore sytteth, are people, and folke, and nacions, and tonges. 16 And the ten hornes, which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eate her flesshe, and burne her with fyre. 17 For God hath put in their hertes to fullfyll his wyll, and to do with one consent, for to geue her kyngdome vnto the beast, vntyll the wordes of God be fulfylled. 18 And the woman which thou sawest, is that great cytie, which raygneth ouer the kynges of the erth.

18. AND after that, I sawe another Angell come from heauen, hauinge gret power, and the erth was lyghtened with his brightnes. 2 And he cryed mightely with a strong voyce, saying. Great Babylon is fallen, is fallen and is become the in habitacion of deuyls, and the hold of all fowle spretes, and a cage of all vncleane and hatefull byrdes, 3 for all nacions haue dronken of the wyne of the wrath of her fornicacion. And the kynges of the erth haue committed fornicacion with her, and the marchauntes of the erth are wexed ryche of the aboundaunce of her pleasures.

4 And I herde a nother voyce from heauen, saye, come awaye from her my people, that ye be not partetakers of her synnes, and that ye receaue not of her plages. 5 For her synnes are gone vp to heauen, and God hath remembred her wyckednes. 6 Rewarde her euen as she rewarded you, and geue her double accordyng to her workes. And powre in double to her in the same cuppe which she filled vnto you. 7 And as moche as she glorifyed her selfe and liued wantanly, so much powre ye in for her of punysshement and sorowe, for she sayde in her

‘ ἐγένετο κατοικητήριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ
‘ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου· [3] ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ
‘ τῆς πορνείας αὐτῆς πέπωκε πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ᾽ αὐτῆς
‘ ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνους αὐτῆς ἐπλού-
‘ τησαν.’ [4] Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν, [m] ‘Ἐξέλθετε| ἐξ
‘ αὐτῆς ὁ λαός μου, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ [n] ἐκ τῶν
‘ πληγῶν αὐτῆς ἵνα μὴ λάβητε·| [5] ὅτι [o] ἐκολλήθησαν| αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ
‘ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς. [6] ἀπόδοτε αὐτῇ ὡς καὶ
‘ αὐτὴ ἀπέδωκε[p], καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ
‘ ᾧ ἐκέρασε, κεράσατε αὐτῇ διπλοῦν. [7] ὅσα ἐδόξασεν ἑαυτὴν καὶ ἐστρηνίασε,
‘ τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει,

Rec. ἐν ἰσχύϊ, φωνῇ μεγάλῃ. [m] Const. Ἔξελθε. [n] Rec. ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς. [o] Rec. ἠκολούθησαν. [p] Rec. + ὑμῖν.

GENEVA—1557.

that are on his syde, called, and chosen, and faithful.

15 And he sayd vnto me, The waters which thou sawest, where the whore sytteth, are people, and folke, and nations, and tonges. 16 And the ten hornes which thou sawest vpon the beaste, are they that shal hate the whore, and shal make her desolate and naked, and shal eat her flesshe, and burne her with fyre. 17 For God hath put in their hearts to fulfil his wyl, and to do with one consent, for to geue their kyngdome vnto the beaste, vntil the wordes of God be fulfylled. 18 And the woman which thou sawest, is that great citie, which raygneth ouer the kynges of the earth.

18. AND after that, I sawe another Angel come from heauen, hauing great power, in so muche that the earth was lyghtened with his glorie. 2 And he cryed out mightely with a stronge voyce saying, It is fallen, it is fallen the great Babylon, and is become the habitation of deuyls, and the holde of all fowle sprites, and a cage of euery vncleane and hateful byrde. 3 For all nations haue dronken of the wyne of the wrath of her fornication, and the Kynges of the earth haue committed fornication with her, and the marchantes of the worlde are waxed riche of the abundance of her pleasures.

4 And I heard another voyce from heauen, say, Go out of her my people, that ye be not parte takers in her synnes, and that ye reaceue not of her plages. 5 For her synnes are commen euen to heauen, and God hath remembred her wyckednesses. 6 Rewarde her euen as she rewarded you, and geue her double accordyng to her workes: and in the cup that she hath filled to you, fyll her the double 7 And as muche as she glorified her selfe, and lyued wantonly, so muche gyue ye to her punyshement and sorowe, for she sayth in her harte, I syt beyng a quene,

RHEIMS—1582.

and they that are vvith him, called, and elect, and faithful. 15 And he said to me, The vvaters vvhich thou savvest vvhere the harlot sitteth: are peoples, and nations, and tonges. 16 And the ten hornes vvhich thou savvest in the beast: these shal hate the harlot, and shal make her desolate and naked, and shal eate her flesh, and her they shal burne vvith fire. 17 for God hath giuen into their hartes, to doe that vvhich pleaseth him: that they giue their kingdom to the beast, til the vvordes of God be consummate. 18 And the vvoman vvhich thou savvest: is the great citie, vvhich hath kingdom ouer the kinges of the earth.

18. AND after these things I savv an otherAngel comming dovvne from heauen, hauing great povver: and the earth vvas illuminated of his glorie.

2 And he cried out in force, saying, Fallen fallen is Babylon the great: and it is become the habitation of Deuils, and the custodie of euery vncleane spirit, and the custodie of euery vncleane and hateful bird: 3 because al nations haue drunke of the vvine of the vvrath of her fornication: and the kings of the earth haue fornicated vvith her: and the marchantes of the earth vvere made riche by the vertue of her delicacies.

4 And I heard an other voice from heauen, saying, Goe out from her my people: that you be not partakers of her sinnes, and receiue not of her plagues. 5 Because her sinnes are come euen to heauen, and God hath remembred her iniquities. 6 Render to her as she also hath rendred to you: and double ye double according to her vvorkes: In the cuppe vvherin she hath mingled, mingle ye double vnto her. 7 As much as she hath glorified her self, and hath been in delicacies, so much giue her torment and mourning: because she saith in her hart, I sit a queene, and

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him, are called, and chosen, and faithful.

15 And he saith vnto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. 16 And the tenne hornes which thou sawest vpon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eate her flesh, and burne her with fire. 17 For God hath put in their hearts to fulfill his will, and to agree, and giue their kingdome vnto the beast, vntil the words of God shall be fulfilled. 18 And the woman which thou sawest, is that great Citie which reigneth ouer the kings of the earth.

18. AND after these things, I saw another Angel come downe from heauen, hauing great power, and the earth was lightened with his glory. 2 And hee cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of deuils, and the hold of euery foule spirit, and a cage of euery vncleane and hatefull bird: 3 For all nations haue drunke of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the Merchants of the earth are waxed rich thorow the [a] abundance of her delicacies. 4 And I heard another voice from heauen, saying, Come out of her, my people, that yee be not partakers of her sinnes, and that yee receiue not of her plagues: 5 For her sinnes haue reached vnto heauen, and God hath remembred her iniquities.

6 Reward her euen as she rewarded you, and double vnto her double according to her workes: in the cup which she hath filled, fill to her double. 7 How much she hath glorified her selfe, and liued deliciously, so much torment and sorrow giue her: for she saith in her heart, I

[a] *Or*, power.

‘ [q]Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμὶ, καὶ πένθος οὐ μὴ ἴδω. [8] Διὰ
‘ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός· καὶ
‘ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ [r]κρίνας| αὐτήν. [9] Καὶ
‘ [s]κλαύσουσι| [t]καὶ κόψονται ἐπ᾽ αὐτῇ οἱ βασιλεῖς τῆς γῆς, οἱ μετ᾽ αὐτῆς
‘ πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν τῆς πυρώσεως
‘ αὐτῆς, [10] ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες,
‘ Οὐαὶ, οὐαὶ ἡ πόλις ἡ μεγάλη Βαβυλὼν, ἡ πόλις ἡ ἰσχυρὰ, ὅτι [u]μιᾷ ὥρᾳ ἦλθεν
‘ ἡ κρίσις σου. [11] Καὶ οἱ ἔμποροι τῆς γῆς [v]κλαίουσι καὶ πενθοῦσιν| ἐπ᾽ αὐτῇ,
‘ ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκ ἔτι· [12] γόμον χρυσοῦ, καὶ ἀργύρου, καὶ
‘ λίθου τιμίου, καὶ μαργαρίτου, καὶ [w]βυσσίνου,| καὶ [x]πορφύρας,| καὶ σηρικοῦ, καὶ
‘ κοκκίνου· καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ

[q] Alex. + Ὅτι. [r] Rec. κρίνων. [s] Rec. κλαύσονται. [t] Rec. + αὐτὴν. [u] Rec. + ἐν. [v] Const. κλαύσουσι καὶ πενθήσουσιν. [w] Rec. βύσσου.

WICLIF—1380.

I sitte a queene and I am not a widowe: and I schal not se weilinge, [8] ȝ therfor in o dai hir woundis schulen come, deeth ȝ moornynge ȝ hungre: ȝ sche schal be brent in fier, for god is strong: that schal deme hir,

[9] ȝ the kingis of the erthe schuln bi wepe and bi weile hem silf on hir, whiche dide fornycacioun with hir, ȝ lyueden in delicis: whanne thei schuln se the smoke of the brennynge of it, [10] stondinge afer for drede of the turmentis of it: ȝ sciynge wo wo wo, thilke greet citee babiloyne, ȝ thilke strong citee: for in oon our thi dome cometh, [11] ȝ marchauntis of the erthe schuln wepe on it ȝ morne, for no man schal bie more the merchaundise of hem, [12] the marchaundise of gold ȝ of siluer ȝ of precious stoon ȝ of peerl ȝ of bies, ȝ of purpur ȝ of silk, and cottyn, ȝ eche tree thymus: ȝ alle vessels of yuer ȝ alle vessels of precious stoon ȝ of bras ȝ of iren ȝ of marbil, ȝ canel, [13] and amonye ȝ of swete smellinge thingis ȝ oynementis ȝ encense ȝ of wyn ȝ of oile ȝ of flour and of whete ȝ of werke beestis ȝ of scheep ȝ of horsis ȝ of cartis, ȝ of seruauntis, ȝ other lyues of men,

[14] ȝ thin applis of the desire of thi liif wenten awey fro thee: ȝ alle fatte thingis and ful clere perischiden fro thee, [15] ȝ marchauntis of thes thingis schuln no more fynde tho thingis, thei that ben made riche of it: schuln stonde fer for drede of turmentis of it, weping ȝ mornynge [16] and seiynge, wo wo thilke greet citee that was clothid with biis and purpur ȝ reed scarlet and was ouer gilt with gold and precious stoon and margaritis, [17] for in oon our so many richessis ben destitute,

ȝ eche gouernour ȝ alle that sailen bi schip in to place, ȝ maryneris ȝ that

o, *one*. deme, *judge*. delicis, *luxuries*. thilke, *that*. dome, *judgment*. bies or biis, *fine linen*. yuer, *ivory*. canel, *cinnamon*. amonye, *strong perfume*. clere, *goodly*. margaritis, *pearls*.

TYNDALE—1534.

quene and am no wyddowe and shall se no sorowe. [8] Therfore shall her plages come at one daye, deeth, and sorowe, and honger, and she shallbe brent with fyre: for stronge ys the lorde god which iudgeth her.

[9] And the kynges of the erth shal be wepe her and wayle over her, which have committed fornicacion with her, and have lyved wantanly with her, when they shall se the smoke of her burnynge, [10] and shall stonde a farre of, for feare of her punnysshment, sayinge: Alas, Alas, that gret cite Babilon, that myghty cite: For at won houre is her iudgment come.

[11] And the marchauntes of the erth shall wepe and wayle in them selves, for no man wyll bye their ware eny more, [12] the ware of golde, and silver, and precious stones, nether of pearle, and raynes, and purple, and skarlet, and all thyne wodde, and almanner vessels of yvery, and almanner vessels of most precious wodde, and of brasse, and of yron, [13] and synamon, and odours, and oyntmentes, and frankynsence, and wyne, and oyle, and fyne floure, and wheate, bestes, and shepe, and horsys, and charrettes, and boddyes and soules of men.

[14] And the apples that thy soule lusted after, are departed from the. And all thynges which were deyntie, and had in pryce ar departed from the, and thou shalt fynde them no more.

[15] The marchauntes of these thynges which were wexed ryche shall stonde a farre of from her, for feare of the punyshment of her, wepynge and waylynge, [16] and saying: alas alas, that grett cite, that was clothed in raynes, and purple, and scarlett, and decked with golde, and precious stone, and pearles: [17] for at one houre so great ryches ys come to nought. And every shippe governer, and all they that occupied shippes, and shippmen

CRANMER—1539.

selfe: I syt beinge a quene, and am no wyddowe, and shall se no sorowe. [8] Therfore shal her plages come in one daye, deeth, and sorowe, and honger, and she shalbe brent with fyre: for stronge is the Lord God which shall iudge her.

[9] And the kynges of the erthe shalbewepe her and wayle ouer her, which haue commytted fornicacion with her, and haue lyued wantanly with her, when they shall se the smoke of her burnyng, [10] and shall stande a farre of, for feare of her punisshement, sayinge. Alas, Alas, that gret cytie Babylon, that myghtye cytie: for at one houre is thy iudgement come.

[11] And the marchauntes of the erth shall wepe and wayle in them selues, for no man wyll bye theyr ware eny more, [12] the ware of golde and siluer, and precyous stones, nether of pearle, and raynes, and purple, and skarlet, and all thynne wodde, and all maner vessels of yuery, and all maner vessels of most precious wodde, and of brasse and yron, [13] and synamon, and odours, and oyntmentes, and franckinsence, and wyne, and oyle, and fyne floure, and wheate, bestes, and shepe, and horsses, and charetes and bodyes, and soules of men.

[14] And the aples that thy soule lusted after, are departed from the. And all thynges whych were deyntie, and had in pryce, are departed the, and thou shalt fynde them nomore. [15] The marchauntes of these thynges whych were wexed ryche, shall stande a farre of from hyr, for feare of the punyshement of her, wepynge, and waylynge, [16] and sayinge: Alas, Alas, that gret cytie, that was clothed in raynes and purple, and scarlet, and decked with golde, and precious stones, and pearles: [17] for at one houre so great ryches is come to nought.

And euery shyppe gouerner, and all they that occupied shyppes, and shypmen whych

‘ ξύλου τιμιωτάτου, καὶ χαλκοῦ, καὶ σιδήρου, καὶ μαρμάρου, [13] Καὶ κινάμωμον,
‘ [y] καὶ ἄμωμον,| καὶ θυμιάματα, καὶ μύρον, καὶ λίβανον, καὶ οἶνον, καὶ ἔλαιον, καὶ
‘ σεμίδαλιν, καὶ σῖτον, καὶ κτήνη, καὶ πρόβατα, καὶ ἵππων, καὶ ῥεδῶν, καὶ
‘ σωμάτων, καὶ ψυχὰς ἀνθρώπων. [14] καὶ ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου
‘ ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ [z] ἀπώλετο| ἀπὸ σοῦ,
‘ καὶ οὐκέτι οὐ μὴ [a] εὑρήσῃς| αὐτά. [15] Οἱ ἔμποροι τούτων οἱ πλουτήσαντες ἀπ᾽
‘ αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες
‘ καὶ πενθοῦντες, [16] [b] λέγοντες, Οὐαὶ, οὐαὶ ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη
‘ βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη [c] ἐν χρυσίῳ| καὶ λίθῳ
‘ τιμίῳ καὶ μαργαρίταις· ὅτι μιᾷ ὥρᾳ ἠρημώθη ὁ τοσοῦτος πλοῦτος. [17] Καὶ πᾶς
‘ κυβερνήτης, καὶ πᾶς [d] ὁ ἐπὶ τόπον πλέων,| καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν

[z] Const. πορφυροῦ. [y] Rec.=καὶ ἄμωμον. [z] Rec. ἀπῆλθεν. [a] Const. εὕρῃς. [b] Rec.+καὶ. [c] Rec. ἐν χρυσῷ. [d] Rec. ἐπὶ τῶν πλοίων ὁ ὅμιλος.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
and am no wydowe, and shal se no mourning.	widow I am not, and mourning I shal not see.	sit a Queene, and am no widow, and shall see no sorrow.
[8] Therefore shal her plages come at one day, death, and sorowe, and hunger, and she shalbe burnt wyth fyre: for stronge is the Lord God which wyl condemne her.	[8] Therfore in one day shal her plagues come, death, and mourning, and famine, and vvith fire she shal be burnt: because God is strong that shal iudge her.	[8] Therefore shall her plagues come in one day, death, and mourning, and famine, and shee shall be vtterly burnt with fire, for strong is the Lord God, who iudgeth her.
[9] And the kynges of the earth shal bewepe her, and wayle ouer her, which haue committed fornication, and lyued wantonly with her, when they shal se the smoke of her burnyng.	[9] And the kings of the earth, vvhich haue fornicated vvith her, and haue liued in delicacies, shal vveepe, and bevvaile them selues vpon her, vvhen they shal see the smoke of her burning:	[9] And the Kings of the earth, who haue committed fornication, and liued deliciously with her, shall bewaile her and lament for her, when they shall see the smoke of her burning:
[10] And shal stande a farre of, for feare of her punyshment, saying, Alas, alas, that great citie Babylon, that mighty citie, for in one houre is her iudgement come.	[10] standing farre of for the feare of her tormentes, saying, Vvo, vvo, that great citie Babylon, that strong citie: because in one houre is thy iudgement come.	[10] Standing afarre off for the feare of her torment, saying, Alas, alas, that great citie Babylon, that mighty citie: for in one houre is thy iudgement come.
[11] And the marchantes of the earth shal wepe and wayle ouer her, for no man byeth their ware any more.	[11] And the marchantes of the earth shall vveepe, and mourne vpon her: because no man shal bye their merchandise any more,	[11] And the merchants of the earth shall weepe and mourne ouer her, for no man buyeth their merchandise any more.
[12] The ware of golde and syluer, and of precious stone, and of pearles, and of fyne lynen, and of purple, and of sylke, and of scarlet, and of all Thyne woode, and of all maner vessels of yuery, and of all maner vessels of most precious woode, and of brasse, and of yron, and of marble.	[12] merchandise of gold and siluer and precious stone, and of pearle, and fine linnen, and purple, and silke, and scarlet, and al Thyne vvood, and al vessels of yuorie, and al vessels of precious stone and of brasse and yron and marble,	[12] The merchandise of gold, and siluer, and precious stones, and of pearles, and fine linnen, and purple, and silke, and scarlet, and all [α]Thine wood, and all maner vessels of yuorie, and all maner vessels of most precious wood, and of brasse, and iron, and marble,
[13] And of synamon, and odours, and oyntmentes, and franckynsence, and wyne, and oyle, and fyne floure, and wheat, and beastes, and shepe, and horses, and charetes, and seruants, and soules of men.	[13] and cynamon, and of odours, and ointement, and frankeincense, and vvine, and oile, and floure, and vvheate, and beastes, and sheepe, and horses, and chariotes, and slaues, and soules of men.	[13] And Cynamome, and odours, and ointments, and frankincense, and wine, and oyle, and fine floure, and wheat, and beasts, and sheepe, and horses, and chariots, and [β] slaues, and soules of men.
[14] And the apples that thy soule lusted after, are departed from thee: and all thinges which were fat, and had in pryce, are departed from thee, and thou shalt fynde them no more.	[14] And the apples of the desire of thy soul are departed from thee, and al fat and goodly thinges are perished from thee, and they shal no more finde them.	[14] And the fruits that thy soule lusted after, are departed from thee, and all things which were dainty, and goodly, are departed from thee, and thou shalt finde them no more at all.
[15] The marchantes of these thinges which were waxed ryche, shal stande a farre of from her, for feare of the punyshment of her, wepyng and waylyng.	[15] The marchantes of these things vvhich are made riche, shal stand farre from her for feare of her tormentes, vveeping and mourning,	[15] The Merchants of these things which were made rich by her, shal stand afarre off for the feare of her torment, weeping and wailing,
[16] And saying, Alas, alas, that great citie, that was clothed in fyne lynen and purple, and scarlet, and gylded with golde, and precious stone, and pearles.	[16] and saying, Vvo, wo, that great citie, vvhich vvas clothed vvith silke, and purple, and scarlet, and vvas gilted vvith gold, and pretious stone, and pearles:	[16] And saying, Alas, alas, that great Citie, that was clothed in fine linnen, and purple and scarlet, and decked with gold, and precious stones, and pearles:
[17] For in one houre so great riches are come to noght. And euery shyppe gouerner, and all the people that occupie shyppes, and shipmen and whosoeuer trauail on the sea	[17] because in one houre are so great riches made desolate: and euery gouernour, and euery one that saileth into the lake, and the shipmen, and they that	[17] For in one houre so great riches is come to nought. And euery shipmaster, and all the company in ships, and sailers,

[α] *Or*, Sweet. [β] *Or*, bodies.

‘ ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν, [18] καὶ ἔκραζον, [e] βλέποντες| τὸν καπνὸν τῆς
‘ πυρώσεως αὐτῆς, λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; [19] Καὶ ἔβαλον χοῦν
‘ ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαὶ,
‘ οὐαὶ ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες [f] τὰ| πλοῖα ἐν τῇ
‘ θαλάσσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἠρημώθη. [20] Εὐφραίνου [g] ἐπ᾽
‘ αὐτῇ,| οὐρανὲ, καὶ οἱ ἅγιοι [h] καὶ οἱ| ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ
‘ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.’ [21] Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον
μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων, ‘ Οὕτως ὁρμήματι βληθήσεται
‘ Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι. [22] καὶ φωνὴ κιθαρῳδῶν
‘ καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,
‘ καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου

[e] Rec. ὁρῶντες. [f] Rec. = τὰ. [g] Rec. ἐπ᾽ αὐτήν. [h] Rec. = καὶ οἱ. [i] Rec. αἷμα. [k] Rec. + Καί. [l] Rec. ὄχλου πολλοῦ μεγάλην.

WICLIF — 1380.

worchen in the see: stoden fer [18] & crieden: seynge the place of the brennynge of it: seiynge, what is like this greet citee? [19] and thei casten poudir on her heedis, & crieden wepinge & mornynge and seiyng, wo wo thilke greet cite in which al that han schippis in the see ben made riche of the pricis of it: for in oon our it is desolat,

[20] heuene & holi apostlis & profetis make ȝe ful out ioie on it, for god hath demed ȝour doom of it, [21] & o strong aungel took up a stoon as a greet mylne stoon: & kiste in to the see & seide, in this bire thilke greet [cite] babiloyne schal be sent: and now it schal no more be founden, [22] & the vois of harpirs, & of men of musik, & singinge with pipe and trumpe: schal no more be herde in it, & eche crafti man & eche crafte: schal no more be founden in it, & the vois of mylne stoon schal no more be herd in thee: [23] & the liȝt of lanterne schal no more schyne to thee, & the vois of the housbonde & of the wiif schal no more ȝit be herd in thee, for thi marchauntis werun princis of the erthe, for in thi wicche craftis alle folkis erriden [24] & the blood of profetis & seyntis is founden in it, and of alle men that be slayn in erthe.

19. AFTIR thes thingis: I herde as a greet vois of many trumpis in heuene: seiynge alleluya, heriyng & glori & vertu is to oure god, [2] for trewe & iust ben the domes of him, whiche demed of the greet hoore that defoulid the erthe in hir leccherie, and vengid the blood of hise seruauntis: of the hondis of hir, [3] & efte thei seiden alleluya, & the smoke of it stieth up: in to the worldis of worldis, [4] & the foure & twenti senyouris & foure

thilke, *that*. demed, *judged*. doom, *judgment*.
o, *one*. bire, *confusion*. heriyng, *praising*.
vertu, *power*. efte, *again*. stieth, *ascendeth*.

TYNDALE — 1534.

which worke in the see, stode a farre of, [18] and cryed, when they sawe the smoke of her burnynge, sayinge what cite is lyke vnto this grett cite? [19] And they cast dust on their heddes, and cryed wepynge, and waylinge, and sayed: Alas Alas that greate cite wherin were made ryche all that had shyppes in the see, by the reason of her costlynes for at one houre is she made desolate.

[20] Reioyce over her thou heven, and ye holy Apostles, and prophetes: for God hath geven youre iudgment on her. [21] And a myghty angell toke vp a stone lyke a grett mylstone, and cast it into the see, sayinge: with suche violence shall that gret cite Babilon be cast, and shallbe founde no more. [22] And the voyce of harpers, and musicions, and of pypers, and trompetters, shalbe herde no more in the: and no craftes man, of whatsoever craft he be, shalbe founde eny more in the. and the sounde of a myll shalbe herde no more in the, [23] and the voyce of the brydegrome and of the bryde, shalbe herde no more in the: for thy marchauntes were the grett men of the erth. And with thyne inchantment were deceaved all nacions: [24] and in her was founde the bloude of the prophettes, and of the saynctes and of all that were slayne apon the erth.

19. AND after that, I herde the voyce of moche people in heven sayinge: Alleluia. Saluacion and glory and honour, and power be ascribed to the lorde oure god, [2] for true and ryghteous are his iudgmentes, for he hath iudged the grett whore, which did corrupt the erth with her fornicacion, and hath avenged the bloud of his servauntes of her hond. [3] And agayne they said: Alleluya. And smoke rose vp for evermore. [4] And the xxiiii.

CRANMER — 1539.

worke in the see, stode a farre of, [18] and cried, when they sawe the smoke of her burnynge, saying: what cytie is lyke vnto thys gret citie? [19] And they cast dust on theyr heddes, and cryed wepyng, and wayling, and sayde: Alas, Alas, that great cytie, wherin were made riche all that had shippes in the see, by the reason of her costlynes, for at one houre is she made desolate.

[20] Reioyce ouer her thou heauen, and ye holy Apostles and Prophetes: for God hath geuen your iudgement on her. [21] And a mighty angell toke vp a stone lyke a gret mylstone, and cast it into the see, saying, with such vyolence shall that gret cytie Babylon be cast, and shalbe founde no more. [22] And the voyce of harpers, and musycions, and of pypers, and trompetters shalbe herde no more in the: and no craftes man, of whatsoeuer craft he be, shalbe founde eny more in the. [23] And the sounde of a myll shalbe herde no more in the: and the voyce of the brydgrome and of the bryde, shalbe herde no more in the, for thy marchauntes were the gret men of the erth. And with thyne inchauntment were deceaued all nacyons: [24] and in her was founde the bloude of the Prophetes, and of the saynctes, and of all that were slayne vpon the erth.

19. AND after that, I herde the voyce of moche people in heauen saying: Alleluia. Saluacyon and glory and honour and power be ascribed to the Lorde our God, [2] for true and righteous are hys iudgementes, for he hath iudged the gret whore whych dyd corrupt the erth with her fornicacyon, and hath auenged the bloud of hys seruauntes of hyr hand. [3] And agayne they sayde: Alleluia. And smoke rose vp for euermore. [4] And the .xxiiij.

ʻ οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, [23] καὶ φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι, καὶ
ʻ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν
ʻ οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ
ʻ ἔθνη. [24] καὶ ἐν αὐτῇ [i] αἵματα| προφητῶν καὶ ἁγίων εὑρέθη, καὶ πάντων τῶν
ʻ ἐσφαγμένων ἐπὶ τῆς γῆς.ʼ

XIX. *[k] Μετὰ ταῦτα ἤκουσα ὡς φωνὴν [l] μεγάλην ὄχλου πολλοῦ| ἐν τῷ*
οὐρανῷ, [m] λεγόντων,| ʻ ʼΑλληλούϊα· ἡ σωτηρία καὶ ἡ [n] δόξα [o] καὶ ἡ δύναμις [p] τοῦ
ʻ Θεοῦ| ἡμῶν· [2] ὅτι ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινε τὴν πόρνην
ʻ τὴν μεγάλην, ἥτις [q] ἔφθειρε| τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησε τὸ
ʻ αἷμα τῶν δούλων αὐτοῦ ἐκ [r] χειρὸς αὐτῆς.ʼ [3] Καὶ δεύτερον εἴρηκαν, ʻ ʼΑλληλούϊα·ʼ
καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων. [4] Καὶ ἔπεσον οἱ

[m] Rec. λέγοντος. [n] Const. δύναμις καὶ ἡ δόξα. [o] Rec. + καὶ ἡ τιμὴ. [p] Rec. Κυρίῳ τῷ Θεῷ. [q] Const. διέφθειρε. [r] Rec. + τῆς.

GENEVA—1557.

shal stand a farre of: [18] And crye, when they se the smoke of her burnyng, saying, What citie *was* lyke vnto this great citie?

[19] And they shal cast dust on theyr heades, and crye wepyng, and waylyng, and say, Alas, alas, that great citie, where in were made ryche all that had shyppes on the sea, by the reason of her costlynes, for in one houre she is made desolate. [20] Reioyce ouer her thou heauen, and ye holy Apostles and Prophetes: for God hath geuen your iudgement on her. [21] Then a mighty Angel toke vp a stone lyke a great milstone, and cast it into the sea, saying, With suche violence shal that great citie Babylon be cast, and shalbe founde no more.

[22] And the voyce of harpers, and musitions, and of pipers, and trompetters shalbe hearde no more in thee: and no craftes man, of whatsoeuer crafte he be, shalbe founde any more in thee: and the sounde of a myll stone shalbe heard no more in thee. [23] And the light of a candle shal shyne no more in thee: and the voyce of the brydegrome and of the bryde, shalbe heard no more in thee, for thy marchantes were the great men of the earth. and with thyne inchantements were deceaued all nations. [24] And in her was founde the bloude of the Prophetes, and of the Sainctes, and of all that were slayne vpon the earth.

19. AND after that, I heard the voyce of muche people in heauen saying, Halleluiah: saluation and glorie, and honour, and power *be* to the Lord our God. [2] For true and righteous are his iudgementes, for he hath damned the great whore, which dyd corrupt the earth with her fornication, and hath auenged the bloude of his seruantes *shede* by her hande. [3] And agayne they sayd, Hallelu-iah: and her smoke rose vp for euermore. [4] And the four and twenty Elders, and the four

RHEIMS—1582.

vvorke in the sea, stoode a farre of, [18] and cried seeing the place of her burning, saying, Vvhat other is like to this great citie? [19] And they threvv dust vpon their heades, and cried vveeping and mourning, saying: Vvo, vvo, that great citie, in the vvhich al vvere made riche that had shippes in the sea, of her prices: because in one houre she is desolate.

[20] Reioyce ouer her, heauen, and ye holy Apostles and Prophetes because God hath iudged your iudgement of her. [21] And one strong Angel tooke vp as it vvere a great milstone, and threvv it into the sea, saying, Vvith this violence shal Babylon that great citie be throwen, and shal novv be found no more. [22] And the voice of harpers, and of Musicians, and of them that sing on shalme and trompet, shal no more be heard in thee, and euery artificer of euery art shal be found no more in thee, and the noise of the mill shal no more be heard in thee, [23] and the light of the lampe shal no more shine in thee, and the voice of the bridegrome and the bride shal no more be heard in thee: because thy marchantes were the princes of the earth, because al nations haue erred in thine inchauntments. [24] And in her is found the bloud of the Prophets and Sainctes, and of al that vvere slaine in the earth.

19. AFTER theses things I heard as it vvere the voice of many multitudes in heauen saying, *Allelu-ia*. Praise, and glorie, and povver is to our God: [2] because true and iust are his iudgementes which hath iudged of the great harlot, that hath corrupted the earth in her vvhoredom, and hath reuenged the bloud of his seruants, of her handes. [3] And againe they said, *Allelu-ia*. And her smoke ascendeth for euer and euer. [4] And the foure and tvventie

AUTHORISED—1611.

and as many as trade by sea, stood afarre off, [18] And cryed when they saw the smoke of her burning, saying, What citie is like vnto this great Citie? [19] And they cast dust on their heads, and cried, weeping, and wailing, saying, Alas, alas, that great Citie, wherein were made rich all that had ships in the sea, by reason of her costlinesse, for in one houre is she made desolate. [20] Reioyce ouer her thou heauen, and ye holy Apostles and Prophets, for God hath auenged you on her.

[21] And a mighty Angel tooke vp a stone like a great milstone, and cast it into the sea, saying, Thus with violence shall that great Citie Babylon bee throwne downe, and shall be found no more at all. [22] And the voyce of harpers and musitians, and of pipers, and trumpetters, shall be heard no more at all in thee: and no craftsman, of whatsoeuer craft hee be, shall be found any more in thee: and the sound of a milstone shal be heard no more at all in thee: [23] And the light of a candle shall shine no more at all in thee: and the voice of the bridegrome and of the bride shall be heard no more at all in thee: for thy Merchants were the great men of the earth: for by thy sorceries were all nations deceiued. [24] And in her was found the blood of Prophets, and of Saints, and of all that were slaine vpon the earth.

19. AND after these things I heard a great voyce of much people in heauen, saying, Alleluia: saluation, and glory, and honour, and power vnto the Lord our God: [2] For true and righteous are his Iudgements, for hee hath iudged the great whore which did corrupt the earth with her fornication, and hath auenged the blood of his seruants at her hand. [3] And againe they said, Alleluia: and her smoke rose vp for euer and euer.
[4] And the foure and twenty Elders, and

πρεσβύτεροι οἱ εἴκοσι [s] τέσσαρες, καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ [t] τοῦ θρόνου,| λέγοντες, 'Ἀμήν· Ἀλληλούϊα.' [5] Καὶ φωνὴ [u] ἐκ| τοῦ θρόνου ἐξῆλθε, λέγουσα, 'Αἰνεῖτε τὸν Θεὸν ἡμῶν πάντες οἱ δοῦλοι αὐτοῦ, 'καὶ οἱ φοβούμενοι αὐτὸν [w] οἱ μικροὶ καὶ οἱ μεγάλοι.' [6] Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, [x] λέγοντες,| 'Ἀλληλούϊα ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς [y] ἡμῶν| ὁ παντοκράτωρ. '[7] χαίρωμεν καὶ ἀγαλλιώμεθα, καὶ δῶμεν τὴν δόξαν αὐτῷ· ὅτι ἦλθεν ὁ γάμος τοῦ 'ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν.' [8] Καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον [z] λαμπρὸν καὶ καθαρόν·| τὸ γὰρ βύσσινον, τὰ δικαιώματά [a] ἐστι τῶν ἁγίων.| [9] Καὶ λέγει μοι, 'Γράψον, Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ 'ἀρνίου κεκλημένοι.' Καὶ λέγει μοι, 'Οὗτοι οἱ λόγοι ἀληθινοί [b] εἰσι τοῦ Θεοῦ.'| [10] Καὶ ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι,

[s] Rec. + καὶ. [t] Const. τῷ θρόνῳ. [u] Const. ἀπὸ. [w] Rec. + καὶ. [x] Rec. λεγόντων. Const. λέγοντας. [y] Rec. = ἡμῶν. [z] Rec. καθαρὸν καὶ λαμπρόν.

WICLIF—1380.

beestis filden doun, ȝ worschipiden god sitting on the trone, and seiden amen alleluya, [5] and a vois wente out of the trone: ȝ seide, alle the seruauntis of oure god seie ȝe heriyngis to our god: and ȝe that dreden god smale ȝ greet,

[6] and I herde a vois of a greet trumpe, as the vois of many watris, ȝ as the vois of gret thundris: seiynge alleluya, for oure lord god almyȝti hath regned, [7] ioie we and make we myrthe: and ȝeue glorie to hym, for the weddingis of the lombe camen: ȝ the wiif of him made redi hir silf, [8] ȝ it is ȝouun to hir, that sche keuer hir with white bissyn schynynge, for whi bissyn is iustifiyngis of seyntis. [9] and he seide to me, write thou, blessid ben thei that ben clepid to the soper of weddynge of the lomb, and he seide to me, thes wordis of god ben trewe, [10] ȝ I fille doun bifor his feet: to worschip him, and he seide to me, se thou that thou do not, I am a seruaunt with thee ȝ of thi britheren: hauynge the witnessinge of ihesus, worschip thou god, for the witnessynge of ihesus: is spirit of profecie, [11] ȝ I saie heuene opened: ȝ lo a whiȝt hors, ȝ he that sat on him was clepid feithful ȝ sothfast, ȝ with riȝtwisnes he demeth ȝ fiȝtith, [12] and the iȝen of him werun as flame of fier: ȝ in his heed many diademes, ȝ he hadde a name writun, whiche no man knewe: but he, [13] and he was clothid in a cloth spreynt with blood, ȝ the name of him was clepid the sone of god, [14] and the oostis that ben in heuene: sueden him on whiȝt horsis, clothid with bissyn whiȝte [15] and clene, and a swerd scharp on eche side cam forth of his mouth that with it he smyte folkis, ȝ he schal rule hem with an irun ȝerde, ȝ he tredith the pressour of wyne of strong veniaunce of

heriyngis, *praises*. ȝeue, *give*. ȝouun, *given*.
bissyn, *fine linen*. clepid, *called*. sothfast, *true*.
demeth, *judgeth*. iȝen, *eyes*. spreynt, *sprinkled*.
sueden, *followed*. ȝerde, *rod*.

TYNDALE—1534.

elders, and the iiii. bestes fell doune, and worshypped god that sate on the seate sayinge: Amen Alleluya. And a voyce cam out of the seate, saying: prayse oure lorde god all ye that are his servauntes, and ye that feare him both small and grett.

[6] And I herde the voyce of moche people, even as the voyce of many waters, and as the voyce of stronge thondrynges, sayinge: Alleluya, for god omnipotent raigneth. [7] Let vs be glad and reioyce and geve honour to him: for the mariage of the lambe is come, and hys wyffe made her sylfe reddy. [8] And to her was graunted, that she shulde be arayed with pure and goodly raynes. For the raynes is the ryghtewesnes of saynctes. [9] And he sayde vnto me: happy are they which are called vnto the Lambes supper.

And he sayde vnto me: these are the true sayinges of God. [10] And I fell at his fete, to worshyppe him. And he sayde vnto me se thou do it not. For I am thy felowe seruaunt, and one of thy brethern, and of them that have the testimony of Iesus. Worshyppe God. For the testymony of Iesus ys the sprete of prophesy. [11] And I sawe heven open, and beholde a whyte horsse: and he that sat apon him was faythfull and true, and in ryghtewesnes dyd iudge and make battayle. [12] His eyes were as a flame of fyre: and on his heed were many crounes: and he had a name written, that noman knewe but him sylfe. [13] And he was clothed with a vesture dipt in bloud, and hys name ys called the worde of God. [14] And the warriers which were in heven, followed him apon whyte horsses, clothed with whyte and pure raynes: [15] and out of his mouthe went out a sharppe swerde, that with yt he shuld smyte the hethen. And he shall rule them with a rodde of yron, and he trode the wynefatt of fearsnes

CRANMER—1539.

elders, and the .iiij. bestes fell downe, and worshypped God that sate on the seate, saying: Amen, Alleluia. [5] And a voyce cam out of the seate, saying: prayse our Lord God all ye that are his seruauntes, and ye that feare hym both small and gret.

[6] And I herde the voyce of moche people, euen as the voyce of many waters, and as the voyce of strong thondrynges, sayinges: Alleluia. for the Lord our God omnipotent raygneth. [7] Let vs be glad and reioyce, and geue honoure to hym: for the mariage of the lambe is come, and hys wyfe made her selfe redy. [8] And to her was graunted, that she shuld be arayed with pure and goodly raynes. For the raynes is the ryghtewesnes of sainctes. [9] And he sayde vnto me, wryte, happy are they whych are called vnto the lambes supper. And he sayde vnto me: these are the true sayinges of God. [10] And I fell at his fete, to worshyppe him. And he sayde vnto me: se thou do it not For I am thy felowe seruaunt, and one of thy brethren, euen of them that haue the testimony of Iesus. Worshippe God. For the testimony of Iesus is the sprete of prophesy.

[11] And I sawe heauen open, and beholde, a whyt horsse: and he that sat vpon him was faythfull and true, and in rightewesnes did iudge and make battayle. [12] Hys eyes were as a flamme of fyre: and on hys heed were many crownes: and he had a name written, that noman knew but he him selfe. [13] And he was clothed with a vesture dipt in bloud, and his name is called the worde of God. [14] And the warriers which were in heauen, folowed him vpon whyte horsses, clothed with whyte and pure raynes: [15] and out of hys mouth went out a sharpe two edged swerde, that with it he shulde smyte the hethen. And he shall rule them with a rodde of yron, and he trode the wynefat of fearsnes

*'Ορα μή· σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν
'τοῦ Ἰησοῦ· τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστι τὸ πνεῦμα
'τῆς προφητείας.'*

*[11] Καὶ εἶδον τὸν οὐρανὸν ἀνεῳγμένον, καὶ ἰδοὺ ἵππος λευκὸς, καὶ ὁ καθήμενος
ἐπ' αὐτὸν, καλούμενος πιστὸς καὶ ἀληθινὸς, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ·
[12] οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρὸς, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα
πολλά· ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός· [13] καὶ περιβεβλημένος
ἱμάτιον βεβαμμένον αἵματι· καὶ [c]καλεῖται| τὸ ὄνομα αὐτοῦ, 'Ὁ Λόγος τοῦ Θεοῦ.'
[14] Καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδε-
δυμένοι βύσσινον λευκὸν [d]καθαρόν. [15] καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται
ῥομφαία [e]δίστομος| ὀξεῖα, ἵνα ἐν αὐτῇ [f]πατάξῃ| τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ
αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ [g]τῆς*

[a] Const. *τῶν ἁγίων ἐστί.* [b] Const. *τοῦ Θεοῦ εἰσι.* [c] Alex. *κέκληται.* [d] Rec. + *καὶ.* [e] Rec. = *δίστομος.* [f] Rec. *πατάσσῃ.* [g] Rec. + *καὶ.*

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
beastes fell downe, and worshypped God that sate on the throne saying, Amen, Hallelu-iah. [5] Then a voyce came out of the throne, saying, Prayse our Lord God all ye that are his seruantes, and ye that feare him, both smal and great. [6] And I hearde as it were the voyce of muche people, and as the voice of many waters, and as the voyce of stronge thondringes, saying, Hallelu-iah, for our Lord God omnipotent hath raygned. [7] Let vs be glad and reioyce and geue honour to hym: for the mariage of the Lambe is come, and his wyfe made her selfe redy: [8] And to her was granted, that she should be arayed with pure fyne lynen cloth and shining. For the fyne lynen is the rightuousnes of Sainctes. [9] Then he said vnto me, Write Happy are they whych are called vnto the Lambes supper. And he sayd vnto me, These wordes of God are true. [10] And I fell at his feete, to worshyppe him, but he sayd vnto me, Se thou do it not: I am thy felow seruant, and one of thy brethren, which haue the testimonie of Iesus. Worshyp God: for the testimonie of Iesus, is the sprite of prophecie. [11] And I sawe heauen open, and beholde a whyte horse: and he that sate vpon him was called Faithful and true, and he that iudgeth rightuously, and fighteth. [12] And his eyes *were* as a flamme of fyre: and on hys heade *were* many crownes: and he had a name wrytten, that no man knewe but he hym selfe, [13] And he was clothed with a vesture dipte in bloude, and his name is called, The worde of God. [14] And the warriers which were in heauen, folowed him vpon white horsses, clothed with white fyne lynen and pure. [15] And out of his mouth went out a sharpe sword, that with it he should smyte the hethen. for he shal rule them with a rodde of yron: for he it is that treadeth the wynefat of fearcenes and wrath of	seniors fel downe, and the foure beastes, and adored God sitting vpon the throne, saying: *Amen, Allelu-ia.* [5] And a voice came out from the throne, saying: Say praise to our God al ye his seruantes: and you that feare him, litle and great. [6] And I heard as it vvere the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying, *Allelu-ia:* because our Lord God the omnipotent hath reigned. [7] Let vs be glad and reioyce, and giue glorie to him: because the mariage of the Lambe is come, and his vvife hath prepared her self. [8] And it vvas giuen to her that she clothe her self vvith silke glittering and vvhite. For the silke are the iustifications of Sainctes. [9] And he said to me, Vvrite, Blessed be they that are called to the supper of the mariage of the Lambe. And he said to me, These vvordes of God, be true. [10] And I fel before his feete, to adore him. And he saith to me, See thou doe not: I am thy fellovv-seruant, and of thy brethren that haue the testimonie of IESVS. Adore God. For the testimonie of IESVS, is the spirit of prophecie. [11] And I savv heauen opened, and behold a vvhite horse: and he that sate vpon him, vvas called Faithful and True, and vvith iustice he iudgeth and fighteth. [12] And his eies as a flame of fire, and on his head many diademes. hauing a name written, vvhich no man knovveth but him self. [13] And he vvas clothed vvith a garment sprinkled vvith bloud: and his name is called, THE VVORD OF GOD. [14] And the hostes that are in heauen folovved him on vvhite horses clothed in vvhite and pure silke. [15] And out of his mouth procedeth a sharpe svvord: that in it he may strike the Gentiles. And he shal rule them in a rod of yron: and he treadeth the vvine presse of the furie of	the foure beasts fell downe, and worshipped God that sate on the Throne, saying, Amen, Alleluia. [5] And a voyce came out of the throne, saying, Praise our God all yee his seruants, and yee that feare him, both small and great. [6] And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mightie thundrings, saying, Alleluia: for the Lord God omnipotent reigneth. [7] Let vs bee glad and reioyce, and giue honour to him: for the marriage of the Lambe is come, and his wife hath made her selfe ready. [8] And to her was granted, that she should bee arayed in fine linnen, cleane and white: for the fine linnen is the righteousnesse of Saints. [9] And he saith vnto me, Write, Blessed are they which are called vnto the mariage supper of the Lambe. And he saith vnto mee, these are the true sayings of God. [10] And I fell at his feete to worship him: And he said vnto me, See thou doe it not: I am thy fellow seruant, and of thy brethren, that haue the testimony of Iesus, Worship God: for the testimonie of Iesus, is the Spirit of prophecie. [11] And I saw heauen opened, and behold a white horse, and hee that sate vpon him was called faithfull and true, and in righteousnes he doeth iudge and make warre. [12] His eyes *were* as a flame of fire, and on his head were many Crownes, and hee had a Name written, that no man knew but he himselfe. [13] And hee was clothed with a vesture dipt in blood, and his Name is called, The Word of God. [14] And the armies which were in heauen followed him vpon white horses, clothed in fine linnen, white and cleane. [15] And out of his mouth goeth a sharpe sword, that with it hee should smite the nations: and he shal rule them with a rod of iron: and he treadeth the winepresse of the

ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος. [16] καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ [h]τὸ| ὄνομα γεγραμμένον, ‘Βασιλεὺς βασιλέων καὶ Κύριος κυρίων.’ [17] Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς ὀρνέοις τοῖς [i]πετομένοις| ἐν μεσουρανήματι, ‘Δεῦτε [k]συνάχθητε| εἰς τὸ ‘δεῖπνον [l]τὸ μέγα τοῦ| Θεοῦ, [18] ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας ‘χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ’ ‘αὐτῶν, καὶ σάρκας πάντων, ἐλευθέρων [m]τε| καὶ δούλων, καὶ μικρῶν [n]τε| καὶ ‘μεγάλων.’ [19] Καὶ εἶδον τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι [o]τὸν| πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου, καὶ μετὰ τοῦ στρατεύματος αὐτοῦ. [20] καὶ ἐπιάσθη τὸ θηρίον, καὶ [p]ὁ μετ’ αὐτοῦ| ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς

[h] Const. = τὸ. [i] Rec πετωμένοις. [k] Rec. καὶ συνάγεσθε. [l] Rec. τοῦ μεγάλου. [m] Rec. = τε. [n] Rec. = τε. [o] Rec. = τὸν.

WICLIF—1380.

the wraththe of almi3ti god, [16] and he hath writun in his cloth & in the hemme king of kingis & lord of lordis,

[17] and I saie an aungel stondinge in the sunne: & he cried with greet vois, and seide to alle briddis that flowen bi the myddil of heuene, come 3e & be 3e gaderid to the greet soper of god, [18] that 3e ete the fleisch of kingis, and fleisch of tribunes & fleisch of strong men & fleisch of horsis & of tho that sitten on hem, and the fleisch of alle fre men and bonde men: & of smale & of greet, [19] & I say the beest & the kingis of the erthe & the oostis of hem gaderid: to make batel with him that sat on the hors and with his oost,

[20] and the best was cau3te and with hir the false profete: that made signes bifor hir, in whiche he disceyued hem that token the carect of the beest: & that worschipiden the ymage of it, these tweyne werun sent quyk in to the pool of fier brennynge with brymstoon, [21] & the other werun slayn with the swerd of him that sat on the hors, that cometh forth of the mouth of him, and alle briddis werun fillid with the fleisch of hem.

20. AND I saie an aungel comynge doun fro heuene: hauynge the keie of depnesse: & a greet cheyne in his hond, [2] and he cau3te the dragoun the oold serpent that is the deuel & sathanas: & he boond him bi a thousand 3eeris, [3] & he sente him in to depnesse and closid on hym: that he disceyue no more the folkis, til a thousand 3eeris ben fillid, aftir these thingis it bihoueth hym to be vnbounden a litil tyme,

[4] & I saie seetis and thei that saten on hem: and doom was 3ouun to hem, and the soulis of men biheedid for the

carect, *mark*. quyk, *alive*. doom, *judgment*. 3ouun, *given*.

TYNDALE—1534.

and wrath of almyghty god. [16] And hath on his vesture and on his thygh a name written: kynge of kynges, and lorde of lordes.

[17] And I sawe an angell stonde in the sunne, and he cryed with a lowde voyce, sayinge to all the fowles that flye by the myddes of heven come and gaddre youre selves to gedder vnto the supper of the gret god, [18] that ye maye eate the flesshe of kynges, and of hye captaynes, and the flesshe of myghty men, and the flesshe of horsses, and of them that sytt on them, and the flesshe of all free men and bond men, and of small and gret. [19] And I sawe the beste and the kynges of the erth, and their warriers gaddred to gedder to make battayle agaynste him that satt on the horsse and agaynst his sowdiers.

[20] And the beste was taken, and with him that falce prophett that wrought myracles before him, with which he desceaved them that receaved the beestes marke, and them that worshipped his ymage. These both were cast into a ponde of fyre burnynge with brymstone: [21] and the remnaunte were slayne with the swearde of him that sat apon the horsse, which swearde proceded out of his mouthe, and all the foules were ful filled with their flesshe.

20. AND I sawe an angell come doune from heven, havinge the kaye of the bottom lesse pyt, and a gret chayne in his honde. [2] And he toke the dragon that olde serpent, which is the devyll and Satanas, and he bounde him a thousand yeares: [3] and cast him into the bottomlesse pit, and he bounde him, and set a seale on him, that he shuld desceaue the people no moare, tyll the .M. yeares were fulfilled. And after that he muste be loosed for a litell season.

[4] And I sawe seattes, and they sat apon them, and iudgement was geven vnto them: and I sawe the soules of them

CRANMER—1539.

and wrath of almighty God. [16] And hath on hys vesture and on hys thygh a name wrytten: Kyng of Kynges, and Lorde of Lordes.

[17] And I sawe an Angell stande in the sonne, and he cryed with a lowde voyce, saying: to all the fowles that flye by the middes of heauen: come and gather youre selues to gether vnto the supper of the gret God, [18] that ye maye eate flesshe of kynges, and the flesh of hye captaynes, and the flesshe of myghty men, and the flesshe of horsses, and of them that syt on them, and the flesshe of all free men and bond men, and of small and gret. [19] And I sawe the beast, and the kynges of the erth, and their warriers gathered together to make batayle agaynst hym that sat on the horsse, and agaynst hys soudiers.

[20] And the beast was taken, and with hym that false prophet that wrought myracles before him, with whych he deceaued them that receaued the beestes marke, and them that worshipped his ymage. These both were cast into a ponde of fyre burnyng with brymstone: [21] and the remnaunt were slayne with the swearde of hym that sat vpon the horsse, whych swearde proceaded out of his mouth, and all the foules were fulfylled with their flesshe.

20. AND I sawe an Angell come downe from heauen, hauyng the kaye of the bottomlesse pyt, and a gret chayne in hys hand. [2] And he toke the dragon that olde serpent, which is the deuyll and Satanas, and he bounde him a thousande yeres: [3] and cast hym into the bottomlesse pit, and he bounde hym, and set a seale on him, that he shulde deceaue the people no more, tyll the thousande yeres were fulfylled. And after that he must be losed for a lytell season.

[4] And I sawe seates, and they sat vpon them, and iudgement was geuen vnto them: and I sawe the soules of them that

λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν [q] θείῳ. [21] καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ [r] ἐξελθούσῃ| ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

XX. Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν [s] κλεῖν| τῆς ἀβύσσου, καὶ ἅλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ. [2] καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὅς ἐστι διάβολος καὶ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη, [3] καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ ἔκλεισε [t], καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ [u] πλανᾷ| [v] ἔτι τὰ ἔθνη,| ἄχρι τελεσθῇ τὰ χίλια ἔτη· καὶ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον.

[4] Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ᾽ αὐτοὺς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς

[p] Rec. μετὰ τοῦτον ὁ. [q] Rec. + τῷ. [r] Rec. ἐκπορευομένῃ. [s] Rec. κλεῖδα. [t] Rec. + αὐτὸν. [u] Rec. πλανήσῃ. [v] Rec. τὰ ἔθνη ἔτι.

GENEVA—1557.

almighty God. [16] And he hath on his vesture, and on his thyghe a name wrytten, Kynge of kynges, and Lord of Lordes. [17] And I saw an Angel stand in the sunne, who cried with a lowde voyce, saying to all the foules that dyd flye by the middes of heauen, Come and gather your selues together vnto the supper of the great God. [18] That ye may eat the fleshe of kynges, and the fleshe of hye Captaynes, and the fleshe of mighty men, and the fleshe of horses, and of them that sit on them, and the fleshe of all free men and bondmen, and of small and great.

[19] And I sawe the beaste, and the kynges of the earth, and their warriers gathered together to make battayle against hym that sat on the horse, and against his souldiers. [20] But the beaste was taken, and with him that false prophet that wroght miracles before him, with which he deceaued them that receaued the beastes marke, and them that worshypped his image. These both were cast into a ponde of fyre, burning with brimstone. [21] And the remnante were slayne with the sworde of him that sitteth vpon the horse, which sworde commeth out of his mouthe, and all the foules were fylled ful with their fleshe.

20. AND I sawe an Angel come downe from heauen, hauyng the keye of the bottomlesse pyt, and a great chayne in his hande. [2] And he toke the dragon that olde serpent, which is the deuyl and Satan, and he bounde him a thousand yeres: [3] And cast him into the bottomlesse pyt, and he shut hym vp, and sealed *the dore* vpon him, that he should deceaue the people no more, tyl the thousande yeres were fulfilled: for after that he must be losed for a lytle season.

[4] And I sawe seates, and they sate vpon them, and iudgement was geuen vnto them: and *I sawe* the soules of them,

RHEIMS—1582.

the vvrath of God omnipotent. [16] And he hath in his garment and in his thigh vvritten, KING OF KINGES AND LORD OF LORDES.

[17] And I savv one Angel standing in the sunne, and he cried vvith a loud voice saying to al the birdes that did flie by the middes of heauen, Come and assemble together to the great supper of God: [18] that you may eate the flesh of kings, and the flesh of tribunes, and the flesh of valiants, and the flesh of horses and of them that sit on them, and the flesh of al freemen and bondmen, and of litle and great.

[19] And I savv the beast and the kings of the earth, and their armies gathered to make vvarre vvith him that sate vpon the horse and vvith his armie. [20] And the beast vvas apprehended, and vvith him the false-prophet: vvhich vvrought signes before him, vvherevvith he seduced them that tooke the character of the beast, and that adored his image. These tvvo were cast aliue into the poole of fire burning also with brimstone. [21] And the rest vvere slaine by the svvord of him that sitteth vpon the horse, vvhich procedeth out of his mouth: and al the birdes vvere filled vvith their flesh.

20. AND I savv an Angel descending from heauen, hauing the key of the bottomles depth, and a great chaine in his hand. [2] And he apprehended the dragon the old serpent, vvhich is the Deuil and Satan, and bound him for a thousand yeres. [3] and he threvv him into the depth, and shut him vp, and sealed ouer him, that he seduce no more the nations, til the thousand yeres be consummate. and after these thinges he must be loosed a litle time.

[4] And I savv seates: and they sate vpon them, and iudgement vvas giuen them, and the soules of the beheaded for the

AUTHORISED—1611.

fiercenesse and wrath of Almighty God. [16] And hee hath on his vesture, and on his thigh a Name written, KING OF KINGS, AND LORD OF LORDS.

[17] And I saw an Angel standing in the Sunne, and hee cried with a lowd voice, saying to all the fowles that flie in the midst of heauen, Come and gather your selues together vnto the supper of the great God: [18] That yee may eate the flesh of Kings, and the flesh of Captaines, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great. [19] And I saw the beast, and the Kings of the earth, and their armies gathered together to make warre against him that sate on the horse, and against his armie. [20] And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceiued them that had receiued the marke of the beast, and them that worshipped his image. These both were cast aliue into a lake of fire burning with brimstone. [21] And the remnant were slaine with the sword of him that sate vpon the horse, which sword proceeded out of his mouth: and all the fowles were filled with their flesh.

20. AND I saw an Angel come downe from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand. [2] And hee laid hold on the dragon, that old serpent, which is the deuill and Satan, and bound him a thousand yeres, [3] And cast him into the bottomlesse pit, and shut him vp, and set a seale vpon him, that he should deceiue the Nations no more, till the thousand yeeres should be fulfilled: and after that hee must bee loosed a little season. [4] And I saw thrones, and they sate vpon them, and Iudgement was giuen vnto them: and I saw the soules of them that

ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ, καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν [w] τὸ θηρίον,| οὔτε [x] τῇ εἰκόνι| αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον [y], καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν, καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ τὰ χίλια ἔτη· [5] οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ [z] ἔζησαν| [a] ἄχρι| τελεσθῇ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη. [6] Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων [b] ὁ δεύτερος θάνατος| οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι [c] μετ' αὐτοῦ| χίλια ἔτη.

[7] Καὶ [d] ὅταν τελεσθῇ| τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ, [8] καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γὼγ καὶ τὸν Μαγὼγ, συναγαγεῖν αὐτοὺς εἰς [e] τὸν| πόλεμον, ὧν ὁ ἀριθμὸς [f] αὐτῶν|

[w] Rec. τῷ θηρίῳ. [x] Const. τὴν εἰκόνα. [y] Rec. + αὐτῶν. [z] Rec. ἀνέζησαν. [a] Rec. ἕως. [b] Rec. ὁ θάνατος ὁ δεύτερος. [c] Const. μετὰ ταῦτα. [d] Const. μετά. [e] Rec. = τὸν. [f] Rec. = αὐτῶν.

WICLIF—1380.

witnessynge of ihesus and for the word of god, & hem that worschipiden not the beest: nether the ymage of it: nether token the carect of it in her forheedis nether in her hondis: & thei lyueden & regneden with crist a thousande ȝeeris,

[5] other of deed men lyueden not til a thousand ȝeeris ben endid, this is the first aȝenrisyng, [6] blessid & holi is he that hath part in the first aȝenrisynge, in thes men: the secunde deeth hath not power, but thei schulen be prestis of god and of crist: and thei schulen regne with him a thousand ȝeeris,

[7] and whanne a thousand ȝeeris schulen be endid sathanas schal be vnbounden of his prisoun, [8] & he schal go out & schal disceyue folkis, that ben on foure corners of the erthe: gog & magog, & he schal gadere hem in to bateil: whos noumbre is as the graueil of the see, [9] & thei stieden up on the brodenesse of erthe, & enuyrowned the castels of seyntis and the loued citee, & fier cam doun of god fro heuene, & deuourid hem, [10] & the deuel that disceyued hem: was sent in to the pool of fier & brimstoon where bothe the beest and fals profetis schulen be turmentid dai & nyȝt in to worldis of worldis amen,

[11] and I saie a greet whiȝt trone, & oon sittynge on it fro whos siȝt erthe fledde and heuene & the place is not founden of hem, [12] & I saie deed men greet and smale stonding in the siȝt of the trone: and bokis werun opened, and another book was opened: which is the book of liif, and deed men werun demed of thes thingis that weren writun in the bookis aftir the werkis of hem, [13] and the see ȝaf his deed men: that werun in it, & deeth & helle ȝauen her deed men: that weren in hem,

carect, *mark.* aȝenrisyng, *resurrection.* stieden, *ascended.* castels, *towns.* demed, *judged.*

TYNDALE—1534.

that were behedded for the witnes of Iesu, and for the worde of God: which had not worshypped the best, nether his ymage, nether had taken his marke vpon their forheddes, or on their hondes: and they lyved, and raygned with Christ a .M. yere: [5] but the wother of the deed men lyved not agayne, vntyll the .M. yere were fynisshed. This is that fyrst resurreccion. [6] Blessed and holy is he that hath parte in the fyrst resurreccion. For on suche shall the seconde deeth have no power, for they shalbe the prestes of God and of Christ, and shall raygne with him a .M. yere.

[7] And when the .M. yeares are experied, Satan shalbe lowsed out of his preson, [8] and shall goo oute to deceave the people which are in the foure quarters of the erth Gog and Magog, to gadder them to gedder to batayle, whose nombre is as the sonde of the see: [9] and they went vp on the playne of the erth, and compased the tentes of the saynctes about, and the beloved cite. And fyre cam doune from God, out of heven, and devoured them: [10] and the devyll that desceaved them, was cast into a lake of fyre and brymstone, where the beest and the falce prophet were and shalbe tormented daye and nyght for ever more.

[11] And I sawe a grett whyte seate and him that sate on it, from whose face fleed awaye both the erth and heaven, and their place was no more founde. [12] And I sawe the deed, both grett and small stonde before God: And the bokes were opened and another boke was opened, which is the boke of lyfe, and the deed were iudged of thoo thynges which weer wrytten in the bokes accordinge to their dedes: [13] and the see gave vp her deed, which were in her, and deth and hell delyvered vp the deed, which were in them: and

CRANMER—1539.

were beheaded for the wytnes of Iesu, and for the worde of God: whych had not worshipped the beast, nether his ymage, nether had taken his marke vpon their forheades, or on their handes: and they lyued, and raygned with Christ a .M. yere: [5] but the other of the deed men lyued not agayne, vntyll the thousand yere were finisshed. This is that fyrst resurreccion. [6] Blessed and holy is he, that hath parte in the fyrst resurreccyon. For on such shall the seconde deeth haue no power, but they shalbe the Prestes of God and of Christ, and shall raygne with him a thousand yere.

[7] And when the thousand yeres are expyred, Satan shalbe lowsed out of his preson, [8] and shall go out to deceaue the people, whych are in the foure quarters of the erth, Gog and Magog, to gather them together to battayle, whose nombre is as the sonde of the see: [9] and they went vp in the playne of the erth: and compased the tentes of the saynctes about, and the beloued citie. And fyre came downe from God out of heauen, and deuoured them: [10] and the deuyll that deceaued them, was cast into a lake of fyre and brymstome, where the beast and the false prophet shalbe tormented daye and nyght for euer more.

[11] And I sawe a great whyte seate, and him that sate on it, from whose face fleed awaye both the erth and heauen, and their place was nomore founde. [12] And I sawe the deed, both great and small stonde before God: And the bokes were opened, and another boke was opened, whych is the boke of lyfe, and the deed were iudged of those thynges which were written in the bokes accordyng to theyr dedes: [13] and the see gaue vp her deed, which were in her, and deeth and hell deliuered vp the deed, whych were in them: and they

ὡς ἡ ἄμμος τῆς θαλάσσης. [9] καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, και [g] ἐκύκλωσαν| τὴν παρεμβολὴν τῶν ἁγίων, καὶ τὴν πόλιν τὴν ἠγαπημένην· καὶ κατέβη πῦρ [h] ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ,| καὶ κατέφαγεν αὐτούς· [10] καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου [i] καὶ| τὸ θηρίον καὶ ὁ ψευδοπροφήτης· καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

[11] Καὶ εἶδον θρόνον [k] μέγαν λευκὸν,| καὶ τὸν καθήμενον ἐπ' [l] αὐτὸν,| οὗ ἀπὸ προσ-
ὥπου ἔφυγεν ἡ γῆ, καὶ ὁ οὐρανὸς, καὶ τόπος οὐχ εὑρέθη αὐτοῖς. [12] καὶ εἶδον τοὺς νεκροὺς, μικροὺς καὶ μεγάλους, ἑστῶτας ἐνώπιον τοῦ [m] θρόνου,| καὶ βιβλία [n] ἠνοίχθησαν·| καὶ [o] ἄλλο βιβλίον| ἠνεῴχθη, ὅ ἐστι τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ ἔργα αὐτῶν. [13] καὶ ἔδωκεν ἡ θάλασσα τοὺς [p] νεκροὺς τοὺς ἐν αὐτῇ,| καὶ ὁ θάνατος καὶ ὁ ᾅδης ἔδωκαν τοὺς

[g] Const. ἐκύκλευσαν. [h] Rec. ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ. [i] Rec. = καὶ. [k] Rec. λευκὸν μέγαν. [l] Rec. αὐτοῦ. [m] Rec. Θεοῦ. [n] Rec. ἠνεῴχθησαν. [o] Rec. βιβλίον ἄλλο. [p] Rec. ἐν αὐτῇ νεκροὺς.

GENEVA—1557.

that were beheaded for the wytnesse of Iesus, and for the worde of God: which dyd not worshippe the beast, nether his image, nether had taken his marke vpon their forheades, or on their handes: and they shal lyue, and raigne with Christ a thousand yere: [5] But the other of the deade men shal not lyue agayne, vntil the thousand yeres be finished: this is that fyrst resurrection. [6] Blessed and holy is he, that hath part in the fyrst resurrection: for on suche the seconde death hath no power: but they shal be the Priestes of God and of Christe, and shal raygne with him a thousande yere. [7] And when the thousande yeres are expired, Satan shalbe loused out of his prison. [8] And shal go out to deceaue the people, which are in the foure quarters of the earthe, Gog and Magog, to gather them together to bataile, whose numbre is as the sand of the sea.

[9] And they went vp in the playne of the earth: and compased the tentes of the Sainctes about, and the beloued citie: but fire came doune from God, out of heauen, and deuoured them: [10] And the deuil that deceaued them, was cast into a lake of fyre and brimstone, where the beast and the false prophete shalbe tormented day and nyght for euermore. [11] And I sawe a great white throne, and one that sate on it, from whose face fled away both the earth and heauen, and theyr place was no more found.

[12] And I sawe the dead, both great and smal stande before God: and the bokes were opened, and another Boke was opened, which is *the Boke* of life, and the dead were iudged of those thinges, which were wrytten in the bokes, according to their dedes: [13] And the sea gaue vp her dead, which were in her, and death and hell deliuered vp the deade, which were in

RHEIMS—1582.

testimonie of Iesvs, and for the vvord of God, and that adored not the beast, nor his image, nor receiued his character in their foreheads or in their handes, and haue liued, and reigned vvith Christ a thousand yeres. [5] The rest of the dead liued not, til the thousand yeres be consummate. This is the first resurrection.

[6] Blessed and holy is he that hath part in the first resurrection. in these the second death hath not povver: but they shal be priestes of God and of Christ: and shal reigne vvith him a thousand yeres.

[7] And vvhen the thousand yeres shal be consummate, Satan shal be loosed out of his prison, [8] and shal goe forth, and seduce the nations that are vpon the foure corners of the earth, Gog, and Magog, and shal gather them into battel, the number of vvhom is as the sand of the sea. [9] And they ascended vpon the bredth of the earth, and compassed the campe of the Sainctes, and the beloued citie. And there came dovvne fire from God out of heauen, and deuoured them: [10] and the Deuil vvhich seduced them, vvas cast into the poole of fire and brimstone, vvhere both the beast and the false-prophet shal be tormented day and night for euer and euer.

[11] And I savv a great vvhite throne, and one sitting vpon it, from vvhose sight earth and heauen fled, and there vvas no place found for them. [12] And I savv the dead, great and litle, standing in the sight of the throne, and bookes vvere opened: and an other booke vvas opened, vvhich is of life: and the dead vvere iudged of those thinges vvhich were vvritten in the bookes according to their vvorkes. [13] and the sea gaue the dead that vvere in it, and death and hel gaue their dead that

AUTHORISED—1611.

were beheaded for the witnesse of Iesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had receiued his marke vpon their foreheads, or in their hands, and they liued and reigned with Christ a thousand yeeres. [5] But the rest of the dead liued not againe vntill the thousand yeeres were finished. This is the first resurrection.

[6] Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall bee Priests of God, and of Christ, and shall reigne with him a thousand yeeres. [7] And when the thousand yeeres are expired, Satan shal be loosed out of his prison, [8] And shall goe out to deceiue the Nations which are in the foure quarters of the earth, Gog and Magog, to gather them together to battell: the number of whom is as the sand of the sea. [9] And they went vp on the breadth of the earth, and compassed the campe of the Saints about, and the beloued Citie: and fire came downe from God out of heauen, and deuoured them. [10] And the deuil that deceiued them, was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night, for euer and euer.

[11] And I saw a great white throne, and him that sate on it, from whose face the earth and the heauen fled away, and there was found no place for them. [12] And I saw the dead, small and great, stand before God: and the bookes were opened: and another booke was opened, which is *the booke* of life: and the dead were iudged out of those things which were written in the bookes, according to their workes. [13] And the sea gaue vp the dead which were in it: and death and [a] hell deliuered vp the dead which were in

[a] *Or*, graue.

[q] νεκρους τους ἐν αὐτοῖς,| καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. [14] καὶ ὁ θάνατος καὶ ὁ ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· οὗτος [r] ὁ θάνατος ὁ δεύτερος ἐστιν| [s] ἡ λίμνη τοῦ πυρός.| [15] καὶ εἴ τις οὐχ εὑρέθη ἐν [t] τῇ βίβλῳ| τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

XXI. Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ [u] ἀπῆλθον,| καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι. [2] Καὶ [v] [w] τὴν πόλιν τὴν ἁγίαν Ἰερουσαλὴμ καινὴν εἶδον| καταβαίνουσαν [x] ἐκ τοῦ οὐρανοῦ, ἀπὸ τοῦ Θεοῦ| ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. [3] καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, λεγούσης, ‘Ἰδοὺ ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, ‘καὶ σκηνώσει μετ᾽ αὐτῶν· καὶ αὐτοὶ [y] λαὸς| αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς ‘[z] μετ᾽ αὐτῶν ἔσται,| Θεὸς αὐτῶν. [4] καὶ ἐξαλείψει [a] πᾶν δάκρυον ἀπὸ τῶν ὀφθαλ-

[q] Rec. ἐν αὐτοῖς νεκρούς. [r] Rec. ἐστὶν ὁ δεύτερος θάνατος. [s] Rec. = ἡ λίμνη τοῦ πυρός. [t] Const. τῷ βιβλίῳ. [u] Rec. παρῆλθε.
[v] Rec. + ἐγὼ Ἰωάννης. [w] Rec. εἶδον τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινήν. [x] Rec. ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ. [y] Rec. λαοί.
[z] Rec. ἔσται μετ᾽ αὐτῶν.

WICLIF — 1380.

ꝯ it was demed of eche: aftir the werkis of hem, [14] ꝯ helle and deeth weren sent in to a pool of fier, this is the secunde deeth, [15] ꝯ he that was not foundun writun in the book of liif: was sente in to the pool of fier.

21. AND I saie a newe heuene ꝯ a newe erthe, and the first heuene and the first erthe wenten awey: and the see is not now, [2] ꝯ I ioon say the holi citee ierusalim newe, comynge doun fro heuene made redi of god, as a wiif ourned to hir housbonde, [3] and I herd a greet vois fro the trone: seiynge, lo the tabernacle of god is with men: ꝯ he schal dwelle with hem, and thei schulen be his puple: ꝯ he god with hem schal be her god, [4] and god schal wipe awei ech teer fro the ȝen of hem, and deeth schal no more be nether moornynge nether criynge nether sorwe schal be ouer: whiche first thingis wenten awey, [5] ꝯ he seide that sat on the trone, lo I make alle thingis newe, and he seide to me, write thou for thes wordis ben moost feithful ꝯ trewe,

[6] and he seide to me, it is doon, I am alpha ꝯ o the bigynnyng and ende, I schal ȝeue freli of the welle of quyk watir: to him that thristith, [7] he that schal ouercome: schal wilde thes thingis, ꝯ I schal be god to him ꝯ he schal be sone to me, [8] but to ferdful men ꝯ vnbileful and cursid ꝯ manquellers and fornycatouris and to wicchis, ꝯ worschipers of idols ꝯ to alle liers: the part of hem schal be in the pool brenynge with fier ꝯ brymstoon that is the secunde deeth.

[9] And oon cam of the seuene aungels hauynge viols ful of seuene the last veniauncis, and he spake with me and seide,

demed, *judged*. ourned, *adorned*. ȝen, *eyes*
ȝeue, *give*. quyk, *living*. wilde, *possess*.

TYNDALE — 1534.

they were iudged every man accordinge to his dedes. [14] And deth and hell were cast into the lake of fyre. This is that second deeth. [15] And whosoever was not founde written in the boke of lyfe, was cast into the lake of fyre.

21. AND I sawe a newe heven and a newe erth For the fyrst heven, and the fyrst erth, were vanysshed awaye, and there was no more see. [2] And I Ihon sawe that holy cite newe Ierusalem come doune from God oute of heven prepared as a bryde garnysshed for hyr husband. [3] And I herde agrett voyce out of heaven sayinge: beholde, the tabernacle of God is with men, and he will dwell with them And they shalbe his people, and God him sylffe shalbe with them and be their god. [4] And God shall wype awaye all teares from their eyes. And there shalbe nomore deeth, nether sorowe nether cryinge, nether shall there be eny more payne, for the olde thynges are gone. [5] And he that sate apon the seate, sayde: Behold I make all thynges newe. And he sayde vnto me: wryte, for these wordes are faythfull and true.

[6] And he sayde vnto me: it is done, I am Alpha and Omega, the begynnynge, and the ende. I will geve to him that is a thyrst of the well of the water of lyfe fre. [7] He that overcommeth shall inheret all thynges, and I will be his God, and he shalbe my sonne. [8] But the fearefull and vnbelevynge, and the abhominable, and murdrers, and whormongers, and sorcerers, and ydolaters, and all lyars shall have their parte in the lake which burnyth with fyre and brymstone, which is the seconde deth.

[9] And there cam vnto me one of the vii. angels which had the vii. vyals full of the vii. laste plages: and talked with me

CRANMER — 1539.

were iudged euery man accordyng to his dedes. [14] And deeth and hell were cast into the lake of fyre. This is the second deeth. [15] And whosoeuer was not founde written in the boke of lyfe, was cast into the lake of fyre.

21. AND I sawe a new heuen and a new erth. For the fyrst heauen, and the fyrst erth were vanisshed awaie, and ther was nomore See. [2] And I Iohn sawe that holy cytie, newe Ierusalem come downe from God out of heauen, prepared as a bryde garnisshed for her husbande. [3] And I herde a great voyce out of heauen sayinge: beholde, the tabernacle of God is with men, and he will dwell with them. And they shal be hys people, and God hym selfe shalbe with them, and be theyr God. [4] And God shall wype awaye all teares from theyr eyes. And there shalbe nomore deeth, nether sorow, nether cryinge, nether shall ther be eny more payne, for the olde thinges are gone. [5] And he that sate vpon the seate, sayde: Beholde, I make all thynges new. And he sayde vnto me: write, for these wordes are faythfull and true.

[6] And he sayd vnto me: it is done, I am Alpha and Omega, the begynnyng and the ende I will geue to hym that is a thirst, of the well of the water of lyfe, fre. [7] He that ouer commeth, shall inheret all thynges, and I wyll be hys God, and he shalbe my sonne. [8] But the fearefull and vnbeleuyng, and the abhominable, and murdrers, and whormongers, and sorcerers, and ydolaters, and all lyars shall haue theyr parte in the lake whych burnyth wyth fyre and brymstome, whych is the seconde deeth.

[9] And there cam vnto me one of the seuen Angels which had the seuen vyalls full of the seuen laste plages: and talked

‘ μῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι· οὔτε πένθος, οὔτε κραυγὴ, οὔτε πόνος
‘ οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα ἀπῆλθον.’ [5] Καὶ εἶπεν ὁ καθήμενος ἐπὶ [b] τῷ θρόνῳ,|
‘ Ἰδοὺ, καινὰ πάντα ποιῶ.’ Καὶ λέγει μοι, ‘ Γράψον· ὅτι οὗτοι οἱ λόγοι [c] πιστοὶ
‘ καὶ ἀληθινοί| εἰσι.’ [6] Καὶ εἶπέ μοι, ‘ [d] Γέγονε. ἐγώ εἰμι τὸ| Α καὶ τὸ Ω, ἡ ἀρχὴ
‘ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω [e] αὐτῷ| ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς
‘ δωρεάν. [7] ὁ νικῶν [f] κληρονομήσει| [g] ταῦτα,| καὶ ἔσομαι αὐτῷ Θεὸς, καὶ αὐτὸς
‘ ἔσται μοι ὁ υἱός. [8] [h] τοῖς δὲ δειλοῖς| καὶ ἀπίστοις [i] καὶ ἀμαρτωλοῖς| καὶ ἐβδελυγ-
‘ μένοις καὶ φονεῦσι καὶ πόρνοις καὶ [k] φαρμακοῖς| καὶ εἰδωλολάτραις, καὶ πᾶσι
‘ τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὅ ἐστιν
‘ [l] ὁ θάνατος ὁ δεύτερος.’| [9] Καὶ ἦλθεν [m] εἷς [n] ἐκ| τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων
τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε

[a] Rec. + ὁ Θιὸς. [b] Rec. τοῦ θρόνου. [c] Rec. ἀληθινοὶ καὶ πιστοί. [d] Const. Γέγονα τὸ. [e] Rec. = αὐτῷ. [f] Const. δώσω αὐτῷ.
[g] Rec. πάντα. [h] Rec. δειλοῖς δὲ. [i] Rec. = καὶ ἀμαρτωλοῖς. [k] Rec. φαρμακεῦσι. [l] Rec. δεύτερος θάνατος. [m] Rec. + πρός με.
[n] Rec. = ἐκ.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
them: and they were iudged euery man according to his dedes. 14 And death and hell were cast into the lake of fire: this is the second death. 15 And whosoeuer was not found written in the Boke of life, was cast into the lake of fyre.	vvere in them, and it vvas iudged of euery one according to their vvorkes. 14 And hel and death vvere cast into the poole of fire. This is the second death. 15 And he that vvas not found vvritten in the booke of life, vvas cast into the poole of fire.	them: and they were iudged euery man according to their workes. 14 And death and hell were cast into the lake of fire: this is the second death. 15 And whosoeuer was not found written in the booke of life, was cast into the lake of fire.
21. AND I sawe a new heauen, and a newe earth: for the fyrst heauen, and the first earth were vanisshed away, and there was no more sea. 2 And I Iohn sawe that holy citie newe Ierusalem come downe from God out of heauen, prepared as a bryde trymmed for her housbande. 3 And I heard a great voyce out of heauen, saying, Behold the tabernacle of God *is* with men, and he wil dwel with them: and they shalbe his people, and God him selfe shalbe with them, and be their God.	21. AND I savv a nevv heauen and a nevv earth. for the first heauen, and the first earth vvas gone, and the sea novv is not. 2 And I Iohn savv the holy citie Hierusalem nevv descending from heauen, prepared of God, as a bride adorned for her husband. 3 And I heard a loud voice from the throne saying: Behold the tabernacle of God vvith men, and he vvil dvvel vvith them. And they shal be his people: and he God vvith them shal be their God.	21. AND I saw a new heauen and a new earth: for the first heauen, and the first earth were passed away, and there was no more sea. 2 And I Iohn saw the holy City, new Hierusalem comming down from God out of heauen, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heauen, saying, Behold, the Tabernacle of God *is* with men, and he wil dwel with them, and they shal be his people, and God himselfe shall be with them, *and be* their God.
4 And God shal wipe away all teares from their eyes: and there shalbe no more death, nether sorowe, nether crying, nether shal there be any more payne, for the first thynges are gone. 5 And he that sate vpon the throne, sayd, Beholde I make all thinges newe: and he sayd vnto me, Write, for these wordes are faithful and true. 6 And he sayd vnto me, It is done, I am α and ω, the beginning and the end. I wil geue to him that is a thirst, of the wel of the water of lyfe, frely. 7 He that ouercometh, shal inheret all thinges, and I wil be his God, and he shal be my sonne.	4 and God shal vvipe avvay al teares from their eies: and death shal be no more. nor mourning, nor crying, neither shal there be sorovv any more, vvhich first thinges are gone. 5 And he that sate in the throne, said: Behold I make al thinges nevv. And he said to me: Vvrite, because these vvordes be most faithful and true. 6 And he said to me: It is done, I am Alpha and Omega: the beginning and the end. To him that thirsteth I vvil giue of the fountaine of the water of life, gratis. 7 He that shal ouercome, shal possesse these thinges, and I vvil be his God: and he shal be my sonne.	4 And God shall wipe away all teares from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there bee any more paine: for the former things are passed away. 5 And he that sate vpon the throne, said, Behold, I make all things new. And he said vnto me, Write: for these words are true and faithfull. 6 And he said vnto me, It is done: I am Alpha and Omega, the beginning and the end. I wil giue vnto him that is athirst, of the fountaine of the water of life freely. 7 He that ouercommeth, shall inherite all things, and I will bee his God, and he shall be my sonne.
8 But the feareful and vnbeleuing, and the abhominable, and murdrers, and whoremongers, and sorcerers, and idolaters, and all lyars shal haue their parte in the lake which burneth with fire and brimstone, which is the second death. 9 And there came vnto me one of the seuen Angels which had the seuen vials full of the seuen last plages: and talked with me saying,	8 But to the feareful, and incredulous, and execrable, and murderers, and fornicators, and sorcerers, and Idolaters, and al liers, their part shal be in the poole burning vvith fire and brimstone, vvhich is the second death. 9 And there came one of the seuenAngels that had the vials ful of the seuen last plagues, and spake vvith me, saying:	8 But the feareful and vnbeleeuing, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all lyars, shal haue their part in the lake which burneth with fire and brimstone: which is the second death. 9 And there came vnto mee one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked

μετ᾽ ἐμοῦ, λέγων, Δεῦρο, δείξω σοι [o] τὴν νύμφην τοῦ ἀρνίου τὴν γυναῖκα.| [10] Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ᾽ ὄρος μέγα καὶ ὑψηλὸν, καὶ ἔδειξέ μοι τὴν πόλιν[p] τὴν ἁγίαν Ἱερουσαλὴμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ [q] ἀπὸ| τοῦ Θεοῦ, [11] ἔχουσαν τὴν δόξαν τοῦ Θεοῦ· [r] ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι· [12 s] ἔχουσα| τεῖχος μέγα καὶ ὑψηλὸν, [t] ἔχουσα| πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἅ ἐστι τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραήλ. [13 u] Ἀπὸ ἀνατολῶν,| πυλῶνες τρεῖς· [v] καὶ| ἀπὸ βορρᾶ, πυλῶνες τρεῖς· [v] καὶ| ἀπὸ νότου, πυλῶνες τρεῖς· [v] καὶ| ἀπὸ δυσμῶν, πυλῶνες τρεῖς. [14] καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ [w] ἐπ᾽ αὐτῶν| [x] δώδεκα| ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου. [15] Καὶ ὁ λαλῶν μετ᾽ ἐμοῦ, εἶχε [y] μέτρον| κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς

[o] Const. τὴν γυναῖκα, τὴν νύμφην τοῦ ἀρνίου. [p] Rec. + τὴν μεγάλην. [q] Const. ἐκ. [r] Rec. + καὶ. [s] Rec. ἔχουσάν τε. [t] Rec. ἔχουσαν. [u] Rec. Ἀπ᾽ ἀνατολῆς.

WICLIF—1380.

come thou ȝ I schal schewe to thee the spousesse: the wiif of the lomb, [10] ȝ he took me up in spirit: in to a greet hille ȝ hiȝ, ȝ he schewid to me the holi citee ierusalem comynge doun fro heuene of god: [11] hauynge the clererte of god, and the liȝt of it like a precious stoon: as the stoon iaspis, as cristal, [12] and it hadde a walle greet ȝ hiȝ: hauynge twelue ȝatis, ȝ in the ȝatis of it twelue aungels: and names writun ynne, that ben the names of twelue lynagis of the sones of israel, [13] fro the est thre ȝatis, ȝ fro the north thre ȝatis, ȝ fro the south thre ȝatis, ȝ fro the west thre ȝatis, [14] ȝ the walle of the citee hadde .xii. foundementis: ȝ in hem the twelue names of the twelue apostlis ȝ of the lomb,

[15] and he that spake with me hadde a goldun mesure of a reheed that he schulde mete the citee and the ȝatis of it and the walle, [16] and the citee was set in square, ȝ the lengthe of it is so mych: as myche as is the breede, ȝ he mate the citee with a reheed bi furlongis twelue thousand, and the hiȝthe ȝ lengthe and brede of it ben euene, [17] and he mat the wallis of it of an hundrid and foure and fourti cubitis: bi mesure of man that is of an aungel, [18] ȝ the bildinge of the walle therof: was of the stoon iaspis, ȝ the citee it silf was clene gold like clene glas, [19] and the foundementis of the walle of the citee, werun ourned with al precious stoon, the first foundement iaspis, the secund saphirus, the thridde: calcedonius, the fourthe smaragdus, [20] the fifthe: sardony, the sixte sardus, the seuenthe crisolitus, the eiȝtthe: berillis, the nynthe topasyus, the tenthe: crisopassus, the enleuenthe iacynctus, the tweluethe amatistus.

[21] ȝ twelue ȝatis ben twelue margaritis: bi ech, ȝ eche ȝate was of eche margarite,

clererte, *glory*. mete, *measure*. mate, mat, *measured*. ourned, *adorned*. margaritis, *pearls*.

TYNDALE—1534.

sayinge: come hydder, I will shewe the the bryde, the lambes wyfe. [10] And he caryed me awaye in the sprete to a grett and an hye mountayne, and he shewed me the grett cite, holy Ierusalem descendinge out of heven from God, [11] havynge the brightnes of God. And her shynynge was lyke vnto a stone moste precious, even a Iaspar cleare as cristall: [12] and had walles grett and hye, and had xii gates, and at the gates xii. angels: and names written, which are the xii. trybes of Israell: [13] on the est parte iii gatis, and on the north syde iii gates, and to wardes the south iii gates, and from the west iii gates: [14] and the wall of the cite had xii foundacions, and in them the names of the lambes .xii. Apostles.

[15] And he that talked with me, had a golden read to measure the cite with all and the gates therof and the wall therof. [16] And the cite was bylt iiii. square, and the length was as large as the bredth of it, and he measured the cite with the rede .xii M. furlonges: and the lenght and the bredth, and the heyth of it, were equall. [17] And he measured the wall therof. an cxliiii. cubittes: the measure that the angell had was after the measure that man vseth. [18] And the byldinge of the wall of it was of iaspar. And the cite was pure gold lyke vnto cleare glasse [19] and the foundacions of the wall of the cite was garnisshed with all maner of precious stones. The fyrste foundacion was iaspar, the seconde saphyre, the thyrde a calcedony, the fourth an emeralde: [20] the fyft sardonix: the sixt sardeos: the seventh crysolite, the ayght berall: the nynth a topas: the tenth a crysoprasos: the eleventh a iacyncte: the twelfe an amatist.

[21] The xii. gates were xii pearles, every gate was of one pearle, and the strete of

CRANMER—1539.

with me sayinge: come hyther, I wyll shewe the the bryde, the lambes wyfe. [10] And he caryed me awaye in the sprete to a great and an hye mountayne, and he shewed me the gret citie holy Ierusalem, descendyng out of heauen from God: [11] hauynge the bryghtnes of God. And her shynynge was lyke vnto a stone moste precious, euen like a Iaspar cleare as Cristall: [12] and had walles gret and hye, and had .xij. gates and at the gates xij. Angels: and names written, whych are the names of the .xij. trybes of Israel: [13] on the Eest parte .iii. gates, and on the Northside .iij. gates, and towardes the South .iij. gates, and from the west thre gates, [14] and the wall of the cytie had .xij. foundacyons: and in them the twelue names of the lambes .xij. apostles.

[15] And he that talked with me, had a golden reade to mesure the cytie with all and the gates therof and the wall therof. [16] And the cytie was bylt .iiij. square, and the length was as large as the bredth, and he measured the cytie with the rede .xii. M. furlonges: and the length and the bredth, and the heyth of it, were equall. [17] And he measured the wall therof: an .cxliiij. cubytes: the measure that the angell had, was after the measure that man vseth. [18] And the bylding of the wall of it was of Iaspar. And the cytie was pure golde, lyke vnto cleare glasse, [19] and the foundacyons of the wall of the cytie were garnished with all maner of precious stones. The fyrst foundacion was Iaspis, the seconde Saphyre, the thyrd a Calcedony, the fourth an Emeralde, [20] the fyft Sardonix, the syxt Sardeos, the seuenth Chrysolite, the eyght Berall, the .ix. a Topas, the tenth a Crusoprasos, the eleuenth a Iacynte, the twelueth an Amatist.

[21] The twelue gates were twelue pearles, euery gate was of one pearle, and the

πυλῶνας αὐτῆς, καὶ τὸ τεῖχος αὐτῆς. [16] καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς [z] ὅσον καὶ τὸ πλάτος. καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίους δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστί. [17] καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὅ ἐστιν ἀγγέλου. [18] Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς, ἴασπις· καὶ ἡ πόλις χρυσίον καθαρὸν, [a] ὁμοία| ὑάλῳ καθαρῷ. [19] καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι. ὁ θεμέλιος ὁ πρῶτος, ἴασπις· ὁ δεύτερος, σάπφειρος· ὁ τρίτος, χαλκηδών· ὁ τέταρτος, σμάραγδος· [20] ὁ πέμπτος, σαρδόνυξ· ὁ ἕκτος, [b] σάρδιος·| ὁ ἕβδομος, χρυσόλιθος· ὁ ὄγδοος, βήρυλλος. ὁ ἔνατος, τοπάζιον· ὁ δέκατος, χρυσόπρασος· ὁ ἑνδέκατος, ὑάκινθος· ὁ δωδέκατος, ἀμέθυστος. [21] καὶ οἱ δώδεκα πυλῶνες, δώδεκα μαργαρῖται· ἀνὰ εἷς ἕκαστος τῶν

[y] Rec. = καὶ. [ter.] [w] Rec. ἐν αὐτοῖς. [z] Rec. = δώδεκα. [y] Rec. = μέτρον. [z] Rec. + τοσοῦτόν ἐστιν. [a] Const. ὅμοιον. [b] Const. σάρδιον.

GENEVA—1557.

Come, I wil shewe thee the bride, the Lambes wife. [10] And he caried me away in the sprite to a great and an hye mountayne, and he shewed me the great citie, holy Ierusalem descending out of heauen from God, [11] Hauing the glorie of God: and her shining was like vnto a stone most precious, euen a Iaspar cleare as Cristal:

[12] And had a great walle and hye, and had twelue gates, and at the gates twelue Angels, and names written, which are the twelue tribes of the children of Israel: [13] On the East parte *ther were* thre gates, and on the Northside thre gates, towarde the South thre gates, and from the West thre gates: [14] And the walle of the citie had twelue foundations, and in them the names of the Lambes twelue Apostles. [15] And he that talked with me, had a golden rede to measure the citie withall, and the gates therof and the wall therof.

[16] And the citie is buylt foure square, and the length, is as large as the bredth of it, and he measured the citie with the rede twelue thousande furlonges: and the length and the bredthe, and the heyght of it are equal. [17] And he measured the wall therof, an hundred fourty, and foure cubites: by the measure of man, that is of the Angel, [18] And the buylding of the wall of it was of Iasper: and the citie was pure golde lyke vnto cleare glasse.

[19] And the foundations of the wall of the citie were garnisshed with all maner of precious stones, the first foundation *was* Iaspar: the second Saphire, the third a Chalcedonye, the fourth an Emeraude: [20] The fifthe Sardonix: the sixt Sardious: the seuenth Chrysolite: the eyght Beryll: the nynth a Topas: the tenth a Chrysoprasus: the eleuenth a Iacincte: the twelueth an Amatist. [21] The twelue gates *were* twelue pearles, and euery gate *is* of one pearle, and the strete of the citie *is*

RHEIMS—1582.

Come, and I vvil shevv thee the bride, the vvife of the Lambe. [10] And he tooke me vp in spirit vnto a mountaine great and high: and he shevved me the holy citie Hierusalem descending out of heauen from God, [11] hauing the glorie of God. and the light thereof like to a pretious stone, as it vvere to the iasper stone, euen as crystal. [12] And it had a vvall great and high, hauing tvvelue gates, and in the gates tvvelue Angels, and names written thereon, vvhich are the names of the tvvelue tribes of the children of Israël. [13] On the East, three gates: and on the North, three gates: and on the South, three gates: and on the Vvest, three gates. [14] And the vvall of the citie hauing tvvelue foundations: and in them, tvvelue names, of the tvvelue Apostles of the Lambe.

[15] And he that spake vvith me, had a measure of a reede, of gold, to measure the citie and the gates thereof, and the vvall. [16] And the citie is situated quadrangle-vvise, and the length thereof is as great as also the bredth: and he measured the citie vvith the reede for tvvelue thousand furlonges, and the length and height and bredth thereof be equal. [17] And he measured the vvall thereof of an hundred fourtie foure cubites, the measure of a man vvhich is of an Angel. [18] And the building of the vvall therof vvas of iasper stone: but the citie it self pure gold, like to pure glasse. [19] And the foundations of the vvall of the citie, vvere adorned vvith al pretious stone. The first foundation, the iasper: the second, the saphire: the third, the calcedónius: the fourth, the emerauld: [20] the fifth, the sardonix: the sixt, the sardius: the seuenth, the chrysolithus: the eight, the beryllus: the ninthe, the topázius: the tenth, the chrysóprasus: the eleuenth, the hyacinthe: the tvvelfth, the amethyste. [21] And the twelue gates: there are twelue pearles, one to euery one: and euery gate vvas of

AUTHORISED—1611.

with me, saying, Come hither, I will shew thee the Bride, the Lambes wife. [10] And he caried me away in the spirit to a great and high mountaine, and shewed me that great citie, the holy Hierusalem, descending out of heauen from God, [11] Hauing the glory of God: and her light *was* like vnto a stone most precious; euen like a iasper stone cleer as Crystal: [12] And had a wall great and high, and had twelue gates, and at the gates twelue Angels, and names written thereon, which are *the names* of the twelue tribes of the children of Israel.

[13] On the East three gates, on the North three gates, on the South three gates, and on the West three gates. [14] And the wall of the citie had twelue foundations, and in them the names of the twelue Apostles of the Lambe. [15] And he that talked with me, had a golden reede to measure the citie, and the gates thereof, and the wall thereof. [16] And the citie lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelue thousand furlongs: the length, and the breadth, and the height of it are equall. [17] And he measured the wall thereof, an hundred and fourty and foure cubites, according to the measure of a man, that is, of the Angel.

[18] And the building of the wall of it was of Iasper, and the citie was pure gold, like vnto cleare glasse. [19] And the foundations of the wall of the citie were garnished with all manner of precious stones. The first foundation was Iasper, the second Saphir, the third a Chalcedony, the fourth an Emerauld, [20] The fift Sardonyx, the sixt Sardius, the seuenth Chrysolite, the eight Beryl, the ninth a Topas, the tenth a Chrysoprasus, the eleuenth a Iacinct, the twelfth an Amethyst. [21] And the twelue gates were twelue pearles, every seuerall gate was of one pearle, and

πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου· καὶ ἡ πλατεῖα τῆς πόλεως, χρυσίον καθαρὸν, ὡς ὕαλος [c] διαυγής.| [22] Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ναὸς αὐτῆς ἐστι, καὶ τὸ ἀρνίον. [23] καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἡλίου, οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν [d e] αὐτῇ· ἡ γὰρ| δόξα τοῦ Θεοῦ ἐφώτισεν αὐτὴν, καὶ ὁ λύχνος αὐτῆς τὸ ἀρνίον. [24] καὶ [f] περιπατήσουσι τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς·| καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν εἰς αὐτήν. [25] καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· νὺξ γὰρ οὐκ ἔσται ἐκεῖ. [26] καὶ οἴσουσι τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν. [27] Καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν [g] κοινὸν,| καὶ [h] ποιοῦν| βδέλυγμα, καὶ ψεῦδος· εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου. XXII. Καὶ ἔδειξέ μοι [i] ποταμὸν ὕδατος ζωῆς, λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ

[c] Rec. διαφανής. [d] Rec. + ἐν. [e] Const. αὐτὴ γὰρ ἡ. [f] Rec. τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι. [g] Rec. κοινοῦν. [h] Const. ποιῶν. [i] Rec. + καθαρὸν. [k] Alex. καὶ ἐκεῖθεν. [l] Rec. + ἕνα.

WICLIF—1380.

ȝ the stretis of the citee werun clene gold/ as of glas ful schynynge/ [22] ȝ I saie no temple in it/ for the lord god almyȝti ȝ the lomb is the temple of it/ [23] and the citee hath no nede of sunne nether mone: that thei schyne in it/ for the clerete of god schal liȝtne it: and the lomb is the lanterne of it/ [24] and folkis schulen walke in liȝt of it/ ȝ the kingis of erthe schuln bringe her glorie ȝ honour in to it/ [25] ȝ the ȝatis of it schuln not be closid bi day/ ȝ nyȝt schal not be there/ [26] ȝ thei schuln brynge the glorie ȝ honour of folkis in to it/ [27] nether ony man defoulid ȝ doinge abhomynacioun ȝ lesyng: schal entre in to it/ but thei that ben writun: in the book of liif ȝ of the lomb.

22. AND he schewid to me a flood of quyk watir schynynge as cristal: comynge forth of the seete of god and of the lomb/ [2] in the myddil of the strete of it/ ȝ on eche side of the flood the tre of liif bryngenge forth twelue fruytis ȝildinge his fruyt bi eche moneth/ ȝ the leues of the tre: ben to helthe of folkis/ [3] ȝ eche cursid thing schal no more be/ but the seetis of god ȝ of the lomb: schuln be in it/ ȝ the seruauntis of him: schulen serue to him/ [4] ȝ thei schulen se his face: ȝ his name in her forheedis/ [5] ȝ nyȝt schal no more be, ȝ thei schuln not haue nede to the liȝt of lanterne: nether to the liȝt of the sunne/ for the lord god schal liȝtne hem: ȝ thei schulen regne in to worldis of worldis/

[6] and he seid to me/ thes wordis ben moost feithful ȝ trewe/ ȝ the lord god of spiritis of profetis sente his aungel: to schewe, his seruauntis, what thingis it bihoueth to be don sone/ [7] ȝ lo I come swiftli/ blessid is he that kepith the wordis

clerete, *glory*. lesyng, *lying*. quyk, *living*.

TYNDALE—1534.

the cite was pure golde/ as thorowe shynynge glasse. [22] And there was no temple therin. For the lord god allmyghty and the lambe are the temple of it/ [23] and the cite hath no nede of the sonne nether of the mone to lyghten it. For the bryghtnes of God dyd light it: and the lambe was the light of it. [24] And the people which are saved shall walke in the light of it: and the kynges of the erth shall brynge their glory vnto it. [25] And the gates of it are not shut by daye. For there shalbe no nyght there. [27] And there shall entre into it none vnclene thynge: nether whatsoever worketh abhominacion: or maketh lyes: but they only which are wrytten in the lambes boke of lyfe.

22. AND he shewed me a pure ryver of water of lyfe clere as cristall: procedynge oute of the seate of God and of the lambe. [2] In the myddes of the strete of it/ and of ether syde of the ryver was there wode of lyfe: which bare xii manner of frutes: and gave frute every moneth: and the leves of the wodde served to heale the people with all. [3] And there shalbe no more cursse/ but the seate of god and the lambe shalbe in it: and his servauntes shall serve him: [4] And shall se his face/ and his name shalbe in their forheddes.

[5] And there shall be no nyght there/ and they nede no candle/ nether light of the sunne: for the lorde God geveth them light/ and they shall raygne for evermore.

[6] And he sayde vnto me: these sayinges are faythfull/ and true. And the lorde god of saynctes and prophetes sent his angell to shewe vnto his servauntes/ the thynges which muste shortly be fulfylled. [7] Beholde I come shortly. Happy is he that

CRANMER—1539.

strete of the cytie was pure golde, as thorow shynynge glasse. [22] And I sawe no temple theryn. For the Lorde God almyghty and the lambe are the temple of it. [23] and the cytie hath no nede of the sonne nether of the mone to lyghten it. For the bryghtnes of God dyd lyght it and the lambe was the lyght of it. [24] And the people whych are saued shall walke in the lyght of it. And the kynges of the erth shall bryng theyr glory (*and honoure*) vnto it. [25] And the gates of it are not shut by daye. For ther shalbe no nyght there. [26] (*And in to it shall they brynge the glory and honoure of the nacions*) [27] And there shall enter into it none vncleane thinge, nether whatsoeuer worketh abhomynacion or maketh lyes: but they only whych are wrytten in the lambes boke of lyfe.

22. AND he shewed me a pure ryuer of water of lyfe, clere as Crystall: procedyng out of the seate of God and of the lambe. [2] In the myddes of the strete of it, and of ether syde of the ryuer was ther wood of lyfe: whych bare twelue maner of frutes: and gaue frute euery moneth: and the leues of the wood serued to heale the people with all. [3] And ther shalbe no more cursse, but the seate of God and the lambe shalbe in it: and hys seruauntes shall serue hym. [4] And they shall se hys face, and hys name shalbe in theyr forheddes. [5] And there shall be no nyght there, and they nede no candle, nether lyght of the sunne: for the lord geueth them lyght, and they shall raygne for euermore.

[6] And he sayde vnto me: these sayinges are faythfull and true. And the Lorde God of Saynctes and Prophetes sent hys Angell to shewe vnto hys seruauntes, the thynges whych muste shortly be fulfylled. [7] Beholde, I come shortly. Happy is he

ἀρνίου. [2] ἐν μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ ποταμοῦ, ἐντεῦθεν [k] καὶ ἐντεῦθεν,| ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα [l m] ἕκαστον ἀποδιδοῦν| τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν. [3] Καὶ πᾶν [n] κατάθεμα| οὐκ ἔσται [o] ἔτι·| καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται· καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ· [4] καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. [5] καὶ νὺξ οὐκ ἔσται [p] ἔτι·| καὶ [q] οὐ χρεία| λύχνου καὶ φωτὸς ἡλίου, ὅτι Κύριος ὁ Θεὸς [r] φωτιεῖ| [s] ἐπ'| αὐτούς· καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

[6] Καὶ [t] εἶπέ| μοι, ‘ Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· καὶ Κύριος ὁ Θεὸς τῶν ‘ [u] πνευμάτων τῶν| προφητῶν ἀπέστειλε τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις ‘ αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει. [7] [v] Καὶ| ἰδοὺ ἔρχομαι ταχύ. μακάριος ὁ τηρῶν

[m] Const. s. ἀποδιδοὺς ἕκαστος s. ἀ. ἕκαστον. [n] Rec. κατανάθεμα. [o] Const. ἐκεῖ. [p] Rec. ἐκεῖ. [q] Rec. χρείαν οὐκ ἔχουσι. Alex. οὐχ ἔξουσι χρείαν. [r] Rec. φωτίζει. [s] Rec. = ἐπ'. [t] Const. λέγει. [u] Rec. ἁγίων. [v] Rec. = Καὶ.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
pure gold, as shining glasse. [22] and I sawe no temple therin: For the Lord God almighty and the Lambe are the temple of it.	one seueral pearle. and the streate of the citie pure gold, as it vvere transpárent glasse. [22] And temple I savv not therein. for our Lord the God omnipotent is the temple thereof, and the Lambe.	the streete of the citie was pure gold, as it were transparent glasse. [22] And I saw no Temple therein: For the Lord God Almighty, and the Lambe, are the Temple of it.
[23] And this citie hath no nede of the sunne nether of the mone to lighten it: for the glorie of God did light it: and the Lambe is the light of it. [24] And the people which are saued shal walke in the light of it: and the kynges of the earth shal bring their glorie vnto it. [25] And the gates of it shal not shut by day: for there shalbe no night there. [26] And the glorie, and honour of the Gentils shalbe broght vnto it. [27] And there shal entre into it none vncleane thing: nether whatsoeuer worketh abomination or maketh lies: but they which are written in the Lambes Boke of life.	[23] And the citie needeth not sunne nor moone, to shine in it. for the glorie of God hath illuminated it, and the Lambe is the lampe thereof. [24] And the Gentiles shal vvalke in the light of it: and the kinges of the earth shal bring their glorie and honour into it. [25] And the gates thereof shal not be shut by day: for there shal be no night there. [26] And they shal bring the glorie and honour of nations into it. [27] There shal not enter into it any polluted thing, nor that doeth abomination and maketh lie, but they that are vvritten in the booke of life of the Lambe.	[23] And the citie had no need of the Sunne, neither of the Moone to shine in it: for the glory of God did lighten it, and the Lambe is the light thereof. [24] And the nations of them which are saued, shall walke in the light of it: and the kings of the earth doe bring their glory and honour into it. [25] And the gates of it shall not bee shut at all by day: for there shall bee no night there. [26] And they shall bring the glory and honour of the nations into it. [27] And there shall in no wise enter into it any thing that defileth, neither whatsoeuer worketh abomination, or *maketh* a lie: but they which are written in the Lambes booke of life.
22. AND he shewed me a pure riuer of water of life clere as Cristal: proceding out of the throne of God and of the Lambe. [2] In the myddes of the strete of it, and of ether side of the riuer, was there wood of life: which bare twelue maner of frutes: and gaue frute euery moneth: and the leaues of the wodde *serued* to heale the people withall. [3] And there shalbe no more cursse, but the seate of God and the Lambe shalbe in it: and his seruantes shal serue him. [4] And they shal se his face, and his Name shalbe in their forheades.	22. AND he shevved me a riuer of liuing water, cleere as crystal, proceding from the seate of God and of the Lambe. [2] In the middes of the streate thereof, and on both sides of the riuer, the tree of life, yelding tvvelue fruites, rendring his fruite euery moneth, and the leaues of the tree for the curing of the Gentiles. [3] And no curse shal be any more: and the seate of God and of the Lambe shal be in it, and his seruantes shal serue him. [4] And they shal see his face: and his name in their foreheads.	22. AND he shewed mee a pure riuer of water of life, cleere as Crystall, proceeding out of the Throne of God, and of the Lambe. [2] In the middest of the streete of it, and of either side of the riuer, *was there* the tree of life, which bare twelue manner of fruits, and yeelded her fruit euery moneth: and the leaues of the tree were for the healing of the nations. [3] And there shall bee no more curse, but the Throne of God, and of the Lambe shall bee in it, and his seruants shall serue him. [4] And they shall see his face, and his Name *shall be* in their foreheads.
[5] And there shalbe no night there, and they nede no candle, nether light of the sunne: for the Lord God geueth them light, and they shal raigne for euermore. [6] And he sayd vnto me, These sayings are faithful and true: and the Lord God of the holy Prophetes sent his Angel to shewe vnto his seruantes, the thinges which must shortely be fulfylled. [7] Beholde I come shortly. Happy is he that kepeth	[5] And night shal be no more: and they shal not neede the light of lampe, nor the light of the sunne, because our Lord God doth illuminate them, and they shal reigne for euer and euer. [6] And he said to me, These vvordes are most faithful and true. And our Lord the God of the spirites of the prophetes, sent his Angel to shevv his seruantes those thinges vvhich must be done quickly. [7] And behold I come quickly. Blessed is	[5] And there shall be no night there, and they need no candle, neither light of the Sunne, for the Lord God giueth them light, and they shall reigne for euer and euer. [6] And hee said vnto mee, These sayings *are* faithfull and true. And the Lord God of the holy Prophets sent his Angel to shew vnto his seruants the things which must shortly be done. [7] Behold, I come quickly: Blessed is hee that keepeth the

'τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.' [8] Καὶ ἐγὼ Ἰωάννης ὁ [w] ἀκούων
καὶ βλέπων ταῦτα· | καὶ ὅτε ἤκουσα [x] καὶ ἔβλεψα, | ἔπεσον προσκυνῆσαι ἔμπροσθεν
τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα. [9] καὶ λέγει μοι, 'Ὅρα μή·
'σύνδουλός σου [y] εἰμὶ, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων
'τοὺς λόγους τοῦ βιβλίου τούτου· τῷ Θεῷ προσκύνησον.' [10] Καὶ λέγει μοι, 'Μὴ
'σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· [z] ὁ καιρὸς | ἐγγύς
'ἐστιν. [11] ὁ ἀδικῶν, ἀδικησάτω ἔτι· καὶ ὁ [a] ῥυπαρὸς ῥυπαρευθήτω | ἔτι· καὶ ὁ
'δίκαιος, [b] δικαιοσύνην ποιησάτω | ἔτι· καὶ ὁ ἅγιος, ἁγιασθήτω ἔτι.' [12] [c] 'Ἰδοὺ ἔρ-
'χομαι ταχὺ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον
'αὐτοῦ ἔσται. [13] ἐγὼ [d] τὸ Α καὶ τὸ Ω, [e] ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ
'τὸ τέλος. | [14] Μακάριοι οἱ [f] ποιοῦντες τὰς ἐντολὰς αὐτοῦ, | ἵνα ἔσται ἡ ἐξουσία

[w] Rec. βλέπων ταῦτα καὶ ἀκούων. [x] Const. καὶ ὅτε εἶδον. [y] Rec. + γάρ. [z] Rec. ὅτι ὁ καιρὸς. [a] Rec. ῥυπῶν, ῥυπωσάτω.
[b] Rec. δικαιωθήτω. [c] Rec. + Καί. [d] Rec. + εἰμι. [e] Rec. ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος. [f] Alex. πλύνοντες τὰς στολὰς αὐτῶν.
[g] Rec. + δέ. [h] Rec. + τοῦ.

WICLIF—1380.

of profecie of this book, [8] ¶ I am Ioon: that herd ¶ saye thes thingis, ¶ aftirward that I hadde herd ¶ seyn, I fildoun to worschip bifor the feet of the aungel that schewid to me thes thingis, [9] ¶ he seid to me: se thou that thou do not, for I am seruaunt with thee ¶ of thi britheren profetis, ¶ of hem that kepen the wordis of profecie of this book, worschip thou god,

[10] ¶ he seide to me, signe ether seele thou not the wordis of profecie of this book, for tyme is ny3, [11] he that noieth noie he 3it, ¶ he that is in filthis: wexe foule 3it, ¶ a iust man: be iustified 3it, ¶ the holi be halowid 3it, [12] lo I come sone ¶ my mede with me: to 3ilde to ech man aftir his werkis, [13] I am alpha ¶ o the first ¶ the last, bigynnynge ¶ ende, [14] blessid be thei that waischen her stoolis: in the blood of the lambe that the power of hem be in the tree of liif ¶ enter bi the 3atis in to the citee, [15] for with outen forth houndis ¶ wicchis ¶ vnchast men ¶ manquellers, ¶ seruynge to idols ¶ ech that loueth ¶ makith lesinge,

[16] I ihesus sente myn aungel to witnesse to 3ou thes thingis in chirchis, I am the root ¶ kyn of dauith ¶ the schynynge morre sterre, [17] ¶ the spirit ¶ the spousesse: seien, come thou, ¶ he that herith: seye come thou, ¶ he that thirstith: come, ¶ he that wole: take he freli the watir of liif,

[18] and I witnesse to eche man: heringe the wordis of profecie of this book, if ony man schal put to thes thingis, god schal put on him the veniauncis writun in this book, [19] ¶ if ony man do awey of wordis of the boke of this profecie, god schal take awei the part of him fro the book of

mede, *reward*. stoolis, *garments*. lesinge, *lying*. morre, *morning*.

TYNDALE—1534.

kepeth the sayinge of the prophesy of this boke. [8] I am Ihon which sawe these thynges and herde them. And when I had herde and sene, I fell doune, to worshippe before the fete of the angell which shewed me these thynges. [9] And he sayd vnto me: se thou do it not, For I am thy feloweservaunt and the feloweservaunt of thy brethren the prophettes and of them which kepe the sayinges of this boke. But worshippe God.

[10] And he sayde vnto me: seale not the sayinges of prophesy of this boke. For the tyme is at honde. [11] He that doeth evyl, let him do evyl still: and he which is fylthy, let him be fylthy still: and he that is righteous, let him be more righteous: and he that is holy, let him be more holy. [12] And beholde I come shortly, and my rewarde with me, to geve every man accordinge as his dedes shalbe.

[13] I am Alpha and Omega, the begynninge and the ende: the fyrst and the last. [14] Blessed are they that do hys commaundementes, that their power may be in the tree of lyfe, and maye entre in thorow the gates into the cite. [15] For without shalbe dogges and inchaunters, and whormongers, and mortherers, and ydolaters, and whosoever loveth or makith lesynges.

[16] I Iesus sent myne angell, to testyfye vnto you these thynges in the congregacions. I am the rote and the generacion of David and the bright mornynge starre. [17] And the sprete and the bryde sayde come. And let him that heareth, saye also come. And let him that is athyrst come. And let whosoever wyll, take of the water of lyfe fre.

[18] I testifye vnto every man that heareth the wordes of prophesy of thys boke. yf eny man shall adde vnto these thynges, god shall adde vnto him the plages that are wrytten in this boke. [19] And yf eny man shall mynyshe of the wordes of the boke of this prophesy, god shall take

CRANMER—1539.

that kepeth the sayinge of the prophesy of thys boke. [8] I am Iohn, whych sawe these thynges and herde them And when I had herde and sene, I fell doune, to worshyppe before the fete of the Angell which shewed me these thinges. [9] And he sayde vnto me: se thou do it not, for I am thy felowe seruaunt, and the felowe seruaunt of thy brethren the Prophetes, and of them whych kepe the sayinges of thys boke. But worshyppe God.

[10] And he sayde vnto me: seale not the sayinges of the prophesy of this boke. For the tyme is at hande. [11] He that doeth euyll, let hym do euyll styll: and he whych is filthy, let him be fylthy styll: and he that is ryghteous, let hym be more ryghteous: and he that is holy, let hym be more holy. [12] And beholde, I come shortly, and my rewarde is with me, to geue euery man accordynge as hys dedes shalbe. [13] I am Alpha and Omega, the begynninge and the ende: the fyrst and the last. [14] Blessed are they that do hys commaundementes, that theyr power maye be in the tree of lyfe. and maye entre in thorow the gates into the cytie. [15] For without shalbe dogges and inchaunters, and whormongers, and mortherers, and ydolaters, and whosoeuer loueth or maketh leasynges.

[16] I Iesus sent myne Angell, to testyfye vnto you these thynges in the congregacyons. I am the rote and the generacyon of Dauid, and the bryght mornynge starre. [17] And the sprete and the bryde saye come. And let hym that heareth, saye also: come. And let hym that is a thyrst: come. And let whosoeuer wyll, take of the water of lyfe, fre.

[18] I testifye vnto euery man that heareth the wordes of the prophesy of thys boke: yf eny man shall adde vnto these thynges, God shall adde vnto hym the plages that are written in thys boke. [19] And yf eny man shall mynisshe of the wordes of the boke of this prophesy, God shall take

ʿ αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.
ʿ [15] ἔξω [g] οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι,
ʿ καὶ πᾶς ὁ φιλῶν καὶ ποιῶν ψεῦδος. [16] Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου
ʿ μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις· ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος
ʿ [h] Δαβὶδ, ὁ ἀστὴρ ὁ λαμπρὸς [i] ὁ πρωϊνός.ʾ | [17] Καὶ τὸ Πνεῦμα καὶ ἡ νύμφη λέγουσιν,
ʿ [k] Ἔρχου· | καὶ ὁ ἀκούων εἰπάτω, [k] Ἔρχου. | καὶ ὁ διψῶν [l] ἐρχέσθω, | [m] ὁ θέλων
ʿ [n] λαβέτω | ὕδωρ ζωῆς δωρεάν.ʾ
[18] [o] Μαρτυρῶ ἐγὼ | παντὶ [p] τῷ | ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ
βιβλίου τούτου· ἐάν τις [q] ἐπιθῇ | [r] ἐπ᾽ αὐτὰ, | ἐπιθήσει ὁ Θεὸς ἐπ᾽ αὐτὸν τὰς
πληγὰς τὰς γεγραμμένας ἐν [s] τῷ | βιβλίῳ τούτῳ· [19] καὶ ἐάν τις [t] ἀφέλῃ | ἀπὸ τῶν
λόγων [u] τοῦ βιβλίου | τῆς προφητείας ταύτης, [v] ἀφελεῖ | ὁ Θεὸς τὸ μέρος αὐτοῦ

[i] Rec. καὶ ὀρθρινός. [k] Rec. Ἐλθέ. [bis.] [l] Rec. ἐλθέτω. [m] Rec. + καὶ. [n] Rec. λαμβανέτω τὸ. [o] Rec. Συμμαρτυροῦμαι γὰρ.
[p] Rec. = τῷ. [q] Rec. ἐπιτιθῇ. [r] Rec. πρὸς ταῦτα. [s] Rec. = τῷ. [t] Rec. ἀφαιρῇ. [u] Rec. βίβλου.
[v] Rec. ἀφαιρήσει.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED — 1611.
the saying of the prophecie of this boke. [8] And I am Iohn, which sawe these thinges and heard them. And when I had heard and sene, I fell doune, to worship before the fete of the Angel, which shewed me these thinges: [9] But he sayd vnto me, Se thou *do it* not, for I am thy felowe seruant, and *the felowe seruant* of thy brethren the Prophetes, and of them which kepe the sayings of this boke: Worship God.	he that keepeth the vvordes of the prophecie of this booke. [8] And I Iohn vvhich haue heard, and seen these thinges. And after I had heard and seen, I fel dovvne to adore before the feete of the Angel vvhich shevved me these thinges: [9] and he said to me, See thou doe not, for I am thy fellow-seruant, and of thy brethren the prophetes, and of them that keepe the vvordes of this booke. Adore God.	sayings of the prophecie of this booke. [8] And I Iohn saw these things and heard them. And when I had heard and seene, I fell downe, to worship before the feete of the Angel, which shewed me these things. [9] Then saith he vnto me, See thou doe it not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the sayings of this booke: worship God.
[10] And he sayd vnto me, Seale not the sayinges of the prophecie of this boke: for the tyme is at hand. [11] He that hurteth, let him hurt still: and he which is filthy, let him be filthy still: and he that is rightuous, let him be rightuous still: and he that is holy, let him be holy stil. [12] And beholde I come shortly, and my reward is with me, to geue euery man according as his worke shalbe. [13] I am α and ω, the begynnyng and the end, the first and the last. [14] Blessed are they, that do hys commandementes, that their power may be in the tree of life, and may entre in through the gates into the citie. [15] For without shalbe dogges and inchanters, and whoremongers, and murtherers, and idolaters, and whosoeuer loueth or maketh leasinges.	[10] And he saith to me, Seale not the vvordes of the prophecie of this booke. for the time is neere. [11] He that hurteth, let him hurt yet: and he that is in filth, let him be filthie yet: and he that is iust, let him be iustified yet: and let the holy be sanctified yet. [12] Behold I come quickly. and my revvard is vvith me, to render to euery man according to his vvorkes, [13] I am Alpha and Omega, the first and the last, the beginning and the end. [14] Blessed are they that vvash their stoles: that their povver may be in the tree of life, and they may enter by the gates into the citie. [15] Vvithout are dogges and sorcerers, and the vnchast, and murderers, and seruers of Idols, and euery one that loueth and maketh a lie.	[10] And he saith vnto mee, Seale not the sayings of the prophecie of this booke: for the time is at hand. [11] He that is vniust, let him be vniust still: and he which is filthy, let him be filthy still: and hee that is righteous, let him be righteous still: and he that is holy, let him be holy still. [12] And behold, I come quickly, and my reward is with me, to giue euery man according as his worke shall be. [13] I am Alpha and Omega, the beginning and the end, the first and the last. [14] Blessed are they that do his commandements, that they may haue right to the tree of life, and may enter in thorow the gates into the citie. [15] For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoeuer loueth and maketh a lie.
[16] I Iesus sent mine Angel, to testifie vnto you these thinges in the Churches, I am the rote and the generation of Dauid, and the bryght mornyng starre. [17] And the Sprite and the bride say, Come. And let him that heareth, say, Come: and let him that is a thyrst, come: and let whosoeuer wyl, take of the water of lyfe, frely. [18] For I proteste vnto euery man, that heareth the wordes of the prophecie of this boke if any man shall adde vnto these thinges, God shal adde vnto him the plages, that are written in this boke. [19] And if any man shal minishe of the wordes of the boke of this prophecie, God shal take away his parte out of the	[16] I Iesvs haue sent mine Angel, to testifie to you these thinges in the Churches. I am the roote and stocke of Dauid, the bright and morning starre. [17] And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that thirsteth, let him come: and he that vvil, let him take the vvater of life gratis. [18] For I testifie to euery one hearing the vvordes of the prophecie of this booke, If any man shal adde to these things, God shal adde vpon him the plagues vvritten in this booke. [19] And if any man shal diminish of the wordes of the booke of this prophecie: God shal take avvay	[16] I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches. I am the roote and the offspring of Dauid, and the bright and morning starre. [17] And the Spirit and the Bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come. And whosoeuer wil, let him take the water of life freely. [18] For I testifie vnto euery man that heareth the words of the prophecie of this booke, If any man shal adde vnto these things, God shall adde vnto him the plagues, that are written in this booke. [19] And if any man shall take away from the words of the booke of this prophecie, God shal take away his

ἀπο [w]τοῦ ξύλου| τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, [x]τῶν γεγραμμένων ἐν [y]τῷ| βιβλίῳ τούτῳ, [20] Λέγει ὁ μαρτυρῶν ταῦτα, ‘Ναὶ ἔρχομαι ταχύ.’

[w] Rec. βίβλου. [x] Rec. + και. [y] Rec. = τῳ.

WICLIF—1380.

liif/ ȝ fro the holi citee ȝ fro thes thingis that ben writun in this book/ [20] he seith that berith witnessinge of thes thingis: ȝhe amen/ I come soone amen/ come thou lord ihesus/ [21] the grace of oure lord ihesus crist: be with ȝou alle amen.

TYNDALE—1534.

awaye his parte out of the boke of lyfe/ and oute of the holy citie/ and from thoo thynges which are written in this boke. [20] He which testifyeth these thinges sayth: be it/ I come quyckly/ Amen. Even soo: come lorde Iesu.

[21] The grace of oure lorde Iesu Christ be with you all. Amen.

CRANMER—1539.

awaye hys parte out of the boke of lyfe, and out of the holy cytie, and from the thynges whych are written in this boke. [20] He whych testifyeth these thynges sayth: be it. I come quyckly. Amen. Euen so come Lorde Iesu.

[21] The grace of oure Lorde Iesu Christ be with you all. Amen.

Ἀμήν· [z] ἔρχου, Κύριε Ἰησοῦ. [21] Ἡ χάρις τοῦ Κυρίου [a] Ἰησοῦ Χριστοῦ μετὰ πάντων [b] τῶν ἁγίων.| [c]

[z] Rec. + ναί. [a] Rec. + ἡμῶν. [b] Rec. ὑμῶν. [c] Rec. + Ἀμήν.

GENEVA—1557.	RHEIMS—1582.	AUTHORISED—1611.
Boke of life, and out of the holy citie, and from those thinges which are written in this boke. [20] He which testifieth these thinges sayth, Surely, I come quickly. Amen. Euen so come Lord Iesus. [21] The grace of our Lord IESVS Christe *be* with you all. Amen.	his part out of the booke of life, and out of the holy citie, and of these thinges that be vvritten in this booke. [20] saith he that giueth testimonie of these things. Yea I come quickely: Amen. Come Lord IESVS. [21] The grace of our Lord IESVS Christ be vvith you al. Amen.	part out of the booke of life, and out of the holy citie, and from the things which are written in this booke. [20] He which testifieth these things, saith, Surely, I come quickly. Amen. Euen so, Come Lord Iesus. [21] The grace of our Lord Iesus Christ be with you all. Amen.

e.tc.

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The increased zeal which is daily manifested for the study of the Scriptures in their original languages seems to hold out to the friends of Theological learning the best hope of a continuance of true Church Scholarship. For although the great and essential truths of Revelation are placed within the reach of all who can study the English Translation, yet we think that few will deny but that much instruction, of no ordinary value and interest, rewards those who read in the Original the writings which form the basis of their private studies and their public teaching; and who thus enjoy the advantage of examining the work itself, instead of trusting wholly to a translation however faithful and spirited.

The general arguments, however, in favour of the study of Hebrew in particular, have been satisfactorily responded to by the demand for all well executed works on that subject, whether as regards Grammars and Lexicons, or publications for the explanation of particular portions of Holy Writ; so

[*Continued at the fourth page.*

ישעיה א׃

חֲזוֹן יְשַׁעְיָהוּ בֶן־אָמוֹץ אֲשֶׁר חָזָה עַל־יְהוּדָה
וִירוּשָׁלָ͏ִם בִּימֵי עֻזִּיָּהוּ יוֹתָם אָחָז יְחִזְקִיָּהוּ מַלְכֵי
יְהוּדָה׃ ² שִׁמְעוּ שָׁמַיִם וְהַאֲזִינִי אֶרֶץ כִּי יְהוָה דִּבֶּר
בָּנִים גִּדַּלְתִּי וְרוֹמַמְתִּי וְהֵם פָּשְׁעוּ בִי׃ ³ יָדַע שׁוֹר
קֹנֵהוּ וַחֲמוֹר אֵבוּס בְּעָלָיו יִשְׂרָאֵל לֹא יָדַע עַמִּי לֹא
הִתְבּוֹנָן׃ ⁴ הוֹי גּוֹי חֹטֵא עַם כֶּבֶד עָוֹן זֶרַע מְרֵעִים
בָּנִים מַשְׁחִיתִים עָזְבוּ אֶת־יְהוָה נִאֲצוּ אֶת־קְדוֹשׁ
יִשְׂרָאֵל נָזֹרוּ אָחוֹר׃ ⁵ עַל־מֶה תֻּכּוּ עוֹד תּוֹסִיפוּ
סָרָה כָּל־רֹאשׁ לָחֳלִי וְכָל־לֵבָב דַּוָי׃ ⁶ מִכַּף־רֶגֶל וְעַד־
רֹאשׁ אֵין־בּוֹ מְתֹם פֶּצַע וְחַבּוּרָה וּמַכָּה טְרִיָּה לֹא־
זֹרוּ וְלֹא חֻבָּשׁוּ וְלֹא רֻכְּכָה בַּשָּׁמֶן׃ ⁷ אַרְצְכֶם שְׁמָמָה
עָרֵיכֶם שְׂרֻפוֹת אֵשׁ אַדְמַתְכֶם לְנֶגְדְּכֶם זָרִים אֹכְלִים
אֹתָהּ וּשְׁמָמָה כְּמַהְפֵּכַת זָרִים׃ ⁸ וְנוֹתְרָה בַת־צִיּוֹן

ISAIAH, CHAP. I

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah. ² Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. ³ The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider. ⁴ Ah sinful nation, a people[a] laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are[b] gone away backward. ⁵ Why should ye be stricken any more? ye will[c] revolt more and more: the whole head is sick, and the whole heart faint. ⁶ From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with[d] ointment. ⁷ Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, [e] as overthrown by strangers.

THE UPPER PART OF THIS SPECIMEN REPRESENTS A PORTION OF THE SUNDAY LESSONS;

תהלים

שֶׁלֶג כַּצֶּמֶר יְכַפּוֹר כָּאֵפֶר יְפַזֵּר׃ ¹⁷ מַשְׁלִיךְ
קַרְחוֹ כְפִתִּים לִפְנֵי קָרָתוֹ מִי יַעֲמֹד׃
¹⁸ יִשְׁלַח דְּבָרוֹ וְיַמְסֵם יַשֵּׁב רוּחוֹ יִזְלוּ־
מָיִם׃ ¹⁹ מַגִּיד דְּבָרָו לְיַעֲקֹב חֻקָּיו
וּמִשְׁפָּטָיו לְיִשְׂרָאֵל׃ ²⁰ לֹא־עָשָׂה כֵן
לְכָל־גּוֹי וּמִשְׁפָּטִים בַּל־יְדָעוּם הַלְלוּיָהּ׃

PSALTERIUM LITURGIÆ.

wool: and scattereth the hoar-frost like ashes. ¹⁷ He casteth forth his ice like morsels: who is able to abide his frost? ¹⁸ He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow. ¹⁹ He sheweth his word unto Jacob: his statutes and ordinances unto Israel. ²⁰ He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

VERSIO VULGATA.

nivem sicut lanam: nebulam sicut cinerem spargit. ¹⁷ Mittit crystallum suam sicut buccellas: ante faciem frigoris ejus quis sustinebit? ¹⁸ Emittet verbum suum, et liquefaciet ea: flabit spiritus ejus, et fluent aquæ. ¹⁹ Qui annunciat verbum suum Jacob: justitias et judicia sua Israel. ²⁰ Non fecit taliter omni nationi: et judicia sua non manifestavit eis. Alleluia.

קמח

הַלְלוּ יָהּ׃ הַלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם
הַלְלוּהוּ בַּמְּרוֹמִים׃ ² הַלְלוּהוּ כָּל־
מַלְאָכָיו הַלְלוּהוּ כָּל־צְבָאָו׃ ³ הַלְלוּהוּ
שֶׁמֶשׁ וְיָרֵחַ הַלְלוּהוּ כָּל־כּוֹכְבֵי אוֹר׃
⁴ הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם וְהַמַּיִם אֲשֶׁר

CXLVIII.

* * *

O PRAISE the Lord of heaven: praise him in the height. ² Praise him, all ye angels of his: praise him, all his host. ³ Praise him, sun and moon: praise him, all ye stars and light. ⁴ Praise him, all ye heavens: and ye waters that are above the heavens. ⁵ Let them praise the Name of the Lord: for he spake the word,

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Alleluia.

LAUDATE Dominum de cœlis: laudate eum in excelsis. ² Laudate eum, omnes angeli ejus: laudate eum, omnes virtutes ejus. ³ Laudate eum, sol et luna: laudate eum, omnes stellæ, et lumen. ⁴ Laudate eum cœli cœlorum: et aquæ omnes, quæ super cœlos sunt, ⁵ Laudent no-

[a] *Heb.* his words.

ΗΣΑΙΑΣ ΚΕΦ. α'.

Ὅρασις ἣν εἶδεν Ἡσαΐας υἱὸς Ἀμὼς, ἣν εἶδε κατὰ τῆς Ἰουδαίας καὶ κατὰ Ἰερουσαλὴμ, ἐν βασιλείᾳ Ὀζίου, καὶ Ἰωάθαμ, καὶ Ἄχαζ, καὶ Ἐζεκίου, οἱ ἐβασίλευσαν τῆς Ἰουδαίας. 2 Ἄκουε οὐρανὲ, καὶ ἐνωτίζου γῆ, ὅτι Κύριος ἐλάλησεν, Υἱοὺς ἐγέννησα καὶ ὕψωσα, αὐτοὶ δέ με ἠθέτησαν. 3 Ἔγνω βοῦς τὸν κτησάμενον, καὶ ὄνος τὴν φάτνην τοῦ κυρίου αὐτοῦ· Ἰσραὴλ δέ με οὐκ ἔγνω, καὶ ὁ λαός με οὐ συνῆκεν. 4 Οὐαὶ ἔθνος ἁμαρτωλὸν, λαὸς πλήρης ἁμαρτιῶν, σπέρμα πονηρὸν, υἱοὶ ἄνομοι, ἐγκατελίπατε τὸν Κύριον, καὶ παρωργίσατε τὸν ἅγιον τοῦ Ἰσραήλ.

5 Τί ἔτι πληγῆτε προστιθέντες ἀνομίαν; πᾶσα κεφαλὴ εἰς πόνον, καὶ πᾶσα καρδία εἰς λύπην· 6 Ἀπὸ ποδῶν ἕως κεφαλῆς, οὐκ ἔστιν ἐν αὐτῷ ὁλοκληρία, οὔτε τραῦμα, οὔτε μώλωψ, οὔτε πληγὴ φλεγμαίνουσα· οὐκ ἔστι μάλαγμα ἐπιθεῖναι, οὔτε ἔλαιον, οὔτε καταδέσμους. 7 Ἡ γῆ ὑμῶν ἔρημος, αἱ πόλεις ὑμῶν πυρίκαυστοι· τὴν χώραν ὑμῶν ἐνώπιον ὑμῶν ἀλλότριοι κατεσθίουσιν αὐτὴν, καὶ ἠρήμωται κατεστραμμένη ὑπὸ λαῶν ἀλλοτρίων. 8 Ἐγκαταλειφθή-

ISAIA, CAP. I.

Visio Isaïæ filii Amos, quam vidit super Judam et Jerusalem in diebus Oziæ, Joathan, Achaz, et Ezechiæ, regum Juda. 2 Audite, cæli, et auribus percipe, terra, quoniam Dominus locutus est. Filios enutrivi, et exaltavi: ipsi autem spreverunt me. 3 Cognovit bos possessorem suum, et asinus præsepe domini sui: Israël autem me non cognovit, et populus meus non intellexit. 4 Væ genti peccatrici, populo gravi iniquitate, semini nequam, filiis sceleratis: dereliquerunt Dominum, blasphemaverunt sanctum Israël, abalienati sunt retrorsum.

5 Super quo percutiam vos ultra, addentes prævaricationem? omne caput languidum, et omne cor mœrens. 6 A planta pedis usque ad verticem, non est in eo sanitas: vulnus, et livor, et plaga tumens, non est circumligata, nec curata medicamine, neque fota oleo. 7 Terra vestra deserta, civitates vestræ succensæ igni: regionem vestram coram vobis alieni devorant, et desolabitur sicut in vastitate hostili. 8 Et derelinquetur filia

[a] *Heb.* of heaviness. [b] *Heb.* alienated, *or* separated. [c] *Heb.* increase revolt. [d] *Or*, oil. [e] *Heb.* as the overthrow of strangers.

THE LOWER PART REPRESENTS THE MANNER IN WHICH THE BOOK OF PSALMS IS PRINTED.

VERS. HEB. HIERON.

lanam: pruinam quasi cinerem spargit. 17 Projicit glaciem suam quasi buccellas: ante faciem frigoris ejus quis stabit? 18 Mittet verbum suum, et solvet illa: spirabit spiritu suo, et fluent aquæ. 19 Qui annunciat verbum suum Jacob: præcepta sua, et judicia sua Israel. 20 Non fecit similiter omni genti, et judicia ejus non cognoscent. Alleluia.

CXLVIII.

Alleluia.

LAUDATE Dominum de cœlis: laudate eum in excelsis. 2 Laudate eum omnes angeli ejus: laudate eum omnes exercitus ejus. 3 Laudate eum sol et luna: laudate eum omnes stellæ luminis. 4 Laudate eum cœli cœlorum, et aquæ quæ super cœlos sunt:

VERSIO ANGLICANA (1611).

giveth snow like wool: he scattereth the hoar frost like ashes. 17 He casteth forth his ice like morsels: who can stand before his cold? 18 He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow. 19 He sheweth [a] his word unto Jacob: his statutes and his judgments unto Israel. 20 He hath not dealt so with any nation: and as for *his* judgments, they have not known them. Praise ye the Lord.

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[b] PRAISE ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. 2 Praise ye him all his angels: praise ye him all his hosts. 3 Praise ye him sun and moon: praise him all ye stars of light. 4 Praise him ye heavens of heavens: and ye waters that *be* above the heavens. 5 Let them praise the name of the

ΨΑΛΜΟΙ.

χιόνα ὡσεὶ ἔριον, ὁμίχλην ὡσεὶ σποδὸν πάσσοντος· 17 Βάλλοντος κρύσταλλον αὐτοῦ ὡσεὶ ψωμούς· κατὰ πρόσωπον ψύχους αὐτοῦ τίς ὑποστήσεται; 18 Ἀποστελεῖ τὸν λόγον αὐτοῦ, καὶ τήξει αὐτὰ, πνεύσει τὸ πνεῦμα αὐτοῦ, καὶ ῥυήσεται ὕδατα. 19 Ἀπαγγέλλων τὸν λόγον αὐτοῦ τῷ Ἰακὼβ, δικαιώματα καὶ κρίματα αὐτοῦ τῷ Ἰσραήλ. 20 Οὐκ ἐποίησεν οὕτως παντὶ ἔθνει, καὶ τὰ κρίματα αὐτοῦ οὐκ ἐδήλωσεν αὐτοῖς.

ΡΜΗ'.

Ἀλληλούϊα. Ἀγγαίου καὶ Ζαχαρίου.

ΑΙΝΕΙΤΕ τὸν Κύριον ἐκ τῶν οὐρανῶν, αἰνεῖτε αὐτὸν ἐν τοῖς ὑψίστοις. 2 Αἰνεῖτε αὐτὸν πάντες οἱ ἄγγελοι αὐτοῦ, αἰνεῖτε αὐτὸν πᾶσαι αἱ δυνάμεις αὐτοῦ. 3 Αἰνεῖτε αὐτὸν ἥλιος καὶ σελήνη, αἰνεῖτε αὐτὸν πάντα τὰ ἄστρα καὶ τὸ φῶς. 4 Αἰνεῖτε αὐτὸν οἱ οὐρανοὶ τῶν οὐρανῶν, καὶ τὸ ὕδωρ τὸ ὑπεράνω τῶν οὐρανῶν. 5 Αἰ-

[b] *Heb.* Hallelujah.

that it may safely be asserted, that a knowledge of Hebrew is universally admitted as indispensable for the Theological writer, and certainly is a most valuable qualification for any religious instructor.

The object of the publication now contemplated may be briefly explained. The Editor having been for many years accustomed to read, preparatory to each Sunday, the Lessons of that day in their originals, and having of late years been successful in introducing that study among the higher pupils of his school, has met with the difficulties which might naturally be expected in such reading. For while we study in the Hebrew, we must compare the older versions, at least the Septuagint and the Vulgate; and to have these together with the English Translation before the eye at one view, requires an accommodation not afforded by any one book yet published. The only volume within ordinary reach which would seem calculated for such a purpose, is the Polyglot Bible, in Eight Languages, of Mr. Bagster; but the very compactness and comprehensiveness of that book, required a type smaller than might be convenient to many.

There are also many Clergymen well acquainted with Hebrew who gradually allow their knowledge of it to drop, or at least, do not extend it, because they feel at a loss how to select portions which they may follow up with advantage.

There are many in our Cathedrals and Colleges, and in Churches, where more than one Minister is engaged in the service, who, it is presumed, would gladly avail themselves of the recurrence of these well-known selections, to have them brought before their eye with every illustration, as often as they are repeated in their hearing. It was to meet the views of such of the Clergy as are thus situated that this volume was contemplated; but more especially in the hope that the facilities here afforded to those who are about to take Holy Orders, might enable them to comprehend more perfectly the portions of the Old Testament which the Church has thus selected, and these might lead them to a more extended but equally minute investigation of all Scripture.

The Editor no sooner submitted the idea of this publication to Messrs. Bagster and Sons, but they undertook it with that zeal and cordiality which has so long characterized their exertions in all departments of Biblical literature, and while their name will be a sufficient guarantee to the Public for the execution and accuracy of the work, the Editor is happy that, by being allowed to give his services as it passes through the press, he is enabled to offer this testimony of his reverence for the Church, and his sincere desire to aid her teaching.

Liverpool; April, 1841.

A Prospectus and Specimen of an interesting work, just published (June, 1841.) entitled THE ENGLISH HEXAPLA, may also be obtained from the Publishers, free of postage or other expense. The English Hexapla consists of the GREEK TEXT OF THE NEW TESTAMENT (Scholz), with various readings; with the Six important early English Versions of—

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